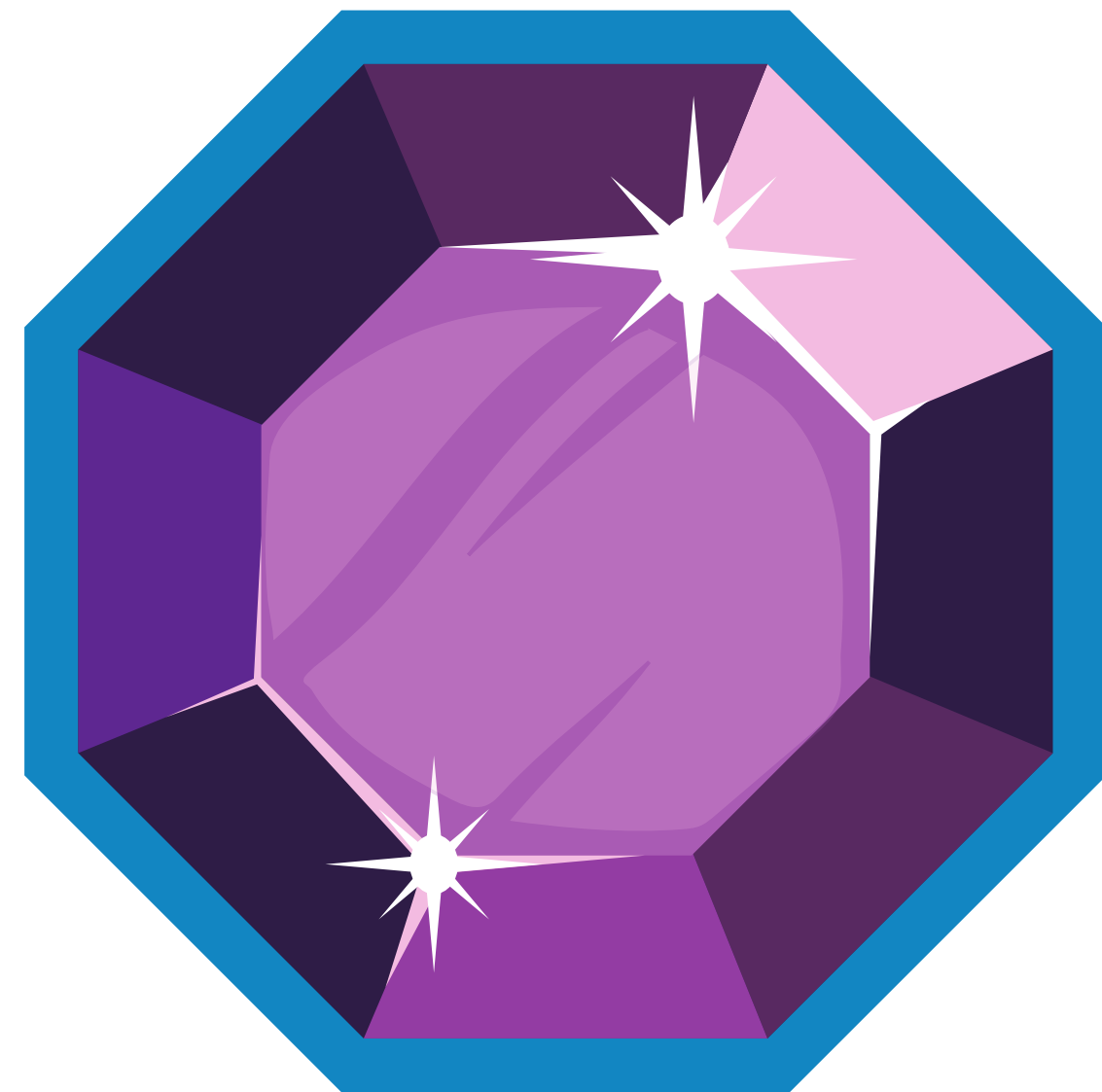
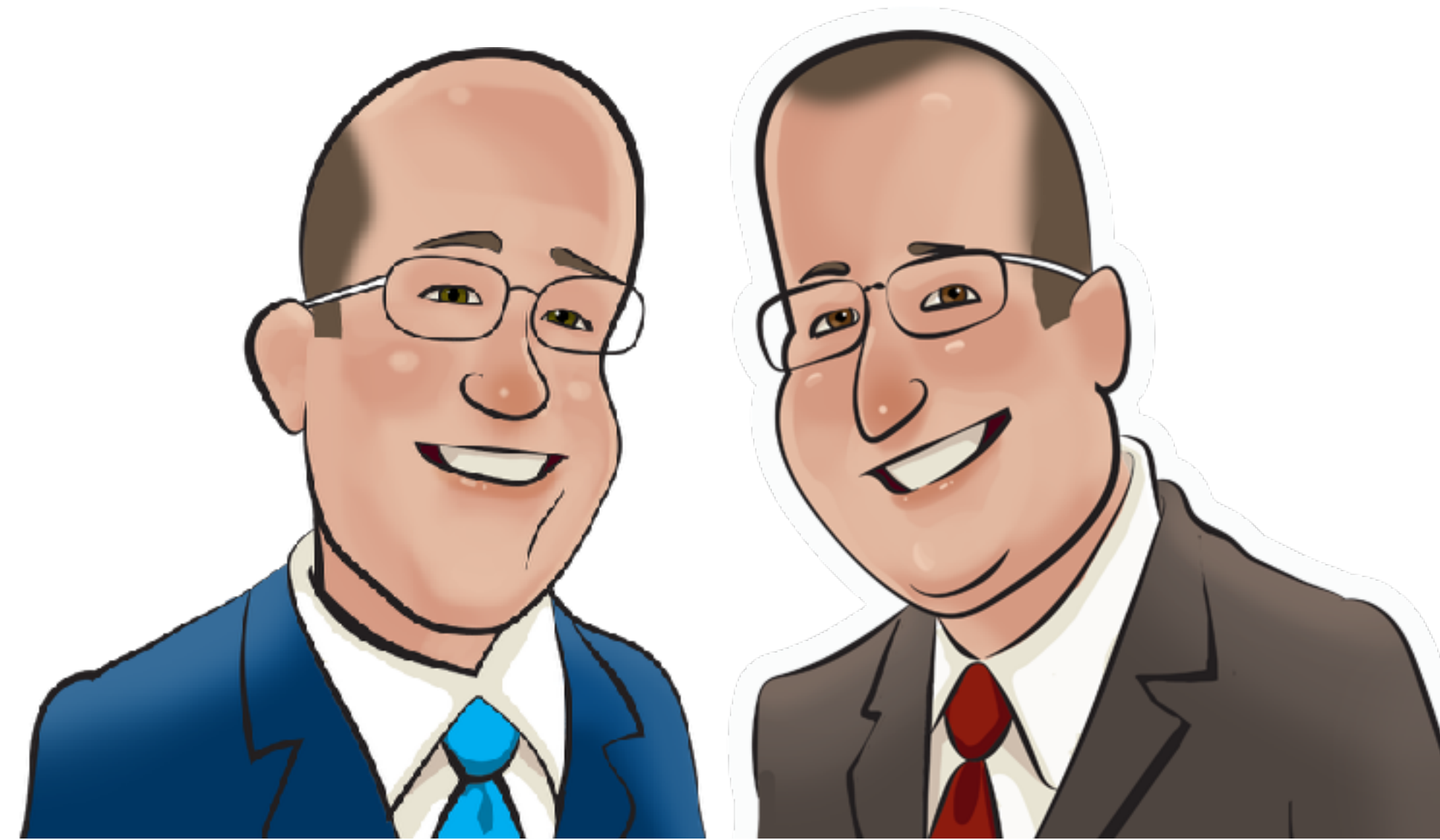




**Come Follow Me 2021**  
**D&C 63**



S02E23



# Scripture GEMS



1831

May June July Aug

1832

NEW YORK

Sections Received:

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

Sec 63

Sec. 2, 19, 22, 23

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, 45, 46, 47, 48.  
49, 50, 52, 53, 54,  
55, 56, 63

Sec. 57

Kirtland

Thompson

Palmyra  
Manchester  
Fayette

Harmony

PENNSYLVANIA

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

Sec. 57, 58, 59, 60

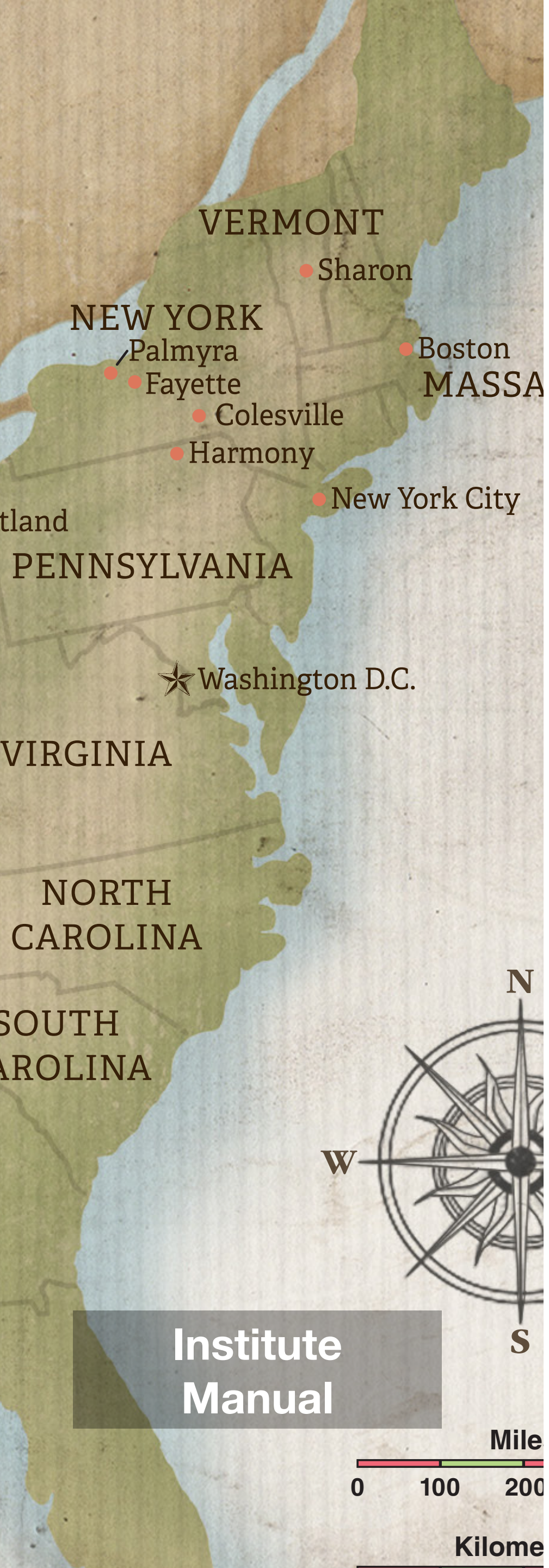
61

62

Jackson County, MO

Places Where the Sections of the Doctrine and Covenants Were Revealed





When the Prophet Joseph Smith and other Church leaders returned to Ohio from Missouri on August 27, 1831, they announced to the Church members there that the Lord had identified Jackson County, Missouri, as the location for the city of Zion. The Prophet recorded: “In these infant days of the church, there was a great anxiety to obtain the ... word of the Lord upon every subject that in any way concerned our salvation; and as ‘the land of Zion’ was now the most important temporal object in view, I inquired of the Lord for further information upon the gathering of the Saints and the purchase of the land and other matters” (in Manuscript History of the Church, vol. A-1, page 146, [josephsmithpapers.org](http://josephsmithpapers.org)). On August 30, in answer to his inquiry, Joseph Smith received the revelation recorded in Doctrine and Covenants 63. The “other matters” the Prophet inquired about may have included his concern for several Church members in Ohio who had committed serious sins and fallen away while he and other leading elders had been in Missouri. The revelation helped clarify that only those who were faithful followers of Jesus Christ were to go and help establish Zion in Missouri.



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2 And verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full.

3 Nevertheless, ye are <sup>a</sup>blessed, for the <sup>b</sup>testimony which ye have borne is <sup>c</sup>recorded in heaven for the angels to look upon; and they rejoice over you, and your <sup>d</sup>sins are forgiven you.

4 And now continue your journey. Assemble yourselves upon the land of <sup>a</sup>Zion; and hold a meeting and rejoice together, and offer a <sup>b</sup>sacrament unto the Most High.

5 And then you may return to bear record, yea, even altogether, or <sup>a</sup>two by two, as seemeth you good, it mattereth not unto me; only be faithful, and <sup>b</sup>declare glad tidings unto the

inhabitants of the earth, or among the <sup>c</sup>congregations of the wicked.

6 Behold, I, the Lord, have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, <sup>a</sup>promise the faithful and cannot <sup>b</sup>lie.

7 I, the Lord, am willing, if any among you <sup>a</sup>desire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a <sup>b</sup>thankful heart in all things.

8 These things remain with you to do according to judgment and the directions of the Spirit.

9 Behold, the <sup>a</sup>kingdom is yours. And behold, and lo, I am <sup>b</sup>with the faithful always. Even so. Amen.

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HEARKEN, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the <sup>a</sup>people of the Lord, and hear the word of the Lord and his will concerning you.

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4 Who buildeth up at his own will and <sup>a</sup>pleasure; and destroyeth when he pleases, and is able to <sup>b</sup>cast the soul down to hell.

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10 Yea, <sup>a</sup>signs come by <sup>b</sup>faith, not by the will of men, nor as they please, but by the will of God.

11 Yea, signs come by faith, unto mighty works, for without <sup>a</sup>faith no man pleaseth God; and with whom God is <sup>b</sup>angry he is not well pleased; wherefore, unto such he showeth no signs, only in <sup>c</sup>wrath unto their <sup>d</sup>condemnation.

12 Wherefore, I, the Lord, am not pleased with those among you who have sought after signs and wonders for faith, and not for the good of men unto my glory.

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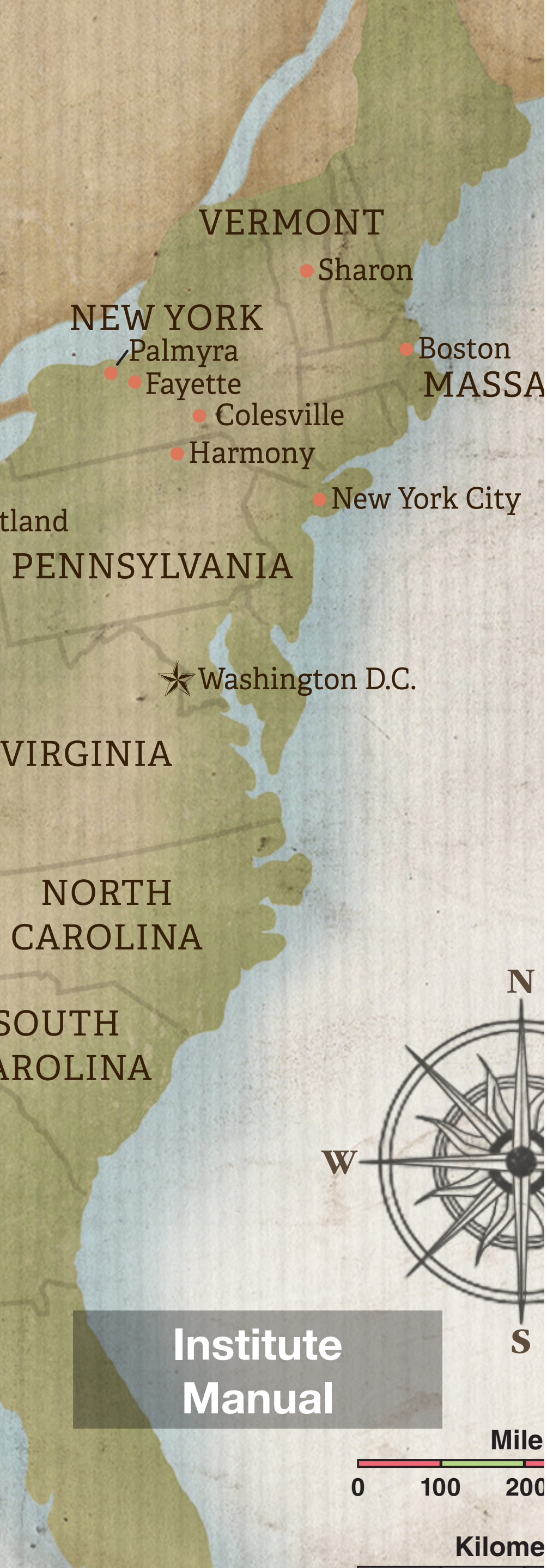
14 There were among you <sup>a</sup>adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed.

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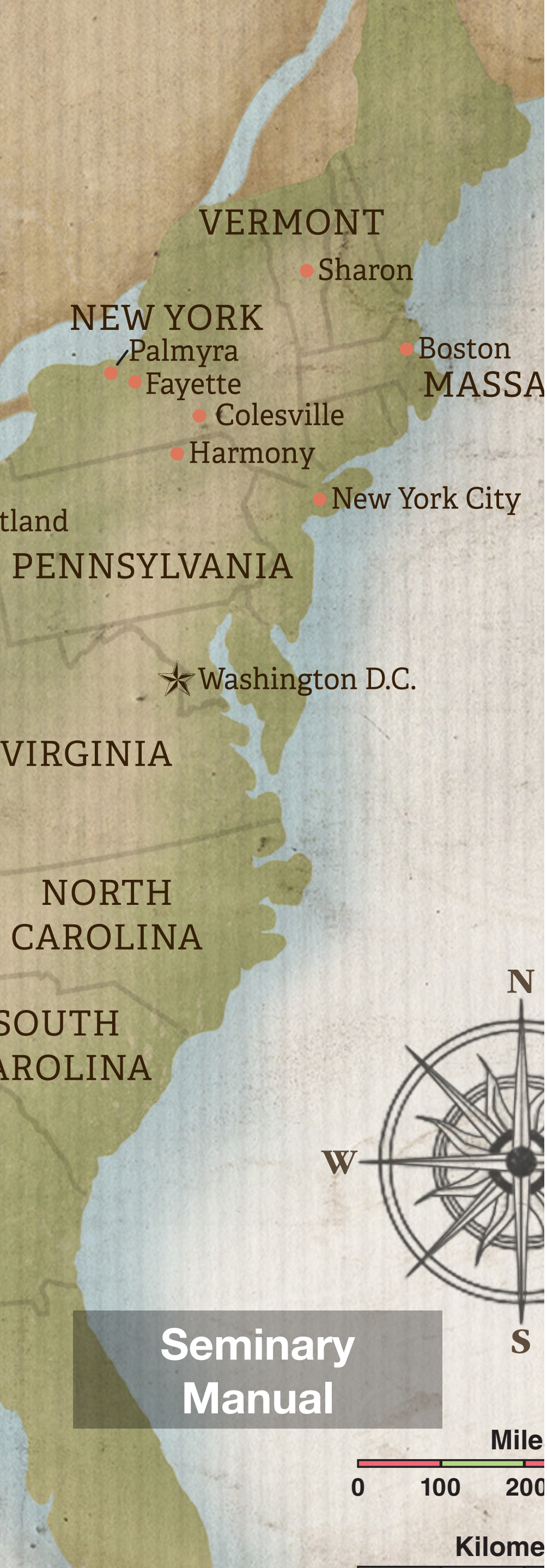
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During the summer and autumn of 1831, some Church members lost faith in the restored gospel and spoke out publicly against the Prophet Joseph Smith. Two particularly vocal critics apostatized and began to publish anti-Mormon material in newspapers beginning in September and October of 1831. One of the critics was Ezra Booth, a former Methodist preacher who had joined the Church in early 1831 after reading the Book of Mormon, meeting with Joseph Smith, and witnessing the Prophet heal Alice (Elsa) Johnson’s crippled arm. After his baptism, Ezra Booth was ordained a high priest and called to serve a mission to Missouri. He expected to convert many by displaying great signs and performing miracles. However, after preaching for a short time without seeing the results he anticipated, Booth “turned away, and ... became an apostate” (Joseph Smith, in Manuscript History of the Church, vol. A-1, page 154, [josephsmithpapers.org](http://josephsmithpapers.org)).

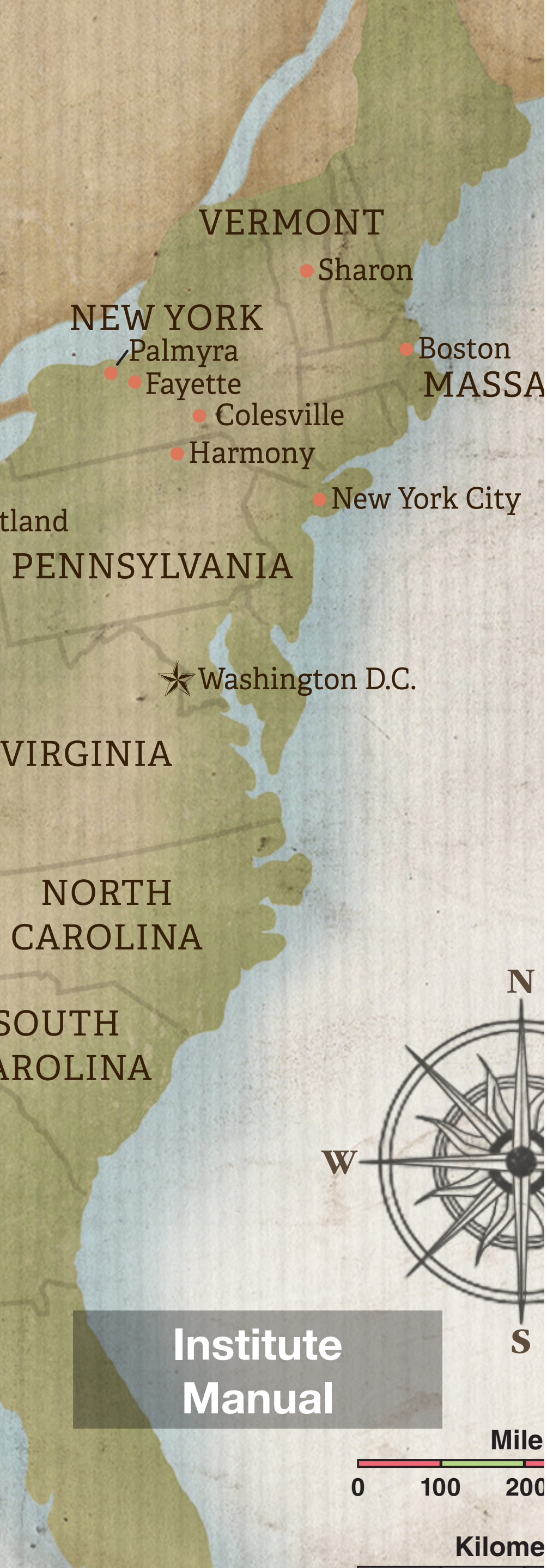




**The Prophet Joseph Smith made the following observation about Ezra Booth:**

**“When he actually learned that faith, humility, patience, and tribulation go before blessing, and that God brings low before He exalts; that instead of the ‘Savior’s granting him power to smite men and make them believe’ ... then he was disappointed” (in History of the Church, 1:216).**





The other critic was Symonds Ryder (or Simonds Rider), who was introduced to the Church by Ezra Booth. Ryder traveled to Kirtland, Ohio, to investigate the Church, and while he was there heard a Church member predict an earthquake in China. A few weeks later, in April 1831, Symonds read a newspaper account of a destructive earthquake in Peking, China, and believed that he had witnessed a miraculous prophecy. He was baptized soon thereafter, but just a few months later he came out in open opposition to the Church.





“In bearing testimonies and in our public addresses we rarely mention our most miraculous experiences, and we rarely rely on signs that the gospel is true. We usually just affirm our testimony of the truthfulness of the restored gospel and give few details on how we obtained it. Why is this? Signs follow those that believe. Seeking a miracle to convert someone is improper sign seeking. ...

“There are good reasons why we do not seek conversions by exhibiting signs. ‘The viewing of signs or miracles is not a secure foundation for conversion. Scriptural history attests that people converted by signs and wonders soon forget them and again become susceptible to the lies and distortions of Satan and his servants (Hel. 16:23; 3 Ne. 1:22; 2:1; 8:4.). ...

““In contrast to the witness of the Spirit, which can be renewed from time to time as needed by a worthy recipient, the viewing of a sign or the experiencing of a miracle is a one-time event that will fade in the memory of its witness and can dim in its impact upon him or her’ [Dallin H. Oaks, *The Lord’s Way* (1991), 87]” (“Miracles,” *Ensign*, June 2001, 10).



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**“Why is lust such a deadly sin? Well, in addition to the completely Spirit-destroying impact it has upon our souls, I think it is a sin because it defiles the highest and holiest relationship God gives us in mortality—the love that a man and a woman have for each other and the desire that couple has to bring children into a family intended to be forever”**

*(Elder Jeffrey R. Holland, “Place No More for the Enemy of My Soul,” Ensign or Liahona, Apr 2010 GC, May 2010, 44).*





**““Pornographic or erotic stories and pictures are worse than filthy or polluted food. The body has defenses to rid itself of unwholesome food. With a few fatal exceptions, bad food will only make you sick but do no permanent harm. In contrast, a person who feasts upon filthy stories or pornographic or erotic pictures and literature records them in this marvelous retrieval system we call a brain. The brain won’t vomit back filth. Once recorded, it will always remain subject to recall, flashing its perverted images across your mind and drawing you away from the wholesome things in life’ [Dallin H. Oaks, Challenges for the Year Ahead (pamphlet, 1974), 4–5; reprinted in “Things They’re Saying,” New Era, Feb. 1974, 18)]. ...**

*(“Pornography,” Ensign or Liahona, Apr 2005 GC, May 2005, 88–89).*



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18 Verily I say, that they shall not have part in the <sup>a</sup>first resurrection.

19 And now behold, I, the Lord, say unto you that ye are not <sup>a</sup>justified, because these things are among you.

20 Nevertheless, he that <sup>a</sup>endureth in faith and doeth my <sup>b</sup>will, the same shall overcome, and shall receive an <sup>c</sup>inheritance upon the earth when the day of transfiguration shall come;

21 When the <sup>a</sup>earth shall be <sup>b</sup>transfigured, even according to the pattern which was shown unto mine apostles upon the <sup>c</sup>mount; of which account the fulness ye have not yet received.

22 And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you <sup>a</sup>that

<sup>a</sup>assemble themselves in the land of Zion, there should be bringeth pestilence

25 Behold, the Lord, hold it in mind

26 Nevertheless, I say unto <sup>a</sup>Cæsar are Cæsar's.

27 Wherefore, I say unto you that ye should <sup>a</sup>purge yourselves that you may have peace in the world, that ye may not be <sup>b</sup>stirred up unto

28 For <sup>a</sup>Satan <sup>b</sup>provoketh the hearts to anger against me, that he may have the shedding of blood

29 Wherefore, I say unto you that ye shall not be obtained by purchase or by blood, for the inheritance is none inheritance

30 And if by purchase ye are blessed;

31 And if by <sup>a</sup>purchase ye are forbidden to shed blood, for ye are upon



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<sup>a</sup>assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.

25 Behold, the land of <sup>a</sup>Zion—I, the Lord, hold it in mine own hands;

26 Nevertheless, I, the Lord, render unto <sup>a</sup>Cæsar the things which are Cæsar's.

27 Wherefore, I the Lord will that you should <sup>a</sup>purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be <sup>b</sup>stirred up unto anger.

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29 Wherefore, the land of Zion shall not be obtained but by <sup>a</sup>purchase or by blood, otherwise there is none inheritance for you.

30 And if by purchase, behold you are blessed;

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**President Joseph Fielding Smith (1876–1972) identified the four stages of the earth’s existence: “This earth is passing through four grand degrees or stages: 1. The creation and the condition antedating [existing before] the fall. 2. The telestial condition which has prevailed since the fall of Adam. 3. The terrestrial condition [or transfiguration of the earth] that will prevail when the Savior comes and ushers in the millennial era. 4. The celestial or final state of the earth when it has obtained its exaltation”**

**(Doctrines of Salvation, comp. Bruce R. McConkie [1954], 1:82).**



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22 And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, <sup>a</sup>not by the way of commandment, for there are many who observe not to keep my commandments.

23 But unto him that keepeth my commandments I will give the <sup>a</sup>mysteries of my kingdom, and the same shall be in him a well of living <sup>b</sup>water, <sup>c</sup>springing up unto everlasting life.

24 And now, behold, this is the will of the Lord your God concerning his saints, that they should

<sup>b</sup>stirred up unto anger.

28 For <sup>a</sup>Satan <sup>b</sup>putteth it into their hearts to anger against you, and to the shedding of blood.

29 Wherefore, the land of Zion shall not be obtained but by <sup>a</sup>purchase or by blood, otherwise there is none inheritance for you.

30 And if by purchase, behold you are blessed;

31 And if by <sup>a</sup>blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but <sup>b</sup>few shall stand to receive an inheritance.

32 I, the Lord, am <sup>a</sup>angry with the <sup>b</sup>wicked; I am holding my <sup>c</sup>Spirit from the inhabitants of the earth.

33 I have sworn in my wrath, and <sup>a</sup>decreed wars upon the face of the earth, and the wicked shall <sup>b</sup>slay the wicked, and fear shall come upon every man;

17*d* Rev. 22:15 (14–15);  
D&C 76:103.

D&C 59:2; 88:26 (25–26).  
TG Inheritance.

*b* TG Provoking.  
28*a* TG Devil.



loveth and maketh a lie, and the <sup>d</sup>whoremonger, and the <sup>e</sup>sorcerer, shall have their part in that <sup>f</sup>lake which burneth with fire and brimstone, which is the <sup>g</sup>second death.

18 Verily I say, that they shall not have part in the <sup>a</sup>first resurrection.

19 And now behold, I, the Lord, say unto you that ye are not <sup>a</sup>justified, because these things are among you.

20 Nevertheless, he that <sup>a</sup>endureth in faith and doeth my <sup>b</sup>will, the same shall overcome, and shall receive an <sup>c</sup>inheritance upon the earth when the day of transfiguration shall come;

21 When the <sup>a</sup>earth shall be <sup>b</sup>transfigured, even according to the pattern which was shown unto mine apostles upon the <sup>c</sup>mount; of which account the fulness ye have not yet received.

22 And now, verily I say unto you, that as I said that I would make

<sup>a</sup>assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.

25 Behold, the land of <sup>a</sup>Zion—I, the Lord, hold it in mine own hands;

26 Nevertheless, I, the Lord, render unto <sup>a</sup>Cæsar the things which are Cæsar's.

27 Wherefore, I the Lord will that you should <sup>a</sup>purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be <sup>b</sup>stirred up unto anger.

28 For <sup>a</sup>Satan <sup>b</sup>putteth it into their hearts to anger against you, and to the shedding of blood.

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President Joseph Fielding Smith explained why the Saints were to gather in an orderly fashion under the direction of Church leaders: “[The early members] were warned against creating antagonism among their neighbors, many of whom were extremely bitter towards the members of the Church. The Lord said the land could not be obtained by the shedding of blood. Those who had the privilege of assembling there should not go up to Zion in haste, but gradually. The reason for this advice is apparent, for haste would lead to confusion, unsatisfactory conditions and pestilence, and then, also, it creates consternation and fear in the hearts of their enemies and arouses greater opposition. Satan desired to destroy them and in his anger endeavored to stir them up to strife and contention as well as the older settlers in Missouri”

(Church History and Modern Revelation [1953], 1:232).



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34 And the <sup>a</sup>saints also shall <sup>b</sup>hardly  
<sup>c</sup>escape; nevertheless, I, the Lord, am  
with them, and will <sup>d</sup>come down in  
heaven from the presence of my  
Father and <sup>e</sup>consume the wicked  
with unquenchable fire.

35 And behold, this is not yet, but  
<sup>a</sup>by and by.

36 Wherefore, seeing that I, the  
Lord, have decreed all these things  
upon the face of the earth, I will  
that my saints should be assembled  
upon the land of Zion;

37 <sup>a</sup>And that every man should  
take <sup>b</sup>righteousness in his hands and  
<sup>c</sup>faithfulness upon his loins, and lift  
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38 Wherefore, let my disciples in  
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39 Let my servant Titus Billings,  
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42 Let r  
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**“[I] explained concerning the coming of the Son of Man; also that it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and ‘the righteous shall hardly escape’ [see D&C 63:34]; still many of the Saints will escape, for the just shall live by faith [see Habakkuk 2:4]; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, ‘Judge not, lest ye be judged’ [see Matthew 7:1]”**

*(Teachings of Presidents of the Church: Joseph Smith [2007], 253).*



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37 <sup>a</sup>And that every man should take <sup>b</sup>righteousness in his hands and <sup>c</sup>faithfulness upon his loins, and lift a warning <sup>d</sup>voice unto the inhabitants of the earth; and declare both by word and by flight that <sup>e</sup>desolation shall come upon the wicked.

38 Wherefore, let my disciples in Kirtland arrange their temporal concerns, who dwell upon this farm.

39 Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared in the coming spring to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall <sup>a</sup>not go until I shall command them.

40 And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to <sup>a</sup>receive.

41 Behold, I, the Lord, will give

own hands, let him do <sup>a</sup>according to wisdom.

45 Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be <sup>a</sup>ordained unto this power;

46 And now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold, this is my will, obtaining moneys even as I have directed.

47 He that is <sup>a</sup>faithful and <sup>b</sup>endureth shall overcome the world.

48 He that sendeth up treasures unto the land of Zion shall receive an <sup>a</sup>inheritance in this world, and his works shall follow him, and also a <sup>b</sup>reward in the world to come.

49 Yea, and blessed are the dead that <sup>a</sup>die in the Lord, from henceforth, when the Lord shall come, and old things shall <sup>b</sup>pass away, and all things become new, they shall <sup>c</sup>rise from the dead and shall not <sup>d</sup>die after, and shall receive an inheritance before the Lord, in the <sup>e</sup>holy city.



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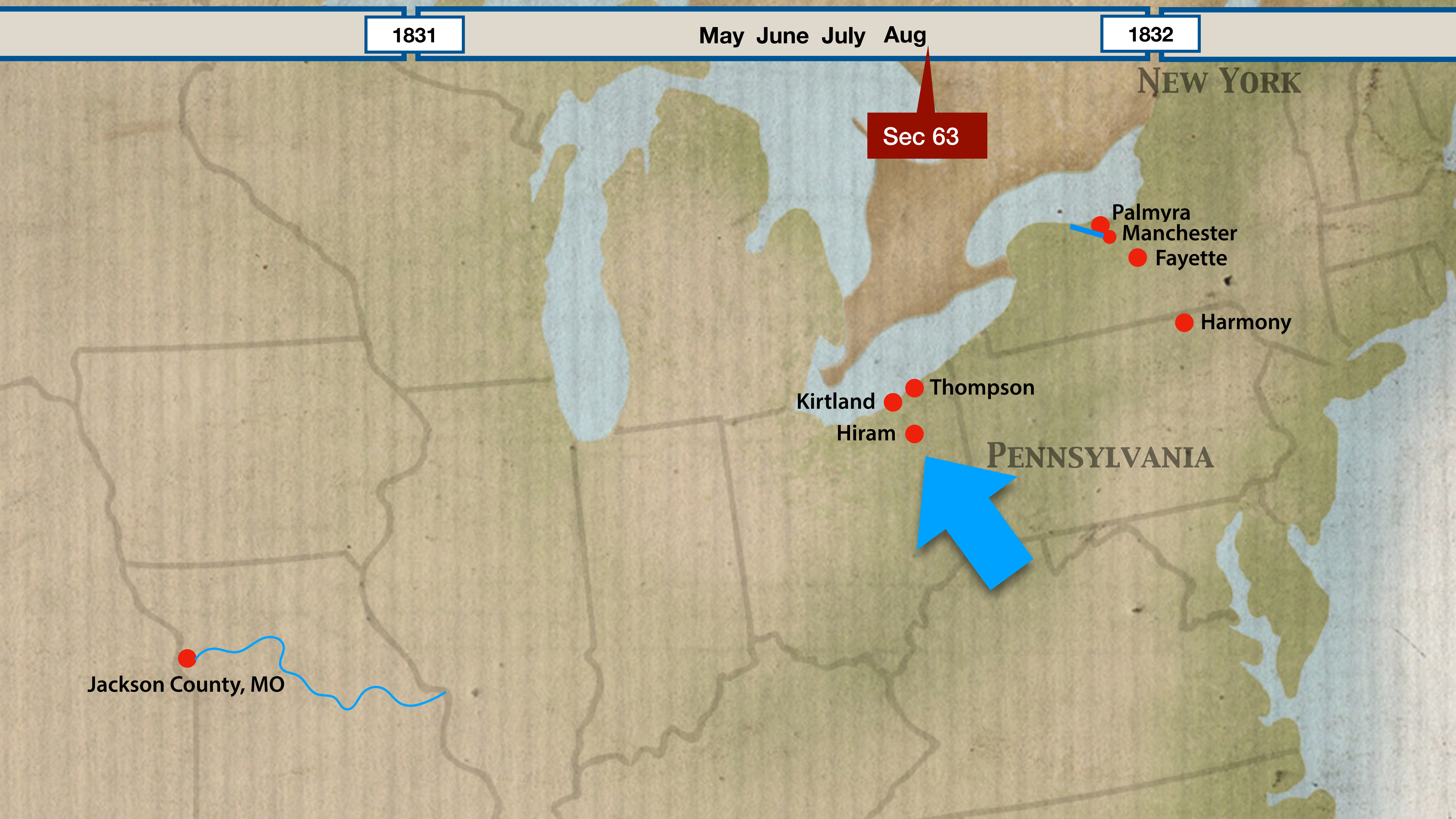
Palmyra  
Manchester  
Fayette

Harmony

Kirtland  
Hiram  
Thompson

PENNSYLVANIA

Jackson County, MO





34 And the <sup>a</sup>saints also shall <sup>b</sup>hardly <sup>c</sup>escape; nevertheless, I, the Lord, am with them, and will <sup>d</sup>come down in heaven from the presence of my Father and <sup>e</sup>consume the wicked with unquenchable fire.

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38 Wherefore, let my disciples in Kirtland arrange their temporal concerns, who dwell upon this farm.

39 Let my servant Titus Billings,

<sup>a</sup>discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

42 Let my servant <sup>a</sup>Newel K. Whitney retain his <sup>b</sup>store, or in other words, the store, yet for a little season.

43 Nevertheless, let him impart all the money which he can impart, to be sent up unto the land of Zion.

44 Behold, these things are in his own hands, let him do <sup>a</sup>according to wisdom.

45 Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be <sup>a</sup>ordained unto this power;

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41 Behold, I, the Lord, will give unto my servant Joseph Smith, Jun., power that he shall be enabled to

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faith, <sup>a</sup>blessed is he; nevertheless, it is appointed to him to <sup>b</sup>die at the age of man.

51 Wherefore, <sup>a</sup>children shall <sup>b</sup>grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be <sup>c</sup>changed in the twinkling of an eye.

52 Wherefore, for this cause preached the apostles unto the world the resurrection of the dead.

53 These things are the things that ye must look for; and, speaking after the manner of the Lord, they are now <sup>a</sup>nigh at hand, and in a time to come, even in the day of the coming of the Son of Man.

54 And until that hour there will be foolish <sup>a</sup>virgins among the wise; and at that hour cometh an entire <sup>b</sup>separation of the righteous and the wicked; and in that day will I send mine angels to <sup>c</sup>pluck out the wicked and cast them into unquenchable fire.

55 And now behold, verily I say

58 For and not I, the Lord in the law

59 Behold my power all, and <sup>a</sup>sea cometh to

60 Behold even Jesus

61 Where how the lips—

62 For many the condemn the Lord not <sup>a</sup>aut

63 Where pent of will <sup>a</sup>own be cut o

64 Per

<sup>d</sup> D&C 1:4.

<sup>e</sup> Isa. 47:11.

48a D&C 25:2; 64:30;

85:7 (1–3, 7, 9); 99:7.





President Joseph Fielding Smith taught: “Men on the earth will still be mortal, but a change shall come over them so that they will have power over sickness, disease and death. Death shall all but be banished from the earth, for men shall live until they are the age of a tree or one hundred years old (See [D&C] 63:50–51), and then shall die at the age of man, but this death shall come in the twinkling of an eye and mortality shall give way to immortality suddenly. There shall be no graves, and the righteous shall be caught up to a glorious resurrection”

(Church History and Modern Revelation, 1:461).



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56 Wherefore his <sup>a</sup>writing is not acceptable unto the Lord, and he

59 Behold, I am from above, and my power lieth beneath. I am over all, and in all, and through all, and <sup>a</sup>search all things, and the day cometh that all things shall be <sup>b</sup>subject unto me.

60 Behold, I am <sup>a</sup>Alpha and Omega, even Jesus Christ.

61 Wherefore, let all men <sup>a</sup>beware how they take my <sup>b</sup>name in their lips—

62 For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not <sup>a</sup>authority.

63 Wherefore, let the church repent of their sins, and I, the Lord, will <sup>a</sup>own them; otherwise they shall be cut off.

64 Remember that that which cometh from above is <sup>a</sup>sacred, and must be <sup>b</sup>spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit <sup>c</sup>through prayer; wherefore, without this there remaineth condemnation.



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57 And again, verily I say unto you, <sup>a</sup>those who desire in their hearts, in meekness, to <sup>b</sup>warn sinners to repentance, let them be ordained unto this power.

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65 Let my servants, Joseph Smith, Jun., and Sidney Rigdon, seek them a home, as they are <sup>a</sup>taught through prayer by the Spirit.

66 These things remain to overcome through patience, that such may receive a more exceeding and eternal <sup>a</sup>weight of <sup>b</sup>glory, otherwise, a greater condemnation. Amen.



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55 And now behold, verily I say unto you, I, the Lord, am not pleased

58 For this is a day of <sup>a</sup>warning, and not a day of many words. For I, the Lord, am not to be <sup>b</sup>mocked in the last days.

59 Behold, I am from above, and my power lieth beneath. I am over all, and in all, and through all, and <sup>a</sup>search all things, and the day cometh that all things shall be <sup>b</sup>subject unto me.

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63 Wherefore, let the church repent of their sins, and I, the Lord, will <sup>a</sup>own them; otherwise they shall be cut off.

64 Remember that that which cometh from above is <sup>a</sup>sacred, and



**[Casey Paul Griffiths - "Doctrine and Covenants Minute" at D&CC]**

In these verses the Lord warns specifically against those who lack authority using His name in vain (D&C 63:62). In Webster's 1828 dictionary, the word vain meant "empty; worthless; having no substance, value or importance." Certainly His name has meaning when taken as an identifier of the Lord's true Church, or when used in any ordinances of the gospel. However, when His name is used in vain by people without authority, by people who take it upon themselves without serious commitment, or by people who use it as a profanity, these people come under the Lord's condemnation.



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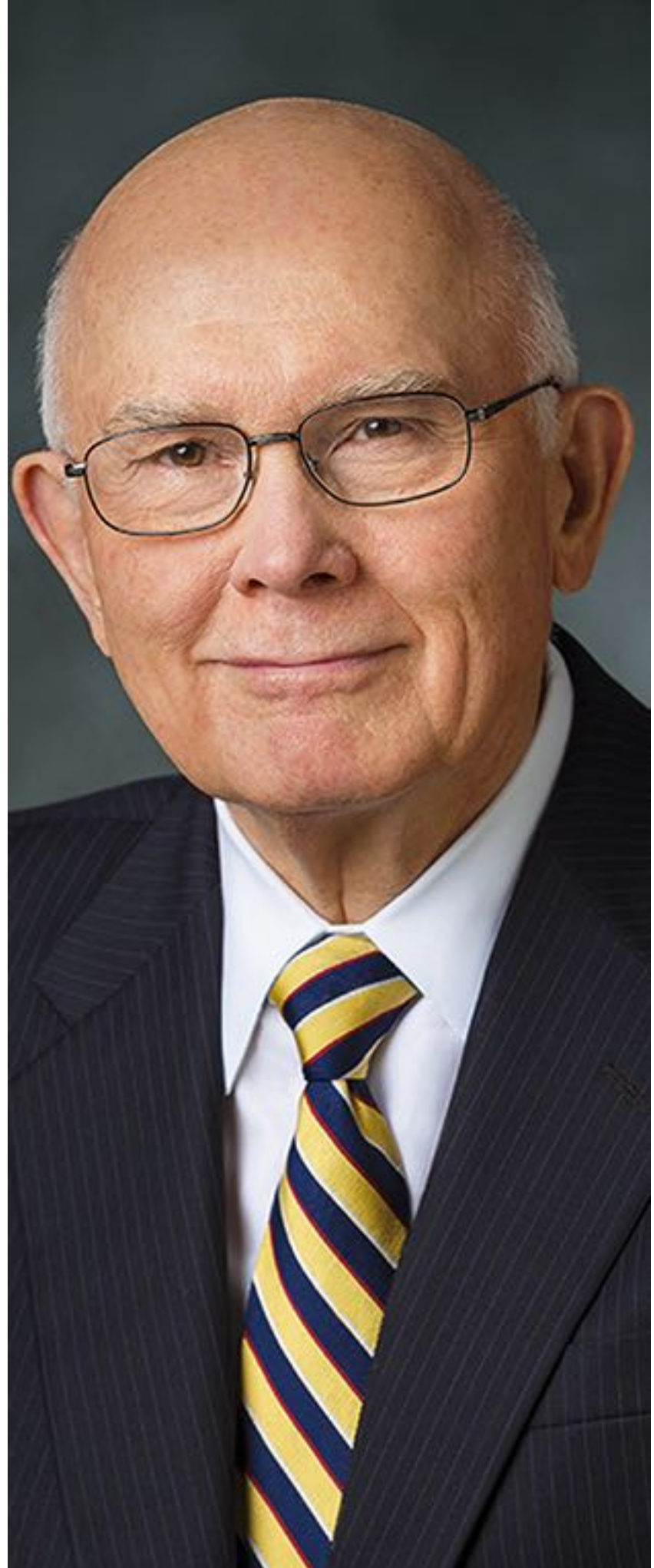
**“This scripture [D&C 63:61–62] shows that we take the name of the Lord in vain when we use his name without authority. This obviously occurs when the sacred names of God the Father and his Son, Jesus Christ, are used in what is called profanity: in hateful cursings, in angry denunciations, or as marks of punctuation in common discourse.**

**“The names of the Father and the Son are used with authority when we reverently teach and testify of them, when we pray, and when we perform the sacred ordinances of the priesthood.**

**“There are no more sacred or significant words in all of our language than the names of God the Father and his Son, Jesus Christ. ...**

**“When the names of God the Father and his Son, Jesus Christ, are used with reverence and authority, they invoke a power beyond what mortal man can comprehend**





“There are no more sacred or significant words in all of our language than the names of God the Father and his Son, Jesus Christ. ...

“When the names of God the Father and his Son, Jesus Christ, are used with reverence and authority, they invoke a power beyond what mortal man can comprehend.

“It should be obvious to every believer that these mighty names—by which miracles are wrought, by which the world was formed, through which man was created, and by which we can be saved—are holy and must be treated with the utmost reverence. As we read in modern revelation, ‘Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit.’ (D&C 63:64.)”

*(Elder Dallin H. Oaks, “Reverent and Clean,” Apr 1986 GC, Ensign, May 1986, 49–51).*



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54 And until that hour there will be foolish <sup>a</sup>virgins among the wise; and at that hour cometh an entire <sup>b</sup>separation of the righteous and the wicked; and in that day will I send mine angels to <sup>c</sup>pluck out the wicked and cast them into unquenchable fire.

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66 These things remain to overcome through patience, that such may receive a more exceeding and eternal <sup>a</sup>weight of <sup>b</sup>glory, otherwise, a greater condemnation. Amen.



**[Casey Paul Griffiths - "Doctrine and Covenants Minute" at D&CC]**

John Johnson offered to have them live at his home in Hiram, Ohio. While living there in the following months, Joseph received fifteen different sections of the Doctrine and Covenants, and Joseph and Emma's family endured some of the most harrowing events of their lives.