

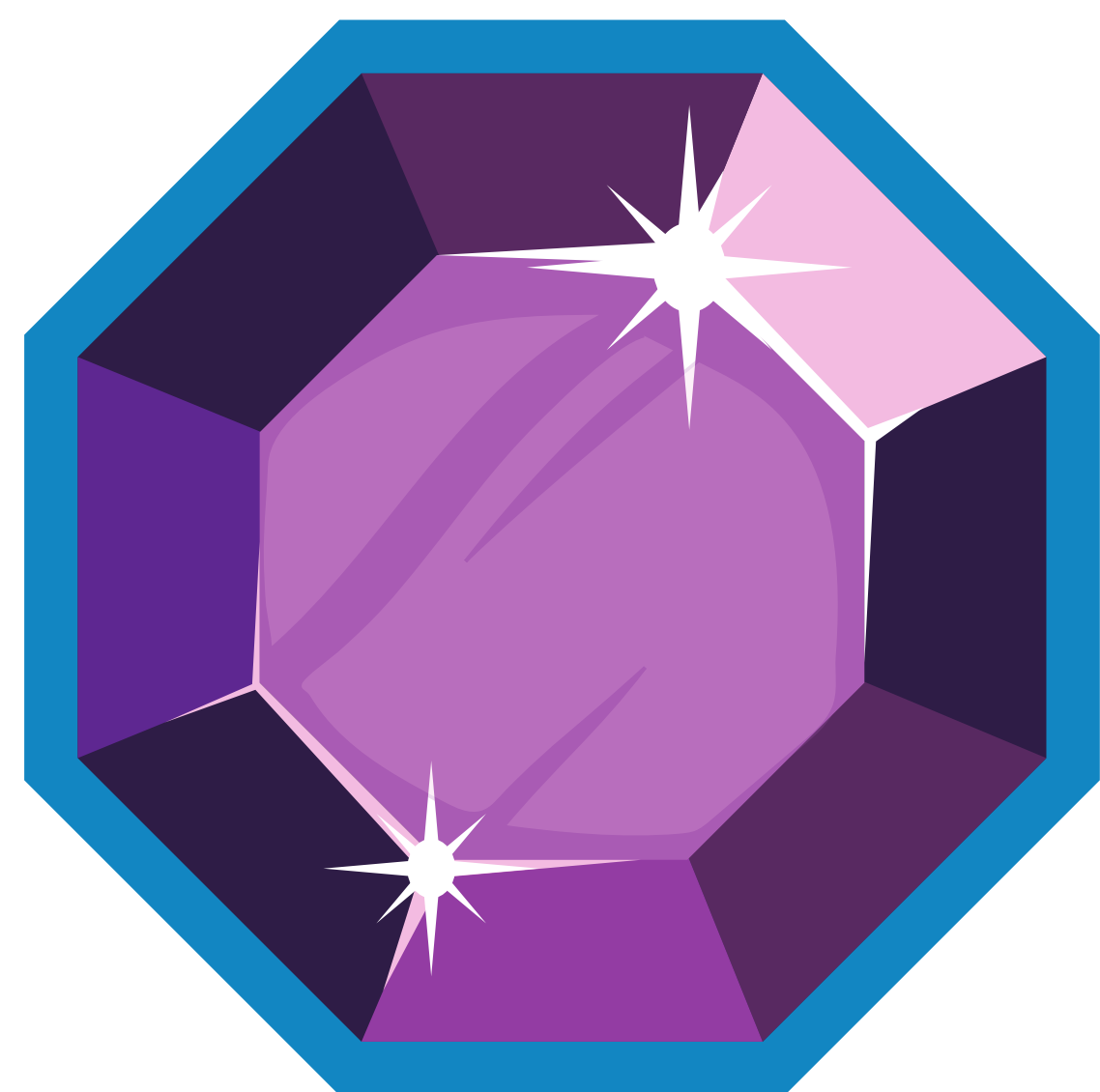
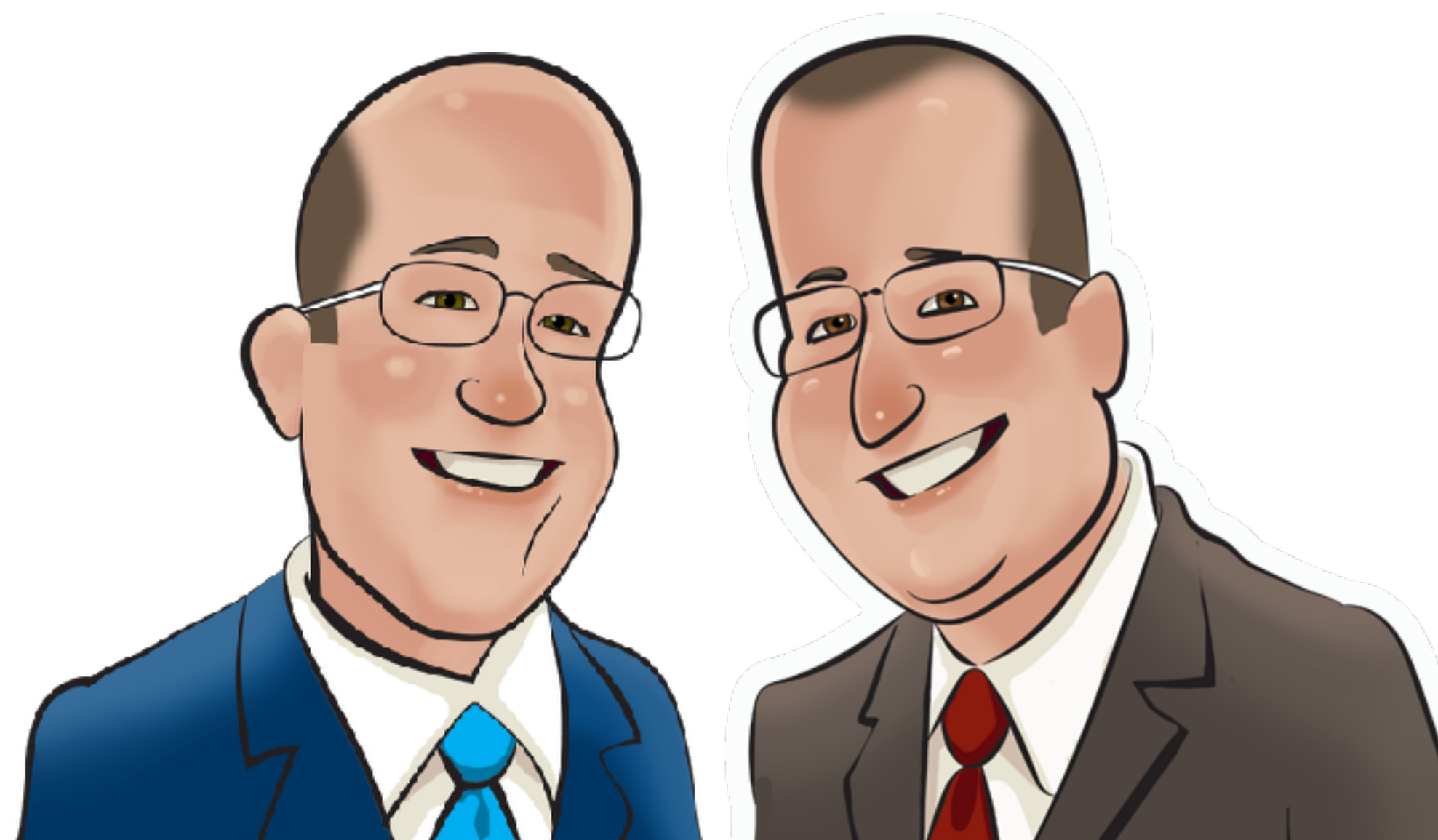


Come Follow Me 2021

D&C 85-87



S02E31



Scripture GEMS

1832

Nov

1833

NEW YORK

Sections Received:

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

Sec 85, 86, 87

Sec. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 54, 55, 56, 63, 64, 70, 72, 78, 84, 85, 86, 87

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

Palmyra
Manchester
Fayette

Sec. 57

Harmony

Kirtland
Thompson

Sec. 75

Amherst
Hiram

PENNSYLVANIA

Sec. 57, 58, 59, 60, 82, 83

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80, 81

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

61

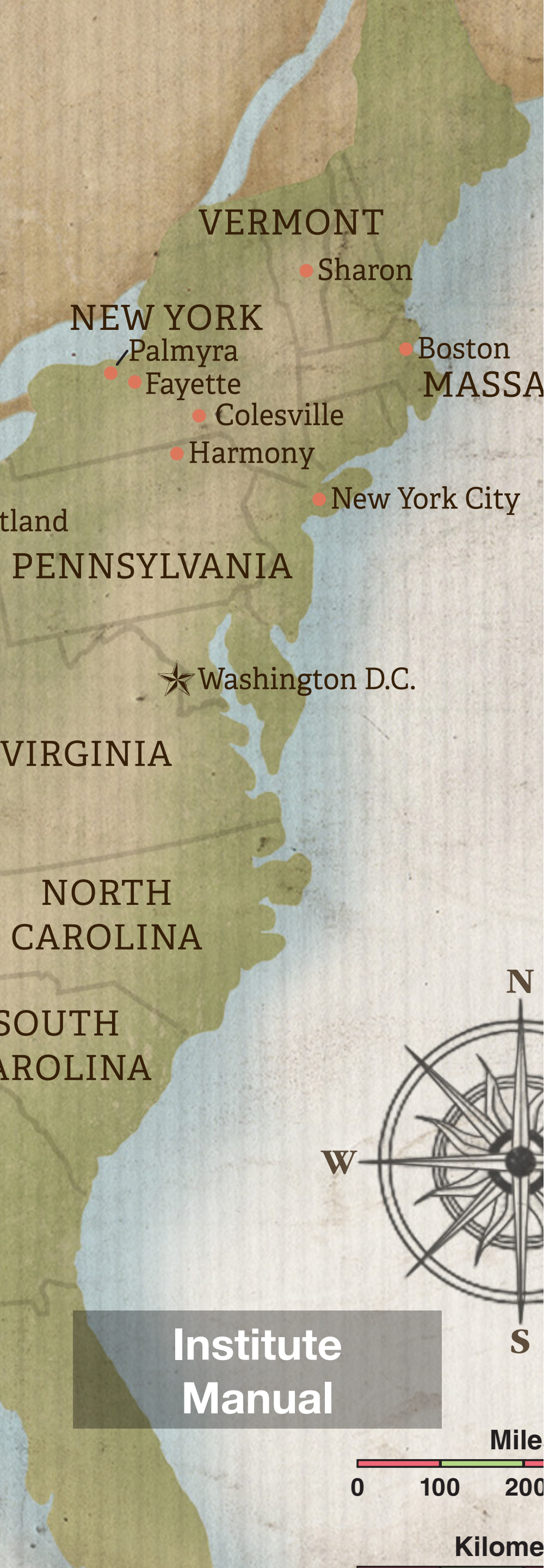
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Jackson County, MO

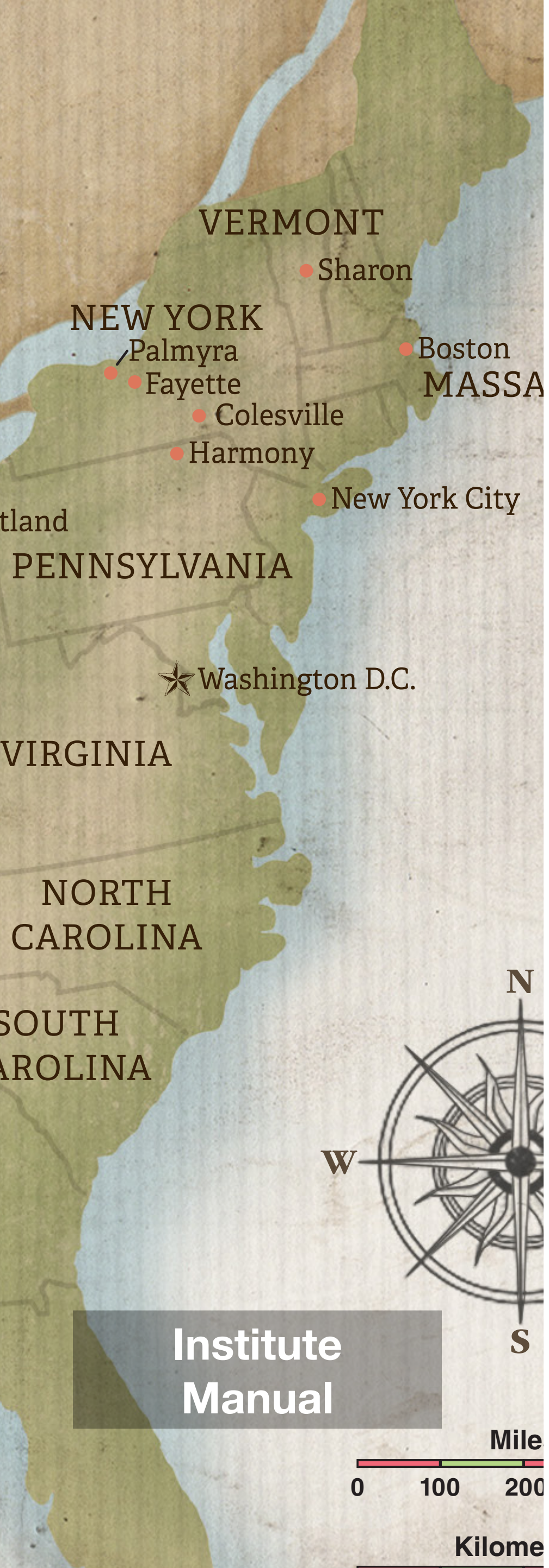
Places Where the Sections of the Doctrine and Covenants Were Revealed

**Doctrine
Covenants & 85**





By November 1832, more than 800 Latter-day Saints had gathered to the land of Zion in Jackson County, Missouri (see *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 315). It was expected that Church members who settled in Zion would live according to the system of consecration commanded by the Lord (see D&C 42:30–36; 57:4–7; 58:19, 34–36; 72:15). This meant that a member would consecrate or dedicate property and resources to the Lord through a legal deed that was signed by both the member and the bishop. In return, the member was given, through another legal deed, property and resources called an “inheritance” or “stewardship” according to the needs and wants of the member’s family. Saints who settled in Jackson County, Missouri, and were obedient to the law of consecration received an inheritance of land that had been purchased by Church agents.



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In October and November of 1832, the Prophet Joseph Smith received correspondence from Church leaders in Zion, including from William W. Phelps, who oversaw the Church’s printing operation in Independence, Missouri, as a member of the United Firm. On November 27, 1832, Joseph Smith wrote a letter responding to William W. Phelps’s questions. The Prophet was aware that some of the Saints in Zion did not participate in the system of consecration required by the Lord, and he addressed the issue of whether land inheritances should be given to those Saints who had not consecrated their property. Doctrine and Covenants 85 contains an extract of the letter that the Prophet sent to William W. Phelps.

110 Also the body hath need of every ^amember, that all may be ^bedified together, that the system may be kept perfect.

111 And behold, the ^ahigh priests should travel, and also the elders, and also the lesser ^bpriests; but the ^cdeacons and ^ateachers should be appointed to ^ewatch over the church, to be standing ministers unto the church.

112 And the bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor to ^aadminister to their wants by ^bhumbling the rich and the proud.

113 He should also employ an ^aagent to take charge and to do his secular business as he shall direct.

114 Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those ^acities with the sound of the gospel, with a loud voice, of the ^bdesolation and utter abolishment which await them if they do reject these things.

115 For if they do reject these

things the hour of their judgment is nigh, and their house shall be left unto them ^adesolate.

116 Let him ^atrust in me and he shall not be ^bconfounded; and a ^chair of his head shall not fall to the ground unnoticed.

117 And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, ^areproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of ^babomination in the last days.

118 For, with you saith the Lord ^aAlmighty, I will ^brend their ^ckingdoms; I will not only ^ashake the earth, but the ^estarry heavens shall tremble.

119 For I, the Lord, have put forth my hand to exert the ^apowers of heaven; ye cannot see it now, yet a ^blittle while and ye shall see it, and know that I am, and that ^cI will ^acome and reign with my people.

120 I am ^aAlpha and Omega, the beginning and the end. Amen.

SECTION 85

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 27, 1832. This section is an extract from a letter of the Prophet to William W. Phelps, who was living in Independence, Missouri. It answers questions about those Saints who had moved to Zion but who had not followed the commandment to consecrate their properties and had thus not received their inheritances according to the established order in the Church.

1–5, Inheritances in Zion are to be received through consecration; 6–12, One mighty and strong will give the Saints their inheritance in Zion.

It is the duty of the Lord's clerk, whom he has appointed, to keep a ^ahistory, and a general church ^brecord of all things that transpire in Zion, and of all those who ^cconsecrate properties, and receive ^ainheritances legally from the bishop; 2 And also their manner of life, their faith, and works; and also of the ^aapostates who apostatize after receiving their inheritances.

3 It is contrary to the will and commandment of God that those who receive not their ^ainheritance by ^bconsecration, agreeable to his ^claw, which he has given, that he may ^atithe his people, to prepare them against the day of ^evengeance and burning, should have their ^fnames enrolled with the people of God.

4 Neither is their ^agenealogy to be kept, or to be had where it may be found on any of the records or history of the church.

5 Their names shall not be found, neither the names of the fathers, nor the names of the children written in the ^abook of the law of God, saith the Lord of Hosts.

6 Yea, thus saith the ^astill small voice, which whispereth through and ^bpierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:

7 And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in ^aorder the house of God, and to arrange by ^blot the ^cinheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

8 While that man, who was called of God and appointed, that putteth forth his hand to ^asteady the ^bark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

9 And all they who are not found written in the ^abook of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among ^bunbelievers, where are ^cwailing and gnashing of teeth.

10 These things I say not of ^amyself; therefore, as the Lord speaketh, he will also fulfil.

11 And they who are of the High Priesthood, whose names are not found written in the ^abook of the law, or that are found to have ^bapostatized, or to have been ^ccut off from the church, as well as the lesser priesthood, or the members, in that day shall ^anot find an inheritance among the saints of the Most High;

110a TG Church.

b TG Edification.

111a TG High Priest,

Melchizedek Priesthood

3 Ne. 9:3.

b D&C 1:13 (13–14).

115a Luke 13:35.

116a Prov. 28:25 (25, 26).

c TG Kings, Earthly.

d Joel 2:10;

D&C 43:18; 45:33 (33, 48);

88:87 (87, 90)

85 1a D&C 21:1; 47:1;
69:3 (3–8).

b TG Record Keeping.

c D&C 42:30 (30–35).

d D&C 51:3 (1–3).

f Mal. 3:16;
D&C 20:82.

4a Ezra 2:62 (62–63).

5a TG Book of Life;
Record Keeping

1 Chr. 13:10 (9–12).

TG Ark of the Covenant.

9a 3 Ne. 24:16;

Moses 6:5.

TG Book of

Three record books are mentioned in this revelation: “the book of the law of God” (D&C 85:5, 7), “the book of remembrance” (D&C 85:9), and “the book of the law” (D&C 85:11). It is likely that these descriptions all refer to the same book. Later, after the Saints had settled in Nauvoo, Illinois, Joseph Smith directed that a record be kept containing his journal entries and a list of tithing donations made for the construction of the Nauvoo Temple. This book was also referred to as “the Book of the Law of the Lord”

(see *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, 319, note 160).

1–5, *Inheritances in Zion are to be received through consecration; 6–12, One mighty and strong will give the Saints their inheritance in Zion.*

It is the duty of the Lord’s clerk, whom he has appointed, to keep a ^ahistory, and a general church ^brecord of all things that transpire in Zion, and of all those who ^cconsecrate properties, and receive ^dinheritances legally from the bishop;

2 And also their manner of life, their faith, and works; and also of the ^aapostates who apostatize after receiving their inheritances.

3 It is contrary to the will and commandment of God that those who receive not their ^ainheritance by ^bconsecration, agreeable to his ^claw, which he has given, that he may ^dtithe his people, to prepare them against the day of ^evengeance and burning, should have their ^fnames enrolled with the people of God.

4 Neither is their ^agenealogy to be kept, or to be had where it may be found on any of the records or history of the church.

5 Their names shall not be found, neither the names of the fathers, nor the names of the children written in the ^abook of the law of God, saith the Lord of Hosts.

6 Yea, thus saith the ^astill small voice, which whispereth through

7 And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in ^aorder the house of God, and to arrange by ^blot the ^cinheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

8 While that man, who was called of God and appointed, that putteth forth his hand to ^asteady the ^bark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

9 And all they who are not found written in the ^abook of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among ^bunbelievers, where are ^cwailing and gnashing of teeth.

10 These things I say not of ^amyself; therefore, as the Lord speaketh, he will also fulfil.

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The Ark of the Covenant - an oblong chest of wood overlaid with gold, made by Moses at God's command (Ex. 25). It was the oldest and most sacred of the religious symbols of the Israelites, and the Mercy Seat which formed its covering was regarded as the earthly dwelling place of Jehovah (Ex. 25:22). (BD)



(2 Samuel 6:6-7; 1 Chr. 13:9-12)



President David O. McKay (1873–1970) taught: “It is a little dangerous for us to go out of our own sphere and try unauthoritatively to direct the efforts of a brother. You remember the case of Uzzah who stretched forth his hand to steady the ark [see 1 Chronicles 13:7–10]. He seemed justified when the oxen stumbled in putting forth his hand to steady that symbol of the covenant. We today think his punishment was very severe. Be that as it may, the incident conveys a lesson of life. Let us look around us and see how quickly men who attempt unauthoritatively to steady the ark die spiritually. Their souls become embittered, their minds distorted, their judgment faulty, and their spirit depressed. Such is the pitiable condition of men who, neglecting their own responsibilities, spend their time in finding fault with others” (in Conference Report, Apr. 1936, 60).

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An official statement issued in 1905, the First Presidency (Joseph F. Smith, John R. Winder, and Anthon H. Lund).

“Bishop [Edward] Partridge was one of the brethren, who—though a most worthy man, one whom the Lord loved, and whom the Prophet described as ‘a pattern of piety,’ and ‘one of the Lord’s great men’

—at time arrayed himself in opposition to the Prophet in those early days, and sought to correct him in his administrations of the affairs of the Church; in other words, ‘put forth his hand to steady the ark.’ ...

“... Through his repentance and sacrifices and suffering, Bishop Edward Partridge undoubtedly obtained a mitigation of the threatened judgment against him of falling ‘by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning,’ so the occasion for sending another to fill his station—‘one mighty and strong to set in order the house of God, and to arrange by lot the inheritances of the Saints’—may also be considered as having passed away and the whole incident of the prophecy closed” (in Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints, comp. James R. Clark [1970], 4:113, 117).

12 Therefore, it shall be done unto them as unto the ^achildren of the ^bpriest, as will be found recorded in

the second chapter and sixty-first and second verses of Ezra.

SECTION 86

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 6, 1832. This revelation was received while the Prophet was reviewing and editing the manuscript of the translation of the Bible.

1–7, The Lord gives the meaning of the parable of the wheat and tares; 8–11, He explains priesthood blessings to those who are lawful heirs according to the flesh.

VERILY, thus saith the Lord unto you my servants, concerning the ^aparable of the ^bwheat and of the tares:

2 Behold, verily I say, the field was the world, and the apostles were the ^asowers of the seed;

3 And after they have fallen asleep the great persecutor of the church, the apostate, the ^awhore, even ^bBabylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the ^ctares; wherefore, the tares choke the wheat and drive the ^dchurch into the wilderness.

waiting to be sent forth to ^breap down the fields;

6 But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also.

7 Therefore, let the wheat and the ^atares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be ^bburned.

8 Therefore, thus saith the Lord unto you, with whom the ^apriesthood hath continued through the lineage of your fathers—

9 For ye are lawful ^aheirs, according to the flesh, and have been ^bhid from the world with Christ

right for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in ^aorder the house of God, and to arrange by ^blot the ^cinheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

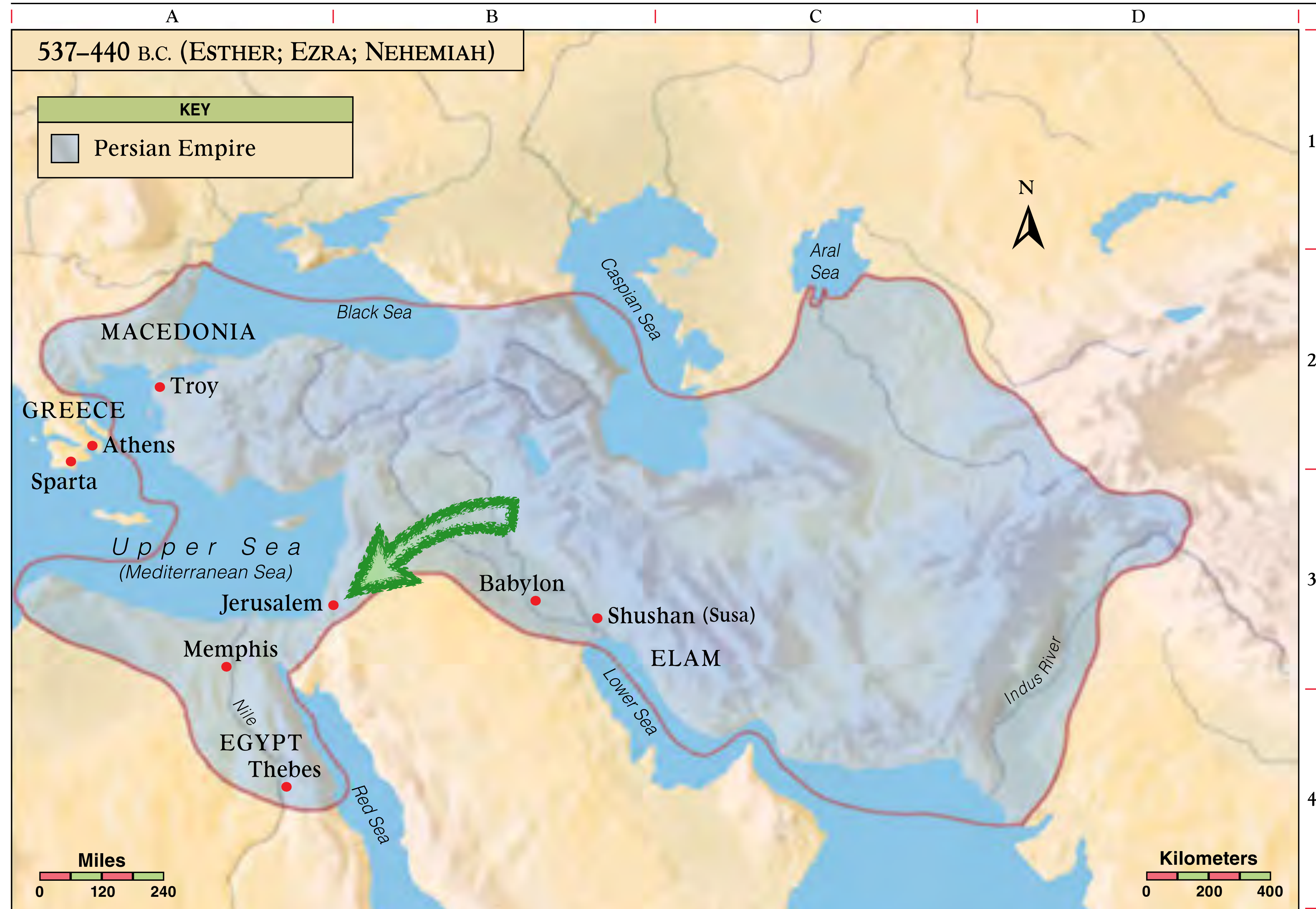
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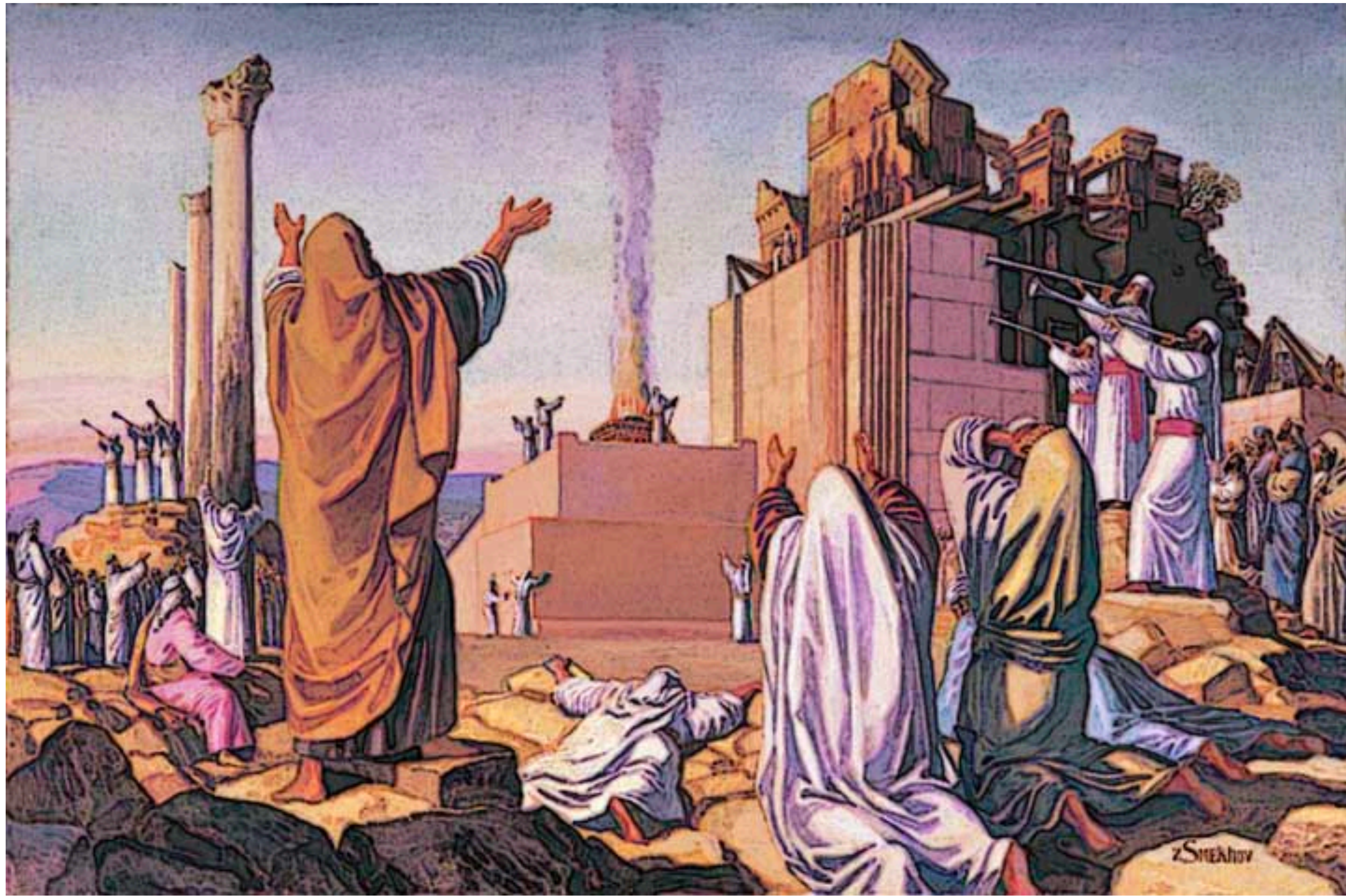
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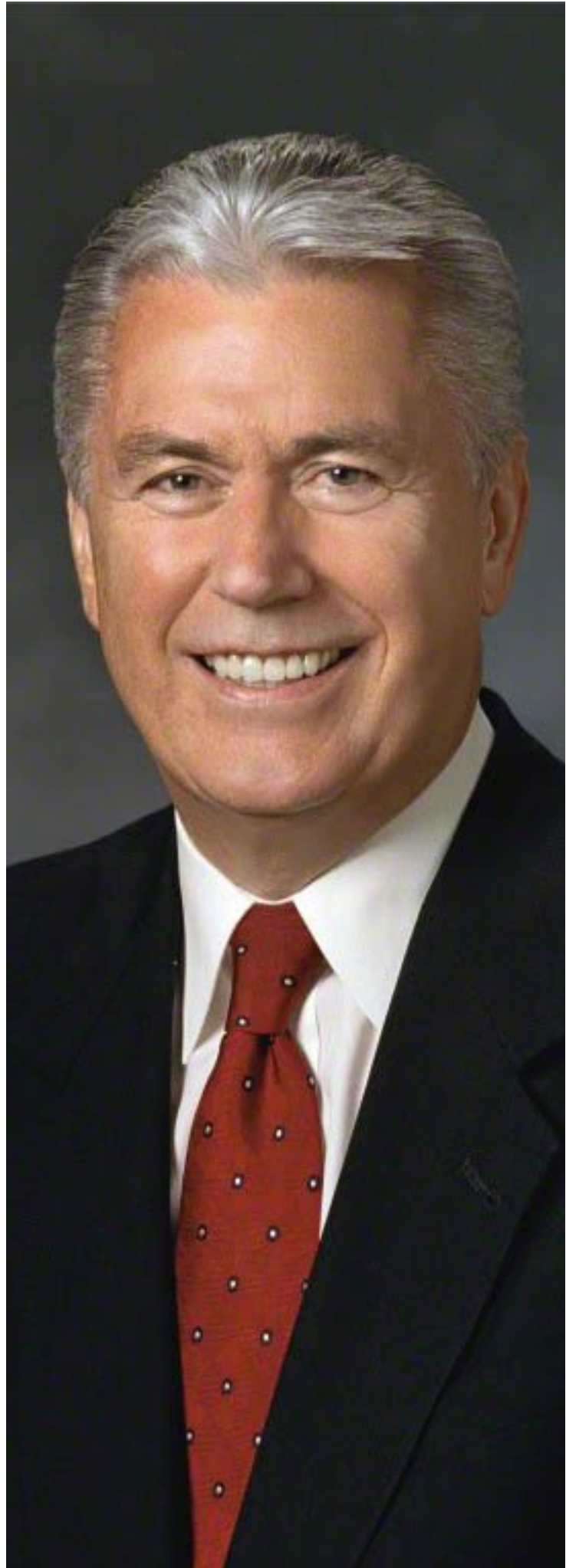
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7. The Persian Empire





Ezra 2:61-62



“Your Heavenly Father has high aspirations for you, but your divine origin alone does not guarantee you a divine inheritance. God sent you here to prepare for a future greater than anything you can imagine. ...

“For this reason, we speak of walking the path of discipleship.

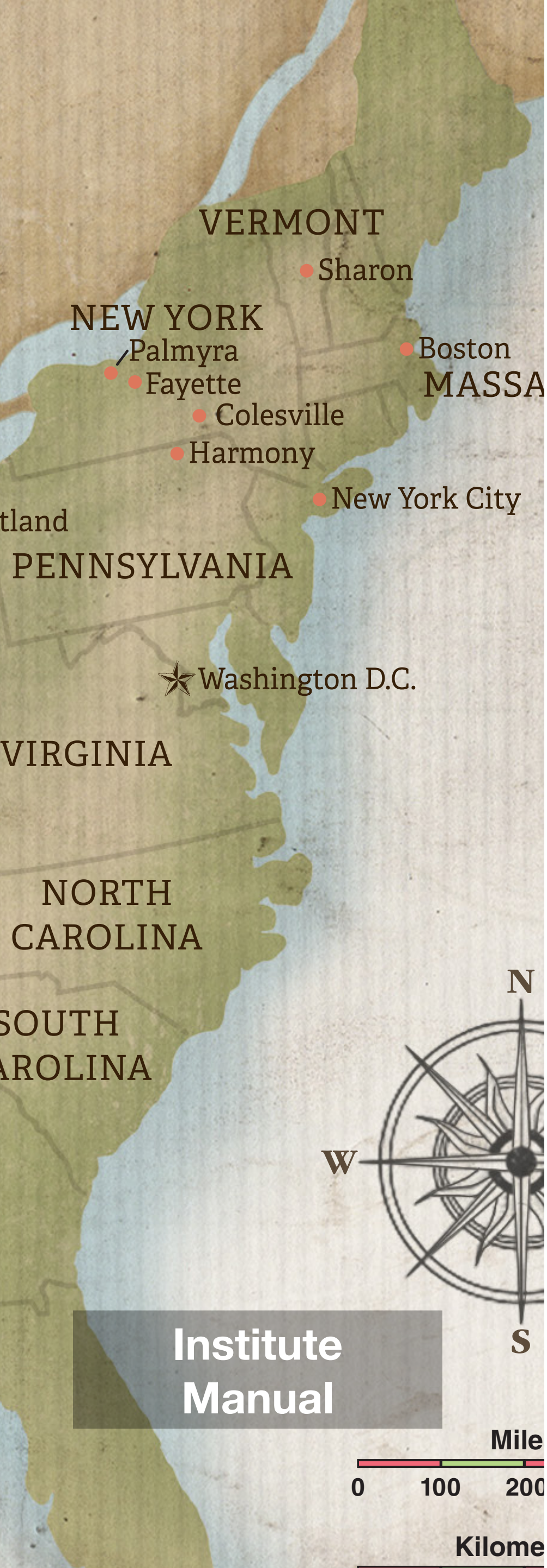
“We speak of obedience to God’s commandments.

“We speak of living the gospel joyfully, with all our heart, might, mind, and soul”

(President Dieter F. Uchtdorf, “Living the Gospel Joyful,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 121).

**Doctrine
Covenants & 86**





Sometime in the spring of 1831, the Prophet Joseph Smith made inspired changes to Matthew 13 as part of his inspired translation of the New Testament. At that time he made very few changes to the parable of the wheat and the tares recorded in that chapter (see Matthew 13:24–30, 36–43). From July 1832 to February 1833, as Joseph was working on the inspired translation of the Old Testament, he reviewed changes he had made to the New Testament. While it is not clear whether he was reviewing Matthew 13 again or working on Old Testament passages regarding the gathering of Israel, his journal entry for December 6, 1832, which was the day the revelation recorded in Doctrine and Covenants 86 was received, states that he had been translating on that day and “received a Revelation explaining the Parable [of] the wheat and the [tares]” (in *The Joseph Smith Papers, Journals, Volume 1: 1832–1839*, ed. Dean C. Jessee and others [2008], 11).



Matthew 13:24–30, 36–43

SECTION 86

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 6, 1832. This revelation was received while the Prophet was reviewing and editing the manuscript of the translation of the Bible.

“Traditionally, tares have been identified with the darnel weed, a species of bearded rye-grass which closely resembles wheat in the early growth period and which is found in modern Palestine. This weed has a bitter taste; if eaten in any appreciable amount, either separately or when mixed with bread, it causes dizziness and often acts as a violent emetic.” [*“emetic” means to cause vomiting*]

(McConkie, Doctrinal New Testament Commentary, 1:296.)

1–7, The Lord gives the meaning of the parable of the wheat and tares; 8–11, He explains priesthood blessings to those who are lawful heirs according to the flesh.

VERILY, thus saith the Lord unto you my servants, concerning the ^aparable of the ^bwheat and of the tares:

2 Behold, verily I say, the field was the world, and the apostles were the ^asowers of the seed;

3 And after they have fallen asleep the great persecutor of the church, the apostate, the ^awhore, even ^bBabylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the ^ctares; wherefore, the tares choke the wheat and drive the ^achurch into the wilderness.

4 But behold, in the ^alast days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender—

5 Behold, verily I say unto you, the ^aangels are crying unto the Lord day and night, who are ready and

waiting to be sent forth to ^breap down the fields;

6 But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also.

7 Therefore, let the wheat and the ^atares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be ^bburned.

8 Therefore, thus saith the Lord unto you, with whom the ^apriesthood hath continued through the lineage of your fathers—

9 For ye are lawful ^aheirs, according to the flesh, and have been ^bhid from the world with Christ in God—

10 Therefore your life and the ^apriesthood have remained, and must needs remain through you and your lineage until the ^brestoration of all things spoken by the mouths of all the holy prophets since the world began.

12a Ezra 2:61 (61–62);
Neh. 7:63 (63, 64)

c TG Apostasy of the
Early Christian

9a Abr. 2:9 (9–11).
TG Abrahamic

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7 Therefore, let the wheat and the ^atares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be ^bburned.

8 Therefore, thus saith the Lord unto you, with whom the ^apriesthood hath continued through the lineage of your fathers—

9 For ye are lawful ^aheirs, according to the flesh, and have been ^bhid from the world with Christ in God—

10 Therefore your life and the ^apriesthood have remained, and must needs remain through you and your lineage until the ^brestoration of all things spoken by the mouths of all the holy prophets since the world began.



“Church members will live in this wheat-and-tares situation until the Millennium. Some real tares even masquerade as wheat, including the few eager individuals who lecture the rest of us about Church doctrines in which they no longer believe. They criticize the use of Church resources to which they no longer contribute. They condescendingly seek to counsel the Brethren whom they no longer sustain. Confrontive, except of themselves of course, they leave the Church, but they cannot leave the Church alone (see [“The Net Gathers of Every Kind,”] Ensign, Nov. 1980, 14). ...

“Therefore, brothers and sisters, quiet goodness must persevere, even when, as prophesied, a few actually rage in their anger against that which is good (see 2 Ne. 28:20). Likewise, the arrogance of critics must be met by the meekness and articulateness of believers. If sometimes ringed by resentment, we must still reach out, especially for those whose hands hang down (see D&C 81:5). If our shortcomings as a people are occasionally highlighted, then let us strive to do better”

(Elder Neal A. Maxwell, “Becometh As a Child,” Apr 1996 GC, Ensign, May 1996, 68).

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TG Apostasy of the
Early Christian
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waiting to be sent forth to ^breap
down the fields;

6 But the Lord saith unto them,
pluck not up the tares while the
blade is yet tender (for verily your
faith is weak), lest you destroy the
wheat also.

7 Therefore, let the wheat and the
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lineage until the ^brestoration of all
things spoken by the mouths of
all the holy prophets since the world
began.

9a Abr. 2:9 (9–11).
TG Abrahamic
Covenant:

11 Therefore, blessed are ye if ye
continue in my ^agoodness, a ^blight
unto the Gentiles, and through this

priesthood, a ^csavior unto my peo-
ple ^dIsrael. The Lord hath said it.
Amen.

SECTION 87

Revelation and prophecy on war, given through Joseph Smith the Prophet, at or near Kirtland, Ohio, December 25, 1832. At this time disputes in the United States over slavery and South Carolina's nullification of federal tariffs were prevalent. Joseph Smith's history states that "appearances of troubles among the nations" were becoming "more visible" to the Prophet "than they had previously been since the Church began her journey out of the wilderness."

1–4, War is foretold between the Northern States and the Southern States; 5–8, Great calamities will fall upon all the inhabitants of the earth.

VERILY, thus saith the Lord concern-
ing the ^awars that will ^bshortly come
to pass, beginning at the rebellion
of ^cSouth Carolina, which will even-
tually terminate in the death and
misery of many souls;

2 And the ^atime will come that
^bwar will be poured out upon all
nations, beginning at this place.

3 For behold, the Southern States
shall be divided against the North-

5 And it shall come to pass also
that the ^aremnants who are left of
the land will marshal themselves,
and shall become exceedingly an-
gry, and shall vex the Gentiles with
a sore vexation.

6 And thus, with the ^asword and
by bloodshed the inhabitants of the
earth shall ^bmourn; and with ^cfam-
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and the thunder of heaven, and
the fierce and vivid lightning also,
shall the inhabitants of the earth
be made to feel the wrath, and in-
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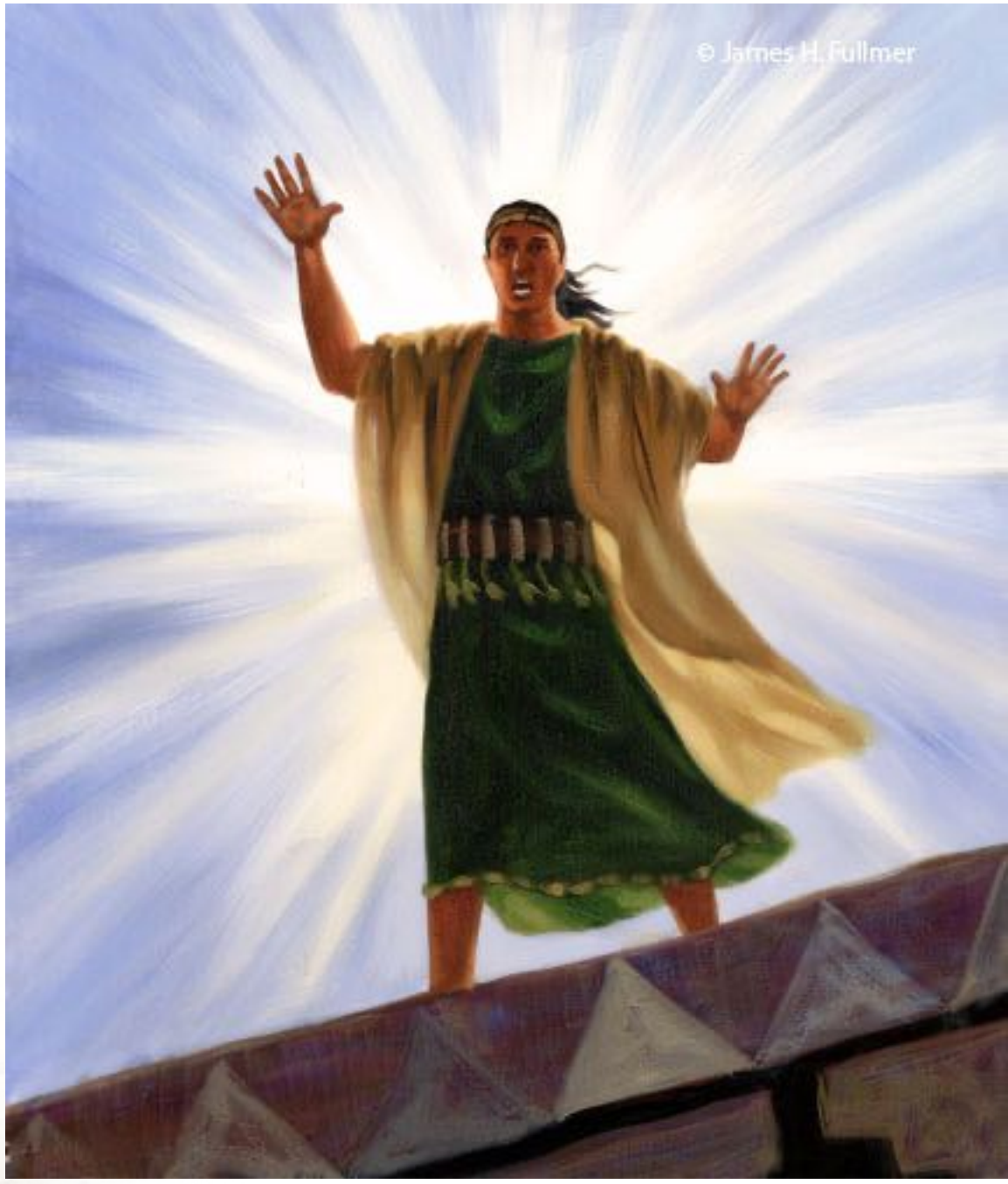


“You are one of God’s noble and great spirits, held in reserve to come to earth at this time. (See D&C 86:8–11.) In your premortal life you were appointed to help prepare the world for the great gathering of souls that will precede the Lord’s second coming. You are one of a covenant people. You are an heir to the promise that all the earth will be blessed by the seed of Abraham and that God’s covenant with Abraham will be fulfilled through his lineage in these latter days. (See 1 Ne. 15:18; 3 Ne. 20:25.)”

(President Russell M. Nelson, “Choices,” Oct 1990 GC, Ensign, Nov. 1990, 73).

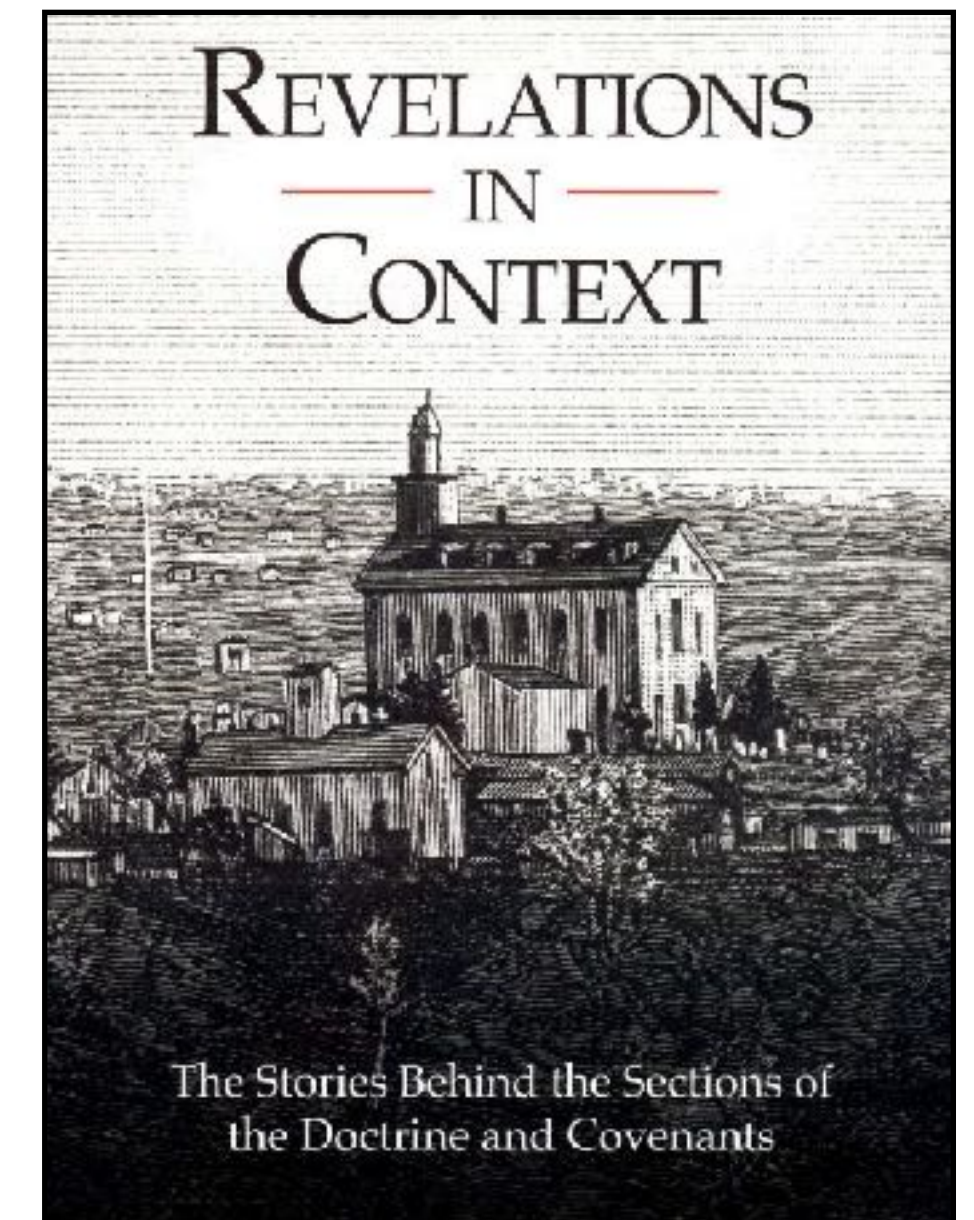
**Doctrine
Covenants & 87**





A few days before Christmas 1832, Latter-day Saints in Kirtland came in from the cold, damp air to sit by the light of their warm, flickering fires. They opened up their local paper, the Painesville Telegraph, to find alarming news. Seven hundred miles to the south, the legislature of South Carolina, a state within the United States, had declared “null and void” taxes placed on imported goods by the federal government. This move created a “nullification crisis” that challenged the right of the federal government to enforce its own laws. War loomed on the horizon.

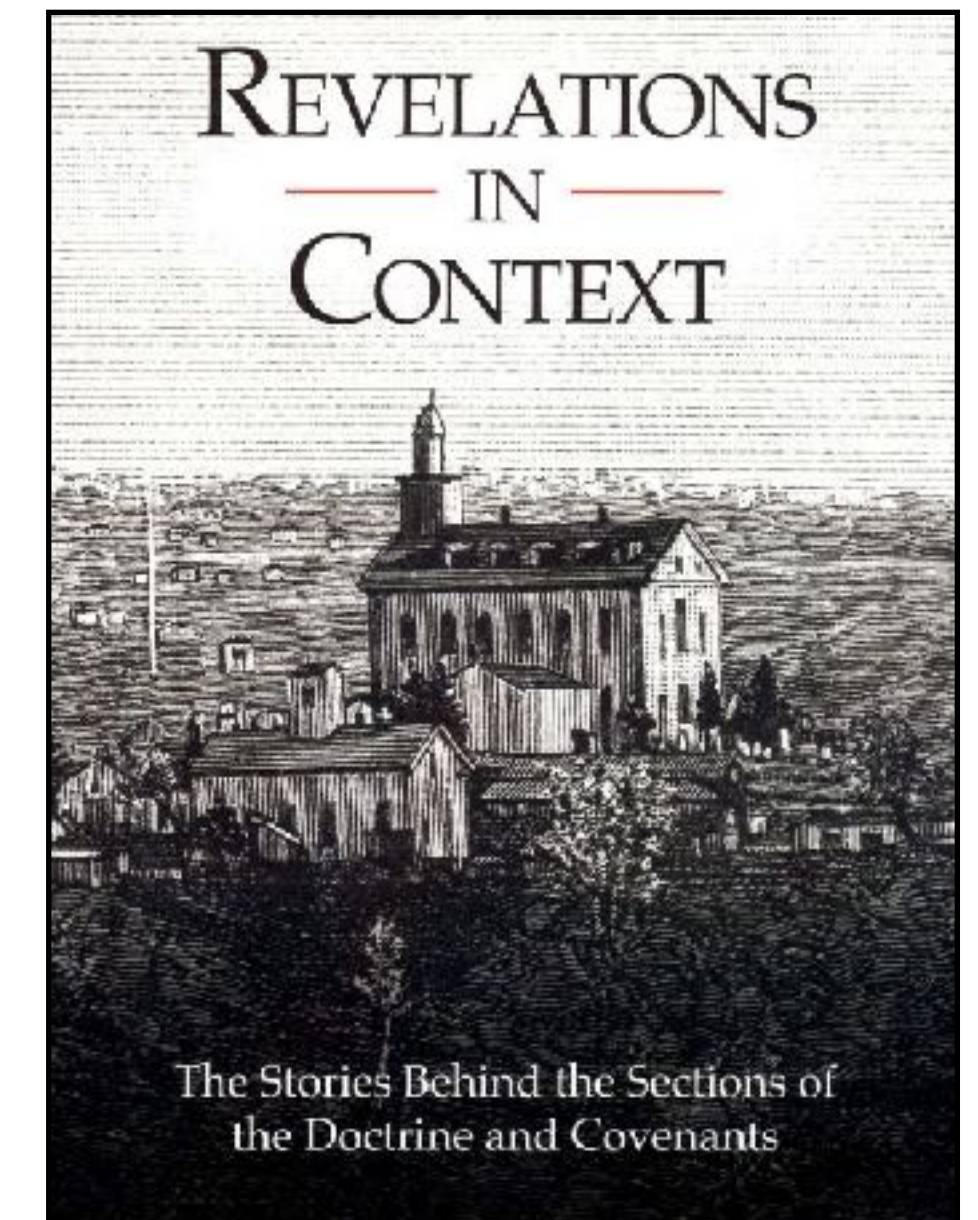
These tariffs had been established to protect northern manufacturers from foreign competition. Southern farmers found them unfair. Why should they pay more for goods their region did not produce? Andrew Jackson, the president of the United States, issued a proclamation in which he warned that South Carolina’s rejection of federal tariffs was an act of rebellion that could end in bloodshed. South Carolina promptly responded by preparing for war. Compromise seemed nowhere in sight. The accounts read by Kirtland residents sounded the war drum: “Let one menacing



Peace and War

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Joseph Smith followed this conflict closely through the newspapers that passed into Kirtland. He appended a note in his history about the people of South Carolina "declaring their state, a free and Independent Nation" and the "proclamation against this rebellion" given by President Jackson. And then, following these lines, Joseph inserted what he called "a prophecy on war," a revelation he dictated to his clerk Frederick G. Williams on Christmas Day 1832, just days after the startling news appeared in the Kirtland papers. That revelation is known today as Doctrine and Covenants 87.



Peace and War

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1–4, War is foretold between the Northern States and the Southern States; 5–8, Great calamities will fall upon all the inhabitants of the earth.

VERILY, thus saith the Lord concerning the ^awars that will ^bshortly come to pass, beginning at the rebellion of ^cSouth Carolina, which will eventually terminate in the death and misery of many souls;

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3 For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then ^awar shall be poured out upon all nations.

4 And it shall come to pass, after many days, ^aslaves shall rise up against their masters, who shall be marshaled and disciplined for war.

5 And it shall come to pass also that the ^aremnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

6 And thus, with the ^asword and by bloodshed the inhabitants of the earth shall ^bmourn; and with ^cfamine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and ^dchastening ^ehand of an Almighty God, until the consumption decreed hath made a full ^fend of all ^gnations;

7 That the cry of the saints, and of the ^ablood of the saints, shall cease to come up into the ears of the Lord of ^bSabaoth, from the earth, to be avenged of their enemies.

8 Wherefore, ^astand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh ^bquickly, saith the Lord. Amen.

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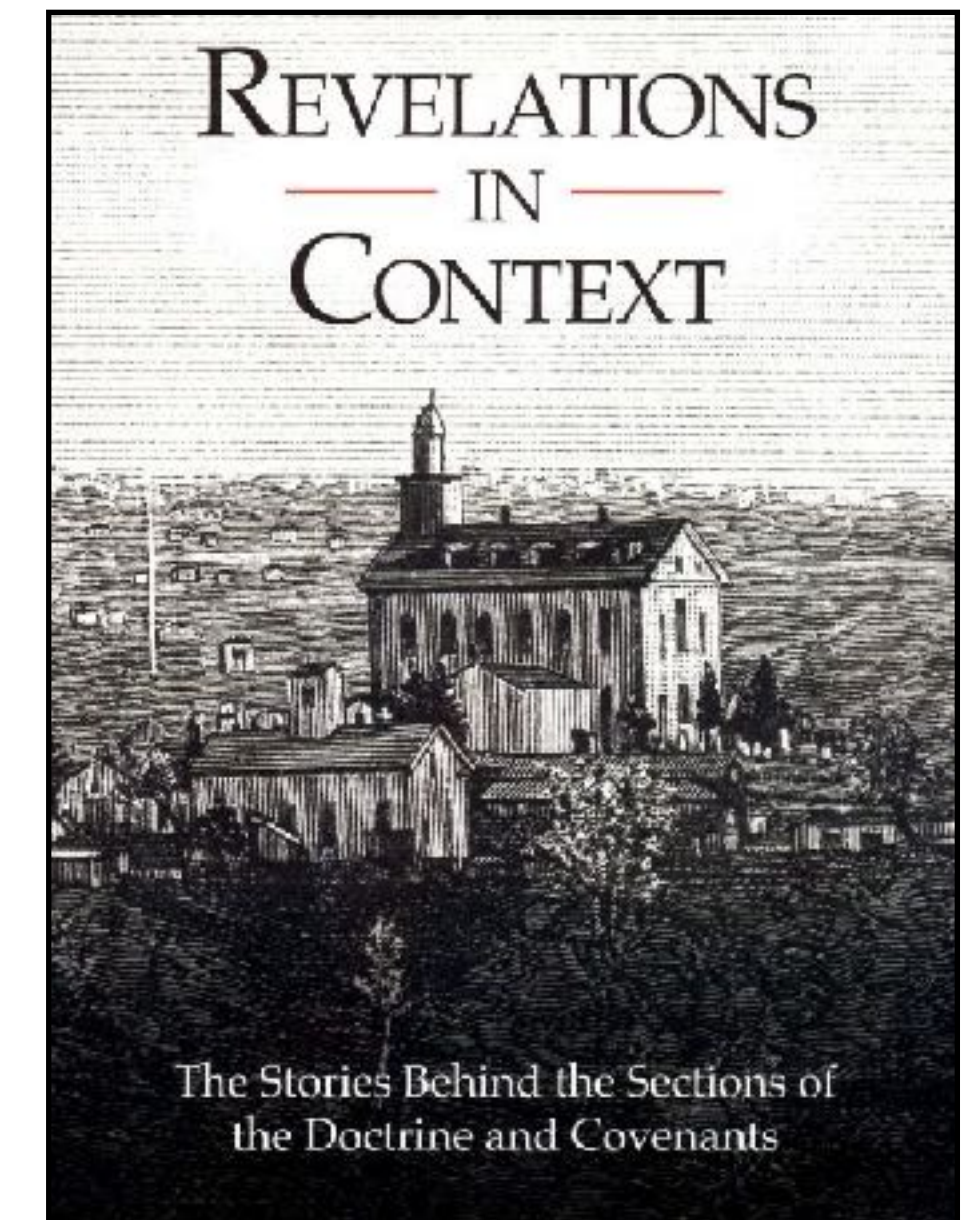
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8 Wherefore, ^astand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh ^bquickly, saith the Lord. Amen.

To the great surprise of all, the nullification crisis ended almost before it began. In February 1833, President Jackson orchestrated a lowered, compromise tariff, asserting the rights of the federal government while satisfying the demands of states-rights secessionists. Crisis was averted, peace had returned to the land, and President Jackson basked in what may have been his greatest triumph as president.

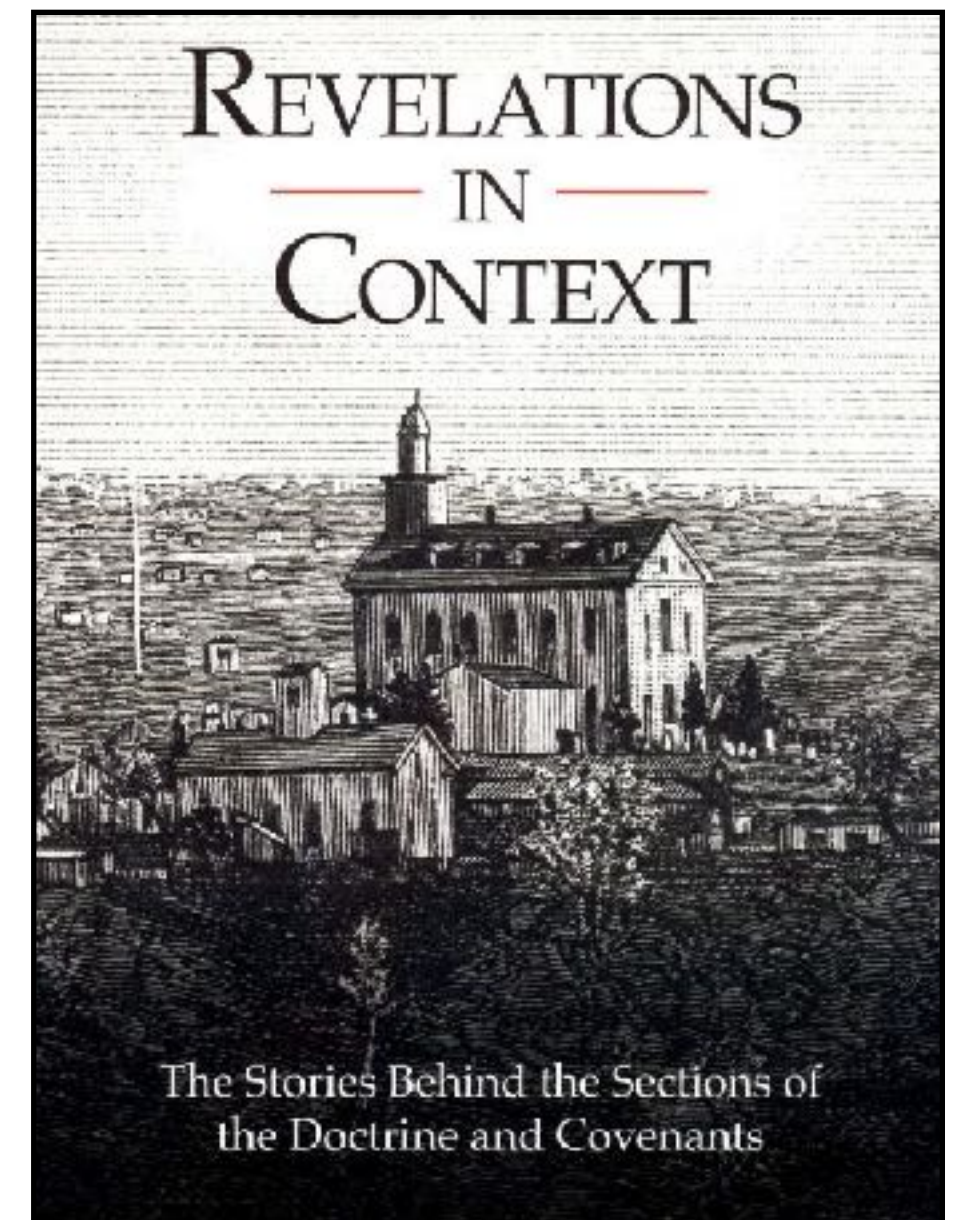
The peaceful resolution of the crisis pleased everyone but the most ardent firebrands. As a follower of Christ, Joseph Smith loved peace and welcomed compromise, and he looked forward to the return of the Prince of Peace and His peaceful millennial reign. But the dire predictions contained in the prophecy on war, tied as they were to contemporary events, must have puzzled Joseph. The death and misery of many souls did not occur. The Southern states continued to be divided against the North over the question of slavery, but the slaves did not rise up against their masters, and South Carolina did not call on Great Britain for help. Anyone looking for the fulfillment of the revelation in 1833 would



Peace and War

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Joseph Smith seemed reluctant to spread news of his prophecy on war too widely. Even before the crisis had been averted, he told a newspaper editor that he was sure “not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation.” But he did not get any more specific than that. He did not mention South Carolina in his later teachings and sermons. When he compiled his revelations for publication in 1835, Joseph withheld Doctrine and Covenants 87 from the collection. After the nullification crisis ended peacefully, it seemed best to set the revelation aside during his lifetime.



Peace and War

“never would come to war again against them.

20 And it came to pass that Moroni caused that the work of death should “cease again among the people. And he took the weapons of war from the Lamanites; and after they had entered into a ^bcovenant with him of peace they were suffered to depart into the wilderness.

21 Now the number of their dead was not numbered because of the greatness of the number; yea, the number of their dead was exceedingly great, both on the Nephites and on the Lamanites.

22 And it came to pass that they did cast their dead into the waters of Sidon, and they have gone forth and are buried in the depths of the “sea.

23 And the armies of the Nephites, or of Moroni, returned and came to their houses and their lands.

24 And thus ended the eighteenth year of the reign of the judges over the people of Nephi. And thus ended the record of Alma, which was written upon the plates of Nephi.

The account of the people of Nephi, and their wars and dissensions, in the days of Helaman, according to the record of Helaman, which he kept in his days.

Comprising chapters 45 through 62.

CHAPTER 45

Helaman believes the words of Alma—Alma prophesies the destruction of the Nephites—He blesses and curses the land—Alma may have been taken up by the Spirit, even as Moses—Dissension grows in the Church. About 73 B.C.

BEHOLD, now it came to pass that the

people of Nephi were exceedingly rejoiced, because the Lord had again “delivered them out of the hands of their enemies; therefore they gave thanks unto the Lord their God; yea, and they did ^bfast much and pray much, and they did worship God with exceedingly great joy.

2 And it came to pass in the nineteenth year of the reign of the judges over the people of Nephi, that Alma came unto his son Helaman and said unto him: Believest thou the words which I spake unto thee concerning those “records which have been kept?

3 And Helaman said unto him: Yea, I “believe.

4 And Alma said again: Believest thou in Jesus Christ, who shall come?

5 And he said: Yea, I believe all the words which thou hast spoken.

6 And Alma said unto him again: Will ye “keep my commandments?

7 And he said: Yea, I will keep thy commandments with all my heart.

8 Then Alma said unto him: Blessed art thou; and the Lord shall “prosper thee in this land.

9 But behold, I have somewhat to “prophesy unto thee; but what I prophesy unto thee ye shall not make known; yea, what I prophesy unto thee shall not be made known, even until the prophecy is fulfilled; therefore write the words which I shall say.

10 And these are the words: Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in “four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in ^bunbelief.

11 Yea, and then shall they see wars and pestilences, yea, famines and bloodshed, even until the

people of Nephi shall become “extinct—

12 Yea, and this because they shall dwindle in unbelief and fall into the works of darkness, and “lasciviousness, and all manner of iniquities; yea, I say unto you, that because they shall sin against so great light and knowledge, yea, I say unto you, that from that day, even the ^bfourth generation shall not all pass away before this great iniquity shall come.

13 And when that great day cometh, behold, the time very soon cometh that those who are now, or the seed of those who are now numbered among the people of Nephi, shall “no more be numbered among the people of Nephi.

14 But whosoever remaineth, and is not destroyed in that great and dreadful day, shall be “numbered among the ^bLamanites, and shall become like unto them, all, save it be a few who shall be called the disciples of the Lord; and them shall the Lamanites pursue even “until they shall become extinct. And now, because of iniquity, this prophecy shall be fulfilled.

15 And now it came to pass that after Alma had said these things to Helaman, he “blessed him, and also his other sons; and he also blessed the earth for the ^b‘righteous’ sake.

16 And he said: Thus saith the Lord God—“Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do ^bwickedly, when they are fully ripe; and as I have said so shall it be; for this is the cursing and the “blessing of God upon the land, for the Lord cannot

look upon sin with the “least degree of allowance.

17 And now, when Alma had said these words he blessed the “church, yea, all those who should stand fast in the faith from that time henceforth.

18 And when Alma had done this he “departed out of the land of Zarahemla, as if to go into the land of ^bMelek. And it came to pass that he was never heard of more; as to his death or burial we know not of.

19 Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the “Spirit, or ^bburied by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial.

20 And now it came to pass in the commencement of the nineteenth year of the reign of the judges over the people of Nephi, that Helaman went forth among the people to declare the “word unto them.

21 For behold, because of their wars with the Lamanites and the many little dissensions and disturbances which had been among the people, it became expedient that the “word of God should be declared among them, yea, and that a ^bregulation should be made throughout the church.

22 Therefore, “Helaman and his brethren went forth to establish the church again in all the land, yea, in every city throughout all the land which was possessed by the people

Alma Prophecies of the Destruction of the Nephites

11a Jarom 1:10;
Hel. 13:6 (5–19).

Alma 8:22.
b Alma 46:10; 62:40.

18a 3 Ne. 1:3 (2–3).
b Alma 35:13.

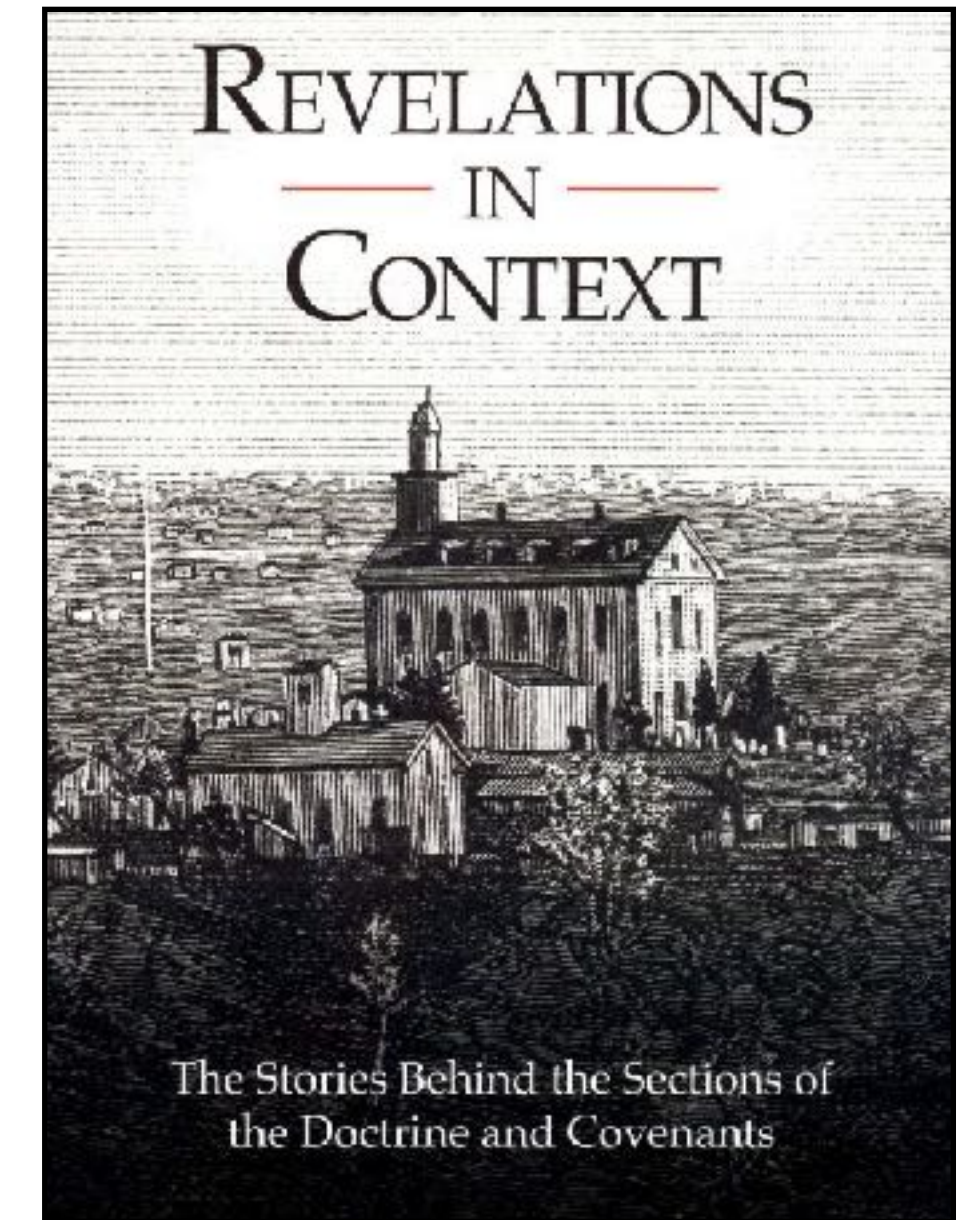
19a Alma 47:6.

2a Alma 37:1 (1–32); 50:38.

9a TG Prophecy.

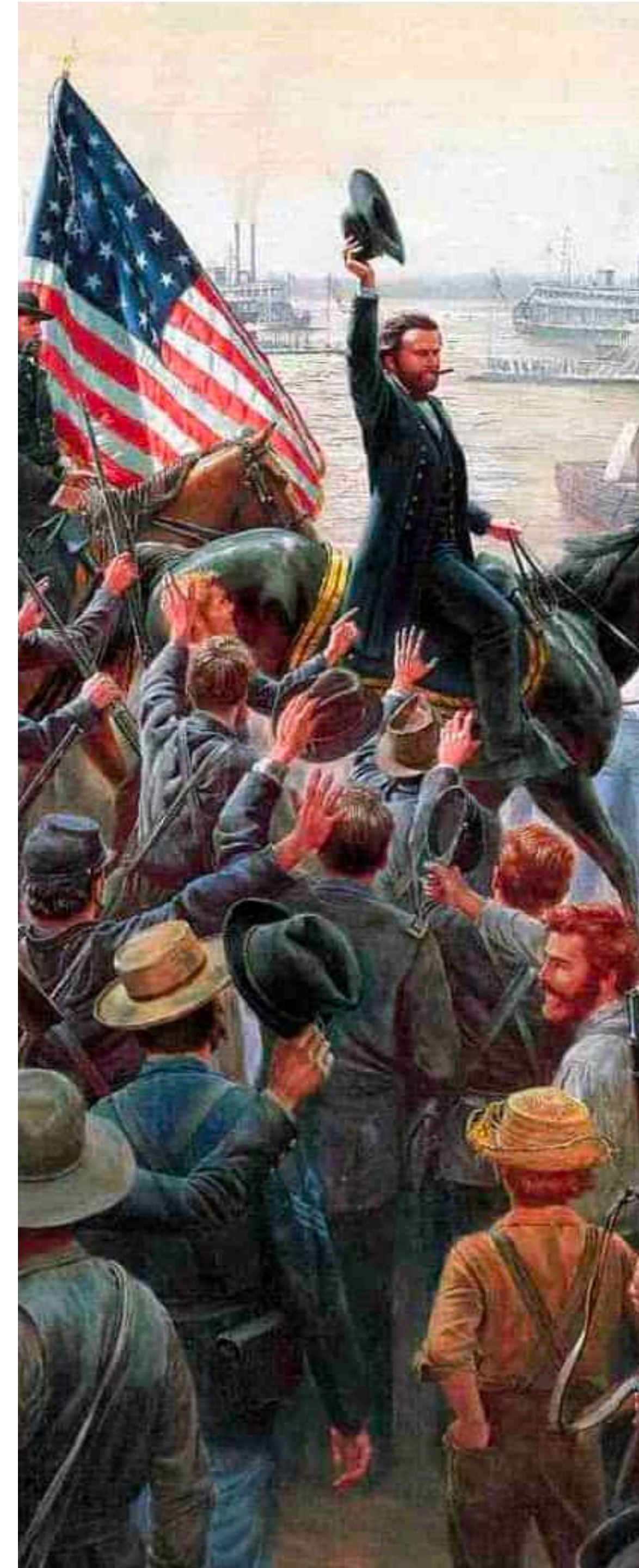
Joseph was sure of his prior revelations. He had felt the voice of God speak through him before and had seen those words come to pass. He must have wondered if this revelation was a case of false prophecy. Or, if the prophecy was true, what would God have Joseph do now that peace, even if temporary, had been achieved?...

Three decades after Doctrine and Covenants 87 was received, South Carolina rebelled again. Convinced that Abraham Lincoln's election as U.S. president spelled trouble for the institution of slavery, the state legislature voted to secede from the United States. South Carolina's move triggered a war between North and South. Much death and misery resulted. Southerners called on Great Britain for help. Slaves rose up against their masters. All the while, the Saints, now in their new mountain home in the West, toiled away on the foundations of yet another holy place—the Salt Lake Temple.



Peace and War

President Joseph Fielding Smith (1876–1972) noted: “Scoffers have said it was nothing remarkable for Joseph Smith in 1832, to predict the outbreak of the Civil War and that others who did not claim to be inspired with prophetic vision had done the same. ... It is well known that senators and congressmen from the South had maintained that their section of the country had a right to withdraw from the Union, for it was a confederacy, and in 1832, war clouds were to be seen on the horizon. It was because of this fact that the Lord made known to Joseph Smith this revelation stating that wars would shortly come to pass, beginning with the rebellion of South Carolina, which would eventually terminate in war being poured out upon all nations and in the death and misery of many souls. [between 620,000 and 750,000 soldiers dead not to mention untold civilian deaths] It may have been an easy thing in 1832, or even 1831, for someone to predict that there would come a division of the Northern States and the Southern States, for even then there were rumblings, and South Carolina had shown the spirit of rebellion. It was not, however, within the power of man to predict in the detail which the Lord revealed to Joseph Smith, what was shortly to come to pass as an outgrowth of the Civil War and the pouring out of war upon all nations” (Church History and Modern Revelation [1953], 1:358–59).



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Defending Our Divinely Inspired Constitution

By President Dallin H. Oaks
First Counselor in the First Presidency



Our belief in divine inspiration gives Latter-day Saints a unique responsibility to uphold and defend the United States



The Necessity of Political Parties and the Importance of Compromise

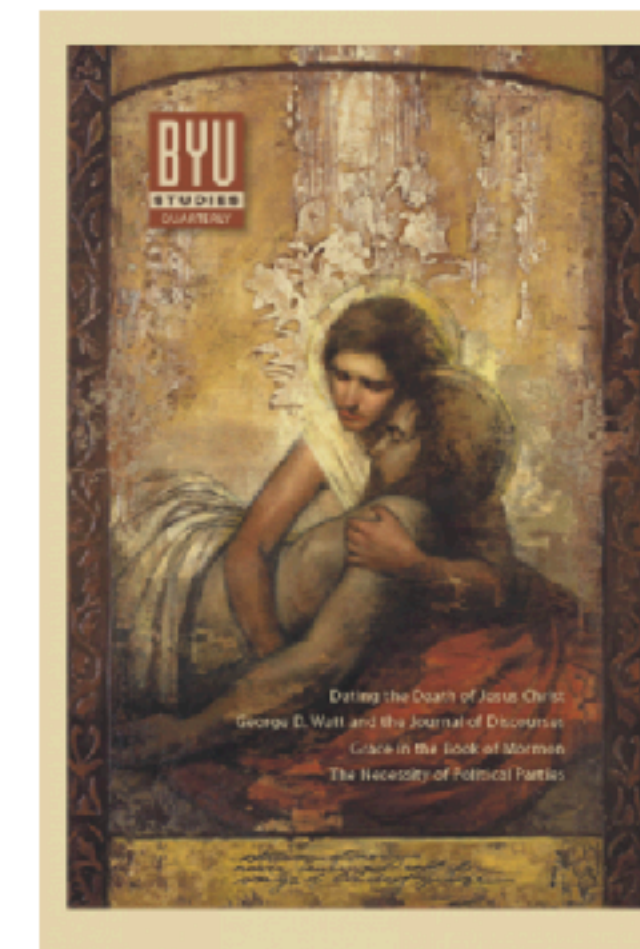
Article

By *David B. Magleby*

Table of Contents



- 1. The Necessity of Political Parties
- 2. The Necessity of Compromise
 - 2.1. About the Author
 - 2.2. Notes
- 3. Related Articles



BYU Studies Quarterly 54:4



Elder Neal A. Maxwell noted the continuous number of wars that have been fought in the modern era:

“Alas, though we are asked to be peacemakers, we do live in a time when peace has been taken from the earth. (See D&C 1:35.) War has been the almost continuing experience of modern man. There have been 141 wars, large and small, just since the end of World War II in 1945. As the American Civil War was about to begin, the Lord declared there would be a succession of wars poured out upon all nations, resulting in the ‘death and misery of many souls.’ (D&C 87:1.)

“Moreover, that continuum of conflict will culminate in ‘a full end of all nations.’ (D&C 87:6.) Meanwhile, let mortals, if they choose, put overreliance upon mortal arms [Including ideologies and political allegences]. As for us, we shall ‘put on the whole armour of God’! (Eph. 6:11.) And in the midst of such affliction, if we are righteous and we die, we die unto Him; and if we live, we live unto Him. (See D&C 42:44.)” (“Be of Good Cheer,” Oct 1982 GC, Ensign, Nov. 1982, 67).

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“We might first consider the word
 place as a physical environment or a
 geographic location. However, a place
 can be ‘a distinct condition, position,
 or state of mind’ [Merriam-Webster
 Online, ‘place,’ merriam-webster.com/
 dictionary/place]. This means holy
 places can also include moments in
 time—moments when the Holy Ghost
 testifies to us, moments when we feel
 Heavenly Father’s love, or moments
 when we receive an answer to our
 prayers. Even more, I believe any time
 you have the courage to stand for what
 is right, especially in situations where
 no one else is willing to do so, you are
 creating a holy place”

*(Sister Ann Dibb, “Your Holy Places,” Apr 2012
 GC, Ensign or Liahona, May 2013, 115)*

...-7);
 ...:10.

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63:33; 130:12.
 3a D&C 45:69.
 4a D&C 134:12.
 5a Micah 5:8 (8–15);
 3 Ne. 16:15 (7–15);
 20:16 (15–21);
 21:12 (12–21).

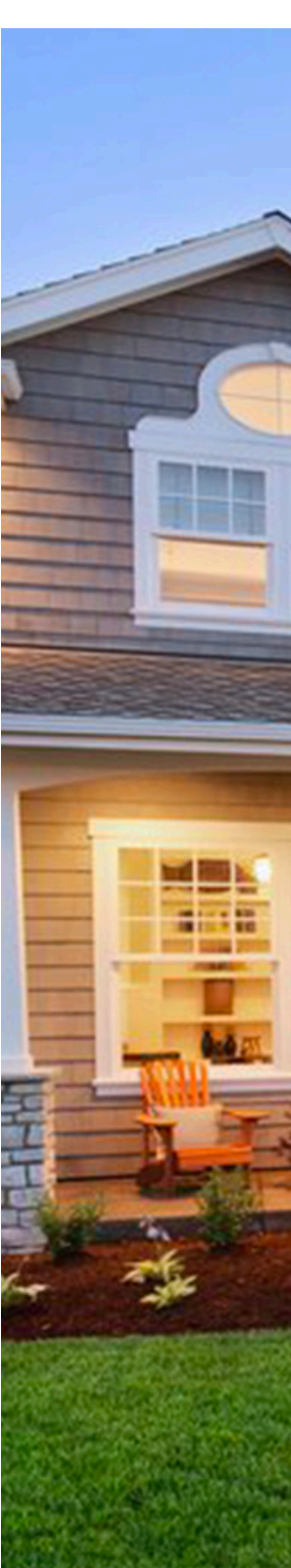
TG Drought; Famine;
 Plague.
 d TG Chastening.
 e Ether 1:1.
 f TG World, End of.
 g Mark 13:8; 1 Ne. 14:15.
 h ... (12–21), 12–21.



While serving in the Presidency of the Seventy, Elder Dennis B. Neuenschwander explained:

“Three times in the Doctrine and Covenants the Lord counsels His people to ‘stand in holy places’ (see D&C 45:32; 87:8; 101:22). The context of His counsel is all the more significant as we look at the current condition of our world. Desolating disease, persecution, and war have an all-too-familiar face and have imposed themselves into our daily experience. In the face of such perplexing problems, the Lord counsels, ‘Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places’ (D&C 101:22).

“Holy places have always been essential to the proper worship of God. For Latter-day Saints, such holy places include venues of historic significance, our homes, sacrament meetings, and temples. Much of what we reverence, and what we teach our children to reverence as holy and sacred is reflected in these





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“... These sacred places inspire our faith and give us encouragement to be true to that faith and to move forward, despite the challenges that may cross our path” (“Holy Place, Sacred Space,” Apr 2003 GC, Ensign or Liahona, May 2003, 71–72).

