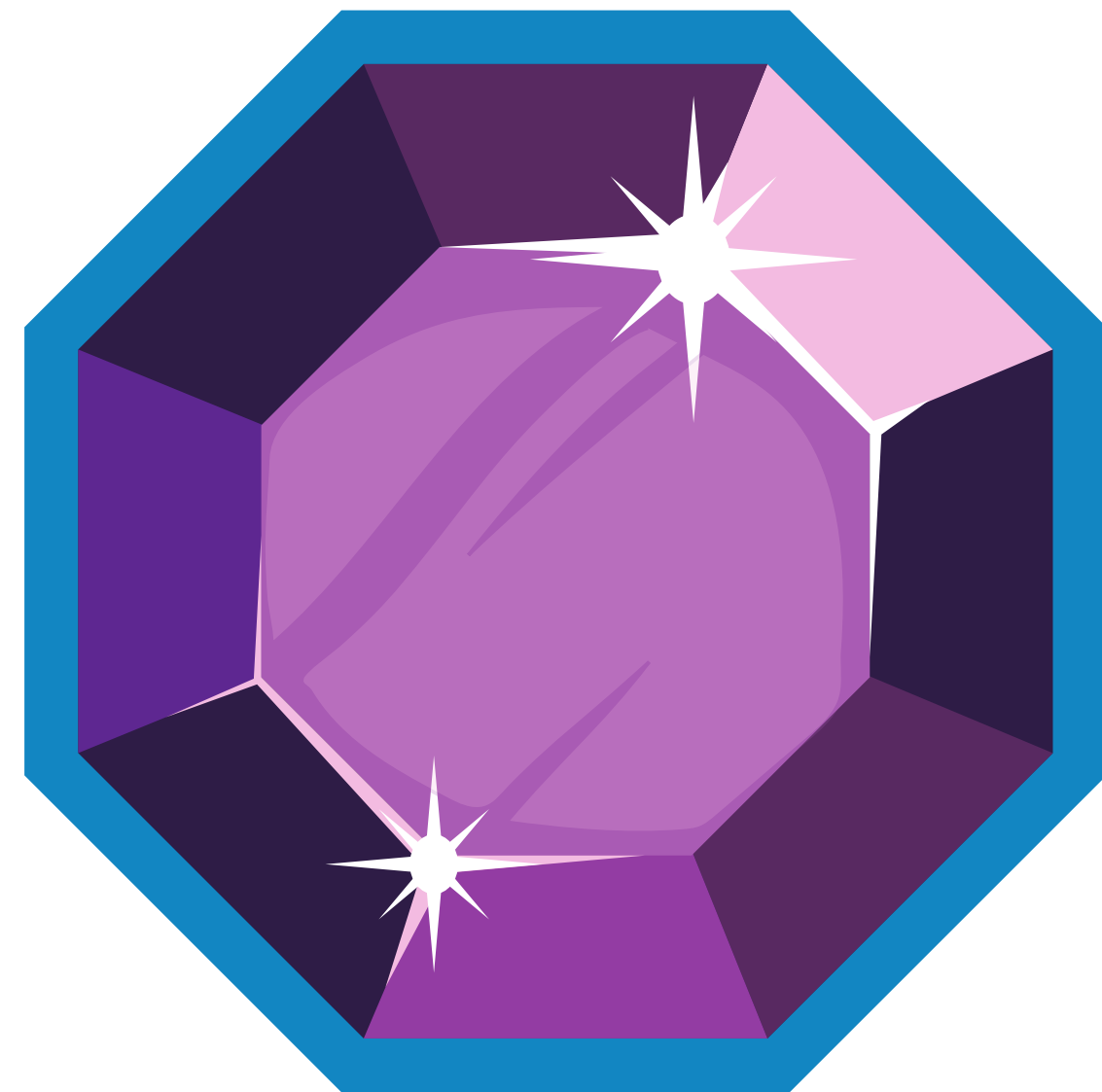
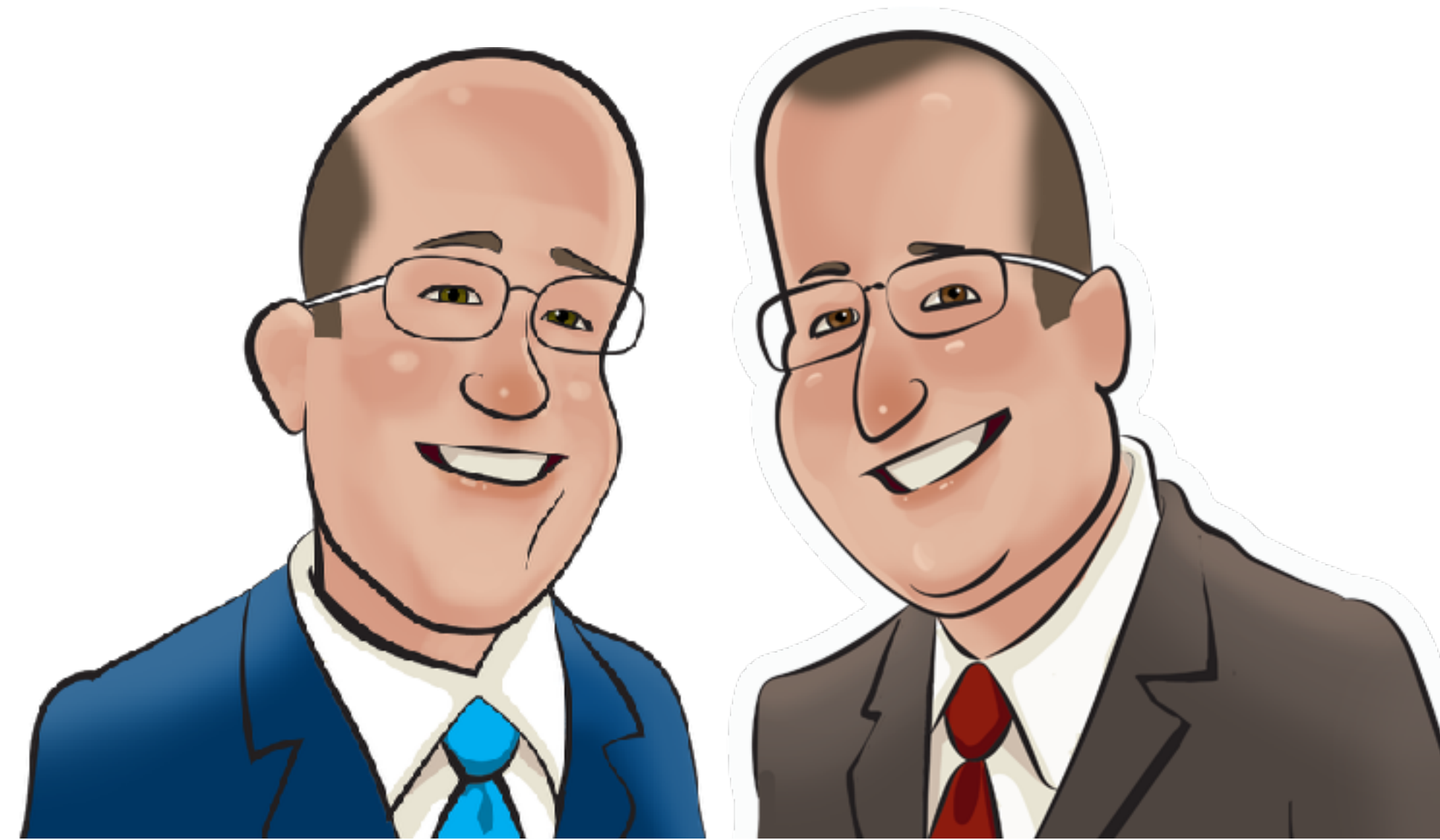




Come Follow Me 2021
D&C 98-101



S02E36



Scripture GEMS

Jun Jul Aug

1833

Jun Jul Aug Sep Oct Nov

1834

Sec 99

Sec 98

Sec 100

Sec 101

NEW YORK

Sections Received:

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

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, 88, 89, 90,
 91, 92, 93, 94, 95, 96, 97,
 98, 101

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. 100

Sec. 57

Sec. 75

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

Sec. 1, 65, 66, 67,
 68, 69, 71, 73, 74,
 76, 77, 78, 79, 80,
 81, 99

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

61

62

Jackson County, MO

Kirtland

Thompson

Amherst

Hiram

PENNSYLVANIA

Palmyra
Manchester

Fayette

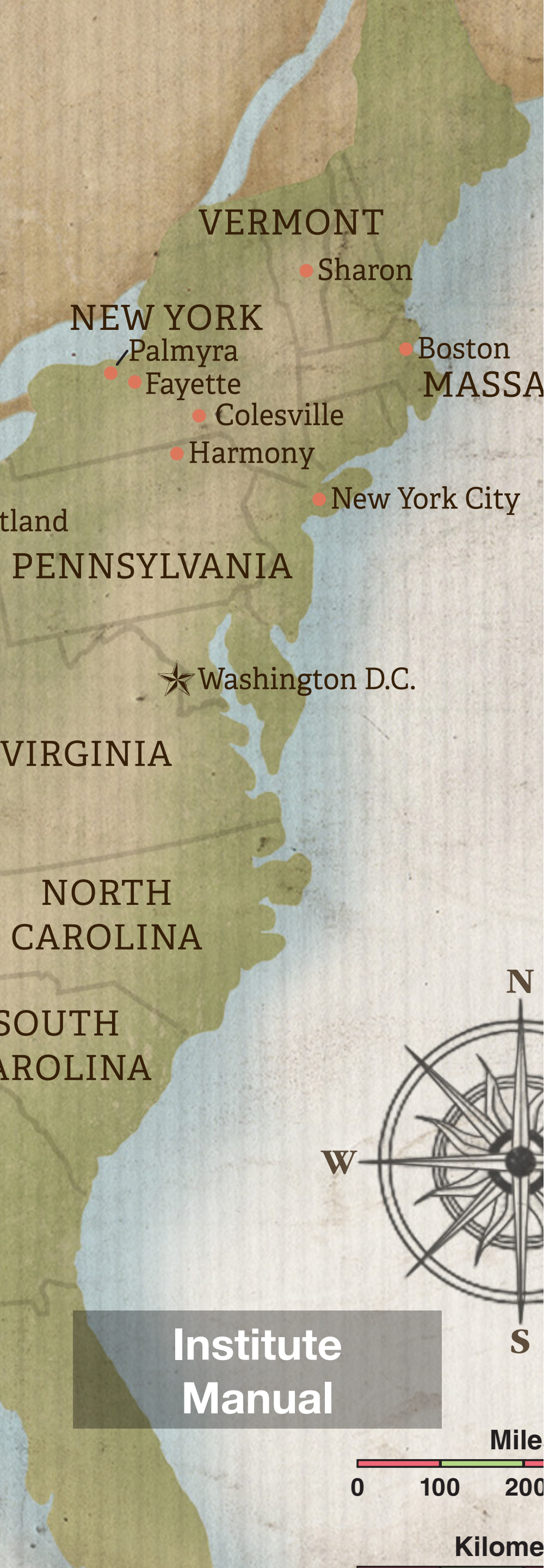
Perrysburg

Harmony

Places Where the Sections of the Doctrine and Covenants Were Revealed

**Doctrine
Covenants & 99**





The revelation recorded in Doctrine and Covenants 99 is not in chronological sequence with other sections in the book because an error was made in the dating of the revelation when the 1876 edition of the Doctrine and Covenants was printed. That error was corrected in the 1981 edition, but the placement of the revelation in the Doctrine and Covenants and its section number were preserved so that references to the section number in other publications would remain correct. (See Dennis A. Wright, “Historical context and overview of Doctrine and Covenants 99,” in *Doctrine and Covenants Reference Companion*, 805.)



John Murdock received a copy of the Book of Mormon when the missionaries from New York first arrived in the Kirtland, Ohio, area in November 1830. “He wrote that ‘the spirit of the Lord rested on me’ when he read the Book of Mormon, ‘witnessing to me of the truth.’ John’s wife, Julia Clapp Murdock, ‘was filled with the spirit as [he] read’ to her. They were baptized and confirmed, and he was ordained an elder. ‘It was truly a time of the outpouring of the spirit,’ he wrote. ‘I know the spirit rested on me as it never did before’” (Steven C. Harper, “Murdock, John,” in Dennis L. Largey and Larry E. Dahl, eds., *Doctrine and Covenants Reference Companion* [2012], 429). In April 1831, Julia died giving birth to twins, leaving John with five young children to care for. Emma Smith had also given birth to twins in April, but they had died at birth. Following these tragedies, John allowed Joseph and Emma to adopt his twins and raise them as their own. (See *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 272.)



In a revelation the Prophet Joseph Smith received on June 6, 1831, the Lord called John Murdock to Missouri to preach the gospel (see D&C 52:2–3, 8–9). John arranged for the care of his older three children and then accompanied the elders to Missouri, where he continued to preach the gospel for many months. When he returned to Ohio in June 1832, he learned that one of the twins who were adopted by Joseph and Emma had died of measles in March of that year following the violent mob incident in Hiram, Ohio, during which the Prophet had been tarred and feathered. (See Lisa Olsen Tait, “‘I Quit Other Business’: Early Missionaries,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 87–88, or history.lds.org.)

...

John Murdock spent the summer of 1832 caring for his three oldest children.

SECTION 99

Revelation given through Joseph Smith the Prophet to John Murdock, August 29, 1832, at Hiram, Ohio. For over a year, John Murdock had been preaching the gospel while his children—motherless after the death of his wife, Julia Clapp, in April 1831—resided with other families in Ohio.

1–8, John Murdock is called to proclaim the gospel, and those who receive him receive the Lord and will obtain mercy.

BEHOLD, thus saith the Lord unto my servant John Murdock—thou art ^acalled to go into the eastern countries from house to house, from village to village, and from city to city, to proclaim mine everlasting gospel unto the inhabitants thereof, in the midst of ^bpersecution and wickedness.

2 And who ^areceiveth you receiveth me; and you shall have power to declare my word in the ^bdemonstration of my Holy Spirit.

3 And who receiveth you ^aas a little child, receiveth my ^bkingdom; and blessed are they, for they shall obtain ^cmercy.

4 And whoso rejecteth you shall

be ^arejected of my Father and his house; and you shall cleanse your ^bfeet in the secret places by the way for a testimony against them.

5 And behold, and lo, I ^acome quickly to ^bjudgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the book.

6 And now, verily I say unto you, that it is not expedient that you should go until your children are ^aprovided for, and sent up kindly unto the bishop of Zion.

7 And after a few years, if thou desirest of me, thou mayest go up also unto the goodly land, to possess thine ^ainheritance;

8 Otherwise thou shalt continue proclaiming my gospel ^auntil thou be taken. Amen.

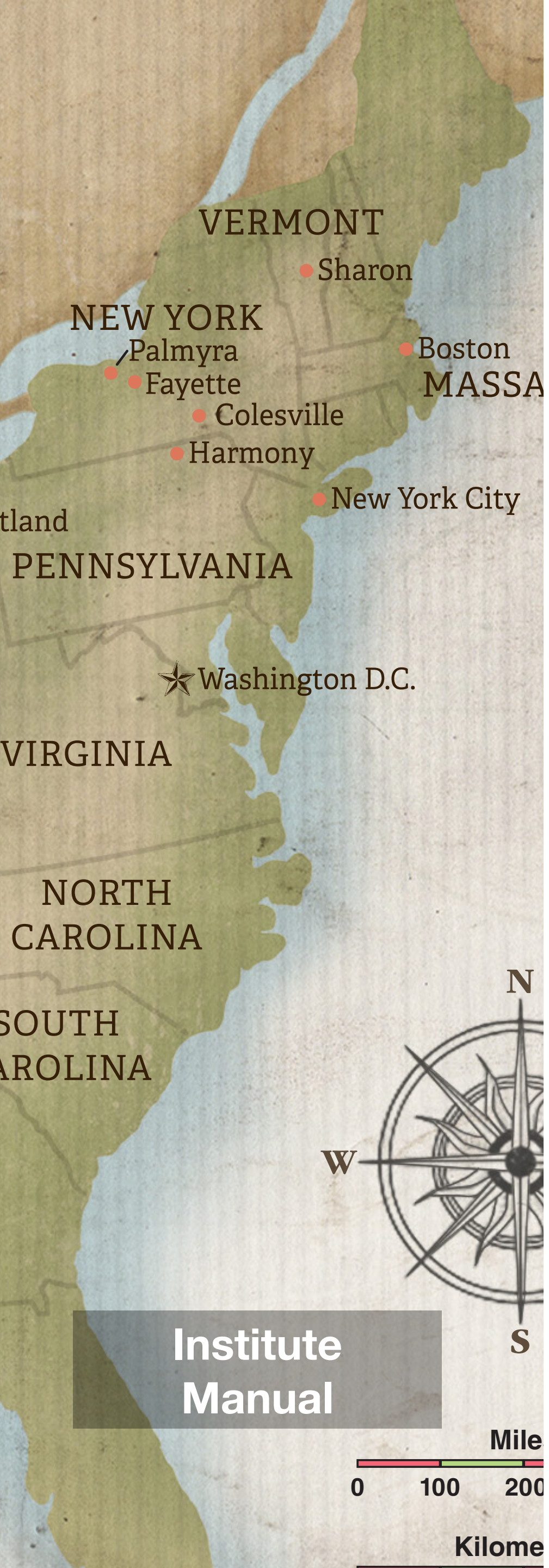


[He then moved] to Nauvoo, Illinois, where he served as a bishop. After going west with the Saints to Utah, John again served as a bishop and then served as one of the first missionaries to Australia.

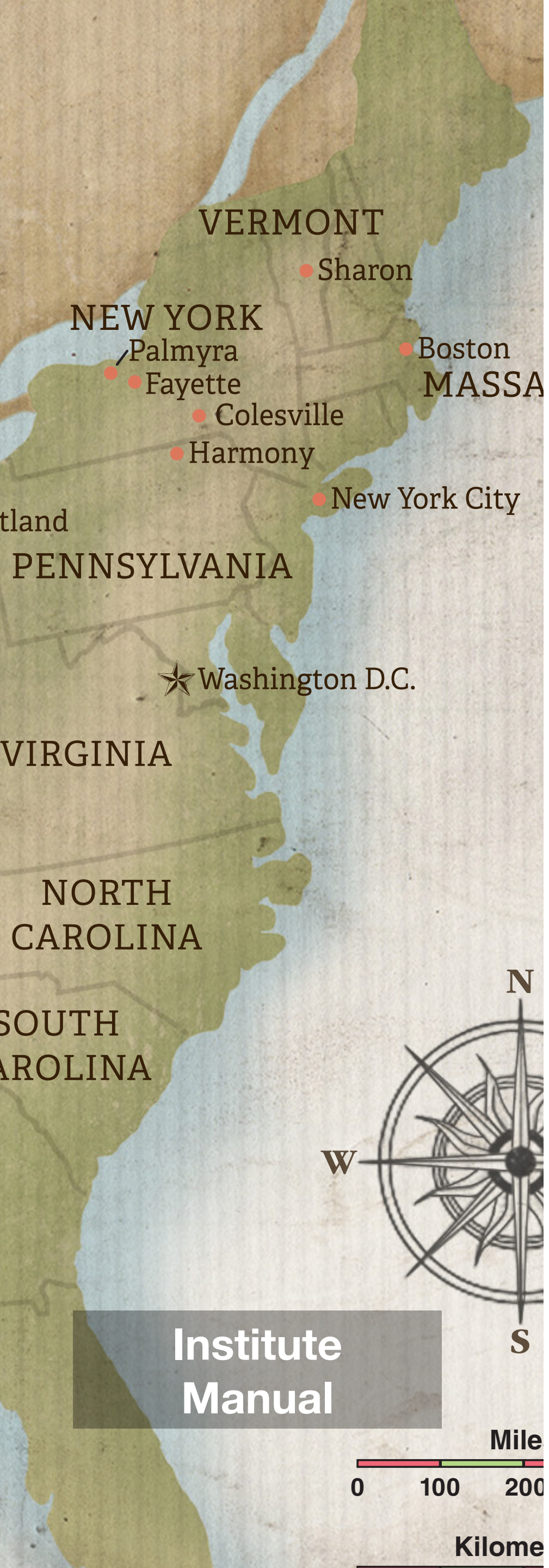
(See Harper, “Murdock, John” in Doctrine and Covenants Reference Companion, 429.)

**Doctrine
Covenants & 98**



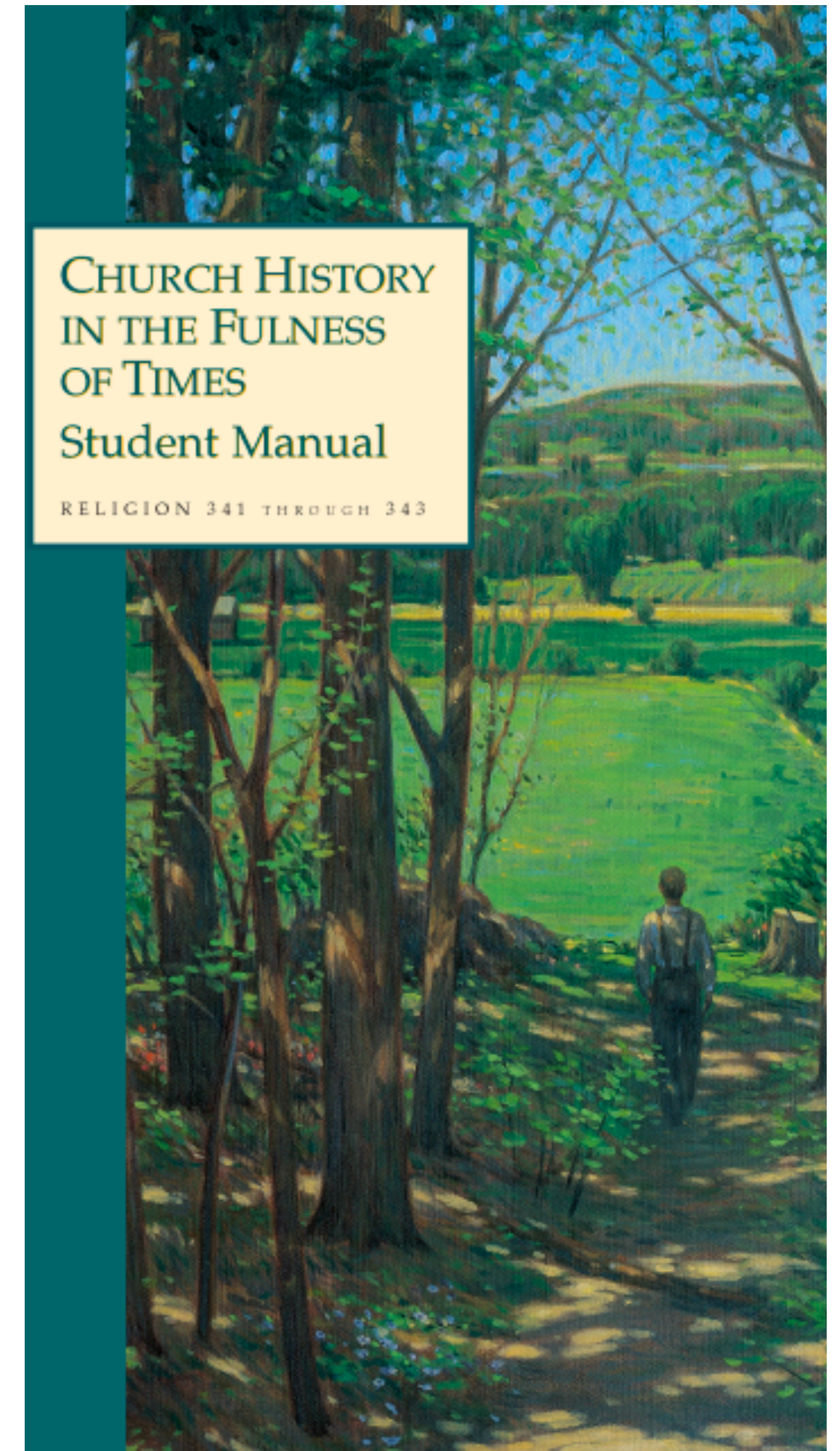


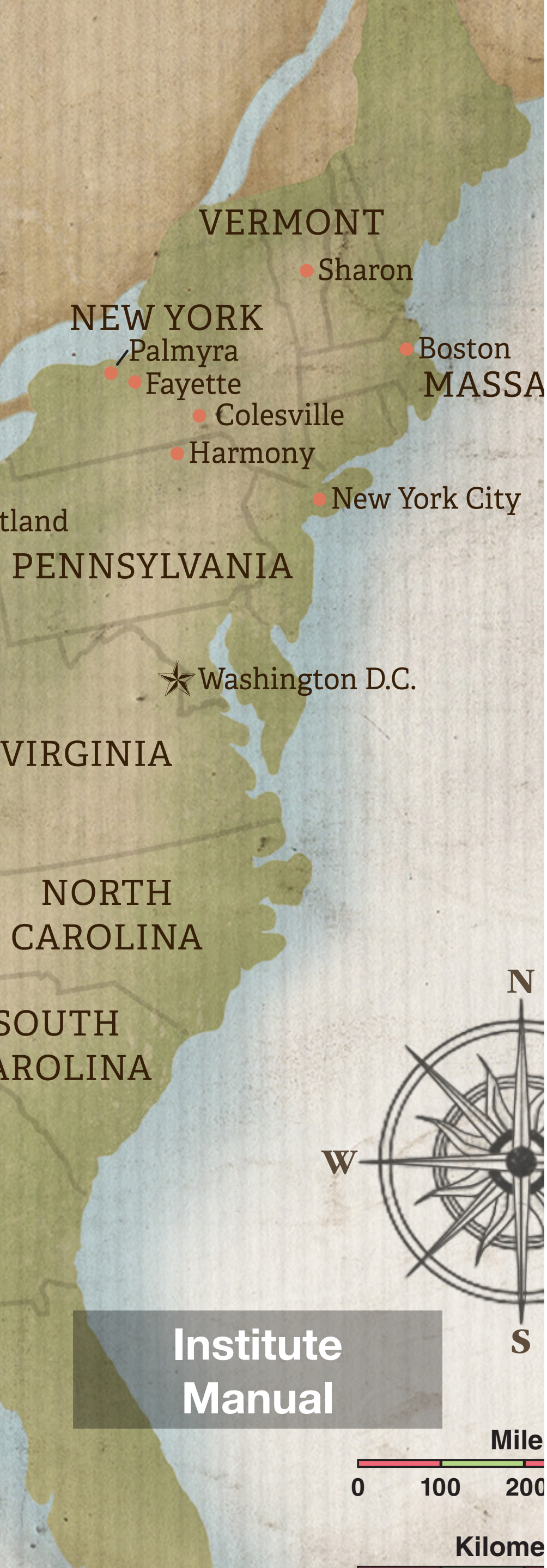
Shortly after the Lord declared that the city of Zion and a temple were to be built in Independence, Missouri (see D&C 57:1–3), hundreds of Latter-day Saints began to gather to the surrounding Jackson County area. By the summer of 1833, it is estimated that more than 1,200 Church members had settled in Missouri (see *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834*, ed. Gerrit J. Dirkmaat and others [2014], 121). This growing population of Latter-day Saints, or Mormons, became a great concern to the original settlers of Jackson County because of the significant cultural, political, and religious differences between the two groups, which led to misunderstanding and conflict.



In July 1833, William W. Phelps published an editorial titled “Free People of Color” in the Church newspaper in Missouri, *The Evening and the Morning Star*. Some of the local citizens who supported slavery viewed the title of William W. Phelps’s article as a political statement and interpreted it as an invitation for former slaves to settle in Missouri. This created significant tension, and days later, approximately 300 citizens signed a document calling for all Mormons to leave Jackson County. On July 20, 1833, a committee representing these citizens presented Church leaders in Jackson County with their list of demands and ordered that they respond within 15 minutes. When Church leaders refused to comply with the group’s demands, a hostile crowd in the city of Independence proceeded to destroy the Church’s print shop where the *Book of Commandments* was being produced. The mob also tarred and feathered Bishop Edward Partridge and Charles Allen. (See *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834, 186–87*).

Three days later, on July 23, a mob appeared again in Jackson County, Missouri, this time armed with rifles, pistols, whips, and clubs. They set fire to haystacks and grain fields and destroyed several homes, barns, and businesses. They eventually confronted six Church leaders who, seeing that the property and lives of the Saints were in jeopardy, offered their lives as a ransom. Rejecting this offer, the mob leaders threatened that every man, woman, and child would be whipped unless they consented to leave the county. Under pressure, the brethren signed an agreement to leave Jackson County. Half of the Church members and most of the leaders would leave by January 1, 1834, and the rest would leave by April 1, 1834. The mob allowed John Corrill and Sidney Gilbert to remain to sell the property of the Saints who had been driven out. (See Church History in the Fulness of Times, 134.)





Oliver Cowdery immediately left Independence, Missouri, and traveled to Kirtland, Ohio, to provide the Church leaders there with a firsthand account of what had happened. He arrived in Kirtland on August 9, 1833. On August 6, 1833, the Prophet Joseph Smith had dictated the revelation recorded in Doctrine and Covenants 98, in which the Lord taught the Saints how they should respond to persecution. That revelation, along with the revelations recorded in Doctrine and Covenants 94 and 97, was copied into a letter and sent to Missouri Church leaders on August 7, two days before Oliver Cowdery arrived in Kirtland. While the Prophet was certainly aware of increasing tensions between Church members and non-Mormon residents in Jackson County, he could not have known of the hostilities that had occurred on July 20 and 23 in Independence, Missouri, before receiving this revelation.

18 And, now, behold, if Zion do these things she shall ^aprosper, and spread herself and become very glorious, very great, and very terrible.

19 And the ^anations of the earth shall honor her, and shall say: Surely ^bZion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there;

20 And he hath sworn by the power of his might to be her salvation and her high ^atower.

21 Therefore, verily, thus saith the Lord, let Zion rejoice, for this is ^aZion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn.

22 For behold, and lo, ^avengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?

23 The Lord's ^ascourge shall pass over by night and by day, and the report thereof shall vex all people;

yea, it shall not be stayed until the Lord come;

24 For the ^aindignation of the Lord is kindled against their abominations and all their wicked works.

25 Nevertheless, Zion shall ^aescape if she observe to do all things whatsoever I have commanded her.

26 But if she ^aobserve not to do whatsoever I have commanded her, I will ^bvisit her ^caccording to all her works, with sore affliction, with ^apestilence, with ^eplague, with sword, with ^fvengeance, with ^gdevouring fire.

27 Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more ^anone of these things shall come upon her;

28 And I will bless her with ^ablessings, and multiply a multiplicity of blessings upon her, and upon her generations forever and ever, saith the Lord your God. Amen.

1–3, The afflictions of the Saints will be for their good; 4–8, The Saints are to befriend the constitutional law of the land; 9–10, Honest, wise, and good men should be supported for secular government; 11–15, Those who lay down their lives in the Lord's cause will have eternal life; 16–18, Renounce war and proclaim peace; 19–22, The Saints in Kirtland are reprov'd and commanded to repent; 23–32, The Lord reveals His laws governing the persecutions and afflictions imposed on His people; 33–38, War is justified only when the Lord commands it; 39–48, The Saints are to forgive their enemies, who, if they repent, will also escape the Lord's vengeance.

VERILY I say unto you my friends, ^afear not, let your hearts be comforted; yea, rejoice evermore, and in everything give ^bthanks;

2 ^aWaiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted.

3 Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been ^aafflicted shall work together for your ^bgood, and to my name's glory, saith the Lord.

4 And now, verily I say unto you concerning the ^alaws of the land, it is my will that my people should observe to do all things whatsoever I command them.

5 And that ^alaw of the land which

is ^bconstitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

6 Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the ^aconstitutional law of the land;

7 And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

8 I, the Lord God, make you ^afree, therefore ye are free indeed; and the law also maketh you free.

9 Nevertheless, when the ^awicked ^brule the people mourn.

10 Wherefore, ^ahonest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

11 And I give unto you a commandment, that ye shall forsake all evil and cleave unto all ^agood, that ye shall live by every ^bword which proceedeth forth out of the mouth of God.

12 For he will ^agive unto the faithful line upon line, precept upon precept; and I will ^btry you and prove you herewith.

13 And whoso ^alayeth down his life in my cause, for my name's sake, shall find it again, even life eternal.

14 Therefore, be not ^aafraid of your enemies, for I have decreed in my heart, saith the Lord, that I will ^bprove you in all things, whether you will abide in my covenant, ^ceven

SECTION 98

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 6, 1833. This revelation came in consequence of the persecution upon the Saints in Missouri. Increased settlement of Church members in Missouri troubled some other settlers, who felt threatened by the Saints' numbers, political and economic influence, and cultural and religious differences. In July 1833, a mob destroyed Church property, tarred and feathered two Church members, and demanded that the Saints leave Jackson County. Although some news of the problems in Missouri had no doubt reached the Prophet in Kirtland (nine hundred miles away), the seriousness of the situation could have been known to him at this date only by revelation.

18a Josh. 1:7;
D&C 89:24, 100:15

TG Vengeance.
23a Lev. 28:15

2 Ne. 6:15;
Moses 12:4

98 1a D&C 68:6.
b TG Thanksgiving.
2a Gen. 49:18;

109:54; 134:5.
b TG Governments;
Liberty.

D&C 42:61; 59:4; 76:7;
101:32; 121:28 (26–33).
b Judg. 7:4;

“What, then, does it mean to wait upon the Lord? In the scriptures, the word wait means to hope, to anticipate, and to trust. To hope and trust in the Lord requires faith, patience, humility, meekness, long-suffering, keeping the commandments, and enduring to the end.”

(Elder Robert D. Hales, “Waiting upon the Lord: Thy Will Be Done,” Ensign or Liahona, Nov. 2011, 72).

escape the Lord’s vengeance.

VERILY I say unto you my friends, ^afear not, let your hearts be comforted; yea, rejoice evermore, and in everything give ^bthanks;

2 ^aWaiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted.

3 Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been ^aafflicted shall work together for your ^bgood, and to my name’s glory, saith the Lord.

4 And now, verily I say unto you concerning the ^alaws of the land, it is my will that my people should observe to do all things whatsoever

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“It is easy to be grateful for things when life seems to be going our way. But what then of those times when what we wish for seems to be far out of reach?”

“Could I suggest that we see gratitude as a disposition, a way of life that stands independent of our current situation? In other words, I’m suggesting that instead of being thankful for things, we focus on being thankful in our circumstances – whatever they may be. ...”

“When we are grateful to God in our circumstances, we can experience gentle peace in the midst of tribulation. In grief, we can still lift up our hearts in praise. In pain, we can glory in Christ’s Atonement. In the cold of bitter sorrow, we can experience the closeness and warmth of heaven’s embrace.”

“We sometimes think that being grateful is what we do after our problems are solved, but how terribly shortsighted that is. How much of life do we miss by waiting to see the



experience gentle peace in the midst of tribulation. In grief, we can still lift up our hearts in praise. In pain, we can glory in Christ's Atonement. In the cold of bitter sorrow, we can experience the closeness and warmth of heaven's embrace.

“We sometimes think that being grateful is what we do after our problems are solved, but how terribly shortsighted that is. How much of life do we miss by waiting to see the rainbow before thanking God that there is rain?”

“Being grateful in times of distress does not mean that we are pleased with our circumstances. It does mean that through the eyes of faith we look beyond our present-day challenges.

“This is not a gratitude of the lips but of the soul. It is a gratitude that heals the heart and expands the mind”

(Elder Uchtdorf, “Grateful in Any Circumstances,” Apr 2014 GC, Ensign or Liahona, May 2014, 75–76).

is ^bconstitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

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8 I, the Lord God, make you ^afree, therefore ye are free indeed; and the law also maketh you free.

9 Nevertheless, when the ^awicked ^brule the people mourn.

10 Wherefore, ^ahonest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

11 And I give unto you a com-

“We should seek to support those we believe will act with integrity and carry out our ideas of good government. ...

“The Church maintains a policy of strict political neutrality, favoring no party or candidate, but every member should take an active part in the political process. We should study the issues and the candidates to be sure our votes are based on knowledge rather than hearsay. We need to pray for our public officials and ask the Lord to help them in making momentous decisions that affect us”

(Elder Joseph B. Wirthlin, “Seeking the Good,” Apr 1992 GC, Ensign, May 1992, 87–88).

gently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

11 And I give unto you a commandment, that ye shall forsake all evil and cleave unto all ^agood, that ye shall live by every ^bword which proceedeth forth out of the mouth of God.

12 For he will ^agive unto the faithful line upon line, precept upon precept; and I will ^btry you and prove you herewith.

13 And whoso ^alayeth down his life in my cause, for my name's sake, shall find it again, even life eternal.

14 Therefore, be not ^aafraid of your enemies, for I have decreed in my heart, saith the Lord, that I will ^bprove you in all things, whether you will abide in my covenant, ^ceven

unto death, that you may be found worthy.

15 For if ye will not abide in my covenant ye are not worthy of me.

16 Therefore, ^arenounce war and proclaim peace, and seek diligently to ^bturn the hearts of the children to their fathers, and the hearts of the fathers to the children;

17 And again, the hearts of the ^aJews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me.

18 Let not your hearts be troubled; for in my Father's house are ^amany mansions, and I have prepared a place for you; and where my Father and I am, there ye shall be also.

19 Behold, I, the Lord, am not well ^apleased with many who are in the church at Kirtland;

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“The test a loving God has set before us is not to see if we can endure difficulty. It is to see if we can endure it well. We pass the test by showing that we remembered Him and the commandments He gave us. And to endure well is to keep those commandments whatever the opposition, whatever the temptation, and whatever the tumult around us”

(President Henry B. Eyring, “In the Strength of the Lord,” Apr 2004 GC, Ensign or Liahona, May 2004, 17).

unto death, that you may be found worthy.

15 For if ye will not abide in my covenant ye are not worthy of me.

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“As a Church, we must ‘renounce war and proclaim peace’ [D&C 98:16]. As individuals, we should ‘follow after the things which make for peace’ [Romans 14:19]. We should be personal peacemakers. We should live peacefully—as couples, families, and neighbors. We should live by the Golden Rule. ... We should ... expand our circle of love to embrace the whole human family”

(President Russell M. Nelson, “Blessed Are the Peacemakers,” Oct 2002 GC, Ensign or Liahona, Nov. 2002, 41).

unto death, that you may be found worthy.

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“Our safety lies in repentance. Our strength comes of obedience to the commandments of God.

“Let us be prayerful. Let us pray for righteousness. Let us pray for the forces of good. Let us reach out to help men and women of goodwill, whatever their religious persuasion and wherever they live. Let us stand firm against evil, both at home and abroad. Let us live worthy of the blessings of heaven, reforming our lives where necessary and looking to Him, the Father of us all. He has said, ‘Be still, and know that I am God’ (Ps. 46:10)”

(President Gordon B. Hinckley, “The Times in Which We Live,” Oct 2001 GC, 74).

place for you; and where my Father and I am, there ye shall be also.

19 Behold, I, the Lord, am not well ^apleased with many who are in the church at Kirtland;

20 For they do not ^aforsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.

21 Verily I say unto you, that I, the Lord, will ^achasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them.

22 And again I say unto you, if ye observe to ^ado whatsoever I command you, I, the Lord, will turn away all ^bwrath and indignation from you, and the ^cgates of hell shall not prevail against you.

23 Now, I speak unto you concerning your families—if men will ^asmite

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23 Now, I speak unto you concerning your families—if men will ^asmite you, or your families, once, and ye

^bbear it patiently and ^crevile not against them, neither seek ^arevenge, ye shall be ^erewarded;

24 But if ye bear it not patiently, it shall be accounted unto you as being ^ameted out as a just measure unto you.

25 And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an ^ahundred-fold.

26 And again, if he shall smite you the third time, and ye bear it ^apatiently, your reward shall be doubled unto you four-fold;

27 And these three ^atestimonies shall stand against your enemy if he repent not, and shall not be blotted out.

28 And now, verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye ^awarn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation.

29 And then, if he shall come upon you or your children, or your children's children unto the third and fourth generation, I have delivered thine ^aenemy into thine hands;

30 And then if thou wilt spare him, thou shalt be rewarded for thy ^arighteousness; and also thy children and thy children's children unto the third and fourth generation.

31 Nevertheless, thine enemy is in thine hands; and if thou rewardest him according to his works thou art justified; if he has sought thy life, and thy life is endangered by him,

thine enemy is in thine hands and thou art justified.

32 Behold, this is the law I gave unto my servant Nephi, and thy ^afathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.

33 And again, this is the ^alaw that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them.

34 And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of ^apeace unto that people, nation, or tongue;

35 And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord;

36 Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people.

37 And I, the Lord, would ^afight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation.

38 Behold, this is an ^aensample unto all people, saith the Lord your God, for justification before me.

39 And again, verily I say unto you, if after thine ^aenemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy—

40 And so on unto the second and third time; and as oft as thine enemy

repenteth of the trespass wherewith he has trespassed against thee, thou shalt ^aforgive him, until seventy times seven.

41 And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him.

42 And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him.

43 And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

44 But if he trespass against thee the fourth time thou shalt not forgive him, but shalt bring these testimonies before the Lord; and they shall not be blotted out until he repent and ^areward thee four-fold in all things wherewith he has trespassed against thee.

45 And if he do this, thou shalt forgive him with all thine heart; and if he do not this, I, the Lord, will ^aavenge thee of thine enemy an hundred-fold;

46 And upon his children, and upon his children's ^achildren of all them that ^bhate me, unto the ^cthird and fourth generation.

47 But if the ^achildren shall repent, or the children's children, and ^bturn to the Lord their God, with all their hearts and with all their might, mind, and strength, and ^crestore four-fold for all their trespasses wherewith they have trespassed, or wherewith their fathers have trespassed, or their fathers' fathers, then thine indignation shall be turned away;

48 And vengeance shall ^ano more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen.

The Lord's Law on Retaliation

The Lord's Law on War

The Lord's Law on Forgiveness

16a Alma 48:14.
TG Peace; Peacemakers;
War

21a Deut. 11:2 (1-8);
Mosiah 23:21;
Hel. 12:3

d Deut. 19:6.
TG Retribution.
e 2 Sam. 16:12

32a D&C 27:10

TG Protection Divine

c Deut. 5:9



President Gordon B. Hinckley taught the importance of proclaiming peace, but he also pointed out that there are times when war is justified:

“In a democracy we can renounce war and proclaim peace. ... However, we all must also be mindful of another overriding responsibility. ...

“It is clear [from examples in the scriptures] that there are times and circumstances when nations are justified, in fact have an obligation, to fight for family, for liberty, and against tyranny, threat, and oppression.”

(“War and Peace,” Apr 2003 GC, Ensign or Liahona, May 2003, 80).

unto my servant Nephi, and thy ^afathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.

33 And again, this is the ^alaw that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them.

34 And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of ^apeace unto that people, nation, or tongue;

35 And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord;

36 Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people.

37 And I, the Lord, would ^afight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the

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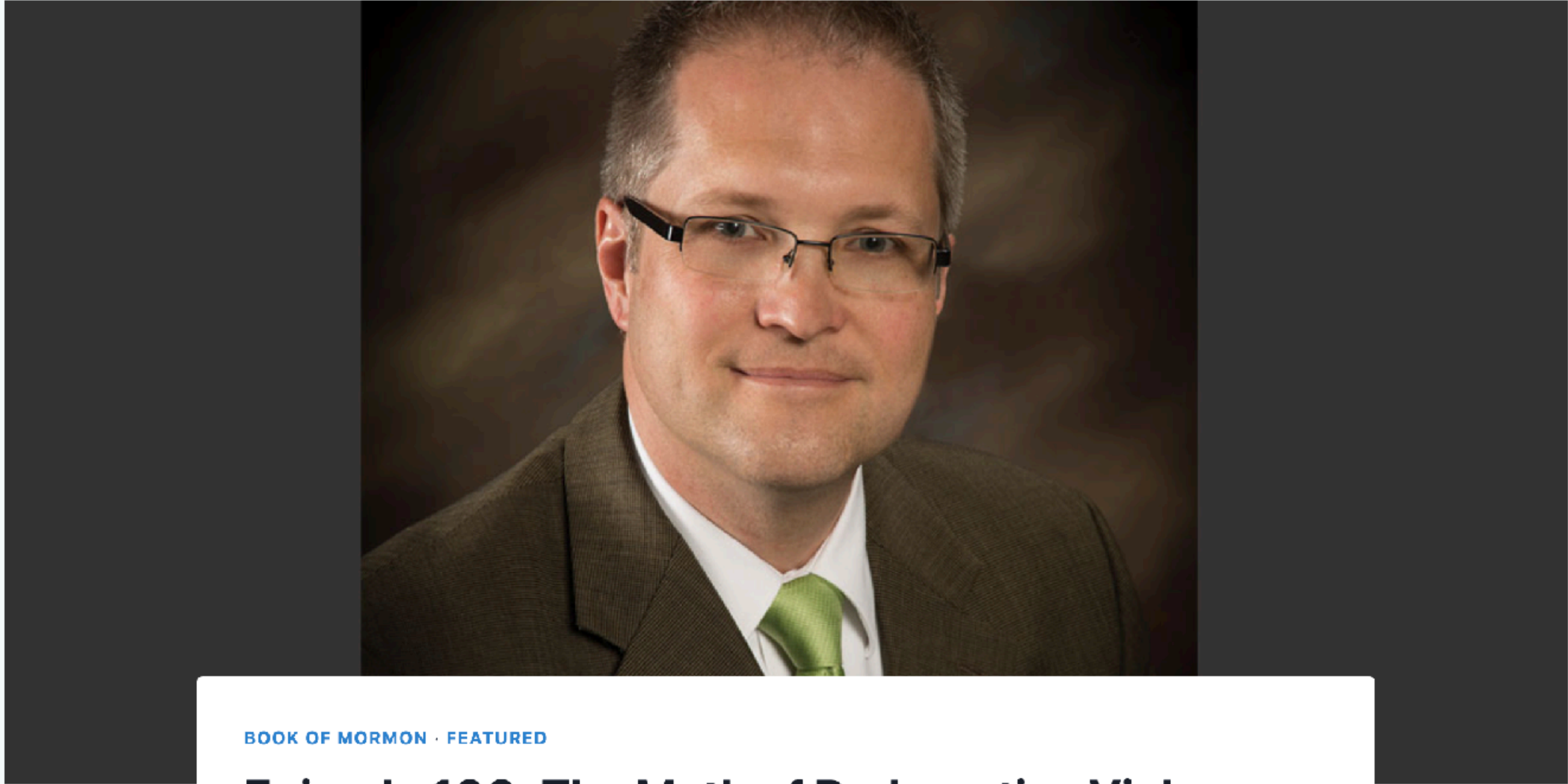
43 And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

44 But if he trespass against thee the fourth time thou shalt not forgive him, but shalt bring these testimonies before the Lord; and they shall not be blotted out until he repent and ^areward thee four-fold in all things wherewith he has trespassed against thee.

45 And if he do this, thou shalt forgive him with all thine heart; and if he do not this, I, the Lord, will ^aavenge thee of thine enemy an hundred-fold;

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Episode 100: The Myth of Redemptive Violence with David Pulsipher

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38 Behold, this is an ^aensample unto all people, saith the Lord your God, for justification before me.

39 And again, verily I say unto you, if after thine ^aenemy has come

nevertheless thou shalt forgive him.

43 And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

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“In Holland during World War II, the Casper ten Boom family used their home as a hiding place for those hunted by the Nazis. This was their way of living out their Christian faith. Four members of the family lost their lives for providing this refuge. Corrie ten Boom and her sister Betsie spent horrific months in the infamous Ravensbrück concentration camp. Betsie died there—Corrie survived.

“In Ravensbrück, Corrie and Betsie learned that God helps us to forgive. Following the war, Corrie was determined to share this message. On one occasion, she had just spoken to a group of people in Germany suffering from the ravages of war. Her message was ‘God forgives.’ It was then that Corrie ten Boom’s faithfulness brought forth its blessing.

“A man approached her. She recognized him as one of the cruelest guards in the camp. ‘You mentioned



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“A man approached her. She recognized him as one of the cruelest guards in the camp. ‘You mentioned Ravensbrück in your talk,’ he said. ‘I was a guard there. ... But since that time, ... I have become a Christian.’ He explained that he had sought God’s forgiveness for the cruel things he had done. “‘How grateful I am for your message, Fraulein,’ he said. ‘To think that, as you say, He has washed my sins away!’ He extended his hand and asked, ‘Will you forgive me?’

“Corrie ten Boom then said:

“‘It could not have been many seconds that he stood there—hand held out—but to me it seemed hours as I wrestled with the most difficult thing I had ever had to do.



“It could not have been many seconds that he stood there—hand held out—but to me it seemed hours as I wrestled with the most difficult thing I had ever had to do.

“And I, who had preached so often ... the need to forgive, kept my hand at my side.”

“Even as the angry, vengeful thoughts boiled through me, I saw the sin of them. ...

“... The message that God forgives has a ... condition: that we forgive those who have injured us. ...

“Lord Jesus, I prayed, forgive me and help me to forgive him.

“I tried to smile, [and] I struggled to raise my hand. I could not. I felt nothing, not the slightest spark of warmth or charity. And so again I breathed a silent



“Lord Jesus, I prayed, forgive me and help me to forgive him.

“I tried to smile, [and] I struggled to raise my hand. I could not. I felt nothing, not the slightest spark of warmth or charity. And so again I breathed a silent prayer. Jesus, I cannot forgive him. Give me Your forgiveness.

“... ‘Help me!’ I prayed silently. ‘I can lift my hand. I can do that much. You supply the feeling.’

“... Woodenly, mechanically, I thrust my hand into the one stretched out to me. As I did, an incredible thing took place. The current started in my shoulder, raced down my arm, sprang into our joined hands. And then this healing warmth seemed to flood my whole being, bringing tears to my eyes.

“‘I forgive you, brother!’ I cried. ‘With all my heart.’



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“‘I forgive you, brother!’ I cried. ‘With all my heart.’

“For a long moment we grasped each other’s hands, the former guard and the former prisoner. I had never known God’s love so intensely, as I did then. And so I discovered that it is not on our forgiveness any more than on our goodness that the world’s healing hinges, but on His. When He tells us to love our enemies, He gives, along with the command, the love itself.” [Corrie ten Boom, *Tramp for the Lord* (1974), 54–55.]” (Keith B. McMullin, “Our Path of Duty,” Apr 2010 GC, *Ensign* or *Liahona*, May 2010, 13) and (Elder Timothy J. Dyches, “Wilt Thou Be Made Whole?” Oct GC 2013)

The Lord's Law on Retaliation

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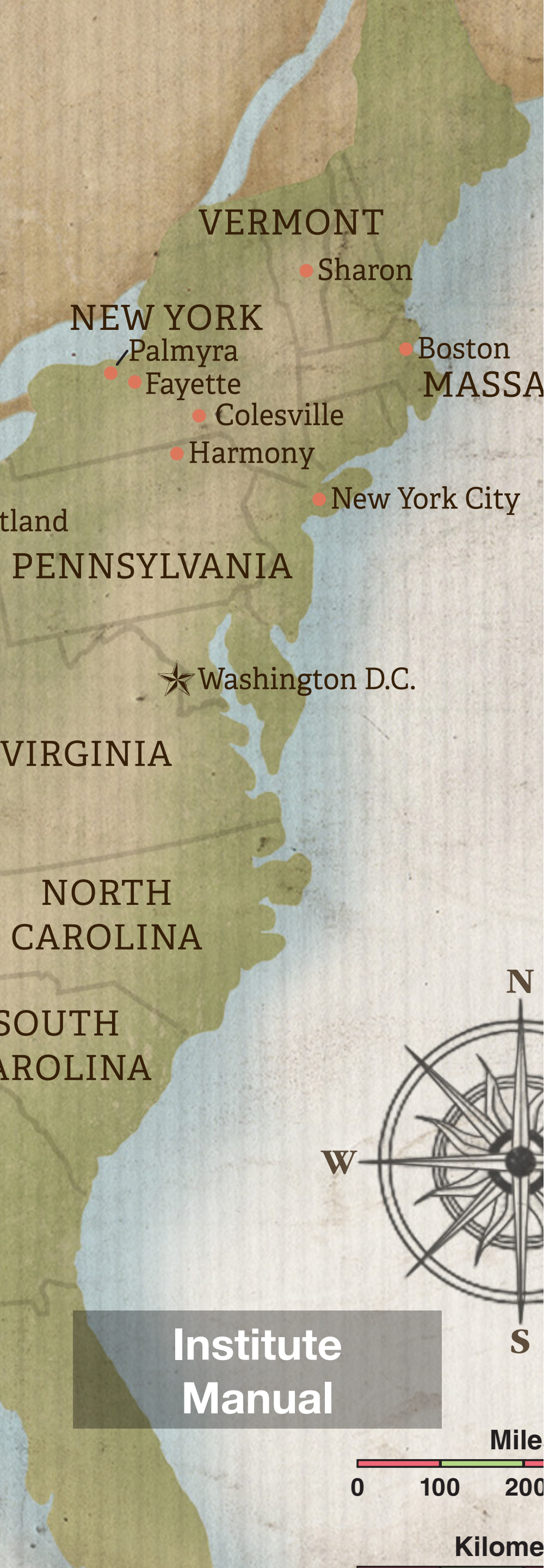
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48 And vengeance shall ^ano more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen.

The Lord's Law on Forgiveness

**Doctrine
Covenants & 100**





Freeman Nickerson lived in Perrysburg, New York, and was baptized in April 1833 with his wife, Huldah. Two months later, the Nickersons' son Moses visited them from Upper Canada and expressed interest in hearing the gospel. In September 1833, Freeman and Huldah traveled to Kirtland, Ohio, and asked the Prophet Joseph Smith to travel to New York and Upper Canada to preach the gospel to their family members. In response to their request, the Prophet Joseph Smith and Sidney Rigdon left with the Nickersons on October 5, 1833, arriving at their home in Perrysburg, New York, on October 12, 1833.

On the day they arrived in Perrysburg, the Prophet wrote in his journal, "I feel very well in my mind the Lord is with us but have much anxiety about my family" (in *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1833*, 323; see pages 321–23). And on that same day, he received the revelation recorded in Doctrine and Covenants 100, containing assurances from the Lord.

SECTION 99

Revelation given through Joseph Smith the Prophet to John Murdock, August 29, 1832, at Hiram, Ohio. For over a year, John Murdock had been preaching the gospel while his children—motherless after the death of his wife, Julia Clapp, in April 1831—resided with other families in Ohio.

1–8, John Murdock is called to proclaim the gospel, and those who receive him receive the Lord and will obtain mercy.

BEHOLD, thus saith the Lord unto my servant John Murdock—thou art ^acalled to go into the eastern countries from house to house, from village to village, and from city to city, to proclaim mine everlasting gospel unto the inhabitants thereof, in the midst of ^bpersecution and wickedness.

2 And who ^areceiveth you receiveth me; and you shall have power to declare my word in the ^bdemonstration of my Holy Spirit.

3 And who receiveth you ^aas a little child, receiveth my ^bkingdom; and blessed are they, for they shall obtain ^cmercy.

4 And whoso rejecteth you shall

be ^arejected of my Father and his house; and you shall cleanse your ^bfeet in the secret places by the way for a testimony against them.

5 And behold, and lo, I ^acome quickly to ^bjudgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the book.

6 And now, verily I say unto you, that it is not expedient that you should go until your children are ^aprovided for, and sent up kindly unto the bishop of Zion.

7 And after a few years, if thou desirest of me, thou mayest go up also unto the goodly land, to possess thine ^ainheritance;

8 Otherwise thou shalt continue proclaiming my gospel ^auntil thou be taken. Amen.

SECTION 100

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Perrysburg, New York, October 12, 1833. The two brethren, having been absent from their families for several days, felt some concern about them.

1–4, Joseph and Sidney to preach the gospel for the salvation of souls; 5–8, It will be given them in the very hour what they should say; 9–12, Sidney is to be a spokesman and Joseph is to be a revelator and mighty in testimony;

13–17, The Lord will raise up a pure people, and the obedient will be saved.

VERILY, thus saith the Lord unto you, my friends Sidney and Joseph, your families are well; they are in

^amine hands, and I will do with them as seemeth me good; for in me there is all power.

2 Therefore, follow me, and listen to the counsel which I shall give unto you.

3 Behold, and lo, I have much people in this place, in the regions round about; and an effectual door shall be opened in the regions round about in this eastern land.

4 Therefore, I, the Lord, have suffered you to come unto this place; for thus it was expedient in me for the ^asalvation of souls.

5 Therefore, verily I say unto you, lift up your voices unto this people; ^aspeak the thoughts that I shall put into your hearts, and you shall not be ^bconfounded before men;

6 For it shall be ^agiven you in the very hour, yea, in the very moment, what ye shall say.

7 But a commandment I give unto you, that ye shall declare whatsoever thing ye ^adeclare in my name, in solemnity of heart, in the spirit of meekness, in all things.

8 And I give unto you this promise, that inasmuch as ye do this the ^aHoly Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say.

9 And it is expedient in me that you, my servant Sidney, should be a ^aspokesman unto this people; yea, verily, I will ordain you unto this

calling, even to be a spokesman unto my servant Joseph.

10 And I will give unto him power to be mighty in ^atestimony.

11 And I will give unto thee power to be ^amighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a ^brevelator unto thee, that thou mayest know the certainty of all things ^cpertaining to the things of my kingdom on the earth.

12 Therefore, continue your journey and let your hearts rejoice; for behold, and lo, I am with you even unto the end.

13 And now I give unto you a word concerning Zion. ^aZion shall be ^bredeemed, although she is chastened for a little season.

14 Thy brethren, my servants Orson Hyde and John Gould, are in my hands; and inasmuch as they keep my commandments they shall be saved.

15 Therefore, let your hearts be comforted; for ^aall things shall work together for good to them that walk uprightly, and to the sanctification of the church.

16 For I will raise up unto myself a ^apure people, that will serve me in righteousness;

17 And all that ^acall upon the name of the Lord, and keep his commandments, shall be saved. Even so. Amen.

SECTION 101

Revelation given to Joseph Smith the Prophet, at Kirtland, Ohio, December 16 and 17, 1833. At this time the Saints who had gathered in Missouri were suffering great persecution. Mobs had driven them from their

100 1a TG Protection, Divine.

4a TG Mission of

84:61; 88:121.

TG Meek; Sincere.

c Acts 1:3.

13a TG Zion.

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2 Therefore, follow me, and listen
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7 But a commandment I give unto

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“[The Lord] will do more than what is best for us. He will do what is best for us and for all of our Heavenly Father’s children. ... The Lord knows more than we do and ... he will answer our prayers in the way that is best for us and for all of his other children”

(Elder Dallin H. Oaks, “Faith in the Lord Jesus Christ,” GC Apr. 1994, Ensign, May 1994, 99).

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15 Therefore, let your hearts be comforted; for ^aall things shall work together for good to them that walk uprightly, and to the sanctification of the church.

16 For I will raise up unto myself a ^apure people, that will serve me in righteousness;

17 And all that ^acall upon the name of the Lord, and keep his commandments, shall be saved. Even so. Amen.



“Trust the Lord. He is the Good Shepherd. He knows His sheep, and His sheep know His voice; and today the voice of the Good Shepherd is your voice and my voice. ...

“You don’t have to be an outgoing person or an eloquent, persuasive teacher. If you have an abiding love and hope within you, the Lord has promised if you ‘lift up your voices unto this people [and] speak the thoughts that [He] shall put into your hearts, ... you shall not be confounded before men;

“‘[And] it shall be given you ... in the very moment, what ye shall say’ (D&C 100:5–6)”

(Elder M. Russell Ballard, “Put Your Trust in the Lord,” Oct 2013 GC, Ensign or Liahona, Nov. 2013, 44).

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The Prophet and Sidney Rigdon then continued their journey to Canada and preached the gospel for more than a week, baptizing 14 people, including Moses Nickerson and his brother Eleazer.

Joseph Smith and Sidney Rigdon returned home to their families in Kirtland on November 4, 1833, after which the Prophet wrote that his family was “all well according to the promise of the Lord, for which blessings I feel to thank his holy name” (in *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834*, 323; punctuation standardized).

things ^cpertaining to the things of my kingdom on the earth.

12 Therefore, continue your journey and let your hearts rejoice; for behold, and lo, I am with you even unto the end.

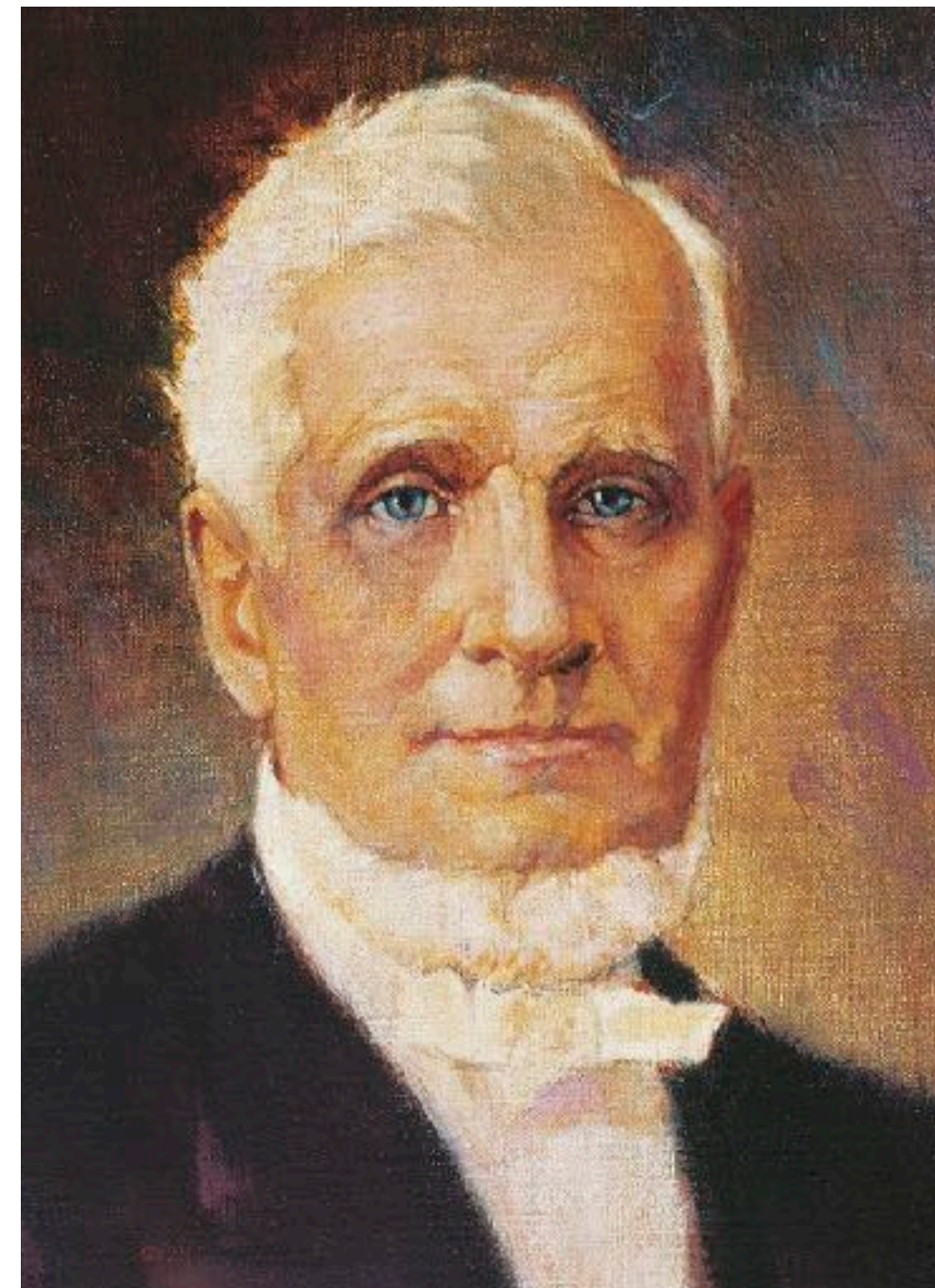
13 And now I give unto you a word concerning Zion. ^aZion shall be ^bredeemed, although she is chastened for a little season.

14 Thy brethren, my servants Orson Hyde and John Gould, are in my hands; and inasmuch as they keep my commandments they shall be saved.

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In 1836, Parley P. Pratt visited that branch as he served a mission in Canada. Moses Nickerson introduced Elder Pratt to John Taylor. Elder Pratt baptized John Taylor, who became a successful missionary and later became President of the Church.

(Seminary Manual)



IOWA

ILLINOIS

INDIANA

OHIO

PENNSYLVANIA

VIRGINIA

KENTUCKY

MISSOURI

NORTH CAROLINA

Winter Quarters
Council Bluffs

Carthage — Nauvoo

(Adam-ondi-Ahman) —

Liberty — Far West
Independence

St. Louis

Hiram
Kirtland

Fayette

H



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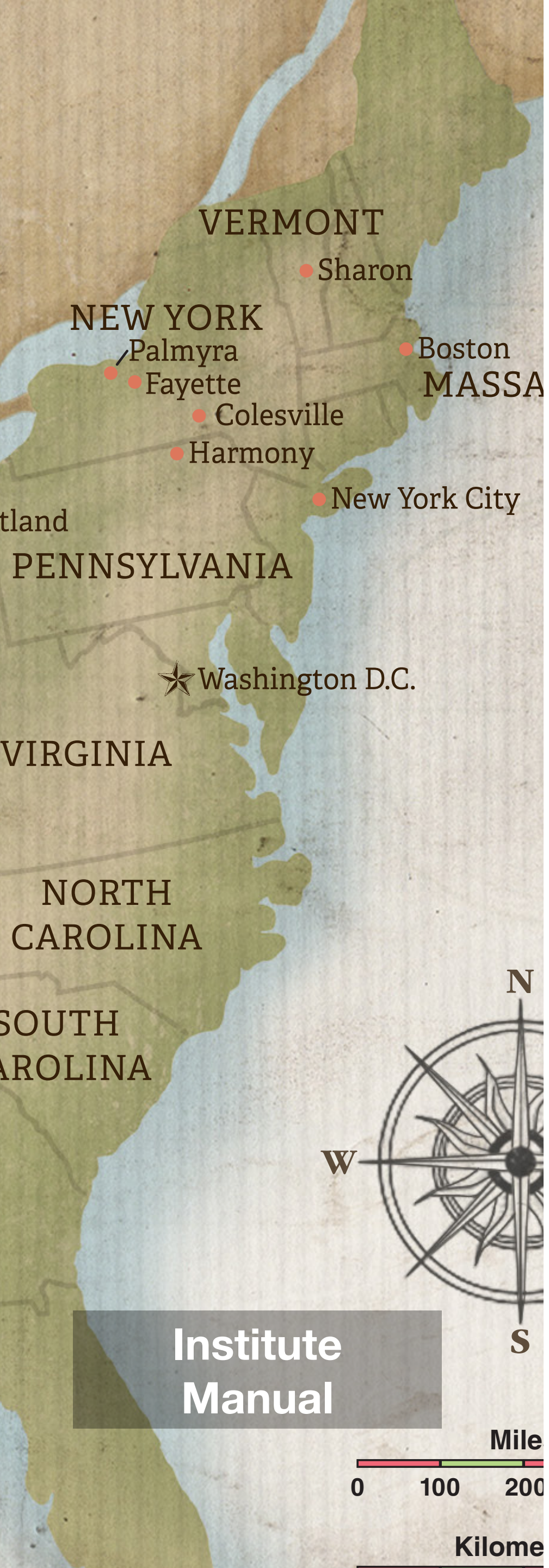
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“For the Church, the scriptures suggest both an accelerated sifting and accelerated spiritual and numerical growth—with all this preceding the time when the people of God will be ‘armed with righteousness’—not weapons—and when the Lord’s glory will be poured out upon them (1 Nephi 14:14; see also 1 Peter 4:17; D&C 112:25). The Lord is determined to have a tried, pure, and proven people (see D&C 101:4; 100:16; 136:31), and ‘there is nothing that the Lord thy God shall take in his heart to do but what he will do it’ (Abraham 3:17)”

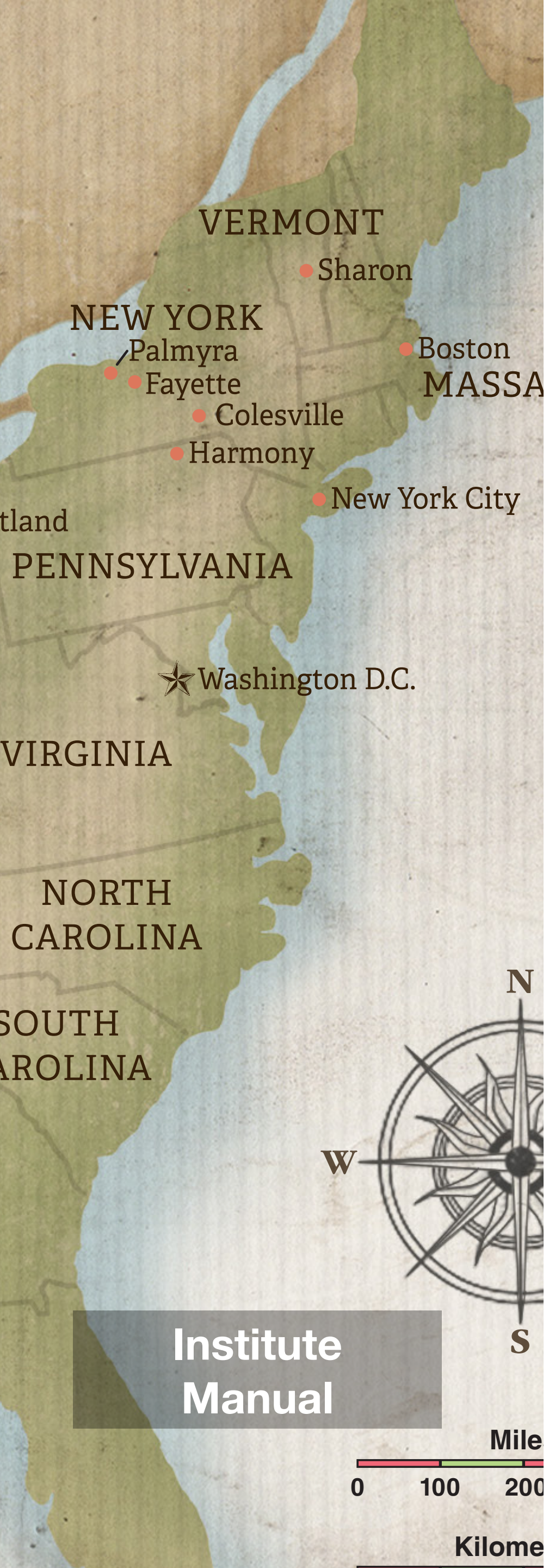
(Elder Neal A. Maxwell, “For I Will Lead You Along,” Apr 1988 GC, Ensign, May 1988, 8).

**Doctrine
Covenants & 101**



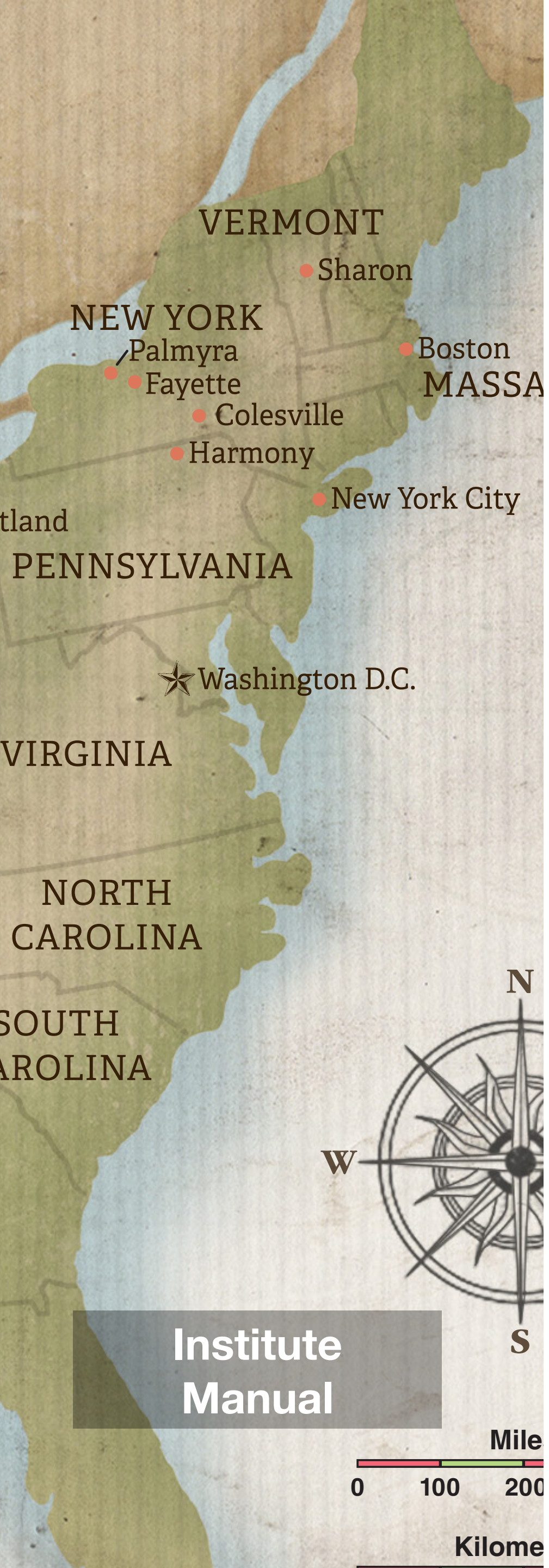


[As we mentioned earlier in the episode] Due to mob violence in Jackson County, Missouri, in July 1833, Church leaders in Missouri agreed to leave the county. However, in August 1833, a council of general Church leaders in Kirtland met to discuss the difficulties in Missouri. They sent instruction that the Saints in Missouri should not sell their land or move from the county unless they had already signed agreements to do so. Church leaders petitioned the government and used available legal channels to maintain their lands in Missouri and seek justice for those responsible for the violence. After hearing of these actions, and believing that the Saints were not planning to leave as expected, non-Latter-day Saint settlers attacked the Saints again. On the night of October 31, 1833, a mob of about 50 horsemen raided the Whitmer Settlement, west of Independence. They unroofed 13 houses and whipped several men, almost killing them. These attacks continued for the next two nights in Independence and other places where the Saints lived. Men were beaten, and women and children were terrorized.



A few days later, approximately 60 armed Missourians gathered outside a Church member's home and threatened violence. A group of Latter-day Saints rushed to the scene to defend their settlement. As each side exchanged gunshots, two Missourians and one Church member were killed, with many more wounded on both sides. Later, exaggerated rumors spread throughout the county that the Saints had taken Independence with the Indians as their allies. Missourians heard other false rumored reports of Church members threatening death to citizens who had participated in hostilities against them. Though these rumors were unsupported, Missouri vigilantes used these allegations as a reason to call out the militia. (See *The Joseph Smith Papers, Histories, Volume 2: Assigned Histories, 1831–1847*, ed. Karen Lynn Davidson and others [2012], 217–18; affidavit of Orrin Porter Rockwell, in *Mormon Redress Petitions*, 527–28.)

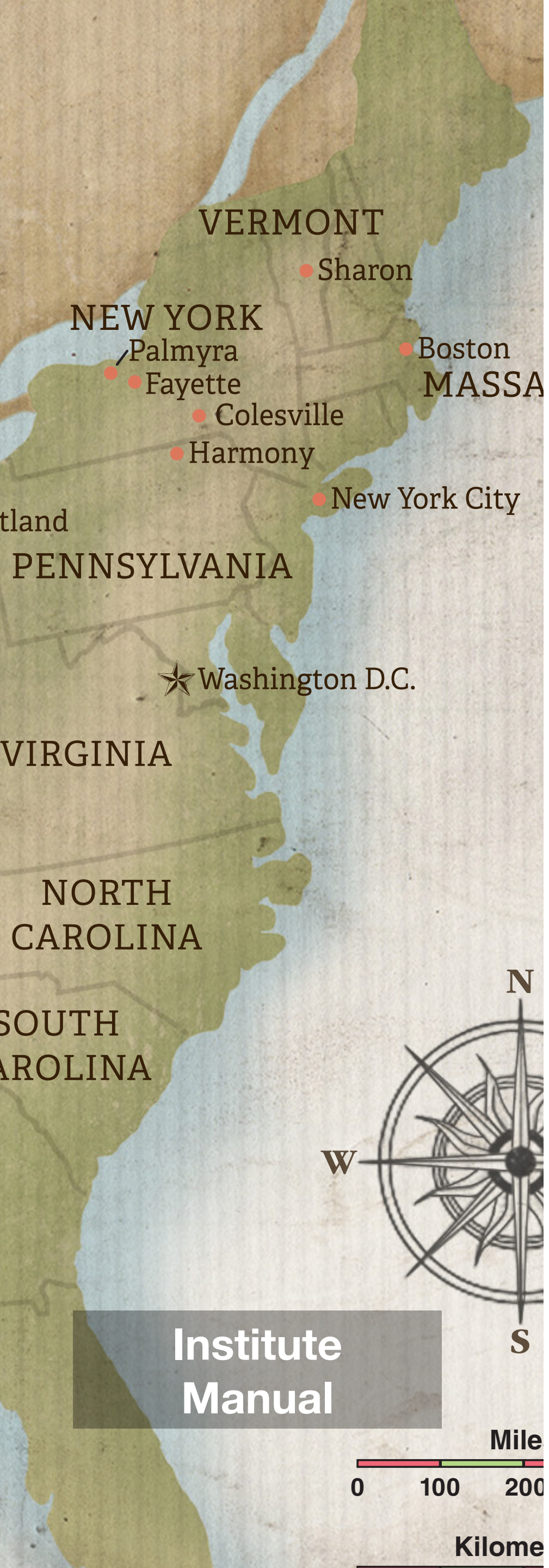
Recognizing that they were outnumbered and fearing that many of the Saints could be killed, the Church members sought for a peaceful resolution. Colonel Thomas Pitcher of the militia, who had taken an active part in the mob violence, forced the Saints to give up their weapons and leave the county immediately. However, even after the



Recognizing that they were outnumbered and fearing that many of the Saints could be killed, the Church members sought for a peaceful resolution. Colonel Thomas Pitcher of the militia, who had taken an active part in the mob violence, forced the Saints to give up their weapons and leave the county immediately. However, even after the Saints pledged to leave, armed vigilantes marched throughout the county, expelling the Saints by force. (See *The Joseph Smith Papers, Histories, Volume 2: Assigned Histories, 1831–1847, 219–21.*)

More than 1,000 Saints were driven from Jackson County, and more than 200 of their homes were burned.

When the Prophet Joseph Smith heard that the Saints had been driven out of Zion, he was greatly dismayed. In a letter to Church leaders in Missouri on December 10, 1833, the Prophet wrote: “I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. ... I know that Zion, in the own due time of the Lord will be redeemed; but how many will be the days of her purification, tribulation and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is, Be still, and know that the Lord is God. All things shall come to pass according to his will.”



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homes in Jackson County; and some of the Saints had tried to establish themselves in Van Buren, Lafayette, and Ray Counties, but persecution followed them. The main body of the Saints was at that time in Clay County, Missouri. Threats of death against individuals of the Church were many. The Saints in Jackson County had lost household furniture, clothing, livestock, and other personal property; and many of their crops had been destroyed.

1–8, The Saints are chastened and afflicted because of their transgressions; 9–15, The Lord’s indignation will fall upon the nations, but His people will be gathered and comforted; 16–21, Zion and her stakes will be established; 22–31, The nature of life during the Millennium is set forth; 32–42, The Saints will be blessed and rewarded then; 43–62, The parable of the nobleman and the olive trees signifies the troubles and eventual redemption of Zion; 63–75, The Saints are to continue gathering together; 76–80, The Lord established the Constitution of the United States; 81–101, The Saints are to importune for the redress of grievances, according to the parable of the woman and the unjust judge.

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8 In the day of their peace they esteemed lightly my counsel; but, in the day of their ^atrouble, of necessity they ^bfeel after me.

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101 1a TG Persecution.
b D&C 103:2 (2, 11);
104:51; 109:47; 121:23.
2a Ps. 119:67.

Jacob 4:5;
D&C 132:51.
5a Prov. 5:12;
Alma 61:9

Isa. 1:15; 59:2;
Jer. 2:27; 11:11;
Ezek. 20:3;
Mosiah 11:24 (22–25).

10a D&C 1:13 (13–14).
11a Gen. 15:16;
Alma 37:31;
Hel. 13:14; D&C 61:31.
12a Ezek. 3:17; 33:9 (6–10).
13a Deut. 30:3;
Ps. 60:1 (1–3);

TG Zion.
18a D&C 99:7;
103:14 (11, 14).
b Isa. 35:10; D&C 45:71.
TG Singing.
c Amos 9:14;
D&C 84:3 (2–5); 103:11.

b TG Veil.
c Isa. 40:5;
D&C 38:8; 93:1.
24a Ps. 72:4; D&C 29:24.
b Zeph. 1:2 (2–3);
Mal. 4:1; D&C 88:94;
JS—H 1:37.

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President Lorenzo Snow (1814–1901) explained: “The Saints in Jackson county and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience”

(“Discourse,” Deseret News, Jan. 7, 1874, 772).



“Divine chastening has at least three purposes: (1) to persuade us to repent, (2) to refine and sanctify us, and (3) at times to redirect our course in life to what God knows is a better path. ...

“... If we are open to it, needed correction will come in many forms and from many sources. It may come in the course of our prayers as God speaks to our mind and heart through the Holy Ghost (see D&C 8:2). It may come in the form of prayers that are answered no or differently than we had expected. Chastening may come as we study the scriptures and are reminded of deficiencies, disobedience, or simply matters neglected.

“Correction can come through others, especially those who are God-inspired to promote our happiness. Apostles, prophets, patriarchs, bishops, and others have been put into the Church today, just as anciently, ‘for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ’ (Ephesians 4:12)”

(Elder D. Todd Christofferson, “As Many as I Love, I Rebuke and Chasten,” GC Apr. 2011, Ensign or Liahona, May 2011, 98–99).

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“Recently while wrestling in my mind with a problem I thought to be of serious consequence I went to my knees in prayer. There came into my mind a feeling of peace and the words of the Lord, ‘Be still and know that I am God.’ I turned to the scripture and read this reassuring statement spoken to the Prophet Joseph Smith 150 years ago: ‘Let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.’ (D&C 101:16.)

“God is weaving His tapestry according to His own grand design. All flesh is in His hands. It is not our prerogative to counsel Him. It is our responsibility and our opportunity to be at peace in our minds and in our hearts, and to know that he is God, that this is his work, and that he will not permit it to fail.

“We have no need to fear. We have no need to worry. We have no need to speculate. Our imperative need is to be found doing our duty individually in the callings which have come to us. And because, for the most part, the Latter-day Saints are walking in faith and working with conviction, the Church is consistently growing ever stronger”

(President Gordon B. Hinckley, “He Slumbers Not, nor Sleeps,” Apr 1983 GC, Ensign, May 1983, 6).

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they that have been scattered shall be "gathered.

And they who have "mourned shall be comforted.

All they who have given witness for my name shall be

Therefore, let your hearts be still concerning Zion; for all mine "hands; be still and know that I am God.

They shall not be moved out of the land, notwithstanding her afflictions, for she shall be scattered.

And that which remain, and are pure shall return, and come to Jerusalem with "songs of everlasting praise, and shall build up the waste places

All these things that the Lord hath said shall be fulfilled.

Behold, there is none other appointed than that which I have appointed; neither shall there

be any other place appointed than that which I have appointed, for the work of the gathering of my saints—

21 Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called "stakes, for the curtains or the strength of Zion.

22 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;

23 And "prepare for the revelation which is to come, when the "veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall "see me together.

24 And every "corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be "consumed;

25 And also that of element shall "melt with fervent heat; and all things shall become "new, that my knowledge and "glory may dwell upon all the "earth.

26 And in that day the enmity of man, and the "enmity of beasts, yea, the "enmity of all flesh, shall cease from before my face.

27 And in that day "whatsoever

any man shall ask, it shall be given unto him.

28 And in that day "Satan shall not have power to tempt any man.

29 And there shall be no "sorrow because there is no death.

30 In that day an "infant shall not die until he is old; and his life shall be as the age of a tree;

31 And when he dies he shall not sleep, that is to say in the earth, but shall be "changed in the twinkling of an eye, and shall be "caught up, and his rest shall be glorious.

32 Yea, verily I say unto you, in that "day when the Lord shall come, he shall "reveal all things—

33 Things which have passed, and "hidden things which no man knew, things of the "earth, by which it was made, and the purpose and the end thereof—

34 Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven.

35 And all they who suffer "persecution for my name, and endure in faith, though they are called to lay down their lives for my "sake yet shall they partake of all this glory.

36 Wherefore, "fear not even unto death; for in this world your joy is not full, but in me your "joy is full.

37 Therefore, care not for the

body, neither the life of the body; but care for the "soul, and for the life of the soul.

38 And "seek the face of the Lord always, that in "patience ye may possess your souls, and ye shall have eternal life.

39 When men are called unto mine "everlasting gospel, and covenant with an everlasting covenant, they are accounted as the "salt of the earth and the savor of men;

40 They are called to be the savor of men; therefore, if that "salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men.

41 Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be "chastened—

42 He that "exalteth himself shall be abased, and he that "abaseth himself shall be exalted.

43 And now, I will show unto you a parable, that you may know my will concerning the "redemption of Zion.

44 A certain "nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my "vineyard, even upon this very choice piece of land, and plant twelve olive trees;

45 And set "watchmen round about

28a Rev. 20:2 (2-3);

1 Ne. 22:26;

D&C 20:112

b TG Earth, Destiny of;

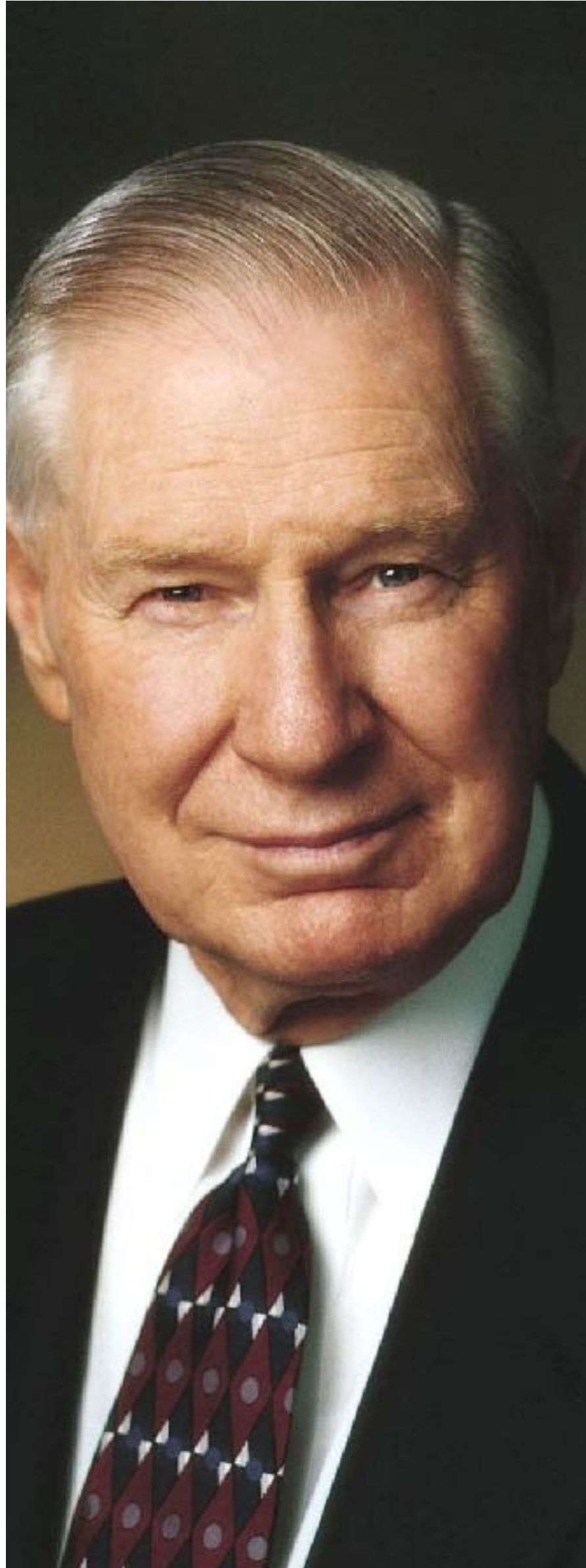
Earth, Purpose of.

25 2 Co. 16:42

D&C 103:10.

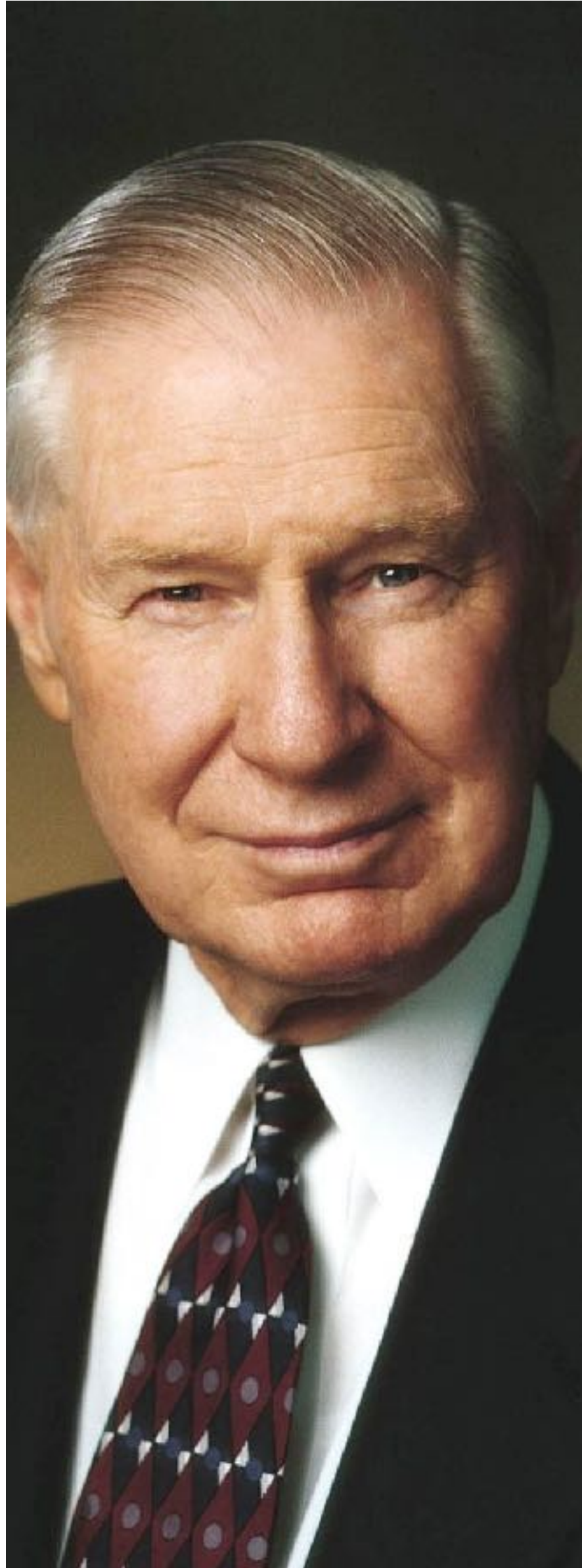
TG Mission of

Justified Saints



“Rafael Monroy was the president of the small San Marcos Mexico Branch, and Vicente Morales was his first counselor. ...[In 1915 they were captured by a violent band of soldiers.] They were told they would be spared if they would give up their weapons and renounce their strange religion. Brother Monroy told his captors that he did not have any weapons and simply drew from his pocket his Bible and Book of Mormon. He said, ‘Gentlemen, these are the only arms I ever carry; they are the arms of truth against error.’

“When no arms were found, the brethren were cruelly tortured to make them divulge where arms were hidden. But there were no arms. They were then taken under guard to the outskirts of the little town, where their captors stood them up by a large ash tree in front of a firing squad. The officer in charge offered them freedom if they would forsake their religion and join the [soldiers], but Brother Monroy replied, ‘My religion is dearer to me than my life, and I cannot forsake it.’



in front of a firing squad. The officer in charge offered them freedom if they would forsake their religion and join the [soldiers], but Brother Monroy replied, ‘My religion is dearer to me than my life, and I cannot forsake it.’

“They were then told that they were to be shot and asked if they had any request to make. Brother Rafael requested that he be permitted to pray before he was executed. There, in the presence of his executioners, he kneeled down and, in a voice that all could hear, prayed that God would bless and protect his loved ones and care for the little struggling branch that would be left without a leader. As he finished his prayer, he used the words of the Savior when He hung upon the cross and prayed for His executioners: ‘Father, forgive them; for they know not what they do.’ [Luke 23:34.] With that the firing squad shot both Brother Monroy and Brother Morales”

(President James E. Faust, “Discipleship,” Oct 2006 GC, Ensign or Liahona, Nov. 2006, 21–22; based on Rey L. Pratt, “A Latter-day Martyr,” Improvement Era, June 1918, 720–26).

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46 Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower.

47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

48 And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

49 Might not this money be given to the exchangers? For there is no need of these things.

50 And while they were at variance one with another they became very ^aslothful, and they hearkened not unto the commandments of their lord.

51 And the enemy came by night, and broke down the ^ahedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees.

52 Now, behold, the nobleman, the lord of the ^avineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

53 Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a ^awatchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

54 And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

55 And the lord of the vineyard said unto one of his ^aservants: Go and gather together the residue of my servants, and take ^ball the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry;

56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money.

57 Therefore, get ye straightway unto my land; break down the ^awalls of mine enemies; throw down their tower, and scatter their watchmen.

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28a Rev. 20:2 (2–3); 1 Ne. 22:26; D&C 88:110.

29a TG Immortality; Sorrow.

30a Isa. 65:20 (20–22); D&C 45:58; 63:50 (49–50).

b TG Earth, Destiny of; Earth, Purpose of.

35a 2 Cor. 1:6; 4:9; D&C 63:20. TG Malice; Persecution; Perseverance.

b Luke 21:17 (15–19); D&C 98:13.

D&C 103:10. TG Mission of Latter-day Saints; Peculiar People; Salt.

40a D&C 103:10.

41a TG Chastening; Reproof.

42a Obad. 1:3 (3–4);



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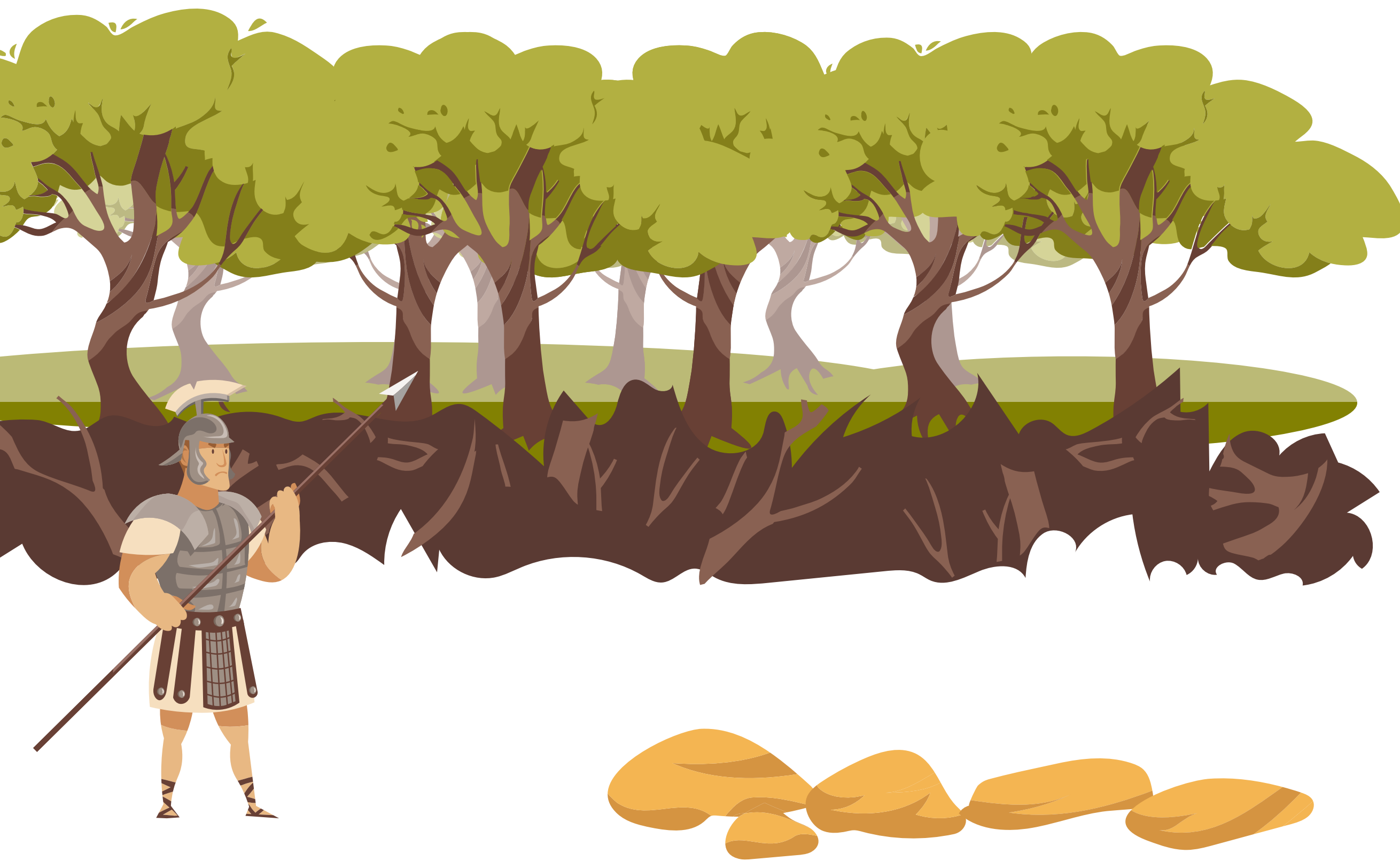
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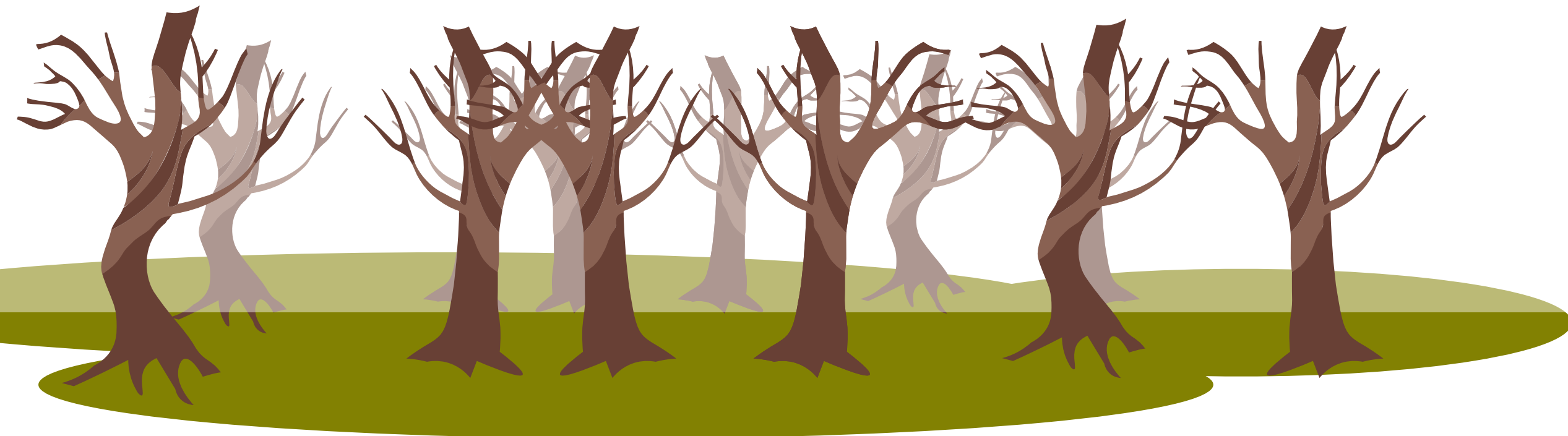
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In a revelation given in July 1831, the Lord designated the location for a temple in Independence, Missouri (see D&C 57). On August 3, 1831, Joseph Smith dedicated the temple site in Independence. However, the Saints did nothing to build the temple. On August 2, 1833, the Lord again commanded the Saints in Missouri to build a temple (see D&C 97).

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inasmuch as they are ^awilling to be guided in a right and proper way for their salvation—

64 That the work of the ^agathering together of my saints may continue, that I may build them up unto my name upon ^bholy places; for the time of ^charvest is come, and my word must needs be ^dfulfilled.

65 Therefore, I must gather together my people, according to the parable of the wheat and the ^atares, that the wheat may be secured in the garner to possess eternal life, and be crowned with celestial ^bglory, when I shall come in the kingdom of my Father to reward every man according as his work shall be;

66 While the ^atares shall be bound in bundles, and their bands made strong, that they may be ^bburned with unquenchable fire.

67 Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed.

68 Nevertheless, as I have said unto you in a former commandment let

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Elder David A. Bednar of the Quorum of the Twelve Apostles explained,

“The garnerers are the holy temples”

(“Honorably Hold a Name and Standing,” GC Apr 2009, Ensign or Liahona, May 2009, 97).

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68 Nevertheless, as I have said unto you in a former commandment, let not your ^agathering be in haste, nor by flight; but let all things be prepared before you.

69 And in order that all things be prepared before you, observe the commandment which I have given concerning these things—

70 Which saith, or teacheth, to ^apurchase all the lands with money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints;

71 All the land which can be purchased in Jackson county, and the

counties round about, and leave the residue in mine hand.

72 Now, verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, but not in ^ahaste; and observe to have all things prepared before you.

73 And let honorable men be appointed, even ^awise men, and send them to purchase these lands.

74 And the churches in the ^aeastern countries, when they are built up, if they will hearken unto this counsel they may buy lands and gather together upon them; and in this way they may establish Zion.

75 There is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, ^awilling to hearken to my voice.

76 And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

77 According to the laws and ^aconstitution of the people, which I have suffered to be established, and should be maintained for the ^brights and protection of all flesh, according to just and holy principles;

78 That every man may act in doctrine and principle pertaining to futurity, according to the moral ^aagency which I have given unto him, that every man may be ^baccountable for his own sins in the day of ^cjudgment.

79 Therefore, it is not right that

any man should be in ^abondage one to another.

80 And for this purpose have I established the ^aConstitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the ^bshedding of blood.

81 Now, unto what shall I liken the children of Zion? I will liken them unto the ^aparable of the woman and the unjust judge, for men ought always to ^bpray and not to faint, which saith—

82 There was in a city a judge which feared not God, neither regarded man.

83 And there was a widow in that city, and she came unto him, saying: Avenge me of mine adversary.

84 And he would not for a while, but afterward he said within himself: Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

85 Thus will I liken the children of Zion.

86 Let them importune at the ^afeet of the judge;

87 And if he heed them not, let them importune at the feet of the governor;

88 And if the governor heed them not, let them importune at the feet of the president;

89 And if the president heed them not, then will the Lord arise and come forth out of his ^ahiding place, and in his fury vex the nation;

90 And in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and

^aunjust ^bstewards, and appoint them their portion among ^chypocrites, and ^dunbelievers;

91 Even in outer darkness, where there is ^aweeping, and wailing, and gnashing of teeth.

92 Pray ye, therefore, that their ears may be opened unto your cries, that I may be ^amerciful unto them, that these things may not come upon them.

93 What I have said unto you must needs be, that all men may be left without ^aexcuse;

94 That wise men and rulers may hear and know that which they have never ^aconsidered;

95 That I may proceed to bring to pass my act, my ^astrange act, and perform my work, my strange work, that men may ^bdiscern between the righteous and the wicked, saith your God.

96 And again, I say unto you, it is contrary to my commandment and my will that my servant Sidney Gilbert should sell my ^astorehouse, which I have appointed unto my people, into the hands of mine enemies.

97 Let not that which I have appointed be polluted by mine enemies, by the consent of those who ^acall themselves after my name;

98 For this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed and which are soon to befall the nations.

99 Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon.

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The Saints appealed to judges in local courts but did not receive the support they hoped for. They asked Daniel Dunklin, the governor of Missouri, and Andrew Jackson, the president of the United States, to help them return to their homes and property and to provide protection for them. Both leaders declined to assist them. The Saints petitioned the Missouri state legislature as well, but they refused to help.

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96 And again, I say unto you, it is contrary to my commandment and my will that my servant Sidney Gilbert should sell my ^astorehouse, which I have appointed unto my people, into the hands of mine

100 Nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom they ^ashall dwell thereon.

101 They shall build, and another shall not ^ainherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

SECTION 102

Minutes of the organization of the first high council of the Church, at Kirtland, Ohio, February 17, 1834. The original minutes were recorded by Elders Oliver Cowdery and Orson Hyde. The Prophet revised the minutes the following day, and the next day the corrected minutes were unanimously accepted by the high council as “a form and constitution of the high council” of the Church. Verses 30 through 32, having to do with the Council of the Twelve Apostles, were added in 1835 under Joseph Smith’s direction when this section was prepared for publication in the Doctrine and Covenants.

1–8, A high council is appointed to settle important difficulties that arise in the Church; 9–18, Procedures are given for hearing cases; 19–23, The president of the council renders the decision; 24–34, Appellate procedure is set forth.

THIS day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jun., by revelation, and proceeded to organize the ^ahigh council of the church of Christ, which was to consist of twelve high priests, and one or three presidents as the case might require.

2 The ^ahigh council was appointed by revelation for the purpose of ^bsettling important difficulties which might arise in the church, which could not be settled by the church or the ^cbishop’s council to the satisfaction of the parties.

3 Joseph Smith, Jun., Sidney Rigdon,

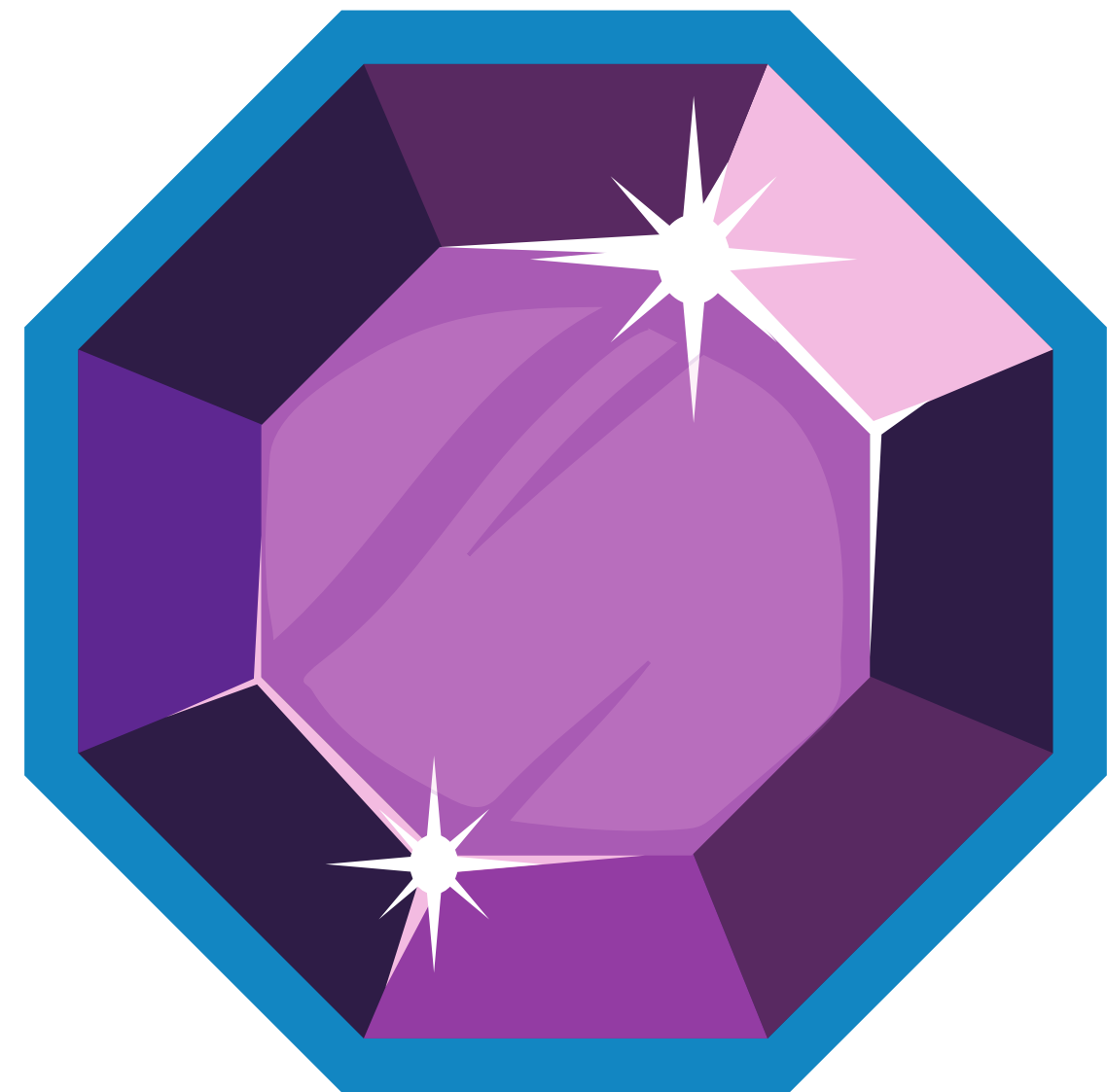
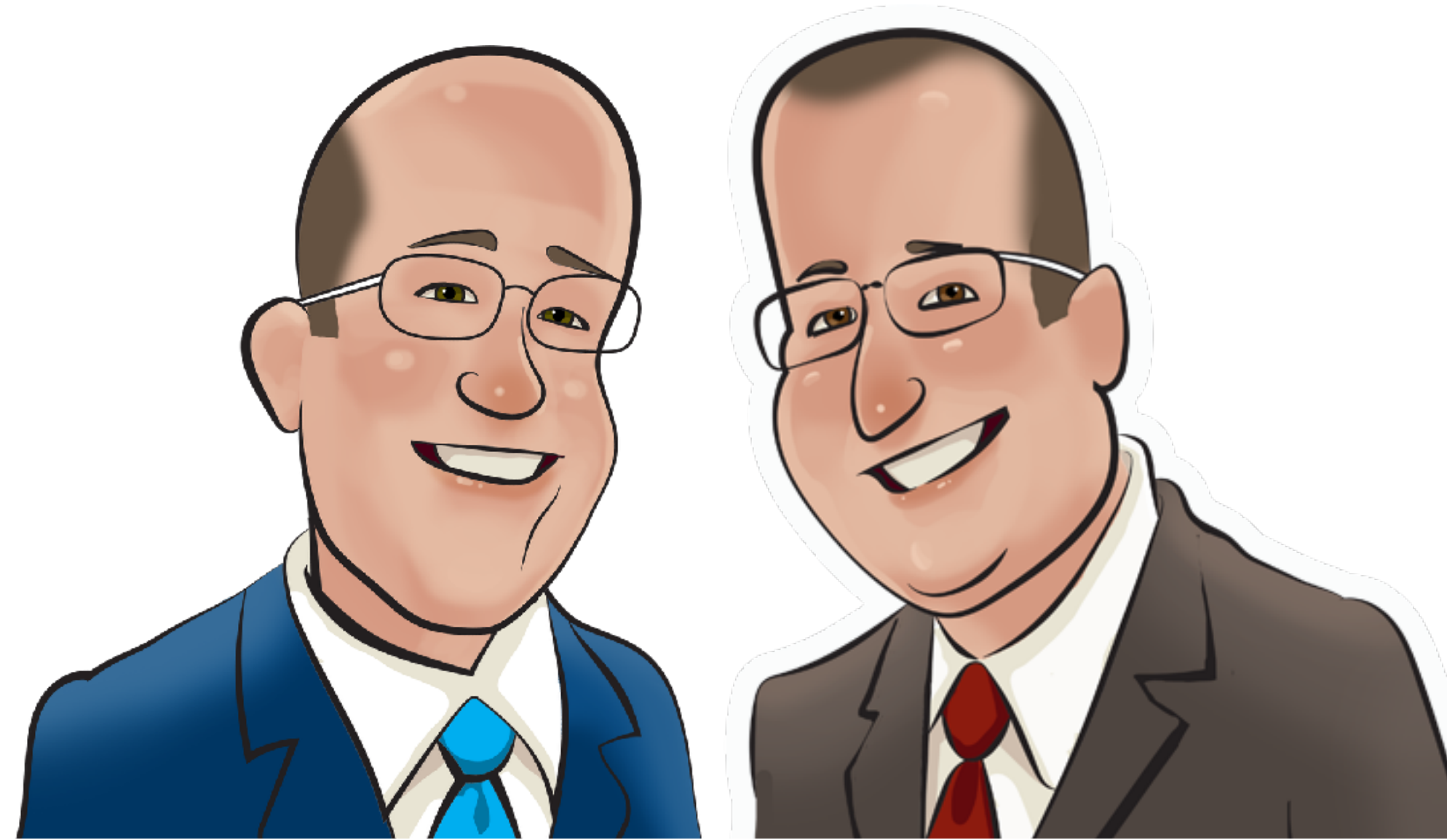
standing council for the church, by the unanimous voice of the council.

4 The above-named councilors were then asked whether they accepted their appointments, and whether they would act in that office according to the ^alaw of heaven, to which they all answered that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

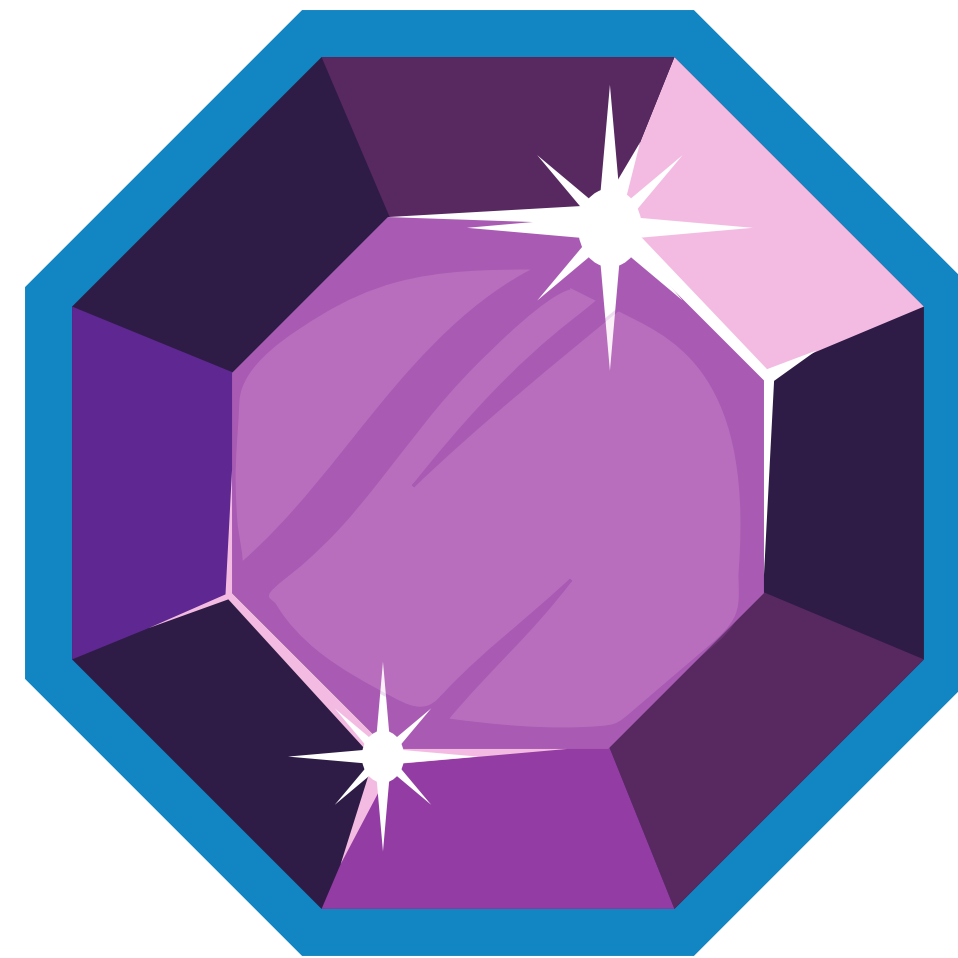
5 The number composing the council, who voted in the name and for the church in appointing the above-named councilors were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

6 Voted: that the high council cannot have power to act without seven of the above-named councilors, or their regularly appointed successors





Scripture GEMS



Final music:

"Five Variants of 'Dives and Lazarus': 1st Movement" by Ralph Vaughan Williams, arranged by Jon Fullmer

Violin: Becky Fullmer

Cello: David Affleck

Outro Audio Production: David Affleck