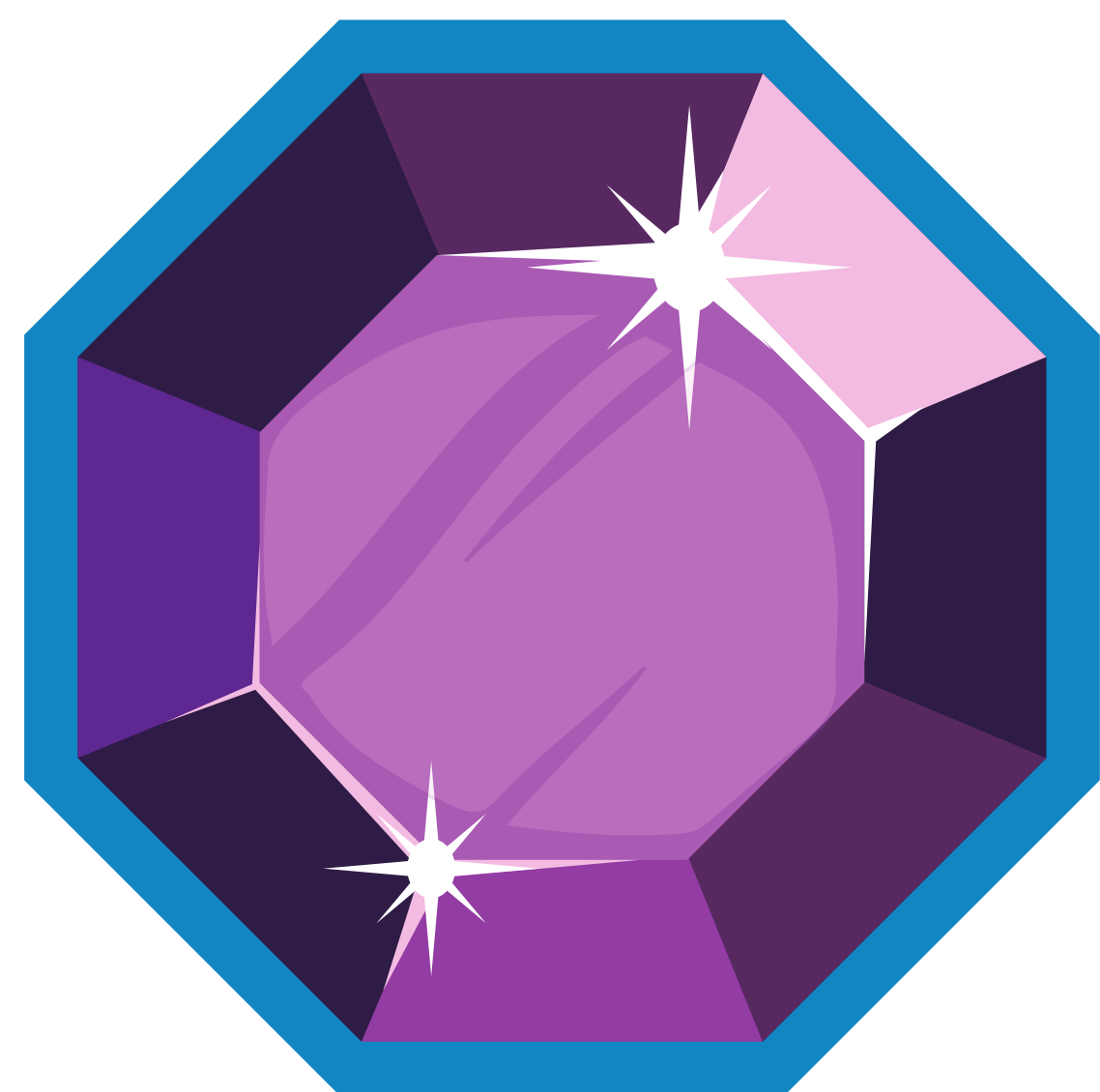
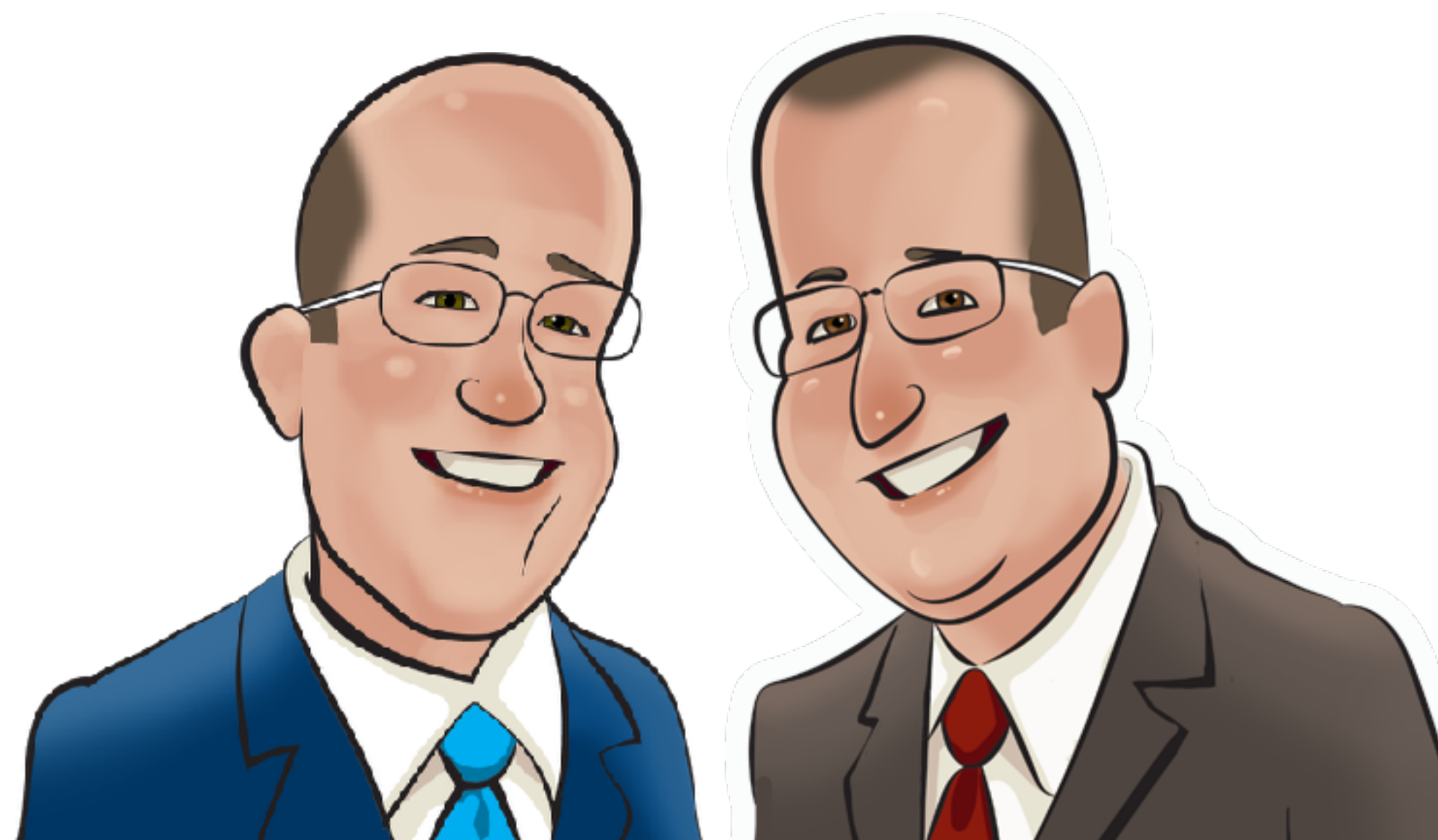




Come Follow Me 2021
D&C 121-123



S02E42



Scripture GEMS

1839

Mar Apr May Jun

1840

LIBERTY JAIL

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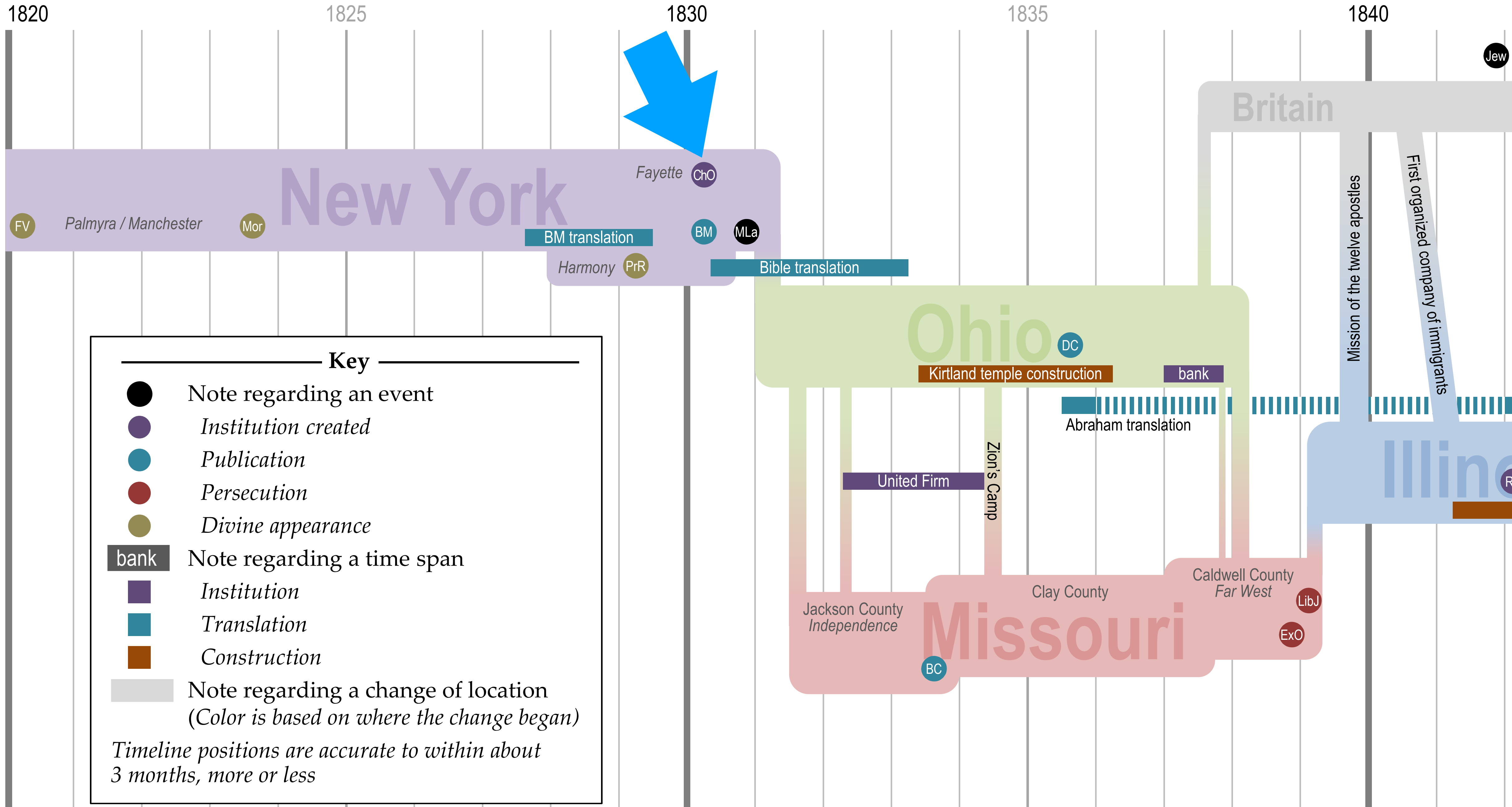
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Sections Received:

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

Places Where the Sections of the Doctrine and Covenants Were Revealed

Geographical Timeline of Early Church History



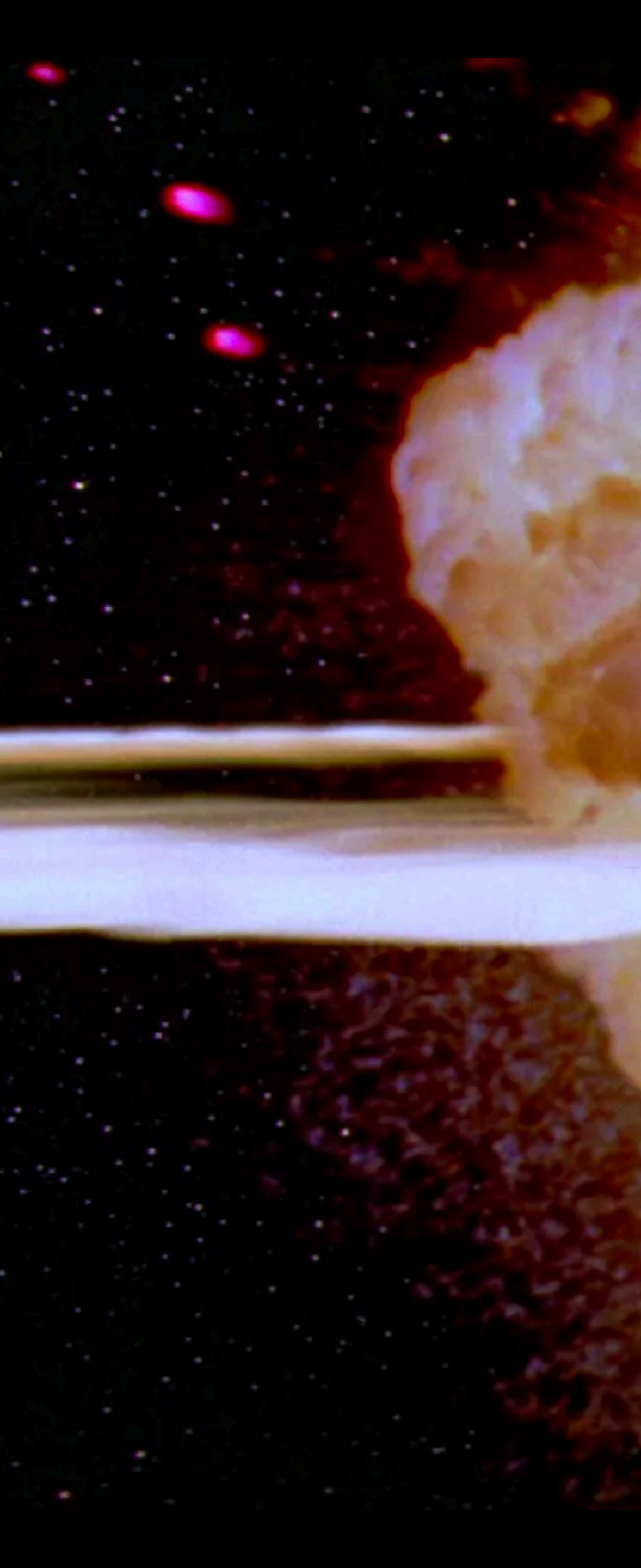
**Doctrine
Covenants**

&



121-

123





On July 4, 1838, thousands of Church members gathered to celebrate the independence of the United States and to participate in a cornerstone-laying ceremony at the temple site in Far West, Missouri (see The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839, ed. Mark Ashurst-McGee and others [2017], 170). One month later, however, the relative peace enjoyed in Far West had deteriorated, and by the end of 1838, Missourians were driving Church members out of the state. Earlier in the year, several prominent Church members had apostatized, including Oliver Cowdery, David Whitmer, John Whitmer, William W. Phelps, Lyman Johnson, and others. Afraid that these individuals might stir up mob violence against the Saints, some Church members formed a private military group and circulated a threatening letter among the dissenters, which caused the dissenters to flee Far West and Caldwell County. (See The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839, 9–10.) While the Prophet Joseph Smith may have approved of the formation of this military group, eventually known as the Danites, he most likely was unaware of and did not approve of all of their activities, which sometimes involved intimidation and threats. These incidents increased the tension between Church members and the Missourians during the second half of 1838 (“Peace and Violence among 19th-Century Latter-day Saints,” Gospel Topics Essays, topics.lds.org).



- Church Periodicals
- Colonies in Mexico
- Common Consent
- Consecration and Stewardship
- Cooperative Movement
- Council of Fifty
- Crickets and Seagulls
- Critics of the Book of Mormon
- Daily Life of First-Generation Latter-day Saints
- Danites**
- Deaths of Joseph and Hyrum Smith
- Dedication of the Holy Land
- Denmark
- Departure from Nauvoo
- Deseret Alphabet



Danites

In 1838, Joseph Smith and other Church members fled from mobs in Ohio and moved to Missouri, where Latter-day Saints had already established settlements. Joseph Smith believed that opposition from Church dissidents and other antagonists had weakened and ultimately destroyed their community in Kirtland, Ohio. By the summer of 1838, Church leaders saw the rise of similar threats to their community in Missouri.

At the Latter-day Saint settlement of Far West, some Latter-day Saints organized a group known as the “Daughters of Zion” or the “Danites,” whose objective was to defend the community against dissident and excommunicated Latter-day Saints as well as other Missourians. Danites intimidated Church dissenters and other Missourians; for instance, they warned some dissenters to leave Caldwell County. During the fall of 1838, as tensions escalated during what is now known as the Mormon-Missouri War, the Danites were apparently absorbed into militias largely composed of Latter-day Saints. These militias clashed with their Missouri opponents, leading to a few fatalities on both sides. In addition, Mormon vigilantes, including many Danites, raided two towns



The religious, cultural, and political differences between Church members and the other residents of Missouri, combined with the vengeful efforts of individuals who had been excommunicated from the Church, led to hostilities on both sides. On October 25, 1838, a skirmish between Church members belonging to the Caldwell County militia and non-Mormon members of the Ray County militia at Crooked River, Missouri, resulted in the deaths of three Church members and one Missourian (see *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, 269). Relying upon exaggerated anti-Mormon reports blaming Church members for this incident and other hostilities in Missouri, Governor Lilburn W. Boggs issued an executive order calling for the extermination or forcible removal of all Mormons from the state and authorized the state militia to march on Far West (see *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, 269–70).

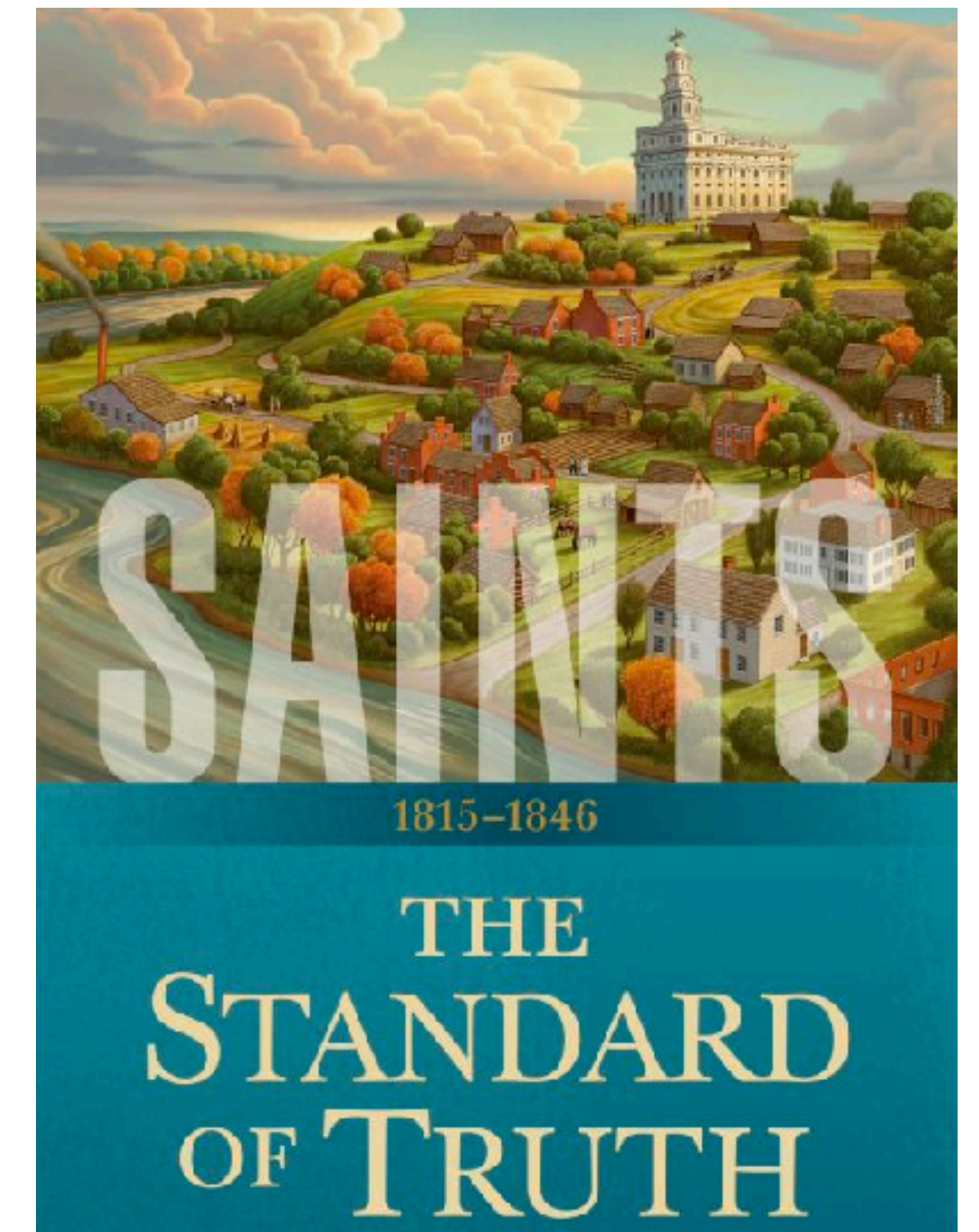
On October 30, 1838, an armed mob attacked the Mormon settlement at Hawn’s Mill (or Haun’s Mill), approximately 12 miles east of Far West, and opened fire on men, women, and children. Seventeen Church members were brutally killed or died later of their wounds, and thirteen others were wounded (see *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, 269).

The next morning, October 31, George Hinkle and other leaders of the Saints' militia met with General Doniphan under a white flag of truce. Doniphan had still not received the governor's orders, but he knew they authorized the extermination of the Saints. Any talk of peace, he explained, would have to wait until he saw the orders. He also told George that General Lucas, the Saints' old enemy, was now in command of the militia forces.

Returning to Far West, George reported what he had learned to Joseph. Around this time, messengers from Hawn's Mill arrived with news of the massacre. Seventeen people had been killed and more than a dozen wounded.

Both reports sickened Joseph. The conflict with the Missourians had escalated beyond raids and minor skirmishes. If mobs and militias breached the Saints' barricade, the people in Far West could suffer the same fate as those at Hawn's Mill.

"Beg like a dog for peace," Joseph urged George. The prophet said he would rather die or go to prison for twenty years than



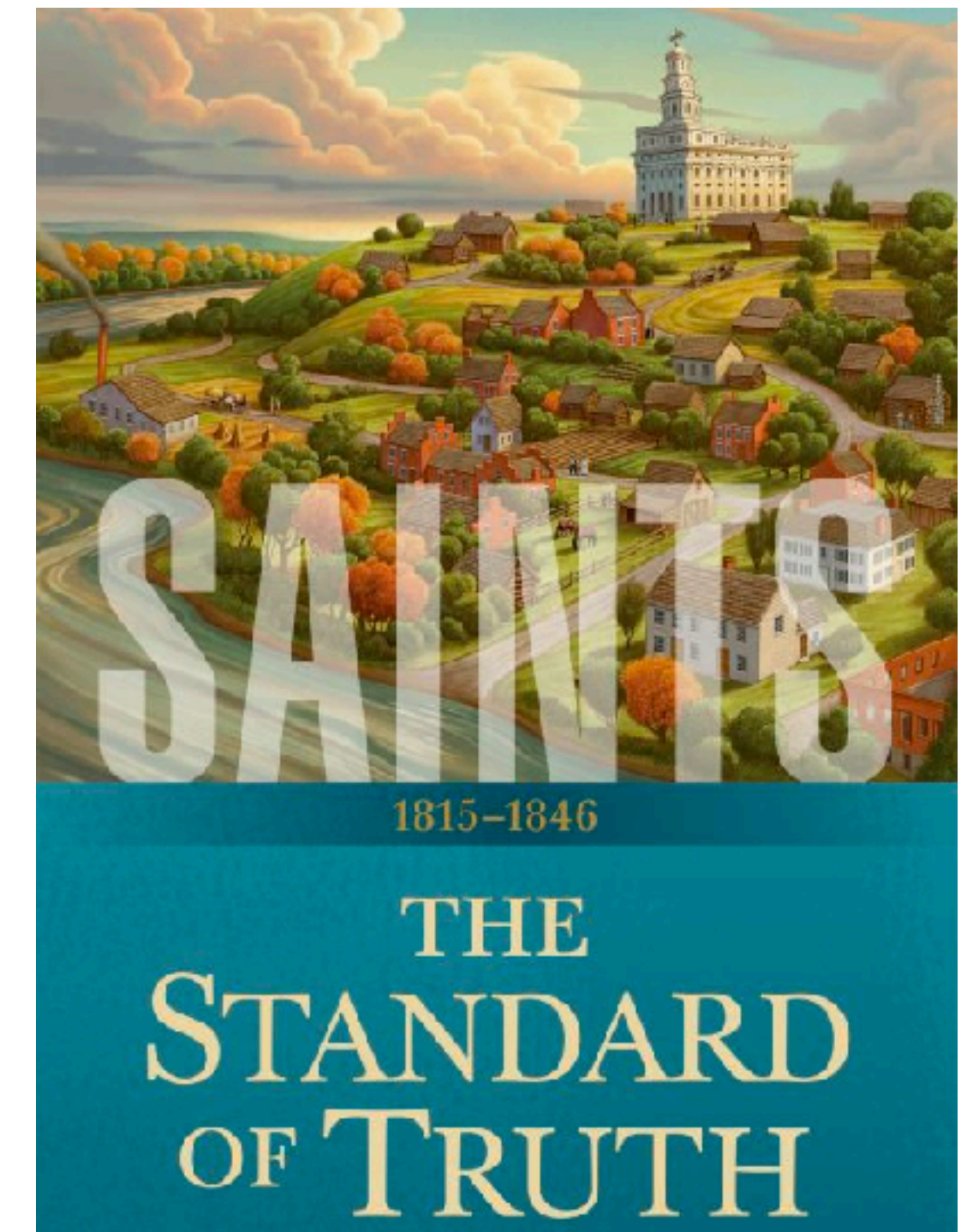
Chapter 30

“Beg like a dog for peace,” Joseph urged George. The prophet said he would rather die or go to prison for twenty years than have the Saints massacred.

Later that day, the governor’s orders came, and George and other militia leaders arranged to meet with General Lucas on a hill near Far West. The general arrived in the afternoon and read the extermination order aloud. The Saints were shocked. Far West, they knew, was surrounded by almost three thousand Missouri militiamen, most of them hungry for a fight. All Lucas had to do was sound the order and his troops would overrun the city.

Yet the general said that he and his troops were willing to show some mercy if the Saints turned over their leaders, surrendered their arms, and agreed to sell their land and leave the state for good. He gave George one hour to agree to the terms. Otherwise, nothing would stop his troops from annihilating the Saints.

George returned to Far West that evening, unsure if Joseph would commit to the terms. As commander of the Caldwell County militia, George had the authority to negotiate with the

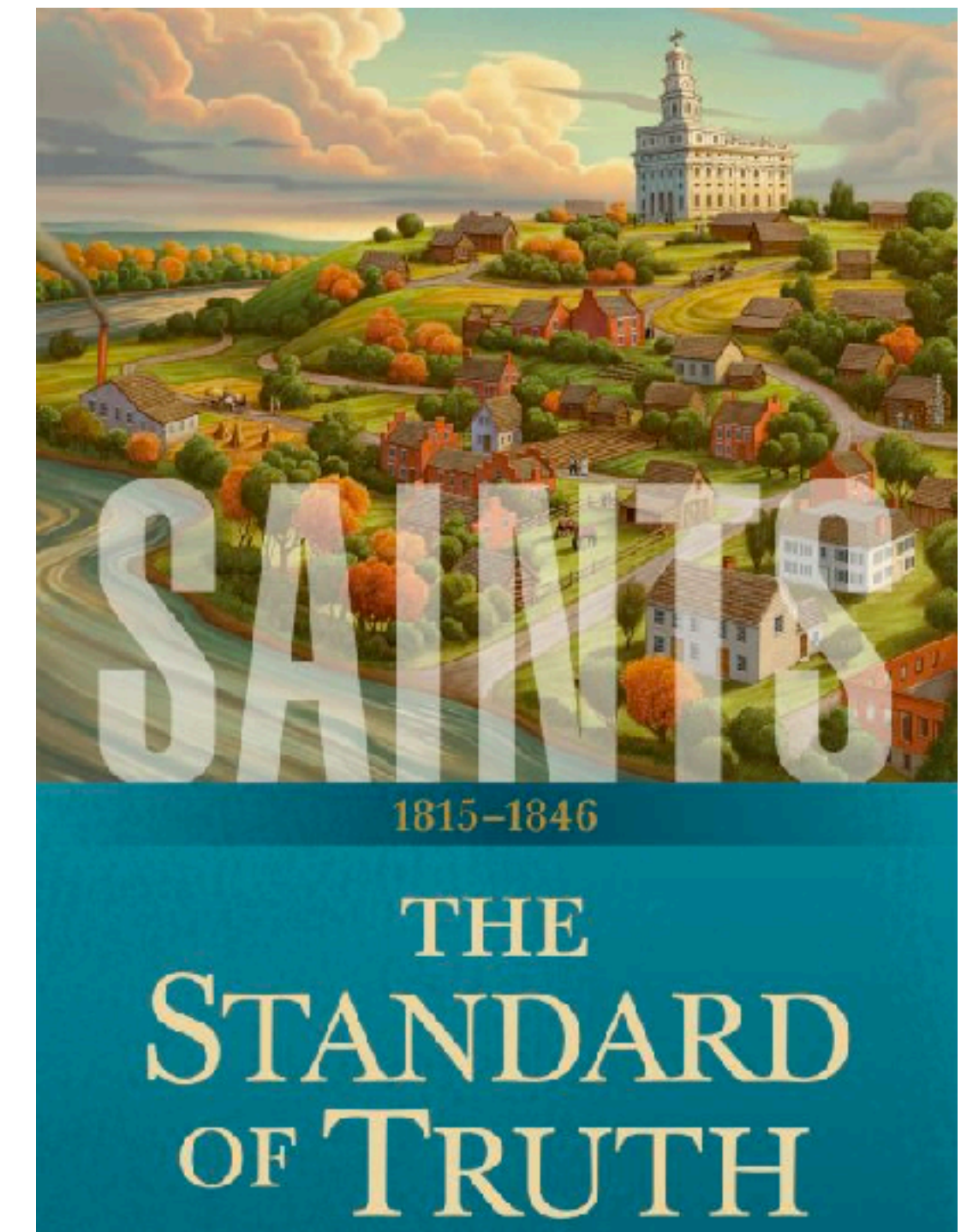


Chapter 30

George returned to Far West that evening, unsure if Joseph would commit to the terms. As commander of the Caldwell County militia, George had the authority to negotiate with the enemy. Yet Joseph wanted him to consult with the First Presidency before agreeing to any proposals from the state troops.

With time running out and the Missouri militia poised to strike the town, George told Joseph that General Lucas wanted to speak with him and other church leaders about ending the conflict. Eager to place the Saints out of danger, Joseph agreed to talk under a flag of truce. Although he was not a member of the militia, Joseph wanted to do whatever he could to resolve the conflict.

He and George left Far West shortly before sundown with Sidney Rigdon, Parley Pratt, Lyman Wight, and George Robinson. Halfway to the Missouri camp, they saw General Lucas riding out to meet them with several soldiers and a cannon. Joseph assumed they were coming to escort them safely to the Missouri camp.



Chapter 30

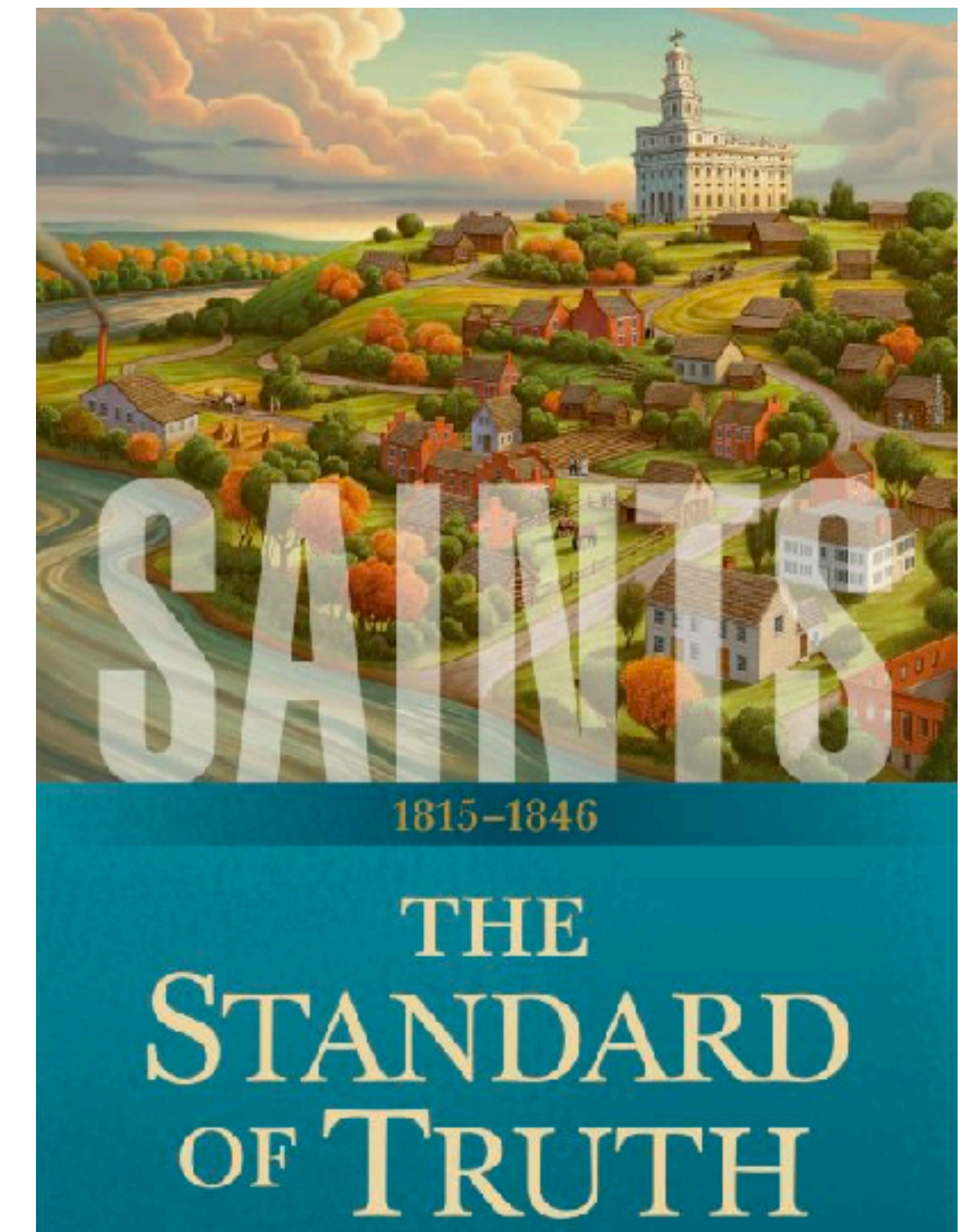
to meet them with several soldiers and a cannon. Joseph assumed they were coming to escort them safely to the Missouri camp.

The general halted his horse in front of the men and ordered his troops to surround them. George Hinkle stepped up to the general and said, “These are the prisoners I agreed to deliver up.”

General Lucas drew his sword. “Gentlemen,” he said, “you are my prisoners.” The Missouri troops erupted into shrill war whoops and closed in on the captives.

Joseph was stunned. What had George done? The prophet’s confusion turned to anger, and he demanded to speak to Lucas, but the general ignored him and rode away.

The troops marched Joseph and the other men to the Missouri camp. A crowd of soldiers greeted them with vicious threats and insults. As Joseph and his friends passed through their lines, the men howled triumphantly and spat in their faces and on their clothes.



Chapter 30

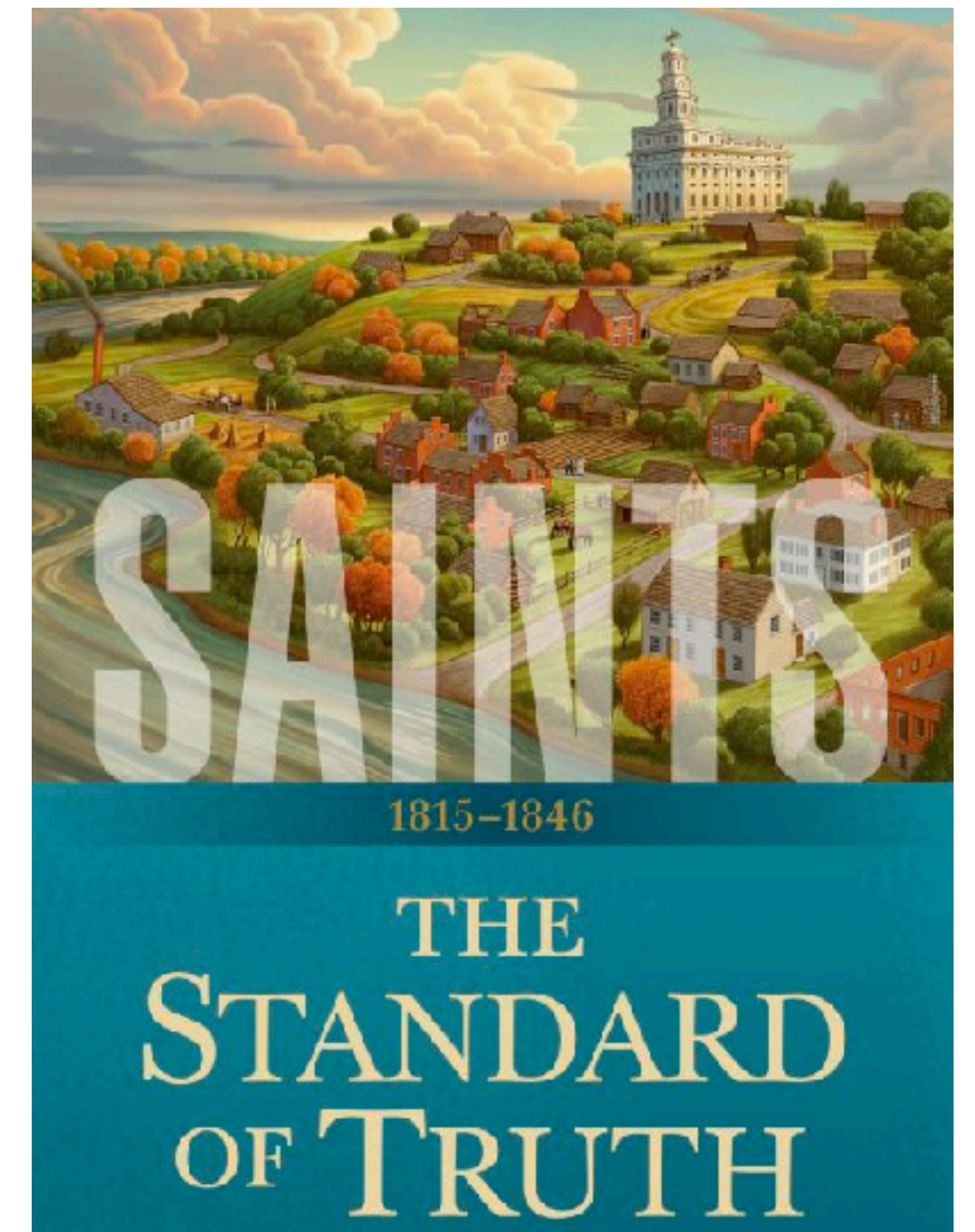
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General Lucas placed Joseph and his friends under heavy guard and forced them to sleep on the cold ground. Their days as free men were over. They were now prisoners of war.

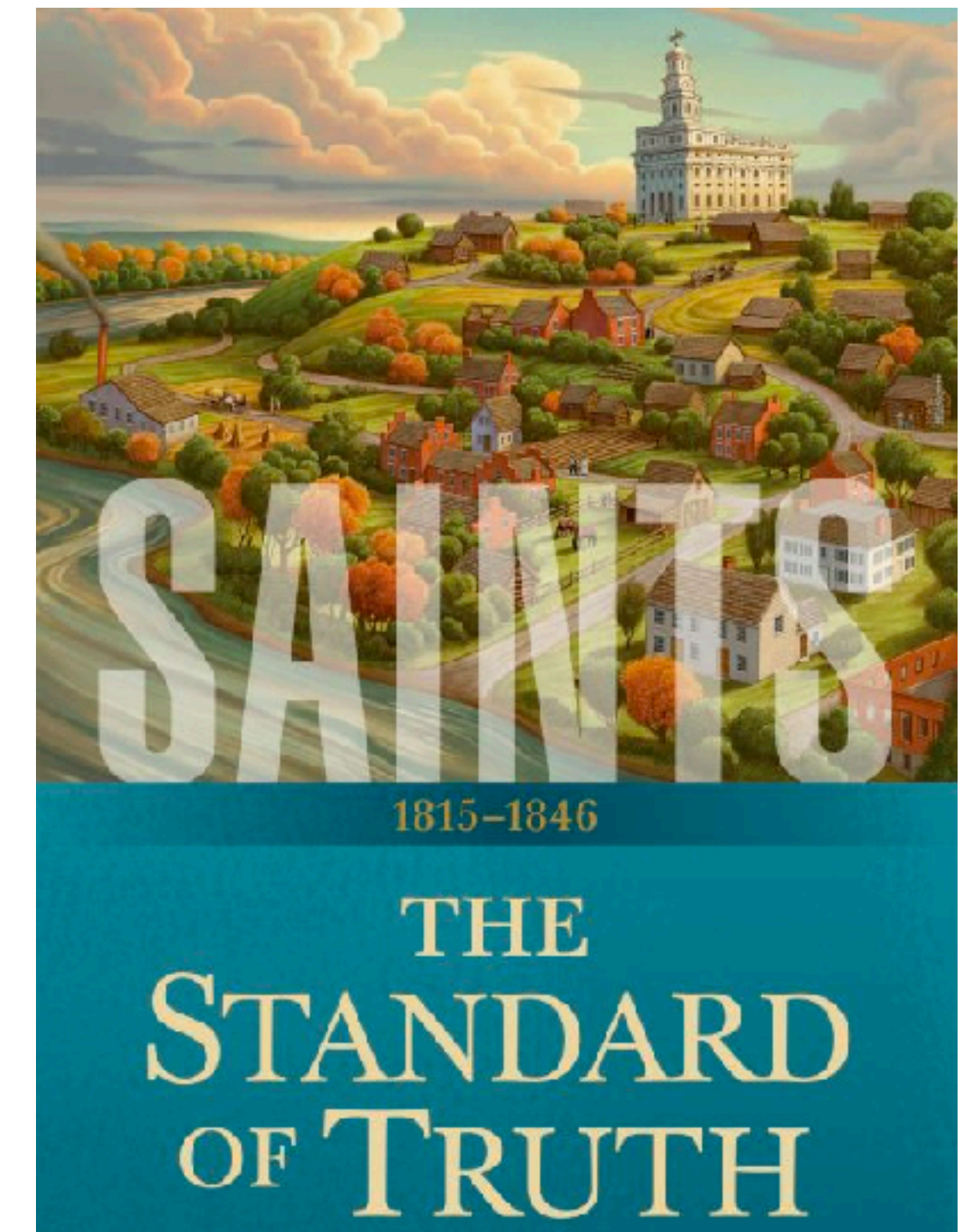


Chapter 30

Later that evening, General Lucas ordered General Doniphan to march Joseph and the other prisoners into the town square at nine o'clock the following morning and execute them in front of the Saints. Doniphan was outraged.

“I will be damned if I will have any of the honor of it, or the disgrace of it,” he told the prisoners in private. He said he planned to withdraw with his troops before sunrise.

He then sent a message to General Lucas. “It is cold-blooded murder. I will not obey your order,” he stated. “If you execute those men, I will hold you responsible before an earthly tribunal, so help me God!”



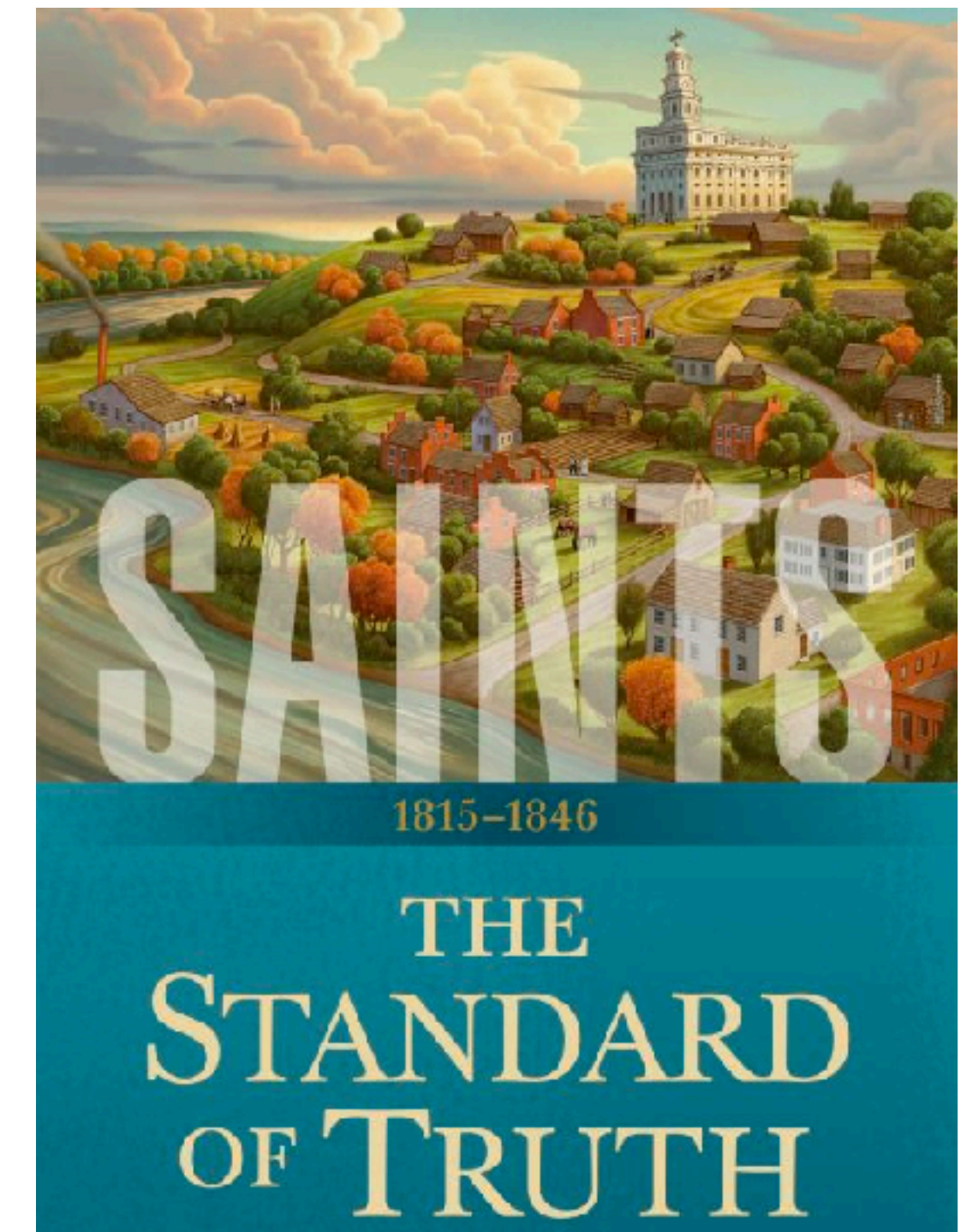
Chapter 31

Several nights later, the prisoners lay on the floor of a log house in Richmond, Missouri. After taking them to Jackson County, General Lucas had put them on display like animals before he was ordered to send them to Richmond for a legal hearing.

Now each man tried to sleep with a shackle around his ankle and a heavy chain binding him to the other prisoners. The floor was hard and cold, and the men had no fire to keep them warm.

Lying awake, Parley Pratt felt sick as their guards told obscene stories about raping and killing Saints. He wanted to stand up and rebuke the men—to say something that would make them stop talking—but he kept silent.

Suddenly, he heard chains clank beside him as Joseph rose to his feet. “Silence, ye fiends of the infernal pit!” the prophet thundered. “In the name of Jesus Christ, I rebuke you and command you to be still! I will not live another minute and hear such language!”



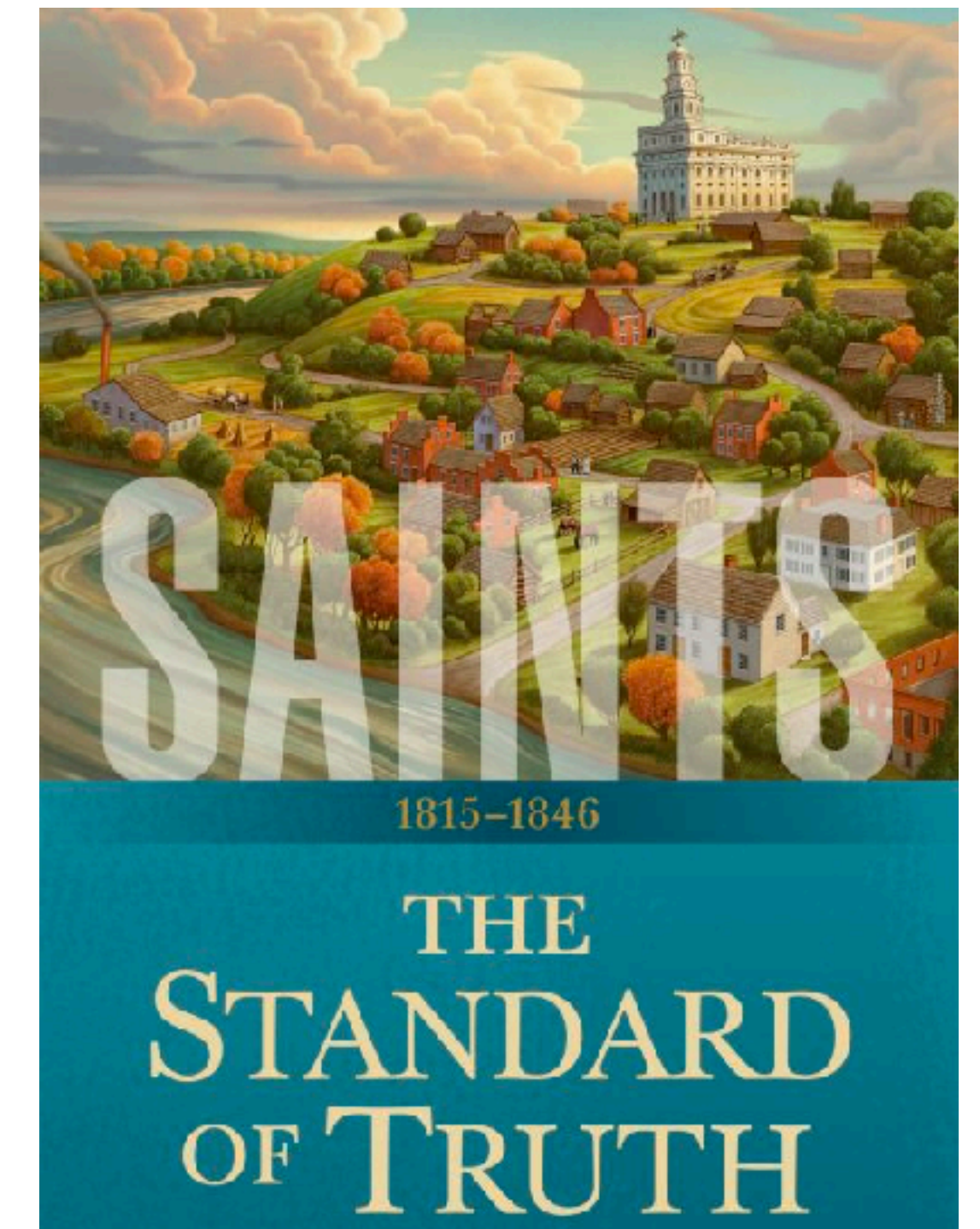
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The startled guards gripped their weapons and looked up. Joseph stared back at them, radiating majesty. “Cease such talk,” he commanded, “or you or I die this instant!”

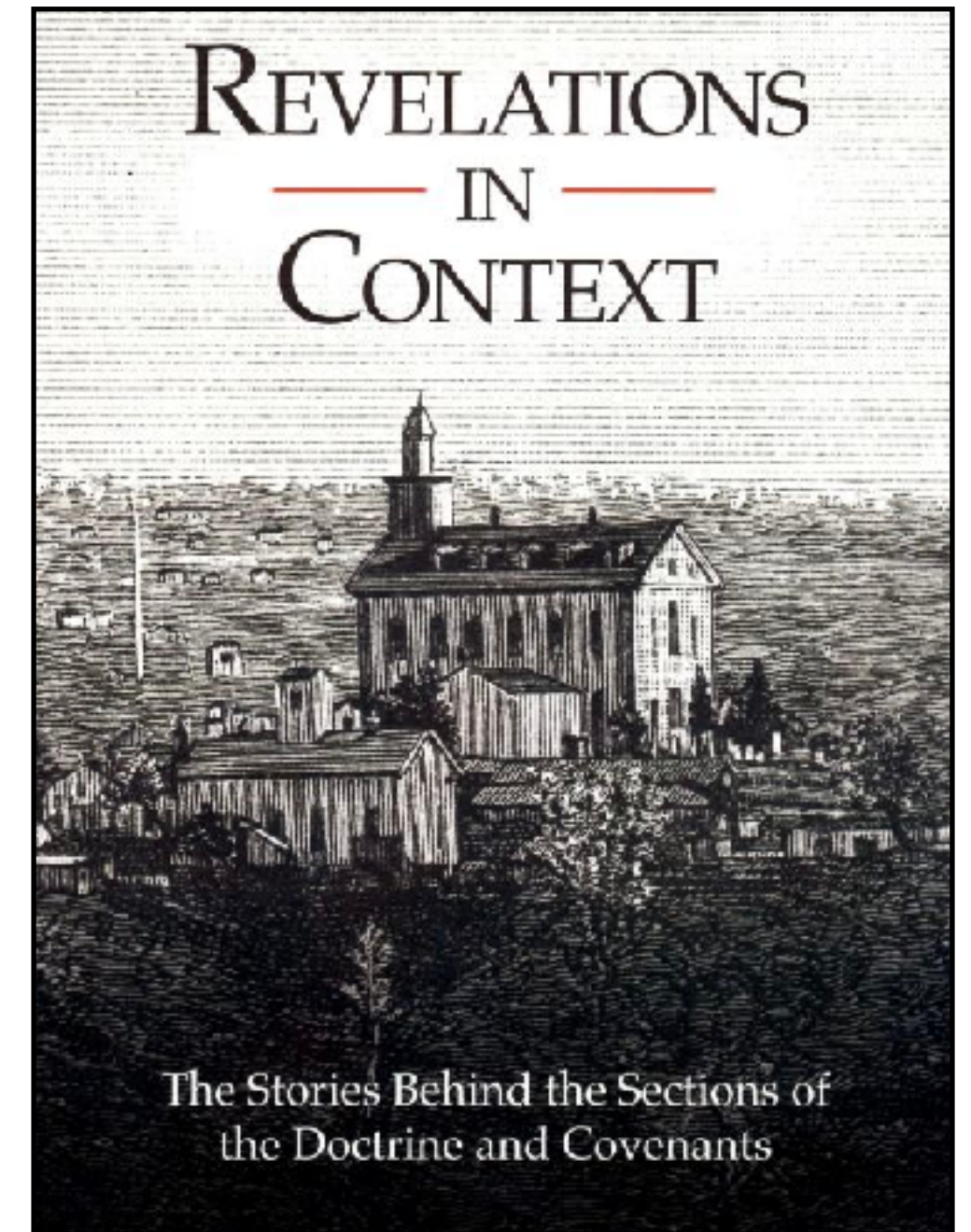
The room went quiet, and the guards lowered their guns. Some of them retreated to the corners. Others crouched in fear at Joseph’s feet. The prophet stood still, looking calm and dignified. The guards begged his pardon and fell silent until their replacements came.



Chapter 31

In October and November 1838, General Samuel D. Lucas, a leader in the Missouri Militia, imprisoned several prominent Latter-day Saints, including Joseph Smith, Hyrum Smith, Sidney Rigdon, Parley P. Pratt, George W. Robinson, and Amasa Lyman. Caleb Baldwin, Lyman Wight, and other indicted Latter-day Saints joined Joseph and his cohorts at a preliminary hearing in Richmond, Missouri, bringing the total number of arraigned Latter-day Saints to 64. During the hearing, Judge Austin A. King singled out Baldwin and offered him his freedom if he would renounce his religion and forsake the Prophet Joseph—an offer Baldwin rejected. The same deal was then made to the other detainees, all of whom “returned an answer similar to that of Mr. Baldwin.”

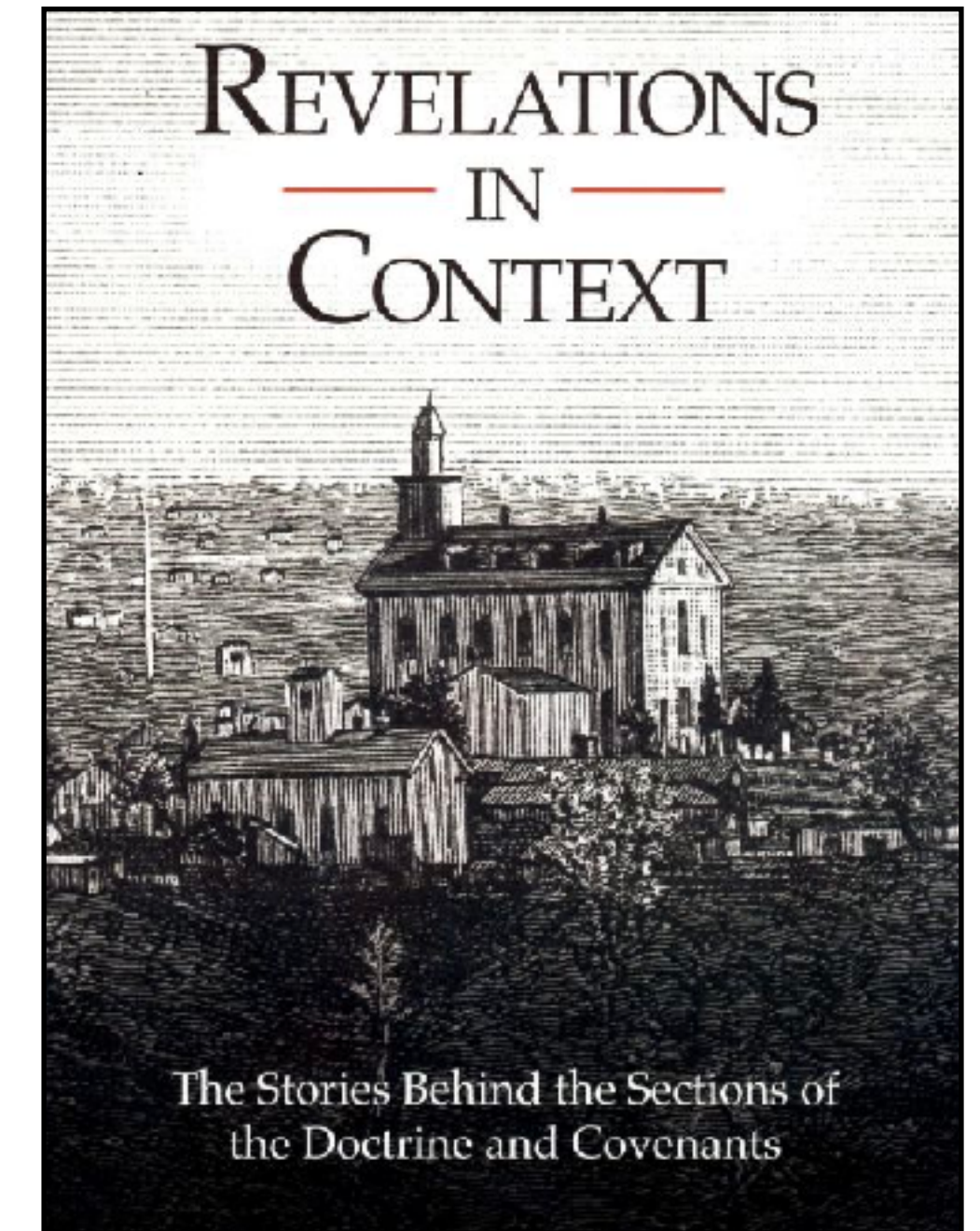
Judge King ultimately found sufficient probable cause to lock away a number of the Latter-day Saint leaders. Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae, and Caleb Baldwin were to be taken to Liberty Jail in Clay County, as the jails in the counties where the alleged crimes occurred were not large enough for so many prisoners. On December 1, 1838, Joseph Smith entered the jail and “lifting his



**Within the Walls of
Liberty Jail**

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Spending more than four months in the snug jail proved a daunting experience. Four-foot-thick stone walls, a six-foot ceiling, and constant harassment by guards caused Joseph and his companions to describe the structure as “hell surrounded with demons.” The detainees were placed in the lower-level dungeon, where temperatures dropped, light dimmed, odors reeked, and time seemed to slow. Only “dirty straw couches” prevented the prisoners from sleeping on the stone floor, but even those wore out after a while.

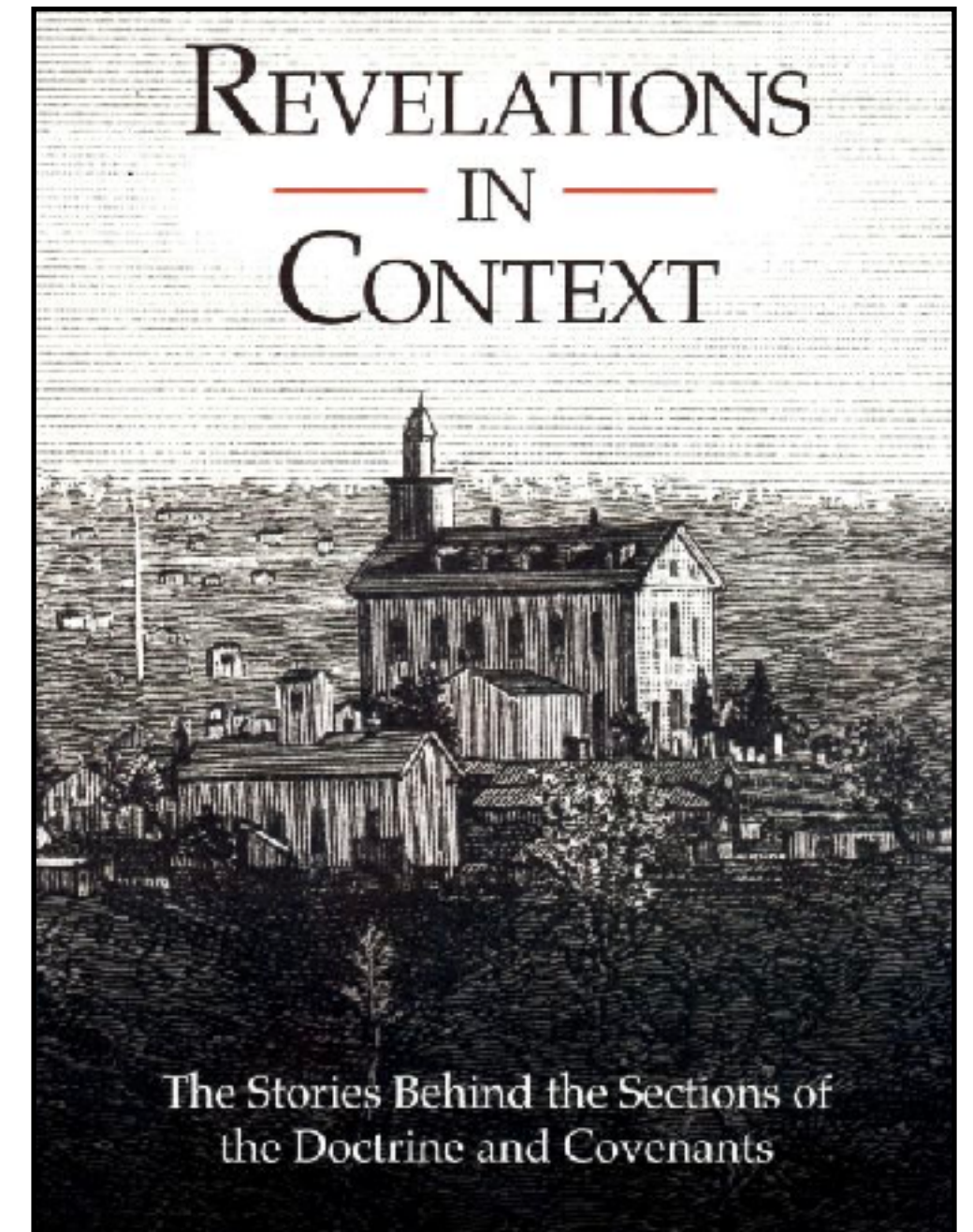


**Within the Walls of
Liberty Jail**

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As was the case in other 19th-century county jails, the food sickened the prisoners. Joseph and his companions described their daily meals as “very coarse and so filthy that we could not eat it until we were driven to it by hunger.” When the prisoners finally ate their servings, the food caused them to vomit “almost to death.” Some of the detainees suspected the guards of poisoning their food and water or even feeding them human flesh.

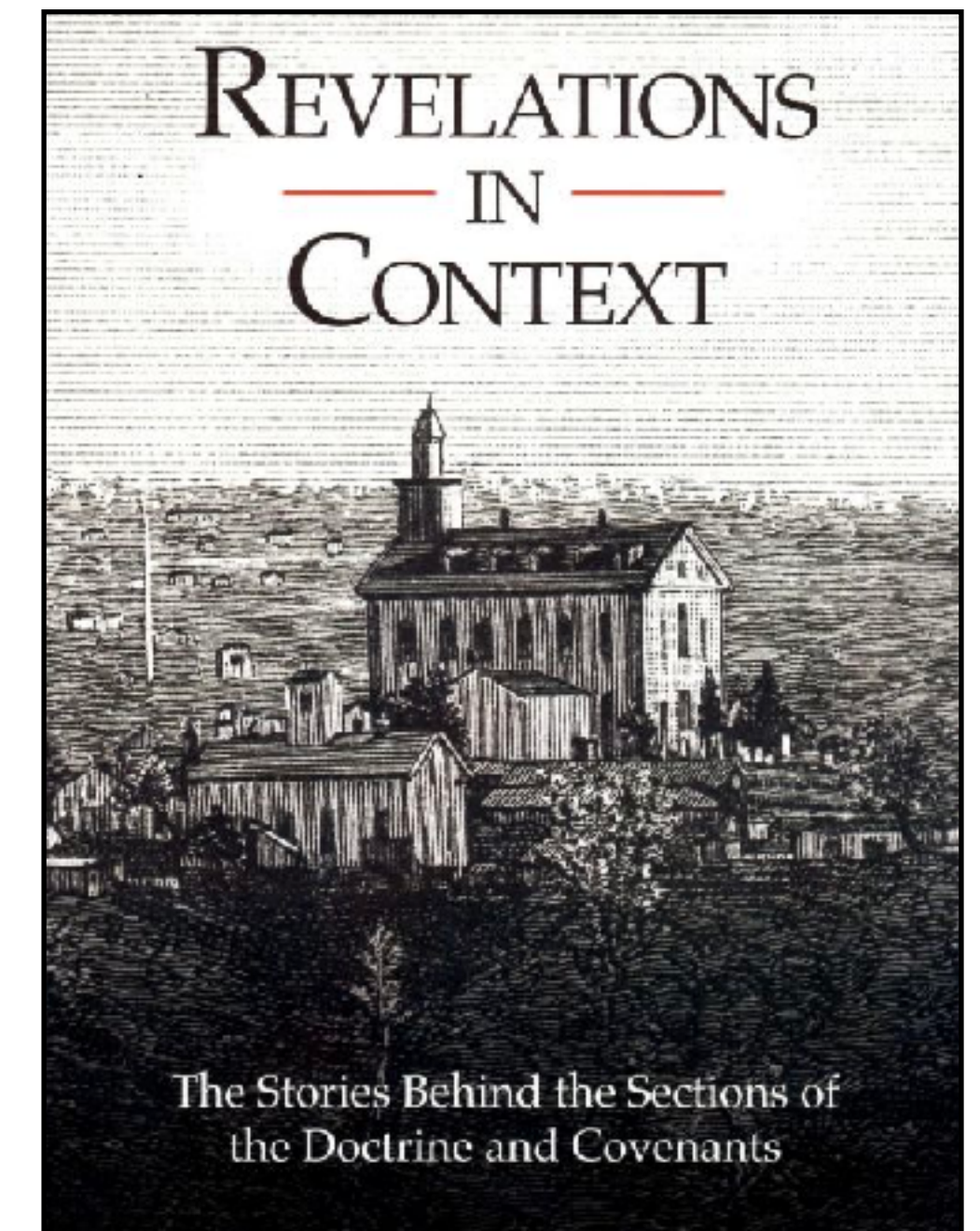


**Within the Walls of
Liberty Jail**

Word spread of the Latter-day Saint prisoners at Liberty Jail, and “the place took on some aspects of a zoo.” Locals visited the jail in droves to gape at the prisoners, and their taunts and jeers echoed through the stone walls. Hyrum Smith complained, “We are often inspected by fools who act as though we were elephants or dromedarys or sea hogs or some monstrous whale or sea serpents.”

Day after day the men languished in jail, and the emotional sting slowly and continuously tested their faith. “Our souls have been bowed down and we have suffered much distress ... and truly we have had to wade through an ocean of trouble,” Joseph wrote.

The four-month confinement in Liberty Jail also took a heavy physical toll on the prisoners. Sunlight barely crept through two small, iron-barred windows that were too high to see through, and long hours in the darkness caused the men’s eyes to strain, as one of the jailers later remembered. While a small fire was allowed, without a chimney to channel the smoke, the prisoners’ eyes became even more irritated. Their ears ached, their nerves trembled, and Hyrum Smith even went into shock at one point

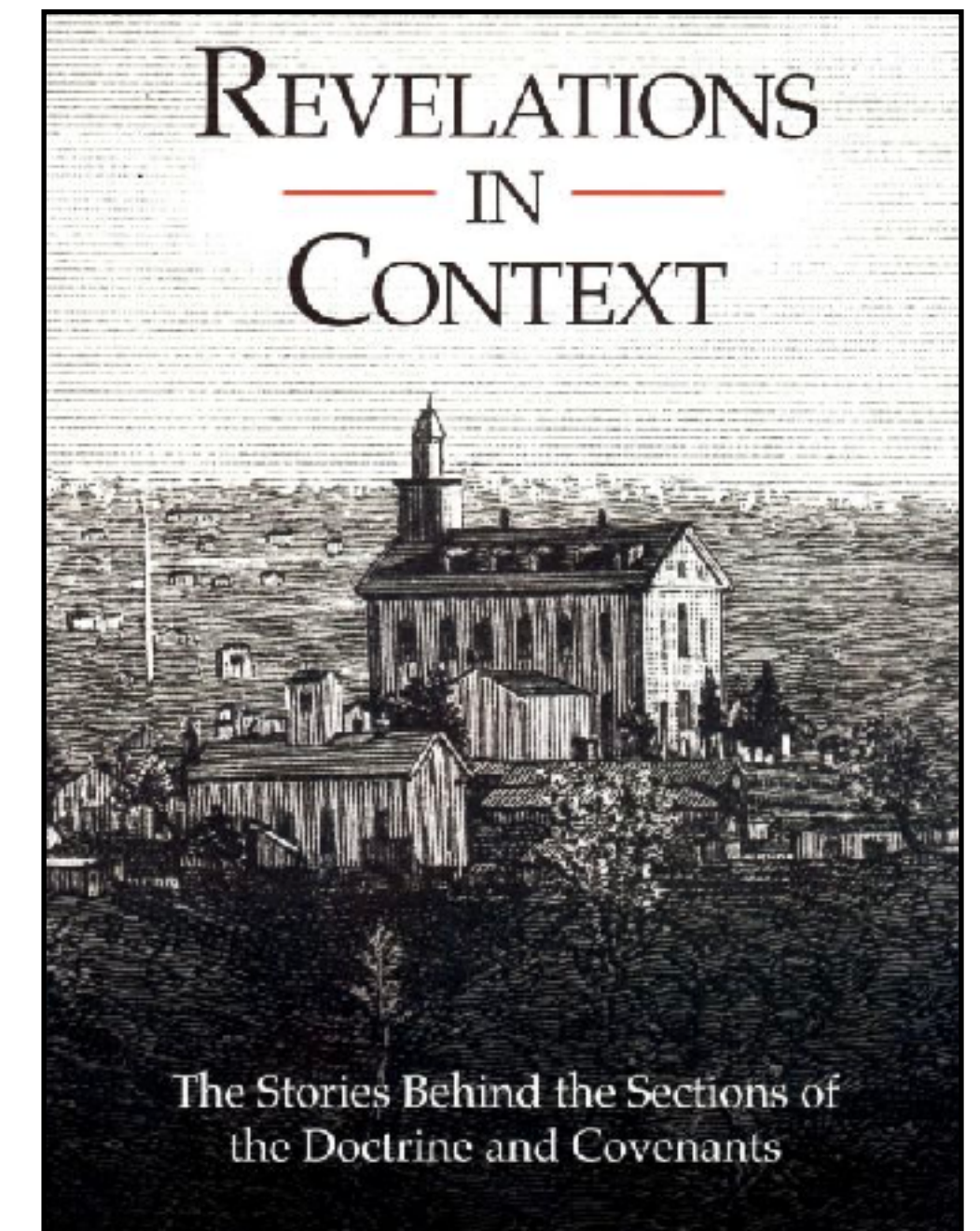


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Sidney Rigdon, the second-oldest member of the company next to Baldwin, was in such poor health that, lying in an inclined bed, he petitioned for an early release. His eloquent speech and severe infirmity caused the judge to discharge Rigdon ahead of schedule.

Perhaps most disheartening to the remaining prisoners was the idea of Latter-day Saint families, including their own, scattered, destitute, and driven throughout the state of Missouri. Baldwin and his fellow prisoners felt loneliness and separation in Liberty Jail, but while the other inmates were regularly reassured of their friends' and families' well-being through visits and letters, Baldwin received only one brief visit from his wife, Nancy, just before Christmas in 1838, and there is no record of further communication with her or their 10 children during the three months that followed.

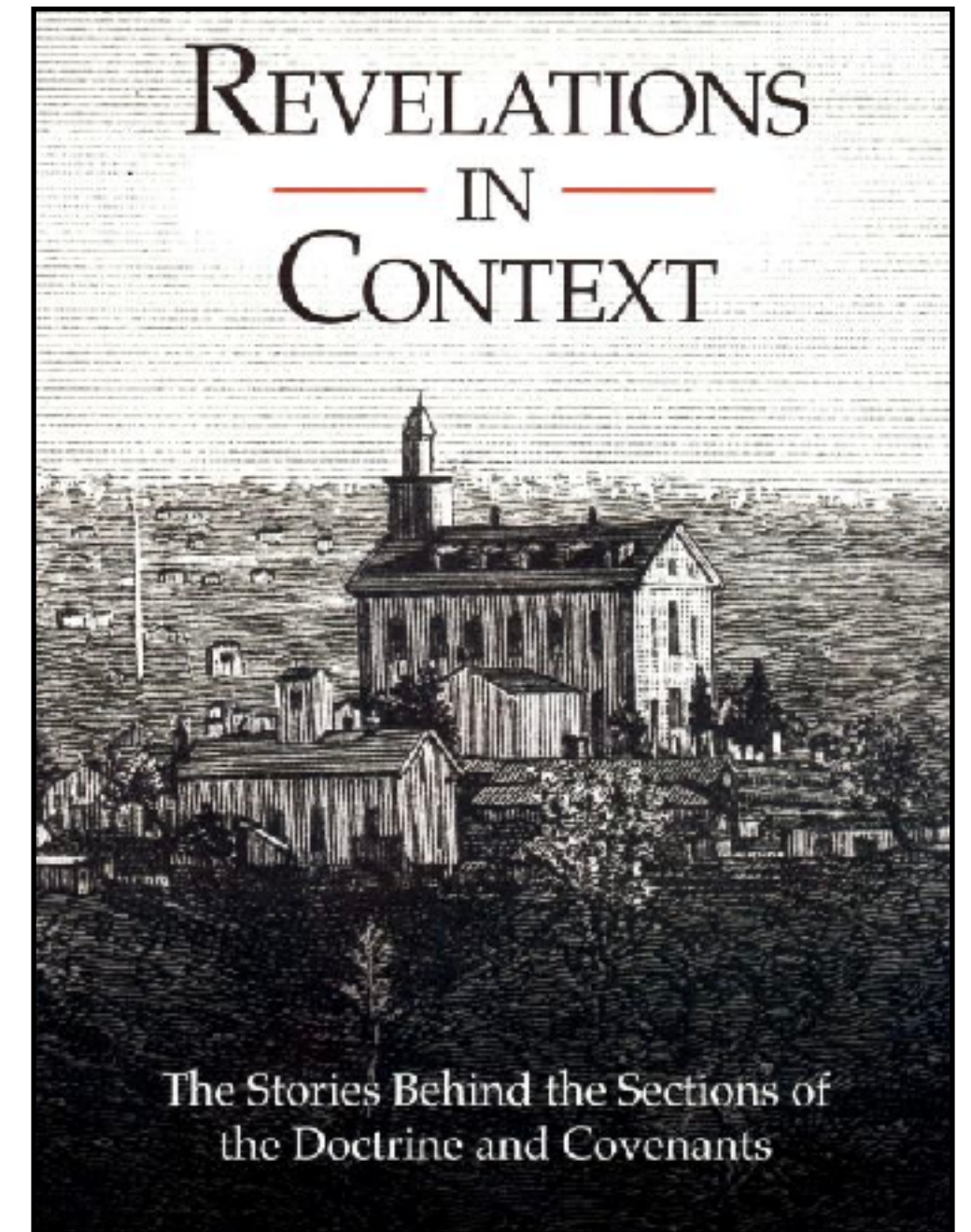


**Within the Walls of
Liberty Jail**

communication with her or their 10 children during the three months that followed.

Seemingly helpless, the prisoners twice attempted to flee the jail, on February 6 and March 3, 1839, but watchful guards put a stop to their daring getaways. Two weeks later, on March 15, the five men petitioned to be released for unlawful detention. Baldwin's two-page appeal evidenced his desperate desire to be reunited with his family, who had "been driven out of the State since his confinement without any means for their support." In addition, Baldwin had learned that his son, also named Caleb, had been "beaten nearly to death by Missourians with hickory sticks." Thus, having been detained "without the least shadow of testimony against him," Baldwin asked that the "high hand of oppression" cease and he be acquitted of all charges. Despite the prisoners' petitions, sufficient evidence apparently existed to keep them detained.

Two days later, on March 17, Samuel Tillery, one of the jailers, inspected the lower-level dungeon and found an auger handle, which he believed was being used by the prisoners to chisel their way through the thick walls. Tillery ordered 25 men downstairs to

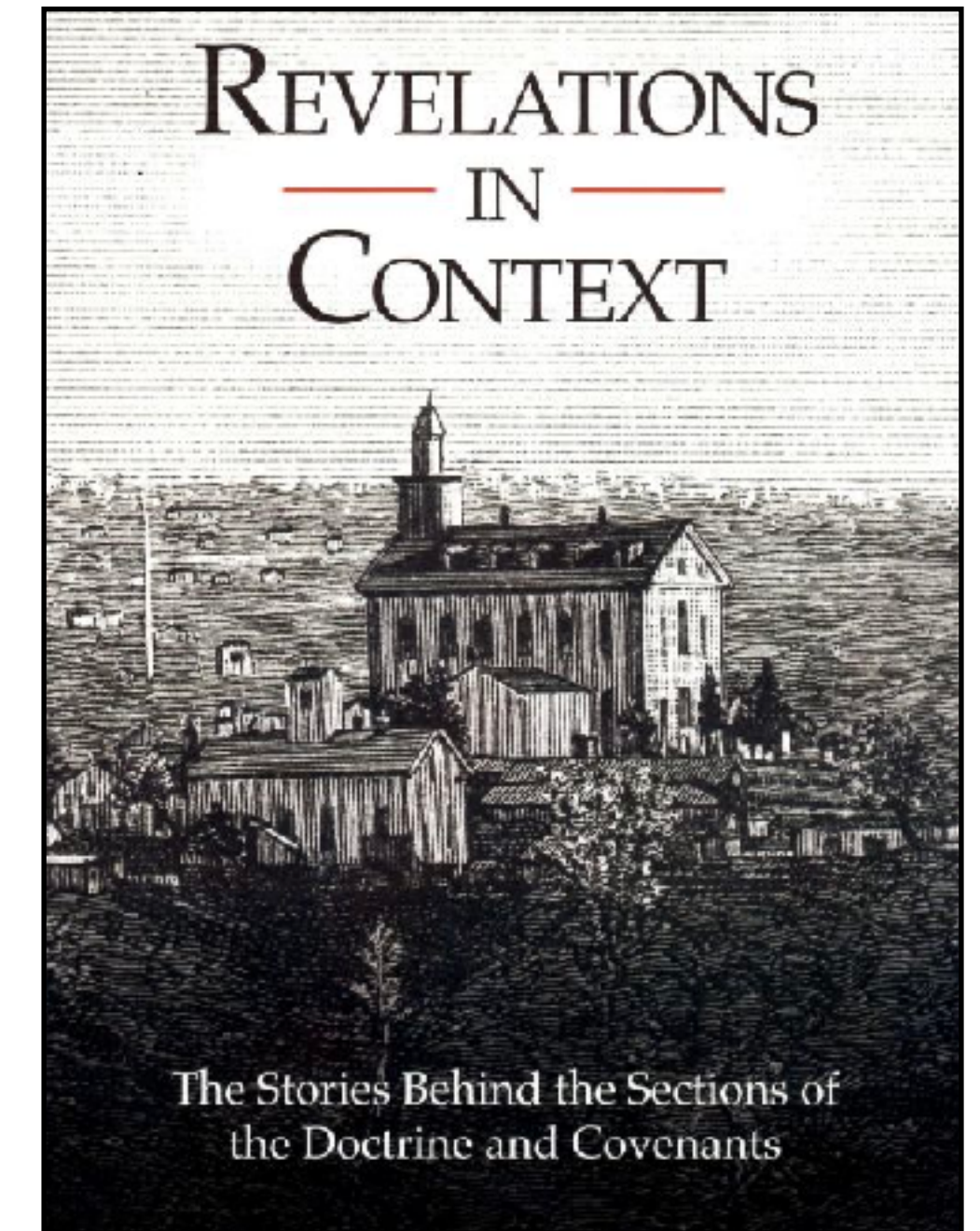


**Within the Walls of
Liberty Jail**

Two days later, on March 17, Samuel Tillery, one of the jailers, inspected the lower-level dungeon and found an auger handle, which he believed was being used by the prisoners to chisel their way through the thick walls. Tillery ordered 25 men downstairs to finish the search, then ordered his contingent to chain Joseph Smith and the prisoners to the floor. Having already bottled up three and a half months of stress, anguish, and frustration, Baldwin furiously rose to his feet, looked the jailer in the eye, and affirmed, “Tillery, if you put those chains on me I will kill you, so help me God!” In the words of Hyrum Smith, Tillery “soon calmed down and agreed to call again and settle the matter.” While Baldwin’s fiery threat temporarily settled the dispute, the prisoners were put under even heavier guard.

Just three days after the scuffle with Samuel Tillery, Baldwin was still on edge and wondered if he would ever see or hear from his family again. Joseph Smith began dictating a letter that undoubtedly lifted Baldwin’s spirit—a letter that has since brought comfort and counsel to millions of Latter-day Saints. ...

Joseph Smith’s lengthy letter has had a lasting impact. It not only counseled poor Baldwin in prison and the Saints suffering

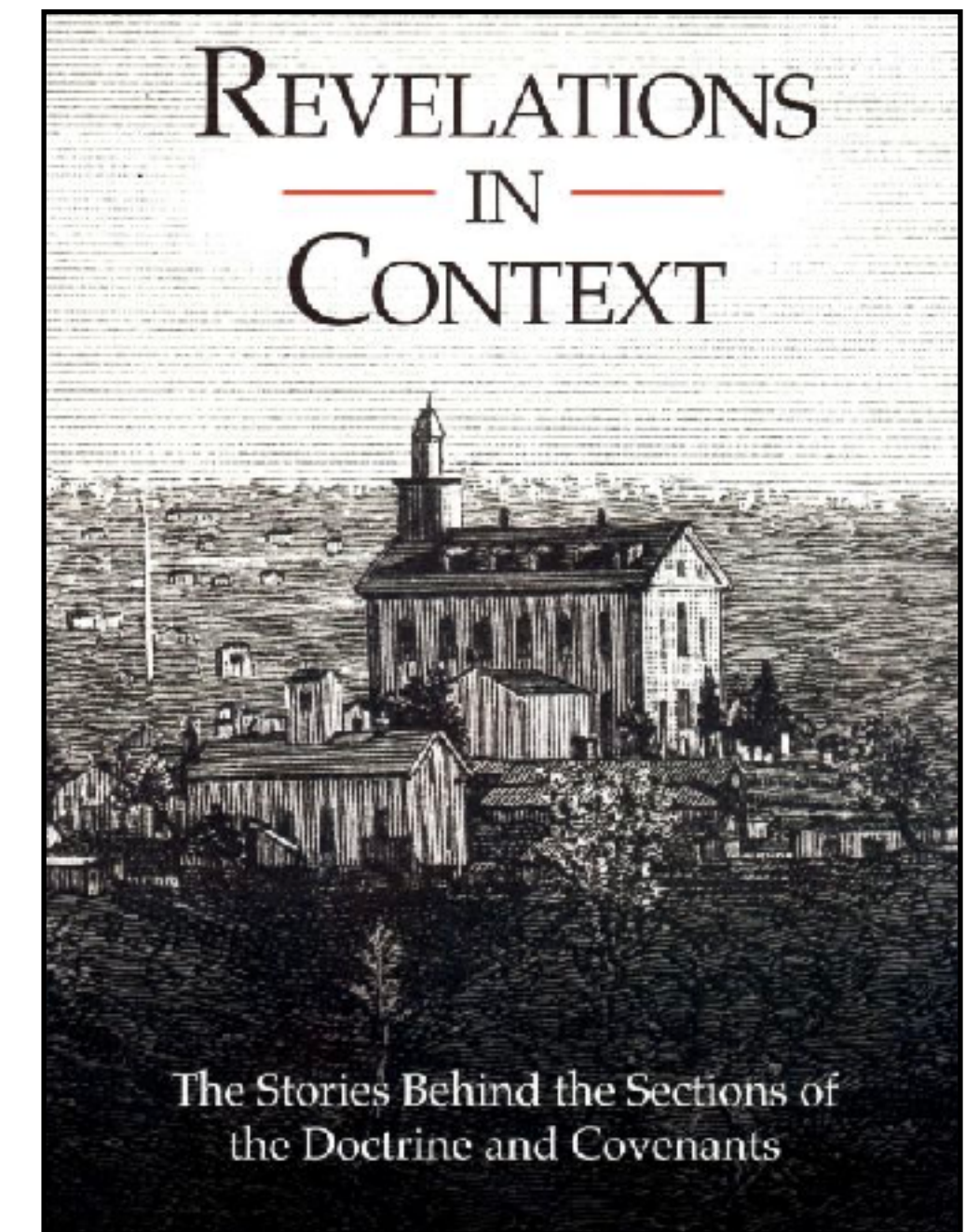


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Joseph Smith's lengthy letter has had a lasting impact. It not only counseled poor Baldwin in prison and the Saints suffering mayhem in Missouri but was continually republished for many years in the Times and Seasons, Millennial Star, and Deseret News. Eventually, extracts were canonized as Doctrine and Covenants sections 121, 122, and 123, and those passages continue to provide comfort and direction to anyone mining the scriptures for meaning. ... Some of these passages have become scriptural gems, often cited in Latter-day Saint discourse over the years...

After rendering a soul-wrenching account of the callous and merciless acts of some of their Missouri neighbors, Joseph uttered the first words of what is now section 121 of the Doctrine and Covenants:



**Within the Walls of
Liberty Jail**

6 And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold,

verily I say unto you, it shall not be a land of ^aZion unto you.

7 And this shall be an ensample unto all the ^astakes of Zion. Even so. Amen.

SECTION 120

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, making known the disposition of the properties tithed as named in the preceding revelation, section 119.

VERILY, thus saith the Lord, the time is now come, that ^ait shall be ^bdisposed of by a council, composed of the First Presidency of my Church,

and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen.

SECTION 121

Prayer and prophecies written by Joseph Smith the Prophet in an epistle to the Church while he was a prisoner in the jail at Liberty, Missouri, dated March 20, 1839. The Prophet and several companions had been months in prison. Their petitions and appeals directed to the executive officers and the judiciary had failed to bring them relief.

1–6, *The Prophet pleads with the Lord for the suffering Saints; 7–10, The Lord speaks peace to him; 11–17, Cursed are all those who raise false cries of transgression against the Lord's people; 18–25, They will not have right to the priesthood and will be damned; 26–32, Glorious revelations promised those who endure valiantly; 33–40, Why many are called and few are chosen; 41–46, The priesthood should be used only in righteousness.*

O GOD, ^awhere art thou? And where is the pavilion that covereth thy ^bhiding place?

2 ^aHow long shall thy hand be stayed, and thine eye, yea thy pure

eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

3 Yea, O Lord, ^ahow long shall they suffer these wrongs and unlawful ^boppressions, before thine heart shall be softened toward them, and thy bowels be moved with ^ccompassion toward them?

4 O Lord God ^aAlmighty, maker of ^bheaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol—stretch forth thy hand; let thine eye pierce; let thy ^cpavilion be taken up; let thy ^dhiding place no longer be covered: let thine ear be

inclined; let thine ^eheart be softened, and thy bowels moved with compassion toward us.

5 Let thine ^aanger be kindled against our enemies; and, in the fury of thine heart, with thy ^bsword ^cavenge us of our wrongs.

6 Remember thy ^asuffering saints, O our God; and thy servants will rejoice in thy name forever.

7 My son, ^apeace be unto thy soul; thine ^badversity and thine afflictions shall be but a ^csmall moment;

8 And then, if thou ^aendure it well, God shall exalt thee on high; thou shalt triumph over all thy ^bfoes.

9 Thy ^afriends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

10 Thou art not yet as Job; thy ^afriends do not contend against thee, neither charge thee with transgression, as they did Job.

11 And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall ^amelt away as the hoar frost melteth before the burning rays of the rising sun;

12 And also that God hath set his hand and seal to change the ^atimes and seasons, and to blind their ^bminds, that they may not understand his ^cmarvelous workings; that he may ^dprove them also and take them in their own craftiness;

13 Also because their hearts are

corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon ^athemselves to the very uttermost;

14 That they may be ^adisappointed also, and their hopes may be cut off;

15 And not many years hence, that they and their ^aposterity shall be ^bswept from under heaven, saith God, that not one of them is left to stand by the wall.

16 ^aCursed are all those that shall lift up the ^bheel against mine ^canointed, saith the Lord, and cry they have ^dsinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

17 But ^athose who cry transgression do it because they are the servants of sin, and are the ^bchildren of disobedience themselves.

18 And those who ^aswear ^bfalsely against my servants, that they might bring them into bondage and death—

19 Wo unto them; because they have ^aoffended my little ones they shall be severed from the ^bordinances of mine house.

20 Their ^abasket shall not be full, their houses and their barns shall perish, and they themselves shall be ^bdespised by those that flattered them.

4e TG Compassion; God, Mercy of.

5a Ps. 119:84.
b D&C 1:13 (13–14).
c Ps. 35:1 (1–10); Luke 18:7.

6a D&C 122:5 (5–7).
TG Suffering.

7a Acts 23:11 (11–14).
TG Comfort.
b TG Adversity; Affliction.
c Isa. 54:7.

8a 1 Pet. 2:20 (10, 22).

Jer. 1:19 (7–19).
12a Dan. 2:21 (19–22, 28); Acts 1:7;
D&C 68:11 (7–12).
TG Time.

b 2 Kgs. 6:18 (18–23).
TG Mind.

c Ex. 8:19;
1 Ne. 19:22;
Alma 23:6;
D&C 84:3.

d TG Test.

TG Prophets,
Rejection of;
Reviling.

c 1 Sam. 26:9;
Ps. 2:2 (2–4); 105:15.

d 2 Ne. 15:20;
Moro. 7:14 (14, 18);
D&C 64:16.

17a Rev. 12:10;
Alma 15:15.

b Eph. 5:6 (2–6).

18a TG Swearing.

VERILY, thus saith the Lord, the time is now come, that ^ait shall be ^bdisposed of by a council, composed of the First Presidency of my Church,

and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen.

SECTION 121

Prayer and prophecies written by Joseph Smith the Prophet in an epistle to the Church while he was a prisoner in the jail at Liberty, Missouri, dated March 20, 1839. The Prophet and several companions had been months in prison. Their petitions and appeals directed to the executive officers and the judiciary had failed to bring them relief.

1–6, The Prophet pleads with the Lord for the suffering Saints; 7–10, The Lord speaks peace to him; 11–17, Cursed are all those who raise false cries of transgression against the Lord’s people; 18–25, They will not have right to the priesthood and will be damned; 26–32, Glorious revelations promised those who endure valiantly; 33–40, Why many are called and few are chosen; 41–46, The priesthood should be used only in righteousness.

O GOD, ^awhere art thou? And where is the pavilion that covereth thy ^bhiding place?

2 ^aHow long shall thy hand be stayed, and thine eye, yea thy pure

eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

3 Yea, O Lord, ^ahow long shall they suffer these wrongs and unlawful ^boppressions, before thine heart shall be softened toward them, and thy bowels be moved with ^ccompassion toward them?

4 O Lord God ^aAlmighty, maker of ^bheaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol—stretch forth thy hand; let thine eye pierce; let thy ^cpavilion be taken up; let thy ^ahiding place no longer be covered; let thine ear be

DOCTRINE AND COVENANTS 121:5–20

inclined; let thine ^eheart be softened, and thy bowels moved with compassion toward us.

5 Let thine ^aanger be kindled against our enemies; and, in the fury of thine heart, with thy ^bsword ^cavenge us of our wrongs.

6 Remember thy ^asuffering saints, O our God; and thy servants will rejoice in thy name forever.

7 My son, ^apeace be unto thy soul; thine ^badversity and thine afflictions shall be but a ^csmall moment; 8 And then, if thou ^aendure it well, God shall exalt thee on high; thou shalt triumph over all thy ^bfoes.

9 Thy ^afriends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

10 Thou art not yet as Job; thy ^afriends do not contend against thee,

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Old Testament

Genesis	Exodus	Leviticus
Numbers	Deut.	Joshua
Judges	Ruth	1 Samuel
2 Samuel	1 Kings	2 Kings
1 Chronicles	2 Chronicles	Ezra
Nehemiah	Esther	Job
Psalms	Proverbs	Ecclesiastes
Song of Sol.	Isaiah	Jeremiah
Lamentations	Ezekiel	Daniel
Hosea	Joel	Amos
Obadiah	Jonah	Micah
Nahum	Habakkuk	Zephaniah
Haggai	Zechariah	Malachi

New Testament



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Version 3.5.0

By Stephen W. Liddle and Richard C. Galbraith

Nuevo: Ahora disponible en español: véase <https://escrituras.byu.edu>.

Overview

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and the Church's official version are that we do not include their footnotes, chapter summaries, and study helps such as the Bible Dictionary and Topical Guide.

Old Testament

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New Testament

[43405]

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Philip.	Col.	1 Thes.	2 Thes.	1 Tim.



“Many of us, in moments of personal anguish, feel that God is far from us. The pavilion that seems to intercept divine aid does not cover God but occasionally covers us. God is never hidden, yet sometimes we are, covered by a pavilion of motivations that draw us away from God and make Him seem distant and inaccessible. Our own desires, rather than a feeling of ‘Thy will be done,’ create the feeling of a pavilion blocking God. God is not unable to see us or communicate with us, but we may be unwilling to listen or submit to His will and His time.

“Our feelings of separation from God will diminish as we become more childlike before Him. That is not easy in a world where the opinions of other human beings can have such an effect on our motives. But it will help us recognize this truth: God is close to us and aware of us and never hides from His faithful children. ...

“We remove the pavilion when we feel and pray, ‘Thy will be done’ and ‘in Thine own time.’ His time should be soon enough for us since we know that He wants only what is best”

(President Henry B. Eyring, “Where Is the Pavilion?” Oct 2012 GC, Ensign or Liahona, Nov. 2012, 72–73).

Two of these former friends, Thomas B. Marsh and Orson Hyde, were members of the Quorum of the Twelve Apostles. Both of these men signed an affidavit (a sworn statement) falsely accusing Joseph Smith and other Church members of planning to drive their enemies out by burning and destroying their property. This affidavit influenced the governor of Missouri to issue a statement, known as the extermination order, declaring that all Mormons must be exterminated or driven from the state. (Thomas B. Marsh was excommunicated on March 17, 1839, and rebaptized on July 16, 1857. Orson Hyde was removed from the Quorum of the Twelve on May 4, 1839, and restored to the quorum on June 27, 1839.)

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9 Thy ^afriends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

10 Thou art not yet as Job; thy ^afriends do not contend against thee, neither charge thee with transgression, as they did Job.

11 And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall ^amelt away as the hoar frost melt-

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“In one way or another, great or small, dramatic or incidental, every one of us is going to spend a little time in Liberty Jail—spiritually speaking. We will face things we do not want to face for reasons that may not be our fault. Indeed, we may face difficult circumstances for reasons that were absolutely right and proper, reasons that came because we were trying to keep the commandments of the Lord. We may face persecution, we may endure heartache and separation from loved ones, we may be hungry and cold and forlorn. ...

“But the lessons of the winter of 1838–39 teach us that every experience can become a redemptive experience if we remain bonded to our Father in Heaven through it. These difficult lessons teach us that man’s extremity is God’s opportunity, and if we will be humble and faithful, if we will be believing and not curse God for our problems, He can turn the unfair and inhumane and debilitating prisons of our lives into temples—or at least into a circumstance that can bring comfort and revelation, divine companionship and peace”

(Elder Jeffery R. Holland, “Lessons from Liberty Jail,” Ensign, Sept. 2009, 28).

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11 And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall ^amelt away as the hoar frost melteth before the burning rays of the rising sun;

12 And also that God hath set his hand and seal to change the ^atimes and seasons, and to blind their ^bminds, that they may not understand his ^cmarvelous workings; that he may ^aprove them also and take them in their own craftiness;

13 Also because their hearts are

corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon ^athemselves to the very uttermost;

14 That they may be ^adisappointed also, and their hopes may be cut off;

15 And not many years hence, that they and their ^aposterity shall be ^bswept from under heaven, saith God, that not one of them is left to stand by the wall.

16 ^aCursed are all those that shall lift up the ^bheel against mine ^canointed, saith the Lord, and cry they have ^asinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

17 But ^athose who cry transgression do it because they are the servants of sin, and are the ^bchildren of disobedience themselves.

18 And those who ^aswear ^bfalsely against my servants, that they might bring them into bondage and death—

19 Wo unto them; because they have ^aoffended my little ones they shall be severed from the ^bordinances of mine house.

20 Their ^abasket shall not be full, their houses and their barns shall perish, and they themselves shall be ^bdespised by those that flattered them.

21 They shall not have right to the ^apriesthood, nor their posterity after them from generation to generation.

22 It had been ^abetter for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

23 Wo unto all those that ^adiscomfort my people, and drive, and ^bmurder, and testify against them, saith the Lord of Hosts; a ^cgeneration of vipers shall not escape the damnation of hell.

24 Behold, mine eyes ^asee and know all their works, and I have in reserve a swift ^bjudgment in the season thereof, for them all;

25 For there is a ^atime ^bappointed for every man, according as his ^cworks shall be.

26 God shall give unto you ^aknowledge by his ^bHoly Spirit, yea, by the unspeakable ^cgift of the Holy Ghost, that has not been ^arevealed since the world was until now;

27 Which our forefathers have awaited with ^aanxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;

28 A time to come in the which ^anothing shall be withheld, whether

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21 *a* Alma 13:4 (3–5).
TG Priesthood,
Qualifying for.

c TG Holy Ghost, Gift of.
d Alma 12:10 (9–11); 40:3.
TG Scriptures to Come

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“[The Lord] warned us of those few in the Church ‘who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house’ [D&C 112:26]. ...

“Some few within the Church openly or perhaps far worse, in the darkness of anonymity, reproach their leaders in the wards and stakes and in the Church, seeking to make them ‘an offender for a word’ [Isaiah 29:21], as Isaiah said. To them the Lord said:

“‘Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned ... but have done that which was meet in mine eyes, and which I commanded them. ...

“‘But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. ...

“... because they have offended my little ones they shall be severed from the ordinances of mine house.



“But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. ...

“... because they have offended my little ones they shall be severed from the ordinances of mine house.

“Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

“They shall not have right to the priesthood, nor their posterity after them from generation to generation’ [D&C 121:16–17, 19–21].

“That terrible penalty will not apply to those who try as best they can to live the gospel and sustain their leaders. Nor need it apply to those who in the past have been guilty of indifference or even opposition, if they will repent, confess their transgressions, and forsake them [see D&C 58:43]”

(President Boyd K. Packer, “The Twelve Apostles,” Oct 1996 GC, Ensign, Nov. 1996, 7).

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26 God shall give unto you ^aknowledge by his ^bHoly Spirit, yea, by the unspeakable ^cgift of the Holy Ghost,

there be ^bone God or many ^cgods, they shall be manifest.

29 All thrones and dominions, principalities and powers, shall be ^arevealed and set forth upon all who have endured ^bvaliantly for the gospel of Jesus Christ.

30 And also, if there be ^abounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars—

31 All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their ^aglories, laws, and set times, shall be revealed in the days of the ^bdispensation of the fulness of times—

32 According to that which was ^aordained in the midst of the ^bCouncil of the Eternal ^cGod of all other gods before this ^aworld was, that should be reserved unto the finishing and the end thereof, when every man



“Among Church members rebellion frequently takes the form of criticism of authorities and leaders. They ‘speak evil of dignities’ and ‘of the things that they understand not,’ says Peter. (2 Pet. 2:10, 12.) They complain of the programs, belittle the constituted authorities, and generally set themselves up as judges. After a while they absent themselves from Church meetings for imagined offenses, and fail to pay their tithes and meet their other Church obligations. In a word, they have the spirit of apostasy, which is almost always the harvest of the seeds of criticism. ...

“Such people fail to bear testimony to their descendants, destroy faith within their own homes, and actually deny the ‘right to the priesthood’ [D&C 121:21] to succeeding generations who might otherwise have been faithful in all things”

(President Spencer W. Kimball, “The Miracle of Forgiveness” [1969], 42–43).

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26 God shall give unto you ^aknowledge by his ^bHoly Spirit, yea, by the unspeakable ^cgift of the Holy Ghost, that has not been ^drevealed since the world was until now;

27 Which our forefathers have awaited with ^aanxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;

28 A time to come in the which ^anothing shall be withheld, whether

all the appointed days, months, and years, and all the days of their days, months, and years, and all their ^aglories, laws, and set times, shall be revealed in the days of the ^bdispensation of the fulness of times—

32 According to that which was ^aordained in the midst of the ^bCouncil of the Eternal ^cGod of all other gods before this ^dworld was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal ^epresence and into his immortal ^frest.

33 How long can rolling waters remain impure? What ^apower shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to ^bhinder the ^cAlmighty from pouring down ^dknowledge from heaven

21 *a* Alma 13:4 (3–5).
TG Priesthood,
Qualifying for

c TG Holy Ghost, Gift of.
d Alma 12:10 (9–11); 40:3.
TG Scriptures to Come

Acts 17:26 (24–28).
31 *a* Abr. 3:4 (2–10).
TG Glory, God, Law of



“Most of us, most of the time, speak of the facility at Liberty as a ‘jail’ or a ‘prison’—and certainly it was that. But Elder Brigham H. Roberts (1857–1933) of the First Council of the Seventy, in recording the history of the Church, spoke of the facility as a temple, or, more accurately, a ‘prison-temple’ [see Comprehensive History of the Church, 1:521 chapter heading; see also 526]. ... Certainly this prison-temple lacked the purity, beauty, comfort, and cleanliness of our modern temples. The speech and behavior of the guards and criminals who came there were anything but temple-like. In fact, the restricting brutality and injustice of this experience at Liberty would make it seem the very antithesis of the liberating, merciful spirit of our temples and the ordinances performed in them.

“So in what sense could Liberty Jail be called a ‘temple,’ and what does such a title tell us about God’s love and teachings, including where and when that love and those teachings are made manifest? In precisely this sense: that you can have sacred, revelatory, profoundly instructive experiences with the Lord in any situation you are in. Indeed, you can have sacred, revelatory, profoundly instructive experiences with the Lord in the most miserable experiences of your life—in the worst settings, while enduring the most painful injustices, when facing the most insurmountable odds and opposition you have ever faced”

(Elder Jeffrey R. Holland, “Lessons from Liberty Jail,” Ensign, Sept. 2009, 28).



“In the midst of my grief, I found consolation that surpassed all earthly comfort. I was filled with the Spirit of God, and received the following by the gift of prophecy: ‘Let your heart be comforted concerning your children, they shall not be harmed by their enemies. ...’ This relieved my mind, and I was prepared to comfort my children. I told them what had been revealed to me, which greatly consoled them” (History of Joseph Smith by His Mother, ed. Preston Nibley [1958], 291).





years, and all the days of their days, months, and years, and all their ^aglories, laws, and set times, shall be revealed in the days of the ^bdispensation of the fulness of times—

32 According to that which was ^aordained in the midst of the ^bCouncil of the Eternal ^cGod of all other gods before this ^dworld was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal ^epresence and into his immortal *rest*.

33 How long can rolling waters remain impure? What ^apower shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to ^bhinder the ^cAlmighty from pouring down ^dknowledge from heaven

upon the heads of the Latter-day Saints.

34 Behold, there are many ^acalled, but few are chosen. And why are they not chosen?

35 Because their ^ahearts are set so much upon the things of this ^bworld, and ^caspire to the ^dhonors of men, that they do not learn this one lesson—

36 That the ^arights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be ^bcontrolled nor handled only upon the ^cprinciples of righteousness.

37 That they may be conferred upon us, it is true; but when we undertake to ^acover our ^bsins, or to gratify our ^cpride, our vain ambition, or to exercise control or ^ddominion or compulsion upon the souls of the children of men, in any

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“To be called is to be a member of the Church and kingdom of God on earth; it is to be numbered with the saints; it is to accept the gospel and receive the everlasting covenant; it is to have part and lot in the earthly Zion. ...

“Within this over-all framework, there are individual calls to positions of trust and responsibility, but these are simply assignments to labor on the Lord’s errand, in particular places, for a time and a season. The call itself is to the gospel cause; it is not reserved for apostles and prophets or for the great and mighty in Israel; it is for all the members of the kingdom”

(Elder Bruce R. McConkie, “Doctrinal New Testament Commentary” [1973], 3:326).

“The dictionary indicates that chosen suggests one who is selected, taken by preference, or picked out. It also can be used to refer to the elect or chosen of God (Oxford English Dictionary Online, second ed. [1989], ‘Chosen’). ...

“To be or to become chosen is not an exclusive status conferred upon us. Rather, you and I ultimately determine if we are chosen. Please now note the use of the word chosen in the following verses from the Doctrine and Covenants:

“Behold, there are many called, but few are chosen. And why are they not chosen?

“Because their hearts are set so much upon the things of this world, and aspire to the honors of men’ (D&C 121:34–35; emphasis added).

“I believe the implication of these verses is quite straightforward. God does not have a list of favorites to which we must hope our names will someday be added. He does not limit ‘the chosen’ to a restricted few. Rather, it is our hearts and our aspirations and our obedience which definitively determine whether we are counted as one of God’s chosen”

(Elder David A. Bednar, “The Tender Mercies of the Lord,” Apr 2005 GC, Ensign or Liahona, May 2005, 100–101).

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the pricks, to ^bpersecute the saints, and to ^cfight against God.

39 We have learned by sad experience that it is the ^anature and disposition of almost all men, as soon as they get a little ^bauthority, as they suppose, they will immediately begin to exercise ^cunrighteous dominion.

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42 By ^akindness, and pure ^bknowledge, which shall greatly enlarge the ^csoul without ^dhypocrisy, and without ^eguile—

43 ^aReproving betimes with ^bsharpness, when ^cmoved upon by the Holy Ghost; and then showing forth after-

“Our all-powerful Father in Heaven has entrusted priesthood authority to us—mortal beings who, by definition, are flawed and imperfect. He grants to us the authority to act in His name for the salvation of His children. By this great power we are authorized to preach the gospel, administer the ordinances of salvation, help build the kingdom of God on the earth, and bless and serve our families and our fellowmen. ...

“The priesthood, or any responsibility within it, cannot be purchased or commanded. The use of priesthood power cannot be influenced, swayed, or compelled by position, by wealth, or by influence. It is a spiritual power that operates on heavenly law. It originates in the great Heavenly Father of us all. Its power can be controlled and directed only through principles of righteousness, not self-righteousness [see D&C 121:36].

“Christ is the source of all true priesthood authority and power on earth [see Hebrews 5:4–10; D&C 107:3]. It is His work, in which we are privileged to assist. ‘And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care’ [D&C 12:8]”

(President Dieter F. Uchtdorf, “The Joy of the Priesthood,” Oct 2012 GC, Ensign or Liahona, Nov. 2012, 58–59).

Brethren, you bear the priesthood of God. “The rights of the priesthood are inseparably connected with the powers of heaven.”³ [[Doctrine and Covenants 121:36](#)] You and your family have received priesthood ordinances. It is “in the ordinances [of the priesthood that] the power of godliness is manifest.”⁴ [[Doctrine and Covenants 84:20](#)] That power is available to you and your family *in your own home* as you keep the covenants you have made.⁵ [See [John 4:20–23](#) ; [Alma 32:9–16](#) .]

Just 185 years ago, this very day, April 3, 1836, Elijah restored the keys of the priesthood that allow our families to be sealed together forever. That is why it felt so good to administer the sacrament in your home. How do you think it affected your family members to see you—their father, grandfather, husband, son, or brother—administer this holy ordinance? What will you do to retain that sacred feeling in your family?

You may feel that there is still more you need to do to make your home truly a sanctuary of faith. If so, please do it! If you are married, counsel with your wife as your equal partner in this crucial work. There are few pursuits more important than this. Between now and the time the Lord comes again, we all need our homes to be places of s

Attitudes and actions that invite the home. Equally certain is the fact that in your behavior or environment that heavens withdraw themselves.”⁷ [[Doctrine and Covenants 121:36](#)]



D&C 121:36

- 2021-A:80, Russell M. Nelson**
What We Are Learning and Will Never Forget Watch Listen
- 2021-A:38, Jeffrey R. Holland**
Not as the World Giveth Watch Listen
- 2019-A:69, Russell M. Nelson**
We Can Do Better and Be Better Watch Listen
- 2017-O:67, Dale G. Renlund**
The Priesthood and the Savior's Atoning Power Watch Listen
- 2016-A:85, Thomas S. Monson**
A Sacred Trust Watch Listen
- Russell M. Nelson**
Priesthood Power Watch Listen
- Kent F. Richards**
Godliness Watch Listen

upon the heads of the Latter-day Saints.

34 Behold, there are many ^acalled, but few are chosen. And why are they not chosen?

35 Because their ^ahearts are set so much upon the things of this ^bworld, and ^caspire to the ^dhonors of men, that they do not learn this one lesson—

36 That the ^arights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be ^bcontrolled nor handled only upon the ^cprinciples of righteousness

37 That they may be conferred upon us, it is true; but when we undertake to ^acover our ^bsins, or to gratify our ^cpride, our vain ambition, or to exercise control or ^ddominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens ^ewithdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

38 Behold, ere he is aware, he is left unto himself, to ^akick against

the pricks, to ^bpersecute the saints, and to ^cfight against God.

39 We have learned by sad experience that it is the ^anature and disposition of almost all men, as soon as they get a little ^bauthority, as they suppose, they will immediately begin to exercise ^cunrighteous dominion.

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44 That he may know that thy faithfulness is stronger than the cords of ^adeath.

45 Let thy ^abowels also be full of charity towards all men, and to the

It is evident that by the winter of 1839, Joseph regrets the approach of the summer of 1838. Joseph writes his resolve in the letter, “Your humble servant, or servants, intend from henceforth to disapprove everything that is not in accordance with the fulness of the Gospel of Jesus Christ, and is not of a bold and frank and upright nature.”

*Letter to Edward Partridge and the Church, 22 March 1839
(Joseph Smith Papers)*

“I fear that there are too many men who have been given the authority of the priesthood but who lack priesthood power because the flow of power has been blocked by sins such as laziness, dishonesty, pride, immorality, or preoccupation with things of the world.

“I fear that there are too many priesthood bearers who have done little or nothing to develop their ability to access the powers of heaven. I worry about all who are impure in their thoughts, feelings, or actions or who demean their wives or children, thereby cutting off priesthood power.

“I fear that too many have sadly surrendered their agency to the adversary and are saying by their conduct, ‘I care more about satisfying my own desires than I do about bearing the Savior’s power to bless others.’

“I fear, brethren, that some among us may one day wake up and realize what power in the priesthood really is and face the deep regret that they spent far more time seeking power over others or power at work than learning to exercise fully the power of God [see D&C 121:36]”

(President Russell M. Nelson, “The Price of Priesthood Power,” Apr 2016 GC, Ensign or Liahona, May 2016, 67–68).

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household of faith, and let ^bvirtue garnish thy thoughts unceasingly; then shall thy ^cconfidence wax strong in the ^dpresence of God; and the doctrine of the priesthood shall distil upon thy soul as the ^edews from heaven.

46 The Holy Ghost shall be thy constant ^acompanion, and thy scepter an unchanging scepter of ^brighteousness and truth; and thy ^cdominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

SECTION 122

The word of the Lord to Joseph Smith the Prophet, while a prisoner in the jail at Liberty, Missouri. This section is an excerpt from an epistle to the Church dated March 20, 1839 (see the heading to section 121).

1-4, The ends of the earth will inquire after the name of Joseph Smith; 5-7, All his perils and travails will give him experience and be for his good; 8-9, The Son of Man has descended below them all.

THE ends of the earth shall inquire after thy ^aname, and fools shall have thee in ^bderision, and hell shall rage against thee;

2 While the pure in heart, and the wise, and the noble, and the virtuous, shall seek ^acounsel, and authority, and blessings constantly from under thy hand.

3 And thy ^apeople shall never be turned against thee by the testi-

5 If thou art called to pass through ^atribulation; if thou art in perils among false brethren; if thou art in ^bperils among robbers; if thou art in perils by land or by sea;

6 If thou art ^aaccused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men



“Brethren, each of us has been entrusted with one of the most precious gifts ever bestowed upon mankind. As we honor our priesthood and live our lives so that we are at all times worthy, the blessings of the priesthood will flow through us. I love the words found in the Doctrine and Covenants, section 121, verse 45 which tell us what we must do to be worthy: ‘Let thy bowels ... be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.’

“As bearers of the priesthood of God, we are engaged in the work of the Lord Jesus Christ. We have answered His call; we are on His errand. Let us learn of Him. Let us follow in His footsteps. Let us live by His precepts. By so doing, we will be prepared for any service He calls us to perform”

(President Thomas S. Monson, “The Priesthood—a Sacred Gift,” Apr 2015 GC, Ensign or Liahona, May 2015, 90).

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Covenants & 122**



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4 And although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in ^ahonor; and but for a small ^bmoment and thy voice shall be more terrible in the midst of thine enemies than the fierce ^clion, because of thy righteousness; and thy God shall stand by thee forever and ever.

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7 And if thou shouldst be cast into the ^apit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast

into the ^bdeep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to ^chedge up the way; and above all, if the very jaws of ^dhell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee ^eexperience, and shall be for thy good.

SECTION 123

Duty of the Saints in relation to their persecutors, as written by Joseph Smith the Prophet while a prisoner in the jail at Liberty, Missouri. This section is an excerpt from an epistle to the Church dated March 20, 1839 (see the heading to section 121).

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AND again, we would suggest for your consideration the propriety of all the saints ^agathering up a knowledge of all the facts, and ^bsufferings and abuses put upon them by the people of this State;

2 And also of all the property and amount of damages which they have sustained, both of character and personal ^ainjuries, as well as real property;

3 And also the names of all persons that have had a hand in their ^aoppressions, as far as they can get hold of them and find them out.

4 And perhaps a committee can be

8 The ^aSon of Man hath ^bdescended below them all. Art thou greater than he?

9 Therefore, ^ahold on thy way, and the priesthood shall ^bremain with thee; for their ^cbounds are set, they cannot pass. Thy ^ddays are known, and thy years shall not be numbered less; therefore, ^efear not what man can do, for God shall be with you forever and ever.

appointed to find out these things, and to take ^astatements and affidavits; and also to gather up the libelous publications that are afloat;

5 And all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions that have been practiced upon this people—

6 That we may not only publish to all the world, but present them to the ^aheads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call him forth from his ^bhiding place; and also that the whole nation may be left without excuse before he can

“Why does the Lord allow the evil speaking to chase after the good? One reason is that opposition against the things of God sends seekers of truth to their knees for answers.

“Joseph Smith is the prophet of the Restoration. His spiritual work began with the appearance of the Father and the Son, followed by numerous heavenly visitations. He was the instrument in God’s hands in bringing forth sacred scripture, lost doctrine, and the restoration of the priesthood. The importance of Joseph’s work requires more than intellectual consideration; it requires that we, like Joseph, ‘ask of God’ [James 1:5; see also Joseph Smith—History 1:11–13]. Spiritual questions deserve spiritual answers from God”

(Elder Neil L. Andersen, “Joseph Smith,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 28).

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6 If thou ^aner of fallen enemies from thee from and mothers; and if enemies to of thy wife and thine six years garments, my father us? O, my going to c he shall the sword ^bprison, a around the blood of t

7 And if the ^apit, c derers, a passed up

45b TG Chastity; Modesty; Virtue.

c TG Trust in God.

d TG God. Presence of:

c Dan. 7:14.

122 1a JS—H 1:33.

b Job 30:1;

Ps. 119:51 (49, 52).

part. This section is an excerpt from an epistle dated March 20, 1839 (see the heading to section 121).

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8 The^a Son of Man hath been below them all. Art thou more than he?
9 Therefore,^a hold on to the priesthood shall^b receive thee; for their^c bounds are not to be passed. Thy^d days shall not be numbered; and thy years shall not be diminished; therefore,^e fear not, for God shall be with thee forever and ever.

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appointed to find out the truth and to take^a statements from the wits; and also to gather up all the libelous publications that have appeared in newspapers, magazines, and in the encyclopedias, and all the libelous histories published, and are writing against them, and present the concatenation of diabolical and nefarious and mur-

“If we looked at mortality as the whole of existence, then pain, sorrow, failure, and short life would be calamity. But if we look upon life as an eternal thing stretching far into the premortal past and on into the eternal post-death future, then all happenings may be put in proper perspective.

“Is there not wisdom in [God] giving us trials that we might rise above them, responsibilities that we might achieve, work to harden our muscles, sorrows to try our souls? Are we not exposed to temptations to test our strength, sickness that we might learn patience, death that we might be immortalized and glorified? ...

“Should all prayers be immediately answered according to our selfish desires and our limited understanding, then there would be little or no suffering, sorrow, disappointment, or even death, and if these were not, there would also be no joy, success, resurrection, nor eternal life and godhood. ...

“Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery” (Teachings of Presidents of the Church: Spencer W. Kimball [2006], 15).

8 The ^aSon of Man hath ^bdescended below them all. Art thou greater than he?

9 Therefore, ^ahold on thy way, and the priesthood shall ^bremain with thee; for their ^cbounds are set, they cannot pass. Thy ^ddays are known, and thy years shall not be numbered less; therefore, ^efear not what man can do, for God shall be with you forever and ever.

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Elder Jeffery R. Holland explained:

“No, Joseph was not greater than the Savior, and neither are we. And when we promise to follow the Savior, to walk in His footsteps, and be His disciples, we are promising to go where that divine path leads us. And the path of salvation has always led one way or another through Gethsemane. So if the Savior faced such injustices and discouragements, such persecutions, unrighteousness, and suffering, we cannot expect that we are not going to face some of that if we still intend to call ourselves His true disciples and faithful followers.

“In fact, it ought to be a matter of great doctrinal consolation to us that Jesus, in the course of the Atonement, experienced all of the heartache and sorrow, all of the disappointments and injustices that the entire family of man had experienced and would experience from Adam and Eve to the end of the world in order that we would not have to face them so severely or so deeply. However heavy our load

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“Very early in the Prophet Joseph’s ministry, the Savior taught him this doctrine. After speaking of sufferings so exquisite to feel and so hard to bear, Jesus said, ‘I, God, have suffered these things for all, that they [and that means you and I and everyone] might not suffer if they would repent’ (D&C 19:16). In our moments of pain and trial, I guess we would shudder to think it could be worse, but without the Atonement it not only could be worse, it would be worse. Only through our faith and repentance and obedience to the gospel that provided the sacred Atonement is it kept from being worse.

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“Furthermore, we note that not only has the Savior suffered, in His case entirely innocently, but so have most of the prophets and other great men and women recorded in the scriptures. The point is this: if you are having a bad day, you’ve got a lot of company—very, very good company. The best company that has ever lived” (“Lessons from Liberty Jail,” *Ensign*, Sept. 2009, 31).

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“Cling to your faith. Hold on to your hope. ‘Pray always, and be believing’ [D&C 90:24].

...

“Even if you cannot always see that silver lining on your clouds, God can, for He is the very source of the light you seek. He does love you, and He knows your fears. He hears your prayers. He is your Heavenly Father, and surely He matches with His own the tears His children shed”

(Elder Jeffrey R. Holland, “An High Priest of Good Things to Come,” Oct 1999 GC, Ensign, Nov. 1999, 36).

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appointed to find out these things, and to take ^astatements and affidavits; and also to gather up the libelous publications that are afloat;

5 And all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by

whom, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions that have been practiced upon this people—

6 That we may not only publish to all the world, but present them to the ^aheads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call him forth from his ^bhiding place; and also that the whole nation may be left without excuse before he can



Hundreds of Church members went before civil authorities in Illinois and Iowa and completed petitions for redress—requests for compensation for their losses and justice for the wrongs they had suffered. In late fall 1839 the Prophet Joseph Smith traveled to Washington, D.C. with a small delegation of Church members to meet with United States president Martin Van Buren and members of the United States Congress. These officials refused to act on behalf of the Saints. For example, President Van Buren was sympathetic to the circumstance of the Saints but exclaimed, “What can I do? ... If I do any thing, I shall come in contact [conflict] with the **whole State of Missouri**” (in Joseph Smith and Elias Higbee, Letter to Hyrum Smith and Nauvoo, Illinois, High Council, Dec. 5, 1839, page 85, josephsmithpapers.org). **In the early 1840s, Church leaders again attempted several times to obtain redress from the United States government, but their efforts failed** (see Clark V. Johnson, ed., *Mormon Redress Petitions: Documents of the 1833–1838 Missouri Conflict* [1992], xxi–xxii). **However, they had done what the Lord required of them (see D&C 123:6).**

in relation to their persecutors, as written by Joseph while a prisoner in the jail at Liberty, Missouri. This is taken from an epistle to the Church dated March 20, 1839 (section 121).

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send forth the power of his mighty arm.

7 It is an imperative duty that we owe to God, to angels, with whom we shall be brought to stand, and also to ourselves, to our wives and ^achildren, who have been made to bow down with grief, sorrow, and care, under the most damning hand of murder, tyranny, and ^boppression, supported and urged on and upheld by the influence of that spirit which hath so strongly riveted the ^ccreeds of the fathers, who have inherited lies, upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very mainspring of all corruption, and the whole ^dearth groans under the weight of its iniquity.

8 It is an iron ^ayoke, it is a strong band; they are the very handcuffs, and chains, and shackles, and fetters of ^bhell.

9 Therefore it is an imperative duty that we owe, not only to our own wives and children, but to the ^awidows and fatherless, whose husbands and fathers have been ^bmurdered under its iron hand:

11 And also it is our duty that we owe to our generation, and to our hearts—

12 For there are many on earth among all the denominations, who are blinded by the subtle ^bcrafts whereby they lie in wait to deceive, and who are blinded by the truth because they do not know where to find it—

13 Therefore, they are blind, and ^awear out our eyes, and do not to light all the ^bdarkness, wherein they are true to heaven—

14 These should be rebuked to with great ^aearnestness.

15 Let no man count it a small thing; for there is a great reward in futurity, pertaining to the things which depends upon it.

16 You know, brethren, that a large ship is ^aborne up by a very small anchor, by a very small part of a storm, by being with the wind and waves.

17 Therefore, dear brethren, let us ^acheerfully



“We live in a day of great challenge. We live in that time of which the Lord spoke when he said, ‘Peace shall be taken from the earth, and the devil shall have power over his own dominion.’ (D&C 1:35.) ... Satan is waging war against the members of the Church who have testimonies and are trying to keep the commandments. And while many of our members are remaining faithful and strong, some are wavering. Some are falling. ...

“The Apostle Paul ... saw our day. He described it as a time when such things as blasphemy, dishonesty, cruelty, unnatural affection, pride, and pleasure seeking would abound. (See 2 Tim. 3:1–7.) He also warned that ‘evil men and seducers shall wax worse and worse, deceiving, and being deceived.’ (2 Tim. 3:13.)

“Such grim predictions by prophets of old would be cause for great fear and discouragement if those same prophets had not, at the same time, offered the solution. In their inspired counsel we can find the answer to the spiritual crises of our age.

“In his dream, Lehi saw an iron rod which led through the mists of darkness. He saw that if people would hold fast to that rod, they could avoid the rivers of filthiness, stay away from the forbidden



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“In his dream, Lehi saw an iron rod which led through the mists of darkness. He saw that if people would hold fast to that rod, they could avoid the rivers of filthiness, stay away from the forbidden paths, stop from wandering in the strange roads that lead to destruction. Later his son Nephi clearly explained the symbolism of the iron rod. When Laman and Lemuel asked, ‘What meaneth the rod of iron?’ Nephi answered, ‘It was the word of God; and [note this promise] whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction.’ (1 Ne. 15:23–24; italics added.) Not only will the word of God lead us to the fruit which is desirable above all others, but in the word of God and through it we can find the power to resist temptation, the power to thwart the work of Satan and his emissaries”

(President Ezra Taft Benson, “The Power of the Word,” Apr 1986 GC, Ensign, May 1986, 79–80).

11 And also it is an imperative duty that we owe to all the rising generation, and to all the pure in heart—

12 For there are many yet on the earth among all sects, parties, and denominations, who are ^ablinded by the subtle ^bcraftiness of men, whereby they lie in wait to ^cdeceive, and who are only kept from the truth because they ^dknow not where to find it—

13 Therefore, that we should waste and ^awear out our lives in bringing to light all the ^bhidden things of darkness, wherein we know them; and they are truly manifest from heaven—

14 These should then be attended to with great ^aearnestness.

15 Let no man count them as small things; for there is much which lieth in futurity, pertaining to the saints, which depends upon these things.

16 You know, brethren, that a very large ship is ^abenefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves.

17 Therefore, dearly beloved brethren, let us ^acheerfully ^bdo all things that lie in our power; and then may we stand still with the utmost as-

“Through the years we learn that challenges to our faith are not new, and they aren’t likely to disappear soon. But true disciples of Christ see opportunity in the midst of opposition. ...

“Experience shows that seasons of negative publicity about the Church can help accomplish the Lord’s purposes. In 1983 the First Presidency wrote to Church leaders, ‘Opposition may be in itself an opportunity. Among the continuing challenges faced by our missionaries is a lack of interest in religious matters and in our message. These criticisms create ... interest in the Church. ... This provides an opportunity [for members] to present the truth to those whose attention is thus directed toward us’ [*First Presidency letter, Dec. 1, 1983*].

“We can take advantage of such opportunities in many ways: a kind letter to the editor, a conversation with a friend, a comment on a blog, or a reassuring word to one who has made a disparaging comment. We can answer with love those who have been influenced by misinformation and prejudice—who are ‘kept from the truth because they know not where to find it’ (D&C 123:12). I assure you that to answer our accusers in this way is never weakness. It is Christian courage in action”

(Elder Robert D. Hales, “Christian Courage: The Price of Discipleship,” Oct 2008 GC, Ensign or Liahona, Nov. 2008, 72–73).

in heart—

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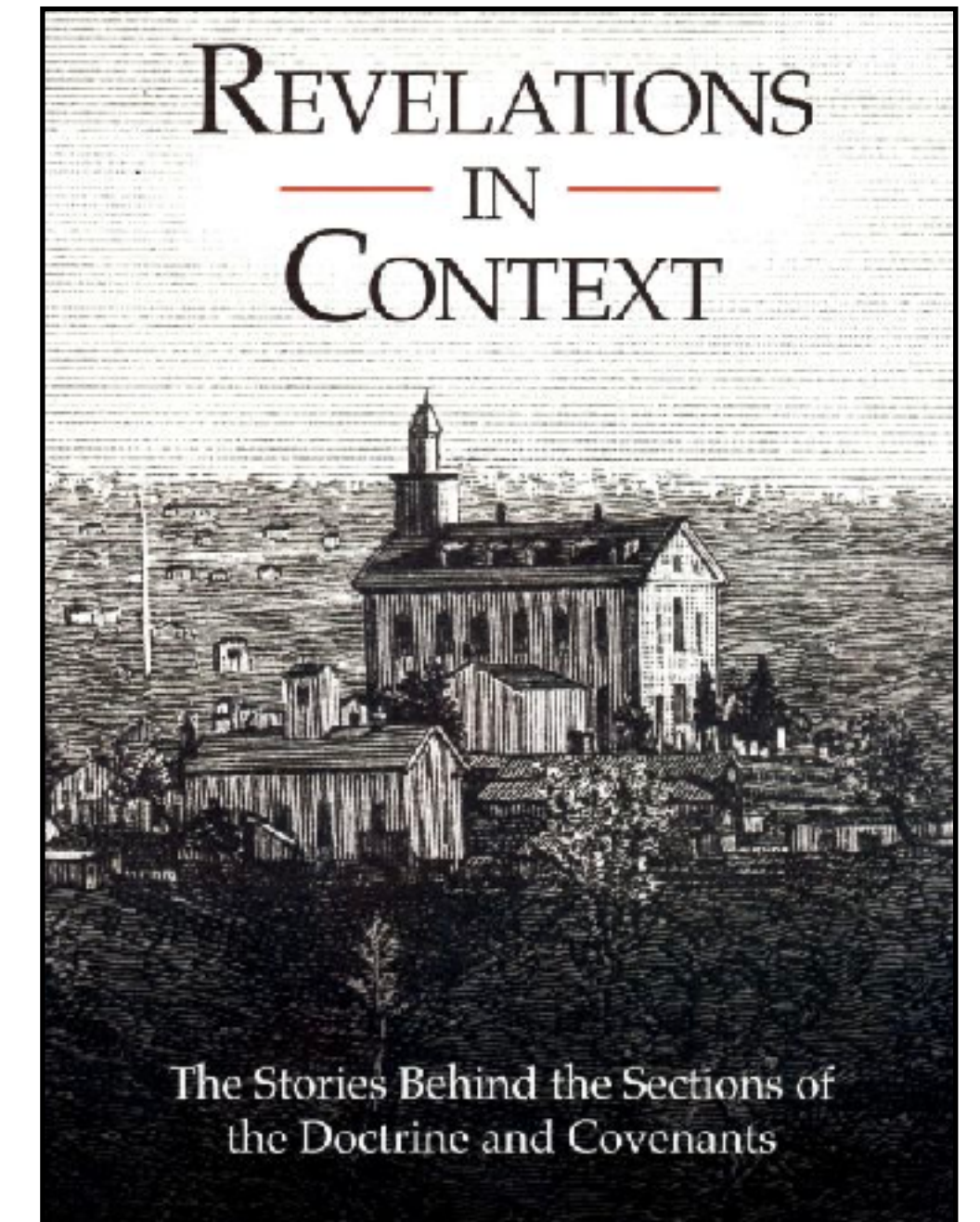
17 Therefore, dearly beloved brethren, let us ^acheerfully ^bdo all things that lie in our power; and then may we stand still, with the utmost assurance, to see the ^csalvation of God, and for his arm to be revealed.

“You can have the utmost assurance that your power will be multiplied many times by the Lord. All He asks is that you give your best effort and your whole heart. Do it cheerfully and with the prayer of faith. The Father and His Beloved Son will send the Holy Ghost as your companion to guide you. Your efforts will be magnified in the lives of the people you serve. And when you look back on what may now seem trying times of service and sacrifice, the sacrifice will have become a blessing, and you will know that you have seen the arm of God lifting those you served for Him, and lifting you”

(President Henry B. Eyring, “Rise to Your Call,” Oct 2002 GC, Ensign or Liahona, Nov. 2002, 78).



The prison companions eventually managed to “escape” legal authorities while being escorted to a hearing in Boone County, Missouri, in April 1839. Their guards turned a blind eye and allowed the prisoners to flee from custody after leading them away from enemies of the Latter-day Saints in Clay County. Baldwin became separated from Joseph and the others on several occasions after their getaway, but all the prisoners ultimately crossed into Illinois, finally reuniting with family, friends, and the rest of the Latter-day Saint refugees.



**Within the Walls of
Liberty Jail**