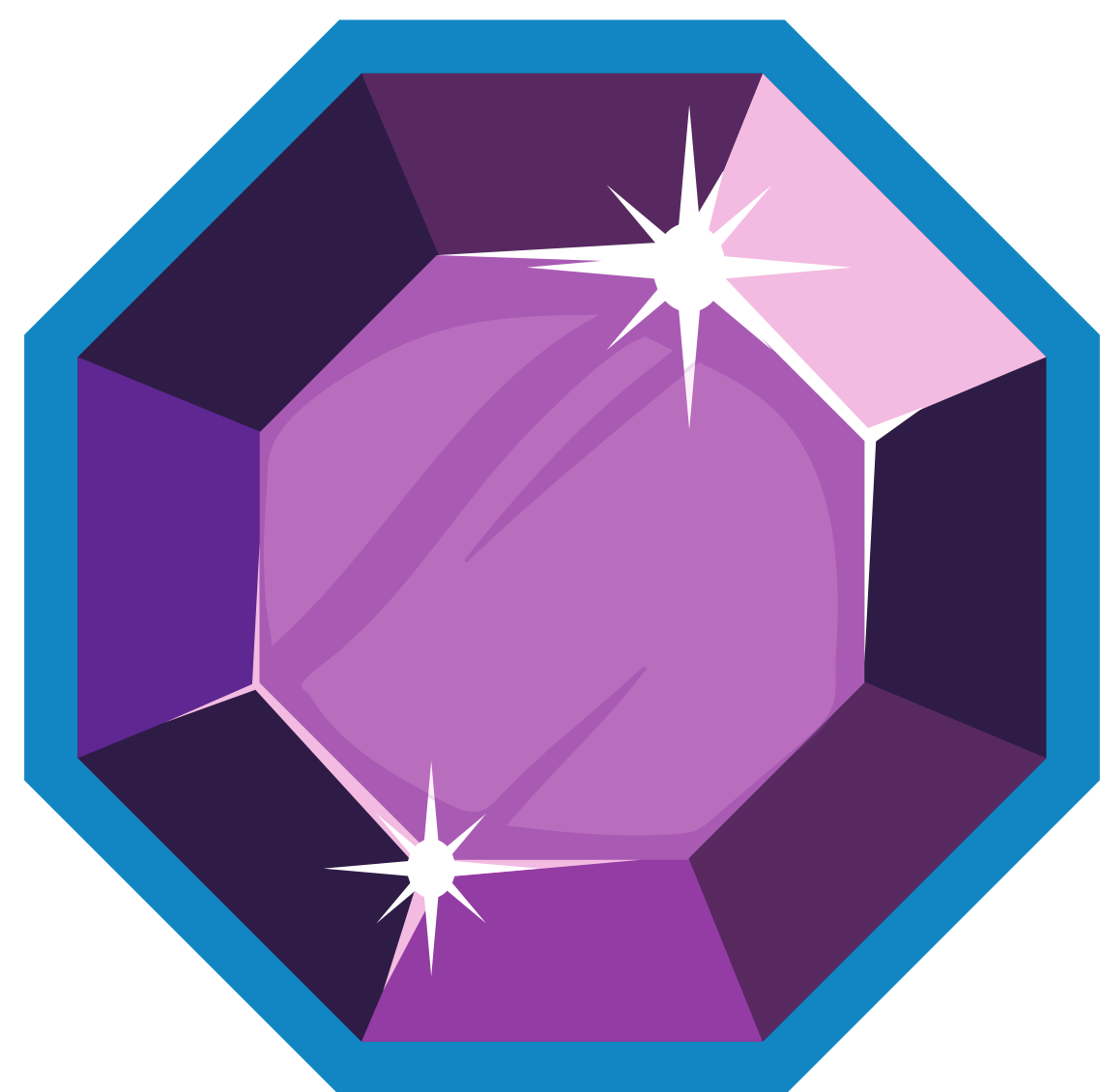
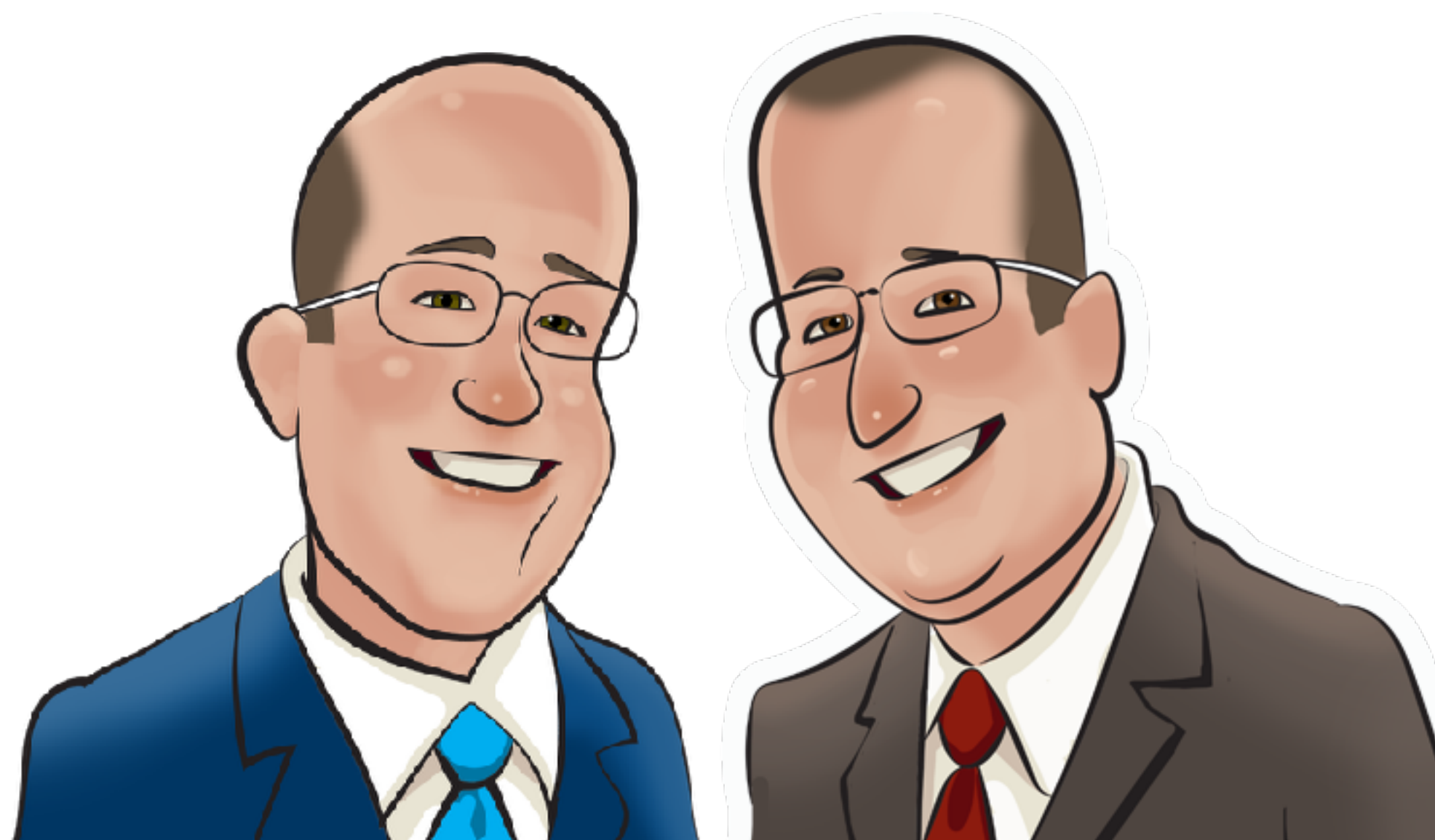




Come Follow Me 2021
D&C 125-128



S02E44



Scripture GEMS

1841 Mar Jul 1842 Jun Sep

Sec 125

Sec 126

Sec 127, 128

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, 102, 103, 104, 106, 107, 108, 109, 110, 112

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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

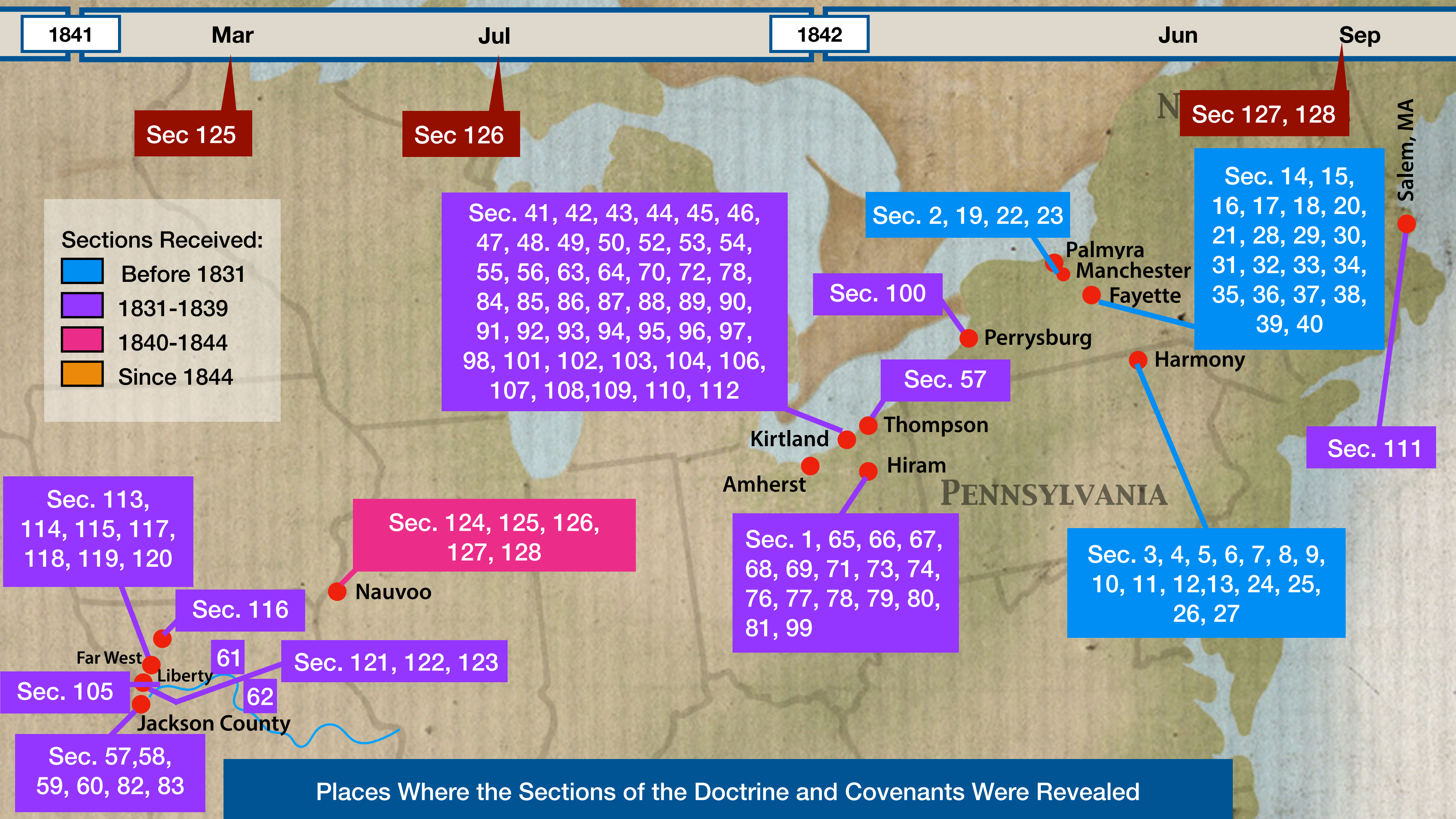
Sec. 116

Sec. 121, 122, 123

Sec. 105

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

Places Where the Sections of the Doctrine and Covenants Were Revealed



**Doctrine
Covenants & 125**





After Governor Lilburn W. Boggs issued the executive order to remove all Mormons from the state of Missouri in October 1838, thousands of Church members fled to Iowa Territory and Illinois. The Prophet Joseph Smith and other Church leaders arranged to buy 700 acres of land in Commerce (later named Nauvoo), Illinois, and nearly 18,000 acres in Lee County, Iowa Territory. Branches of the Church were eventually established in Iowa Territory in Zarahemla and Nashville and in other small settlements near the existing community of Montrose. During a Church conference held on October 5, 1839, the Iowa Stake was created. In March 1841 the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 125, in which the Lord named Zarahemla and Nashville as principal gathering places for Church members in Iowa Territory. In August 1841 the name of the Iowa Stake was changed to the Zarahemla Stake. However, because all available Church members were needed to help build the Nauvoo Temple and complete other construction projects in Nauvoo, Illinois, the Zarahemla Stake was dissolved in January 1842 after numerous Church members moved from Iowa Territory to Nauvoo. (See “Historical context and overview of Doctrine and Covenants 125,” in Dennis L. Largey and Larry E. Dahl, eds., *Doctrine and Covenants Reference Companion* [2012], 840.)

and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.

141 And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the ^abishopric; a knowledge of said bishopric is given unto you in the book of Doctrine and Covenants.

142 And again, I say unto you, Samuel Rolfe and his counselors for ^apriests, and the president of the teachers and his counselors, and also the president of the deacons and his

counselors, and also the president of the stake and his counselors.

143 The above ^aoffices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry and the ^bperfecting of my saints.

144 And a commandment I give unto you, that you should fill all these offices and ^aapprove of those names which I have mentioned, or else disapprove of them at my general conference;

145 And that ye should prepare rooms for all these offices in my ^ahouse when you build it unto my name, saith the Lord your God. Even so. Amen.

SECTION 125

Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, March 1841, concerning the Saints in the territory of Iowa.

1–4, *The Saints are to build cities and to gather to the stakes of Zion.*

WHAT is the will of the Lord concerning the saints in the Territory of Iowa?

2 Verily, thus saith the Lord, I say unto you, if those who ^acall themselves by my name and are essaying to be my saints, if they will do my will and keep my commandments concerning them, let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build

up cities unto my name, that they may be prepared for that which is in store for a time to come.

3 Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of ^aZarahemla be named upon it.

4 And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritance in the same, as well as in the city of ^aNashville, or in the city of Nauvoo, and in all the ^bstakes which I have appointed, saith the Lord.

SECTION 126

Revelation given through Joseph Smith the Prophet, in the house of Brigham Young, at Nauvoo, Illinois, July 9, 1841. At this time Brigham Young was President of the Quorum of the Twelve Apostles.

1–3, *Brigham Young is commended for his labors and is relieved of future travel abroad.*

DEAR and well-beloved brother, ^aBrigham Young, verily thus saith the Lord unto you: My servant Brigham, it is ^bno more required at your hand to leave your family

as in times past, for your offering is acceptable to me.

2 I have seen your ^alabor and toil in journeyings for my name.

3 I therefore command you to ^asend my word abroad, and take especial ^bcare of your family from this time, henceforth and forever. Amen.

SECTION 127

An epistle from Joseph Smith the Prophet to the Latter-day Saints at Nauvoo, Illinois, containing directions on baptism for the dead, dated at Nauvoo, September 1, 1842.

1–4, *Joseph Smith glories in persecution and tribulation; 5–12, Records must be kept relative to baptisms for the dead.*

FORASMUCH as the Lord has revealed unto me that my enemies, both in Missouri and this State, were again in the pursuit of me; and inasmuch as they pursue me without a ^acause, and have not the least shadow or coloring of justice or right on their side in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my ^baffairs with agents and clerks who will transact all business in a prompt and proper manner, and will see that all my debts are canceled in due time, by turning out property, or otherwise, as the case may require, or as the circumstances may admit of. When I learn that the storm is

fully blown over, then I will return to you again.

2 And as for the ^aperils which I am called to pass through, they seem but a small thing to me, as the ^benvy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ^cordained from before the foundation of the world for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God ^aknoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me; and I feel, like Paul, to glory in ^etribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

3 Let all the saints rejoice, therefore, and be exceedingly glad; for Israel's ^aGod is their God, and he will mete out a just recompense of ^breward upon the heads of all their ^coppressors.

112 And again, I say unto you, saith the Lord, I will appoint unto you Samuel Rolfe and his counselors for ^apriests, and the president of the teachers and his counselors, and also the president of the deacons and his

113 And that ye should prepare rooms for all these offices in my ^ahouse when you build it unto my name, saith the Lord your God. Even so. Amen.

SECTION 125

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1–4, The Saints are to build cities and to gather to the stakes of Zion.

WHAT is the will of the Lord concerning the saints in the Territory of Iowa?

2 Verily, thus saith the Lord, I say unto you, if those who ^acall themselves by my name and are essaying to be my saints, if they will do my will and keep my commandments concerning them, let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build

up cities unto my name, that they may be prepared for that which is in store for a time to come.

3 Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of ^aZarahemla be named upon it.

4 And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritance in the same, as well as in the city of ^aNashville, or in the city of Nauvoo, and in all the ^bstakes which I have appointed, saith the Lord.

SECTION 126

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SECTION 125

*Joseph Smith the Prophet, at Nauvoo, Illinois,
to the Saints in the territory of Iowa.*

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3 Let them build up a city unto my
name upon the land opposite the
city of Nauvoo, and let the name
of ^aZarahemla be named upon it.

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4 And let all those who come from
the east, and the west, and the north,
and the south, that have desires to
dwell therein, take up their inheri-
tance in the same, as well as in the
city of ^aNashville, or in the city of
Nauvoo, and in all the ^bstakes which
I have appointed, saith the Lord.

“As the Church grows, it is very important that we build solidly and well, and that our prospective stakes have the basic ingredients that are necessary for success and that existing stakes work tirelessly for full stakehood in the sense of spiritual achievement. These stakes are to be the gathering spots for the Zion of today, and they need to be spiritual sanctuaries and to be self-sufficient in as many ways as is possible.

“The stakes and districts of Zion are symbolic of the holy places spoken of by the Lord where His Saints are to gather in the last days as a refuge from the storm” (Teachings of Presidents of the Church: Ezra Taft Benson [2014], 293).

SECTION 126

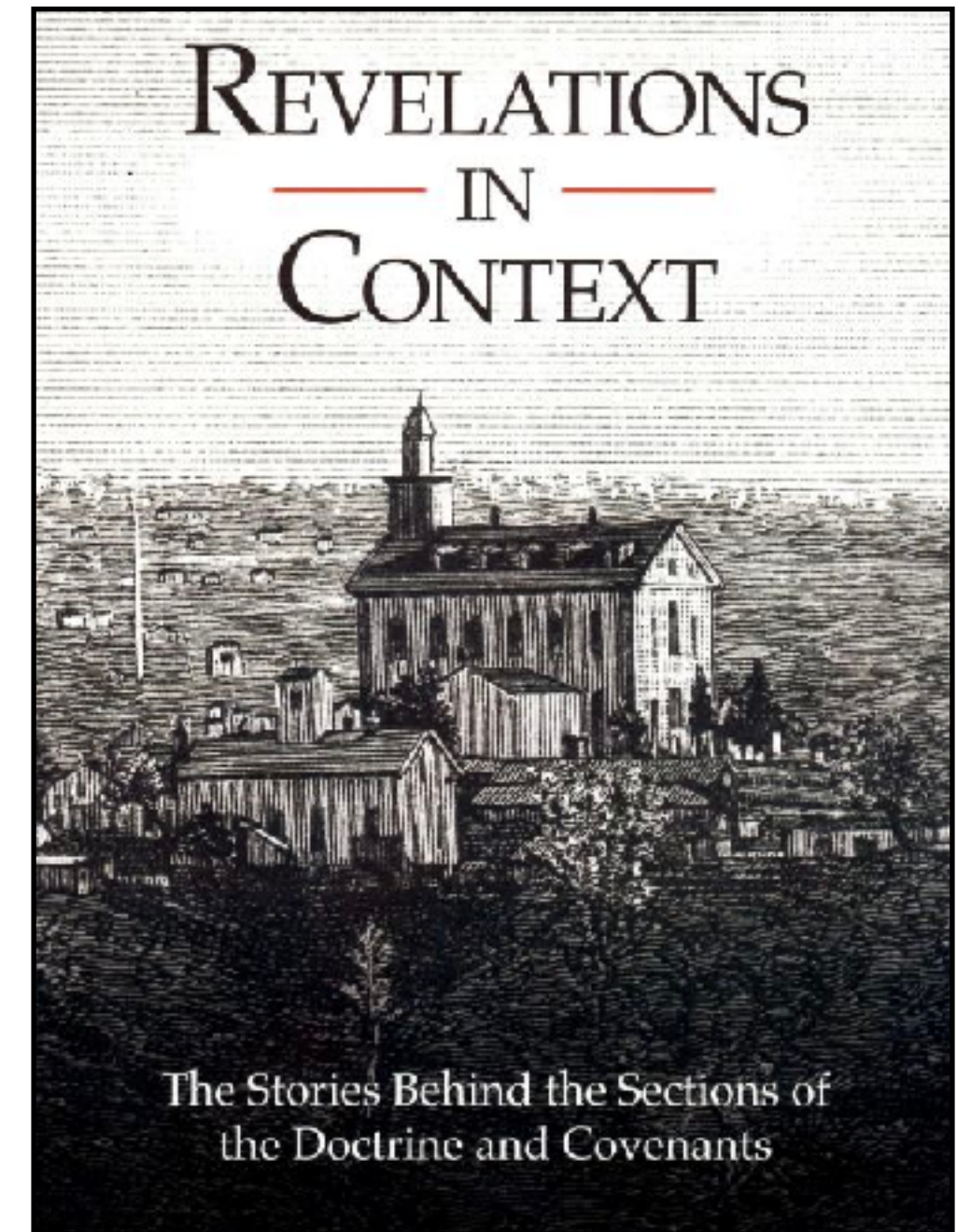
**Doctrine
Covenants & 126**



Brigham Young:

- Brigham joined the Church in 1832
- His first wife, Miriam Works, died of consumption shortly after, leaving Brigham a widower with two young daughters
- Vilate Kimball, wife of Heber C. Kimball, took his daughters in, while Brigham and Heber preached the Gospel
- Brigham married Mary Ann Angell in 1834
- ‘Brigham later wrote that Mary Ann “took charge of my children, kept my house, and labored faithfully for the interest of my family and the kingdom.”’

Brigham had been transformed by the restored gospel, and his desire to proclaim it could not be contained. “I wanted to thunder, and roar out the gospel to the nations,” he later recalled. “It burned in my bones like fire pent up.” Although this required arduous travel, often in the face of poverty, sickness, and harsh weather, Brigham went willingly. “It has never entered into my heart,” he later declared, “from the first day I was called to preach the Gospel to this day, when the Lord said, ‘Go and leave your family,’ to offer the least objection.”

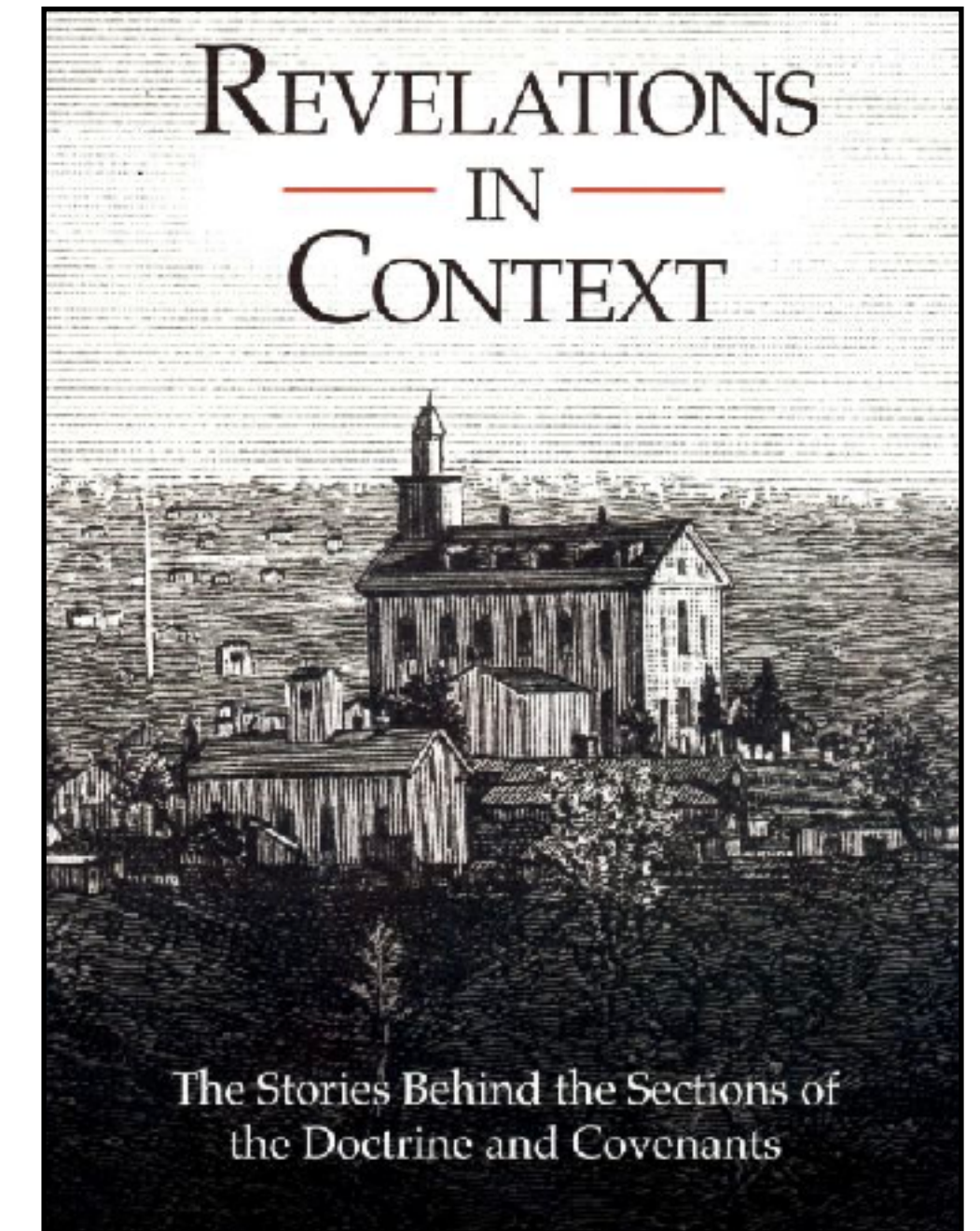


**Organizing the
Church in Nauvoo**

preach the Gospel to this day, when the Lord said, ‘Go and leave your family,’ to offer the least objection.”

- Mary Ann didn’t object either, even though Brigham was gone about half of their first five years together:
 - Zion’s Camp: 4 months (made it home just in time for the birth of their first child)
 - Mission in 1835 (as an apostle): 5 months
 - Most of 1836 was spent working on the Kirtland Temple
 - Two missions in 1837

When Brigham returned that fall, however, he found Kirtland in turmoil, rent with dissension and conflict. His loyalty to Joseph Smith made him a target for the Church’s opponents, and in December he fled for his life, forced to leave his family behind. Mary Ann and the children were terrorized by apostate mobbers, who frequently came to search her property and bombarded her with “threats and vile language,” frightening her to the point of damaging her health. When Mary Ann finally joined Brigham in Far West, Missouri, in the spring of 1838, he was shocked at her condition. “You look as if you were almost in your grave,” he told her.



**Organizing the
Church in Nauvoo**

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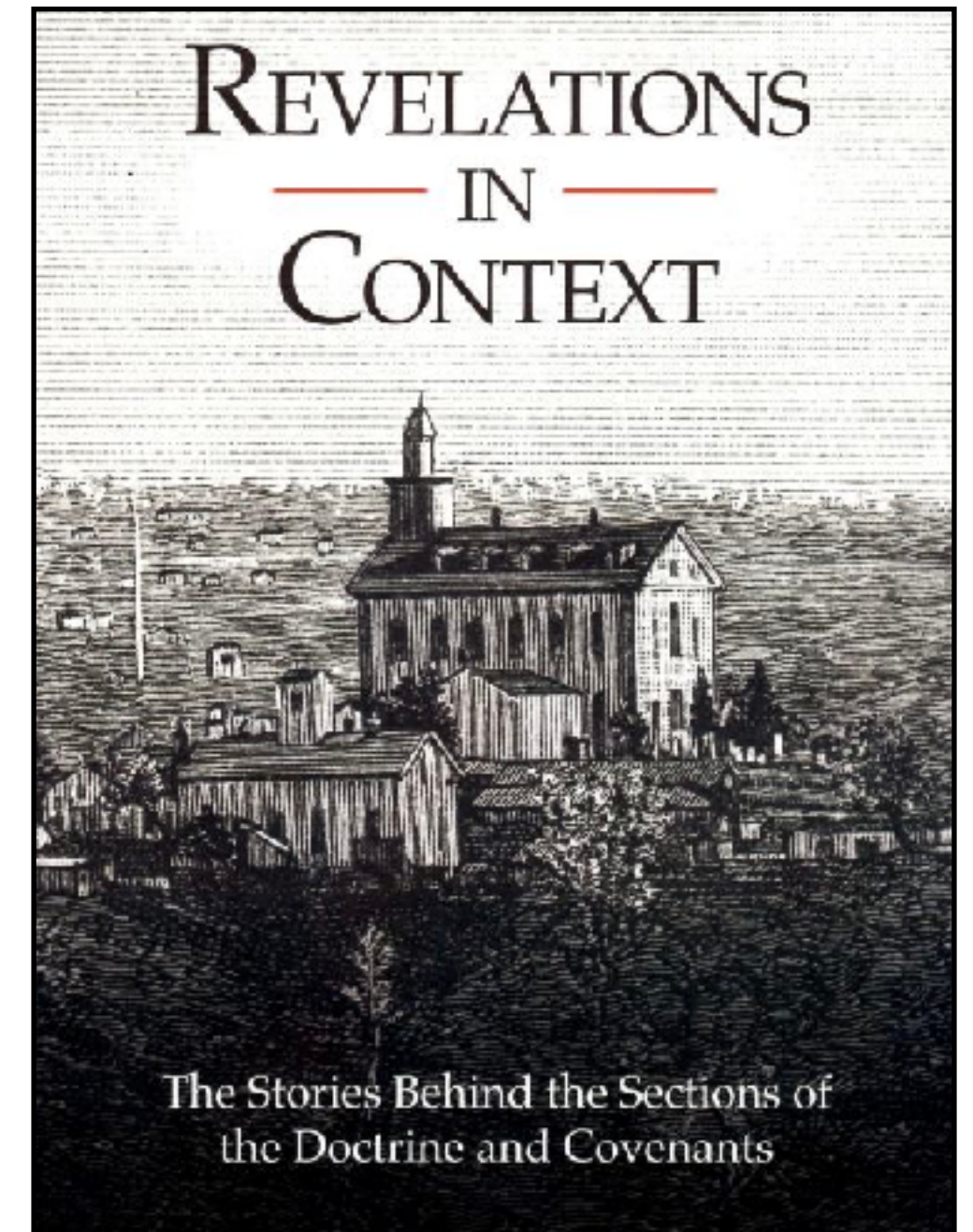
Shortly after the Young family’s arrival, Joseph Smith received an unpublished revelation instructing Brigham that he was not to leave his family again “until they are amply provided for.” But a revelation to the Quorum of the Twelve in July 1838—now in Doctrine and Covenants 118—indicated how short that respite would be. In nine months, the Twelve were to depart on a mission to Great Britain, taking leave from Far West on April 26, 1839.

- Between July 1838 and April 26, 1839, the Saints were driven out of Missouri

Mary Ann recalled that by the time they reached safety on the other side of the Mississippi River in Illinois, she had kept house in 11 different places within three months. She was also pregnant.

- While the Saints were gathering to Commerce (later Nauvoo), the Youngs stayed in Montrose, Iowa (across the Mississippi)

On July 2, 1839, the Twelve met with the First Presidency at the

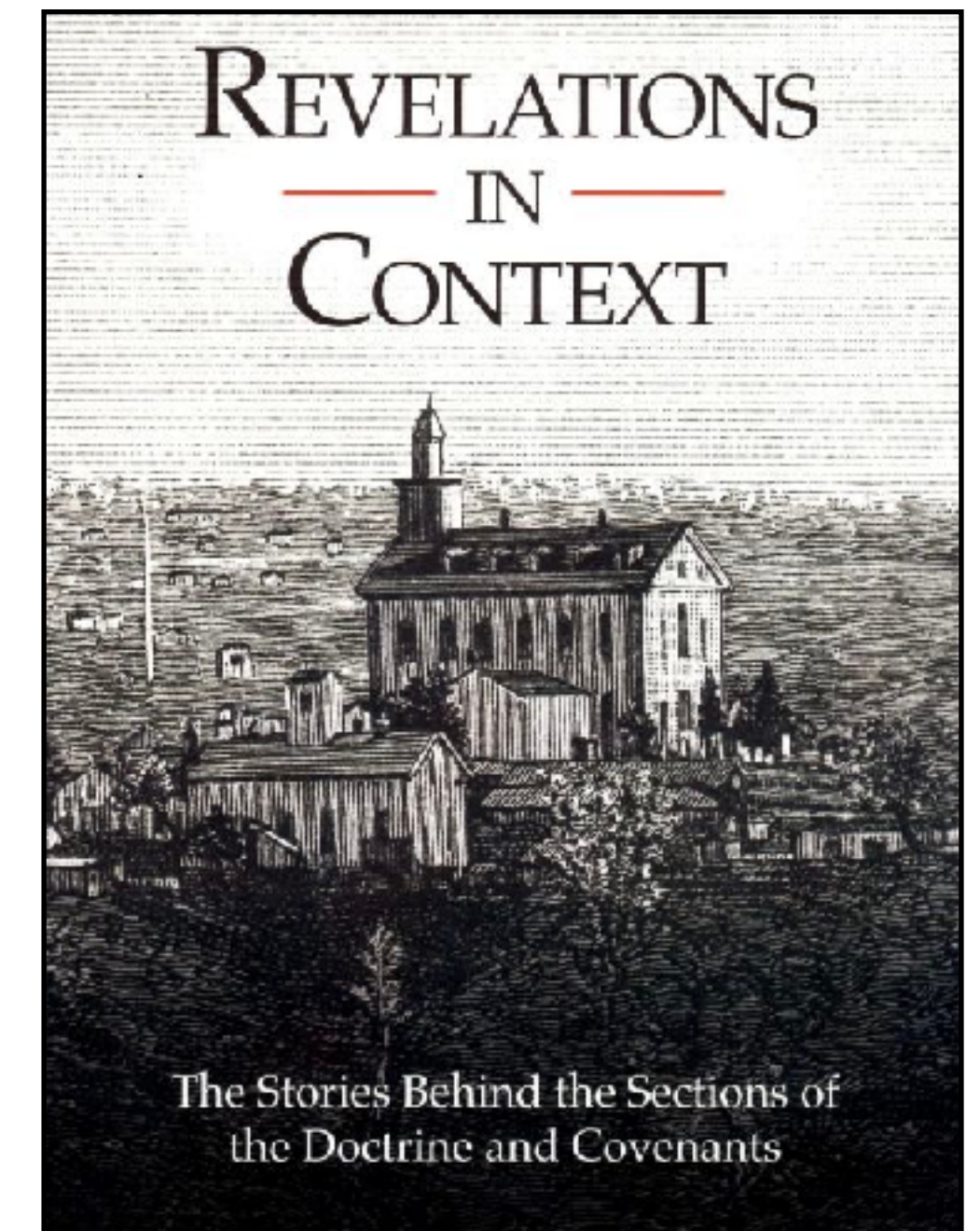


**Organizing the
Church in Nauvoo**

On July 2, 1839, the Twelve met with the First Presidency at the home of Brigham Young. The Presidency “lade their hands” upon the heads of several present, including Mary Ann Young, “to bless them & their families before they left for other Nations.” The Brethren were promised that they would return “to the bosom of [their] families” and that they would convert “many Souls as seals of [their] ministry.”

Two months later, on September 14, 1839, Brigham Young bade farewell to Mary Ann again and set out on his mission to England. It would be hard to imagine less favorable circumstances for his departure. “We were in the depths of poverty, caused by being driven from Missouri, where we had left all,” he recalled. His wardrobe “had not much of a ministerial appearance,” as his cap was made out of “a pair of old pantaloons” and a small “quilt with a comforter run through it” served as his overcoat.

Like many of the Saints at that time, he was suffering from malaria and shaking with fever. His health was so bad that, as he recalled, “I was unable to walk twenty rods without assistance. I was helped to the edge of the river Mississippi and carried

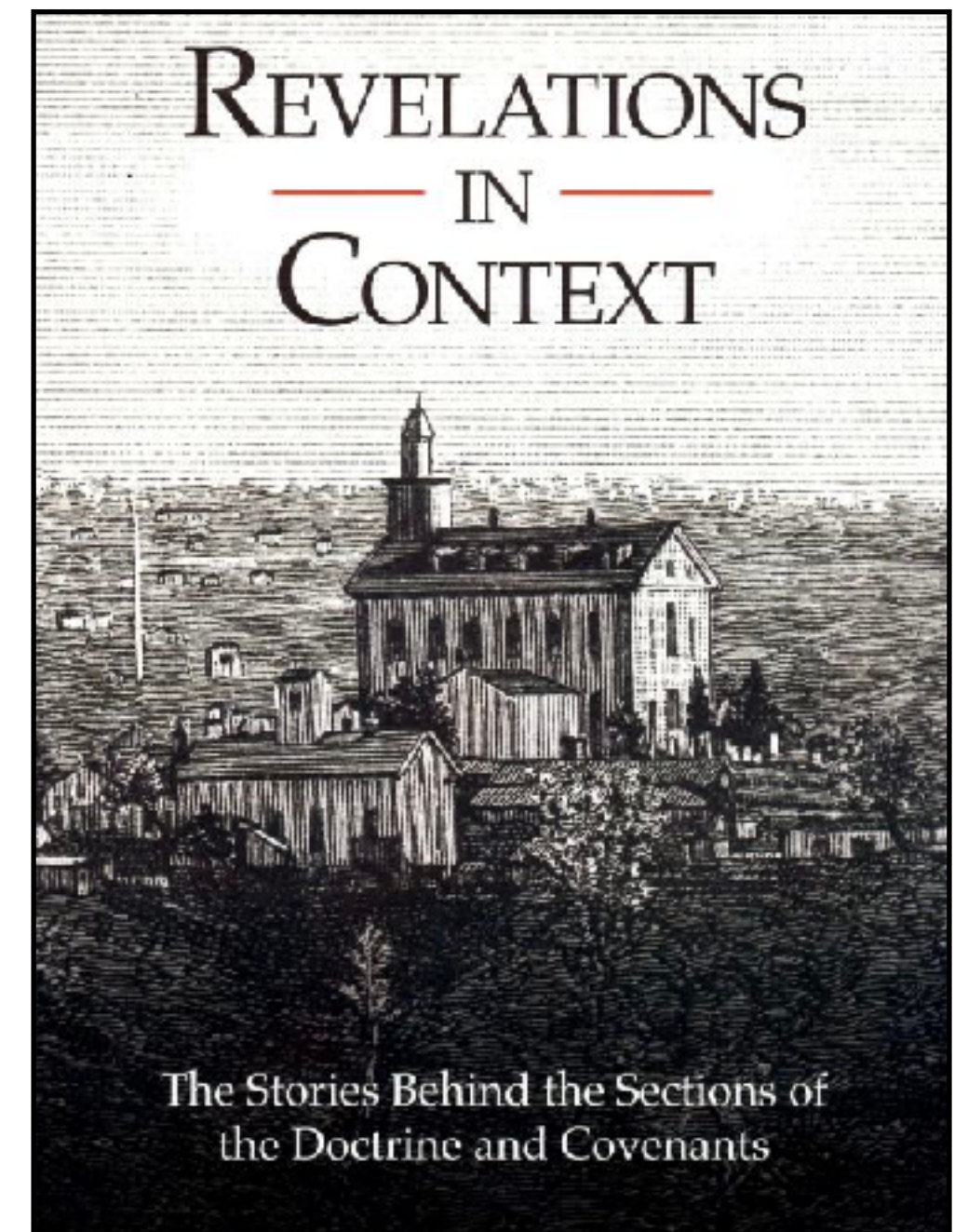


**Organizing the
Church in Nauvoo**

recalled, “I was unable to walk twenty rods without assistance. I was helped to the edge of the river Mississippi and carried across.” Nevertheless, he “was determined to go to England or to die trying.”

Brigham was not the only one suffering. Mary Ann had given birth only 10 days earlier. The family now consisted of seven children, and they were all “sick and unable to wait upon each other.” Nevertheless, Mary Ann crossed the river from Iowa to Illinois so she could bid her husband a final farewell. As Brigham and an equally sick Heber C. Kimball pulled away from Heber’s Nauvoo home, Brigham joined his friend in feebly standing up in the wagon in which they were riding to shout, “Hurrah for Israel,” in an attempt to cheer those they were leaving behind.

- Two months after Brigham left, the family was grappling with malaria, and they ran out of food
- She was forced out of her room in Montrose and took up residence in a horse stable
- She made a meager living sewing & washing clothes
- She was eventually given a lot in Nauvoo and built a log cabin on it

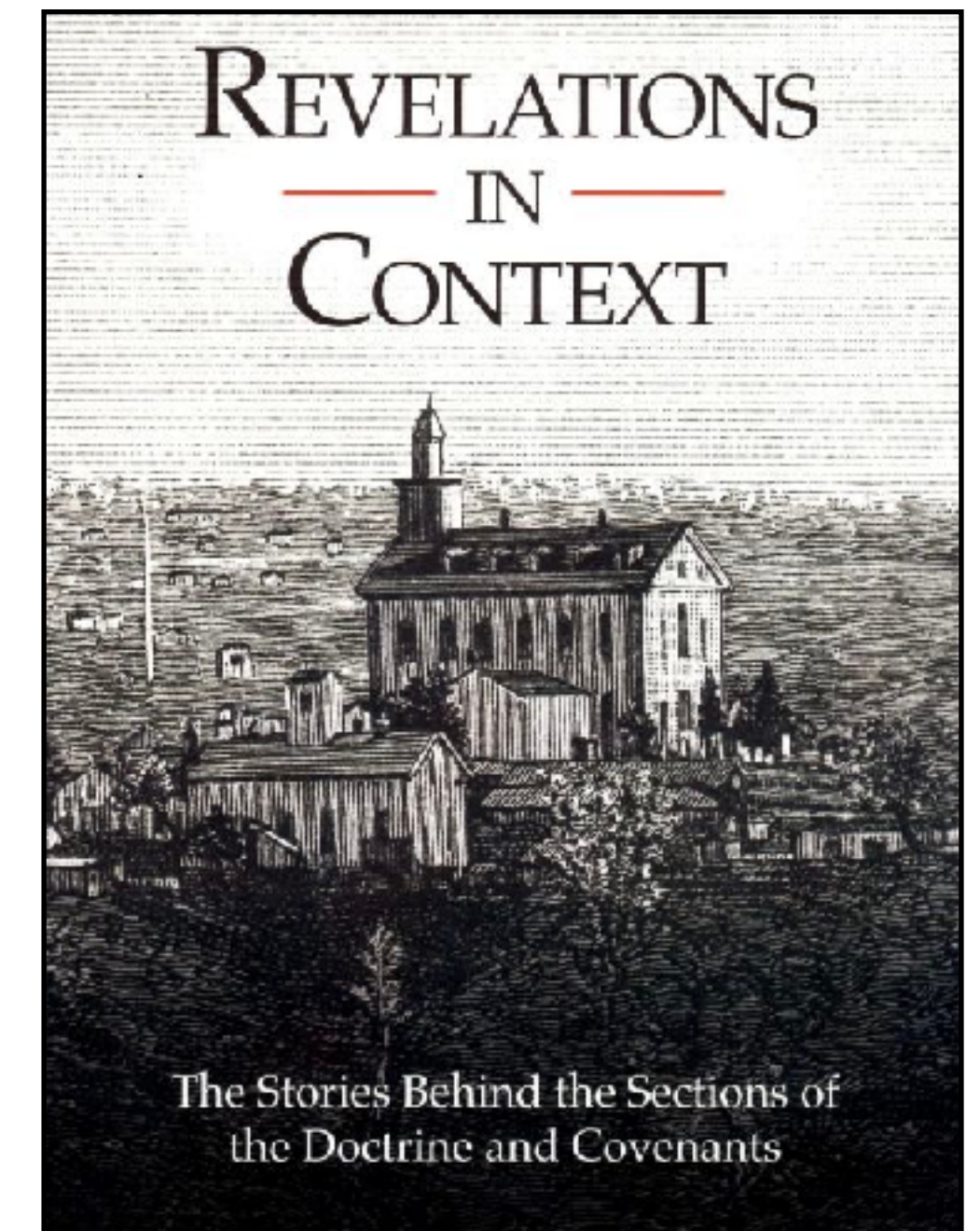


**Organizing the
Church in Nauvoo**

- She was forced out of her room in Montrose and took up residence in a horse stable
- She made a meager living sewing & washing clothes
- She was eventually given a lot in Nauvoo and built a log cabin on it

Her nephew later recalled that it was simply the “body of a house,” with blankets hung over the doors and windows to keep out the elements.

Upon returning to Nauvoo on July 1, 1841, after a 22-month absence, Brigham learned just how impoverished Mary Ann and the children had been. He set to work immediately to improve their situation. When not “at the call of bro. Joseph, in the service of the church,” Brigham said, “I spent [my time] in draining, fencing and cultivating my lot, building a temporary shed for my cow, chinking and otherwise finishing my house.” At the same time, he began work on the red brick home that still stands in Nauvoo, although he was not able to move his family into it until May 1843.



**Organizing the
Church in Nauvoo**

1–3, Brigham Young is commended for his labors and is relieved of future travel abroad.

DEAR and well-beloved brother,
^aBrigham Young, verily thus saith the Lord unto you: My servant Brigham, it is ^bno more required at your hand to leave your family

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2 I have seen your ^alabor and toil in journeyings for my name.

3 I therefore command you to ^asend my word abroad, and take especial ^bcare of your family from this time, henceforth and forever. Amen.

SECTION 127

An epistle from Joseph Smith the Prophet to the Latter-day Saints at Nauvoo, Illinois, containing directions on baptism for the dead, dated at Nauvoo, September 1, 1842.

1–4, Joseph Smith glories in persecution and tribulation; 5–12, Records must be kept relative to baptisms for the dead.

FORASMUCH as the Lord has revealed unto me that my enemies, both in Missouri and this State, were again in the pursuit of me; and inasmuch as they pursue me without a ^acause,

fully blown over, then I will return to you again.

2 And as for the ^aperils which I am called to pass through, they seem but a small thing to me, as the ^benvy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ^cordained from before the foundation of the

“Obviously, our imperfections make God’s full and final approval of our lives impossible now, but the basic course of our life can be approved. If we have that basic reassurance, we can further develop faith. Once our direction is correct, we can give attention to pace.

“There are various and specific duties in the ‘course of life’ which go with (and help us to keep) the commandments. These duties are usually quite measurable and are quite familiar. They include partaking of the sacrament, attending meetings and the temple, praying, fasting, studying the scriptures, rendering Christian service, attending to all family duties, being involved in missionary work and reactivation, doing genealogical work, paying our tithes and offerings, and being temporally prepared. ...

“When we perform these measurable duties properly, they produce a series of highly desirable results which are less measurable but very real. Indeed, when we have personal, reinforcing spiritual experiences, they will almost always occur in the course of our carrying out the duties just named. Further, carrying out these duties will entitle us to an ever-increasing companionship of the Holy Ghost”

(Elder Neal A. Maxwell, “The Christ-Centered Life,” Ensign, Aug. 1981, 13).

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“We call upon parents to devote their best efforts to the teaching and rearing of their children in gospel principles which will keep them close to the Church. The home is the basis of a righteous life, and no other instrumentality can take its place or fulfill its essential functions in carrying forward this God-given responsibility.

“We counsel parents and children to give highest priority to family prayer, family home evening, gospel study and instruction, and wholesome family activities. However worthy and appropriate other demands or activities may be, they must not be permitted to displace the divinely-appointed duties that only parents and families can adequately perform” (First Presidency letter, Feb. 11, 1999; see also Handbook 2: Administering the Church [2010], 1.4.1).



“Remember that some of the greatest needs may be those right in front of you. Begin your service in your own homes and within your own families. These are the relationships that can be eternal. Even if—and maybe especially if—your family situation is less than perfect, you can find ways to serve, lift, and strengthen. Begin where you are, love them as they are, and prepare for the family you want to have in the future”

(Sister Bonnie L. Oscarson, “The Needs before Us,” Oct 2017 GC, Ensign or Liahona, Nov. 2017, 27).

**Doctrine
Covenants & 127**





The Prophet Joseph Smith’s first public teaching about the doctrine of vicarious baptisms for the dead occurred as he preached a funeral sermon for Brother Seymour Brunson, who had been a member of the Nauvoo High Council and a bodyguard of the Prophet, on August 15, 1840, in Nauvoo, Illinois. Soon afterward, Church members began performing baptisms for the dead in the Mississippi River. (See Matthew McBride, “Letters on Baptism for the Dead,” in McBride and Goldberg, *Revelations in Context*, 273, or history.lds.org; Susan Easton Black, “A Voice of Gladness,” *Ensign*, Feb. 2004, 35.) **Four months later the Prophet announced the doctrine in a letter to members of the Quorum of the Twelve Apostles serving in Great Britain: “The saints have the privilege of being baptized for those of their relatives who are dead, who they feel to believe would have embraced the gospel if they had been privileged with hearing it, and who have received the gospel in the spirit through the instrumentality of those who may have been commissioned to preach to them while in the prison”** (Letter to Quorum of the Twelve, 15 December 1840, page 6, josephsmithpapers.org).

Before the baptistry in the Nauvoo Temple was completed, the Lord permitted the Saints to temporarily perform baptisms for the dead in places other than the temple, explaining: “This ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your

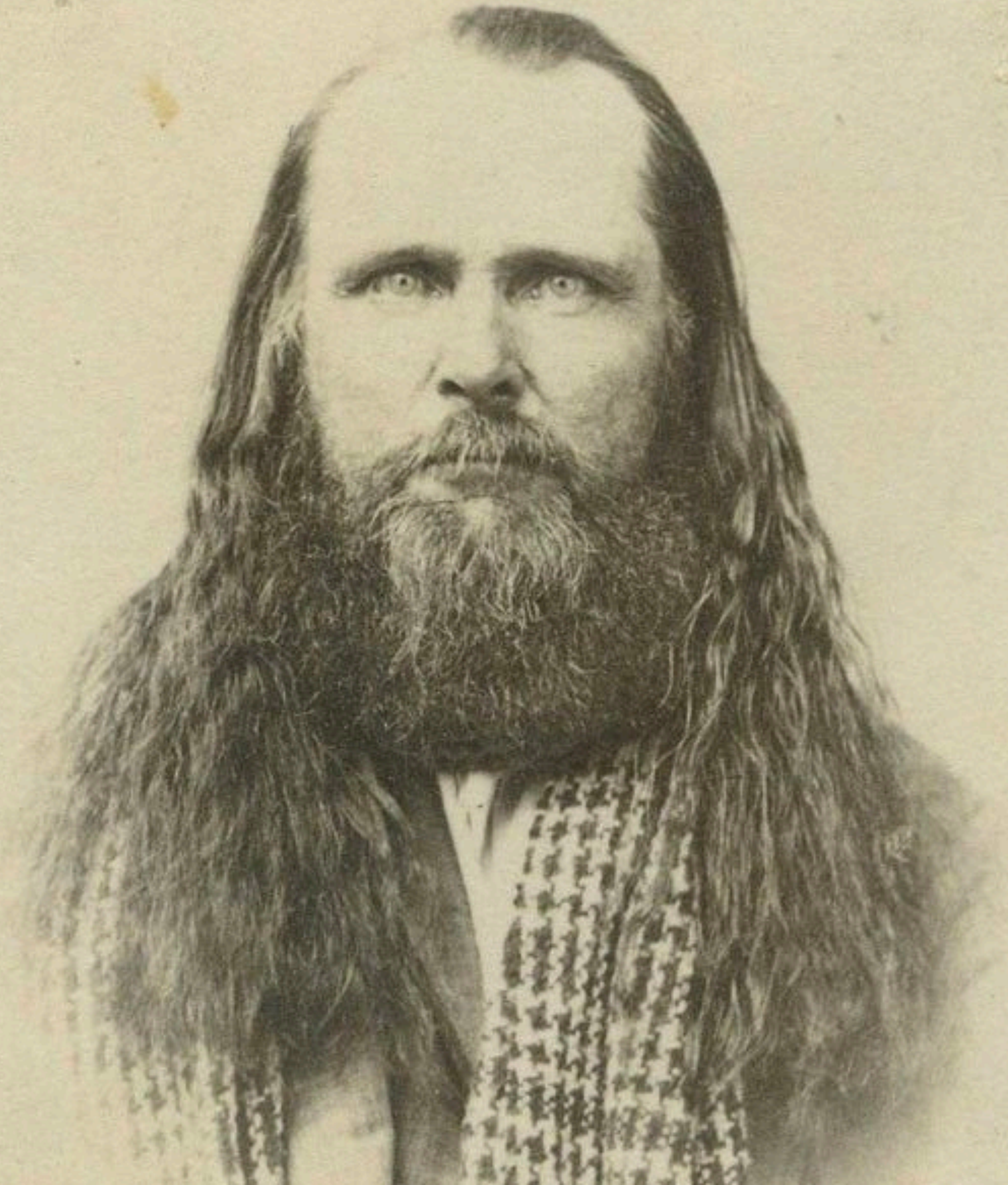


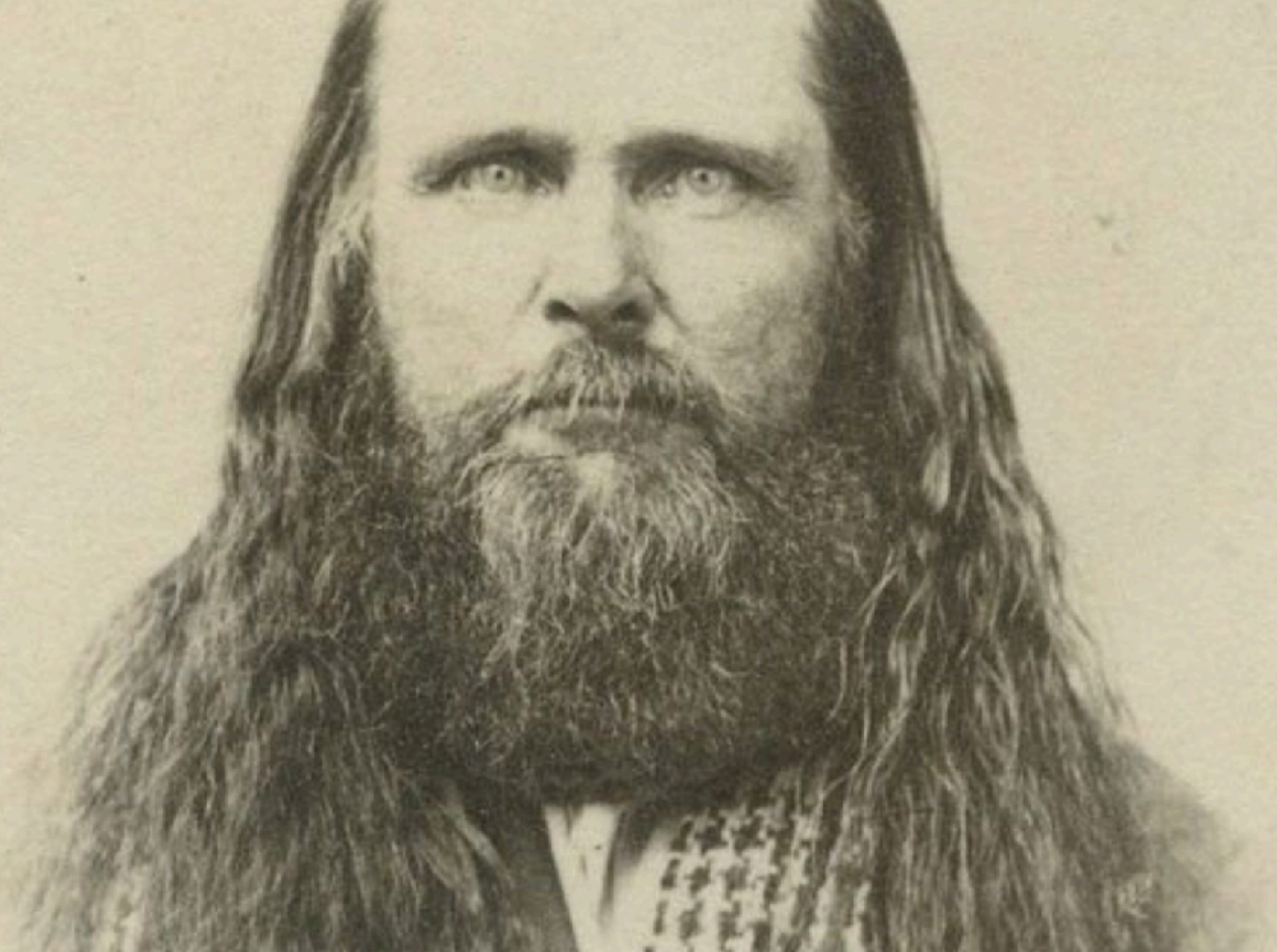
the instrumentality of those who may have been commissioned to preach to them while in the prison” (Letter to Quorum of the Twelve, 15 December 1840, page 6, josephsmithpapers.org).

Before the baptistry in the Nauvoo Temple was completed, the Lord permitted the Saints to temporarily perform baptisms for the dead in places other than the temple, explaining: “This ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. ... I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me” (D&C 124:30–31). By the end of November 1841, a large, wooden baptismal font was prepared in the basement of the Nauvoo Temple and “enclosed ... in a temporary clapboard building” while the construction of the walls and upper floors of the temple continued (see Glen M. Leonard, *Nauvoo: A Place of Peace, a People of Promise* [2002], 250–51).

In May 1842, Lilburn W. Boggs, the former governor of Missouri who had issued the extermination order against Church members, was wounded in an assassination attempt. Missouri authorities accused the Prophet Joseph Smith of helping plan the attack, and both Missouri and Illinois officials tried to arrest the Prophet, who was living in Nauvoo, Illinois, at the time, and return him to Missouri for trial.

Orrin Porter Rockwell





Ask Us: Top Five Reference Questions about Orrin Porter Rockwell

by Emily Marie Crumpton, Brian Passantino, and Jeffrey Tucker, Church History Library
29 June 2021

We receive many questions about Orrin Porter Rockwell, an early Church member with a colorful history. Learn the answers to the most frequently asked questions [here](#).



Knowing that if he returned to Missouri he would likely be killed, the Prophet was in and out of hiding from early August 1842 through December 1842 to avoid being arrested. In January 1843 it was determined that the proceedings to arrest the Prophet and return him to Missouri were **illegal**. (See “Letter to John M. Bernhisel, 7 September 1842,” pages 2–3, josephsmithpapers.org; “Historical context and overview of Doctrine and Covenants 127,” in Largey and Dahl, *Doctrine and Covenants Reference Companion*, 842.)

On September 1, 1842, the Prophet Joseph Smith worked in a room above the Red Brick Store (where Church business was often conducted) as well as at his home. At some time during that day, the Prophet wrote a letter containing instructions for Church members letting them know that he was planning to once again go into hiding and instructing them regarding the ordinance of proxy baptism for the dead. Two days later he was forced to hide once more. On September 4, 1842, the letter was read aloud to Church members who were gathered at the outdoor meeting grove near the Nauvoo Temple. The contents of that letter are recorded in *Doctrine and Covenants 127*. (See “Journal, December 1841–December 1842,” pages 184, 189–90, josephsmithpapers.org; “Historical context and overview of *Doctrine and Covenants 127*,” 842.)

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FORASMUCH as the Lord has revealed unto me that my enemies, both in Missouri and this State, were again in the pursuit of me; and inasmuch as they pursue me without a ^acause, and have not the least shadow or coloring of justice or right on their side in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my ^baffairs with agents and clerks who will transact all business in a prompt and proper manner, and will see that all my debts are canceled in due time, by turning out property, or otherwise, as the case may require, or as the circumstances may admit of. When I learn that the storm is

fully blown over, then I will return to you again.

2 And as for the ^aperils which I am called to pass through, they seem but a small thing to me, as the ^benvy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ^cordained from before the foundation of the world for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God ^aknoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me; and I feel, like Paul, to glory in ^etribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

5 Let all the saints rejoice, therefore, and be exceedingly glad; for Israel's ^aGod is their God, and he will mete out a just recompense of ^breward upon the heads of all their ^coppressors.

“There is meaning and purpose in our earthly challenges. Consider the Prophet Joseph Smith: throughout his life he faced daunting opposition—illness, accident, poverty, misunderstanding, false accusation, and even persecution. One might be tempted to ask, ‘Why didn’t the Lord protect His prophet from such obstacles, provide him with unlimited resources, and stop up the mouths of his accusers?’ The answer is, Each of us must go through certain experiences to become more like our Savior. In the school of mortality, the tutor is often pain and tribulation, but the lessons are meant to refine and bless us and strengthen us, not to destroy us”

(Elder Robert D. Hales, “Faith through Tribulation Brings Peace and Joy,” Apr 2003 GC, Ensign or Liahona, May 2003, 17).

“It should be no surprise to us that the Lord does desire that his people be a temple-motivated people. I repeat what I have said before: It would please the Lord for every adult member to be worthy of—and to carry—a current temple recommend, even if proximity to a temple does not allow immediate or frequent use of it. The things that we must do and not do to be worthy of a temple recommend are the very things that ensure we will be happy as individuals and as families.

(President Howard W. Hunter, “A Temple-Motivated People,” Ensign, Feb. 1995, 5).

4 And again, verily thus saith the Lord: Let the work of my ^atemple, and all the works which I have appointed unto you, be continued on and not cease; and let your ^bdiligence, and your perseverance, and patience, and your works be redoubled, and you shall in nowise lose your reward, saith the Lord of Hosts. And if they ^cpersecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

5 And again, I give unto you a word in relation to the ^abaptism for your dead.

6 Verily, thus saith the Lord unto you concerning your dead: When any of you are ^abaptized for your dead, let there be a ^brecorder, and let him be eye-witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord;

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“The Saints have the privilege of being baptized for those of their relatives who are dead, whom they believe would have embraced the Gospel.”

Letter to the Twelve dated 19 October 1840 in H. C. 4:231

and not cease; and let your diligence, and your perseverance, and patience, and your works be redoubled, and you shall in nowise lose your reward, saith the Lord of Hosts. And if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

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“The Lord in initial revelatory instructions referred to ‘baptism for your dead’ [D&C 127:5; emphasis added]. Our doctrinal obligation is to our own ancestors. This is because the celestial organization of heaven is based on families [see Teachings of Presidents of the Church: Joseph Fielding Smith (2013), 68]. The First Presidency has encouraged members, especially youth and young single adults, to emphasize family history work and ordinances for their own family names or the names of ancestors of their ward and stake members [see First Presidency letter, Oct. 8, 2012]. We need to be connected to both our roots and branches. The thought of being associated in the eternal realm is indeed glorious”

(Elder Quentin L. Cook, “Roots and Branches,” Apr 2014 GC, Ensign or Liahona, May 2014, 45).

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things to the earth, pertaining to the ^bpriesthood, saith the Lord of Hosts.

9 And again, let all the records be had in order, that they may be put in the archives of my holy temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

10 I will say to all the saints, that I desired, with exceedingly great desire, to have addressed them from the stand on the subject of baptism for the dead, on the following Sabbath. But inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it to you by mail, as well as many other things.

11 I now close my letter for the present, for the want of more time; for the enemy is on the alert, and as the Savior said, the ^aprince of this world cometh, but he hath nothing in me.

12 Behold, my prayer to God is that you all may be saved. And I subscribe myself your servant in the Lord, prophet and ^aseer of The Church of Jesus Christ of Latter-day Saints.

JOSEPH SMITH.

“In response to the Lord’s command, the Prophet and the Saints moved forward as quickly as possible to begin building a house of the Lord. But the Prophet realized that the construction would take years, and he knew that the Saints needed the full blessings of the temple. Consequently, on May 4, 1842 [four months before D&C 127], even though the temple was not complete, Joseph Smith administered the endowment to a small group of faithful brethren” (*in Teachings of Presidents of the Church: Joseph Smith [2007], 413*).

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Initially, before receiving additional instruction and “in their hurry to administer [baptism] for their loved ones,” Church members did not always accurately record their baptisms for the dead. In addition, proxies were sometimes baptized for people of the opposite gender, and the ordinance was often performed without witnesses. (See McBride, “Letters on Baptism for the Dead,” 275–76, or history.lds.org.) President Brigham Young (1801–1877) explained:

“When an infinite being gives a law to his finite creatures, he has to descend to the capacity of those who receive his law[;] when the doctrine of baptism for the dead was first given, this church was in its infancy, and was not capable of receiving all the knowledge of God in its highest degree. ...

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“... When [the doctrine of baptism for the dead] was first revealed all the order of it was not made known, afterwards it was made known, that records, clerks, and one or two witnesses were necessary or else it will be of no value to the saints.

“The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that shall receive more and more” (“Speech,” Times and Seasons, July 1, 1845, 954; see also McBride, “Letters on Baptism for the Dead,” 275–76, or history.lds.org).

**Doctrine
Covenants & 128**





On September 3, 1842, the Prophet Joseph Smith was at home with his family when he learned that sheriffs from Missouri and Illinois were approaching with the intent to arrest him and return him to Missouri. The Prophet was able to slip away unnoticed and eventually made his way that evening to the home of Edward Hunter. (See Manuscript History of the Church, vol. D-1, page 1 [addenda], josephsmithpapers.org.) The following day, the Prophet's letter dated September 1, 1842 [D&C 127], was read aloud to Church members who had gathered in the outdoor meeting grove near the Nauvoo Temple (see "Doctrine and Covenants 127: Additional Historical Background" in this chapter). On September 7, while still at Brother Hunter's home, the Prophet "dictated a long Epistle to the Saints which he ordered to be read [the] next Sabbath" ("Journal, December 1841–December 1842," page 192, josephsmithpapers.org). The contents of that letter are recorded in Doctrine and Covenants 128.

4 And again, verily thus saith the Lord: Let the work of my ^atemple, and all the works which I have appointed unto you, be continued on and not cease; and let your ^bdiligence, and your perseverance, and patience, and your works be redoubled, and you shall in nowise lose your reward, saith the Lord of Hosts. And if they ^cpersecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

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JOSEPH SMITH.

SECTION 128

An epistle from Joseph Smith the Prophet to The Church of Jesus Christ of Latter-day Saints, containing further directions on baptism for the dead, dated at Nauvoo, Illinois, September 6, 1842.

1–5, Local and general recorders must certify to the fact of baptisms for the dead; 6–9, Their records are binding and recorded on earth and in heaven; 10–14, The baptismal font is a similitude of the grave; 15–17, Elijah

restored power relative to baptism for the dead; 18–21, All of the keys, powers, and authorities of past dispensations have been restored; 22–25, Glad and glorious tidings are acclaimed for the living and the dead.

As I stated to you in my letter before I left my place, that I would write to you from time to time and give you information in relation to many subjects, I now resume the subject of the ^abaptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies.

2 I wrote a few words of revelation to you concerning a recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a ^arecorder, who should be eye-witness, and also to hear with his ears, that he might make a record of a truth before the Lord.

3 Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names, and so forth, and the history of the whole transaction; naming also some three individuals that are present, if there be any present, who can at any time when called upon certify to the same, that in the mouth of two or three ^awitnesses every word may be established.

4 Then, let there be a general ^arecorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record they have made is true. Then the general church recorder can enter the record on the general church book, with

the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the church. And when this is done on the general church book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes and heard with his ears, and made a record of the same on the general church book.

5 You may think this order of things to be very particular; but let me tell you that it is only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the ^asalvation of the dead who should die without a ^bknowledge of the gospel.

6 And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation 20:12—*And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were ^awritten in the books, according to their works.*

7 You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the ^arecords which are kept on the earth. And the book which was the ^bbook of life is the record which is

4a D&C 124:55 (25–48, 55).
b TG Dedication; Diligence; Patience.
c TG Hate;

Work; Salvation for the Dead.
6a 1 Cor. 15:29; D&C 124:29; 128:18 (13, 18).

Gospel.
b TG Priesthood, Melchizedek.
9a D&C 128:24.
TG Record Keeping.

128 1a TG Baptism for the Dead;

3a D&C 6:28.
TG Witness.

D&C 138:2.
6a Heb. 12:23.

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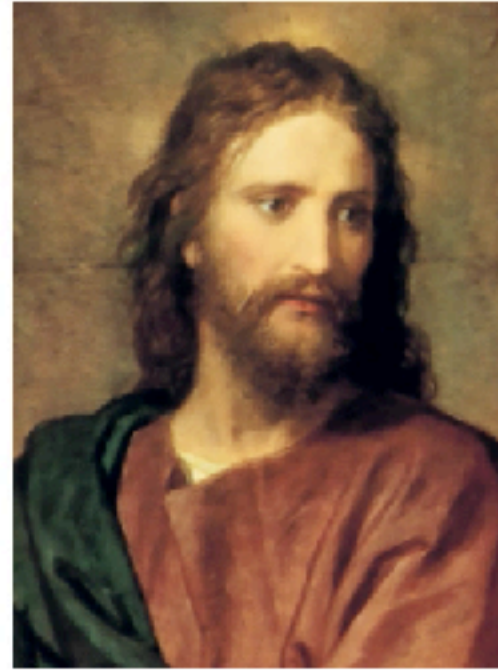
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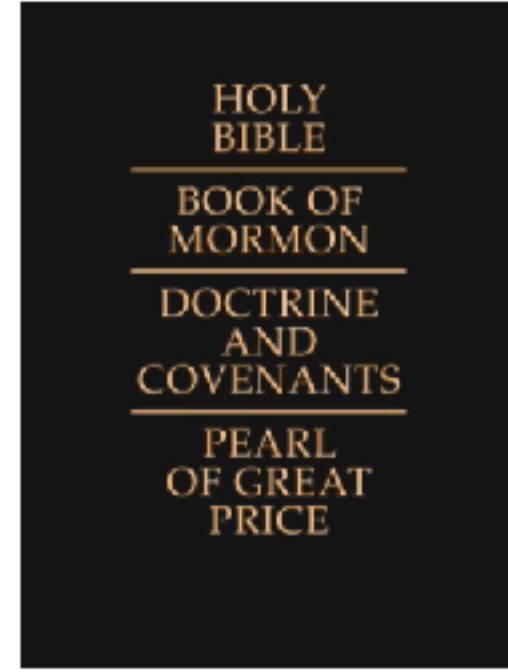
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Jesus Christ



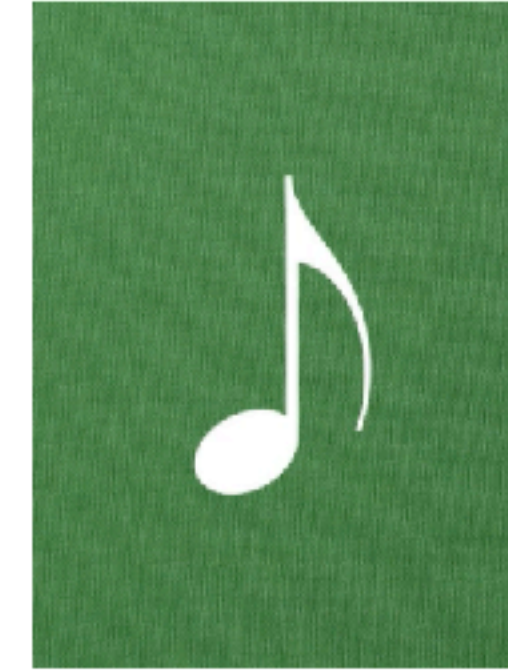
Scriptures



General Conference



Come, Follow Me



Music



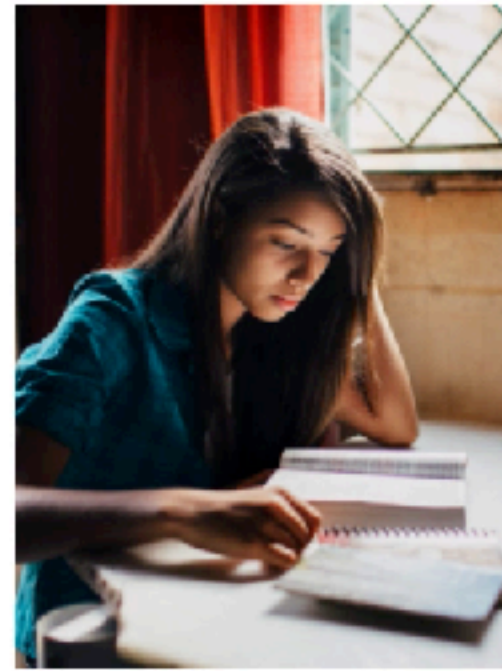
Church History



Notes



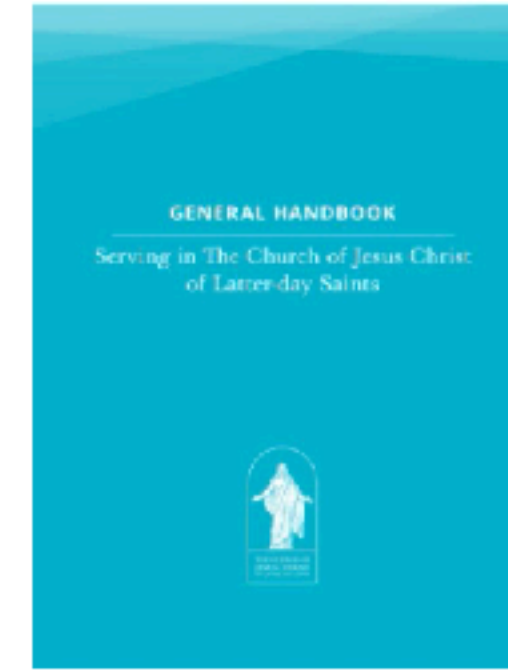
Magazines



Books and Lessons



Gospel Topics



Handbooks and Callings



Videos and Images



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kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place—that in all your recordings it may be recorded in heaven.

8 Now, the nature of this ordinance consists in the ^apower of the priesthood, by the revelation of Jesus Christ, wherein it is granted that whatsoever you ^bbind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ^cordinances in their own *propria persona*, or by the means of their own

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a faithful saying. V

10 And again, for
Matthew 16:18, 19: *And I say unto thee, That thou art Peter, and upon this ^arock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loose in heaven.*

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your dead be judged, according to their own works, whether they themselves have attended to the ^cordinances in their own *propria persona*, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

9 It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a ^adispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in ^bauthority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the

children of men, the dead as for the
12 Herein is ^aglory, immortality and eternal life, in the ordinance of baptism; to be ^bimmersed in the water, in answer to the likeness of the dead, that one principle be with the other; to be buried in the water and come forth in the water, in the likeness of the dead, in the resurrection of the dead, and to be taken forth out of their graves, in the ordinance of baptism, in a relationship with the living, in the ordinance of baptism for the dead, in the likeness of the dead.

13 Consequently, the font was instituted in the ordinance of the grave, and was to be in a place unto which the living are wont to go, to show forth the likeness of the dead, and that all things should be done in their likeness, and accord one with another, which is earthly

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kept in heaven; the principle agree-
ing precisely with the doctrine
which is commanded you in the
revelation contained in the letter
which I wrote to you previous to
my leaving my place—that in all
your recordings it may be recorded
in heaven.

8 Now, the nature of this ordinance
consists in the ^apower of the priest-
hood, by the revelation of Jesus
Christ, wherein it is granted that
whatsoever you ^bbind on earth shall
be bound in heaven, and whatsoever
you loose on earth shall be loosed
in heaven. Or, in other words, tak-
ing a different view of the trans-
lation, whatsoever you record on
earth shall be recorded in heaven,
and whatsoever you do not record
on earth shall not be recorded in
heaven; for out of the books shall
your dead be judged, according
to their own works, whether they
themselves have attended to the
^cordinances in their own *propria per-
sona*, or by the means of their own

decrees of the great ^cJehovah. This is
a faithful saying. Who can hear it?

10 And again, for the precedent,
Matthew 16:18, 19: *And I say also unto
thee, That thou art Peter, and upon this
^arock I will build my church; and the
gates of hell shall not prevail against
it. And I will give unto thee the keys
of the kingdom of heaven: and what-
soever thou shalt bind on earth shall
be bound in heaven; and whatsoever
thou shalt loose on earth shall be loosed
in heaven.*

11 Now the great and grand secret
of the whole matter, and the *sum-
mum bonum* of the whole subject
that is lying before us, consists in
obtaining the ^apowers of the Holy
Priesthood. For him to whom these
keys are given there is no difficulty
in obtaining a ^bknowledge of facts
in relation to the ^csalvation of the
children of men, both as well for
the dead as for the living.

12 Herein is ^aglory and honor, and
immortality and eternal life—The
ordinance of baptism by water, to

children of men, both as well for the dead as for the living.

12 Herein is ^aglory and honor, and immortality and eternal life—The ordinance of baptism by water, to be ^bimmersed therein in order to answer to the likeness of the dead, that one principle might accord with the other; to be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

13 Consequently, the ^abaptismal font was instituted as a similitude of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness, and that they may accord one with another—that which is earthly conforming to

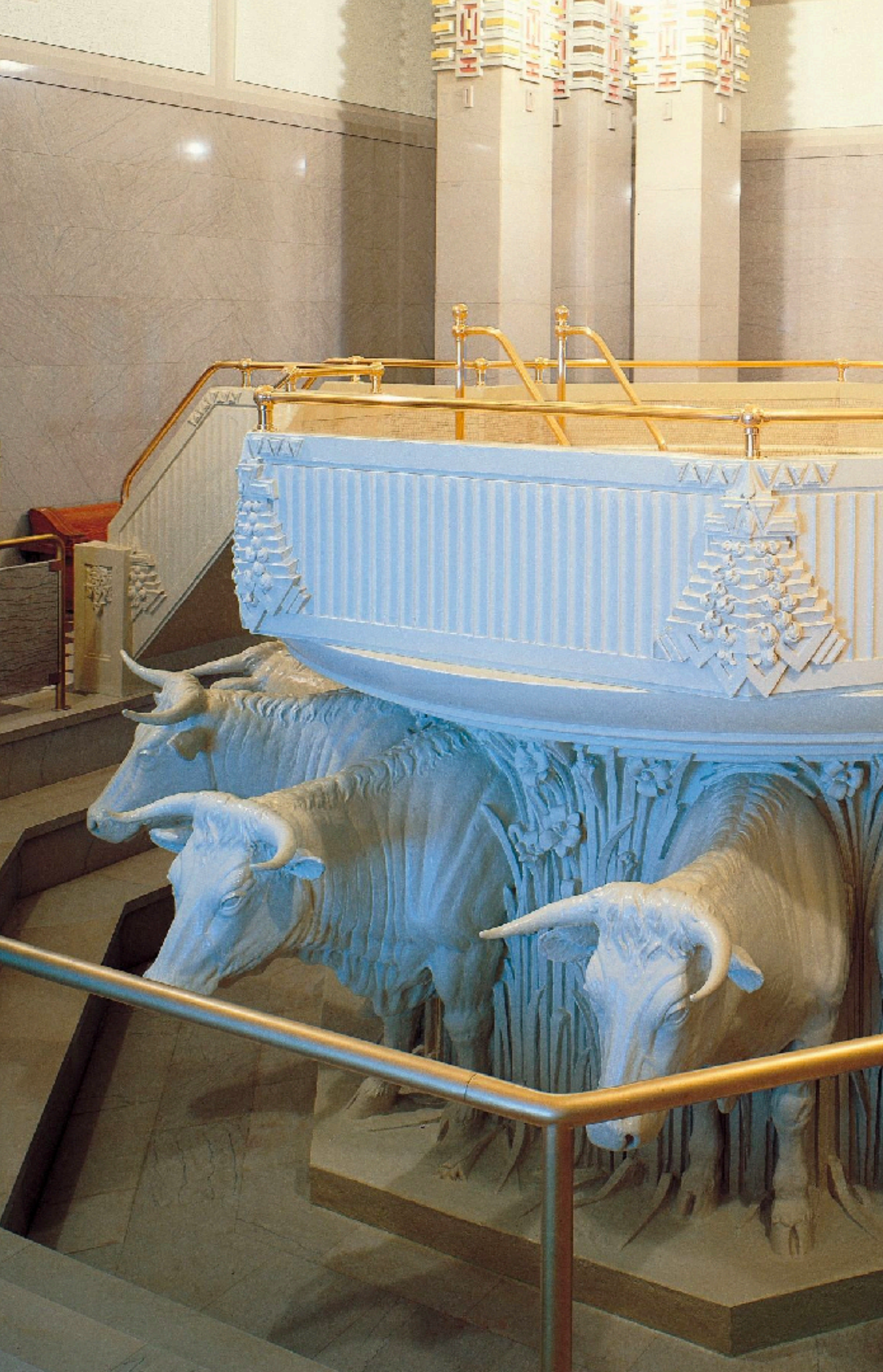
that which is ^bheavenly, as Paul hath declared, 1 Corinthians 15:46, 47, and 48:

14 *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the ^asealing and binding power, and, in one sense of the word, the ^bkeys of the kingdom, which consist in the key of ^cknowledge.*

15 AND now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their ^asalvation is necessary and essential to our salvation, as Paul

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President Joseph Fielding Smith (1876–1972) taught: “The Lord has placed the baptismal font in our temples below the foundation, or the surface of the earth. This is symbolical, since the dead are in their graves, and we are working for the dead when we are baptized for them. Moreover, baptism is also symbolical of death and the resurrection, in fact is virtually a resurrection from the life of sin, or from spiritual death, to the life of spiritual life. (See D. & C. 29:41–45.) Therefore when the dead have had this ordinance performed in their behalf they are considered to have been brought back into the presence of God, just as this doctrine is applied to the living” (Church History and Modern Revelation, 2:332).

ing and binding power, and, in one sense of the word, the ^bkeys of the kingdom, which consist in the key of knowledge.

15 And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their ^asalvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made ^bperfect.

16 And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15:29: *Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?*

17 And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the ^arestoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to

ten with a ^bcurse unless there is a welding ^clink of some kind or other between the fathers and the ^dchildren, upon some subject or other—and behold what is that subject? It is the ^ebaptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the ^ffulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the ^gfoundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto ^hbabes and sucklings in this, the dispensation of the fullness of times.

19 Now, what do we hear in the gospel which we have received? A voice of ^agladness! A voice of

13b TG Symbolism.

14a TG Sealing

Gospel.

b 3 No. 25:5 (5-6).

Duties of.

a 1 Cor. 15:29.

that which is ^bheavenly, as Paul hath declared, 1 Corinthians 15:46, 47, and 48:

14 *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the ^asealing and binding power, and, in one sense of the word, the ^bkeys of the kingdom, which consist in the key of knowledge.*

15 And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their ^asalvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made ^bperfect.

16 And now, in relation to the bap-

the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: *Behold, I will send you ^bElijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

18 I might have rendered a ^aplainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a ^bcurse unless there is a welding ^clink of some kind or other between the fathers and the ^dchildren, upon some subject or other—and behold what is that subject? It is the ^ebaptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the ^ffulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations,

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19 Now, what do we hear in the

President Joseph Fielding Smith taught: “There must be a family organization, a family unit, and each generation must be linked to the chain that goes before in order to bring perfection in family organization. Thus eventually we will be one large family with Adam at the head, Michael, the archangel, presiding over his posterity” (Doctrines of Salvation, comp. Bruce R. McConkie [1955], 2:175).

ten with a ^ccurse unless there is a welding ^clink of some kind or other between the fathers and the ^dchildren, upon some subject or other—and behold what is that subject? It is the ^ebaptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the ^ffulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the ^gfoundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto ^hbabes and sucklings in this, the dispensation of the fullness of times.

19 Now, what do we hear in the gospel which we have received? A voice of ^agladness! A voice of

mercy from heaven; and a voice of ^btruth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead: glad tidings of great ^cjoy. How beautiful upon the mountains are the ^dfeet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the ^edews of Carmel, so shall the knowledge of God descend upon them!

20 And again, what do we hear? Glad tidings from ^aCumorah! ^bMoroni, an angel from heaven, declaring the fulfilment of the prophets—the ^cbook to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to ^dhear record of the book! The voice of ^eMichael on the banks of the Susquehanna, detecting the ^fdevil when he appeared as an angel of ^glight! The voice of ^hPeter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the ⁱkeys of the kingdom, and of the dispensation of the fullness of times!

21 And again, the voice of God in

^dAdam down to the present time, declaring their ^edispensation, rights, their ^fkeys, their honors, majesty and glory, and the power of their priesthood; giving line upon line, ^gprecept upon precept; here a little, and there a little; giving consolation by holding forth the word of which is to come, confirming our ^hhope!

22 Brethren, shall we not go forward so great a cause? Go forward and not backward. ^aCourage, brethren, and on, on to the victory! Let our hearts rejoice, and be exceedingly glad. Let the earth break forth into ^bsinging. Let the ^cdead sing forth anthems of eternal praise to the ^dKing Immanuel, who has been slain, before the world was, which would enable us to ^eredeem them out of their ^fprison; for our prisoners shall go free.

23 Let the ^amountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And all rivers, and brooks, and rills, and all the trees of the field praise the Lord; and ye solid ^brocks

Gospel.
b 3 Ne. 25:5 (5–6);

Duties of.
e 1 Cor. 15:29;

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21 And again, the voice of God in the chamber of old ^aFather Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ

of Latter-day Saints! And the voice of Michael, the archangel; the voice of ^bGabriel, and of Raphael, and of divers ^cangels, from Michael or

hope.

22 Brethren, shall we not go on in so great a cause? Go forward and not backward. ^aCourage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into ^bsinging. Let the ^cdead speak forth anthems of eternal praise to the ^dKing Immanuel, who hath ordained, before the world was, that which would enable us to ^eredeem them out of their ^fprison; for the prisoners shall go free.

23 Let the ^amountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid ^brocks weep for joy! And let the sun, moon, and the ^cmorning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and ^dimmortality,

mercy from heaven; and a voice of ^btruth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great ^cjoy. How beautiful upon the mountains are the ^dfeet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the ^edews of Carmel, so shall the knowledge of God descend upon them!

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Tobit 12

James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the ⁱkeys of the kingdom, and of the dispensation of the fulness of times!

21 And again, the voice of God in the chamber of old ^aFather Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ

of Latter-day Saints! And the voice of Michael, the archangel; the voice of ^bGabriel, and of Raphael, and of divers ^cangels, from Michael or

19b Ps. 85:11 (9–11).

c Luke 2:10.

d Isa. 52:7 (7–10):

g 2 Cor. 11:14 (13)

h Matt. 17:1;

D&C 27:12.

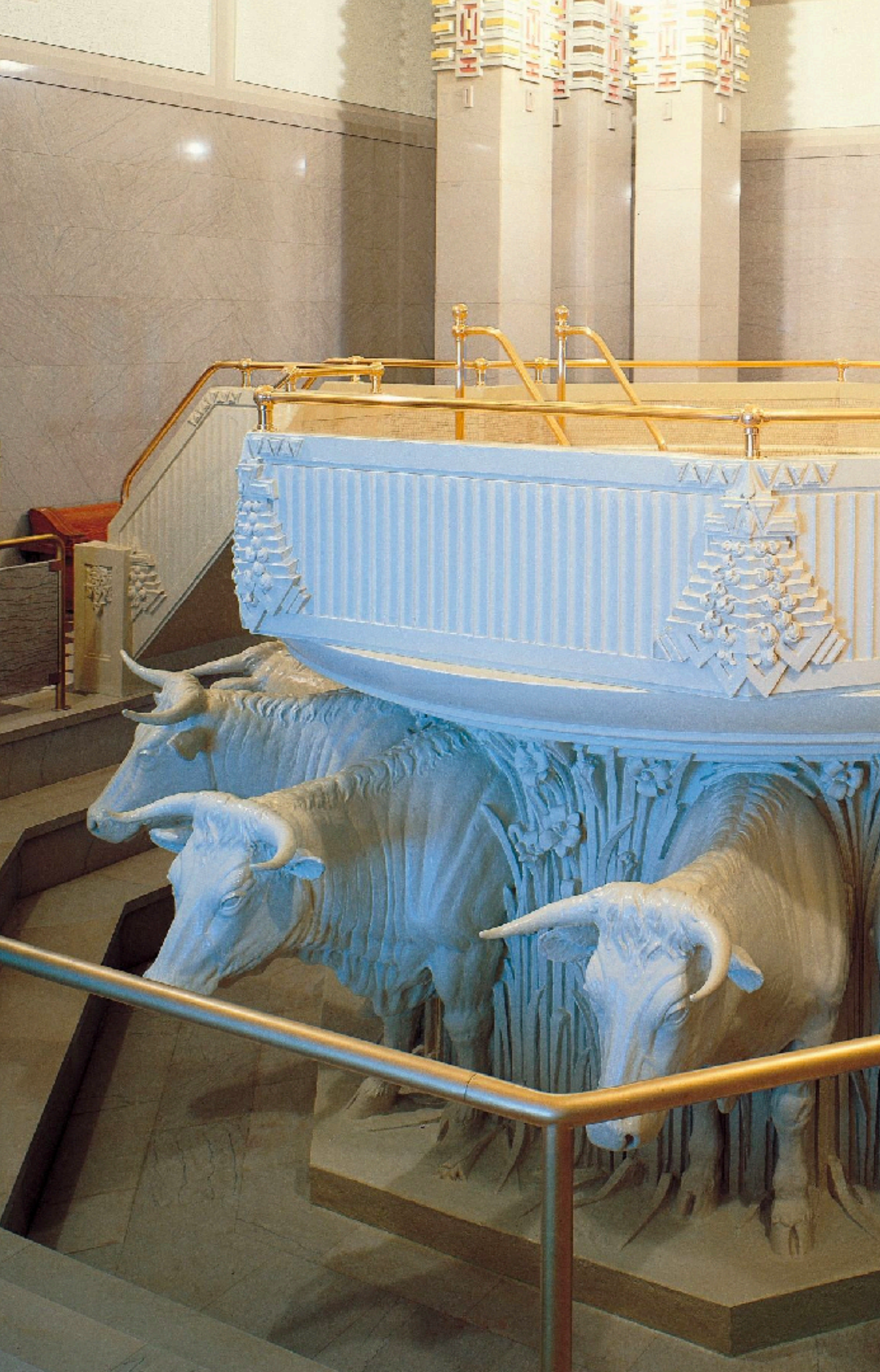
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Let us have the courage to do what is right even when it is unpopular—the courage to defend our faith and to act by faith. Let us have the courage to repent daily, the courage to accept God’s will and obey His commandments. Let us have the courage to live righteously and to do what is expected of us in our various responsibilities and positions.

(Elder Alfred Kyungu, October 2021 GC)



“Think of those on the other side of the veil waiting for the saving ordinances that would free them from the bondage of spirit prison. Prison is defined as ‘a state of confinement or captivity’ [Merriam-Webster’s Collegiate Dictionary, 11th ed. (2003), ‘prison’]. ...

“One faithful sister shared a special spiritual experience in the Salt Lake Temple. While in the confirmation room, after a vicarious confirmation ordinance was pronounced, she heard, ‘And the prisoner shall go free!’ She felt a great sense of urgency for those who were waiting for their baptismal and confirmation work. Upon returning home, she searched the scriptures for the phrase she had heard. She found Joseph Smith’s declaration in section 128 of the Doctrine and Covenants [D&C 128:22; see also D&C 138:42]”

(Elder Quentin L. Cook, “Roots and Branches,” Apr 2014 GC, 46).

and eternal life; kingdoms, principalities, and powers!

24 Behold, the great ^aday of the Lord is at hand; and who can ^babide the day of his coming, and who can stand when he appeareth? For he is like a ^crefiner's ^dfire, and like fuller's soap; and he shall sit as a ^erefiner and purifier of silver, and he shall purify the sons of ^fLevi, and purge them as gold and silver, that they may offer unto the Lord an ^goffering in righteousness. Let us, therefore, as a church and a people, and

as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the ^hrecords of our dead, which shall be worthy of all acceptation.

25 Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time. I am, as ever, your humble servant and never deviating friend,

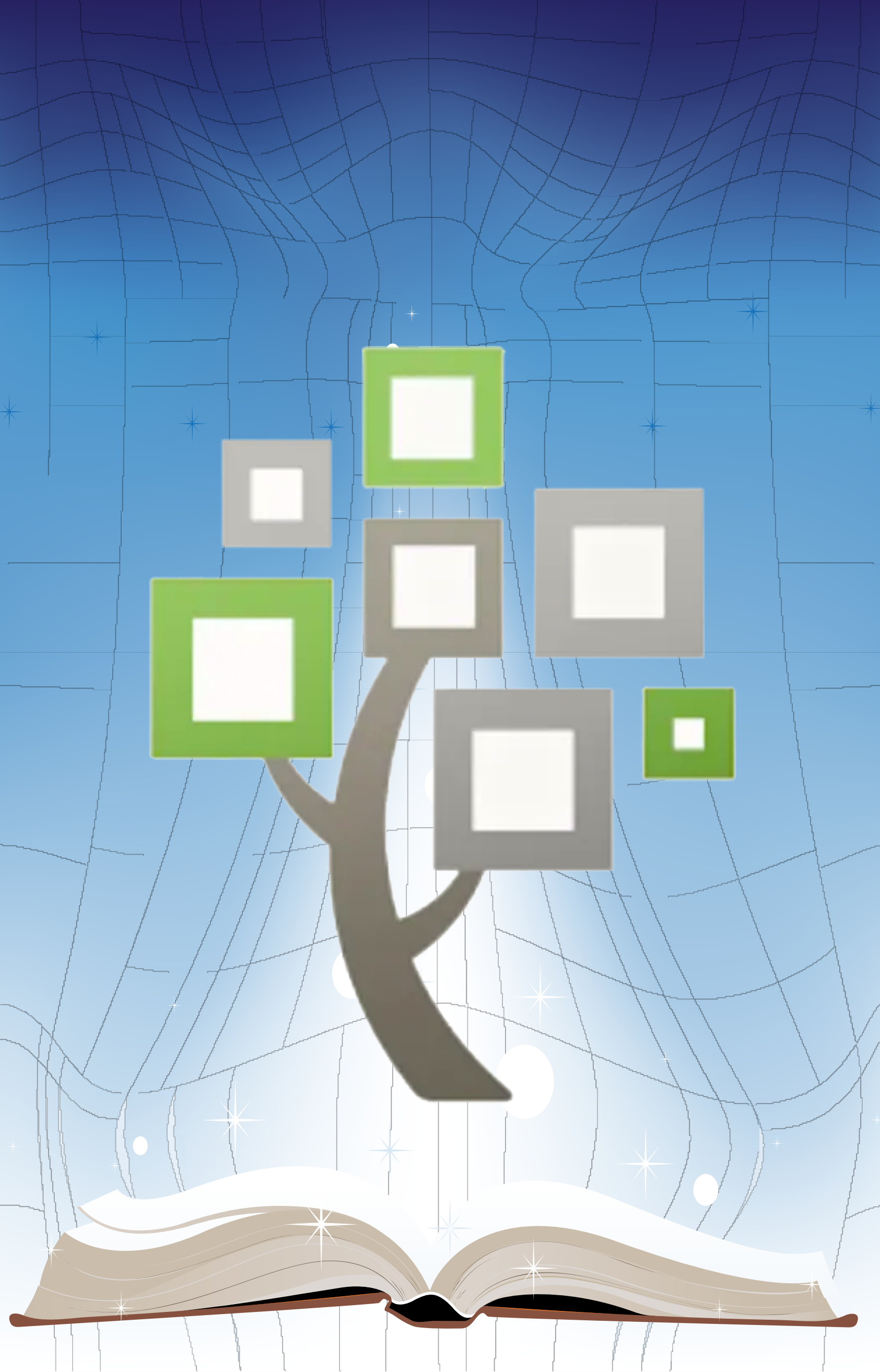
JOSEPH SMITH.

SECTION 129

Instructions given by Joseph Smith the Prophet, at Nauvoo, Illinois, February 9, 1843, making known three grand keys by which the correct nature of ministering angels and spirits may be distinguished.

1–3, *There are both resurrected and*

5 *If he be an angel he will do so,*



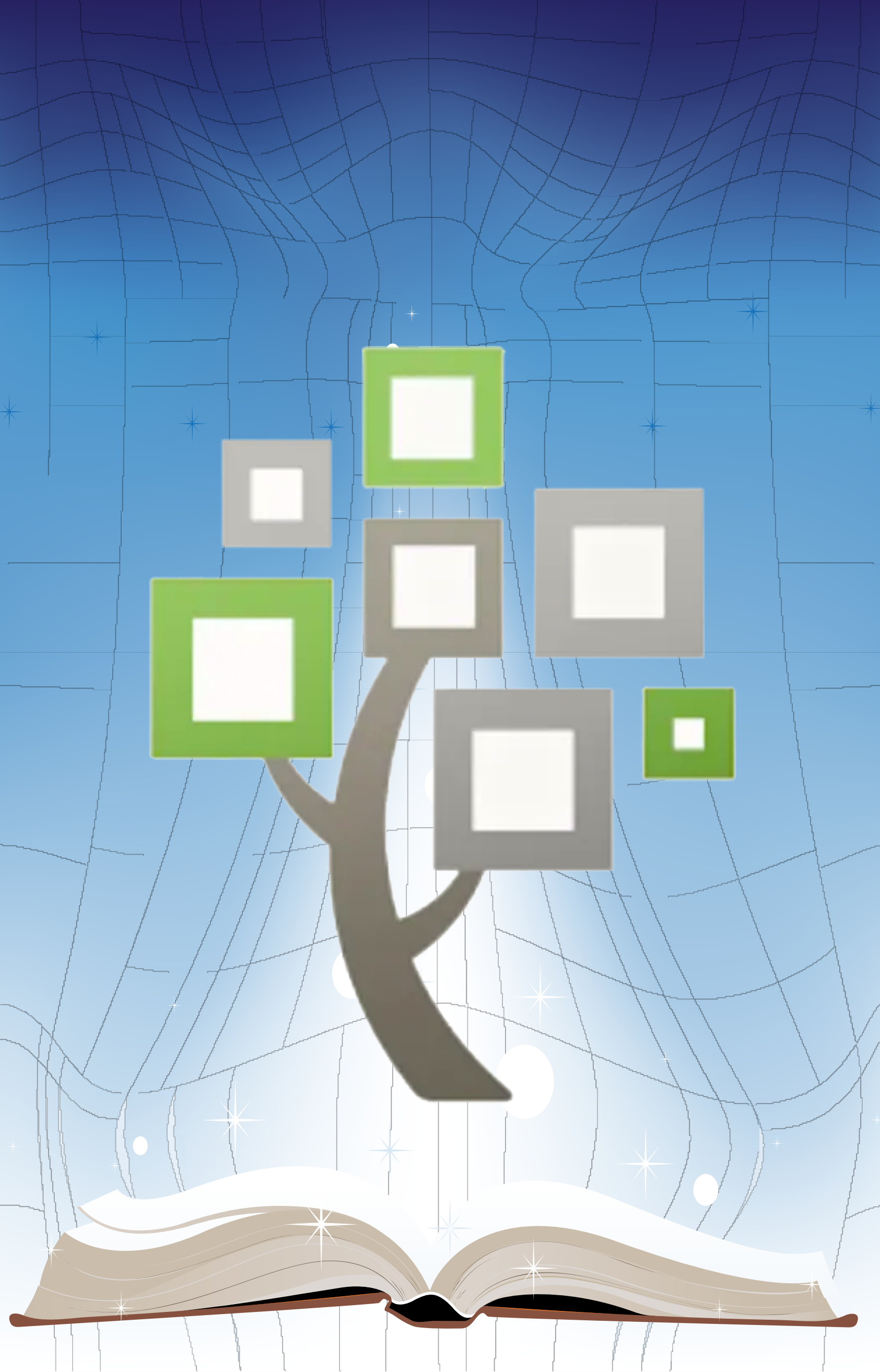
“This ‘book’ will be prepared using the records of names and ordinances in the Church’s FamilyTree database.

“I am checking and adding records to this database because I want the names of all those I love to be in the book. Don’t you? ...

“Family history is more than genealogy, rules, names, dates, and places. It is more than a focus on the past. Family history also includes the present as we create our own history. It includes the future as we shape future history through our descendants. ...

“Like partaking of the sacrament, attending meetings, reading the scriptures, and saying personal prayers, doing family history and temple work should be a regular part of our personal worship. The response of our youth and others to prophetic invitations has been inspiring and proves this work can and should be done by all members at any age.

“... Doing the work now is much easier and limited only by the number of members who make this a priority. The work



“... Doing the work now is much easier and limited only by the number of members who make this a priority. The work still takes time and sacrifice, but all can do it, and with relative ease compared to just a few years ago.

“To assist members, the Church has gathered records and provided tools so that much of the work can be done in our own homes or in the ward buildings and the temple. Most obstacles have been removed. Whatever your past perception, it is different now!

“However, there is one obstacle the Church cannot remove. It is an individual’s hesitation to do the work. All it requires is a decision and a little effort. It does not require a large block of time. Just a little time on a consistent basis will yield the joy of the work. Make the decision to take a step, to learn and ask others to help you. They will! The names you find and take to the temple will become the records for ‘the book’ [D&C 128:24]”

(Elder Allen F. Packer, “The Book,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 100–101).



Find your family. Discover yourself.

Bring to life your family's history by exploring the lives of those that came before you.

[Get Started](#)



Start discovering your family story

Search for a specific ancestor in FamilySearch. Even your best guess will do.

