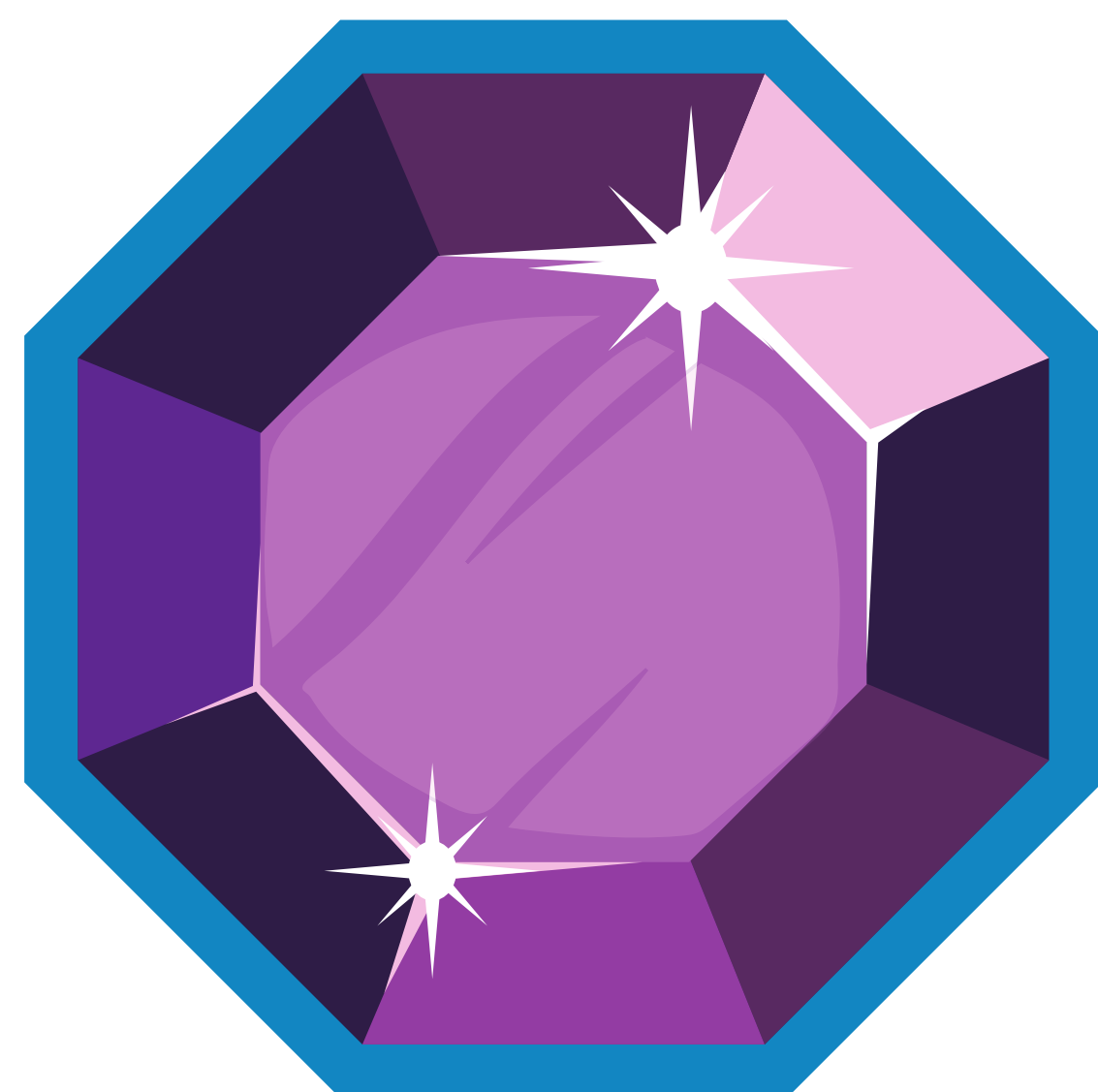
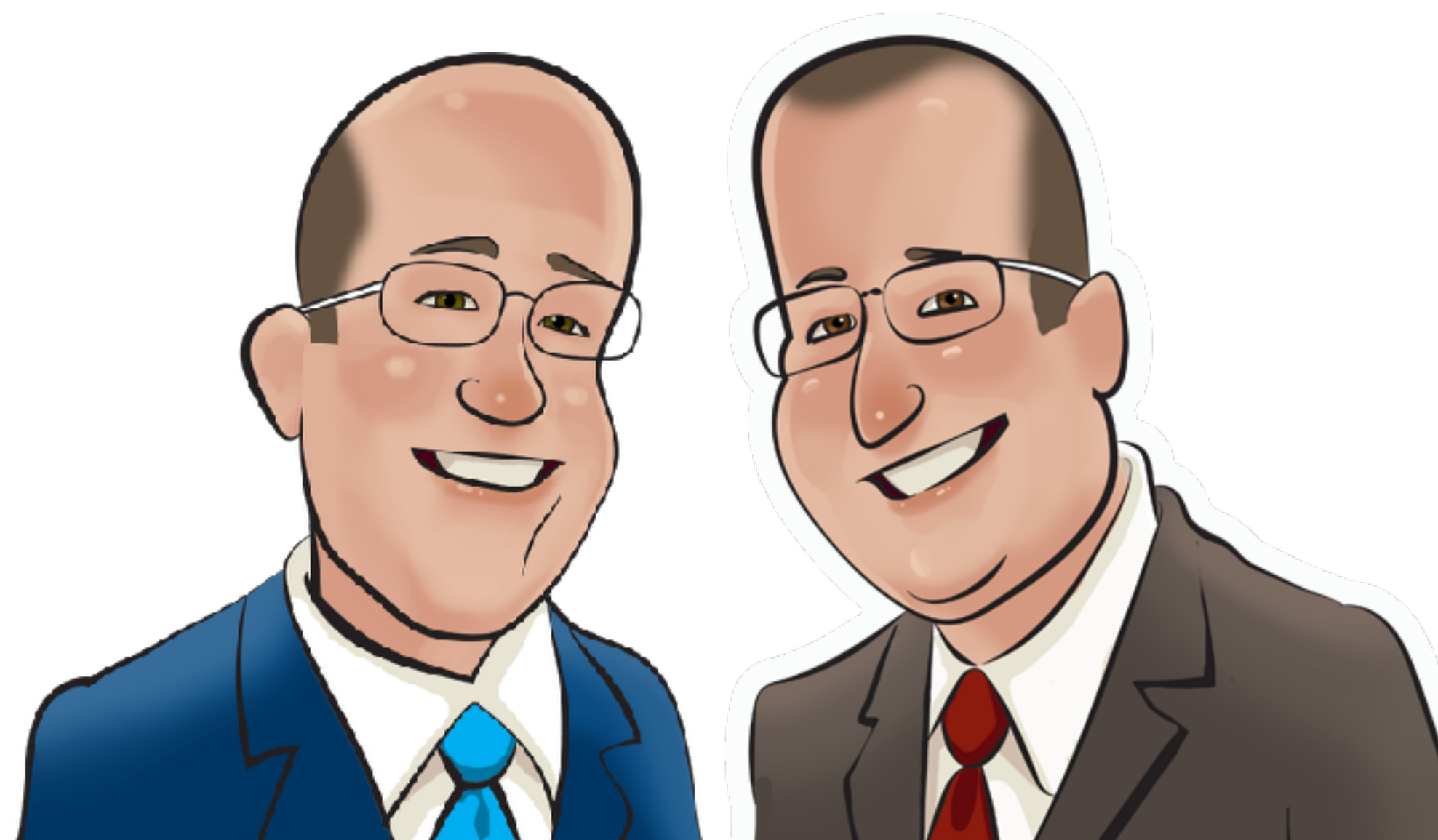




Come Follow Me 2021
D&C 133-134



S02E46



Scripture GEMS

1831

1832

1833

1834

1835

Sec 133

Sec 134

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, 134

Sec. 2, 19, 22, 23

Sec. 14, 15, 16, 17, 18, 20, 21, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40

Sec. 100

Sec. 57

Sec. 111

Sec. 113, 114, 115, 117, 118, 119, 120

Sec. 124, 125, 126, 127, 128, 129, 132

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80, 81, 99, 133

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

Sec. 130, 131

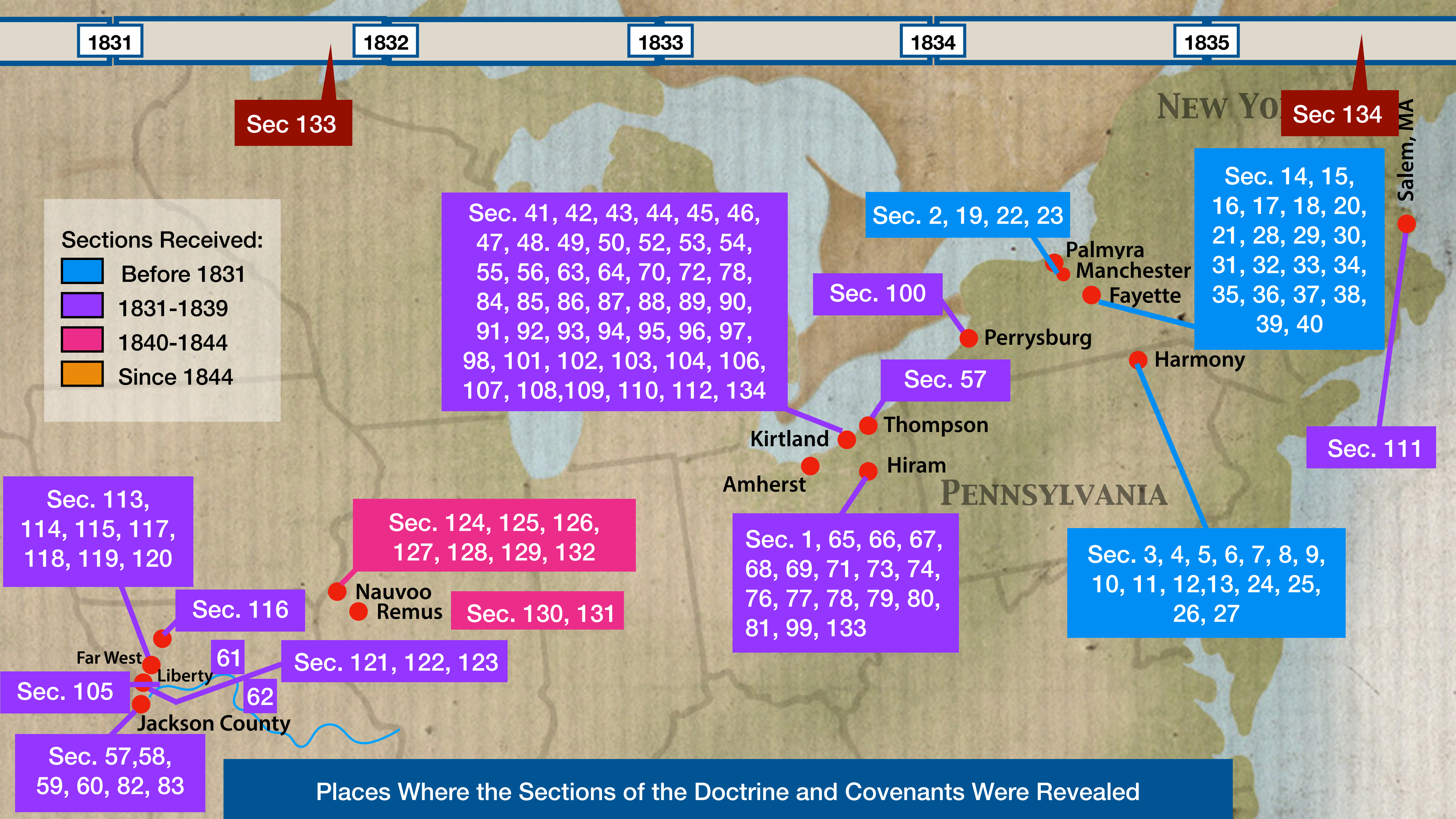
Sec. 116

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**

&



133



On November 1–2, 1831, a conference of the Church was held in Hiram, Ohio. The Prophet Joseph Smith had received many revelations from the Lord before that time, and the conference focused on the publication of these revelations (see the “Additional Historical Background” for Doctrine and Covenants 1 in this manual). **It appears that the Prophet dictated the revelation recorded in Doctrine and Covenants 133 on November 3, 1831, the day after the conference concluded.** A later history of Joseph Smith described the context for receiving this revelation: “At this time there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and concerning the gathering: and, in order to walk by the true light, and be instructed from on high, ... I enquired of the Lord and received the following Revelation, which from its importance, and for distinction has Since been added to the Book of Doctrine and Covenants, and called the **Appendix**” (in Manuscript History of the Church, vol. A-1, page 166, josephsmithpapers.org).

Because this revelation was originally designated as an appendix to the Doctrine and Covenants, it is out of chronological order with the



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Because this revelation was originally designated as an appendix to the Doctrine and Covenants, it is out of chronological order with the other sections. This revelation and the revelation recorded in Doctrine and Covenants 1, which “constitutes the Lord’s preface to the doctrines, covenants, and commandments given in this dispensation” (D&C 1, section heading), form bookends for the revelations recorded in the Doctrine and Covenants. Early editions of the Doctrine and Covenants have the revelations to Joseph Smith grouped between the designated preface (D&C 1) and appendix (D&C 133).

Elder John A. Widtsoe (1872–1952) of the Quorum of the Twelve Apostles explained how Doctrine and Covenants 133 functions as an appendix to the revelations the Prophet Joseph Smith had received:

“The ‘Appendix,’ [Doctrine and Covenants 133] supplements the introduction [Doctrine and Covenants 1]. The two sections together encompass the contents of the book in a condensed form



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“The ‘Appendix,’ [Doctrine and Covenants 133] supplements the introduction [Doctrine and Covenants 1]. The two sections together encompass the contents of the book in a condensed form. ...

“An appendix is something which the writer thinks should be added to amplify that which is in the book, to emphasize it, to make it stronger or to explain the contents a little more completely. The Appendix, divinely given, Section 133, serves this purpose” (The Message of the Doctrine and Covenants, ed. G. Homer Durham [1969], 17).

President Joseph Fielding Smith (1876–1972) also spoke about Doctrine and Covenants 133 and its relationship to Doctrine and Covenants 1: “The tenor of this section is very similar to that of [Doctrine and Covenants 1], in fact, is largely a continuation of the same theme” (Church History and Modern Revelation [1953], 1:263).

herein is the work of my Father continued, that he may be ^bglorified.

64 And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take ^aHagar to wife.

66 And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

SECTION 133

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831. Prefacing this revelation, Joseph Smith's history states, "At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation." This section was first added to the book of Doctrine and Covenants as an appendix and was subsequently assigned a section number.

1-6, The Saints are commanded to prepare for the Second Coming; 7-16, All men are commanded to flee from Babylon, come to Zion, and prepare for the great day of the Lord; 17-35, He will stand on Mount Zion, the continents will become one land, and the lost tribes of Israel will return; 36-40, The gospel was restored through Joseph Smith to be preached in all the world; 41-51, The Lord will come down in vengeance upon the wicked; 52-56, It will be the year of His redeemed; 57-74, The gospel is to be sent forth to save the

Saints and for the destruction of the wicked.

HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you—

2 The Lord who shall suddenly ^acome to his temple; the Lord who shall come down upon the world with a curse to ^bjudgment; yea, upon all the nations that ^cforget God, and upon all the ungodly among you.

3 For he shall make ^abare his holy arm in the eyes of all the nations,

and all the ends of the earth shall see the ^bsalvation of their God.

4 Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to ^atarry.

5 Go ye out from ^aBabylon. Be ye ^bclean that bear the vessels of the Lord.

6 Call your ^asolemn assemblies, and ^bspeak often one to another. And let every man call upon the name of the Lord.

7 Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; ^agather ye out from among the nations, from the ^bfour winds, from one end of heaven to the other.

8 Send forth the elders of my church unto the ^anations which are afar off; unto the ^bislands of the sea; send forth unto foreign lands; call upon all nations, first upon the ^cGentiles, and then upon the Jews.

9 And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her ^astakes may be strengthened, and that ^bZion may go forth unto the regions round about.

10 Yea, let the cry go forth among all people: Awake and arise and go forth to meet the ^aBridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the ^bgreat day of the Lord.

11 ^aWatch, therefore, for ye ^bknow neither the day nor the hour.

12 Let them, therefore, who are ^aamong the Gentiles flee unto ^bZion.

13 And let them who be of ^aJudah flee unto ^bJerusalem, unto the ^cmountains of the Lord's ^ahouse.

14 Go ye ^aout from among the nations, even from ^bBabylon, from the midst of ^cwickedness, which is spiritual Babylon.

15 But verily, thus saith the Lord, let not your flight be in ^ahaste, but let all things be prepared before you; and he that goeth, let him ^bnot look back lest sudden destruction shall come upon him.

16 Hearken and hear, O ye inhabitants of the earth. ^aListen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to ^brepent.

17 For behold, the Lord God hath ^asent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his

3b Isa. 12:2; 52:10.

TG Salvation.

4a D&C 62:4;
63:41 (24, 39-41).

5a Alma 5:57;
D&C 1:16.

TG Worldliness.

b Isa. 52:11;

2 Tim. 2:21;

3 Ne. 20:41; D&C 38:42

1 Ne. 22:4;

2 Ne. 10:8 (8, 20); 29:7.

c Matt. 19:30;
Acts 13:46;
D&C 18:26 (26-27);
90:9 (8-9).

9a Isa. 54:2.

TG Stake.

b D&C 58:25 (25, 56);

62:24; 101:68 (68, 71)

b TG Jerusalem, New;
Zion.

13a D&C 45:25 (24-25).
TG Israel, Judah,
People of.

b TG Jerusalem.

c Ezek. 38:8; Dan. 11:45;
JS—M 1:13.

d Ps. 122:1 (1-9).

14a TG Israel, Gathering of

63b Moses 1:39.

65a Gen. 16:2 (1, 2); 25:12.

D&C 36:8.

TG Jesus Christ, Second

Judgment, the Last.

2 Kgs. 17:38.

SECTION 133

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Elder Bruce R. McConkie taught “This sudden latter-day appearance in the temple does not have reference to his appearance at the great and dreadful day, for that coming will be when he sets his foot upon the Mount of Olivet in the midst of the final great war. The temple appearance was fulfilled, in part at least, by his return to the Kirtland Temple on April 3, 1836; and it may well be that he will come again, suddenly, to others of his temples, more particularly that which will be erected in Jackson County, Missouri” (Mormon Doctrine, 2nd ed. [1966], 693–94; see also D&C 84:1–5; 97:15–16; 110:1–4).

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16 Hearken and hear, O ye inhabitants of the earth ^aListen ye elders

“The choice to come unto Christ is not a matter of physical location; it is a matter of individual commitment. People can be ‘brought to the knowledge of the Lord’ [3 Nephi 20:13] without leaving their homelands. True, in the early days of the Church, conversion often meant emigration as well. But now the gathering takes place in each nation. The Lord has decreed the establishment of Zion [see D&C 6:6; 11:6; 12:6; 14:6] in each realm where He has given His Saints their birth and nationality. Scripture foretells that the people ‘shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise’ [2 Nephi 9:2]. ‘Every nation is the gathering place for its own people’ [Bruce R. McConkie, in Conference Report, Mexico City Mexico Area Conference 1972, 45]. **The place of gathering for Brazilian Saints is in Brazil; the place of gathering for Nigerian Saints is in Nigeria; the place of gathering for Korean Saints is in Korea; and so forth. Zion is ‘the pure in heart’ [D&C 97:21]. Zion is wherever righteous Saints are. Publications, communications, and congregations are now such that nearly all members have access to the doctrines, keys, ordinances, and blessings of the gospel, regardless of their location.**

“Spiritual security will always depend upon how one lives, not where one lives. Saints in every land have equal claim upon the blessings of the Lord”

(President Russell M. Nelson, “The Gathering of Scattered Israel,” Oct 2006 GC, Ensign or Liahona, Nov. 2006, 81).

“The antithesis and antagonist of Zion is Babylon. The city of Babylon was originally Babel, of Tower of Babel fame, and later became the capital of the Babylonian empire. Its principal edifice was the temple of Bel, or Baal, the idol referred to by Old Testament prophets as ‘The Shame,’ given the sexual perversions that were associated with its worship. (See Bible Dictionary, ‘Assyria and Babylonia,’ 615–16; ‘Baal,’ 617–18; ‘Babylon, or Babel,’ 618.) Its worldliness, its worship of evil, and the captivity of Judah there following the conquest of 587 B.C. all combine to make Babylon the symbol of decadent societies and spiritual bondage.

“It is with this backdrop that the Lord said to the members of His Church, ‘Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other’ (D&C 133:7). He called for the elders of His Church to be sent forth across the world to accomplish this gathering, commencing an effort

people of my church, upon the land of Zion, all you that have not been commanded to ^atarry.

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“And so today the Lord’s people are gathering ‘out from among the nations’ as they gather into the congregations and stakes of The Church of Jesus Christ of Latter-day Saints that are scattered throughout the nations”

(Elder D. Todd Christofferson, “Come to Zion,” Oct 2008 GC, Ensign or Liahona, Nov. 2008, 37).

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11 ^aWatch, therefore, for ye ^bknow neither the day nor the hour.

12 Let them, therefore, who are ^aamong the Gentiles flee unto ^bZion.

13 And let them who be of ^aJudah flee unto ^bJerusalem, unto the ^cmountains of the Lord's ^dhouse.

14 Go ye ^aout from among the nations, even from ^bBabylon, from the midst of ^cwickedness, which is spiritual Babylon.

15 But verily, thus saith the Lord, let not your flight be in ^ahaste, but let all things be prepared before you; and he that goeth, let him ^bnot look back lest sudden destruction shall come upon him.

16 Hearken and hear, O ye inhabitants of the earth. ^aListen, ye elders

Elder James E. Talmage (1862–1933) of the Quorum of the Twelve Apostles taught, “The Bridegroom is the Lord Jesus; the marriage feast symbolizes His coming in glory, to receive unto Himself the Church on earth as His bride” (Jesus the Christ [1916], 578).

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17 For behold, the Lord God hath ^asent forth the angel crying through the midst of heaven, saying: Prepare

“Just what did Lot’s wife do that was so wrong? As a student of history, I have thought about that and offer a partial answer. Apparently, what was wrong with Lot’s wife was that she wasn’t just looking back; in her heart she wanted to go back. It would appear that even before she was past the city limits, she was already missing what Sodom and Gomorrah had offered her. ...

“It is possible that Lot’s wife looked back with resentment toward the Lord for what He was asking her to leave behind. ... So it isn’t just that she looked back; she looked back longingly. In short, her attachment to the past outweighed her confidence in the future. That, apparently, was at least part of her sin”

(Elder Jeffrey R. Holland, “The Best Is Yet to Be,” Ensign, Jan. 2010, 24).

12 Let them, therefore, who are^a among the Gentiles flee unto^b Zion.

13 And let them who be of^a Judah flee unto^b Jerusalem, unto the^c mountains of the Lord's^a house.

14 Go ye^a out from among the nations, even from^b Babylon, from the midst of^c wickedness, which is spiritual Babylon.

15 But verily, thus saith the Lord, let not your flight be in^a haste, but let all things be prepared before you; and he that goeth, let him^b not look back lest sudden destruction shall come upon him.

16 Hearken and hear, O ye inhabitants of the earth.^a Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to^b repent.

17 For behold, the Lord God hath^a sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his

paths straight, for the hour of his^b coming is nigh—

18 When the^a Lamb shall stand upon^b Mount Zion, and with him a^c hundred and forty-four thousand, having his Father's name written on their foreheads.

19 Wherefore, prepare ye for the^a coming of the Bridegroom; go ye, go ye out to meet him.

20 For behold, he shall^a stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion.

21 And he shall^a utter his voice out of^b Zion, and he shall speak from Jerusalem, and his^c voice shall be heard among all people;

22 And it shall be a voice as the^a voice of many waters, and as the voice of a great^b thunder, which shall^c break down the mountains, and the valleys shall not be found.

23 He shall command the great deep, and it shall be driven back into the north countries, and the

25 And the Lord shall^a stand in the temple, and shall^b

26 And they who are of the four corners of the earth shall bring their gifts unto the temple, and shall^b smite their feet against the stones of the temple, and shall^c cry with a loud voice, saying: Blessed be the name of the Lord forevermore.

27 And an^a high mountain shall be built up in the midst of the temple, and shall be called the mountain of the Lord.

28 Their enemies shall be made a prey unto them, and shall be made a sacrifice unto the Lord.

29 And in the^a day of the Lord shall come forth the Lord's^b voice; and the people shall no longer be able to stand before him.

30 And they shall be made a sacrifice unto the Lord, and shall be made a sacrifice unto the Lord, and shall be made a sacrifice unto the Lord.

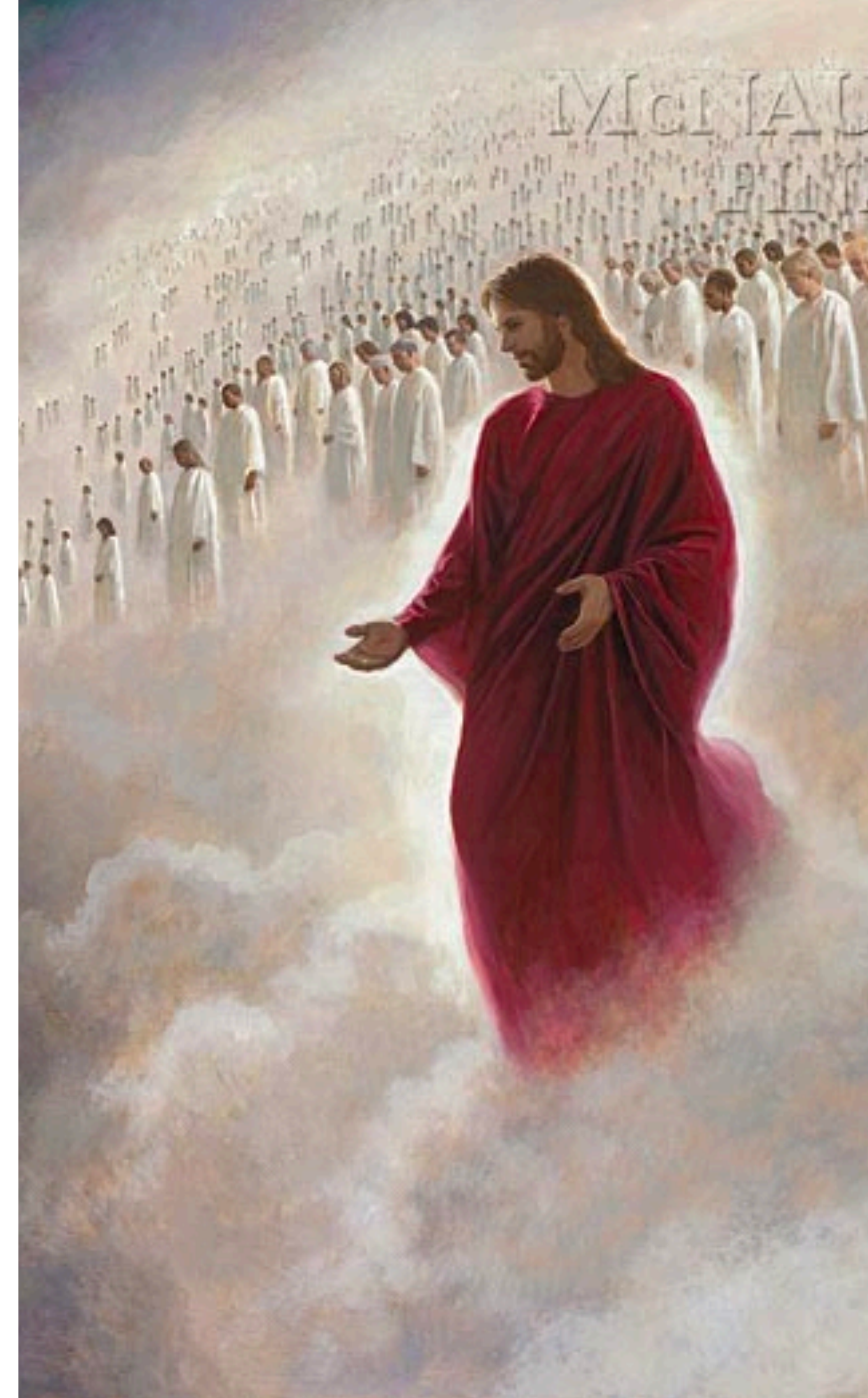
31 And the bones of the Lord's^a saints shall be gathered together, and shall be gathered together, and shall be gathered together.

32 And there shall be a great multitude, and shall be a great multitude, and shall be a great multitude.

“The second coming of the Son of Man consists not of one but of many appearances. Our blessed Lord will come—attended by all the hosts of heaven, and in all the glory of his Father’s kingdom—not to one but to many places. He will stand on one continent after another, speak to one great assemblage after another, and work his will among succeeding groups of mortals. ...

“... His feet will stand on Olivet on the east of Jerusalem, and he will come with the 144,000 high priests to Mount Zion in America. And where else? Upon the oceans and the islands and the continents, in the land of Zion and elsewhere. The clear meaning is that there will be many appearances, in many places, to many people”

(Elder Bruce R. McConkie, The Millennial Messiah: The Second Coming of the Son of Man [1982], 575, 578).



19 Wherefore, prepare ye for the ^acoming of the Bridegroom; go ye, go ye out to meet him.

20 For behold, he shall ^astand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion.

21 And he shall ^autter his voice out of ^bZion, and he shall speak from Jerusalem, and his ^cvoice shall be heard among all people;

22 And it shall be a voice as the ^avoice of many waters, and as the voice of a great ^bthunder, which shall ^cbreak down the mountains, and the valleys shall not be found.

23 He shall command the great deep, and it shall be driven back into the north countries, and the ^aislands shall become one land;

24 And the ^aland of Jerusalem and the land of ^bZion shall be turned back into their own place, and the ^cearth shall be like as it was in the days before it was ^ddivided.

shall no longer stay themselves; and they shall ^bsmite the rocks, and the ice shall flow down at their presence.

27 And an ^ahighway shall be cast up in the midst of the great deep.

28 Their enemies shall become a prey unto them,

29 And in the ^abarren deserts there shall come forth pools of ^bliving water; and the parched ground shall no longer be a thirsty land.

30 And they shall bring forth their rich ^atreasures unto the children of Ephraim, my servants.

31 And the boundaries of the everlasting ^ahills shall tremble at their presence.

32 And there shall they fall down and be ^acrowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of ^bEphraim.

33 And they shall be filled with ^asongs of everlasting joy.

34 Behold, this is the ^ablessing of the ^beverlasting God upon the ^ctribes

25 And the Lord, even the Savior, shall ^astand in the midst of his people, and shall ^breign over all flesh.

26 And they who are in the "north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall ^bsmite the rocks, and the ice shall flow down at their presence.

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“That Jesus will be a resident on the earth a thousand [years] with the Saints is not the case, but will reign over the Saints and come down and instruct, as he did the five hundred brethren [see 1 Corinthians 15:6], and those of the first resurrection will also reign with him over the Saints”

(Teachings of Presidents of the Church: Joseph Smith [2007], 258).

25 And the Lord, even the savior, shall ^astand in the midst of his people, and shall ^breign over all flesh.

26 And they who are in the ^anorth countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall ^bsmite the rocks, and the ice shall flow down at their presence.

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“Two things are involved in this commission. First, Israel—all Israel, the Ten Tribes included—is to be gathered ‘from the four parts of the earth,’ out of every nation and from among every people. They are to be gathered into the true church and fold of the God of Israel. This gathering is primarily spiritual, but it is also temporal in that the gathered sheep are assembled into the stakes of Zion where the living waters flow. But next, this commission directs the one who holds the keys of the gathering, meaning the President of the Church, to lead the Ten Tribes from the land of the north to their destined ... homeland. They will be led to their promised inheritances after they join the Church, after they return unto the Lord, after they believe in Christ and accept his gospel, after they receive, individually and collectively, the Abrahamic covenant again. This part of the gathering of Israel is Millennial,

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gospel, after they receive, individually and collectively, the Abrahamic covenant again. This part of the gathering of Israel is Millennial, for that is the assigned period in which the Ten Tribes are to come forth; that is the day in which the kingdom will be restored to Israel in the political as well as the ecclesiastical sense.

...

“... After the Lord returns, a highway shall be cast up—Isaiah calls it the way of holiness where none of the unclean can pass, meaning that it is the strait and narrow path leading to eternal life—and upon this highway the Ten Tribes shall return. They shall once again believe the gospel and receive the blessings of baptism, even as these were theirs in the day when the Risen Lord ministered among them [see 3 Nephi 16:1–3]. These blessings and the blessings of the temple will be administered to them by the hands of Ephraim [the servants of the Lord who are descendants of Ephraim].

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tribes shall return. They shall once again believe the gospel and receive the blessings of baptism, even as these were theirs in the day when the Risen Lord ministered among them [see 3 Nephi 16:1–3]. These blessings and the blessings of the temple will be administered to them by the hands of Ephraim [the servants of the Lord who are descendants of Ephraim]. And then, at the appointed time and at the direction of the President of the Church, who holds the keys of the gathering of Israel and the leading of the Ten Tribes from the land of the north, at least representative and appointed portions of the Kingdom of Israel shall go from the lands north of Palestine back to their ancient inheritance, to the very soil promised Abraham, Isaac, and Jacob as an everlasting inheritance”

(Elder Bruce R. McConkie, *A New Witness for the Articles of Faith* [1985], 529–30, 642).

upon the head of Ephraim and his fellows.

35 And they also of the tribe of ^aJudah, after their pain, shall be ^bsanctified in ^choliness before the Lord, to dwell in his ^dpresence day and night, forever and ever.

36 And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine ^aangel flying through the midst of heaven, having the everlasting ^bgospel, who hath appeared unto some and hath committed it unto man, who shall appear unto ^cmany that dwell on the earth.

37 And this ^agospel shall be ^bpreached unto ^cevery nation, and kindred, and tongue, and people.

38 And the ^aservants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;

39 And ^aworship him that made heaven, and earth, and the sea, and the ^bfountains of waters—

40 Calling upon the name of the

that burneth, and as the fire which causeth the waters to boil.

42 O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence—

43 When thou doest ^aterrible things, things they look not for;

44 Yea, when thou comest down, and the mountains flow down at thy presence, thou shalt ^ameet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways.

45 For since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast ^aprepared for him that ^bwaiteth for thee.

46 And it shall be said: ^aWho is this that cometh down from God in heaven with dyed ^bgarments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength?

47 And he shall say: ^aI am he who speak in brightness, mighty to



“The Book of Mormon declares the advent of the gathering and is God’s instrument to bring about that gathering. Without the Book of Mormon, there would be no gathering of Israel.

“The Book of Mormon contains the fulness of the gospel. Without the Book of Mormon, we would know little about the Atonement of Jesus Christ. Because it teaches of the Atonement, the Book of Mormon helps us to repent, make and keep sacred covenants, and merit the ordinances of salvation and exaltation. It leads us to the temple, where we can qualify for eternal life”

(President Russell M. Nelson, “The Book of Mormon, the Gathering of Israel, and the Second Coming,” Ensign, July 2014, 31).

of ^aIsrael, and the richer blessing upon the head of ^eEphraim and his fellows.

35 And they also of the tribe of ^aJudah, after their pain, shall be ^bsanctified in ^choliness before the Lord, to dwell in his ^apresence day and night, forever and ever.

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39 And ^aworship him that made heaven, and earth, and the sea, and the ^bfountains of waters.

40 Calling upon the name of the Lord day and night, saying: O that thou wouldst ^arend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.

41 And it shall be answered upon their heads; for the presence of the

Lord shall be ^aas the melting fire that burneth, and as the fire which causeth the waters to boil.

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47 And he shall say: ^aI am he who spake in ^brighteousness, mighty to save.

48 And the Lord shall be ^ared in his apparel, and his garments like him that treadeth in the wine-vat.

49 And so great shall be the glory of his presence that the ^asun shall hide his face in shame, and the moon

“We should watch for the signs and read the meaning of the seasons, we should live as faithfully as we possibly can, and we should share the gospel with everyone so that blessings and protections will be available to all. But we cannot and must not be paralyzed just because [the Second Coming] and the events surrounding it are out there ahead of us somewhere. We cannot stop living life. Indeed, we should live life more fully than we have ever lived it before. After all, this is the dispensation of the fulness of times. ...

“God expects you to have enough faith and determination and enough trust in Him to keep moving, keep living, keep rejoicing. In fact, He expects you not simply to face the future (that sounds pretty grim and stoic); He expects you to embrace and shape the future—to love it and rejoice in it and delight in your opportunities.

“God is anxiously waiting for the chance to answer your prayers and fulfill your dreams, just as He always has. But He can’t if you don’t pray, and He can’t if you don’t dream. In short, He can’t if you don’t believe”

(Elder Jeffrey R. Holland, “Terror, Triumph, and a Wedding Feast” [Brigham Young University fireside, Sept. 12, 2004], 2–3, speeches.byu.edu).

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49 And so great shall be the glory of his presence that the ^asun shall hide his face in shame, and the moon

shall withhold its light, and the stars shall be hurled from their places.

50 And his ^avoice shall be heard: I have ^btrodden the wine-press alone, and have brought judgment upon all people; and none were with me;

51 And I have ^atrampled them in my fury, and I did tread upon them in mine anger, and their blood have I ^bsprinkled upon my garments, and stained all my raiment; for this was the ^cday of vengeance which was in my heart.

52 And now the year of my ^aredeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his ^bgoodness, and according to his loving kindness, forever and ever.

53 In all their ^aafflictions he was afflicted. And the angel of his presence saved them; and in his ^blove, and in his pity, he ^credeemed them, and bore them, and carried them all the days of old;

54 Yea, and ^aEnoch also, and they who were with him; the prophets who were before him; and ^bNoah

from Elijah to John the Baptist; and Christ in his ^bresurrection; and the holy apostles, with Peter and Jacob, shall be the witnesses of the Lamb.

56 And the ^agates of heaven shall be ^copened, and the angels shall come forth and stand upon ^eMount Zion, the holy city, the city of the ^bLamb, day and ever.

57 And for this purpose shall their might be made manifest, and their ^bglories which were revealed to the Lord sent forth to the world by his ^cgospel, his ^dtestament, reasoning of his ^esimplicity—

58 To ^aprepare the way for the things which are to come upon the earth, and for the day when the ^bwise shall be found, and the ^cstrong shall be put to flight.

59 And by the



“Having bled at every pore, how red [the Savior’s] raiment must have been in Gethsemane, how crimson that cloak!

“No wonder, when Christ comes in power and glory, that He will come in reminding red attire (see D&C 133:48), signifying not only the winepress of wrath, but also to bring to our remembrance how He suffered for each of us in Gethsemane and on Calvary!”

(Elder Neal A. Maxwell, “Overcome ... Even As I Also Overcame,” Apr 1987 GC, Ensign, May 1987, 72).

“The Savior has suffered not just for our iniquities but also for the inequality, the unfairness, the pain, the anguish, and the emotional distresses that so frequently beset us. There is no physical pain, no anguish of soul, no suffering of spirit, no infirmity or weakness that you or I ever experience during our mortal journey that the Savior did not experience first. ... And because He paid the ultimate price and bore that burden, He has perfect empathy and can extend to us His arm of mercy in so many phases of our life. He can reach out, touch, succor—literally run to us—and strengthen us to be more than we could ever be and help us to do that which we could never do through relying only upon our own power”

(Elder David A. Bednar, “The Atonement and the Journey of Mortality,” Ensign, Apr. 2012, 47).

shall be hurled from their places.

50 And his ^avoice shall be heard: I have ^btrodden the wine-press alone, and have brought judgment upon all people; and none were with me;

51 And I have ^atrampled them in my fury, and I did tread upon them in mine anger, and their blood have I ^bsprinkled upon my garments, and stained all my raiment; for this was the ^cday of vengeance which was in my heart

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53 In all their ^aafflictions he was afflicted. And the angel of his presence saved them; and in his ^blove, and in his pity, he ^credeemed them, and bore them, and carried them all the days of old;

54 Yea, and ^aEnoch also, and they who were with him; the prophets who were before him; and ^bNoah also, and they who were before him;

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stand upon ^eMount Zion, and upon
the holy city, the New Jerusalem;
and they shall ^fsing the ^gsong of
the ^hLamb, day and night forever
and ever.

57 And for this cause, that men
might be made ^apartakers of the
^bglories which were to be revealed,
the Lord sent forth the fulness of
his ^cgospel, his everlasting cov-
enant, reasoning in plainness and
simplicity—

58 To ^aprepare the ^bweak for those
things which are coming on the
earth, and for the Lord's errand in
the day when the weak shall ^ccon-
found the ^dwise, and the little one
become a ^estrong ^fnation, and two
shall put their tens of thousands
to ^gflight.

59 And by the weak things of the
earth the Lord shall ^athresh the
nations by the power of his Spirit.

60 And for this cause these com-
mandments were given; they were

commanded to be kept from the
world in the day that they were
given, but now are to ^ago forth unto
^ball flesh—

61 And this according to the mind
and will of the Lord, who ruleth
over all flesh.

62 And unto him that repenteth
and ^asanctifieth himself before the
Lord shall be given eternal life.

63 And upon them that ^ahearken
not to the voice of the Lord shall
be fulfilled that which was writ-
ten by the prophet Moses, that they
should be ^bcut off from among the
people.

64 And also that which was writ-
ten by the prophet ^aMalachi: For,
behold, the ^bday cometh that shall
^cburn as an oven, and all the proud,
yea, and all that do ^dwickedly, shall
be stubble; and the day that cometh
shall burn them up, saith the Lord
of hosts, that it shall leave them
neither root nor branch.

65 Wherefore, this shall be the an-
swer of the Lord unto them:

66 In that day when I came unto
mine own, no man among you ^are-
ceived me, and you were driven out.

67 When I called
none of you to an
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68 Behold, at n
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spoken it. Amen.

8:1 (1-22).

^c Ex. 3:8 (1-22).

55 ^a TG Dispensations

TG Man, Potential to
Become like Heavenly
Father

This expression simply means that wicked and indifferent persons who reject the gospel of Jesus Christ will have no family inheritance or patriarchal lineage—neither root (ancestors or progenitors) nor branch (children or posterity). Such persons cannot be received into the celestial kingdom of glory of resurrected beings, but must be content with a lesser blessing”

(Elder Theodore M. Burton in Conference Report, Oct. 1967, 81).

commanded to be kept from the world in the day that they were given, but now are to ^ago forth unto ^ball flesh—

61 And this according to the mind and will of the Lord, who ruleth over all flesh.

62 And unto him that repenteth and ^asanctifieth himself before the Lord shall be given eternal life.

63 And upon them that ^ahearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be ^bcut off from among the people.

64 And also that which was written by the prophet ^aMalachi: For, behold, the ^bday cometh that shall ^cburn as an oven, and all the proud, yea, and all that do ^dwickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

65 Wherefore, this shall be the answer of the Lord unto them:

66 In that day when I came unto mine own, no man among you ^areceived me, and you were driven out.

67 When I called none of you to an inheritance, ye were not shortened; and I have not redeemed, neither will I deliver.

68 Behold, at noonday I will call up the sea. I will make the wilderness; their fathers shall thirst for thirst.

69 I will clothe the heavens with darkness, and make sorrowful their mourning.

70 And ^athis shall be the sign in mine hand—ye shall lift up your hands.

71 Behold, and I will come to deliver you; for I will be heard by my voice when I shall come of the heavens; ye shall be servants, and who shall be delivered unto you ye receive.

72 Wherefore, testify ye your testimony and bring forth your witness, and ye were delivered from ^adarkness.

73 These shall go down into darkness, where shall be weeping, and wailing, and gnashing of teeth.

74 Behold the Lord has spoken it. Amen.

commanded to be kept from the world in the day that they were given, but now are to ^ago forth unto ^ball flesh—

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65 Wherefore, this shall be the answer of the Lord unto them:

66 In that day when I came unto mine own, no man among you ^areceived me, and you were driven out.

67 When I called again there was none of you to answer; yet my ^aarm was not shortened at all that I could not redeem, neither my ^bpower to deliver.

68 Behold, at my rebuke I ^adry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst.

69 I clothe the heavens with blackness, and make sackcloth their covering.

70 And ^athis shall ye have of my hand—ye shall lie down in sorrow.

71 Behold, and lo, there are none to deliver you; for ye ^aobeyed not my voice when I called to you out of the heavens; ye ^bbelieved not my servants, and when they were ^csent unto you ye received them not.

72 Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto ^adarkness.

73 These shall go away into outer darkness, where there is ^aweeping, and wailing, and gnashing of teeth.

74 Behold the Lord your God hath spoken it. Amen.

**Doctrine
Covenants & 134**





After Church members were illegally driven from their homes in Jackson County, Missouri, in late 1833, Church leaders asked state and federal government officials for help in protecting the Saints' civil rights and reclaiming their lost property, but the Church's appeals for help repeatedly failed. In some cases Church members were "accused by their bitter enemies, both in Missouri and in other places, as being opposed to law and order" and were falsely "portrayed as setting up laws in conflict with the laws of the **country**" (Joseph Fielding Smith, *Church History and Modern Revelation* [1953], 2:30–31).

In July 1833 very few printed copies of the Book of Commandments survived the mob violence in Independence, Missouri. Therefore, a new book containing the revelations that the Prophet Joseph Smith had received was prepared for publication in 1835 in Kirtland, Ohio. On August 17, 1835, a general assembly of Church members gathered to approve the first edition of the Doctrine and Covenants prior to its publication. During that meeting Oliver Cowdery read aloud an additional document titled "Of Governments and Laws in General." Those in attendance unanimously approved the



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SECTION 134

A declaration of belief regarding governments and laws in general, adopted by unanimous vote at a general assembly of the Church held at Kirtland, Ohio, August 17, 1835. Many Saints gathered together to consider the proposed contents of the first edition of the Doctrine and Covenants. At that time, this declaration was given the following preamble: “That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present, at the close of this volume, our opinion concerning the same.”

1–4, Governments should preserve freedom of conscience and worship; 5–8, All men should uphold their governments and owe respect and deference to the law; 9–10, Religious societies should not exercise civil powers; 11–12, Men are justified in defending themselves and their property.

WE believe that ^agovernments were instituted of God for the benefit of man; and that he holds men ^baccountable for their acts in relation to them, both in making laws and

interfere in prescribing rules of ^aworship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish ^bguilt, but never suppress the freedom of the soul.

5 We believe that all men are bound to ^asustain and uphold the respective ^bgovernments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedi-

“The free exercise of conscience, the right and control of property, and the protection of life.” President Ezra Taft Benson said that “life, liberty, [and] property [are] mankind’s three great rights” [“Our Divine Constitution,” Ensign, Nov. 1987, 4].)

5–8, All men should uphold their governments and owe respect and deference to the law; 9–10, Religious societies should not exercise civil powers; 11–12, Men are justified in defending themselves and their property.

WE believe that ^agovernments were instituted of God for the benefit of man; and that he holds men ^baccountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

2 We believe that no government can exist in ^apeace, except such laws are framed and held inviolate as will secure to each individual the ^bfree exercise of ^cconscience, the right and control of property, and the ^dprotection of life.

3 We believe that all governments necessarily require ^acivil ^bofficers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign

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6 We believe be ^ahonored in magistrates a for the prote and the puni and that to t ^crespect and them peace a supplanted b

“Today ... none of us can ignore the importance of religion globally—in politics, conflict resolution, economic development, humanitarian relief, and more. ... Understanding religion and its relationship to global concerns and to governments is essential to seeking to improve the world in which we live. ...

“Consequently, a government should secure religious freedom for its citizens. As stated in article 18 of the United Nation’s influential Universal Declaration of Human Rights, ‘Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance’ [Universal Declaration of Human Rights, adopted by the United Nation’s General Assembly on Dec. 10, 1948, un.org]”

(Elder Dallin H. Oaks , “Religion’s Vital Global Role,” Ensign, June 2017, 28).

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4 We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to

and inalienable rights by the laws of such governments; and that sedition and ^crebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

6 We believe that every man should be ^ahonored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the ^blaws all men owe ^crespect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

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7 We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all ^acitizens in the free exercise of their religious ^bbelief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

8 we believe that the commission of crime should be ^apunished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public ^bpeace and tranquility all men should step forward and use their ability in bringing ^coffenders against good laws to punishment.

9 We do not believe it just to ^aminge religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

10 We believe that all religious societies have a right to deal with their members for disorderly conduct, ^aaccording to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has ^bauthority to try men on

the right of property or life, to take from them this world's goods, or to put them in jeopardy of either limb or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

11 We believe that men should appeal to the civil law for redress of all ^awrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist and will protect the same; but we believe that all men are justified in ^bdefending themselves, their friends and property, and the government from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the law and relief afforded.

12 We believe it just to ^apreach the gospel to the nations of the earth and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with ^bbond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust and dangerous to the peace of every government allowing human beings to be held in ^cservitude.



“We deem it a just principle, and it is one the force of which we believe ought to be duly considered by every individual, that all men are created equal, and that all have the privilege of thinking for themselves upon all matters relative to conscience. Consequently, then, we are not disposed, had we the power, to deprive any one of exercising that free independence of mind which heaven has so graciously bestowed upon the human family as one of its choicest gifts.”

“I have the most liberal sentiments, and feelings of charity toward all sects, parties, and denominations; and the rights and liberties of conscience, I hold most sacred and dear, and despise no man for differing with me in matters of opinion.”

“The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a ‘Mormon,’ I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon



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“It is a love of liberty which inspires my soul—civil and religious liberty to the whole of the human race”

(Teachings of Presidents of the Church: Joseph Smith [2007], 344–45).

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“While all believers revere divine law, most also acknowledge that civil law is also ordained of God. The Lord Jesus Christ directed, ‘Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s’ (Matthew 22:21). So taught, we must, to the extent possible, obey both systems of law. When there are apparent conflicts, we must seek to harmonize them. When they are truly irreconcilable, we should join with others of like mind in striving to change the civil law to accommodate the divine. In all events, we must be very measured before ever deciding—in the rarest of circumstances—to disregard one in favor of the other.

“In that context, I say to my fellow believers that we should not assert the free exercise of religion to override every law and government action that could possibly be interpreted to infringe on institutional or personal religious freedom. As I

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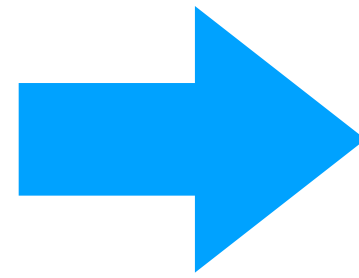
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“In that context, I say to my fellow believers that we should not assert the free exercise of religion to override every law and government action that could possibly be interpreted to infringe on institutional or personal religious freedom. As I have often said, the free exercise of religion obviously involves both the right to choose religious beliefs and affiliations and the right to exercise or practice those beliefs. But in a nation with citizens of many different religious beliefs, the right of some to act upon their religious principles must be circumscribed by the government’s responsibility to protect the health and safety of all”

(Elder Dallin H. Oaks, “The Boundary Between Church and State” [address at the Second Annual Sacramento Court/Clergy Conference, Oct. 20, 2015], mormonnewsroom.org).



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“In Missouri in 1833, our Latter-day Saint values were in direct conflict with the Missouri settlers not of our faith. Many Missourians considered American Indians a relentless enemy and wanted them removed from the land. In addition, many of the Missouri settlers were slave owners and felt threatened by those who were opposed to slavery. ...

“In contrast, our doctrine respected the American Indians and our desire was to teach them the gospel of Jesus Christ. With respect to slavery our scriptures are clear that no man should be in bondage to another. Our relatively few early black members worshipped together with white members. ... Other Missouri settlers felt threatened as large numbers of Latter-day Saints, following the Lord’s revelations, moved to Missouri.

“This resulted in immense conflict and persecution for members of the Church”

(Elder Quentin L. Cook, “Accountability to God: Religious Freedom and Fairness” [address at the Seymour Institute Seminar on Religious Freedom, July 26, 2017], mormonnewsroom.org).