

Read This in Christ

This is not a final explanation of your situation. It is a way of reading it in light of Jesus Christ and the doctrine of grace.

This report is not a substitute for the counsel of your bishop, stake president, or other trusted spiritual leader. It is not a replacement for the Holy Ghost, whose witness, comfort, and guidance are irreplaceable and cannot be provided by any tool or framework. If you are receiving ecclesiastical guidance, bring this report into that conversation rather than using it in place of it.

SITUATION SUMMARY

Anne Frank was a Jewish girl born in 1929 who spent over two years hiding with her family in a secret annex in Amsterdam during the Nazi occupation of the Netherlands. She was betrayed, arrested, and deported to concentration camps. She died in Bergen-Belsen in early 1945, just weeks before the camp was liberated. She was fifteen years old. She did not choose the regime that targeted her. She did not choose the ideology that marked her for death. She did not choose the hiding, the fear, the hunger, the arrest, or the death that followed. Every major harm she endured was authored by others and imposed upon her by a system of organized evil. Reading this situation as: suffering that came entirely through no fault of Anne's own — harm authored by others and imposed through systemic violence, racial persecution, and murder. A second dimension also present: the truncation of life itself — the foreclosure of everything she might have become, experienced, and contributed. The main risk to guard against: reading her suffering as somehow connected to divine will or divine design, or reading her death as a verdict on her life, her faith, or her standing before God. Whatever this situation requires, the answer has already been prepared in Jesus Christ. What follows is an attempt to read this situation in light of that answer.

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LIKELY FALSE INTERPRETATION

The most dangerous false reading available here is the blame-first error — the instinct to find a reason why Anne suffered, to locate the suffering in something about her or her people that made this outcome fitting, permitted, or even divinely ordered. This error must be named and refused completely. The presence of affliction does not authorize moral diagnosis, and severe suffering does not become deserved simply because it is severe. A second false reading is consecration-as-causation — the idea that because God can bring good from evil, God must therefore have designed the evil to produce the good. Anne's diary has moved millions. That God may consecrate affliction for good without having caused it does not mean He authored the Holocaust in order to produce the diary. These are not the same claim, and collapsing them does serious theological harm. A third false reading is the idea that Anne's death at fifteen — before she could choose, form, confess, covenant, or complete anything — puts her beyond the reach of grace. This reading treats grace as dependent on what a person managed to accomplish before mortality ended. It does not account for what perfect knowledge sees at final judgment, nor what resurrection answers in bodies that were taken by violence. A fourth false reading treats the silence of God during the Holocaust — the apparent absence of miraculous intervention — as divine withdrawal, divine indifference, or divine approval of what was done. Silence is not verdict. Unanswered rescue is not the same as divine absence. A fifth false reading is imposed identity — reading Anne entirely through the category of victim, as if what was done to her fully defines what she is before God. What was done to her is real, and the moral weight of it falls entirely on those who authored it. But she is not reducible to it. Her life, her thought, her faith, her hope, and her becoming are not erased by what was done to her body.

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DOCTRINAL CORRECTION

The book's framework is precise and must be applied precisely here. Non-authored suffering is suffering truly borne by the person but not morally authored by that person, whether through coercive violation by others or through the unchosen burdens of mortality itself. Anne Frank's suffering is non-authored in the fullest sense. It was imposed by human agents acting with deliberate intent. The moral weight of that suffering does not rest on Anne. It rests entirely on those who conceived, administered, and carried out the system that killed her. God authored the answer, not the suffering. The Holocaust was not a divine instrument. It was an act of catastrophic human evil. God did not design it, require it, or permit it as a teaching mechanism. The correct framework is that God may consecrate affliction for good without having caused it. The comfort Anne's diary has given to millions is real. It does not mean God authored her death in order to produce that comfort. These two statements must never be merged. Justice must also be named here. If mercy could rob justice, God would cease to be God. The men and women who authored Anne's suffering will answer for it before God. Mercy extended to Anne does not absorb or dissolve the accountability of those who caused her harm. Justice distinguishes burden — it identifies who authored the harm and holds them to account. The Father does not extend grace to the suffering by erasing the moral ledger of those who caused it. Both are held. Neither is dissolved. The truncation of Anne's life also requires doctrinal attention. She died at fifteen, with most of her formation still ahead of her. Final judgment does not invent what a soul is. It reveals what that soul has become and ratifies it. But Movement 7 of Section 9 — Perfect Knowledge — means that judgment also sees what a person was prevented from becoming by what was done to them. The limits mortality imposed are taken into account, not held against the person as if those limits did not exist. Anne is not judged as if she had lived a full life with full opportunity and simply did not take it. What was foreclosed by violence is held within God's perfect knowledge, not hidden from it. The Holy Ghost — the Comforter — is the specific agent through whom divine presence reaches into suffering. He does not explain Anne's suffering as guilt. He brings the presence, peace, and remembering care of God into the place where suffering is actually borne. His work is not overridden by the severity of the affliction or by the silence of miraculous rescue. And the Father is not the distant administrator of a system Anne had to navigate alone. His work and glory is the immortality and eternal life of His children. Anne is His child. Grace acting in Christ is His love reaching toward her — not reluctantly, not conditionally, but from the origin of the redemptive purpose itself.

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CHRIST'S ROLE IN THIS SITUATION

The role of Christ that bears the most weight in Anne's situation is the one described in Alma 7:11-13 — the one who takes upon Himself not only sin but pains, afflictions, sicknesses, and the suffering of His people, so that He can know according to the flesh how to succor them. This is not a metaphor. It means Christ entered into the specific interior of what Anne bore — the fear of discovery, the grief of confinement, the violence of arrest, the degradation of the camps, the cold, the hunger, the loss of her family, and the approach of death at fifteen. He knows it from within. He did not observe it from outside and respond with sympathy. He bore it in the Atonement — not as abstraction but as specific acquaintance with her specific suffering. He is therefore not a distant figure who watched what happened to Anne. He is the one who, having borne it Himself, is present with her within it in a way that no human observer can fully comprehend. The succoring Christ reaches into what was imposed on her body and soul not as correction but as solidarity and care. Christ is also the one who offers resurrection as a direct answer to what was done to Anne's body. The resurrection is not a generic return to existence. It is a fully embodied answer to what was done to the body specifically. Anne's body was subjected to violence, degradation, disease, and death by human hands. That body — the one that was taken — is within the scope of what resurrection addresses and restores. Death is described in Section 6 as the last ruin that resurrection overcomes. The body that was violated, the body that was killed, the body that was not allowed to live out its years — these are precisely what resurrection answers. Anne's embodied fulness before God is not foreclosed by what Bergen-Belsen did to her. Christ's resurrection is the answer to that specific harm. Christ is also the final revealer and ratifier who sees with perfect knowledge what mortality prevented. Anne died at fifteen. She did not complete a normal span of life, a normal arc of formation, a normal accumulation of choices and covenants and relationships. Final judgment does not treat her as if she had. The one who judges sees not only what she did but what was done to her, what was foreclosed by what others chose, and what her soul was in the truth of its forming. She is not measured against a standard she was violently prevented from reaching. Christ knows precisely what was taken from her and what she became within the conditions she was actually given. His judgment is perfect because His knowledge is perfect — and His knowledge includes the full account of what she endured and what she was never allowed to become through no fault of her own.

WHAT MUST BE REJECTED

- Treating Anne's death as somehow permitted or designed by God as part of a larger plan — the Holocaust was human evil, not divine pedagogy.
 - Reading her suffering as a verdict on her life, her people, her faith, or her standing before God — the presence of affliction does not authorize moral diagnosis.
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- Assuming that grace could not reach Anne because she did not formally confess, covenant, or complete what mortality was cut short before she could attempt — grace's reach is not bounded by what death foreclosed.
 - Treating the silence of miraculous rescue as evidence that God was absent, indifferent, or that Anne's prayers went unheard — silence is not withdrawal, and unanswered rescue is not the same as divine absence.
 - Reducing Anne entirely to what was done to her — imposed identity does not replace truthfully formed character, and what she was before God is not exhausted by the category of victim.
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WHAT MUST BE DONE INSTEAD

- Consider reading Anne's diary with this framework in mind — not as the story of a tragedy that God permitted, but as the record of a person whose formation, faith, and hope were real and are held within God's perfect knowledge exactly as she lived them.
 - It may help to sit with Alma 7:11-13 and ask specifically what it means that Christ bore Anne's suffering according to the flesh — not as a doctrinal abstraction but as an act of personal acquaintance with what she carried.
 - Consider holding together two truths at once: that God did not author what was done to Anne, and that Christ is actively present within what she bore — these are not in tension, and holding both is more honest than choosing one.
 - It may help to name, clearly and without softening, that the authors of Anne's suffering will answer for it before God — not as a statement of vengeance but as a statement of what justice requires and what the book's framework makes plain.
 - Consider what resurrection means specifically for a body that was taken by violence at fifteen — and let that specificity inform how you speak about Anne's situation to others, refusing the language of tragedy-as-design and replacing it with the language of grace that answers what death left unfinished.
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ANCHOR SCRIPTURES

Alma 7:11-13

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Christ took upon Himself not only sin but pains, afflictions, and sorrows — those whose harm was authored by others — so that He could know their specific conditions.

Isaiah 53:4

The suffering servant bore griefs and carried sorrows — a direct anchor for Christ's personal acquaintance with the weight of imposed suffering, not as observation but as borne reality.

Mosiah 24:14

God promised to ease the burdens of His people and strengthen them so that they could bear what had been placed upon them — a promise of present grace within endured suffering, not only future relief.

D&C 122:7-9

The Son of Man has descended below all things — including the worst that human evil can author — and this descent is the ground of His ability to be present within the deepest suffering without it being beyond His reach.

Revelation 21:4

God will wipe away all tears, and death shall be no more — resurrection is not only restoration of the body but the answer to every specific grief that mortality and human cruelty authored.

SCRIPTURE MAP BY SOURCE

OLD TESTAMENT

Job 1-2 — Job's suffering is explicitly not caused by his guilt, establishing that severe suffering does not authorize moral diagnosis of the sufferer.

Psalms 22:1-2 — The cry of abandonment within suffering that does not resolve into proof of actual abandonment — the silence of rescue is not the silence of absence.

Lamentations 3:19-23 — Suffering held within honest grief while the mercies of God are still confessed as new every morning — not a denial of pain but a refusal to let pain become the final word.

NEW TESTAMENT

John 9:1-3 — Christ explicitly refuses the blame-first reading of suffering, rejecting the question of who sinned as the interpretive key to why this person suffers.

Romans 8:38-39 — Nothing in all creation — not death, not powers, not things present or things to come — can separate from the love of God in Christ Jesus, including what was done at Bergen-Belsen.

Romans 12:19 — Vengeance belongs to God, who will repay — a statement that justice for the authors of harm is real, it belongs to God, and it does not require the sufferer to carry it.

BOOK OF MORMON

2 Nephi 9:21 — Christ suffered the pains of every living creature, both men, women, and children — the scope of His succoring is universal and does not exclude those whose lives were cut short by others.

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Alma 34:15-16 — The Atonement satisfies the demands of justice, bringing about mercy — which means mercy extended to Anne does not dissolve but rather stands alongside the justice owed to those who authored her harm.

DOCTRINE AND COVENANTS

D&C 138:29-34 — The redemptive work of Christ reaches those who did not receive the fulness of the gospel in mortality — a doctrinal anchor for the reach of grace to those whose lives were cut short before full opportunity.

D&C 93:33-34 — The spirit and the body together receive a fulness of joy — resurrection restores the body specifically, meaning what was done to Anne's body is within the scope of what resurrection heals.

D&C 76:69 — Those who overcome by faith are part of the church of the Firstborn and receive the fulness — a statement that the reach of the resurrection is not bounded by the conditions of mortality alone.

PEARL OF GREAT PRICE

Moses 1:39 — The Father's work and glory is the immortality and eternal life of His children — Anne is His child, and this purpose has not been cancelled by what human evil did to her.

WHERE THIS IS DEVELOPED IN THE BOOK

Section 4, Movement 1

Blame-first reading rejected — the impulse to locate the cause of suffering in the moral condition of the sufferer is refused as the primary interpretive framework.

Section 4, Movement 2

Christ rejects the question of who sinned as the governing interpretive key to suffering — directly applicable to Anne's situation and to all attempts to read the Holocaust as punishment.

Section 4, Movement 3

Suffering exceeds moral reading — the category of suffering is wider than the category of guilt, and Anne's suffering cannot be contained within a guilt framework.

Section 4, Movement 4

Job — the paradigm case for innocent suffering that is not authorized as guilt, establishing that severe suffering does not require a moral explanation located in the sufferer.

Section 4, Movement 6

Modern harms — suffering authored by other human beings through systemic and deliberate evil, of which the Holocaust is among the clearest historical examples.

Section 4, Movement 7

Rejection of instrumental reading — God did not use Anne's suffering as a tool to produce her diary's impact; the good that came from it does not justify the evil that caused it.

Section 4, Movement 8

Cause versus consecration — God may consecrate affliction for good without having caused it; these two claims must never be collapsed.

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Section 4, Movement 9

God authored the answer, not the suffering — the governing claim for reading Anne's situation: the redemptive answer is God's; the evil was not.

Section 5, Movement 3

Suffering is not a moral index — Christ's succoring is not reserved for those who can demonstrate moral worthiness before receiving care.

Section 5, Movement 4

Non-authored suffering defined — suffering truly borne by the person but not morally authored by that person, directly applicable to everything Anne endured.

Section 5, Movement 5

Christ succors all — His reach to those who suffer non-authored harm is not conditional on their having navigated covenant life before the suffering was imposed.

Section 6, Movement 5

Mortal wounds answered — resurrection addresses what was left unfinished, unanswered, or actively destroyed by mortality and human violence.

Section 6, Movement 6

Universal not uniform — grace's reach at resurrection accounts for what was prevented from being completed, not only what was accomplished.

Section 6, Movement 8

Embodied before God — the whole person, body and spirit, is brought before God in truth; what was done to Anne's body is within the scope of what resurrection answers.

Section 8, Movement 3

Justice distinguishes burden — it identifies who authored the harm and holds them accountable; mercy extended to Anne does not absorb the accountability of those who caused her death.

Section 9, Movement 7

Perfect knowledge — final judgment sees what was done to the person, what was prevented by what they endured, and what mortality foreclosed; Anne is not judged as if she had been given what was violently taken from her.

Section 11, Application 1

When Suffering Strikes Without Clear Cause — the governing application for Anne's situation: suffering is not read through guilt, and God's answer is located in Christ's succoring and resurrection, not in a moral explanation of the cause.

Section 11, Application 3

When Others Harm You — the specific application for suffering authored by other human agents: the moral weight is located on those who caused the harm, justice holds them accountable, and grace reaches the one who bore it.

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THE FULNESS OF ANSWER

Grace began as the Father's love acting in the Son before the foundation of the world. It has been accomplished in the Son's embodied life, suffering, death, and resurrection. It is brought into the soul by the Holy Ghost, who reveals, sanctifies, and seals. Every answer this report has offered finds its source here — not in a framework, not in a system, but in the united redemptive work of the Godhead in Jesus Christ.
