

Come Follow Me Lesson 21

May 17-23

D&C 51-57

D&C 51

Revelation given through Joseph Smith the Prophet, at Thompson, Ohio, May 1831. HC 1: 173—174. At this time the saints migrating from the eastern states began to arrive in Ohio, and it became necessary to make definite arrangements for their settlement. As this undertaking belonged particularly to the bishop's office, Bishop Edward Partridge sought instruction on the matter, and the Prophet inquired of the Lord. (This section was not included in the Book of Commandments. However, it is recorded in a manuscript containing forty-one revelations entitled "Kirtland Revelation Book." Verse five appears to be an inspired addition, which clarified the earlier written revelation. This revelation was first published in the 1835 edition of the Doctrine and Covenants. Revelations of the Restoration, p. 388)

(In December 1830 the Lord instructed the Saints to gather in Ohio (see D&C 37:3). In May 1831, when the Saints had begun to respond, Edward Partridge, the newly appointed bishop of the Church, felt the responsibility of caring for them when they arrived in Ohio. The basic elements of the law of consecration had been given (see D&C 42), but many situations required more detailed answers. Bishop Partridge sought help from the Prophet Joseph Smith, who inquired of the Lord and received what is now section 51 of the Doctrine and Covenants. President Joseph Fielding Smith wrote: “The Lord endeavored to teach these members, in part, at least, and train them in the great principle of consecration as a preparatory step before they should be permitted to journey to Zion, for it was in keeping with this law upon which the City of Zion was to be built. Thus these saints from the East were to be organized according to the law of God. (Sec. 51:4–6.) This land in Ohio was in this manner to be consecrated unto them ‘for a little season,’ until the Lord should provide for them otherwise, and command them to go hence. (Sec. 51:15–16.)” (*Church History and Modern Revelation*, 1:204.) The experience of Orson Pratt, who was present when Joseph Smith received this revelation at Thompson, Ohio, was reported as follows: “No great noise or physical manifestation was made; Joseph was as calm as the morning sun. But he noticed a change in his countenance that he had never noticed before, when a revelation was given to him. Joseph’s face was exceedingly white, and seemed to shine. The speaker had been present many times when he was translating the New Testament, and wondered why he did not use the Urim and Thummim, as in translating the Book of Mormon. While this thought passed through the speaker’s mind, Joseph, as if he read his thoughts, looked up and explained that the Lord gave him the Urim and Thummim when he was inexperienced in the Spirit of inspiration. But now he had advanced so far that he understood the operations of that Spirit, and did not need the assistance of that instrument.” (*Millennial Star*, 11 Aug. 1874, pp. 498–99.)

1—8, Edward Partridge is appointed to regulate stewardships and properties; 9—12, The saints are to deal honestly and receive alike; 13—15, They are to have a bishop's storehouse and to organize properties according to the Lord's law; 16—20, Ohio is to be a temporary gathering place.

1 HEARKEN unto me, saith the Lord your God, and I will speak unto my servant ^aEdward Partridge, (The Bishop) and give unto him directions; for it must needs be that he receive directions how to organize this people.

2 For it must needs be that they be ^aorganized according to my ^blaws; if otherwise, they will be cut off.

3 Wherefore, let my servant Edward Partridge, (It was the responsibility of the bishop to give each family its stewardship. Instructing the bishop in the principles that would direct his decision, the Prophet

explained in a letter to Bishop Partridge: "To condescend to particulars, I will tell you that every man must be his own judge how much he should receive and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families. **The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will may be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them"** (Smith, History of the Church, 1:364-65). Revelations of the Restoration, p. 388-89) and those whom he has chosen, (Bishop Partridge's counselors were Isaac Morley (He served as counselor in the presiding bishopric from 1831 to 1840. He remained faithful and died in Utah in 1865.) and John Corrill (He was excommunicated in 1839).) in whom I am well pleased, appoint unto this people their ^aportions, **every man ^bequal according to his family, according to his circumstances and his wants and ^cneeds.** (The basic principle of all the revelations on the United Order is that everything we have belongs to the Lord; therefore, the Lord may call upon us for any and all of the property which we have, because it belongs to Him. This, I repeat, is the basic principle. (D&C 104:14-17, 54-57: 54 And again, a commandment I give unto you concerning your stewardship which I have appointed unto you. 55 Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the ^acovenants which ye have made unto me are broken; 56 And if the properties are mine, then ye are ^astewards; otherwise ye are no stewards. 57 But, verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.) One of the places in which some of the brethren are going astray is this: There is continuous reference in the revelations to equality among the brethren, but I think you will find only one place where that equality is really described, though it is referred to in other revelations. That revelation (D&C 51:3) affirms that every man is to be "equal according to his family, according to his circumstances and his wants and needs." (See also D&C 82:17; 78:5-6) Obviously, this is not a case of "dead level" equality. It is "equality" that will vary as much as the man's circumstances, his family, his wants and needs, may vary. J. Reuben Clark, Jr., CR Oct 1942, p. 55)

4 And let my servant Edward Partridge, when he shall appoint a man his ^aportion, give unto him a writing (a legal deed) that shall secure unto him his portion, (this made the properties given to the members private property.) that he shall hold it, even this right and this inheritance in the church, (The stewardship was given with a deed of ownership so each member would be fully responsible and accountable for managing it. **The stewardship, then, was treated as private property, not common or communal property,** even though all property ultimately belongs to God. The fundamental principle of this system was the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which he could alienate, or hypothecate, or otherwise treat as his own. The Church did not own all of the property, and the life under the United Order was not a communal life, as the Prophet Joseph, himself, said, (History of the Church, Volume III, p. 28). The United Order is an individualistic system, not a communal system. J. Reuben Clark, Jr., CR, Oct 1942, p. 57) until he transgresses and is not accounted worthy by the voice of the church, according to the ^blaws and ^ccovenants of the church, to belong to the church. (If anyone transgressed and was counted unworthy of membership in the Church, he also lost his standing in the society, but in that case he was to retain the property deeded to him, but have no claim on the portion set apart for the maintenance of the

poor and needy. Smith and Sjodahl, Commentary, p. 298)

5 And if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to ^aclaim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have ^bclaim on that portion that is deeded unto him.

(That is, Bishop Partridge held title to the land for the Church, but members received the leased land as a stewardship. If an individual left the Church after receiving property as a stewardship, the inheritance reverted back to the hands of the Church (v. 4). It was determined, however, that this practice did not accord with the law because individuals could not be deprived of property by a religious organization. Hence, the Prophet changed the instructions concerning the implementing of the deeded land. Revelations of the Restoration, p. 391)

6 And thus all things shall be made sure, ^aaccording to the ^blaws of the land.

7 And let that which belongs to this people be appointed unto this people.

8 And the ^amoney which is left unto this people—let there be an ^bagent (The community was to be represented by an Agent, whose special duty it would be to handle the money required for food and clothing by the people. There is great wisdom manifested in the distribution of responsibilities. The Bishopric would receive the property, distribute it in "stewardships," and receive the earnings of each stewardship; the Agent would see to it that property was not unduly accumulated, but that the needs of all were supplied. Smith and Sjodahl, Commentary, p. 298) appointed unto this people, to take the ^cmoney to provide food and raiment, according to the wants of this people.

9 (To help the Lord's people be one.) And let every man deal ^ahonestly, and be alike among this people, and receive alike, that ye may be ^bone, even as I have commanded you.

10 And let that which belongeth to this people not be taken and given unto that of ^aanother church.

11 Wherefore, if another church (branch of the church) would receive money of this church, let them ^apay unto this church again according as they shall agree;

12 And this shall be done through the bishop or the agent, which shall be appointed by the ^avoice of the church.

13 And again, let the bishop appoint a ^astorehouse unto this church; (where the surplus was kept to be used for the poor and needy) and let all things both in money and in meat, which are more than is ^bneedful for the wants of this people, be kept in the hands of the bishop.

14 And let him also reserve unto ^ahimself for his own wants, and for the wants of his family, as he shall be employed in doing this business. (He now worked full time for the church and so he was able to compensate himself for his work.)

15 And thus I grant unto this people a privilege of organizing themselves according to my ^alaws.

16 And I consecrate unto them this land for a ^alittle season, until I, the Lord, shall provide for them otherwise, and command them to go hence; (The Saints would only be in Ohio long enough to build the Kirtland temple and receive the rich outpourings of the Spirit. Then they would move on.)

17 And the hour and the day is not given unto them, wherefore let them act upon this land as for years, (The work of the Lord should not be approached with tentativeness. Such an attitude inhibits both our faith and our actions. The Lord commanded the Saints to work with all their might, as if they were remaining in Ohio for years and not "a little season." The Saints from Colesville, New York, who settled the land in Thompson, followed the Lord's command. They cleared the land for farms and built homes, which were left behind when they traveled to Missouri. Revelations of the Restoration, p. 392) and this shall turn unto them for their good.

18 Behold, this shall be ^aan example unto my servant Edward Partridge, in other places, in all churches.

19 And whoso is found a ^afaithful, a ^bjust, and a wise ^csteward shall enter into the ^djoy of his Lord, and shall inherit eternal life.

20 Verily, I say unto you, I am Jesus Christ, who ^acometh quickly, in an ^bhour you think not. Even so. Amen.

D&C 52

Revelation given through Joseph Smith the Prophet, to the elders of the Church, at Kirtland, Ohio, June 7, 1831. (The correct date is most likely June 6, 1831) HC 1: 175—179. A conference had been held at Kirtland, beginning on the 3rd, and closing on the 6th of June. At this conference the first distinctive ordinations to the office of high priest were made, and certain manifestations of false and deceiving spirits were discerned and rebuked.

(Brief minutes of this conference were taken by John Whitmer, and his minutes tell us that forty-four elders attended. It was also at this conference, the first held in Ohio, that Joseph Smith ordained five brethren to the "high priesthood." They were the first ordained high priests in the restored Church. Then Lyman Wight, one of the high priests ordained by Joseph, was instructed to ordain Joseph Smith and seventeen other men to the high priesthood also. It should be remembered that Peter, James, and John had bestowed apostolic authority upon Joseph Smith and Oliver Cowdery in 1829—including the authority to ordain high priests—and it was by this apostolic authority and by his office as first elder in the Church that Joseph ordained Lyman Wight and the others as high priests. Lyman was instructed to ordain Joseph to the office of high priest *within the Church*, which had not been done by Peter, James, and John, because the Church had not yet been restored when they ordained Joseph in 1829. It must be noted that in this ordination, Lyman Wight did not bestow upon Joseph Smith any priesthood authority that Joseph didn't already hold. This same pattern of "double" ordination was also followed on 6 April 1830, when the Church was organized. On that date Joseph Smith and Oliver Cowdery ordained each other as elders in the Church, even though they already held apostolic authority from Peter, James, and John. As particular priesthood offices were created in the Church, it was necessary even for Joseph Smith to be installed therein according to the revealed pattern. Though Joseph had been an apostle of the Lord Jesus Christ since May of 1829, he became first an elder and then a high priest in the Church only as those offices came into existence, and he did it in the revealed manner. ACDC, 117-18)

1 BEHOLD, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the ^avoice of his Spirit—

2 Saying: I, the Lord, will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, **(This is the first reference to the state of Missouri in the revelations of the Restoration.** In September 1830 the Lord had stated that no man knew the place where the city of Zion would be built but that it would be located on the "borders by the Lamanites" (D&C 28:9). **This revelation tells us it would be in Missouri. Independence, Missouri, was identified as the center place of the city of Zion in a revelation received six weeks later on 20 July 1831** (D&C 57:1-3). Revelations of the Restoration, p. 395) upon the ^aland which I will ^bconsecrate unto my people, which are a ^cremnant of Jacob, (As used in scripture, the remnant of Jacob generally refers to the twelve tribes collectively. A remnant of Jacob could be any of the various scattered parts of Jacob's family. In this instance the reference is to the descendants of Lehi, who was a rightful heir of all the promises made by God to Abraham, Isaac, and Jacob (D&C 19:27). Revelations of the Restoration, p. 395) and those who are heirs according to the ^dcovenant. (All of Abraham's seed are heirs according to the covenant. They have a right to all the promises made to their ancient father on condition of righteousness. "I give unto thee a promise," the Lord told Abraham, "that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal" (Abraham 2:11). Revelations of the Restoration, p. 395. The Lord had commanded that conferences of the Church be held every three months or as often as the Saints

assembled in conference decided (D&C 20:61). Usually the leaders of the Church decided in one conference the date and place of the next. The Lord in this revelation designated Missouri as the location of the next conference. Doctrine and Covenants Student Manual, p. 112.)

3 Wherefore, verily I say unto you, let my servants Joseph Smith, Jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of ^aMissouri. **(This was a special hardship for Joseph and his wife Emma. Emma had arrived in Kirtland six months pregnant. The Smiths had first boarded with the Whitneys, and had been in their own quarters on the Morley farm less than three months. Barely a month before this call was received, Emma had given birth to twins who both died within a few hours—her second and third babies to die at birth. Soon afterward the Smiths had adopted the Murdock twins, and now Joseph was called to leave Emma in Kirtland to the care of friends and travel to Missouri for the sake of Zion. The sacrifices required by the Lord in these early days were no less difficult for Joseph and Emma than they were for the other Saints. ACDC, 119)**

4 And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; (The revelation necessary for us to accomplish what we have been commanded to do will in most instances come as we proceed, not before. Echoing the same principle, Nephi said, "I was led by the Spirit, not knowing beforehand the things which I should do" (1 Nephi 4:6). Revelations of the Restoration, p. 396)

5 And it shall also, inasmuch as they are faithful, be made ^aknown unto them the ^bland of your inheritance.

6 And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

7 And again, verily I say unto you, let my servant Lyman Wight and my servant John Corrill take their journey speedily;

8 And also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit.

9 And let them journey from thence preaching the word by the way, saying ^anone other things than that which the ^bprophets and apostles have written, and that which is taught them by the ^cComforter through the prayer of faith. **(Teach not only from the scriptures, but also from the current prophets and apostles and also from the promptings of the Spirit.)**

10 **Let them go ^atwo by two**, and thus let them preach by the way in every congregation, baptizing by ^bwater, and the laying on of the ^chands by the water's side.

11 For thus saith the Lord, I will cut my work short in ^arighteousness, for the days come that I will send forth ^bjudgment unto victory.

12 And let my servant Lyman Wight beware, for Satan desireth to ^asift him as chaff.

13 And behold, he that is ^afaithful shall be made ruler over many things.

14 And again, **I will give unto you a pattern in all things, that ye may not be deceived;** for Satan is abroad in the land, and he goeth forth ^adeceiving the nations— **(The following are the traits of those who teach true doctrine.)**

15 Wherefore he that prayeth, whose spirit is ^acontrite, the same is ^baccepted of me if he obey mine ^cordinances.

16 He that ^aspeaketh, whose spirit is contrite, whose language is meek and ^bedifieth, **(We should be building each other up and not looking to tear each other down.)** the same is of God if he obey mine ordinances.

17 And again, he that trembleth under my power shall be made ^astrong, and shall bring forth fruits of praise and ^bwisdom, according to the revelations and truths which I have given you.

18 And again, he that is overcome and ^abringeth not forth fruits, even according to this pattern, is not of me.

19 Wherefore, by this pattern ye shall ^aknow the spirits in all cases under the whole heavens.

20 And the days have come; according to men's faith it shall be ^adone unto them.

21 Behold, this commandment is given unto all the elders whom I have chosen.

22 And again, verily I say unto you, let my servant ^aThomas B. Marsh and my servant ^bEzra Thayre (Ezra was not adequately prepared and so he did not go. But he was called again seven months later.) take their journey also, preaching the word by the way unto this same land.

23 And again, let my servant Isaac Morley and my servant Ezra Booth take their journey, also preaching the word by the way unto this same land.

24 And again, let my servants ^aEdward Partridge and Martin Harris take their journey with my servants Sidney Rigdon and Joseph Smith, Jun.

25 Let my servants David Whitmer and Harvey Whitlock also take their journey, and preach by the way unto this same land.

26 And let my servants ^aParley P. Pratt and ^bOrson Pratt take their journey, and preach by the way, even unto this same land.

27 And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way.

28 Let my servants Edson Fuller and Jacob Scott also take their journey.

29 Let my servants Levi W. Hancock and Zebedee Coltrin also take their journey.

30 Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey.

31 Let my servants Wheeler Baldwin and William Carter also take their journey.

32 And let my servants ^aNewel Knight and ^bSelah J. Griffin both be ordained, and also take their journey.

33 Yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's ^afoundation, neither journey in another's track.

34 He that is faithful, the same shall be kept and blessed with much ^afruit.

35 And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands;

36 Let them labor with their families, ^adeclaring none other things than the prophets and apostles, that which they have ^bseen and heard and most assuredly ^cbelieve, that the prophecies may be fulfilled.

37 In consequence of transgression, let that which was bestowed upon Heman Basset be ^ataken from him, and placed upon the head of Simonds Ryder. (Simonds left the church because Joseph misspelled his name as Rider instead of Ryder.)

38 And again, verily I say unto you, let Jared Carter be ^aordained a priest, and also George James be ordained a ^bpriest.

39 Let the residue of the elders ^awatch over the churches, and declare the word in the regions round about them; and let them ^blabor with their own hands that there be no ^cidolatry nor wickedness practised.

40 And remember in all things the ^apoor and the ^bneedy, the ^csick and the afflicted, for he that doeth not these things, the same is not my disciple.

41 And again, let my servants Joseph Smith, Jun., and Sidney Rigdon and Edward Partridge take with them a ^arecommend from the church. And let there be one obtained for my servant Oliver Cowdery also.

42 And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of ^aMissouri, which is the land of your ^binheritance, which is now the land of your enemies.

43 But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with ^ajoy and with rejoicing.

44 Behold, I am Jesus Christ, the Son of God, and I will ^alift them up at the last day. Even so. Amen.

D&C 53

Revelation given through Joseph Smith the Prophet to Algernon Sidney Gilbert, at Kirtland, Ohio, June 1831. HC 1: 179–180. At Sidney Gilbert's request, the Prophet inquired of the Lord as to Brother Gilbert's work and appointment in the Church.

(There is little information on Algernon Sidney Gilbert before he was introduced to the gospel in 1830. He was then the senior partner in the successful mercantile firm of Gilbert and Whitney in Kirtland, Ohio. Sometime after he joined the Church, he was ordained an elder and sent to Missouri to buy land and operate a small store (see D&C 57:8). When mob violence broke loose, Sidney Gilbert closed his store upon request and helped appease the mob temporarily. On 23 July 1833 he, with others, offered himself as a ransom for the Saints. (See *History of the Church*, 1:391, 394n.) He was devoted and faithful and sacrificed all of his goods during the persecutions in Missouri. In obedience to his call, Sidney Gilbert departed for Missouri with the Prophet Joseph and others on 19 June, less than two weeks later. There he served as an agent for the Church in buying land and opening another small store (see D&C 57:6–8), to be named Gilbert and Whitney, which also served as a bishops' storehouse. "He was devoted and faithful and sacrificed all of his goods during the persecutions in Missouri. He lacked confidence in his ability to preach, however, and, according to some reports, he said he 'would rather die than go forth to preach the Gospel to the Gentiles' (*History of the Church*, 2:118). Ironically, he later contracted cholera and died [29 June 1834]. Heber C. Kimball recorded in his journal that 'the Lord took him at his word.' Elder B. H. Roberts wrote of Brother Gilbert, 'The remarks in the body of the history, and this expression from Elder Kimball's journal are liable to create a misunderstanding concerning Brother Algernon Sidney Gilbert, than whom the Lord has had few more devoted servants in this dispensation' (*History of the Church*, 2:118n)." ACDC, 124-25)

1–3, Sidney Gilbert's calling and election in the Church is to be ordained an elder; 4–7, He is also to serve as a bishop's agent.

1 BEHOLD, I say unto you, my servant Sidney Gilbert, that I have heard your prayers; and you have called upon me that it should be made known unto you, of the Lord your God, concerning your ^acalling and ^belection (This does not have reference to making one's calling and election sure, but has reference to Sidney's calling in the church. This is the only time calling and election is mentioned in the Doctrine and Covenants.) in the church, which I, the Lord, have raised up in these last days. (Brother Gilbert was not among the many called at the Kirtland conference to serve as a missionary traveling to Zion (D&C 52). Naturally, when he learned that others received instructions regarding their service, he wondered where he was to serve. Hence, the Prophet recorded that "at the request of Algernon Sidney Gilbert I inquired, and obtained the following" (Smith, *History of the Church*, 1:179). By revelation Elder Gilbert was directed to accompany the Prophet as he journeyed to Zion (D&C 53:5). RR, 398)

2 Behold, I, the Lord, who was ^acrucified for the sins of the world, give unto you a commandment that you shall ^bforsake the world.

3 Take upon you mine ordination, even that of an elder, to preach faith and repentance and ^aremission of sins, according to my word, and the reception of the Holy Spirit by the laying on of ^bhands; (He was ordained an elder on 6 June 1831)

4 And also to be an ^aagent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter. (He was assigned as an agent unto the church in becoming a real estate buyer in Missouri to acquire land for stewardships and for Church buildings.)

5 And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon.

6 Behold, these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard.

7 And again, I would that ye should learn that he only is saved who ^aendureth unto the end. Even so. Amen.

D&C 54

Revelation given through Joseph Smith the Prophet to Newel Knight, at Kirtland, Ohio, June 1831. HC 1: 180–181. Members of the Church in the branch at Thompson, Ohio, were divided on questions having to do with the consecration of properties. Selfishness and greed were manifest, and Leman Copley had broken his covenant to consecrate his large farm as a place of inheritance for the saints arriving from Colesville, New York. Ezra Thayre was also involved in the controversy. As a consequence, Newel Knight (president of the branch at Thompson) and other elders had come to the Prophet asking how to proceed. The Prophet inquired of the Lord and received this revelation. See also Section 56, which is a continuation of the matter.

(Though this revelation was given to Newel Knight, it was intended for all those who were a part of the branch of the Church in Thompson, Ohio. This same group of people had joined the Church together in Colesville, New York, and had responded to the commandment to go to Ohio. Having settled in Thompson, they were directed by revelation to embrace the law of consecration and receive their stewardships as noted in section 51. Problems grew out of their effort to do so. It appears that pettiness and selfishness hindered their efforts. Although the full story has not been preserved, it appears that a recent convert from the Shakers by the name of Leman Copley, who owned a large tract of land in Thompson, became disaffected with the Church and returned to the Shakers. When he did so he demanded the return of his property and expelled the Saints who were living on it. Joseph Knight Jr. recalled, "The man was turned out of the church for bad conduct; . . . he then began to persecute us and we had to leave his farm and pay sixtety dollars damage for putting up his houses and planting his ground" (as quoted in Porter, "Colesville Branch," 383). RR, 400. Leman Copley owned 759 acres of land in Thompson, Ohio. When Leman joined the Church, he agreed at first to share his land in Thompson with the Saints who were arriving from the East. The agreement apparently was that Leman would consecrate half of his farm and sell the other half to the Church at fair terms. When Leman returned, however, from the Shaker mission that he himself had enthusiastically proposed but which was unsuccessful, he appeared to have been somewhat "shaken" himself, and he began to wonder if his former church was not right after all and the restored Church wrong. To make matters worse, when Leman returned to Thompson many of the members there, people who were living on his land through his generosity, blamed him for deceiving them with the hope of converting the Shakers and would not "own him for one of them." When Bishop Edward Partridge began to divide up Leman's farm on the principles of consecration (see D&C 42, 51) according to the earlier agreement, Leman, who had not yet legally conveyed his property to the Church, withdrew his offer. In the bitter exchanges that followed, Leman ordered the Colesville Saints off his land. He also charged them rent for the time they had lived there, despite the fact that they had planted his fields, built fences, and made other major improvements to the property. These events put the Colesville Branch in a difficult spot. Therefore, as Joseph Smith recorded, "They sent in Newel Knight and other Elders, to ask me to inquire of the Lord for them; which I did, and received the following"—Doctrine and Covenants 54. While the date recorded for Doctrine and Covenants 54, June 1831, is correct, there is some evidence that it may have been received after Doctrine and Covenants 55, which is also dated in June 1831. Sections 53 and 55 both deal with ordinances that were performed on 6 June, and therefore these revelations must be dated on or before that date. Doctrine and Covenants 52 was also received on 6 June, while Doctrine and Covenants 54 refers to events after that date; for example, the change in Newel Knight's call mentioned in Doctrine and Covenants 54:2. Thus, Doctrine and Covenants 52 was received on 6 June 1831. Sections 53 and 55 were also likely received together on 6 June, but section 54 was received after 6 June and is presently out of chronological order.)

1–6, The saints must keep the gospel covenant to gain mercy; 7–10, They must be patient in tribulation.

1 BEHOLD, thus saith the Lord, even ^aAlpha and Omega, the beginning and the end, even he who was ^bcrucified for the sins of the world—

2 Behold, verily, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office whereunto I have appointed you. (Newel thought he should be released because things weren't going well.)

3 And if your brethren desire to escape their enemies, let them repent of all their sins, and become truly ^ahumble before me and contrite.

4 And as the covenant which they made unto me has been ^abroken, even so it has become ^bvoid and of none effect.

5 And wo to him by whom this ^aoffense cometh, for it had been better for him that he had been drowned in the depth of the sea. (It's better to keep our covenants.)

6 But blessed are they who have kept the ^acovenant and observed the ^bcommandment, for they shall obtain ^cmercy.

7 Wherefore, go to now and flee the land, lest your enemies come upon you; and take your journey, and appoint whom you will to be your leader, and to pay moneys for you.

8 And thus you shall take your journey into the regions westward, unto the land of ^aMissouri, unto the borders of the Lamanites. (At least twelve families, composed of twenty-three adults and thirty-nine children, took their journey from Thompson to Missouri (Porter, "Study of the Origins," 299-303). In so doing they became the first community of Saints to travel to the land of Zion. RR, 401)

9 And after you have done journeying, behold, I say unto you, seek ye a ^aliving like unto men, until I prepare a place for you. (The Saints in Thompson were to stop living the law of consecration. They were to provide for themselves until directed otherwise.)

10 And again, be ^apatient in tribulation until I ^bcome; and, behold, I come quickly, and my ^creward is with me, and they who have ^dsought me early shall find ^erest to their souls. Even so. Amen.

D&C 55

Revelation given through Joseph Smith the Prophet to William W. Phelps, at Kirtland, Ohio, June 1831. HC 1: 184–186. William W. Phelps, a printer, and his family had just arrived at Kirtland, and the Prophet sought the Lord for information concerning him.

(About the middle of June, while we were preparing for our journey to Missouri," wrote Joseph Smith, "William W. Phelps and his family arrived among us—to do the will of the Lord," he said: so I inquired of the Lord concerning him and received the following" (*History of the Church*, 1:184-85). William Wines Phelps, born 17 February 1792, at Hanover, New Jersey, became interested in the message of the Restoration while residing in Canandaigua, New York, about twelve miles south of Palmyra. His interest in the Book of Mormon led him to purchase a copy in April of 1830. He read the book and was convinced of its truthfulness. His further investigation of the Restoration took him to Ohio with the intent of becoming a member of the Church. Previous to this time he was very involved in politics as editor of a partisan newspaper. He had sought nomination of the Anti-Mason Party for the office of lieutenant governor of the state of New York. Concerning the influence that he had in the Church, historian Bruce Van Orden observed: "Excluding Sidney Rigdon, W. W. Phelps was the most publicly well-known convert to the early Church. However, unlike Elder Rigdon, his contributions to the Kingdom of God were not for just a few years, but lasted throughout his life. As editor of *The Evening and the Morning Star* and as a frequent contributor to other Church publications (*Latter Day Saints' Messenger and Advocate*, the *Times and Seasons*, and the *Deseret News*) and also as a powerful orator, Brother Phelps was one of the most influential early exponents of LDS doctrines and practices. No one

was better educated and more articulate than he in the early days of the Church" ("By That Book," 204). RR, 402)

1–3, *W. W. Phelps is called and chosen to be baptized, ordained an elder, and preach the gospel*; 4, *He is also to write books for children in church schools*; 5–6, *He is to travel to Missouri, which will be the area of his labors*.

1 BEHOLD, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole ^aearth, thou art called and chosen; and after thou hast been ^bbaptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins and a reception of the Holy Spirit by the laying on of ^chands; (The singular privilege is here accorded to W. W. Phelps, a nonmember of the Church, of having the Prophet inquire of the Lord in his behalf. This revelation comes in response to that request. W. W. Phelps is told to be baptized and receive the gift of the Holy Ghost by the laying on of hands. Thus the revelation, like many given under the hands of priesthood leaders, personalizes principles that apply to all accountable persons. The same message would be given to any honest truth seeker who in like manner sought a revelation from the Lord through the living oracle of his or her day. W. W. Phelps is then told that he will be ordained an elder and called to preach the principles he has complied with, namely faith, repentance, baptism, and the receipt of the Holy Ghost by the laying on of hands. RR, 403)

2 And then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church, to preach repentance and ^aremission of sins by way of baptism in the name of Jesus Christ, the Son of the living God.

3 And on whomsoever you shall ^alay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

4 And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing ^abooks for ^bschools in this church, that little ^cchildren also may receive ^dinstruction before me as is pleasing unto me. (Bro. Phelps had been a printer.)

5 And again, verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon, that you may be ^aplanted in the land of your inheritance to do this work. **(W. W. Phelps was informed that his work would be in the soon-to-be designated site of latter-day Zion. His journey to Kirtland, Ohio, to be baptized was only the beginning of his travels. Once he put his hand to the plow there was to be no turning back. His talents were needed in Independence, Missouri, where he would become editor for the Church newspaper, *The Evening and the Morning Star*, and where he would be called to supervise the printing of the revelations to be published as the Book of Commandments (D&C 57:11). RR, 405)**

6 And again, let my servant ^aJoseph Coe also take his journey with them. (Joseph Coe was excommunicated in 1838 and remained in Kirtland.) The residue shall be made known hereafter, even as I will. Amen.

D&C 56

(After the conference of 3 June 1831, the Lord gave a revelation to the Church (D&C 52) in which a number of brethren were called in pairs to go to Missouri, preaching the gospel as they traveled, and to hold another conference in that land. But when Ezra Thayre lost the spirit of his assignment because of problems at Thompson, Ohio, and was slow in making preparations to go on his mission, Thomas B. Marsh, his assigned companion, went to Joseph Smith seeking an answer to the dilemma. The Prophet inquired of the Lord and received what is now known as section 56 (see *History of the Church*, 1:186).)

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1831. HC 1: 186–188. Ezra Thayre, who had been appointed to travel to Missouri with Thomas B. Marsh (52: 22), was unable to start on his mission when the latter was ready. Elder Thayre was not ready to depart on his journey because of his involvement in the problems at Thompson, Ohio. See heading to Section 54. The Lord answered the Prophet’s inquiry on the matter by giving this revelation. (After the death of Joseph Smith, Ezra Thayre did not accept the leadership of Brigham Young, but stayed in the east. He eventually joined the Reorganized Church.)

1–2, The saints must take up their cross and follow the Lord to gain salvation; 3–13, The Lord commands and revokes, and the disobedient are cast off; 14–17, Wo unto the rich who will not help the poor, and wo unto the poor whose hearts are not broken; 18–20, Blessed are the poor who are pure in heart, for they shall inherit the earth.

1 HEARKEN, O ye people who ^aprofess my name, (We must take His name upon us.) saith the Lord your God; for behold, mine anger is ^bkindled against the rebellious, (Verses 14-17 show how they rebelled. President Spencer W. Kimball: “A common sin is rebellion against God. This manifests itself in wilful refusal to obey God’s commandments, in rejection of the counsel of his servants, in opposition to the work of the kingdom— that is, in the deliberate word or act of disobedience to God’s will. . . . “Among Church members rebellion frequently takes the form of criticism of authorities and leaders. . . . They complain of the programs, belittle the constituted authorities, and generally set themselves up as judges. After a while they absent themselves from Church meetings for imagined offenses, and fail to pay their tithes and meet their other Church obligations. In a word, they have the spirit of apostasy, which is almost always the harvest of the seeds of criticism. . . . “Such people fail to bear testimony to their descendants, destroy faith within their own homes, and actually deny the ‘right to the priesthood’ to succeeding generations who might otherwise have been faithful in all things” (*The Miracle of Forgiveness* [1969], 42–43).) and they shall know mine arm and mine indignation, in the day of ^cvisitation and of wrath upon the nations. (Second Coming)

2 And he that will not take up his ^across and ^bfollow me, (We need to make whatever sacrifice is necessary for the building up of the kingdom of God.) and keep my commandments, the same shall not be saved. (Exalted, Celestial Kingdom)

3 Behold, I, the Lord, command; and he that will not ^aobey shall be ^bcut off (excommunicated) in mine own due time, after I have commanded and the commandment is broken.

4 Wherefore I, the Lord, command and ^arevoke, as it seemeth me good; and all this to be answered upon the heads of the ^brebellious, saith the Lord. (Commandments, even commandments dealing with the future, are not prophecies; they are not even implied prophecies. The Lord sometimes gives commandments he knows will not be obeyed, because we must be allowed to exercise our agency, both individually and collectively as a Church. "Thou shalt" or "thou shalt not" are not statements of future facts, but commandments whose blessings are conditioned upon our obedience (see D&C 58:30–33). Whenever the disobedience of some renders the obedience of others impossible or impractical, God is prepared with alternate instructions to reach his intended goals (see D&C 124:49–50). ACDC, 2:137. Elder James E. Talmage noted that “only the rebellious, those who will not obey the commandments of God are to be thus dealt with, are to have their blessings revoked; only these will forfeit the blessings to which they were entitled. In another revelation given shortly after that, Section 58, the Lord takes people to task because they were in the habit of saying—and he might well take some of us to task, for we still say it—that the Lord doesn’t keep his word, that he makes promises and fails to fulfil them.” (In Conference Report, Apr. 1921, p. 113.) The Lord further

stated that those who are not in the Church, who hinder the Lord's work, will bear that condemnation (see D&C 124:49–50). Institute Manual 117.)

5 Wherefore, I revoke the commandment which was given unto my servants ^aThomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri, and my servant Selah J. Griffin shall also go with him.

6 For behold, I revoke the commandment which was given unto my servants ^aSelah J. Griffin and Newel Knight, in consequence of the ^bstiffneckedness of my people which are in Thompson, and their rebellions.

7 Wherefore, let my servant Newel Knight remain with them; and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

8 And again, verily I say unto you, that my servant Ezra Thayre must repent of his ^apride, and of his ^bselfishness, (How do we overcome selfishness? Through service and generosity.) and obey the former commandment which I have given him concerning the place upon which he lives. (The "former commandment" concerning farms in the Kirtland, Ohio, area was recorded in the "Kirtland Revelation Book." This revelation was not chosen for publication in the Book of Commandments or in the Doctrine and Covenants. It reads as follows: "Hearken unto my words and behold I will make known unto you what ye shall do as it shall be pleasing unto me for verily I say unto you it must needs be that ye let the bargain stand that ye have made concerning those farms until it be so fulfilled behold ye are holden for the one even so likewise thine advisory is holden for the other. Wherefore it must needs be that ye pay no more money for the present time until the contract be fulfilled and let mine aged servant Joseph and his family go into the house after thine advisory is gone and let my servant Ezra board with him and let all the brethren immediately assemble together to put up an house for my servant Ezra and let my servant Fredericks family remain and let the house be prepared and their wants be supplied and when my servant Frederick returns from the west behold and lo he desireth to take his family in mine own due time unto the west let that which belongeth unto my servant Frederick be secured unto him by deed or bond and thus he willeth that the brethren reap the good thereof let mine aged servant Joseph govern the things of the farm and provide for the families and let him have help in as much as he standeth in need. Let my servant Ezra humble himself and at the conference meeting he shall be ordained unto power from on high and he shall go from thence (if he be obedient unto my commandments) and proclaim my gospel unto the western regions with my servants that must go forth even unto the borders by the Lamanites for behold I have a great work for them to do and it shall be given unto you to know what ye shall do at the conference meeting even so amen. What shall the brethren do with the monies. Ye shall go forth and seek diligently among the brethren and obtain lands and save the money that it may be consecrated to purchase lands in the west for an everlasting inheritance even so Amen" ("Kirtland Revelation Book", 91-92). It is clear from this unpublished revelation that Ezra Thayre's concern did not regard the land in Thompson, Ohio, as has been commonly thought (see heading to this section in the current edition of the Doctrine and Covenants). Rather, it involved property in Kirtland, Ohio, upon which homes were located and in which the families of Joseph Smith Sr. and Frederick G. Williams resided. RR, 407-08)

9 And if he will do this, as there shall be no divisions made upon the land, he shall be appointed still to go to the land of Missouri;

10 Otherwise he shall receive the ^amoney which he has paid, and shall leave the place, and shall be ^bcut off out of my church, saith the Lord God of hosts; (He could withdraw from the covenant, but he would be excommunicated.)

11 And though the heaven and the earth pass away, these words shall not ^apass away, but shall be fulfilled.

12 And if my servant Joseph Smith, Jun., must needs pay the money, behold, I, the Lord, will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do;

13 For according to that which they do they shall receive, even in lands for their inheritance. (What goes around comes around. Luke 6:38 ^aGive, and it shall be given unto you; good measure, **pressed** down, and shaken together, and running over, shall men give into your bosom. For with the same ^bmeasure that ye mete withal it shall be measured to you again.)

14 Behold, thus saith the Lord unto my people—you have many things to do and to repent of; for behold, your ^asins have come up unto me, and are not ^bpardoned, because you seek to ^ccounsel in your own ways. (Be humble and have a broken heart and contrite spirit.)

15 And your hearts are not satisfied. And ye obey not the truth, (Believing truth does not save, but obeying truth does.) but have ^apleasure in unrighteousness.

16 Wo unto you ^arich men, that will not ^bgive your substance to the ^cpoor, for your ^driches will canker your souls; (If we can't stop being rich so that others can stop being poor, we are not fit to inherit all that God has.) and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The ^eharvest is past, the summer is ended, and my soul is not saved! (Many are blinded by the deceitfulness of riches. Speaking to Joseph Smith, the Lord said: "There are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world" (D&C 121:34-35). To a wealthy young ruler who kept the laws of God, Christ said: "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:22-25). In the Joseph Smith Translation the text reads, "It is impossible for them who trust in riches, to enter into the kingdom of God; but he who forsaketh the things which are of this world, it is possible with God, that he should enter in" (JST Luke 18:27). Riches, like talents, are given to us to share with others. The law of consecration revealed in the restoration of the gospel helps protect the Saints from the love of riches and teaches that this world's goods are to be used "to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted" (Jacob 2:19). RR, 408-09)

17 Wo unto you ^apoor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of ^bgreediness, and who will not ^clabor with your own hands! (The poor who seek to live the law of consecration out of greed or out of a desire to not work, will not be worthy of the celestial kingdom. **The poor who have their hearts set upon the riches that they wish they possessed are also in danger of losing their souls.** King Benjamin taught, "I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give. And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received" (Mosiah 4:24-25). Revelations of the Restoration, p. 409)

18 (Solution to rebelliousness:) But blessed are the ^apoor who are pure in heart, whose hearts are broken, and whose spirits are ^bcontrite, for they shall see the ^ckingdom of God coming in power and great glory unto their deliverance; for the fatness (abundance, more than is needed) of the ^dearth shall be theirs.

19 For behold, the Lord shall come, and his ^arecompense shall be with him, and he shall ^breward every man, and the poor shall rejoice;

20 And their generations shall ^ainherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen.

D&C 57

(After the close of the June 1831 conference, a revelation was given in which several missionaries were called to go to the land of Missouri, where the Lord would reveal the center place of Zion (see D&C 52). Joseph Smith, who was called by revelation to travel with Sidney Rigdon, recorded the following after arriving in Missouri: “The meeting of our brethren [Oliver Cowdery, Peter Whitmer Jr., Ziba Peterson, and Frederick G. Williams, all of whom had gone to Missouri as missionaries], who had long awaited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were many, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity, and jealousy of a people that were nearly a century behind the times, and to feel for those who roamed about without the benefit of civilization, refinement, or religion; yea, and exclaim in the language of the Prophets: ‘When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?’ Our anxiety was soon relieved by receiving the following: [D&C 57].” (*History of the Church*, 1:189.) **Before this revelation was given, the members of the Church had read in the Book of Mormon about a New Jerusalem that would be located in America (see 3 Nephi 20:22; 21:23–24; Ether 13:1–12). Also, in September 1830 the Lord had explained that the holy city would be erected “on the borders by the Lamanites” (D&C 28:9). And finally, the Lord had promised he would reveal the exact location of the New Jerusalem (see D&C 42:62). It was therefore with great joy that Doctrine and Covenants 57 was received by the members of the Church.** Institute Manual, 118-19)

Joseph Smith Papers – 159-161

Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, July 20, 1831. HC 1: 189–190. In compliance with the Lord’s command (Section 52), the elders had journeyed from Kirtland to Missouri with many varied experiences and some opposition. In contemplating the state of the Lamanites and the lack of civilization, refinement, and religion among the people generally, the Prophet exclaimed in yearning prayer: “When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the last days?” Subsequently he received this revelation.

1–3, Independence, Missouri, is the place for the City of Zion and the temple; 4–7, The saints are to purchase lands and receive inheritances in that area; 8–16, Sidney Gilbert is to establish a store, W. W. Phelps is to be a printer, and Oliver Cowdery is to edit material for publication.

1 HEARKEN, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is **the land of ^aMissouri, which is the ^bland which I have appointed and ^cconsecrated for the ^dgathering of the saints.** (The land for the city of Zion, or the New Jerusalem, was set apart from the time of the creation of the earth. The land near Independence, Missouri, encompasses the area of the garden planted eastward in Eden, in which Adam and Eve were placed. We learn from Brigham Young that "our God will finish his work where he commenced it, where the centre [place] of Zion is, and where the garden of Eden was" (*Journal of Discourses*, 8:72). *Revelations of the Restoration*, p. 411)

2 **Wherefore, this is the ^aland of promise, and the ^bplace for the city of ^cZion.** (The city of Zion—the New Jerusalem to be built in Independence, Missouri—and the Jerusalem of old will be the capitals of the millennial kingdom of Christ. The latter-day city of Zion shall be blessed with the

presence of Enoch and his people, who were taken to heaven without tasting death (Moses 7:62-64). It shall expand its borders to include all of North and South America, until eventually the entire globe shall be called Zion. The Prophet Joseph Smith stated: **"You know there has been great discussion in relation to Zion— where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it"** (Teachings of the Prophet Joseph Smith, 362). Further, "when Joseph first revealed the land where the Saints should gather," Brigham Young explained, **"a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be in Zion. It will all be Zion"** (Journal of Discourses, 9:138). The building up of Zion began like a seed planted in parched soil. The Prophet expressed dismay at the lack of civilization and "leanness of intellect" of the inhabitants of the surrounding regions. As the kingdom of God on earth is like the stone cut out of the mountain without hands (Daniel 2:44-45), which rolled forth until it filled the earth, so is the beginning of the establishment of Zion the commencement of a new covenant community that will likewise fill the earth, in which the citizens are the pure in heart. **A great change was and is required for the environs of Independence, Missouri, to become worthy of the divinely appointed appellation—Zion. In time, under the direction of his prophets, the city of Zion will be built upon the foundations laid at the dawn of this dispensation. It will be "Zion, because it is a place of righteousness," declared the Prophet Joseph Smith, "and all who build thereon, are to worship the true and living God—and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ"** (Teachings of the Prophet Joseph Smith, 80). Revelations of the Restoration, p. 411-12)

3 And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, **the place which is now called Independence is the ^acenter place; and a spot for the ^btemple is lying westward, upon a lot which is not far from the courthouse.** **(There are many stakes in Zion in which the Saints will gather. However, the Lord singled out Independence, Missouri, as the center place of the millennial kingdom. Bruce R. McConkie taught: "Let Israel gather to the stakes of Zion in all nations. Let every land be a Zion to those appointed to dwell there. Let the fulness of the gospel be for all the saints in all nations. Let no blessing be denied them. Let temples arise wherein the fulness of the ordinances of the Lord's house may be administered. But still there is a center place, a place where the chief temple shall stand, a place to which the Lord shall come, a place whence the law shall go forth to govern all the earth in that day when the Second David reigns personally upon the earth. And that center place is what men now call Independence in Jackson County, Missouri, but which in a day to come will be the Zion of our God and the City of Holiness of his people. The site is selected; the place is known; the decree has gone forth; and the promised destiny is assured"** (New Witness, 595). **The temple. Among all houses of the Lord, the temple to be built at the center place of Zion will stand supreme. It is destined to consist of a complex of twenty-four buildings, all dedicated as houses of the Lord.** The Lord revealed that the gathering to and building of the city of the New Jerusalem will have its beginning at the place of the temple (D&C 84:4). Along with the companion temple to be built in the Jerusalem of old, this is the temple in which Isaiah's words will find fulfillment: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2-3). Further, it is at the temple in the New Jerusalem that "the Lamb shall stand upon Mount Zion, and with

him a hundred and forty-four thousand, having his Father's name written on their foreheads" (D&C 133:18). The twenty-four buildings aforementioned were located on a plot map of the future city of Zion. Joseph Smith wrote: "The names of the temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither:—numbers 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem. Numbers 7, 8, and 9, the Sacred Apostolic Repository, for the use of the Bishop. **Numbers 4, 5, and 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God.** Numbers 1, 2, and 3, the House of the Lord, for the Elders of Zion, an Ensign to the Nations. Numbers 22, 23, and 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a Standard for the People. Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven, and Messenger to the People; for the Highest Priesthood after the Order of Aaron. Numbers 16, 17, and 18, House of the Lord for the Teachers in Zion, Messenger to the Church. Numbers 13, 14, and 15, House of the Lord for the Deacons in Zion, Helps in Government. Underneath must be written on each house—Holiness To The Lord" (History of the Church, 1:359). **The Prophet Joseph Smith further instructed the Saints to commence by building temple number five as the beginning of the city of Zion, which temple was very similar to that built in Kirtland, Ohio (History of the Church, 1:359-62). Whether the other buildings will be built before or after the Savior returns remains to be revealed.**

Revelations of the Restoration, p. 412-414)

4 Wherefore, it is wisdom that the land should be ^apurchased by the saints, (A parcel of land containing the temple site – 63 ¼ acres – was purchased by the Church on 19 December 1831 from Jones H. Flournoy for \$130. ACDC, 2:143) and also every tract lying in a free country, a land of liberty and of laws, guaranteeing to every man, or any westward, even unto the line running directly ^bbetween Jew (Lamanite) and Gentile (non-Lamanite); (The earth "and all things therein are mine," declared the Lord (D&C 104:14). He has rightful title to the land of Zion. However, the Saints are peacemakers, who obey the laws of the land. They are to obtain legal deed to the lands, which will enable them to build up the city of Zion as they "carefully gather together, as much in one region as can be, consistently with the feelings of the people" (D&C 105:24). **"Here we pause for a moment," wrote the Prophet Joseph Smith at a later time, "to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believed so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them: therefore we thought no harm in advising the Latter-day Saints, or 'Mormons,' as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be,) to purchase, with money, lands, and live upon them, not infringing upon the rights of any individual, or community of people; always keeping in view the saying, 'Do unto others as you would wish others to do unto you;' following also the good injunction: 'Deal justly, love mercy, and walk humbly with thy God.'** "These were our motives in teaching the people, or Latter-day Saints, to gather together, beginning at this place; and inasmuch as there are those who have had different views from this, we feel that it is a cause of deep regret. Be it known unto all men, that our principles concerning this thing, have not been such as have been represented by those who, we have every reason to believe, are designing and wicked men, that have said that this was our doctrine: 'To infringe upon the rights of a people who inhabit our civil and free country: such as to drive the inhabitants of Jackson County from their lands, and take possession thereof unlawfully.' Far, yea, far be such a principle from our hearts. It never entered into our minds; and we only say, that God shall reward such in that day when He shall come to make up His jewels" (History of the Church, 2:254-55). *The line running directly between Jew and Gentile.* "This expression," wrote Joseph Fielding Smith, ". . . has reference to the line separating the Lamanites from the settlers in Jackson County. At

this time the United States Government had given to the Indians the lands west of the Missouri, only later to take them away again. The Lamanites, who are Israelites, were referred to as Jews, and the Gentiles were the people, many of whom were of the lawless element, living east of the river" (*Church History and Modern Revelation*, 1:206). Revelations of the Restoration, 414-15)

5 And also every tract bordering by the prairies, inasmuch as my disciples are enabled to ^abuy lands. Behold, this is wisdom, that they may ^bobtain it for an everlasting inheritance.

6 And let my servant Sidney Gilbert (**agent**) stand in the office to which I have appointed him, to receive moneys, to be an ^aagent unto the church, to buy land in all the regions round about, inasmuch as can be done in righteousness, and as wisdom shall direct.

7 And let my servant ^aEdward Partridge (**bishop**) stand in the ^boffice to which I have appointed him, and ^cdivide unto the saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him. (**counselors**)

8 And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a ^astore, that he may sell goods ^bwithout fraud, that he may obtain money to buy ^clands for the good of the saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance.

9 And also let my servant Sidney Gilbert obtain a license (**to be in compliance with the law**)—behold here is ^awisdom, and whoso readeth let him ^bunderstand—that he may send goods also unto the people, even by whom he will as clerks employed in his service;

10 And thus provide for my saints, that my gospel may be preached unto those who sit in ^adarkness and in the region and ^bshadow of death. (**Spiritual darkness.**)

11 And again, verily I say unto you, let my servant ^aWilliam W. Phelps be planted in this place, and be established as a ^bprinter unto the church.

12 And lo, if the world receive his writings—behold here is wisdom—let him obtain whatsoever he can obtain in righteousness, for the good of the saints.

13 And let my servant ^aOliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. (**Oliver presided over Phelps.**)

14 And thus let those of whom I have spoken be planted in the land of Zion, as speedily as can be, with their ^afamilies, to do those things even as I have spoken.

15 And now concerning the gathering—Let the bishop (**Partridge**) and the agent (**Gilbert**) make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. (**Reference here is particularly to members of the Colesville Branch, who traveled under the direction of Newel Knight. Obedient to the Lord's command that they relocate in Missouri (D&C 54:8), this group of Saints arrived in Independence 25 July 1831. Arrangements were made for them to settle near the Big Blue River in Jackson County, approximately twelve miles west of Independence.** Revelations of the Restoration, 416)

16 And unto the residue of both elders and members further directions shall be given hereafter. Even so. Amen.