

**Come Follow Me Lesson 37**  
**September 6-12**  
**D&C 98-101**

**D&C 98**

Participating in government. Obeying the laws of the land. Strengthening the community.

**(The Church is politically neutral. It does not endorse political parties, platforms, or candidates. Candidates should not imply that they are endorsed by the Church or its leaders. Church leaders and members should avoid any statements or conduct that might be interpreted as Church endorsement of political parties or candidates. Members should do their civic duty by supporting measures that strengthen society morally, economically, and culturally. Members are urged to be actively engaged in worthy causes to improve their communities and make them wholesome places in which to live and rear families. Church Handbook of Instructions, Book 2:, 325)**

(The First Presidency has said: We strongly urge men and women to be willing to serve on school boards, city and county councils and commissions, state legislatures, and other high offices of either election or appointment. Letter of 15 Jan. 1998.)

(Elder M. Russell Ballard: In the Church, we often state the couplet, “Be in the world but not of the world.”... Perhaps we should state the couplet... as two separate admonitions. First, “Be in the world.” Be involved; be informed. Try to be understanding and tolerant and to appreciate diversity. Make meaningful contributions to society through service and involvement. Second, “Be not of the world.” Do not follow wrong paths or bend to accommodate or accept what is not right... Members of the Church need to influence more than we are influenced. We should work to stem the tide of sin and evil instead of passively being swept along by it. We each need to help solve the problem rather than avoid or ignore it. CR, Apr 1989, p. 100-01) **With this principle in mind of trying to solve the problem, what is the Church’s position on home schooling? Should we take our children out of the public school system or try to help make the public school system better? Thomas S. Monson: "The Church has always had a vital interest in public education and encourages its members to participate in parent-teacher activities and other events designed to improve the education of our youth." [Precious Children, a Gift from God," Ensign, June 2000, p, 2. In a letter from the Church Educational System (CES) dated 16 November 2000: The Church is neutral regarding home schooling. The manner of education of children is considered to be the parents’ decision.)**

**(President Gordon B. Hinckley: It is amazing what courtesy will accomplish. It is tragic what a lack of courtesy can bring. We see it every day as we move in the traffic of the cities in which we live. A moment spent in letting someone else get into the line does good for the one who is helped, and it also does good for the one who helps. Something happens inside of us when we are courteous and deferential toward others. It is all part of a refining process which, if persisted in, will change our very natures. CR, Apr 1996, p. 70)**

Joseph Smith Papers – 323, 547

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 6, 1833. HC 1: 403–406. This revelation came in consequence of the persecution upon the saints in Missouri. It is natural that the saints in Missouri, having suffered physically and also having lost property, should feel an inclination toward retaliation and revenge. Therefore the Lord gave this revelation. Although some news of the*

*problems in Missouri had no doubt reached the Prophet in Kirtland (nine hundred miles away), the seriousness of the situation could have been known to him at this date only by revelation. 1–3, Afflictions of the saints shall be for their good; 4–8, The saints are to befriend the constitutional law of the land; 9–10, Honest, wise, and good men should be supported for secular offices; 11–15, Those who lay down their lives in the Lord’s cause shall have eternal life; 16–18, Renounce war and proclaim peace; 19–22, The saints in Kirtland are reprovved and commanded to repent; 23–32, The Lord reveals his laws governing the persecutions and afflictions imposed on his people; 33–38, War is justified only when the Lord commands it; 39–48, The saints are to forgive their enemies, who, if they repent, shall also escape the Lord’s vengeance.*

1 VERILY I say unto you my friends, <sup>a</sup>fear not, let your hearts be comforted; yea, rejoice evermore, and in everything **give <sup>b</sup>thanks**;

2 <sup>a</sup>Waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted.

3 Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been <sup>a</sup>afflicted shall work together for your <sup>b</sup>good, and to my name’s glory, saith the Lord. (The first three verses of this section must have tested the faith of some of the Saints, for, in the month before this revelation was received, the Saints had seen the effects of unrestrained mobs. On 20 July 1833 a mob had gathered at the courthouse in Independence, called in the leaders of the Church in Missouri, and demanded that they prepare to leave Jackson County. The leaders asked for three months to consider their requests. When that request was denied, they asked for ten days. The mob refused and granted them only fifteen minutes. When the elders did not accept the mob’s illegal and unreasonable demands, the mob determined to destroy the offices of the *Evening and Morning Star* immediately. The printing shop and the residence of W. W. Phelps were completely demolished, as was the store run by Sidney Gilbert (see D&C 57:8–9). Even this destruction was not sufficient to satisfy these men: “They broke into the houses of the Saints, searching for the leading elders. Men, women, and children ran in all directions, not knowing what would befall them. They caught Bishop Partridge and Charles Allen and dragged them a half mile to the public square, where they were given two alternatives: deny the Book of Mormon or consent to leave the county. The Book of Mormon they would not deny, nor would they consent to leave the county. Bishop Partridge was granted permission to speak. . . . “His words were drowned by the tumultuous crowd, many of whom were shouting, ‘Call on your God to deliver you and your pretty Jesus you worship!’ The mob stripped Partridge and Allen of their clothing, smeared their bodies with tar mixed with pearl ash, a flesh-eating acid, and emptied a pillow of feathers over them. This indignity was endured with such resignation and meekness that the mob became ashamed; their sympathies touched, they permitted the two abused men to retire in silence. . . . “On July 23, 1833, five hundred men rushed into Independence waving a red flag and brandishing guns, dirks, whips, and clubs. With oaths and curses they searched for the leading elders of the Church, threatening to whip the ones they captured with from fifty to five hundred lashes. Negroes owned by members of the mob laid waste the crops of the Saints. Dwellings were demolished by the mob as they threatened ‘We will rid Jackson county of the “Mormons,” peaceably if we can, forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy their children, and ravish their women.’ “To save the lives of the Saints, Edward Partridge, William Phelps, Isaac Morley, A. Sidney Gilbert, John Whitmer, and John Corrill offered themselves as a ransom for the lives of their brethren, to be scourged or put to death if need be. For this noble gesture their names will be remembered forever in the annals of the Church. But the mob, insensible to this noble manifestation of love, scoffed at the six leaders and with brutal imprecations swore they would flog every man, woman, and child until the Mormons agreed to leave the county. ‘Leave the county or die’ was the demand.” (Barrett, *Joseph Smith*, pp. 251–52, 255–56.) It was in this setting that the Lord called on the Saints to “rejoice evermore, and in everything give thanks” (D&C 98:1) and reminded them that “all

things wherewith you have been afflicted shall work together for your good” (v. 3). This was a call to show great faith in God. It can be harder to feel gratitude to God in the face of persecution than in times of peace and plenty. The promise that all things work for the good of the righteous is repeated in several other places. (See D&C 90:24; 100:15; Deuteronomy 6:24; Romans 8:28.) “The meaning is that even the evil designs of men, in the hands of the Masterworkman, will turn out for the benefit of the people of God, and for His glory. The divine Will overrules all things for the *final* good of His children. We can see this exemplified in the history of the Latter-day Saints.” (Smith and Sjodahl, Commentary, p. 616.)

4 And now, verily I say unto you concerning the <sup>a</sup>laws of the land, it is my will that my people should observe to do all things whatsoever I command them. (Regarding the relationship of the Church and the state, none have stated the matter better than James E. Talmage, who wrote: **“In the case of a conflict between the requirements made by the revealed word of God, and those imposed by the secular law, which of these authorities would the members of the Church be bound to obey? In answer, the words of Christ may be applied—it is the duty of the people to render unto Caesar the things that are Caesar's and unto God the things that are God's. At the present time the kingdom of heaven as an earthly power, with a reigning King exercising direct and personal authority in temporal matters, has not been established upon the earth. The branches of the Church as such, and the members composing the same, are subjects of the several governments within whose separate realms the Church organizations exist.** In this day of comparative enlightenment and freedom there is small cause for expecting any direct interference with the rights of private worship and individual devotion; in all civilized nations the people are accorded the right to pray, and this right is assured by what may be properly called a common law of humankind. No earnest soul is cut off from communion with his God; and with such an open channel of communication, relief from burdensome laws and redress for grievances may be sought from the power that holds control of nations. **“Pending the overruling by Providence in favor of religious liberty, it is the duty of the saints to submit themselves to the laws of their country. Nevertheless, they should use every proper method, as citizens or subjects of their several governments, to secure for themselves and for all men the boon of freedom in religious service. It is not required of them to suffer without protest imposition by lawless persecutors, or through the operation of unjust laws; but their protests should be offered in legal and proper order.** The saints have practically demonstrated their acceptance of the doctrine that it is better to suffer evil than to do wrong by purely human opposition to unjust authority. And if by thus submitting themselves to the laws of the land, in the event of such laws being unjust and subversive of human freedom, the people be prevented from doing the work appointed them of God, they are not to be held accountable for the failure to act under the higher law” (Articles of Faith, 422-23). While imprisoned at Liberty Jail, the Prophet Joseph Smith wrote: “The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun” (Teachings of the Prophet Joseph Smith, 147). Revelations of the Restoration, p. 708-09)

5 And that <sup>a</sup>law of the land which is <sup>b</sup>constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. (Joseph Smith: “It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one that liberty of conscience. **I am the greatest advocate of the Constitution of the United States there is on the earth.** In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights” (Teachings of the Prophet Joseph Smith, 326).)

6 Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the <sup>a</sup>constitutional law of the land;

7 And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

8 I, the Lord God, make you <sup>a</sup>free, (Without freedom there can be no salvation. To compel choice is to

deny choice. Agency, which is the power to act on choices that have been freely made, was the gift of God to each of his spirit children at the time of their spirit birth (Moses 4:3) and is the God-given right of every soul born into this world (2 Nephi 2:26-27). It can be set down as an eternal principle that that which enhances the freedom of choice comes from God and that which enslaves and limits the power of action comes from the prince of darkness. Revelations of the Restoration, p. 709-10) therefore ye are free indeed; and the law also maketh you free. (Every law that has come from God and every wise and just law found in the governments of men has been established to preserve and protect the freedom of those for whom it was given. Revelations of the Restoration, p. 710)

9 Nevertheless, when the <sup>a</sup>wicked <sup>b</sup>rule the people mourn.

10 Wherefore, <sup>a</sup>honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil. (As a book cannot exceed the wisdom and spirit of its writer, so will the system of government given a particular people never rise above the character of those chosen to lead. This principal was emphasized by King Mosiah when he related that monarchy is a good form of government if the king is righteous: "Therefore, if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father Benjamin did for this people—I say unto you, if this could always be the case then it would be expedient that ye should always have kings to rule over you" (Mosiah 29:13). On the other hand, he also emphasized the power of a wicked king: "He enacteth laws, and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws he causeth to be destroyed; and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous king doth pervert the ways of all righteousness" (Mosiah 29:23). In an official statement of the First Presidency, issued January 1928, President Heber J. Grant and his counselors proclaimed: "Laws which are enacted for the protection of society have no value except when they are administered in righteousness and justice, and they cannot be so administrated if dishonest men occupy administrative offices. "The Lord says: 'When the wicked rule, the people mourn.' Wise men, good men, patriotic men are to be found in all communities, in all political parties, among all creeds. None but such men should be chosen. "Without beneficent laws, righteously administered, the foundations of civilization crumble, anarchy reigns, decay and dissolution follow. "We call upon all members of The Church of Jesus Christ of Latter-day Saints throughout the world to honor the laws of God, and obey and uphold the law of the land; and we appeal to good men and women everywhere, regardless of creed, party affiliation, race or condition, to join with us in an effort to put into operation the words of Lincoln, the great emancipator, that our country may continue to be a light to the world, a loyal, law-abiding, God-fearing Nation" (Clark, Messages, 5:258). Revelations of the Restoration, p. 710-11)

11 And I give unto you a commandment, that ye shall forsake all evil and cleave unto all <sup>a</sup>good, that ye shall live by every <sup>b</sup>word which proceedeth forth out of the mouth of God.

12 For he will <sup>a</sup>give unto the faithful line upon line, precept upon precept; and I will <sup>b</sup>try you and prove you herewith.

13 And whoso <sup>a</sup>layeth down his life in my cause, for my name's sake, shall find it again, even life eternal.

14 Therefore, be not <sup>a</sup>afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will <sup>b</sup>prove you in all things, whether you will abide in my covenant, <sup>c</sup>even unto death, that you may be found worthy.

15 For if ye will not abide in my covenant ye are not worthy of me.

16 Therefore, <sup>a</sup>renounce war and proclaim peace, and seek diligently to <sup>b</sup>turn the hearts of the children to their fathers, and the hearts of the fathers to the children;

17 And again, the hearts of the <sup>a</sup>Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me.



18 Let not your hearts be troubled; for in my Father's house are <sup>a</sup>many mansions, and I have prepared a place for you; and where my Father and I am, there ye shall be also.

19 Behold, I, the Lord, am not well <sup>a</sup>pleased with many who are in the church at Kirtland;

20 For they do not <sup>a</sup>forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.

21 Verily I say unto you, that I, the Lord, will <sup>a</sup>chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them.

22 And again I say unto you, if ye observe to <sup>a</sup>do whatsoever I command you, I, the Lord, will turn away all <sup>b</sup>wrath and indignation from you, and the <sup>c</sup>gates of hell shall not prevail against you.

23 Now, I speak unto you concerning your families—if men will <sup>a</sup>smite you, or your families, once, and ye <sup>b</sup>bear it patiently and <sup>c</sup>revile not against them, neither seek <sup>d</sup>revenge, ye shall be <sup>e</sup>rewarded;

24 But if ye bear it not patiently, it shall be accounted unto you as being <sup>a</sup>meted out as a just measure unto you.

25 And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an <sup>a</sup>hundredfold.

26 And again, if he shall smite you the third time, and ye bear it <sup>a</sup>patiently, your reward shall be doubled unto you four-fold;

27 And these three <sup>a</sup>testimonies shall stand against your enemy if he repent not, and shall not be blotted out.

28 And now, verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye <sup>a</sup>warn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation.

29 And then, if he shall come upon you or your children, or your children's children unto the third and fourth generation, I have delivered thine <sup>a</sup>enemy into thine hands;

30 And then if thou wilt spare him, thou shalt be rewarded for thy <sup>a</sup>righteousness; and also thy children and thy children's children unto the third and fourth generation.

31 Nevertheless, thine enemy is in thine hands; and if thou rewardest him according to his works thou art justified; if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands and thou art justified.

32 Behold, this is the law I gave unto my servant Nephi, and thy <sup>a</sup>fathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.

33 And again, this is the <sup>a</sup>law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them.

34 And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of <sup>a</sup>peace unto that people, nation, or tongue;

35 And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord;

36 Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people.

37 And I, the Lord, would <sup>a</sup>fight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation.

38 Behold, this is an <sup>a</sup>ensample unto all people, saith the Lord your God, for justification before me.

39 And again, verily I say unto you, if after thine <sup>a</sup>enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy—

40 And so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt <sup>a</sup>forgive him, until seventy times seven.

41 And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him.

42 And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him.

43 And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

44 But if he trespass against thee the fourth time thou shalt not forgive him, but shalt bring these testimonies before the Lord; and they shall not be blotted out until he repent and <sup>a</sup>reward thee four-fold in all things wherewith he has trespassed against thee.

45 And if he do this, thou shalt forgive him with all thine heart; and if he do not this, I, the Lord, will <sup>a</sup>avenge thee of thine enemy an hundred-fold;

46 And upon his children, and upon his children's <sup>a</sup>children of all them that <sup>b</sup>hate me, unto the <sup>c</sup>third and fourth generation.

47 But if the <sup>a</sup>children shall repent, or the children's children, and <sup>b</sup>turn to the Lord their God, with all their hearts and with all their might, mind, and strength, and <sup>c</sup>restore four-fold for all their trespasses wherewith they have trespassed, or wherewith their fathers have trespassed, or their fathers' fathers, then thine indignation shall be turned away;

48 And vengeance shall <sup>a</sup>no more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen. (Christians enter war; they do not begin it. Even when it came to taking the initiative in what would appear to be a noble cause – to go into the mountains and root out the secret combinations – the sensitive Gidgiddoni declined the suggestion and explained that if they did that his people would not enjoy the approbation and thus the strength of the Lord. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:16 President George Q. Cannon: We must proclaim peace; do all in our power to appease the wrath of our enemies; make any sacrifice that honorable people can to avert war, with all its horrors, entailing as it does dreadful consequences so numerous that they cannot be mentioned. It is our duty, I say, as a nation. The influence of the Latter-day Saints should be used in this direction. We should seek to quell these feelings of anxiety to fight and to shed blood. Our influence should go forth like oil poured upon the troubled waters, quieting the waves of discontent and wrath that are aroused by this fearful spirit. ...Not only ought we to extend the offering of peace the first time to a nation that proclaims war against us, but again the second time; and if that should be rejected, again the third time; and if it be rejected the third time, then: They should bring these testimonies before the Lord. Go to the Lord and say, 'Here are our testimonies. We have offered peace the first time; we have offered it twice; we have offered it three times; but our offerings are rejected, and this nation is determined to have war with us. Now we bring these testimonies before thee, Lord.' ... I do not look for our nation to do this. It is scarcely to be expected, in the nature of things, that they would do it. But it is the true principle, and we as a people should use our influence for this purpose. Our prayers should ascend to God; our petitions should ascend to the government of our nation to do everything that honorable people can to avert war. We have no fear of the effect of the combinations against us. ... But the promise of God is that if we will do right as a nation, if we will serve Him, they shall not have power over us, or be able to bring us into bondage; and in the end we shall prevail. This is a glorious promise which is made to the inhabitants of the land. ... To us as Latter-day Saints these principles are of the utmost importance. I do not want to see our young men get filled with the spirit of war and be eager for the conflict. God forbid that such a spirit should prevail in our land, or that we should contribute in any manner to the propagation of a spirit of that kind! But one may say, 'Is it not our duty to defend our country and our flag? Is it not our duty to maintain the institutions which the Lord has given to us?' Certainly it is. And it is no part of cowardice to take the plan that the Lord has pointed out. No man need be afraid that the Lord or any just man will look upon him as a coward.' (*Conference Report*, April 1898, pp. 86-87.) "The principle behind this counsel apparently is related to the principle of repentance, as is indicated in this statement by President Joseph Fielding Smith: 'The law of forgiveness and retribution ... applies to individuals and to families, as well as to the Church at large. We are under commandment to forgive our enemies and suffer their abuses and smiting the first time and second time, also the third time. This is to be done in patience, and in humility and prayer, hoping that the enemy might repent. If the enemy come upon us for the fourth time

we are justified in meting out retribution, but even then there is to come a reward if we patiently endure, and the Lord will reward us abundantly. For all these abuses we will be rewarded if we endure them in patience. Perchance the enemy may repent, and that we should most sincerely desire. This may to the most ordinary human being be a hard law to follow; but nevertheless it is the word of the Lord. One of the best illustrations of this spirit of enduring wrong rather than retaliating is found in the story of the people of Ammon in the Book of Mormon. Because they refused to take up arms to defend themselves, but would rather lay down their lives than shed blood even in their own defense, they brought many of their enemies to repentance and to the kingdom of God. [Alma 24:17-25; 27:3.] This is the doctrine of Jesus Christ as taught in the Sermon on the Mount. [Matt. 5:21-22, 43-44.] If all peoples would accept this doctrine there could be no war, and all difficulties could be adjusted in righteousness. This doctrine was taught, so the Lord declared, to his people anciently. There are many things in the Old Testament in relation to the wars and battles of the Israelites in the meager record which has come down to us, which are made to appear to us that these people were cruel and vengeful, but the Lord says they went out to battle when they were guided by prophets and the spirit of revelation when the Lord commanded them. (Joseph Fielding Smith, *Church History and Modern Revelation* [Salt Lake City: The Council of the Twelve Apostles, 1953], 1:434-35.)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 254-6))

### D&C 99

(This revelation called John Murdock to serve as a missionary in the eastern states. He had joined the Church in 1830, having been baptized by Parley P. Pratt. He would yet be a part of Zion's Camp and serve on the high council in both Far West, Missouri, and in the Salt Lake Valley. He was ordained a bishop in Nauvoo in 1842. He opened the mission in Australia and served as a patriarch. This section is out of chronological order in the Doctrine and Covenants due to an error in the 1876 edition in which the date was listed as August 1833. If it were in its proper place it would have been placed between sections 83 and 84. Revelations of the Restoration, 719. The Prophet Joseph Smith received Doctrine and Covenants 99 on 24 August 1832 at Hiram, Ohio. “This is a Revelation calling Elder John Murdock to go on a mission to the Eastern States. He was one of the men who received the gospel in Kirtland when Oliver Cowdery and companions passed through that city on the first western journey to the Lamanites, and together with Sidney Rigdon, Edward Partridge, Isaac Morley, Lyman Wight, and others, he was called to the ministry at that time. He held many important positions in the Church and discharged his duties faithfully.” (Smith and Sjodahl, *Commentary*, p. 629.))

Joseph Smith Papers – 273, 559

*Revelation given through Joseph Smith the Prophet to John Murdock, August 1832, at Hiram, Ohio. Although editions of the Doctrine and Covenants beginning with 1876 have listed this revelation as Kirtland, August 1833, earlier editions and other historical records certify to the proper information.*

*1–8, John Murdock is called to proclaim the gospel, and those who receive him receive the Lord and shall obtain mercy.*

1 BEHOLD, thus saith the Lord unto my servant John Murdock—thou art <sup>a</sup>called to go into the eastern countries (states) from house to house, from village to village, and from city to city, to proclaim mine everlasting gospel unto the inhabitants thereof, in the midst of <sup>b</sup>persecution and wickedness.

2 And who <sup>a</sup>receiveth you receiveth me; and you shall have power to declare my word in the <sup>b</sup>demonstration of my Holy Spirit. (The gospel is a living thing, not simply a list of precepts.

**Although we speak of the Bible and the Book of Mormon as containing the fulness of the gospel, in**

**the true and proper sense the gospel can be found only in the lives of those who live it.** We would not attempt to argue that a particular society had laws simply because they had a book on law. In like manner, we would not say that by giving a man who was incarcerated a copy of the Constitution we had given him freedom. The laws of which we speak exist only if they are lived, music exists only if it is heard, freedom exists only to those who enjoy the same. So it is with the gospel. It is a living thing. Thus we find the apostle Paul writing to the Thessalonian Saints, saying, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (1 Thessalonians 1:5). That is, we have taken the gospel to a people only when they have a faith and power that lives. We cannot take the gospel to a people without taking the power to communicate with the heavens and receive revelation, entertain angels, heal the sick, administer the ordinances of salvation, work miracles, and raise the dead. All such activities are inseparably associated with the companionship of the Holy Ghost. Revelations of the Restoration, 719-20)

3 And who receiveth you <sup>a</sup>as a little child, receiveth my <sup>b</sup>kingdom; and blessed are they, for they shall obtain <sup>c</sup>mercy. **(They obtain mercy because they repent and are baptized into the church.)**

4 And whoso rejecteth you shall be <sup>a</sup>rejected of my Father and his house; and you shall cleanse your <sup>b</sup>feet in the secret places by the way for a testimony against them.

5 And behold, and lo, I <sup>a</sup>come quickly to <sup>b</sup>judgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the book. **(The Bible)**

6 And now, verily I say unto you, that it is not expedient that you should go until your children are <sup>a</sup>provided for, and sent up kindly **(The word *kindly* at the time of Joseph Smith meant more than just to perform an act with kindness. It meant "in the way suitable or appropriate . . . ; properly, fittingly." It also meant to do something "with natural affection" or "in a way that is pleasant or agreeable to the recipient or object" (Oxford English Dictionary, s. v. "kindly").** Revelations of the Restoration, 720) unto the bishop of Zion. **(John Murdock, at the time of this missionary call, was a widower left to bring up five children at the death of his wife, Julia, who had died in giving birth to twins. About this same time, Emma Smith had also given birth to twins, both of whom died within hours. John, having no relatives who had accepted the fulness of the restored gospel and to whom he could entrust the babies, took his motherless twins to Emma for her to nurse and rear as her own. The twins, a baby boy and a baby girl, were named Joseph and Julia.** By the time this revelation was received in August 1832, the baby Joseph had become the first martyr for the gospel (see commentary on D&C 78:9). John Murdock was on a mission at the time. When he returned, he recorded in his journal: "[I] arrived in Ohio, in the Church in the month of June, about 12 months after leaving my children. . . . arrived there about the 1st of June, found my little son Joseph had died. I had left my eldest son Orrice with Benjamin Bragg and John with Philo Judd and Phebe with Syrenus Burnet. I had to pay them all full price for keeping my children during my absence. But my daughter was still doing well with Bro. [Brother] Joseph, the Prophet." At this time, Orrice was seven years; John, six years; and Phebe four years old. These then were the children whom, in obeying the instructions contained in the revelation, John Murdock was to send to Zion to stay with the family of Bishop Edward Partridge. Again, referring to John's journal: "I then continued with the church preaching to them and strengthening them and regaining my health till the month of Aug. when I received the Revelation recorded in the Book of Covenants [Doctrine and Covenants], page 206, at which time I immediately commenced to arrange my business and provide for my children and send them up to the Bishop in Zion." John Murdock was commanded to leave his three young motherless children in the care of Bishop Partridge. The children also sacrificed that their father might faithfully fulfill his mission. They were among those driven out of Jackson County by the Missouri mobs. When the Lord called for an army to march to Missouri to aid the Saints who had been driven from their homes and property (D&C 103:22, 29-30), John Murdock quickly volunteered, hoping to reunite with his children, whom he had not seen in more than a year. When those enlisted in Zion's Camp were discharged, John wrote the



following: "On the 30th [of June, 1834] word came to me that my daughter Phebe was sick nigh unto Death, of Cholera, and Bro. [Brother] A. [Algernon] S. [Sidney] Gilbert with whom she lived was dead. I immediately went and took care of her till July 6th when the Spirit left the body just at the break of day, being 6 years 3 months 27 days old" (Murdock, "Journal," 25). She is worthy of the Lord's promise: "Whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal" (D&C 98:13). The two older boys lived to adulthood and served faithfully in the Church. His youngest, John Jr., served as a stake president in Beaver, Utah. He was the last surviving member of the Church to have actually lived in Jackson County during the initial settlement of Zion. Revelations of the Restoration, 720-21)

7 And after a few years, if thou desirest of me, thou mayest go up also unto the goodly land, to possess thine <sup>a</sup>inheritance;

8 Otherwise thou shalt continue proclaiming my gospel <sup>a</sup>until thou be taken. Amen.

### D&C 100

*Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Perrysburg, New York, October 12, 1833. HC 1: 416, 419–421. The two brethren, having been absent from their families for several days, felt some concern about them.*

(One week previous to receiving this revelation, at a time when the enemies of the Church in Missouri were preparing for an assault on the Church there, the Lord inspired Joseph Smith to leave Kirtland, Ohio, to do missionary work in the eastern states and in Canada. The Prophet recorded that Sidney Rigdon and Freeman Nickerson, who hailed from Perrysburg, New York, were his companions. The day previous, Joseph had recorded in his journal: "I feel very well in my mind. The Lord is with us, but have much anxiety about my family" (Smith, *History of the Church*, 1:419 n). In this revelation the Lord responded to the Prophet and Sidney's concern for their families and gave them additional instructions. Revelations of the Restoration, 722)

*1–4, Joseph and Sidney to preach the gospel for the salvation of souls; 5–8, It shall be given them in the very hour what they shall say; 9–12, Sidney is to be a spokesman and Joseph is to be a revelator and mighty in testimony; 13–17, The Lord will raise up a pure people, and the obedient shall be saved.*

1 VERILY, thus saith the Lord unto you, my friends Sidney and Joseph, your families are well; they are in <sup>a</sup>mine hands, and I will do with them as seemeth me good; for in me there is all power.

2 Therefore, follow me, and listen to the counsel which I shall give unto you.

3 Behold, and lo, I have much people in this place, in the regions round about; and an effectual door shall be opened in the regions round about in this eastern land. (Two years later Parley P. Pratt will serve as a missionary in this area and will find and teach John Taylor who later becomes the third President of the Church.)

4 Therefore, I, the Lord, have suffered you to come unto this place; for thus it was expedient in me for the <sup>a</sup>salvation of souls. (The Lord knows the hearts of all people. As difficult as it may have been for the Prophet Joseph Smith to leave his family at this time, it was necessary that he and Sidney proclaim the gospel and open the doors for missionaries in this area of New York and in Canada. Milton Backman recounted that "on Sunday, October 13, Joseph and Sidney preached to a 'large congregation' in western New York. The next day they continued their journey, arriving three days later at Mount Pleasant, upper Canada, at the home of Eleazer Nickerson, the second son of Freeman Nickerson. During the remainder of the week, with the land covered with a fresh mantle of snow, the two missionaries sought to spread the warmth of the gospel, teaching and preaching in Mount Pleasant, Brantford, Colburn, and Weathersford. "One of the highlights of this missionary experience occurred on Sunday, October 27,

after Joseph and Sidney had preached to a group gathered in the Nickerson home. Twelve converts were baptized, including Freeman Nickerson's two adult sons, Moses and Eleazer, and Lydia Bailey, who later married Newel Knight in Kirtland. That evening, the Prophet conducted a confirmation meeting. After partaking of the sacrament, the missionaries laid their hands on the heads of the converts and bestowed the gift of the Holy Ghost. The success of the missionaries' labors continued the following day when they baptized two additional converts and confirmed them near the water's edge. That night they held their last meeting in the area, during which they ordained Eleazer Nickerson an elder and witnessed one of the sisters speaking in tongues. . . . "Missionary work in upper Canada continued after Joseph Smith and Sidney Rigdon left that region. Writing to Sidney Rigdon on December 20, 1833, Moses Nickerson observed: 'Your labors while in Canada have been the beginning of a good work: there are 34 members attached to the Church at Mt. Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues and three sing in tongues: and we live at the top of the mountain. For my part, I feel that I cannot be thankful enough for that which I have received: the scriptures have been opened to my view beyond account.' "Moses Nickerson requested that other missionaries be sent to that area, and John P. Greene was called to serve there. Writing to the editor of the *Messenger and Advocate*, he reported that he had been received by the Saints with expressions of joy, and many were desirous to be instructed more perfectly in the word of the Lord. 'I labored in this region about two months with a good degree of satisfaction,' he stated, 'and preached the gospel to many hundreds of souls'" (*Heavens Resound*, 117-18). This missionary experience left Joseph Smith with a special love for the Saints in Mount Pleasant, Canada: "I remember Brother Freeman and wife, Ransom also, and Sister Lydia, and little Charles, with all the brethren and sisters. I entreat for an interest in all your prayers before the throne of mercy, in the name of Jesus. I hope the Lord will grant that I may see you all again, and above all that we may overcome, and sit down together in the kingdom of our Father" (*Teachings of the Prophet Joseph Smith*, 29-30). Revelations of the Restoration, 722-23)

5 Therefore, verily I say unto you, lift up your voices unto this people; <sup>a</sup> speak the thoughts that I shall put into your hearts, and you shall not be <sup>b</sup> confounded before men; (The admonition given here to Joseph Smith and Sidney Rigdon applies alike to all who have been called to labor in the Lord's name. It is a perfect expression of how the spirit of revelation operates. In Doctrine and Covenants 8 the spirit of revelation was defined as that which the Lord tells us in our minds and in our hearts (vv. 2-3). **Precious few of the revelations given in the history of humankind have involved the audible voice of the Lord or personal instruction from angels. For the most part, the Lord places thoughts and feelings in our hearts, leaving the manner in which they are clothed in words to our discretion. Many of these revelations, like the scriptures we have already been given, go unheeded because we lack the courage to trust the Spirit and respond to its prompting. The more closely we learn to listen the more frequently the Spirit will take the occasion to speak.** Revelations of the Restoration, 724)

6 For it shall be <sup>a</sup> given you in the very hour, yea, in the very moment, what ye shall say.

7 But a commandment I give unto you, that ye shall declare whatsoever thing ye <sup>a</sup> declare in my name, in solemnity of heart, in the spirit of meekness, in all things.

8 And I give unto you this promise, that inasmuch as ye do this the <sup>a</sup> Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say. **(When we speak those truths the Lord has given us to declare to all the nations of the earth and when we speak those things the Lord places in our hearts to say, then we have the assurance that the Holy Ghost will carry our words to the hearts of those to whom we speak. They in turn will know of the truthfulness of that which we have spoken. Indeed, it is not an uncommon thing for those who give a listening ear to the words of the servants of the Lord to hear more than was said and to hear it more eloquently than it was spoken.** Revelations of the Restoration, p. 724)

9 And it is expedient in me that you, my servant Sidney, should be a <sup>a</sup> spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph. **(With time and experience Joseph Smith became a powerful orator, though he was not always such.** In a

revelation given the day the Church was organized, the Lord called Oliver Cowdery "the first preacher of this church unto the church, and before the world, yea, before the Gentiles" (D&C 21:12). Thus, he, and not Joseph Smith, preached the first gospel discourse of this dispensation. The Prophet relied heavily upon him particularly in the early months after the Church's organization. When Sidney Rigdon joined the Church, he was a powerful and articulate speaker. The Lord felt to take full advantage of his experience and ability. In these early years of the Church's history, both Oliver Cowdery and Sidney Rigdon were better public speakers than the Prophet. **The calling of Sidney Rigdon to be the spokesman for the Prophet is often associated with a prophecy relative to a spokesman made by Joseph of Egypt and quoted by Lehi in the Book of Mormon (2 Nephi 3:18-19). A closer reading of the text suggests that Joseph Smith is the spokesman to whom reference is being made, not Sidney Rigdon. The prophecy in question speaks of one who is to assume a special role in writing the word of the Lord and another who is to play a special role in proclaiming that which has been written. To Joseph of old, the Lord said, "I will raise up unto the fruit of thy loins; and I will make for him a spokesman" (2 Nephi 3:18). Just as Moses wrote and Aaron proclaimed the law given in the Old World, so too was someone in the New World—someone of the seed of Joseph—to write the Lord's law, and another, "a spokesman," was to declare it. Bruce R. McConkie explained: "In this case the writer and the spokesman are not identified by name; rather, we are left, based on our knowledge of what has transpired in this and previous dispensations, to identify those whose missions were of such import as to have them revealed thousands of years before the events transpired. Mormon wrote the Book of Mormon, quoting, condensing, and summarizing from many ancient records as the Spirit directed. And Joseph Smith translated the ancient word by the gift and power of God and proclaimed it to all men, and to the seed of Joseph in particular, as the mind and will and voice of Him by whom salvation comes. "With this in mind, note these words of the Lord: 'And I, behold, I will give unto him [Mormon] that he shall write the writing of the fruit of thy loins [the Nephites], unto the fruit of thy loins [the Lamanites]; and the spokesman of thy loins [Joseph Smith] shall declare it.' That is, Mormon wrote the Book of Mormon, but what he wrote was taken from the writings of the Nephite prophets; and these writings, compiled into one book, were translated by Joseph Smith and sent forth by him unto the Lamanites unto whom, as the title page of the Book of Mormon attests, they were originally written. And further, they are sent forth to all the seed of Joseph, whether in the Lamanite branch of Israel or not. Revelations of the Restoration, 724-26)**

10 And I will give unto him power to be mighty in <sup>a</sup>testimony.

11 And I will give unto thee (Sidney Rigdon) power to be <sup>a</sup>mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he (Joseph Smith) shall be a <sup>b</sup>revelator unto thee, that thou mayest know the certainty of all things <sup>c</sup>pertaining to the things of my kingdom on the earth. (In other words, Sidney would only say those things that Joseph tells him to say.)

12 Therefore, continue your journey and let your hearts rejoice; for behold, and lo, I am with you even unto the end.

13 And now I give unto you a word concerning Zion. <sup>a</sup>Zion shall be <sup>b</sup>redeemed, although she is chastened for a little season. (The gospel could not be restored without asking those who gathered to its standard to redeem Zion and to build the long promised New Jerusalem and the great temple that is to crown the Holy City. All promises to this effect are of course conditional. Only a worthy and obedient people can accomplish such a work. The city of God cannot be built upon any principles other than those that come from God. These early attempts to build Zion fell short, for far too many Saints had their hearts set too much upon the things of the world. These were eventually betrayed by their avarice and pettiness of soul. Obeying only in part, they received only in part. The fulness of God's blessings can be given only to those who live the fulness of his law. It was with modern Israel as it had been with their ancient counterparts in the days of Moses. The God of heaven offered ancient Israel the fulness of his gospel by the mouth of a great prophet who had stood in

his presence. This prophet pleaded with his people to sanctify themselves and receive the fulness of God's glory while in the wilderness and again after they entered their promised Canaan. A few obeyed, but most declared such blessings to be too much for them and opted for a lesser law in their stead, a lesser law whose purpose was to prepare them for something greater. As it was then, so it has been in our day. Though the early Saints of our day failed to redeem Zion, they yet retained the gospel with all its hopes and promises. Although we have grown in understanding and stability over the ensuing years, we still fall short of the faith and devotion necessary to lay claim to those promises. Thus we remain, as did ancient Israel, under a schoolmaster. We labor to find the faith to redeem families and wards. The day may come when we can redeem stakes and regions and thus gain rightful claim to the inheritance promised our great-grandfathers. "Thus, on February 24, 1834, after the Saints had been scattered and driven from their lands in Jackson County, the Lord gave these words of comfort and counsel to his people: 'I will give unto you a revelation and commandment . . . concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion; being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time.' Those who persecute the Saints and oppose the cause in which they are engaged are the enemies of God. Whether their opposition is directed against the Lord or against his servants, it is the same. And when the great and dreadful day arrives and the Lord returns to take vengeance upon the ungodly, then his wrath will be poured out upon them without measure" (McConkie, *New Witness*, 610-12). **"I cannot learn from any communication by the Spirit to me," Joseph Smith said, "that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after much tribulation cometh the blessing. By this, and also others, and also one received of late, I know that Zion, in the due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I inquire concerning this subject, the voice of the Lord is: Be still, and know that I am God; all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again"** (*Teachings of the Prophet Joseph Smith*, 34). Revelations of the Restoration, 726-27)

14 Thy brethren, my servants Orson Hyde and John Gould, are in my hands; and inasmuch as they keep my commandments they shall be saved. (Soon after Oliver Cowdery arrived from Missouri in late August or early September with news of mob action in Independence, "arrangements were made to dispatch Elders Orson Hyde and John Gould to Jackson county, Missouri, with advice to the Saints in their unfortunate situation, through the late outrage of the mob" (Smith, *History of the Church*, 1:407). After arriving, "Elders W. W. Phelps and Orson Hyde were dispatched to the Governor of Missouri, residing at Jefferson City, the capital of the state," with a petition for aid from Governor Daniel Dunklin (Smith, *History of the Church*, 1:410). Revelations of the Restoration, 728)

15 Therefore, let your hearts be comforted; for <sup>a</sup>all things shall work together for good to them that walk uprightly, and to the sanctification of the church.

16 For I will raise up unto myself a <sup>a</sup>pure people, that will serve me in righteousness;

17 And all that <sup>a</sup>call upon the name of the Lord, and keep his commandments, shall be saved. Even so. Amen.



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*Revelation given to Joseph Smith the Prophet, at Kirtland, Ohio, December 16, 1833. HC 1: 458—464. At this time the saints who had gathered in Missouri were suffering great persecution. Mobs had driven them from their homes in Jackson County, and some of them had tried to establish themselves in Van Buren County, but persecution followed them. The main body of the saints was at that time in Clay County, Missouri. Threats of death against individuals of the Church were many. The people had lost household furniture, clothing, livestock, and other personal property, and many of their crops had been destroyed.* (The Prophet Joseph Smith learned of the Saints' grave situation from Elders Orson Hyde and John Gould when they returned to Kirtland from Missouri and from letters by Church leaders in Missouri. Joseph repeatedly petitioned the Lord for answers concerning the reasons for the Saints' sufferings. Earlier he wrote: "Now, there are two things of which I am ignorant; and the Lord will not show them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these: Why God has suffered so great a calamity to come upon Zion, and what the great moving cause of this great affliction is; and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head" (Teachings of the Prophet Joseph Smith, 34). Finally, on 16 December 1833 he wrote, "I received the following . . ." (Smith, History of the Church, 1:458). Revelations of the Restoration, p. 729-30. Joseph Smith: Thursday night, the 31st of October [1833], gave the Saints in Zion abundant proof that no pledge on the part of their enemies, written or verbal, was longer to be regarded; for on that night, between forty and fifty persons in number, many of whom were armed with guns, proceeded against a branch of the Church, west of the Blue, and unroofed and partly demolished ten dwelling houses; and amid the shrieks and screams of the women and children, whipped and beat in a savage and brutal manner, several of the men: while their horrid threats frightened women and children into the wilderness. . . . On the Friday night, the 1st of November, a party of the mob proceeded to attack a branch of the Church settled on the prairie, about twelve or fourteen miles from the town of Independence. . . . The same night, (Friday), another party in Independence commenced stoning houses, breaking down doors and windows and destroying furniture. . . . The same night a party from Independence met a party from west of the Blue, and made an attack upon a branch of the Church located at the Blue, about six miles from the village of Independence. Here they tore the roof from one dwelling and broke open another house; they found the owner, David Bennett, sick in bed, and beat him most inhumanly, swearing they would blow out his brains. They discharged a pistol at him, and the ball cut a deep gash across the top of his head. . . . Two . . . brethren called on Esquire Silver, in Independence, and asked him for a peace warrant, but he refused to issue one on account, as he afterwards declared, of his fears of the mob. . . . After the Saints had surrendered their arms [as demanded by Colonel Pitcher of the State Militia], which had been used only in self-defense, the tribes of Indians in time of war let loose upon women and children, could not have appeared more hideous and terrific, than did the companies of ruffians who went in various directions, well armed, on foot and on horseback, bursting into houses without fear, knowing the arms were secured; frightening distracted women with what they would do to their husbands if they could catch them, warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night. At the head of these companies appeared the Reverend Isaac McCoy, with a gun upon his shoulder, ordering the Saints to leave the country forthwith, and surrender what arms they had. Other pretended preachers of the Gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions. On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob. . . . Thursday, November 7th the shores of the Missouri river began to be lined on both sides of the ferry, with men, women and children; goods, wagons, boxes, chests, and provisions; while the ferrymen were

busily employed in crossing them over. When night again closed upon the Saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their effects. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and the prejudiced and ignorant bigot. . . . The Saints who fled from Jackson county, took refuge in the neighboring counties, chiefly in Clay county, the inhabitants of which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and those who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection. (HC 1:426-38, October-November, 1833.)

*1—8, The saints are chastened and afflicted because of their transgressions; 9—15, The Lord's indignation shall fall upon the nations, but his people will be gathered and comforted; 16—21, Zion and her stakes shall be established; 22—31, The nature of life during the Millennium is set forth; 32—42, The saints shall be blessed and rewarded then; 43—62, Parable of the nobleman and the olive trees signifying the troubles and eventual redemption of Zion; 63—75, The saints are to continue their gathering together; 76—80, The Lord established the Constitution of the United States; 81—101, The saints are to importune for the redress of grievances, according to the parable of the woman and the unjust judge.*

1 VERILY I say unto you, concerning your brethren who have been afflicted, and <sup>a</sup>persecuted, and <sup>b</sup>cast out from the land of their inheritance— (Joseph Fielding Smith: **In the opening paragraphs of Sec. 101, the Lord declares that the afflictions which came upon them were the result of their own disobedience.** CHMR, 2:215-16. Joseph Fielding Smith: Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham's children through Isaac and Jacob unto whom the promises were made. The great majority of those who become members of the Church are literal descendants of Abraham through Ephraim, son of Joseph, Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs. Doctrines of Salvation, 3:246)

2 I, the Lord, have suffered the <sup>a</sup>affliction to come upon them, wherewith they have been afflicted, in consequence of their <sup>b</sup>transgressions; (Had the Lord not chastened the Saints for their transgressions, he would have denied justice. Earlier, he had warned: "Zion shall escape if she observe to do all things whatsoever I have commanded her. But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire" (D&C 97:25-26). The Saints were responsible for their behavior. Parents contribute to the delinquency of their children when they warn them but then fail to follow through on their warning after their children's disobedience. **The Lord is a caring parent. He did not condone the actions of the Missouri mobs, but neither did he excuse the transgressions of those who were called by his name. The strivings of the Spirit had not penetrated the hearts of the transgressors to turn them to the Lord. Like the children of Israel in Moses' day, they required chastening to teach them that only a pure people can build Zion.** Revelations of the Restoration, p. 730)

3 **Yet I will own them,** (How merciful is the Lord!) and they shall be <sup>a</sup>mine in that day when I shall come to make up my jewels.

4 **Therefore, they must needs be <sup>a</sup>chastened (to make pure by correction) and tried, even as <sup>b</sup>Abraham,** (If we are to receive the blessings of Abraham, we must first have the faith of Abraham. Bible history

accords no more soul-wrenching test than that given our ancient father when God commanded him to offer his son, Isaac, in place of a ram as a sacrifice. Surely every feeling of Abraham's heart must have cried out in protest and anguish. This cannot be so! This is not right! This violates every principle of heaven! And yet Abraham schooled his feelings and offered to the Lord not just his son but his own heart and soul. He held nothing back. All his hopes and dreams lay with Isaac upon an altar built to his God. In the providence of heaven, Abraham's hand was withheld. His son and his hopes were returned to him, and he received an inheritance that reaches to the endless bounds of eternity. Why was such a test necessary? Was it to amuse God or to bless Abraham? Of this there can be no question. To Abraham was given the promise of eternal life and an endless seed. To him was given the promise that his posterity would find in its numbers all who would follow him as faithful witnesses of the God of heaven and all who would hold the priesthood and be called upon to declare the gospel of salvation to the nations of the earth. Abraham's faith was to become their faith, and his promises were to become their promises. Revelations of the Restoration, p. 730-31. George Q. Cannon: **Here comes the command of God to this man [Abraham] who has been taught so scrupulously about the sinfulness of murder and human sacrifice, to do these very things. Now, why did the Lord ask such things of Abraham? Because, knowing what his future would be and that he would be the father of an innumerable posterity, he was determined to test him. God did not do this for His own sake; for He knew by His foreknowledge what Abraham would do [Abr. 1:22-23] ; but the purpose was to impress upon Abraham a lesson, and to enable him to attain unto knowledge that he could not obtain in any other way. That is why God tries all of us. It is not for His own knowledge for He knows all things beforehand. He knows all your lives and everything you will do. But He tries us for our own good, that we may know ourselves, for it is most important that a man should know himself. He required Abraham to submit to this trial because he intended to give him glory, exaltation and honor; He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised.** (CR, April 1899, pp. 66-67.) who was commanded to offer up his only son.

5 For all those who will not <sup>a</sup>endure chastening, but <sup>b</sup>deny me, cannot be sanctified. (Harold B. Lee: "Some of us have been tried and have been tested until our very heart strings would seem to break. I have heard of persons dying with a broken heart, and I thought that was just a sort of poetic expression, but I learned that it could be a very real experience. I came near to that thing; but when I began to think of my own troubles, I thought of what the apostle Paul said of the Master, 'Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.' (Heb. 5:8, 9.) 'Don't be afraid of the testing and trials of life. **Sometimes when you are going through the most severe tests, you will be nearer to God than you have any idea,** for like the experience of the Master Himself in the temptation on the mount, in the Garden of Gethsemane, and on the cross at Calvary, the scriptures record, 'And, behold, angels came and ministered unto him.' (Matt. 4:11.) Sometimes that may happen to you in the midst of your trials." CR, Munich Germany Area Conference 1973, p. 114)

6 Behold, I say unto you, there were jarrings, and <sup>a</sup>contentions, and <sup>b</sup>envyings, and <sup>c</sup>strifes, and <sup>d</sup>lustful and covetous desires among them; therefore by these things they polluted their inheritances. ("**Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels**" (Teachings of the Prophet Joseph Smith, 42). Orson F. Whitney: An attempt to rear the New Jerusalem was made in the summer of 1831, a colony approximating fifteen hundred men, women and children, settling for that purpose in Jackson County, Missouri (Sec. 45:64-71), upon lands purchased from the Federal Government. Ground was consecrated, and a City laid out, including the site for a Temple. But a lack of the perfect unity necessary on the part of these selected for this sacred task, prevented its accomplishment at that time: [Sec. 101:6, quoted.] Forewarned by the Prophet of what would result if these evils were not corrected [Sec. 84:54-59], the colonists did not as a whole pay

sufficient heed to the admonition, and the Lord permitted their enemies to come upon them and drive them from "the goodly land." The Jackson County colonists, whatever their faults, were superior to the people who mobbed them and drove them from their homes, misinterpreting their motives and falsely accusing them of unfriendly acts or intentions toward the earlier settlers. **The persecuted were better than the persecutors; but not good enough to completely carry out the high and holy purposes of Deity.** It was in the autumn of 1833 that the "Mormon" colony was expelled from Jackson County. (Saturday Night Thoughts, 1921, pp. 181-82.)

7 They were slow to <sup>a</sup>hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. **(The Saints in Missouri reaped as they had sown. They ignored the Lord's warnings and now he would ignore their petitions.** Abinadi taught this principle to King Noah's people, saying, "Except this people repent and turn unto the Lord their God, they shall be brought into bondage; and none shall deliver them, except it be the Lord the Almighty God. Yea, and it shall come to pass that when they shall cry unto me I will be slow to hear their cries; yea, and I will suffer them that they be smitten by their enemies. And except they repent in sackcloth and ashes, and cry mightily to the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions; and thus saith the Lord" (Mosiah 11:23-25). Revelations of the Restoration, p. 731)

8 In the day of their peace they esteemed lightly my counsel; but, in the day of their <sup>a</sup>trouble, of necessity they <sup>b</sup>feel after me.

9 Verily I say unto you, notwithstanding their sins, my bowels are filled with <sup>a</sup>compassion towards them. I will not utterly <sup>b</sup>cast them off; and in the day of <sup>c</sup>wrath I will remember mercy. (The Lord looked compassionately upon his children in their suffering. He had cleansed the inner vessel first, even though the outer vessel was more filthy by comparison. The Saints were first chastened for their transgressions, even though mob members in Jackson County were more filthy than the Saints. **The day of judgment was not far distant for the Saints' enemies, as the Civil War would witness.** Revelations of the Restoration, p. 731-32)

10 I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the <sup>a</sup>sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass.

11 Mine indignation is soon to be poured out **without measure** upon all nations; and this will I do when the cup of their iniquity is <sup>a</sup>full.

12 And in that day all who are found upon the <sup>a</sup>watch-tower, or in other words, all mine Israel, shall be saved.

13 And they that have been scattered shall be <sup>a</sup>gathered.

14 And all they who have <sup>a</sup>mourned shall be comforted.

15 And all they who have given their <sup>a</sup>lives for my name shall be crowned.

16 Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine <sup>a</sup>hands; be still and <sup>b</sup>know that I am God.

17 <sup>a</sup>Zion shall not be moved out of her place, notwithstanding her children are scattered. (Jackson County Missouri is the place of Zion. But for now we are scattered throughout the stakes of Zion throughout the world. **The place of Zion remains the same, and in some future day the Saints of the Almighty will possess it.** Revelations of the Restoration, p. 732. George Q. Cannon: **The spot has been designated, and we look forward with peculiar feelings to repossessing that land. We expect when that day shall come that we will be a very different people to what we are today. . . . We expect that a society will be organized there that will be a pattern of heavenly society, that when Jesus and his heavenly beings who come with him are revealed in the clouds of heaven, their feelings will not be shocked by the change, for a society will be organized on the earth whose members will be prepared through the revelations of God to meet and associate with them, if not on terms of perfect equality, at least with some degree of equality.** (JD, March 3, 1867, 11:336-37.)



18 They that remain, and are pure in heart, shall return, (George Q. Cannon: We are going back to Jackson county, Missouri, one of these days. . . . The day will come when Latter-day Saints will be selected—all may not be called at once, but those who are worthy will be called. (CR, April 1898, p. 14.)) and come to their <sup>a</sup>inheritances, they and their children, with <sup>b</sup>songs of everlasting joy, to <sup>c</sup>build up the waste places of Zion— (Hyrum Andrus: Well, then, to return to the prophesying, when the time shall come that the Lord shall waste away this nation, he will give commandment to his people to return and possess their own inheritance which they purchased some forty-four years ago in the state of Missouri. **We own a great deal of land there, which we paid our money for. We purchased land in Jackson, Clay, Caldwell, Davis and Ray counties in that State. That land was taken from us by mobocracy; we were driven from it. We expect to go back there, and when we do we shall begin to carry out, in all its fullness, so far as we have understanding, the celestial law in regards to consecration.** And what this people has will be put into the hands of the servants of God, and each one will receive his stewardship at their hands, without any law pertaining to their stewardships, and pertaining to the income and tithing thereof, and all will be fulfilled according to the letter of the law. Then this people will be united and then will be a commencement of the fulfillment of that prayer of our Saviour, repeated so frequently among all Christian nations, a portion of which says, "Thy will be done on earth as it is in heaven." That will be the nucleus or beginning of it, but there will be approximation to it, here in these mountains. [The great welfare program, I think, is probably a fulfillment of what Orson Pratt contemplated would come in developing Zion's economic principles here in the West.] We will learn a great many pure principles to enable us to carry out the law as far as we possibly can, under the circumstances that we are placed in here, but then [at the redemption] there will be a full execution of that law. Now that order of things will continue and will spread forth from that nucleus in Jackson county and the western counties of Missouri and the eastern counties of Kansas where this people will be located, and it will spread abroad for hundreds and hundreds of miles, on the right hand and on the left, east, west, north and south from the great central city, and all the people will be required to execute the law on all their stewardships, and then there will be a oneness and a union which will continue, and it will spread wider and wider, and become greater and greater, until the desolate cities of the Gentiles will be inhabited by the Saints. Then will be fulfilled the prophecy of Isaiah in which he says, "Thy seed shall inherit the Gentiles and make the desolate cities to be inhabited," for God will visit them in judgment, and there will be no owners left to occupy the country. Then the land will be filled up with Saints, these who will keep the celestial law; and they will receive their stewardship according to the appointment of heaven. Deseret Evening News 2 Oct 1875, p. 265. Doctrinal Themes of the Doctrine and Covenants.)

19 And all these things that the prophets might be fulfilled.

20 And, behold, there is none other <sup>a</sup>place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints— (James E. Talmage: "**Zion shall yet be established on the chosen site; she "shall not be moved out of her place,"** and the pure in heart shall return "with songs of everlasting joy, to build up the waste places of Zion." Articles of Faith, p. 353)

21 **Until the day cometh when there is found no more room for them;** (Brigham Young: When Joseph first revealed the land where the Saints should gather, 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 a Zion. It will all be Zion. I remember that the lady was answered by asking her whether she thought the ark was large enough to hold those that were to go into it in the days of Noah? "Yes," was the reply. Then of course Zion will be just large enough to receive all that will be prepared to possess it, as the ark was. (JD, July 28, 1861, 9:138.)) **and then I have other places which I will appoint unto them, and they shall be called <sup>a</sup>stakes, for the curtains or the strength of Zion.**

22 Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should <sup>a</sup>gather together, and <sup>b</sup>stand in holy places; (Our homes, stakes, the temples, if we are righteous, wherever we are.)

23 And <sup>a</sup>prepare for the revelation which is to come, **when the <sup>b</sup>veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall <sup>c</sup>see me together.**

(Anciently, a veil hung between the two holy chambers of the tabernacle (Exodus 26:31-33). Its presence in Herod's temple is supported by the statement in each of the synoptic gospels that at the time of Christ's death the veil of the temple was rent from top to bottom (Matthew 27:51; Mark 15:38; Luke 23:45). Christ, by his sacrificial death, opened a way for the faithful to enter the holiest place, meaning the celestial kingdom, "through the veil, that is to say, his flesh" (Hebrews 10:20). The present text, drawing on this imagery, suggests that **the veil separating us from the presence of the Lord will be rent, and all will be able to see what otherwise would remain hidden to them.** Revelations of the Restoration, p. 733. Orson Pratt: Jesus will come in a cloud, or as is expressed here in the 40th chapter of Isaiah—"The glory of the Lord will be revealed and all flesh shall see it together." It is also expressed in the revelations of St. John, that when he comes in a cloud every eye shall see him, and they also which pierced him. [Rev. 1:7.] It seems then that the second advent of the Son of God is to be something . . . accompanied with great power and glory, something that will not be done in a small portion of the earth like Palestine, and seen only by a few; but it will be an event that will be seen by all—all flesh shall see the glory of the Lord; when he reveals himself the second time, every eye, not only those living at that time in the flesh, in mortality on the earth, but also the very dead themselves, they also who pierced him, those who lived eighteen hundred years ago, who were engaged in the cruel act of piercing his hands and his feet and his side, will also see him at that time. (JD, March 26, 1876, 18:170.))

24 And every <sup>a</sup>corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be <sup>b</sup>consumed; (Joseph Fielding Smith: **Some members of the Church have an erroneous idea that when the millennium comes all the people are going to be swept off the earth except righteous members of the Church. That is not so. There will be millions of people, Catholics, Protestants, agnostics, Mohammedans, people of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium.** Eventually, however, the knowledge of the Lord will cover the earth as waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away. **In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away.** In that day there will be no death until men are old. Children will not die but will live to the age of a tree. Isaiah says this is 100 years. [Isa. 65:20.] When the time comes for men to die, they will be changed in the twinkling of an eye, and there will be no graves. (Doctrines of Salvation, 1954, 1:86-87.))

25 And also that of element shall <sup>a</sup>melt with fervent heat; and all things shall become <sup>b</sup>new, that my knowledge and <sup>c</sup>glory may dwell upon all the <sup>d</sup>earth. (**When the Lord comes again, "the earth will be renewed and receive its paradisiacal glory" (Article of Faith 10). Isaiah prophesied of "a new earth" during the Millennium (Isaiah 65:17). All that is corruptible—everything of a telestial order—will be destroyed, for a terrestrial or Edenic law will rule during the Millennium. This text affirms that when Adam fell, the whole earth fell— including everything in the plant and animal kingdoms. Prior to the fall of Adam there was neither death nor corruption of any sort in these kingdoms or in any other place in the world that Adam inhabited. With the return of Christ, all things will return to a state like that known in Eden.** Revelations of the Restoration, p. 733. The glory of a celestial being, of which the sun is typical (see D&C 76:70), is so radiant that to bring that glory to the earth will cause great burning. The cleansing of the earth by fire will be

caused by the coming of the Savior to earth (see D&C 5:19; McConkie, *Doctrinal New Testament Commentary*, 3:368–69; Notes and Commentary for D&C 133:40–49). Those who are not changed to withstand the presence of the Savior will perish by fire.)

26 And in that day the enmity of man, and the <sup>a</sup>enmity of beasts, yea, the <sup>b</sup>enmity of all flesh, shall cease from before my face. **(Men will learn peace, and all men and animals will live together in harmony. Further, "there will be no wild animals,"** explained Bruce R. McConkie. "The coyote will not stalk the deer, and the wolf will not kill the sheep, and **all forms of life will be the friends and servants of men.**" Isaiah gives us these poetically phrased particulars about animal life during the Millennium. 'The wolf and the lamb shall feed together,' he says, 'and the lion shall eat straw like the bullock.' Implicit in this pronouncement is the fact that man and all forms of life will be vegetarians in the coming day; the eating of meat will cease, because, for one thing, death as we know it ceases. **There will be no shedding of blood, because man and beast are changed (quickened) and blood no longer flows in their veins.** 'And dust shall be the serpent's meat,' meaning, as we suppose, that they shall no longer eat mice and vermin and animal life. 'They shall not hurt nor destroy in all my holy mountain, saith the Lord' (Isaiah 65:25). And further: 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' [adders'] den. They shall not hurt nor destroy in all my holy mountain' (Isaiah 11:6-9)" (Millennial Messiah, 658). Revelations of the Restoration, p. 733-34. Orson Pratt: **It is then that the enmity of the beasts of the field as well as that of all flesh will cease; no more one beast of prey devouring and feasting upon another that is more harmless in its nature; no more will this enmity be found in the fish of the sea or in the birds of the air. This change will be wrought upon all flesh when Jesus comes; not a change to immortality, but a change sufficient to alter the ferocious nature of beasts, birds and fishes. In those days the lion will eat straw like the ox; he will no more be the terror of the forest, but will be perfectly harmless, and gentleness, will characterize all the wild and ferocious animals, as well as the venomous serpents, so much so that the little child might lead them and play with them, and nothing shall hurt or destroy in all the holy mountain of the Lord, all things becoming, in some measure, as when they were first created.** (JD, June 23, 1878, 20:18.)

27 And in that day <sup>a</sup>whatsoever any man shall ask, it shall be given unto him.

28 And in that day <sup>a</sup>Satan shall not have power to tempt any man. **(A change will come upon the inhabitants of the earth similar to that experienced by the three Nephite disciples who were translated. By revelation Mormon learned that "there was a change wrought upon them, insomuch that Satan could . . . not tempt them; and they were sanctified in the flesh, that they were holy"** (3 Nephi 28:39). Revelations of the Restoration, p. 734. Erastus Snow: **This promise we have—that when the time comes that is written of in the Scripture, that Satan shall be bound, and shall cease to exercise his power and dominion over the hearts of the children of God for the space of a thousand years [Sec. 45:55; 101:28]; the children that shall grow up unto the Lord shall not taste of death; that is, they shall not sleep in the earth, but they shall be changed in a moment, in the twinkling of an eye, and they shall be caught up, and their rest shall be glorious. I thus distinguish between them and us, because at that time they shall grow up with a more complete and perfect understanding of the laws of life and health, and they will observe them. And temptations and evils that surround us on every hand shall be removed from them. . . .Hence their tabernacles shall not be subject to pain and sickness like unto ours. There will be no pain and sickness, because there will be no evil spirit at the elbow continually ready to allure and draw into sin. But the Spirit of the Lord will be with every person to guide him constantly, and the law of the Lord will be written in his heart, so that one will not need to say to another, "this is the way, walk in it." Thus having this good influence continually around them to keep them in the straight path,**

they will grow up without sickness, pain, or death. (JD, January 5, 1860, 7:355-56.))

29 And there shall be no <sup>a</sup>sorrow because there is no death. (Those on the earth during the Millennium will be like the Three Nephites, for "there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death; Therefore, that they might not taste of death there [will be] a change wrought upon their bodies, that they might not suffer pain nor sorrow" (3 Nephi 28:37-38). Those living during the Millennium will live in a state akin to translation: their bodies will be changed so that they are not subject to disease or death as we know it. Revelations of the Restoration, p. 733)

30 In that day an <sup>a</sup>infant shall not die until he is old; and his life shall be as the age of a tree (100 years);  
31 And when he dies he shall not sleep, that is to say in the earth, but shall be <sup>a</sup>changed in the twinkling of an eye, and shall be <sup>b</sup>caught up, and his rest shall be glorious. (No graves will be dug during the Millennium. Death and suffering as we now know them will not exist. The body and the spirit will no longer separate for a long period of time. For now the body returns to the dust while the spirit awaits in a world of spirits for the day of its reunion with a perfected body, but in that day the body will not see corruption, and the spirit will not go to a spirit world. **The separation of body and spirit will be virtually instantaneous and their reunion inseparable.** "Children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye" (D&C 63:51). The Lord told the Three Nephites: "Ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father" (3 Nephi 28:8). Those changed "in the twinkling of an eye" will not remain on the earth. The Prophet Joseph Smith recorded: "**Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it**" (Teachings of the Prophet Joseph Smith, 268). **Some people will not be caught up after their death. Joseph taught, "There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth"** (Teachings of the Prophet Joseph Smith, 268-69). **The wicked will not be caught up to a glorious rest. Isaiah prophesied that during the Millennium "there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed"** (Isaiah 65:20). Elder Bruce R. McConkie explained: "**Isaiah's description of life and death during the Millennium seems to preserve the concept that even then—even in that blessed day when Satan is bound and righteousness overflows— even then men are free to come out in open rebellion and, as sinners, suffer the fate reserved for the sons of perdition. Manifestly, they, being accursed, would die the death with which we are familiar, for their resurrection is destined to be in that final day when those shall come forth 'who shall remain filthy still'** (D&C 88:102)" (Millennial Messiah, 646). Revelations of the Restoration, p. 735)

32 Yea, verily I say unto you, in that <sup>a</sup>day when the Lord shall come, he shall <sup>b</sup>reveal all things—

33 Things which have passed, and <sup>a</sup>hidden things which no man knew, things of the <sup>b</sup>earth, by which it was made, and the purpose and the end thereof—

34 Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven. (During the Millennium the mysteries of creation will be revealed. It is apparent from these verses that men will not know the answers to questions concerning creation before that time. In large measure such questions will answer themselves. When we live in a terrestrial or paradisiacal world— a world in which there is no death, aging, decay, or disease— we will, by mere observation, be able to deduce much relative to the true nature of creation. This will be a world much like that known to Adam and Eve before the Fall. Whereas our earth now abides a telestial law, millennial earth will abide a much higher order. It is possible that many scientific conclusions based on our telestial order will have no meaning or relevance



there. Until the day comes when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9), it would be wise for us to hearken to the counsel of Elder Harold B. Lee: "I appeal to you again as teachers, let's use those three precious words that ought to be used more often by teachers of religion, 'I don't know.' And we don't know very much because the Lord has not told us. We have these speculations, these theories that if you want to have them in your mind as something to ponder, and something that you never can find a full answer to, go ahead and think about them, but label them for what they are, and do not teach them as facts until the Lord tells us about the details, which presently must be considered in the realm of theory" (Teachings of Harold B. Lee, 456). Revelations of the Restoration, p. 736)

35 And all they who suffer <sup>a</sup>persecution for my name, and endure in faith, though they are called to lay down their lives for my <sup>b</sup>sake yet shall they partake of all this glory. (Harold B. Lee: Heber C. Kimball wrote this: **"Let me say that many of you will see the time when you will have all the trouble, trial, and persecution you can stand, and plenty of opportunities to show that you were true to God and his work. This Church will have many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties of this work will be of such a character that a man or woman who does not possess this personal knowledge will fall. Remember these sayings, for many of you will live to see them fulfilled. The time is coming when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, you will not stand."** CR, Oct 1955, p. 56-57)

36 Wherefore, <sup>a</sup>fear not even unto death; for in this world your joy is not full, but in me your <sup>b</sup>joy is full.  
37 Therefore, care not for the body, neither the life of the body; but care for the <sup>a</sup>soul, and for the life of the soul.

38 And <sup>a</sup>seek the face of the Lord always, that in <sup>b</sup>patience ye may possess your souls, and ye shall have eternal life.

39 When men are called unto mine <sup>a</sup>everlasting gospel, and covenant with an everlasting covenant, they are accounted as the <sup>b</sup>salt of the earth and the savor of men; (Orson F. Whitney: What was the character of the early converts to "Mormonism"? They were stigmatized as ignorant and malicious. It was ignorance and malice that so stigmatized them. "Scum of the earth," "offscourings of civilization"—these were some of the pet names bestowed upon them by their enemies. How utterly unjust, how grotesquely misapplied these epithets, must be apparent to everyone who has any knowledge of the facts. **The great Charles Dickens, then a reporter on a London newspaper, after visiting an emigrant ship anchored in the Thames, a ship loaded with Latter-day Saints and about to sail for America, described them as "in their degree the pick and flower of England."** And if that be true of England, it is true of America, and true of all the countries from which the Saints of latter days have come. As a matter of fact, they were among the best men and women of their time. Many were descended from the Pilgrims and the Patriots who founded this Nation, and in their veins, as sons and daughters of Israel, flowed the blood of priests and kings, illustrious through a thousand generations. (CR, April 1929, pp. 112-13.))

40 They are called to be the savor (We keep the savor by keeping our covenants.) of men; therefore, if that <sup>a</sup>salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men. (Salt that has lost its savor, we are told, is good for nothing but to be cast out and trodden under foot. Salt does not dissipate with age; it carries no expiration date. **Savor is lost through mixture and contamination— only diluting salt with impure substances can cause it to lose its capacity to season food.** Revelations of the Restoration, p. 736. Elder Carlos E. Asay: **When the Lord used the expression "savor of men," he was speaking of those who represent him. He was referring to those who have repented, who have been washed clean in the waters of baptism, and who have covenanted to take upon them his name and his cause. Moreover, he was speaking of**

those who would share by covenant his priesthood power. He was speaking of you and me. A world-renowned chemist told me that salt will not lose its savor with age. Savor is lost through mixture and contamination. Similarly, priesthood power does not dissipate with age; it, too, is lost through mixture and contamination. When a young man or older man mixes his thoughts with pornographic literature, he suffers a loss of savor. When a priesthood bearer mixes his speech with lies or profanity, he suffers a loss of savor. When one of us follows the crowd and becomes involved in immoral acts and the use of drugs, tobacco, alcohol, and other injurious substances, he loses savor. Flavor and quality flee a man when he contaminates his mind with unclean thoughts, desecrates his mouth by speaking less than the truth, and misapplies his strength in performing evil acts. King Benjamin cautioned, "Watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God" (Mosiah 4:30). I would offer these simple guidelines, especially to the young men, as the means to preserve one's savor: If it is not clean, do not think it; if it is not true, do not speak it; if it is not good, do not do it (see Marcus Aurelius, "The Meditations of Marcus Aurelius," in *The Harvard Classics*, Charles W. Eliot, ed., New York: P. F. Collier and Son, 1909, p. 211). CR, Apr 1980, p. 60-61)

41 Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be <sup>a</sup>chastened—

42 He that <sup>a</sup>exalteth himself shall be abased, and he that <sup>b</sup>abaseth himself shall be exalted.

43 And now, I will show unto you a parable, that you may know my will concerning the <sup>a</sup>redemption of Zion. **(In this parable the Lord is the nobleman and his vineyard is Zion, or Jackson County, Missouri. The servants are the Saints who have settled in Zion, and their settlements are the olive trees. Had they built the tower—or temple—as directed, it would have been a spiritual watchtower. From it Church leaders could have seen by revelation the movements of the enemy from afar and gained foreknowledge that would have saved Zion when the enemy attacked. But because the Saints had a spirit of discord, they were unable to build either the temple or Zion. The parable states that all things will be fulfilled "after many days" (v. 62), indicating that a long period of time will pass before the redemption of Zion. Though Zion was not redeemed at the time of Zion's Camp, we may look for its redemption in the due time of the Lord (D&C 136:18).**

Revelations of the Restoration, p. 737-38)

44 A certain <sup>a</sup>nobleman (the Lord) had a spot of land (Jackson County Missouri), very choice; and he said unto his servants (the Saints who settled in Zion): Go ye unto my <sup>b</sup>vineyard, even upon this very choice piece of land, and plant twelve olive-trees (settlements);

45 And set <sup>a</sup>watchmen round about them, and build a tower (the Temple), that one may overlook the land round about, to be a watchman (the Prophet) upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take upon themselves the fruit of my vineyard.

46 Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower. **(They dedicated the land for the temple. The Kirtland Temple had not yet been built.)**

47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower? **(They procrastinated building the Temple.)**

48 And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

49 Might not this money be given to the exchangers? For there is no need of these things.

50 And while they were at variance one with another they became very <sup>a</sup>slothful, and they hearkened not unto the commandments of their lord.

51 And the enemy (the mobs) came by night, and broke down the <sup>a</sup>hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees. **(The Saints were driven from Missouri)**

52 Now, behold, the nobleman, the lord of the <sup>a</sup>vineyard, called upon his servants, and said unto them,

Why! what is the cause of this great evil?

53 Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a <sup>a</sup>watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

54 And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; (If the temple had been built, the Saints would have been endowed and able to receive revelation to know the intent of the enemy) and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

55 And the lord of the vineyard said unto one of his <sup>a</sup>servants: (Joseph Smith) Go and gather together the residue of my servants, and take <sup>b</sup>all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; (This army was to become Zion's camp)

56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money. (This was the march of the 200 to redeem Zion)

57 Therefore, get ye straightway unto my land; break down the <sup>a</sup>walls of mine enemies; throw down their tower, and scatter their watchmen.

58 And inasmuch as they gather together against you, <sup>a</sup>avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land.

59 And the servant said unto his lord: When shall these things be?

60 And he said unto his servant: When I will; go ye straightway, and do all things whatsoever I have commanded you;

61 And this shall be my seal and <sup>a</sup>blessing upon you—a faithful and <sup>b</sup>wise steward in the midst of mine house, a <sup>c</sup>ruler in my kingdom.

62 And his servant went straightway, and did all things whatsoever his lord commanded him; and <sup>a</sup>after many days (the redemption of Zion was not to be in Joseph Smith's day, but prior to the Second Coming) all things were fulfilled.

63 Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are <sup>a</sup>willing to be guided in a right and proper way for their salvation—

64 That the work of the <sup>a</sup>gathering together of my saints may continue (The Stakes of Zion will continue to grow and be numbered throughout the world), that I may build them up unto my name upon <sup>b</sup>holy places; for the time of <sup>c</sup>harvest is come, and my word must needs be <sup>d</sup>fulfilled. (The gathering to the holy places, or stakes of Zion, is likened to wheat that is gathered in bundles. After the wheat has ripened, it is gathered together and bound. Likewise, as the kingdom gains sufficient strength throughout the world, stakes are organized. This is done in preparation for the redemption of Zion in Independence, Missouri, and for the burning of the earth at the Second Coming. The gathering embraces participation in the ordinances of salvation. As the work of the Lord spreads throughout the world, many stakes will yet be organized and many temples will be built wherein the faithful will be "secured in the garner to possess eternal life" (v. 65). Revelations of the Restoration, p. 738. Dr. Sidney B. Sperry's insights into the meaning of the parable are valuable. In his Compendium, he noted: "It would seem that the parable is to be interpreted in this way: the nobleman is the Lord, whose choice land in His vineyard is Zion in Missouri. The places where the Saints live in Zion are the olive trees. The servants are the Latter-day Saint settlers, and the watchmen are their officers in the Church. While yet building in Zion, they become at variance with each other and do not build the tower or Temple whose site had been dedicated as early as 3 August 1831. Had they built it as directed, it would have been a spiritual refuge for them, for from it the Lord's watchmen could have seen by revelation the movements of the enemy from afar. This foreknowledge would have saved them and their hard work when the enemy made his assault. "But the Saints in Missouri were slothful, lax, and asleep. The enemy came, and the Missouri persecutions were the result. The Lord's people were scattered and much of their labors wasted. The Almighty

rebuked His people, as we have already seen, but He commanded one of His servants (vs. 55), Joseph Smith (103:21), to gather the 'strength of Mine house' and rescue His lands and possessions gathered against them. "Subsequently, the Prophet and his brethren in the famous Zion's Camp did go to Missouri in 1834 in an attempt to carry out the terms of the parable. Before they went, additional revelation was received (see 103:21-28) concerning the redemption of Zion. The brethren were instructed to try to buy land in Missouri, not to use force; and if the enemy came against them, they were to bring a curse upon them. **Zion was not redeemed at that time, but we may look for it in the not-too-distant future. Verily, it will be redeemed when the Lord wills it.**" Compendium, p. 521-22)

65 Therefore, I must gather together my people, according to the parable of the wheat and the <sup>a</sup>tares, that the wheat may be secured in the garners (temples) to possess eternal life, and be crowned with celestial <sup>b</sup>glory, when I shall come in the kingdom of my Father to reward every man according as his work shall be; (Franklin D. Richards: Oh, blessed be the name of the Lord . . . that he caused us to be roused up out of our homes and sent out into these mountains before that war of the Rebellion [Sec. 87:1-3] came upon us. Oh, how we hated to go! But how true the Lord made His word to come out when He said, "My people shall be willing in the day of my power." He knew how to make us willing, although it took mobs to come upon us and kill our brethren, the Prophets. (CR, October 1898, p. 32.))

66 While the <sup>a</sup>tares shall be bound in bundles, and their bands made strong, that they may be <sup>b</sup>burned with unquenchable fire.

67 Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed. (The stakes of Zion)

68 Nevertheless, as I have said unto you in a former commandment, let not your <sup>a</sup>gathering be in haste, nor by flight; but let all things be prepared before you.

69 And in order that all things be prepared before you, observe the commandment which I have given concerning these things—

70 Which saith, or teacheth, to <sup>a</sup>purchase all the lands with money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints;

71 All the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

72 Now, verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, but not in <sup>a</sup>haste; and observe to have all things prepared before you. **(During the few years immediately following this revelation, failure to abide the Lord's counsel in these verses led to many Saints gathering far too quickly in Kirtland, Ohio. The large numbers gathering to Kirtland led to rising real estate prices as the demand for property increased. The possibility of becoming rich tempted the Saints with speculative land ventures. Covetousness entered the Church and infected members of even the presiding quorums with its debilitating spirit. A similar scenario occurred in northern Missouri, resulting in the Saints' being sorely tried by opportunities to seek riches in real estate. John Whitmer and W. W. Phelps, members of the presidency of the Church at Far West, embezzled Church funds to purchase lands, hoping to make a profit selling the land to the gathering Saints. Their covetous desires took them out of the Church; both were excommunicated.** Revelations of the Restoration, p. 738-39)

73 And let honorable men be appointed, even <sup>a</sup>wise men, and send them to purchase these lands.

74 And the churches in the <sup>a</sup>eastern countries, when they are built up, if they will hearken unto this counsel they may buy lands and gather together upon them; and in this way they may establish Zion.

(Lorenzo Snow: We will have to meet them [persecutions] in the future if we allow ourselves to be placed in the same condition of disobedience as were the people that colonized Jackson County. We cannot expect anything different. The Lord is the same today as He was yesterday. . . . They are only a portion of the sad results that followed disobedience to the law of consecration. The Saints pursued a course whereby the Lord could not justify himself in preserving them upon the land of Zion. **It was**



**decreed of the Almighty that that land should be purchased**, as I have read to you. [Sec. 63:29-31.] I remember one time hearing President Hyde (I think it was) speaking in regard to our going back to Jackson County, and he said that inasmuch as they had abused the Saints and wrested from them some of their possessions, when we went back we would follow the same course toward them. After he had got through, President [Brigham] Young spoke upon this, and he said the Latter-day Saints never would get possession of that land by fighting and destroying life, but we would purchase the land, as the Lord had commanded in the first place. And I will tell you that that land never will be purchased, except it is purchased by the tithing of the Latter-day Saints and their consecrations; never, worlds without end. But the Latter-day Saints never will be in that condition of disobedience as were the people that colonized Jackson County. (CR, October 1899, pp. 26-27.)

75 There is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, <sup>a</sup>willing to hearken to my voice.

76 And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

77 According to the laws and <sup>a</sup>constitution of the people, which I have suffered to be established, and should be maintained for the <sup>b</sup>rights and protection of all flesh, (Charles W. Penrose: In section 101 the Lord speaks about the constitution of this land. He says it was framed by wise men whom he raised up for that very purpose. What for? To maintain the rights and privileges "of all flesh." Not alone the people of this land. **The principles of that great instrument are to go forth to the nations, and the time will come when they will prevail, just as sure as the sun shines even when it appears to be in darkness and the clouds are over it.** And the Lord says, concerning the works of those great men, "And redeemed the land by the shedding of blood." Shedding of blood! Does the Lord permit the shedding of blood and justify it? Yes, sometimes he does. Was not the war of independence of this country justifiable? [1 Nephi 13:17-19.] Were not the rights and privileges of the people of this land trampled under foot, and did they not rise in their might and the God of Battles strengthen their arms and they went forth to victory and brought liberty, not only to themselves and their immediate families, but to hosts of people from down-trodden Europe who are rejoicing today under the Stars and Stripes with liberty of conscience and liberty of speech and liberty of action within proper guidance and direction of righteous law. **These principles are to go forth to all flesh. Don't forget it. The time will come when they will be carried to all the nations of the earth and they will be delivered from tyrants and oppressors.** (CR, April 1917, p. 20.) according to just and holy principles;

78 That every man may act in doctrine and principle pertaining to futurity, according to the **moral <sup>a</sup>agency** (A moral agent is someone who is obligated to act morally. To act morally is more than being moral. All infants are moral beings; they simply cannot knowingly do things that are wrong. They are not, however, moral agents because they do not have power to act or to change their behavior based on an understanding of right and wrong. The more mature children are, the greater their agency. They grow into the ability to act for themselves and to make their own choices. Similarly, as we grow in intelligence (light and knowledge), obedience, and faith, our agency grows proportionately. To increase in faith and knowledge of spiritual things is to increase in agency. God is the perfect example of a moral agent. No one has greater power to act in a responsible and moral manner than he. Salvation can only be granted to moral agents. Only moral agents have the ability to distinguish between right and wrong, and they alone have the capacity to be righteous. Revelations of the Restoration, p. 739-40) which I have given unto him, that every man may be <sup>b</sup>accountable for his own sins in the day of <sup>c</sup>judgment. (Without freedom of religion, there is no salvation. The war in heaven raged over the principle of free choice (Moses 4:1-3). Governments that restrict their citizens' freedom of choice do so under satanic influence. The Lord foreordained the establishment of a nation that granted freedom of religion in the latter days. He fired the heart of

Columbus to set out to sea in a quest that brought knowledge of the ancient promised land to Europeans. He inspired men and women to seek religious liberty and planted in their breasts the desire to seek that freedom in the Americas. He sent to mortality choice spirits who craved freedom of conscience for all mankind so they could exert their influence in establishing laws guaranteeing freedom to all citizens. President Ezra Taft Benson explained: "Before the gospel could again shine forth its resplendent light, religious and political freedom first had to be restored. This land had been preserved as a continent apart from the religious oppression, tyranny, and intolerance of Europe. In time, emigrants came to the new land and established colonies. By and large, they were a God-fearing people. A war was fought for their independence, and by God's intervention, victory was achieved. (See 1 Nephi 13:16-19.) By that same omnipotent power the Constitution was born (see D&C 101:80), which guaranteed religious and political liberty (see D&C 98:5-8). Only then was the time propitious for the kingdom of God—that 'stone cut out without hands' to be restored (see Daniel 2:34)" (Teachings of Ezra Taft Benson, 109). Revelations of the Restoration, p. 739)

79 Therefore, it is not right that any man should be in <sup>a</sup>bondage one to another. (Anti-slavery)

80 And for this purpose have I established the <sup>a</sup>Constitution of this land, (Joseph Smith: . . . the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun. . . . We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true. (HC 3:304, March 25, 1839.)) by the hands of wise men whom I raised up unto this very purpose (Wilford Woodruff: **I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American government and signed the Declaration of Independence were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men.** General Washington and all the men that labored for the purpose were inspired of the Lord. Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence, with General [George] Washington, called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George, two consecutive nights and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them. Men are here, I believe, that know of this, Brother J. D. T. McAllister, David H. Cannon and James G. Bleak. Brother McAllister baptized me for all those men and then I told those brethren that it was their duty to go into the Temple and labor until they had got endowments for all of them. They did it. Would those spirits have called upon me, as an Elder in Israel, to perform that work if they had not been noble spirits before God? They would not. I bear this testimony, because it is true. The Spirit of God bore record to myself and the brethren while we were laboring in that way. (CR, April 1898, pp. 89-90.)), and redeemed the land by the <sup>b</sup>shedding of blood. ("In recognizing God as the source of their rights," taught President Ezra Taft Benson, "the Founding Fathers declared Him to be the ultimate authority for their basis of law. This led them to the conviction that people do not make law but merely acknowledge preexisting law, giving it specific application. The Constitution was conceived to be such an expression of higher law. And when their work was done, James Madison wrote: **'It is impossible for the man of pious reflection not to perceive in it a finger of that Almighty hand which has been so frequently and signally extended to our relief in the critical stage of the revolution'** (The Federalist, no. 37)" (Constitution: A Heavenly Banner, 23). Wise men whom I raised up unto this very purpose. Brigham Young declared: "We consider that the men in the Revolution were inspired, by the Almighty, to throw off the shackles of the mother government, with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others inspired to deeds of resistance to the acts of the King of Great Britain, who might also have been led to those aggressive acts, for aught we know, to bring to pass the purposes of God, in thus establishing a new government upon a principle of greater

freedom, a basis of self-government allowing the free exercise of religious worship. It was the voice of the Lord inspiring all those worthy men who bore influence in those trying times, not only to go forth in battle, but to exercise wisdom in council, fortitude, courage, and endurance in the tented field, as well as subsequently to form and adopt those wise and efficient measures which secured to themselves and succeeding generations, the blessing of a free and independent government" (Journal of Discourses, 2:170). Revelations of the Restoration, p. 740-41. J. Reuben Clark, Jr.: While the Saints were still undergoing suffering in Missouri, and after they had suffered much from the mobs who were driving them from their homes, and mistreating and mal-treating them, the Lord gave a revelation to the Church, in the course of which he said (I am reading from Section 101 of the Doctrine and Covenants): [v. 76, quoted.] Notwithstanding all their sufferings, the Lord directs that they shall still have a loyalty to the rule of law. The revelation continues: [Sec. 101:77-78, quoted.] The Lord is here declaring the scope and fundamental principle of the Constitution of the United States: [Sec. 101:79-80, quoted.] **To me . . . that statement of the Lord, "I have established the Constitution of this land," puts the Constitution of the United States in the position in which it would be if it were written in the book of Doctrine and Covenants itself. This makes the Constitution the word of the Lord to us.** That it was given, not by oral utterance, but by the operation of his mind and spirit upon the minds of men, inspiring them to the working out of this great document of human government, does not alter its authority. The first Congress of the United States, when it began to consider the operations of the government under the Constitution, became impressed that there was not in that document, as originally drawn, any so-called Bill of Rights; there were in the document no provisions which should keep the people free, which should protect them in their daily lives, nor guarantee to them the great liberties which the Declaration of Independence declared were the heritage of men. Accordingly this Congress proposed to the original states the first ten amendments to the Constitution, and it is significant, I am sure, of the influence which the Lord was at that time bringing to bear upon the minds of men, that the very first clause of the very first amendment declared: Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. Thus the very first thing which our fathers sought to secure for themselves and for their posterity was freedom to worship as they wished. I do not need to call to your minds the trials and persecution which this people have suffered in the past, in order to bring home to you the conviction that nothing else in the great document, the Constitution, is so important to this people as is this guarantee of religious freedom, because underneath and behind all that lies in our lives, all that we do in our lives, our religion, our worship, our belief and faith in God. . . . We need the Constitution and its guarantees of liberty and freedom more than any other people in the world, for, few and weak as we are, we stand naked and helpless except when clothed with its benign provisions. (CR, April 1935, pp. 93-94.) Joseph Fielding Smith: **The statement has been made that the Prophet said the time would come when this Constitution would hang as by a thread, and this is true. There has been some confusion, however, as to just what he said following this. I think that Elder Orson Hyde has given us a correct interpretation wherein he says that the Prophet said the Constitution would be in danger. Said Orson Hyde: "I believe he said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and said he: "If the Constitution be saved at all, it will be by the Elders of the Church." I believe this is about the language, as nearly as I can recollect it."** (JD 6:152.) (CR, April 1950, p. 159.)

81 Now, unto what shall I liken the children of Zion? I will liken them unto the <sup>a</sup>parable of the woman and the unjust judge, for men ought always to <sup>b</sup>pray and not to faint, which saith—

82 There was in a city a judge which feared not God, neither regarded man.

83 And there was a widow in that city, and she came unto him, saying: Avenge me of mine adversary.

84 And he would not for a while, but afterward he said within himself: Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

85 Thus will I liken the children of Zion.

86 Let them importune at the <sup>a</sup>feet of the judge;

87 And if he heed them not, let them importune at the feet of the governor;

88 And if the governor heed them not, let them importune at the feet of the president; (Joseph Smith will visit President Van Buren in 1839)

89 And if the president heed them not, then will the Lord arise and come forth out of his <sup>a</sup>hiding place, and in his fury vex the nation; (The cold disregard of human rights among government officials who rejected the Latter-day Saint appeal for redress in Missouri did much to bring about the Civil War. Revelations of the Restoration, p. 741)

90 And in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and <sup>a</sup>unjust <sup>b</sup>stewards, and appoint them their portion among <sup>c</sup>hypocrites, and <sup>d</sup>unbelievers;

91 Even in outer darkness, where there is <sup>a</sup>weeping, and wailing, and gnashing of teeth.

92 Pray ye, therefore, that their ears may be opened unto your cries, that I may be <sup>a</sup>merciful unto them, that these things may not come upon them.

93 What I have said unto you must needs be, that all men may be left without <sup>a</sup>excuse; ("The Saints were also to carry their grievances to the proper tribunals and seek for redress of their wrongs. This was a very necessary step, and when the Saints did this and were denied their civil and religious rights, those officials were left without excuse and the judgments of the Almighty which later came upon them during the Civil War, were justified. . . . "Since there is a just law of retribution, as fixed and eternal as are other laws of the Almighty [Sec. 6:33; 2 Cor. 9:6], the day must come when there shall be adjustments made before a Just Magistrate who will not be cowed by the threats of mobs." (Joseph Fielding Smith, CHMR 2:218, 224.))

94 That wise men and rulers may hear and know that which they have never <sup>a</sup>considered;

95 That I may proceed to bring to pass my act, my <sup>a</sup>strange act, and perform my work, my strange work, that men may <sup>b</sup>discern between the righteous and the wicked, saith your God.

96 And again, I say unto you, it is contrary to my commandment and my will that my servant Sidney Gilbert should sell my <sup>a</sup>storehouse, which I have appointed unto my people, into the hands of mine enemies.

97 Let not that which I have appointed be polluted by mine enemies, by the consent of those who <sup>a</sup>call themselves after my name;

98 For this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed and which are soon to befall the nations.

99 Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon. (The Prophet Joseph Smith wrote to the Saints in Missouri: "It is better in the eyes of God that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job, in his flesh he shall see God. Therefore, this is my counsel, that ye retain your lands, even unto the uttermost, and employ every lawful means to seek redress of your enemies; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fail you, appeal unto the executive; and when the executive fail you, appeal unto the president; and when the president fail you, and all laws fail you, and the humanity of the people fail you, and all things else fail you but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, He will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night" (Teachings of the Prophet Joseph Smith, 35-36). Revelations of the Restoration, p. 741)

100 Nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom they <sup>a</sup>shall dwell thereon.



101 They shall build, and another shall not <sup>a</sup>inherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.