

Come Follow Me Lesson 38
September 13-19
D&C 102-105

D&C 102

(Doctrine and Covenants 102 consists of the minutes of the meeting at which the first stake high council was organized. It is not a revelation, though the principles out of which it grows were revealed to the Prophet. In ancient times the Church, or earthly kingdom of God, was governed by councils. This system of government was patterned after the order of heaven. It was essential in the restoration of all things that this divinely ordained system be restored in this dispensation. As the Church grew in numbers, the necessity of a system of governing the Saints grew with it. As early as 1832, the Lord had directed that a stake be organized in Kirtland, Ohio (D&C 82:13). With the organization of this first stake, the idea was formalized for a council of high priests assembled to settle difficult matters. A council of twelve high priests had assembled for this purpose previously, though it had served only on an *ad hoc* basis (*Journal of Discourses*, 11:7). On 17 February 1834 approximately sixty members of the Church gathered at the home of Joseph Smith in a special meeting to call twelve high priests to serve as members of the high council in what was the first stake organized in this dispensation. The minutes of the meeting include the following: "Bro Joseph then said he would show the order of councils in ancient days as shown to him by vision. The law by which to govern the Council in the Church of Christ. Jerusalem was the seat of the Church Council in ancient days. The apostle Peter was the president of the Council and held the keys of the Kingdom of God on the earth. [He] was appointed to this office by the voice of the Savior and acknowledged in it by the voice of the Church. . . . It was not the order of heaven in ancient councils to plead for and against the guilty as in our judicial courts (so called) but that every councilor when he arose to speak, should speak precisely according to evidence and according to the teaching of the Spirit of the Lord, that no councilor should attempt to screen the guilty when his guilt was manifest. That the person accused before the High Council had a right to one half the members of the council to plead his cause, in order that his case might be fairly presented before the president that a decision might be rendered according to truth and righteousness. . . . Bro Joseph said that this organization was an ensample to the high priests in their councils abroad. . . . It was then voted by all present that they desired to come under the present order of things which they all considered to be the will of God" (*Kirtland Council Minute Book*, 24-25; spelling and punctuation as in original). In a meeting held five days earlier the Prophet had observed: "In ancient days councils were conducted with such strict propriety, that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the council by the Spirit, was obtained, which has not been observed in this Church to the present time. It was understood in ancient days, that if one man could stay in council, another could; and if the president could spend his time, the members could also; but in our councils, generally, one will be uneasy, another asleep; one praying, another not; one's mind on the business of the council, and another thinking on something else. "Our acts are recorded, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow-beings, they may there, perhaps, condemn us; there they are of great consequence, and to me the consequence appears to be of force, beyond anything which I am able to express. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council upon the soul of your brother" (Smith, *History of the Church*, 2:25-26). Revelations of the Restoration, 743-44)

Joseph Smith Papers – 381, 639

Minutes of the organization of the first high council of the Church, at Kirtland, Ohio, February 17, 1834. HC 2: 28–31. The original minutes were recorded by Elders Oliver Cowdery and Orson Hyde. Two days later, the minutes were corrected by the Prophet, read to the high council, and accepted by the council. Verses 30–32, having to do with the Council of the Twelve Apostles, were added by the Prophet Joseph Smith in 1835 when he prepared this section for publication in the Doctrine and Covenants.

1–8, A high council is appointed to settle important difficulties that arise in the Church; 9–18, Procedures are given for hearing cases; 19–23, The president of the council renders the decision; 24–34, Appellate procedure is set forth.

1 THIS day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jun., by revelation, and proceeded to organize the ^ahigh council of the church of Christ, which was to consist of twelve high priests, and one or three presidents as the case might require.

2 The ^ahigh council was appointed by revelation for the purpose of ^bsettling important difficulties which might arise in the church, which could not be settled by the church or the ^cbishop's council to the satisfaction of the parties.

3 Joseph Smith, Jun., Sidney Rigdon and Frederick G. Williams were acknowledged presidents (stake presidency) by the voice of the council; and Joseph Smith, Sen., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. ("The Kirtland high council was a unique body in the history of the Church, not only because it was the first—and for a while the only—high council, but also because the First Presidency served as the stake presidency of this 'standing' high council. Later the Quorum of the Twelve Apostles was formed as a 'traveling' high council, and on July 7, 1834, the Prophet organized a second high council in Clay County, Missouri, with David Whitmer as president and William W. Phelps and John Whitmer as counselors. These first two high councils were constituted before there were wards and before stake presidents presided over bishops and quorums of high priests" (Backman, *Heavens Resound*, 245). A standing council. A "standing council" is a council that has authority in a specified area, in this instance the Kirtland Stake. A "traveling council" is not confined by such boundaries. Today we refer to those whose authority is not limited to a specific area as "general authorities" or general officers of the Church. Revelations of the Restoration, 744-45)

4 The above-named councilors were then asked whether they accepted their appointments, and whether they would act in that office according to the ^alaw of heaven, to which they all answered that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

5 The number composing the council, who voted in the name and for the church in appointing the above-named councilors were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

6 Voted: that the high council cannot have power to act without seven (quorum) of the above-named councilors, or their regularly appointed successors are present.

7 These seven shall have power to appoint other high priests, whom they may consider worthy and capable to act in the place of absent councilors. (If some high councilors are not available, other high priests may be invited to attend.)

8 Voted: that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above-named councilors, it shall be filled by the nomination of the ^apresident or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church. (The stake presidency nominates names for the high council and they are approved by the entire high council.)

9 The president of the church, who is also the president of the council, is appointed by ^arevelation, and ^backnowledged in his administration by the voice of the church. (Today it's the Stake President.)

10 And it is according to the dignity of his office that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents (The counselors in the stake presidency are referred to as president), appointed after the same manner that he himself was appointed.

11 And in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case he himself is absent, the other presidents have power to preside in his stead, both or either of them. (Counselors to a president may preside in the absence of the president if they have been directed to do so by the president. Counselors have no authority independent of the president. When the president is released they are also released.

Revelations of the Restoration, 745)

12 Whenever a high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve councilors to cast lots by numbers, and thereby ascertain who of the twelve shall speak first, commencing with number one and so in succession to number twelve. (In a Church disciplinary council, the members of the high council draw lots. Those drawing even numbers (2, 4, 6, 8, 10, and 12) assume the obligation to look after the interests of the one for whom the council is being held. Those drawing odd numbers (1, 3, 5, 7, 9, and 11) assume the obligation to look after the interests of the Church. This, however, does not suggest that an adversarial relation exists. We misunderstand the spirit of the council if we suppose that half its members act as prosecutors while the other half act as defenders. Rather, all twelve men, in concert with the presiding three members of the presidency, unite as one to determine truth and establish right or justice. Revelations of the Restoration, 745-46)

13 Whenever this council convenes to act upon any case, the twelve councilors shall consider whether it is a difficult one or not; if it is not, two only of the councilors shall speak upon it, according to the form above written.

14 But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak.

15 The accused, in all cases, has a right to one-half of the council, to prevent insult or ^ainjustice.

16 And the councilors appointed to speak before the council are to present the case, after the evidence is examined, in its true light before the council; and every man is to speak according to equity and ^ajustice.

17 Those councilors who ^adraw even numbers, that is, 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up in behalf of the accused, and prevent insult and ^binjustice.

18 In all cases the accuser and the accused shall have a privilege of speaking for themselves before the council, after the evidences are ^aheard and the councilors who are appointed to speak on the case have finished their remarks. (In 1840 the Prophet gave this counsel relative to the holding of church disciplinary councils: "That the Council should try no case without both parties being present, or having had an opportunity to be present; neither should they hear one person's complaint before his case is brought up for trial; neither should they suffer the character of any one to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the councilors be not prejudiced for or against any one whose case they may possibly have to act upon" (Smith, *History of the Church*, 4:154) Revelations of the Restoration, 746)

19 After the evidences are heard, the councilors, accuser and accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve councilors to ^asanction the same by their vote. (The principles here stated, if followed, will assure that what is right and proper and in the best interest of both the accused and the Church will be made manifest. Church disciplinary councils do not center on an effort to define points of law but rather in a quest for the direction of the Spirit to assure the preservation of justice and truth.

Revelations of the Restoration, 746)

20 But should the remaining councilors, who have not spoken, or any one of them, after hearing the evidences and pleadings impartially, discover an ^aerror in the decision of the president, they can manifest it, and the case shall have a re-hearing.

21 And if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly.

22 But in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

23 In case of difficulty respecting ^adoctrine or principle, if there is not a sufficiency written to make the case clear to the minds of the council, the president may inquire and obtain the ^bmind of the Lord by revelation. **(The decision of every disciplinary council should be sustained by the Spirit of revelation. It is customary in such councils for the presiding officers of the council to retire for prayer, in which they seek the confirmation of heaven on their decision.** Revelations of the Restoration, 746)

24 The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties, when the parties or either of them shall request it.

25 And the said council of high priests shall have power to appoint one of their own number to preside over such council for the time being.

26 It shall be the duty of said council to ^atransmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the First Presidency of the Church. **(Where stakes of Zion have been established throughout the world, this instruction would be obsolete.** Revelations of the Restoration, 746)

27 Should the parties or either of them be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the First Presidency of the Church, and have a re-hearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.

28 This council of high priests abroad is only to be called on the most ^adifficult cases of church matters; and no common or ordinary case is to be sufficient to call such council.

29 The traveling or located high priests abroad have power to say whether it is necessary to call such a council or not.

30 There is a distinction between the ^ahigh council or traveling high priests abroad, and the traveling high council composed of the twelve ^bapostles, in their decisions.

31 From the decision of the former there can be an appeal; but from the decision of the latter there cannot.

32 The latter can only be called in question by the general authorities of the church in case of transgression. **(The Prophet added these verses (30-32) to this section in the 1835 edition of the Doctrine and Covenants. Their purpose is to place the newly formed Quorum of the Twelve above the stake high council in authority. The Twelve have the right to review and overturn, if necessary, decisions of a stake high council** Revelations of the Restoration, 746)

33 Resolved: that the president or presidents of the seat of the First Presidency of the Church shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal and the evidences and statements accompanying it.

34 The twelve councilors then proceeded to cast lots or ballot, to ascertain who should speak first, and the following was the result, namely: 1, Oliver Cowdery; 2, Joseph Coe; 3, Samuel H. Smith; 4, Luke Johnson; 5, John S. Carter; 6, Sylvester Smith; 7, John Johnson; 8, Orson Hyde; 9, Jared Carter; 10, Joseph Smith, Sen.; 11, John Smith; 12, Martin Harris. After prayer the conference adjourned.

OLIVER COWDERY,
ORSON HYDE,
Clerks

D&C 103

The Saints settle in Jackson County, Missouri, and are later driven out. The Lord instructs the Saints who were driven from Jackson County. Zion's Camp is organized and marches to Missouri. The Lord reveals that His people must "wait for a little season for the redemption of Zion."

(ZION'S CAMP: As part of the plan to alleviate the suffering and persecution of the Saints in Missouri, the Lord revealed to the Prophet Joseph Smith a plan that called for the coming of an expedition of from one hundred to five hundred "of the strength of my house." The forming of this expedition was previously revealed by the Lord in a parable. (D&C 101:55-60; 103:21-40.) The Saints in Missouri had been driven from their homes by mob action and were desirous of knowing when "Zion" (Jackson County, Missouri) should be "redeemed" (HC 2:61-62). This expedition, known as Zion's Camp, was the Lord's response. The camp included contingents from Ohio and Michigan and eventually had a strength of 207 men and 25 wagons. The first group left Kirtland on May 1, 1834, and the camp was ultimately disbanded on June 25, near Rush Creek in Missouri. (HC 2:64-114.) Some of their experiences included the following: the discovery of the skeletal remains of a "white Lamanite" named "Zelph"; an outbreak of cholera that afflicted sixty-eight persons and claimed fourteen lives, partly due to the rebellious spirit shown by some members of the camp; and the divine protection afforded the men when the elements preserved them from mobocracy. Upon arriving in Missouri, the Lord informed the Prophet Joseph, who was commander-in-chief of the expedition, that in consequence of transgression, the time for Zion's redemption was not yet at hand (D&C 105). Though many were disappointed, and some even looked upon the march as a failure, it had served a providential purpose. As Elder Neal A. Maxwell once said, "those who marched in Zion's Camp were not exploring the Missouri countryside but their own possibilities" (CR, Oct. 1976, p. 16). From this group came many of the men who were chosen to be the Apostles and other leaders of the early Church. D&C Encyclopedia, p. 658-59)

The Prophet recalled: **"God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them."** HC, 2:73. **On 2 June 1834 the army crossed the Illinois River at Phillips Ferry. The Prophet and a few others walked along the bluffs and found a huge mound with human bones scattered about and what appeared to be the remains of three ancient altars. A hole was dug and a large human skeleton was discovered with a stone arrowhead between its ribs. As the brethren left the hill, the Prophet inquired of the Lord and learned in an open vision: I discovered that the person whose skeleton we had seen was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph. He was a warrior and chieftain under the great prophet Onandagus, who was known from the eastern sea to the Rocky mountains. The curse was taken from Zelph, or, at least, in part—one of his thigh bones was broken by a stone flung from a sling, while in battle, years before his death. He was killed in battle by the arrow found among his ribs, during a great struggle of the Lamanites and Nephites.** (HC 2:79-80.)

During the first week of November 1833 the Saints were driven across the Missouri River from Jackson County to Clay County, where they were received with some degree of kindness. Parley P. Pratt recalled: "After making our escape into the county of Clay—being reduced to the lowest poverty—I made a living by day labor, jobbing, building, or wood cutting, till some time in the winter of 1834, when a general Conference was held at my house, in which it was decided that two of the Elders should be sent to Ohio, in order to counsel with President Smith and the Church at Kirtland, and take some measures for the relief or restoration of the people thus plundered and driven from their homes. The question was put to the Conference: 'Who would volunteer to perform so great a journey?' 'The poverty of all, and the inclement season of the year made all hesitate. At length Lyman Wight and myself offered

our services, which were readily accepted. I was at this time entirely destitute of proper clothing for the journey; and I had neither horse, saddle, bridle, money nor provisions to take with me; or to leave with my wife, who lay sick and helpless most of the time" (*Autobiography*, 87). Elder Wight, responding to Bishop Partridge's inquiry about his situation, said "his wife lay by the side of a log in the woods with a child three days old, and he had three days' provisions on hand; so he thought he could go very well" (*Millennial Star*, 27:455). Continuing his account of these events, Elder Pratt said, "Nearly all had been robbed and plundered, and all were poor. As we had to start without delay, I almost trembled at the undertaking; it seemed to be all but an impossibility; but 'to him that believeth all things are possible.' I started out of my house to do something towards making preparation; I hardly knew which way to go, but I found myself in the house of brother John Lowry, and was intending to ask him for money; but as I entered his miserable cottage in the swamp, amid the low, timbered bottoms of the Missouri river, I found him sick in bed with a heavy fever, and two or three others of his family down with the same complaint, on different beds in the same room. He was vomiting severely, and was hardly sensible of my presence. I thought to myself, 'well, this is a poor place to come for money, and yet I must have it; I know of no one else that has got it; what shall I do?' I sat a little while confounded and amazed. At length another Elder happened in; at that instant faith sprung up in my heart; the Spirit whispered to me, 'is there anything too hard for the Lord?' I said to the Elder that came in: 'Brother, I am glad you have come; these people must be healed, for I want some money of them, and must have it.' "We laid hands on them and rebuked the disease; brother Lowry rose up well; I did my errand, and readily obtained all I asked. This provided in part for my family's sustenance while I should leave them. I went a little further into the woods of the Missouri bottoms, and came to a camp of some brethren, by the name of Higbee, who owned some horses; they saw me coming, and, moved by the Spirit, one of them said to the other, 'there comes brother Parley; he's in want of a horse for his journey—I must let him have old Dick;' this being the name of the best horse he had. 'Yes,' said I, 'brother, you have guessed right; but what will I do for a saddle?' 'Well,' says the other, 'I believe I'll have to let you have mine.' I blessed them and went on my way rejoicing. "I next called on Sidney A. Gilbert, a merchant, then sojourning in the village of Liberty—his store in Jackson County having been broken up, and his goods plundered and destroyed by the mob. 'Well,' says he, 'brother Parley, you certainly look too shabby to start a journey; you must have a new suit; I have got some remnants left that will make you a coat,' etc. A neighboring tailoress and two or three other sisters happened to be present on a visit, and hearing the conversation, exclaimed, 'Yes, brother Gilbert, you find the stuff and we'll make it up for him.' This arranged, I now lacked only a cloak; this was also furnished by brother Gilbert. "Brother Wight was also prospered in a similar manner in his preparations. Thus faith and the blessings of God had cleared up our way to accomplish what seemed impossible. We were soon ready, and on the first of February we mounted our horses, and started in good cheer to ride one thousand or fifteen hundred miles through a wilderness country. We had not one cent of money in our pockets on starting. "We travelled every day, whether through storm or sunshine, mud, rain or snow; except when our public duties called us to tarry. We arrived in Kirtland early in the spring, all safe and sound; we had lacked for nothing on the road, and now had plenty of funds in hand. President Joseph Smith and the Church in Kirtland received us with a hospitality and joy unknown except among the Saints; and much interest was felt there, as well as elsewhere, on the subject of our persecution" (*Autobiography*, 87-89). Elders Wight and Pratt left Clay County on 12 January and arrived in Kirtland on 22 February 1834. After receiving their report of the conditions and sufferings of the Saints in Missouri, the Prophet received this section, which, alluding to the parable in section 101, directed him to organize a body of men to journey to Missouri to redeem the land. Eight men, mentioned in verses 37-40, were to enlist volunteers to make the trip to Missouri. Heber C. Kimball described the situation thus: "Brother Joseph received a revelation concerning the redemption of Zion, part of which remains yet to be fulfilled. He sent Messengers to the East and to the West and to the North and to the South, to gather up the Elders, and He gathered together as many of the brethren as he conveniently could, with what means they could spare to go up to Zion, to render all the assistance that we could to

our afflicted brethren. We gathered clothing and other necessities to carry up to our brethren and sisters who had been plundered; and putting our horses to the wagons and taking our firelocks and ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon and a few aged workmen who were engaged at the Temple; so that there were very few men left in Kirtland" (cited in Cook, *Revelations*, 209). *Revelations of the Restoration*, 747-749)

Joseph Smith Papers – 355, 375, 611, 633

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 24, 1834. HC 2: 36—39. This revelation was received after the arrival in Kirtland, Ohio, of Parley P. Pratt and Lyman Wight, who had come from Missouri to counsel with the Prophet as to the relief and restoration of the saints to their lands in Jackson County.

1—4, Why the Lord permitted the saints in Jackson County to be persecuted; 5—10, The saints shall prevail if they keep the commandments; 11—20, The redemption of Zion shall come by power, and the Lord will go before his people; 21—28, The saints are to gather in Zion, and those who lay down their lives shall find them again; 29—40, Various brethren are called to organize Zion's Camp and go to Zion; they are promised victory if they are faithful.

1 VERILY I say unto you, my friends, behold, I will give unto you a revelation and commandment, that you may know how to ^aact in the discharge of your duties concerning the salvation and ^bredemption of your brethren, who have been scattered on the land of Zion;

2 Being ^adriven and smitten by the hands of mine enemies, on whom I will pour out my ^bwrath without measure in mine own time. (Civil War)

3 For I have suffered (allowed) them thus far, that they might ^afill up the measure of their iniquities, that their cup might be full; (We learn by revelation that the Lord allows atrocities on the part of wicked people that they might merit the judgment he has in store for them. When the wicked inhabitants of Ammonihah destroyed faithful women and children by fire, Amulek asked Alma whether they should exercise power to save them. "The Spirit constraineth me that I must not stretch forth mine hand;" answered Alma, "for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day" (Alma 14:11). **The wicked determine the severity of their own suffering. The Lord has declared that "the things which they are willing to bring upon others, and love to have others suffer" will come upon them "to the very uttermost"** (D&C 121:13). *Revelations of the Restoration*, p. 749-50)

4 And that those who call themselves after my name might be ^achastened for a little season with a sore and grievous chastisement, **because they did not ^bhearken altogether unto the precepts and commandments which I gave unto them.**

5 But verily I say unto you, that I have decreed a decree which my people shall ^arealize, inasmuch as they hearken from this very hour unto the ^bcounsel which I, the Lord their God, shall give unto them. (Melvin J. Ballard: There is another message found in the 103rd Section of the book of Doctrine and Covenants, which was given in the darkest hour of the Church, at a time when the Saints had been exiled from Missouri. They were in dire distress, many had turned away, and then the Lord said: [Sec. 103:5.] How wonderful the promise! It is all conditional. I want to focus your attention upon the conditions: [Sec. 103:5-7, quoted.] These conditions we must comply with; . . . we must adhere to the word of the Lord as given to this people, to observe to keep the commandments, to keep the Word of Wisdom. [Sec. 89.] **You young people, we are not asking you to give up your tobacco, your liquor, and your other evil practices, immorality, just to punish you or deny you what you think you ought to have as**

privileges. We see your destiny, but we know you cannot go forward to that destiny, to carry the work of the Almighty to the triumphant victory over the nations of the earth, unless you adhere to the Lord's plan. If you do subscribe to it, if you do pay your tithes and offerings, if you do adhere to the Word of Wisdom, if you adhere in loyalty to this Church, there is no power on earth, nor in hell, that can stop this people from marching on to their glorious destiny, to be the light of the world, and to win the world ultimately to Christ. When that day comes—for only through him can peace come—then will swords be beaten into plowshares, and spears into pruninghooks. [Isa. 2:4.] (CR, October 1938, p. 108.)

6 Behold they shall, for I have decreed it, begin to ^aprevail against mine ^benemies from this very hour.

7 And by ^ahearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the ^bkingdoms of the world are subdued under my feet, and the earth is ^cgiven unto the saints, to ^dpossess it forever and ever. (This earth will be the celestial kingdom.)

8 But inasmuch as they ^akeep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

9 For they were set to be a ^alight unto the world, and to be the ^bsaviors of men;

10 And inasmuch as they are not the saviors of men, they are as ^asalt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. (To follow the counsel of the Lord is to enjoy the protection of the Lord; to refuse his counsel is to become the heir of all the sorrows and difficulties from which the Lord seeks to protect them. Revelations of the Restoration, p. 750)

11 But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the ^alands of their inheritances, (Orson F. Whitney: "Will our mission end here [in Utah]? Is the State of Utah the proper monument to the 'Mormon' people? No. . . . The monument to 'Mormonism' will stand in Jackson County, [Missouri]. There the great City will be built: There Zion will arise and shine, 'the joy of the whole Earth,' and there the Lord will come to His temple in His own time, when His people shall have made the required preparation." Commentary, p. 147. President Joseph Fielding Smith declared that "the center place, where the City New Jerusalem is to be built, is in Jackson County, Missouri. It was never the intention to substitute Utah or any other place for Jackson County." Doctrines of Salvation, 3:72. Elder Bruce R. McConkie commented in 1982: "There is no present call for the saints to purchase land or to live in Jackson County or in any place connected therewith. The revealed word relative to the gathering to Independence and its environs will come through the prophet of God on earth. When it does come . . . that call will not be for the saints in general to assemble there. The return to Jackson County will be by delegates, as it were. Those whose services are needed there will assemble as appointed. The rest of Israel will remain in their appointed places." Millennial Messiah, p. 294) and shall ^bbuild up the waste places of Zion.

12 For after ^amuch tribulation, as I have said unto you in a former commandment, cometh the blessing. (The redemption of Zion will come only when the Saints are worthy of the Lord's divine power. On 21 January 1836, after attending to the ordinance of anointing in the upper west school room of the Kirtland Temple, the Prophet Joseph Smith recorded that he "beheld the redemption of Zion. . . . My scribe also received his anointing with us, and saw, in a vision, the armies of heaven protecting the Saints in their return to Zion, and many things which I saw" (Smith, History of the Church, 2:381). It is also important to note that throughout all of the revelations concerning inheritances in Zion the Lord indicated that the Saints were to obtain them by purchase (D&C 42:35; 45:65-66; 48:4-5; 57:4-6; 58:49-52; 63:27-30; 101:70-71; 103:23; 105:28-30). Revelations of the Restoration, p. 751)

13 Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren—your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down.

14 Nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if

they pollute their inheritances.

15 Behold, I say unto you, the ^aredemption of Zion must needs come by power; (Orson Pratt: **I expect that when the Lord leads forth His people to build up the city of Zion, His presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power. . . . We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord's voice being uttered forth before his army. Such a period will come in the history of this people . . . and his people will go forth and build up Zion according to celestial law. Will not this produce terror upon all the nations of the earth? Will not the armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible. If only one or two millions of this people were to go down and build the waste places of Zion, would it strike the people of Asia and Europe with terror? Not particularly, unless there was some supernatural power made manifest. But when the Lord's presence is there, when his voice is heard, and His angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth.** (JD, March 9, 1873, 15:364.) Brigham Young: Before we were driven out of Missouri I had a vision, if I would dare to say that I had a vision, and saw that the people would go to the east, to the north and to the west; but we should go back to Jackson County from the west. JD, 6:16-17. Some members of the Church in early Utah were so anxious to return to Jackson County they were reluctant to make improvements to homes and lands they assumed they would abandon. Brigham Young: "Remarks have been made as to our staying here in the Rockies. I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains for ever and for ever, worlds without end, and a portion of the Priesthood will go and redeem and build up the Center Stake of Zion." JD, 6:16-17)

16 Therefore, I will raise up unto my people a man, who shall ^alead them like as Moses led the children of Israel. (John A. Widtsoe: In the early days of the Church, persecution raged against the Saints in Jackson County, Missouri. For the comfort of the people, the Lord gave several revelations. In one He promised, "I will raise up unto my people a man who shall lead them like as Moses led the children of Israel." [D&C 103:16.] There have been misguided men who have declared themselves to be this man "like as Moses." Yet, the meaning as set forth in the scriptures, is very simple. In modern revelation the President of the Church is frequently compared to Moses. Soon after the organization of the Church, the Lord said, "no one shall be appointed to receive commandments and revelations in this Church excepting my servant, Joseph Smith, Jun., for he receiveth them even as Moses." [D&C 28:2.] In one of the great revelations upon Priesthood, this is more specifically expressed: "The duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses." [D&C 107:91.] The discussion of this question among the Saints, led to the following statement in the Times and Seasons (6:922) by John Taylor, then the editor: "**The President (of the Church) stands in the Church as Moses did the children of Israel, according to the revelations." The man like unto Moses in the Church is the President of the Church.** (Evidences and Reconciliations, 1943, p. 197.))

17 For ye are the children of Israel, and of the ^aseed of Abraham, and ye must needs be ^bled out of ^cbondage by power, and with a stretched-out arm.

18 And as your fathers were ^aled at the first, even so shall the redemption of Zion be. (The initial thought upon reading such a prophesy is that a modern Moses will lead the army of Israel back to their promised inheritance, with the powers of heaven attending as they did Moses at the parting of the Red Sea, bringing water from a rock, and feeding the people with manna from heaven. Such thinking, however, misses the point of this and the attendant revelations that deal with the eventual redemption of

Zion. Moses took his people to Sinai and there sought to sanctify them that they might stand in the presence of their God. His people, however, proved themselves emotionally, mentally, and spiritually unready for such an experience and refused it. The Lord in response took from them the Melchizedek, or higher, Priesthood with its attendant ordinances and blessings. They were then consigned to wander in the wilderness for forty years before a new generation could arise with sufficient faith to follow their leaders into the promised land. In likening the events of our day to those of Moses' day, we as a people still appear unwilling and unready to redeem Zion. **We have not yet sanctified ourselves that we might stand in the presence of God, and we have not obtained the discipline and faith necessary to live the law of consecration. When a sanctified generation comes, the Lord will call a modern Moses who will lead the armies of Israel with the same power in his priesthood as that known to his ancient counterpart from whom we received the keys of the gathering of Israel.** Revelations of the Restoration, p. 751-52)

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine ^aangel shall go up before you, but not my ^bpresence.

20 But I say unto you: Mine ^aangels shall go up before you, and also my ^bpresence, and in time ye shall ^cpossess the goodly land. (Joseph Fielding Smith: **"It appears from this declaration that the redemption of Zion was not to come immediately," explained Joseph Fielding Smith, "but was to be postponed to some future day. Moreover, that day would not come until the members of the Church were willing to keep their covenants and walk unitedly, for until the members of the Church learn to walk in full accord and in obedience with all of the commandments, this day cannot come. It may be necessary in order to bring this to pass for the Lord to use drastic measures and cleanse the Church from everything that offends. This he has promised to do when he is ready to redeem Zion"** (Church History and Modern Revelation, 1:484). Orson Pratt: **"When we go back to Jackson County, we are to go back with power. Do you suppose that God will reveal his power among an unsanctified people, who have no regard nor respect for his laws and institutions but who are filled with covetousness? No. When God shows forth his power among the Latter-day Saints, it will be because there is a union of feeling in regard to doctrine, and in regard to everything that God has placed in their hands; and not only a union, but a sanctification on their part, that there shall not be a spot or wrinkle as it were, but everything shall be as fair as the sun that shines in the heavens."** (JD 15:361.)")

21 Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the ^aman to whom I likened the servant to whom the Lord of the ^bvineyard spake in the parable which I have given unto you.

22 Therefore let my servant Joseph Smith, Jun., say unto the ^astrength of my house, my young men and the middle aged—Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.

23 And let all the churches send up wise men with their moneys, and ^apurchase lands even as I have commanded them.

24 And inasmuch as mine enemies come against you to drive you from my goodly ^aland, which I have consecrated to be the land of Zion, even from your own lands after these testimonies, which ye have brought before me against them, ye shall curse them;

25 And whomsoever ye ^acurse, I will curse, and ye shall avenge me of mine enemies.

26 And my presence shall be with you even in ^aavenging me of mine enemies, unto the third and fourth generation of them that hate me. (While the members of Zion's Camp marched nearer to Jackson County, Missouri, the mob element there met to propose means of stopping them from entering the district. The Prophet Joseph Smith recorded several instances in which the power of the Lord was manifest. "The Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their head, started for Independence, Jackson County, to raise an army sufficient to meet me, before I could get into Clay County. Campbell swore, as he adjusted his pistols in his holsters, 'The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold

shucks, before two days are passed.' They went to the ferry and undertook to cross the Missouri river after dusk, and the angel of God saw fit to sink the boat about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus, suddenly and justly, went they to their own place. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the eagles, buzzards, ravens, crows, and wild animals ate his flesh from his bones, to fulfill his own words, and left him a horrible example of God's vengeance. He was discovered about three weeks after by one Mr. Purtle. Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, 'swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God'" (Smith, *History of the Church*, 2:99-100). Two days after the recording of the previous incident, the Prophet wrote further: "During this day, the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river, above the mouth of Fishing river, at Williams' ferry, into Clay county, and be ready to meet the Richmond mob near Fishing river ford, for our utter destruction; but after the first scow load of about forty had been set over the river, the scow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark. "When these five men were in our camp, swearing vengeance, the wind, thunder, and rising cloud indicated an approaching storm, and in a short time after they left the rain and hail began to fall. The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to 'kill Joe Smith and his army.' Instead of continuing a cannonading which they commenced when the sun was about one hour high, they crawled under wagons, into hollow trees, and filled one old shanty, till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morning to return to Jackson, having experienced the pitiless pelting of the storm all night; and as soon as arrangements could be made, this 'forlorn hope' took the 'back track' for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights they would rather be absent. The gratification is too terrible. "Very little hail fell in our camp, but from half a mile to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, while the trees, themselves were twisted into withes by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute objects; and the roaring of the thunder was tremendous. The earth trembled and quaked, the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect His servants from the destruction of their enemies, for the hail fell on them and not on us, and we suffered no harm, except the blowing down of some of our tents, and getting wet; while our enemies had holes made in their hats, and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain. "Many of my little band sheltered in an old meetinghouse through this night, and in the morning the water in Big Fishing river was about forty feet deep, where, the previous evening, it was no more than to our ankles, and our enemies swore that the water rose thirty feet in thirty minutes in the Little Fishing river. They reported that one of their men was killed by lightning, and that another had his hand torn off by his horse drawing his hand between the logs of a corn crib while he was holding him on the inside. They declared that if that was the way God fought for the Mormons, they might as well go about their business" (Smith, *History of the Church*, 2:103-5). Revelations of the Restoration, 752-54)

27 Let no man be afraid to lay down his ^alife for my sake; for whoso ^blayeth down his life for my sake shall find it again.

28 And whoso is not willing to lay down his life for my sake is not my disciple.

29 It is my will that my servant ^aSidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them concerning the restoration and redemption of Zion.

30 It is my will that my servant Parley P. Pratt and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by

twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the ^astrength of my house.

31 Behold this is my will; ask and ye shall receive; but men do ^anot always do my will.

32 Therefore, if you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred.

33 And if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred. (They had a group of 207 men, 11 women and 11 children)

34 But verily I say unto you, a commandment I give unto you, that ye shall not go up unto the land of Zion until you have obtained a hundred of the strength of my house, to go up with you unto the land of Zion.

35 Therefore, as I said unto you, ask and ye shall receive; pray earnestly that peradventure my servant Joseph Smith, Jun., may go with you, and preside in the midst of my people, and organize my kingdom upon the ^aconsecrated land, and establish the children of Zion upon the laws and commandments which have been and which shall be given unto you.

36 All victory and glory is brought to pass unto you through your ^adiligence, faithfulness, and ^bprayers of faith.

37 Let my servant Parley P. Pratt journey with my servant Joseph Smith, Jun.

38 Let my servant Lyman Wight journey with my servant Sidney Rigdon.

39 Let my servant Hyrum Smith journey with my servant Frederick G. Williams.

40 Let my servant Orson Hyde journey with my servant Orson Pratt, whithersoever my servant Joseph Smith, Jun., shall counsel them, in obtaining the fulfilment of these commandments which I have given unto you, and leave the residue in my hands. Even so. Amen. ("Parley P. Pratt and Lyman Wight, the messengers from the land of Zion, were commanded not to return until they had obtained companies to go up unto the land of their brethren. The companies were to be by tens, or by twenties, or by fifties, or by hundreds, until they had obtained the number of five hundred men. If they could not obtain five hundred, they were to seek diligently to get three hundred, and if they could not obtain three hundred, then they were to obtain one hundred. They were not, however, to go up to the land of Zion until they had obtained at least one hundred. The Prophet Joseph was to go up with them and preside in their midst, for, 'all victory and glory is brought to pass unto you through your diligence, faithfulness and prayer of faith.' Parley P. Pratt was to go with Joseph Smith the Prophet; Lyman Wight with Sidney Rigdon; Hyrum Smith with Frederick G. Williams; Orson Hyde with Orson Pratt, on this mission to raise funds and volunteers to undertake this journey to assist their exiled brethren in the land of Zion" (Smith, *Church History and Modern Revelation*, 1:485). This assembled army is known today as Zion's Camp. The assigned brethren traveled throughout the branches of the Church and raised a sizeable army to redeem Zion. The Prophet Joseph Smith led a group to Missouri and eventually presided over the united army. By the time all the companies met together, Zion's Camp consisted of "207 men, 11 women, 11 children, and 25 baggage wagons" (*Church History in the Fulness of Times*, 143). After the small army reached Fishing River, the Lord revealed to Joseph Smith that the Saints were not yet prepared spiritually to redeem Zion (D&C 105:1-10), and the camp was disbanded. Revelations of the Restoration, 754-55)

D&C 104

(Destruction of the Saints' property in Jackson County, Missouri, by lawless mobs contributed to a financial crisis for the Church. Earlier the Lord had given responsibility for the Church's properties to leaders within an organization known as the United Firm. Members of the United Firm were called by revelation and included prominent Saints in both Ohio and Missouri. At a meeting of the United Firm on 30 April 1832 in Independence, Missouri, it was "resolved that the firm [secure a] loan [of] fifteen thousand dollars for five years or longer at six per cent annually or semi- annually . . . , and that N. K.

Whitney & Co. be appointed to negotiate the same" (Cannon and Cook, *Far West Record*, 48). In late October 1832 the Prophet Joseph Smith and Newel K. Whitney traveled together to New York City. Brother Whitney purchased goods on credit for the mercantile businesses of the United Firm. These goods were used to stock the Newel K. Whitney store in Kirtland, Ohio, and, most probably, the A. Sidney Gilbert store in Independence, Missouri (D&C 57:8; 63:42-43; 64:26). In addition, the United Firm incurred debt for the purchase of the Peter French farm in Kirtland, Ohio (D&C 96), and possibly for land in Jackson County, Missouri. Profits from Church- owned businesses and consecrated funds from the Saints were to pay off these debts. This plan met with difficulties in the fall of 1833 when the Saints in Missouri, specifically members of the United Firm, were unable to contribute financially to the Church because mobs had driven them from their farms and businesses in Jackson County. In addition, in Kirtland, Ohio, an apostate named Philastus Hurlburt brought a lawsuit against Hyrum Smith to obtain property owned by the United Firm. As a result, funds of the United Firm were further drained to pay court costs and lawyer fees, as well as travel expenses. The Prophet Joseph Smith felt that he could not journey to Missouri at the head of Zion's Camp until the problems concerning the United Firm's debts were resolved. But he realized that "if I do not go [to Missouri], it will be impossible to get my brethren in Kirtland, any of them, to go" (Smith, *History of the Church*, 2:48). Thus, the success of Zion's Camp in restoring the Saints' property in Jackson County, Missouri, was connected to the needs of the United Firm. Donations were sought from members of the Church, but it soon became evident that sufficient funds would not be raised to pay the notes that were due. Members of the Firm in Kirtland had been meeting for months, counseling with one another and petitioning the Lord to show the way whereby they might free themselves from debt. On 7 April the Prophet wrote, "Bishop Whitney, Elder Frederick G. Williams, Oliver Cowdery, Heber C. Kimball, and myself, met in the council room, and bowed down before the Lord, and prayed that He would furnish the means to deliver the Firm from debt, that they might be set at liberty; also, that I might prevail against that wicked man, Hurlburt, and that he might be put to shame" (Smith, *History of the Church*, 2:47-48). Three days later the Prophet recorded that "it was agreed that the Order should be dissolved, and each one have his stewardship set off to him" (Smith, *History of the Church*, 2:49). By such a plan the property of the Church managed by the United Firm could be protected. The creditors would have claim on property held by the United Firm, not on property owned by individuals. This move was not made to escape responsibility for paying debts but rather to give the Church more time to gather needed funds and to allow the Prophet to travel with Zion's Camp to Missouri. The actual division of the property was postponed for two weeks in the hope that such a course might not be necessary. When the council met again on 23 April, the Lord confirmed by revelation that he approved their decision to assign properties to individuals, but rather than allow the council to dissolve the United Firm, the Lord commanded that they reorganize into two separate orders in Ohio and Missouri. He also gave instructions regarding the Church's assets and the obligation of members of the United Firm to pay their debts. Revelations of the Restoration, 756-57)

Joseph Smith Papers – 361, 617

Revelation given to Joseph Smith the Prophet, April 23, 1834, concerning the United Order, or the order of the Church for the benefit of the poor. HC 2: 54–60. The occasion was that of a council meeting of the First Presidency and other high priests, in which the pressing temporal needs of the people had been given consideration. The United Order at Kirtland was to be temporarily dissolved and reorganized, and the properties as stewardships were to be divided among members of the order.

1–10, Saints who transgress against the United Order shall be cursed; 11–16, The Lord provides for his saints in his own way; 17–18, Gospel law governs the care of the poor; 19–46, Stewardships and blessings of various brethren are designated; 47–53, The United Order in Kirtland and the order in Zion are to operate separately; 54–66, The sacred treasury of the Lord is set up for the printing of the

scriptures; 67–77, *The general treasury of the United Order is to operate on the basis of common consent*; 78–86, *Those in the United Order are to pay all their debts, and the Lord will deliver them from financial bondage.*

1 VERILY I say unto you, my friends, I give unto you counsel, and a commandment, concerning all the ^aproperties which belong to the order which I commanded to be organized and established, to be a ^bunited order, and an everlasting order for the benefit of my ^cchurch, and for the salvation of men until I come—

2 With promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful they should be blessed with a ^amultiplicity of blessings;

3 But inasmuch as they were not faithful they were nigh unto ^acursing.

4 Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through ^acovetousness, and with feigned words, I have ^bcursed them with a very sore and grievous curse. (Apparently the commandment referred to here is recorded in section 98, which reads: "Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland; For they do not 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. Verily I say unto you, that I, the Lord, will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you" (D&C 98:19-22). The kingdom of God can only be built on the principles of selflessness and sacrifice. "Covetousness" and "detestable things" can have no place in such a kingdom. Those entering into a covenant community such as those established by the Saints in Ohio and Missouri were required to do so with all their heart and soul. Such people must "seek first the kingdom of God and its righteousness" with the confidence that in pursuing such a course their own needs would be met. **Those entering a united order for personal gain inevitably found reason to be disgruntled and unhappy. The spirit of such people is not difficult to identify**, as illustrated by the following recollection of Brigham Young. "In the fall of 1833, many of the brethren had gathered to Kirtland, and not finding suitable employment, and having some difficulty in getting their pay after they had labored, several went off to Willoughby, Painesville, and Cleveland. I told them I had gathered to Kirtland because I was so directed by the Prophet of God, and I was not going away to Willoughby, Painesville, Cleveland, nor any where else to build up the Gentiles, but I was going to stay here and seek the things that pertained to the kingdom of God by listening to the teachings of his servants, and I should work for my brethren and trust in God and them that I would be paid" (Watson, *Manuscript History of Brigham Young*, 7). **The Saints in Missouri brought upon themselves the tribulations suffered at the hands of mobs in Jackson County because of their "covetous desires"** (D&C 101:6). **Nephi, speaking to those of our day, taught that "the laborer in Zion shall labor for Zion; for if they labor for money they shall perish"** (2 Nephi 26:31). A. Sidney Gilbert, manager of the mercantile branch of the United Firm in Independence, Missouri, was specifically warned of the punishments that would befall him if he did not repent of his covetousness. On 14 January 1833, Orson Hyde and Hyrum Smith wrote in behalf of a conference of twelve high priests in Kirtland to Bishop Partridge and the Saints in Zion: **"There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for His Saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace"** (Smith, *History of the Church*, 1:319). Revelations of the Restoration, 758-59)

5 For I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the order shall be found a transgressor, or, in other words, shall break the ^acovenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will;

6 For I, the Lord, am not to be ^amocked in these things—

7 And all this that the innocent among you may not be condemned with the ^aunjust; and that the guilty among you may not escape; because I, the Lord, have promised unto you a ^bcrown of glory at my ^cright hand.

8 Therefore, inasmuch as you are found transgressors, you cannot escape my wrath in your lives.

9 Inasmuch as ye are ^acut off for transgression, ye cannot escape the ^bbuffetings of ^cSatan until the day of redemption. (Elder Bruce R. McConkie wrote that **“to be turned over to the buffetings of Satan is to be given into his hands; it is to be turned over to him with all the protective power of the priesthood, of righteousness, and of godliness removed, so that Lucifer is free to torment, persecute, and afflict such a person without let or hindrance. When the bars are down, the cuffs and curses of Satan, both in this world and in the world to come, bring indescribable anguish typified by burning fire and brimstone. The damned in hell so suffer. “Those who broke their covenants in connection with the United Order in the early days of this dispensation were to ‘be delivered over to the buffetings of Satan until the day of redemption.’ (D. & C. 78:12; 82:20–21; 104:9–10.) A similar fate (plus destruction in the flesh) is decreed against those who have been sealed up unto eternal life so that their callings and elections have been made sure and who thereafter turn to grievous sin. (D. & C. 131:5, 132:19–26.)” (Mormon Doctrine, p. 108.)**)

10 And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor and repenteth not of the evil, that ye shall ^adeliver him over unto the buffetings of Satan; and he shall not have power to ^bbring evil upon you.

11 It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his ^astewardship; (This command indicated that the United Firm was to be reorganized with individuals receiving stewardships over specific Church-owned property. In so doing the Lord approved of the decisions made by members of the Firm in earlier council meetings. Each person was accountable to make his stewardship profitable. The income from Church-owned property was used for printing scriptures and purchasing lands of inheritance for the Saints. In addition, with this command the Lord reemphasized that he was the master of the earth and the Saints were his stewards. Revelations of the Restoration, 759-60)

12 That every man may give an account unto me of the stewardship which is appointed unto him.

13 For it is expedient that I, the Lord, should make every man ^aaccountable, as a ^bsteward over earthly blessings, which I have made and prepared for my creatures.

14 I, the Lord, stretched out the heavens, and ^abuilt the earth, my very ^bhandiwork; and all things therein are mine. (This phrase, which comes from Isaiah, conveys the idea that the Lord took of extant materials and created the sun, the moons, and the stars, and placed them in their courses in the heavens (Isaiah 42:5; 45:12). The notion common to the theology of the historical Christian world is that the universe was brought into being out of nothing by the free act of God. Here the Lord testifies that he "built the earth," that is, it was organized of "chaotic matter," or element that is eternal (*Teachings of the Prophet Joseph Smith*, 351; Abraham 3:24). Psalm 24:1: THE ^aearth is the ^bLORD's, and the fulness thereof; the world, and they that dwell therein. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). **All accountable souls are stewards of what the Lord chooses to give them during their mortal sojourn. Each of us will be called upon to give an accounting of what we did with the talents, abilities, opportunities, and earthly wealth given to us to bless others.**

Revelations of the Restoration, p. 760)

15 **And it is my purpose to provide for my saints, for all things are mine.** (Bishop Victor L. Brown, former Presiding Bishop of the Church, said that until we **“feel in total harmony”** with the principle that everything we have belongs to the Lord, **“it will be difficult, if not impossible, for us to accept**

the law of consecration. As we prepare to live this law, we will look forward with great anticipation to the day when the call will come. If, on the other hand, we hope it can be delayed so we can have the pleasure of accumulating material things, we are on the wrong path" ("The Law of Consecration," 1976 Devotional Speeches of the Year [1977], 439).

16 **But it must needs be done in mine own ^away;** (The Lord's means of providing for his Saints was revealed to the Prophet Joseph Smith when he arrived in Kirtland, Ohio, in February 1831 and constitutes the "law of the Church" (History of the Church, 1:148). The Saints were commanded to consecrate all their property to the Lord and to receive stewardships from the bishop of the Church. **The portion of the Lord's law governing earthly property is known as the law of consecration and stewardship.** Revelations of the Restoration, p. 760) **and behold this is the way that I, the Lord, have decreed to provide for my saints, that the ^bpoor shall be exalted, in that the rich are made low.** (Explaining this phrase, Elder Harold B. Lee observed that **to be exalted, the poor have to be "stimulated to success and pride, and uplifted because the rich have been made low, or in other words, because the rich have been made humble and willing to give of their substance, their time, and their talent, and their wisdom, and their example that the poor might be thus guided and directed"** (Conference Report, October 1941, 113). Revelations of the Restoration, p. 760)

17 **For the ^aearth is full, and there is enough and to spare;** (A major reason why there is famine in some parts of the world is because evil men have used the vehicle of the government to abridge the freedom that men need to produce abundantly. Ezra Taft Benson, CR, Apr 1969, p. 12 **The earth was created by an all- knowing God who assures us that this world is rich enough to feed, clothe, and house all his children.** Standing opposite this declaration are such notions as social Darwinism (survival of the fittest) and the prophets of doom who preach against our having more than one or two children. The testimony of heaven is that the earth is capable of providing the necessities of life for all its inhabitants. God holds his children responsible for their management and distribution of the earth's riches. Were this done according to gospel principles, there would be no poor or needy, except by choice, among all the nations of the earth. Having created the earth and placed Adam and Eve on it, the Lord blessed them and said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:28). To those of our dispensation the Lord said, "For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance. But it is not given that one man should possess that which is above another, wherefore the world lieth in sin" (D&C 49:19-20). "The precepts of men would have you believe that by limiting the population of the world, we can have peace and plenty," Ezra Taft Benson observed. "That is the doctrine of the devil. Small numbers do not insure peace; only righteousness does. After all, there were only a handful of men on the earth when Cain interrupted the peace of Adam's household by slaying Abel. On the other hand, the whole city of Enoch was peaceful; and it was taken into heaven because it was made up of righteous people. . . . "True to form, many of the people who desire to frustrate God's purposes of giving mortal tabernacles to his spirit children through worldwide birth control are the very same people who support the kinds of government that perpetuate famine. They advocate an evil to cure the results of the wickedness they support" (Conference Report, April 1969, 12). Revelations of the Restoration, p. 760-61) **yea, I prepared all things, and have given unto the children of men to be ^bagents unto themselves.**

18 **Therefore, if any man shall take of the ^aabundance which I have made, and impart not his portion, according to the ^blaw of my gospel, (Having admonished the Saints of his day to be generous with all who were in need, King Benjamin then cautioned that they do so "in wisdom and order" (Mosiah 4:27). The gospel plan requires all to labor according to their ability. Honest toil and labor are as much a part of the gospel as faith and repentance. Any system of giving to those who claim need that reinforces indolence or idleness stands contrary to the gospel plan and will result in evil. **Part of the preparation given the Savior for his ministry was to learn a trade at the hand of his earthly father, Joseph. All****

men, in like manner, should learn to provide for their own, for many of life's greatest lessons will be learned in this process. Revelations of the Restoration, p. 761-62) **unto the ^cpoor and the needy, he shall, with the wicked, lift up his eyes in ^dhell, (The rich who covet their property and keep it from those in need are in danger of damnation. They misuse the trust God placed in them by granting them the riches of the earth.** The language of this verse comes from the Savior's parable of Lazarus and the rich man. After his death, angels carried Lazarus to the bosom of Abraham. "The rich man also died, and was buried; And in hell he lift up his eyes, being in torments" (Luke 16:22-23). **For the rich, a great test of character is their willingness to give of their abundance to those in need.** Revelations of the Restoration, p. 762) **being in torment.** (The Church designates one Sunday each month as a fast day. On this day Church members go without food and drink for two consecutive meals. They give to the Church a fast offering at least equal to the value of the food they would have eaten. If possible, members should be very generous and give much more than the value of two meals. Church Handbook of Instructions, 2:256)

19 And now, verily I say unto you, concerning the ^aproperties of the ^border— (The instructions found in these verses (19-46) replaced previous direction concerning assignments of property to the Church building committee in section 94. By assigning the responsibility to manage Church- owned properties, the Lord emphasized what he had previously taught: those who manage property are his stewards. All individuals who received stewardships over property were members of the United Firm. For years the names of those receiving stewardships and the property that they received were published with substitute names and descriptions. This protected the property from being taken from members of the United Firm before they could obtain means to pay their debts. The original manuscripts of the revelation contained the names and properties as they have been published since the 1981 edition of the Doctrine and Covenants. From 1876 to 1981 the correct names followed the substitute names in parentheses. Revelations of the Restoration, 762)

20 Let my servant Sidney Rigdon have appointed unto him the place where he now resides, and the lot of the tannery for his stewardship, for his support while he is laboring in my vineyard, even as I will, when I shall command him.

21 And let all things be done according to the counsel of the order, and united consent or voice of the order, which dwell in the land of Kirtland.

22 And this stewardship and blessing, I, the Lord, confer upon my servant Sidney Rigdon for a blessing upon him, and his seed after him;

23 And I will multiply blessings upon him, inasmuch as he will be humble before me.

24 And again, let my servant Martin Harris have appointed unto him, for his stewardship, the lot of land which my servant John Johnson obtained in exchange for his former inheritance, for him and his seed after him;

25 And inasmuch as he is faithful, I will multiply blessings upon him and his seed after him.

26 And let my servant Martin Harris devote his moneys for the proclaiming of my words, according as my servant Joseph Smith, Jun., shall direct.

27 And again, let my servant Frederick G. Williams have the place upon which he now dwells.

28 And let my servant Oliver Cowdery have the lot which is set off joining the house, which is to be for the printing office, which is lot number one, and also the lot upon which his father resides.

29 And let my servants Frederick G. Williams and Oliver Cowdery have the printing office and all things that pertain unto it.

30 And this shall be their stewardship which shall be appointed unto them.

31 And inasmuch as they are faithful, behold I will bless, and multiply blessings upon them.

32 And this is the beginning of the stewardship which I have appointed them, for them and their seed after them.

33 And, inasmuch as they are faithful, I will multiply blessings upon them and their ^aseed after them, even a multiplicity of blessings.

34 And again, let my servant John Johnson have the house in which he lives, and the inheritance, all save the ground which has been reserved for the ^abuilding of my houses, which pertains to that inheritance, and those lots which have been named for my servant Oliver Cowdery.

35 And inasmuch as he is faithful, I will multiply blessings upon him.

36 And it is my will that he should sell the lots that are laid off for the building up of the ^acity of my saints, inasmuch as it shall be made known to him by the ^bvoice of the Spirit, and according to the counsel of the order, and by the voice of the order.

37 And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him and his seed after him.

38 And inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

39 And again, let my servant Newel K. Whitney have appointed unto him the houses and lot where he now resides, and the lot and building on which the mercantile establishment stands, and also the lot which is on the corner south of the mercantile establishment, and also the lot on which the ashery is situated.

40 And all this I have appointed unto my servant Newel K. Whitney for his stewardship, for a blessing upon him and his seed after him, for the benefit of the mercantile establishment of my order which I have established for my stake in the land of Kirtland.

41 Yea, verily, this is the stewardship which I have appointed unto my servant N. K. Whitney, even this whole mercantile establishment, him and his ^aagent, and his seed after him.

42 And inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him and his seed after him, even a multiplicity of blessings.

43 And again, let my servant Joseph Smith, Jun., have appointed unto him the lot which is laid off for the ^abuilding of my house, which is forty rods long and twelve wide, and also the inheritance upon which his father now resides;

44 And this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father.

45 For behold, I have reserved an inheritance for his ^afather, for his support; therefore he shall be reckoned in the house of my servant Joseph Smith, Jun.

46 And I will multiply blessings upon the house of my servant Joseph Smith, Jun., inasmuch as he is faithful, even a multiplicity of blessings.

47 And now, a commandment I give unto you concerning Zion, that you shall no longer be bound as a ^aunited order to your brethren of Zion, only on this wise— ("The Lord . . . commanded that there should be a separation of the United Order in Zion from the Order in Kirtland," explained Joseph Fielding Smith. "Each was to act henceforth independently of the other. Distance was too great between these places for unity of purpose in all things. Each order was to be organized in the names of the brethren residing in each place, and to do business in their own names. This separation and dissolving of the former order came about also because of transgression and covetousness on the part of some" (*Church History and Modern Revelation*, 1:489).)

48 After you are organized, you shall be called the United Order of the ^aStake of Zion, the City of Kirtland. And your brethren, after they are organized, shall be called the United Order of the City of Zion.

49 And they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names;

50 And you shall do your business in your own name, and in your own names.

51 And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being ^adriven out and that which is to come.

52 The ^acovenants being broken through transgression, by ^bcovetousness and feigned words—

53 Therefore, you are dissolved as a united order with your brethren, that you are not bound only up to this hour unto them, only on this wise, as I said, by ^aloan as shall be agreed by this order in council, as your circumstances will admit and the voice of the council direct.

54 And again, a commandment I give unto you concerning your stewardship which I have appointed unto you.

55 Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the ^acovenants which ye have made unto me are broken;

56 And if the properties are mine, then ye are ^astewards; otherwise ye are no stewards.

57 But, verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.

58 And for this purpose I have commanded you to organize yourselves, even to print ^amy words, the fulness of my scriptures, the revelations which I have given unto you, and which I shall, hereafter, from time to time give unto you— **(The Lord's mention of "the fulness of my scriptures" refers to the Prophet Joseph Smith's inspired translation of the Bible.** At the time the Prophet received this revelation, the work of translation was already completed. On 2 July 1833 the First Presidency wrote from Kirtland to the brethren in Zion: "We are exceedingly fatigued, owing to a great press of business. We this day finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father" (Smith, *History of the Church*, 1:368). In June 1835 the Prophet Joseph Smith wrote to the Saints: "We are now commencing to prepare and print the New Translation, together with all the revelations which God has been pleased to give us in these last days, and we are in want of funds to go on with so great and glorious a work, brethren, [we] want you [to] donate and loan us all the means or money you can that we may be enable[d] to accomplish the work as a great means towards the salvation of men" (Jessee, *Personal Writings of Joseph Smith*, 343-44). The new translation was to be published as a single volume. The Prophet Joseph Smith wrote to W. W. Phelps, editor of *The Evening and the Morning Star*: "It is not the will of the Lord to print any of the New Translation in the *Star*; but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together" (*History of the Church*, 1:341). **Lack of financial support from the Saints, persecution, and pressing temporal concerns prevented the new translation of the Bible from being printed during the Prophet's lifetime.** "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God" (Article of Faith 9). Seeing our day, Nephi addressed those who seek to close the heavens to revelation and silence God, saying: "Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough! For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have" (2 Nephi 28:29-30). Revelations of the Restoration, 764-65)

59 For the purpose of building up my church and kingdom on the earth, and to ^aprepare my people for the time when I shall ^bdwell with them, which is nigh at hand.

60 And ye shall prepare for yourselves a place for a ^atreasury, and consecrate it unto my name.

61 And ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing.

62 And there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury; and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord. (President J. Reuben Clark Jr. said: "The Lord created two other institutions besides the storehouse: one was known as the Sacred Treasury, into which was put 'the avails of the sacred things in the treasury, for sacred and holy purposes. While it is not clear, it would seem that into this treasury were to be put the surpluses which were derived from the publication of the revelations, the Book of Mormon, . . . and other similar things, the stewardship of which had been given to Joseph and others. (D.

& C. 104:60–66) “The Lord also provided for the creation of ‘Another Treasury,’ and into that other treasury went the general revenues which came to the Church, such as gifts of money and those revenues derived from the improvement of stewardships as distinguished from the residues of the original consecrations and the surpluses which came from the operation of their stewardships. (D. & C. 72:11ff) “We have in place of the two treasuries, the ‘Sacred Treasury’ and ‘Another Treasury,’ the general funds of the Church. “Thus you will see, brethren, that in many of its great essentials, we have, as the Welfare Plan has now developed, the broad essentials of the United Order.” (In Conference Report, Oct. 1942, pp. 56–58.)

63 And I give it unto you from this very hour; and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of printing these sacred things as I have said.

64 And the ^aavails of the sacred things shall be had in the treasury, and a seal shall be upon it; and it shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by commandment.

65 And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes.

66 And this shall be called the ^asacred treasury of the Lord; and a seal shall be kept upon it that it may be holy and consecrated unto the Lord.

67 And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it;

68 And all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives.

69 Or in other words, if any man among you obtain five dollars let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise;

70 And let not any among you say that it is his own; for it shall not be called his, nor any part of it.

71 And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order.

72 And this shall be the voice and common consent of the order—that any man among you say to the treasurer: I have need of this to help me in my stewardship—

73 If it be five dollars, or if it be ten dollars, or twenty, or fifty, or a hundred, the treasurer shall give unto him the sum which he requires to help him in his stewardship—

74 Until he be found a transgressor, and it is manifest before the council of the order plainly that he is an unfaithful and an ^aunwise steward.

75 But so long as he is in full fellowship, and is faithful and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold.

76 But in case of transgression, the treasurer shall be subject unto the council and voice of the order.

77 And in case the treasurer is found an unfaithful and an unwise steward, he shall be subject to the council and voice of the order, and shall be removed out of his place, and ^aanother shall be appointed in his stead.

78 And again, verily I say unto you, concerning your debts—behold it is my will that you shall ^apay all your ^bdebts. (Those who were later called to positions of trust similar to that of members of the United Firm assumed the debts and obligations entered into by their predecessors. Brigham Young accepted responsibility for the Prophet Joseph Smith's debts. "Joseph was doing business in Kirtland," Brigham explained, "and it seemed as though all creation was upon him, to hamper him in every way, and they drove him from his business, and it left him so that some of his debts had to be settled afterwards; and I am thankful to say that they were settled up; still further, we have sent East to New York, to Ohio, and to every place where I had any idea that Joseph had ever done business, and inquired if there was a man

left to whom Joseph Smith, Jun., the Prophet, owed a dollar, or a sixpence. If there was we would pay it. But I have not been able to find one. I have advertised this through every neighborhood and place where he formerly lived, consequently I have a right to conclude that all his debts were settled" (*Journal of Discourses*, 18:242). Revelations of the Restoration, 766)

79 And it is my will that you shall ^ahumble yourselves before me, and obtain this blessing by your ^bdiligence and humility and the prayer of faith.

80 And inasmuch as you are diligent and humble, and exercise the ^aprayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your ^bdeliverance.

81 Therefore write speedily to New York and write according to that which shall be dictated by my ^aSpirit; and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you.

82 And inasmuch as ye are ^ahumble and faithful and ^bcall upon my name, behold, I will give you the ^cvictory.

83 I give unto you a promise, that you shall be delivered this once out of your ^abondage.

84 Inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourself from bondage, it is your privilege.

85 And pledge the properties which I have put into your hands, this once, by giving your names by common consent or otherwise, as it shall seem good unto you.

86 I give unto you this privilege, this once; and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be ^abroken up. Even so. Amen.

D&C 105

OVERVIEW:

Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. HC 2: 108–111. Mob violence against the saints in Missouri had increased, and organized bodies from several counties had declared their intent to destroy the people. The Prophet had come from Kirtland at the head of a party known as Zion's Camp, bringing clothing and provisions. While this party was encamped on Fishing River, the Prophet received the revelation.

The Saints settle in Jackson County, Missouri, and are later driven out. The Lord instructs the Saints who were driven from Jackson County. Zion's Camp is organized and marches to Missouri. The Lord reveals that His people must "wait for a little season for the redemption of Zion."

(ZION'S CAMP: As part of the plan to alleviate the suffering and persecution of the Saints in Missouri, the Lord revealed to the Prophet Joseph Smith a plan that called for the coming of an expedition of from one hundred to five hundred "of the strength of my house." The forming of this expedition was previously revealed by the Lord in a parable. (D&C 101:55-60; 103:21-40.) The Saints in Missouri had been driven from their homes by mob action and were desirous of knowing when "Zion" (Jackson County, Missouri) should be "redeemed" (HC 2:61-62). This expedition, known as Zion's Camp, was the Lord's response. The camp included contingents from Ohio and Michigan and eventually had a strength of 207 men and 25 wagons. The first group left Kirtland on May 1, 1834, and the camp was ultimately disbanded on June 25, near Rush Creek in Missouri. (HC 2:64-114.) Some of their experiences included the following: the discovery of the skeletal remains of a "white Lamanite" named "Zelph"; an outbreak of cholera that afflicted sixty-eight persons and claimed fourteen lives, partly due to the rebellious spirit shown by some members of the camp; and the divine protection afforded the men when the elements preserved them from mobocracy. Upon arriving in Missouri, the Lord informed the Prophet Joseph, who was commander-in-chief of the expedition, that in consequence of transgression, the time for Zion's

redemption was not yet at hand (D&C 105). Though many were disappointed, and some even looked upon the march as a failure, it had served a providential purpose. As Elder Neal A. Maxwell once said, "those who marched in Zion's Camp were not exploring the Missouri countryside but their own possibilities" (CR, Oct. 1976, p. 16). From this group came many of the men who were chosen to be the Apostles and other leaders of the early Church. D&C Encyclopedia, p. 658-59)

The Prophet recalled: **"God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them."** HC, 2:73. **On 2 June 1834 the army crossed the Illinois River at Phillips Ferry. The Prophet and a few others walked along the bluffs and found a huge mound with human bones scattered about and what appeared to be the remains of three ancient altars. A hole was dug and a large human skeleton was discovered with a stone arrowhead between its ribs. As the brethren left the hill, the Prophet inquired of the Lord and learned in an open vision: I discovered that the person whose skeleton we had seen was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph. He was a warrior and chieftain under the great prophet Onandagus, who was known from the eastern sea to the Rocky mountains. The curse was taken from Zelph, or, at least, in part—one of his thigh bones was broken by a stone flung from a sling, while in battle, years before his death. He was killed in battle by the arrow found among his ribs, during a great struggle of the Lamanites and Nephites.** (HC 2:79-80.)

During the first week of November 1833 the Saints were driven across the Missouri River from Jackson County to Clay County, where they were received with some degree of kindness. Parley P. Pratt recalled: "After making our escape into the county of Clay—being reduced to the lowest poverty—I made a living by day labor, jobbing, building, or wood cutting, till some time in the winter of 1834, when a general Conference was held at my house, in which it was decided that two of the Elders should be sent to Ohio, in order to counsel with President Smith and the Church at Kirtland, and take some measures for the relief or restoration of the people thus plundered and driven from their homes. The question was put to the Conference: 'Who would volunteer to perform so great a journey?' 'The poverty of all, and the inclement season of the year made all hesitate. At length Lyman Wight and myself offered our services, which were readily accepted. I was at this time entirely destitute of proper clothing for the journey; and I had neither horse, saddle, bridle, money nor provisions to take with me; or to leave with my wife, who lay sick and helpless most of the time" (*Autobiography*, 87). Elder Wight, responding to Bishop Partridge's inquiry about his situation, said "his wife lay by the side of a log in the woods with a child three days old, and he had three days' provisions on hand; so he thought he could go very well" (*Millennial Star*, 27:455). Continuing his account of these events, Elder Pratt said, "Nearly all had been robbed and plundered, and all were poor. As we had to start without delay, I almost trembled at the undertaking; it seemed to be all but an impossibility; but 'to him that believeth all things are possible.' I started out of my house to do something towards making preparation; I hardly knew which way to go, but I found myself in the house of brother John Lowry, and was intending to ask him for money; but as I entered his miserable cottage in the swamp, amid the low, timbered bottoms of the Missouri river, I found him sick in bed with a heavy fever, and two or three others of his family down with the same complaint, on different beds in the same room. He was vomiting severely, and was hardly sensible of my presence. I thought to myself, 'well, this is a poor place to come for money, and yet I must have it; I know of no one else that has got it; what shall I do?' I sat a little while confounded and amazed. At length another Elder happened in; at that instant faith sprung up in my heart; the Spirit whispered to me, 'is there anything too hard for the Lord?' I said to the Elder that came in: 'Brother, I am glad you have come; these people must be healed, for I want some money of them, and must have it.' "We laid hands on them and rebuked the disease; brother Lowry rose up well; I did my errand, and readily obtained all I asked. This provided in part for my family's sustenance while I should leave them. I went a little further

into the woods of the Missouri bottoms, and came to a camp of some brethren, by the name of Higbee, who owned some horses; they saw me coming, and, moved by the Spirit, one of them said to the other, 'there comes brother Parley; he's in want of a horse for his journey—I must let him have old Dick;' this being the name of the best horse he had. 'Yes,' said I, 'brother, you have guessed right; but what will I do for a saddle?' 'Well,' says the other, 'I believe I'll have to let you have mine.' I blessed them and went on my way rejoicing. "I next called on Sidney A. Gilbert, a merchant, then sojourning in the village of Liberty—his store in Jackson County having been broken up, and his goods plundered and destroyed by the mob. 'Well,' says he, 'brother Parley, you certainly look too shabby to start a journey; you must have a new suit; I have got some remnants left that will make you a coat,' etc. A neighboring tailoress and two or three other sisters happened to be present on a visit, and hearing the conversation, exclaimed, 'Yes, brother Gilbert, you find the stuff and we'll make it up for him.' This arranged, I now lacked only a cloak; this was also furnished by brother Gilbert. "Brother Wight was also prospered in a similar manner in his preparations. Thus faith and the blessings of God had cleared up our way to accomplish what seemed impossible. We were soon ready, and on the first of February we mounted our horses, and started in good cheer to ride one thousand or fifteen hundred miles through a wilderness country. We had not one cent of money in our pockets on starting. "We travelled every day, whether through storm or sunshine, mud, rain or snow; except when our public duties called us to tarry. We arrived in Kirtland early in the spring, all safe and sound; we had lacked for nothing on the road, and now had plenty of funds in hand. President Joseph Smith and the Church in Kirtland received us with a hospitality and joy unknown except among the Saints; and much interest was felt there, as well as elsewhere, on the subject of our persecution" (*Autobiography*, 87-89). Elders Wight and Pratt left Clay County on 12 January and arrived in Kirtland on 22 February 1834. After receiving their report of the conditions and sufferings of the Saints in Missouri, the Prophet received this section, which, alluding to the parable in section 101, directed him to organize a body of men to journey to Missouri to redeem the land. Eight men, mentioned in verses 37-40, were to enlist volunteers to make the trip to Missouri. Heber C. Kimball described the situation thus: "Brother Joseph received a revelation concerning the redemption of Zion, part of which remains yet to be fulfilled. He sent Messengers to the East and to the West and to the North and to the South, to gather up the Elders, and He gathered together as many of the brethren as he conveniently could, with what means they could spare to go up to Zion, to render all the assistance that we could to our afflicted brethren. We gathered clothing and other necessaries to carry up to our brethren and sisters who had been plundered; and putting our horses to the wagons and taking our firelocks and ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon and a few aged workmen who were engaged at the Temple; so that there were very few men left in Kirtland" (cited in Cook, *Revelations*, 209). *Revelations of the Restoration*, 747-749)

Joseph Smith Papers – 375, 633

SCRIPTURES:

SECTION 105

Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. HC 2: 108–111. Mob violence against the saints in Missouri had increased, and organized bodies from several counties had declared their intent to destroy the people. The Prophet had come from Kirtland at the head of a party known as Zion's Camp, bringing clothing and provisions. While this party was encamped on Fishing River, the Prophet received the revelation.

(In October and November 1833, the Saints in Jackson County, Missouri, were driven from their homes by mobs. "A revelation was given to Joseph Smith December 16, 1833, giving the reason for the

expulsion of the members of the Church from Jackson County (see D&C 101:1–9)” (Smith, *Essentials in Church History*, p. 142). As part of that revelation the Saints were instructed, through a parable, to “gather together the strength of the Lord’s house, ‘My young men and they that are middle aged also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry,’ said the Lord, ‘and go straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money.’” (Smith, *Essentials in Church History*, p. 143.) The parable was explained to Joseph Smith in a revelation on 24 February 1834 (see D&C 103:21–34). “Joseph Smith met with the High Council in Kirtland on February 24, 1834. The subject uppermost in the minds of everyone present was how could they relieve and rescue the Saints from the mobbers in Zion. At the meeting attended by about forty others, the group listened attentively to Parley P. Pratt and Lyman Wight, newly arrived from Zion, pleading that the Saints there be succored. “All were quiet when the Prophet arose and stated that in response to a revelation, he intended to go to Zion to assist in redeeming it. He asked for council sanction. There was unanimous assent. He called for volunteers. Forty hands were raised. . . . “The revelation to which the Prophet referred instructed him to do his best to recruit five hundred men. They were to be young and middle-aged. If, perchance because of poor response, he should have to accept less, he was not to start until he had a minimum of one hundred. Led by Joseph Smith and Parley P. Pratt, four pairs of elders were to seek volunteers to go to the redemption of Zion. Within two days Joseph and Parley were on their way east seeking volunteers and friends. For a month they labored diligently to obtain the required help. By that time there were 125 who had volunteered to go.” (Young, “*Here Is Brigham . . .*,” p. 89.) When ready to start from Kirtland, the group consisted of about 150 men. This number increased to about 200 by the time the camp arrived in Missouri (see Roberts, *Comprehensive History of the Church*, 1:358). Zion’s Camp arrived at Fishing River, Missouri, on 19 June 1834. Two days later, “on Saturday, the 21st of June, Colonel Sounce and two other leading men of Ray County visited Joseph, and begged to *A campsite of Zion’s Camp* know his intentions, stating: ‘We see that there is an Almighty Power that protects this people.’ Colonel Sounce confessed that he had been leading a company of armed men to fall upon the Prophet, but had been driven back by the storm. The Prophet with all the mildness and dignity which ever sat so becomingly upon him, and which always impressed his hearers, answered that he had come to administer to the wants of his afflicted friends and did not wish to molest or injure anybody. He then made a full and fair statement of the difficulties as he understood them; and when he had closed the three ambassadors, melted into compassion, offered their hands and declared that they would use every endeavor to allay the excitement.” (Cannon, *Life of Joseph Smith*, p. 180.) “On the arrival of the camp in the vicinity of Jackson county, negotiations were opened with Governor Dunklin asking him to fulfill his promise to call out the militia in sufficient numbers to reinstate the exiled saints in their possessions. The governor admitted the justice of the demand, but expressed the fear that should he so proceed his action would excite civil war, and he dared not carry out what he admitted to be the plain duties of his office. He suggested that the delegation that waited upon him urge their brethren to sell their lands in Jackson county. This the saints could not do without repudiating the revelations that designated Jackson county as the land of their inheritance, the place for the gathering together of God’s people, and the location of the city of Zion; also it meant an abandonment of their right as citizens of the United States to settle wherever they thought proper to make their homes within the confines of the Union. “With the governor unwilling to fulfill his engagements to the exiles by calling out the militia to reinstate them in their lands; with the inhabitants of western Missouri deeply prejudiced against them, and greatly excited by the arrival of Zion’s Camp; and the brethren of the camp, and the exiled brethren, painfully conscious that the saints in the eastern branches of the church had not responded with either sufficient money or men for them to act independently of the governor, take possession of their lands, purchase other lands, and hold them despite the violence of mobs—the necessity of disbanding Zion’s camp, and awaiting some future opportunity for the redemption of Zion, was apparent to the minds of its leaders. Accordingly it was disbanded from its encampment on Rush Creek, in Clay county, on the 24th of June,

and word to that effect was officially sent to some of the leading citizens of Clay county.” (Roberts, *Comprehensive History of the Church*, 1:359.) Although the avowed purpose of the camp (to reinstate the Saints to their lands in Zion) was not realized, it was not an exercise in futility, but rather served as the forge in which the Lord tempered the steel of many of his early leaders, including the Quorum of the Twelve Apostles. Elder Delbert L. Stapley said: **“Zion’s Camp was disbanded on June 24, 1834. It had furnished the know-how and experience which made possible the subsequent exodus of more than 20,000 men, women, and children from Nauvoo to the Rocky Mountains, and prepared leaders for the great exodus. It also provided a proving ground—some 1,000 miles of it—for the future Church leaders. This is evidenced by the fact that when the Quorum of the Twelve Apostles was ‘searched out’ by the three witnesses to the Book of Mormon, all chosen had been members of Zion’s Camp. These men had demonstrated their willingness to sacrifice everything, even life itself, when commanded by the Lord. The First Quorum of the Seventy was likewise made up of the men who followed the Prophet to Missouri in Zion’s Camp.”** (*The Importance of Church History*, Brigham Young University Speeches of the Year [Provo, 15 Apr. 1970], p. 3.))

1–5, Zion shall be built up by conformity to celestial law; 6–13, Redemption of Zion deferred for a little season; 14–19, The Lord will fight the battles of Zion; 20–26, The saints are to be wise and not boast of mighty works as they gather; 27–30, Lands in Jackson and adjoining counties should be purchased; 31–34, The elders are to receive an endowment in the House of the Lord in Kirtland; 35–37, Saints who are both called and chosen shall be sanctified; 38–41, Saints are to lift an ensign of peace to the world.

(During the spring of 1834 Joseph Smith led an army of more than two hundred of his brethren, known as Zion's Camp, from Kirtland, Ohio, to Clay County, Missouri— a distance of one thousand miles. Their objective was to help the Missouri Saints reclaim their homes and property in Jackson County, from which they had been driven by mobs (D&C 103). While the Prophet's party was encamped on Fishing River, he received this revelation. Zion's Camp left Kirtland on 5 May 1834 with a pledge from Governor Dunklin of Missouri that the state would give those who had been driven from their homes and lands a military escort back to reclaim that which was rightfully theirs. The plan was published and sent to the eastern branches of the Church. Zion's Camp crossed the Mississippi River in early June, arriving at the Salt River Branch of the Church in Monroe County, Missouri, on 7 June 1834. After a short rest there the camp resumed its march on 12 June. Three days later Orson Hyde and Parley P. Pratt brought the message to the camp that Governor Dunklin was refusing to fulfill his promise to help the Saints reclaim their homes, which he did to avert action he believed would escalate into civil war. Because Zion's Camp was intended only to work in concert with the authority of the state, the governor's refusal frustrated the camp's designs. As a result, the camp moved to Clay County, where the refugees from Jackson County had gathered to consider what to do. The Prophet received this revelation after their arrival in that county. Revelations of the Restoration, 767)

1 VERILY I say unto you who have assembled yourselves together that you may learn my will concerning the ^aredemption of mine afflicted people—

2 Behold, I say unto you, were it not for the ^atransgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not ^aimpart of their substance, as becometh saints, to the poor and afflicted among them; **(In contrast to these teachings, some of the Saints in Missouri would not even care for the sick of Zion's Camp. An example of this disobedience occurred shortly before the camp disbanded. At the end of their thousand- mile journey, the men of Zion's Camp stayed temporarily on the land of a Brother Burgett. Heber C. Kimball said: "While we were here, the brethren being in want of some refreshment, Brother Luke Johnson went to Brother Burgett to**

get a fowl, asking him for one to make a broth for Elder Wilcox and others [who were stricken with cholera]; but Brother Burgett denied him it, saying, 'In a few days we expect to return back into Jackson County, and I shall want them when I get there.' When Brother Johnson returned he was so angry at Burgett for refusing him, he said, 'I have a great mind to take my rifle and go back and shoot his horse.' I told Luke to never mind; that such actions never fail to bring their reward. "Judge how we felt, after having left the society of our beloved families, taking our lives in our hands and traveling about one thousand miles through scenes of suffering and sorrow, for the benefit of our brethren, and after all to be denied of a small fowl to make a little soup for brethren in the agonies of death. Such things never fail to bring their reward, and it would do well for the Saints never to turn away a brother who is penniless and in want, or a stranger, lest they may one day or other want a friend themselves" (Whitney, *Life of Heber C. Kimball*, 62). Revelations of the Restoration, 768)

4 And are not ^aunited according to the union required by the law of the celestial kingdom; (Brigham Young explained: "The Savior sought continually to impress upon the minds of his disciples that a perfect oneness reigned among all celestial beings— that the Father and the Son and their minister, the Holy Ghost, were one in their administration in heaven and among the people pertaining to this earth. Between them and all the heavenly hosts there can be no disunion, no discord, no wavering on a suggestion, on a thought or reflection, on a feeling or manifestation; for such a principle would differ widely from the character of Him who dictates them, who makes his throne the habitation of justice, mercy, equity, and truth. If the heavenly hosts were not one, they would be entirely unfit to dwell in the eternal burnings with the Father and Ruler of the universe" (*Journal of Discourses*, 7:276).)

5 And ^aZion cannot be built up ^bunless it is by the ^cprinciples of the ^dlaw of the celestial kingdom; otherwise I cannot receive her unto myself. (Zion is a celestial city; it is the earthly abode of the Lord. Zion can be built upon only one standard: those that inhabit her must be worthy to behold the face of the Lord. Before this earth can be "crowned with glory, even with the presence of God the Father" (D&C 88:19), cities of Zion must fill the breadth and width of her lands. Each time a stake of Zion was organized under the direction of Joseph Smith, a city of Zion was prepared to which the Saints were to gather. The next phase of establishing Zion is that of perfecting the Saints who live within the geographical boundaries of a stake. **The earth cannot roll back into the presence of God until we have learned to build a celestial kingdom founded on the laws given by the Lord to sanctify and purify us. The labor is spiritual in nature and made possible through the atoning blood of Jesus Christ. Each individual citizen of Zion must be washed clean and be able to abide the law of a celestial kingdom** (D&C 88:22). Revelations of the Restoration, 769)

6 And my people must needs be ^achastened until they learn ^bobedience, if it must needs be, by the things which they ^csuffer.

7 I speak not concerning those who are appointed to lead my people, who are the ^afirst elders of my church, for they are not all under this condemnation;

8 But I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will ^adeliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.

9 Therefore, in consequence of the ^atransgressions of my people, it is expedient in me that mine elders should wait for a little season for the ^bredemption of Zion—

10 That they themselves may be prepared, and that my people may be ^ataught more perfectly, and have experience, and know more perfectly concerning their ^bduty, and the things which I require at their hands. (After citing these verses, President Lorenzo Snow said: "**Hence we learn that the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not**

justified in anticipating the privilege of returning to build up the center stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth. "The Lord required that those lands in Missouri should be obtained, not by force, but by purchase, through the consecrations of the properties of the Saints; and the manner was pointed out how these consecrations should be made, but it was disregarded" (*Journal of Discourses*, 16:276). Revelations of the Restoration, 769-70)

11 And this cannot be brought to pass until mine ^aelders are ^bendowed with power from on high.

12 For behold, I have prepared a great endowment and blessing to be ^apoured out upon them, inasmuch as they are faithful and continue in humility before me. (President Brigham Young explained: "**Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy Priesthood, and gain your eternal exaltation in spite of earth and hell**" (*Discourses of Brigham Young*, p. 416). Why would the brethren who were to establish Zion be required to receive an endowment in preparation for their stewardships? Because, as the Prophet Joseph Smith taught, "the endowment was to prepare the disciples for their missions unto the world" (*Teachings*, p. 274). Elder Joseph Fielding Smith further taught: "**If we go into the temple we raise our hands and covenant that we will serve the Lord and observe his commandments and keep ourselves unspotted from the world. If we realize what we are doing then the endowment will be a protection to us all our lives—a protection which a man who does not go to the temple does not have.** "I have heard my father [President Joseph F. Smith] say that in the hour of trial, in the hour of temptation, he would think of the promises, the covenants that he made in the House of the Lord, and they were a protection to him. . . . This protection is what these ceremonies are for, in part. They save us now and they exalt us hereafter, if we will honor them. I know that this protection is given for I, too, have realized it, as have thousands of others who have remembered their obligations." ("The Pearl of Great Price," *Utah Genealogical and Historical Magazine*, July 1930, p. 103.))

13 Therefore it is expedient in me that mine elders should wait for **a little season**, for the redemption of Zion.

14 For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will ^afight your battles. **(The Saints were not required and will not be required to cleanse the area of Independence, Missouri, of wickedness. The Lord will secure the lands for the building of the temple and the inheritances of the righteous in his own way.** To this end he instructed the Saints to purchase the lands of their inheritance (vv. 28-30). The Prophet clarified that the Lord never did intend that the Saints in Zion's Camp would battle the Missourians. Revelations of the Restoration, 771)

15 Behold, the ^adestroyer I have sent forth to destroy and lay waste mine ^benemies; and not many years hence they shall not be left to pollute mine heritage, and to ^cblaspheme my name upon the lands which I have ^dconsecrated for the gathering together of my saints. ("**If Missouri in the preceding generation had sown to the wind, when the Latter-day Saints were the victims of their cruel lawlessness, Missouri in the Civil War period reaped the whirlwind,**" noted B. H. Roberts. "The measure they had meted out to the saints was surely meted out to them again, pressed down and running over more than a hundred fold was the measure increased unto her. . . . "The Missourians lived to see the outbreak of a 'civil war' in their state that was one of the most appalling men ever witnessed; and Missouri, when all things are considered, and especially western Missouri, suffered more than any other state of the Union. In other states the war lasted at most but four years; but counting her western border warfare in the struggle for Kansas, the war was waged in western Missouri from 1855 to 1865, ten years; and for many years after the close of the Civil War, a guerrilla warfare was intermittently carried on by bands of outlaws harbored in western Missouri—

especially in Jackson, Ray, Caldwell and Clay counties— that terrorized the community and shocked the world by the daring and atrocity of their crimes—including bank robberies in open day, express train wrecking and robberies, and murders. . . . "But what immeasurably added to her suffering, and especially to the suffering of western Missouri, was the spirit of lawlessness, rapine, murder and mobocracy engendered in the minds of the inhabitants of that section of the state, by their treatment of the Latter-day Saints, and the course the state pursued with reference to them." It is in no spirit of gloating exultation that the foregoing facts in Missouri's history are referred to here. It gives no gratification to the writer to recount the woes of Missouri, and his hope is that it will give none to the reader. These facts of history are set down only because they are valuable for the lesson they teach. It may be that visible retribution does not always follow in the wake of state or national wrong- doing; but it is well that it should sometimes do so, lest men should come to think that Eternal Justice sleeps, or that she may be thwarted, or, what would be worst of all, that she does not exist. I say it is well, therefore, that sometimes visible retribution should follow state and national as well as individual transgressions, that the truth of the great principle that 'as men sow, so shall they reap,' may be vindicated. Missouri in her treatment of the Latter-day Saints during the years 1833-9, sowed the wind; in the disastrous events which overtook her during the years 1855-1880, she reaped the whirlwind. Let us hope that in those events Justice was fully vindicated so far as the state of Missouri is concerned; and that the lessons of her sad experience may not be lost to the world" (*Comprehensive History of the Church*, 1:551-59). Revelations of the Restoration, 773-74)

16 Behold, I have commanded my servant Joseph Smith, Jun., to say unto the ^astrength of my house, even my warriors, my young men, and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their ^bwatchmen;

17 But the strength of mine house have not hearkened unto my words.

18 But inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an ^aendowment for them, if they continue faithful. (Don't fall into sin because you see other Church members doing wrong. Members of Zion's Camp were the first to receive the preparatory ordinances of the temple endowment in Kirtland, Ohio. Revelations of the Restoration, 774)

19 I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a ^atrial of their ^bfaith. (The Lord knew before he called upon the Saints to raise an army of men to redeem Zion that they were not yet ready to live the laws necessary for her redemption. Yet the Lord had purpose in his command that they travel to Missouri as an army of Saints. Only 205 brethren volunteered to journey with Zion's Camp. Before leaving their homes in the eastern states, many feared that they might lose their lives in battle against the Missouri mobs. The journey to Missouri itself was a trial of faith that tested their mettle. Following the disbanding of Zion's Camp, a few of its numbers became critical of Joseph Smith and left the faith. The rest appear to have found great spiritual strength in the experience. On 14 February 1835 the Prophet Joseph Smith called a meeting "of those who journeyed last season to Zion for the purpose of laying the foundation of its redemption, together with as many other of the brethren and sisters as were disposed to attend. On that day the Quorum of the Twelve Apostles was organized with nine of its members coming from those who marched with Zion's Camp. Two weeks later the First Quorum of Seventy was organized. All seven presidents of the First Council of Seventy and sixty-three of the seventy members of the quorum were chosen from among those who had journeyed with Zion's Camp. "Elder Joseph Young in his 'History of the Organization of the Seventies,' (page 14) says that the following sentiment was delivered by the Prophet Joseph Smith in an address to the Elders assembled in Kirtland soon after the Seventies were organized: 'Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did

Abraham. Now the Lord has got His Twelve and His Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter'" (Smith, *History of the Church*, 2:182). Other Saints were similarly valiant. After cholera broke out among Zion's Camp, fourteen Saints died. They too passed the trial of their faith. On 8 February 1835 "the Prophet Joseph Smith called Elders Brigham and Joseph Young to the chamber of his residence, in Kirtland, Ohio, it being on the Sabbath day. After they were seated and he had made some preliminaries, he proceeded to relate a vision to these brethren, of the state and condition of those men who died in Zion's Camp, in Missouri. He said, 'Brethren, I have seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as bright as theirs, I ask no more.' At this relation he wept, and for some time could not speak" (Smith, *History of the Church*, 2:181). Earlier, the Lord revealed, "I will try you and prove you herewith. And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal. Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy" (D&C 98:12-14). Revelations of the Restoration, 774-76)

20 And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay;

21 And those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them;

22 For I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them shall be fulfilled.

23 And let all my people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed.

24 Talk not of judgments, neither ^aboast of faith nor of mighty ^bworks, but carefully gather together, as much in one region as can be, consistently with the feelings of the people;

25 And behold, I will give unto you favor and grace in their eyes, that you may rest in ^apeace and safety, while you are saying unto the people: Execute judgment and justice for us according to law, and redress us of our ^bwrongs.

26 Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the ^aarmy of Israel becomes very great. **(When the appointed time arrived, the Saints in Clay County, Missouri, had not heeded the commands of God. Without regard to the feelings of their neighbors, the Saints had gathered in great numbers to Clay County. "As the gathering heightened," explained Max Parkin, "some Saints did not follow counsel and were viewed as speaking with inordinate zeal for their home in exile. Friendly Joseph Thorpe lamented over what he saw as boasts of some of the Saints. '[The Latter-day Saints] with all their experience in Jackson, began to tell the citizens of Clay the same old tale; that this country was theirs by gift of the Lord, and it was folly for them to improve their lands, they would not enjoy the fruits of their labor; that it would finally fall into the hands of the saints.'** After reviewing a conversation with a zealous Latter-day Saint, Thorpe unsympathetically reflected: 'This kind of talk, with their insolence and impudent behavior, so enraged the citizens that they began to consult about the best course to take to rid themselves of a set of religious fanatics.' Thus, lingering dissatisfaction by some old settlers of Clay County erupted into animosity against the Latter-day Saints. "Adverse sentiment heightened by late spring 1836. On 29 June, friendly leading citizens at Liberty held a public meeting to help prevent violence by issuing suggestions and where they felt needful to file complaints against the Latter-day Saints. 'Their rapid emigration,' the committee report said of the Saints, 'their large land purchases,' and their claims that Clay County was 'destined by heaven to be theirs' were some of the objections they noted" ("Latter-day Saint Conflict," 254-55). The citizens of Clay County requested that the Saints move from the region and settle in Wisconsin. Instead, the Saints moved to

relatively uninhabited lands north of Ray County, Missouri, at the advice of the Prophet Joseph Smith, who counseled them that "if [they] could stop short [of Wisconsin], in peace, [they] had better do so" (*History of the Church*, 2:455). The land they settled was later incorporated into Caldwell County, Missouri. Revelations of the Restoration, 777-78)

27 And I will soften the hearts of the people, as I did the heart of ^aPharaoh, from time to time, until my servant Joseph Smith, Jun., and mine elders, whom I have appointed, shall have time to gather up the strength of my house,

28 And to have sent ^awise men, to fulfil that which I have commanded concerning the ^bpurchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about.

29 For it is my will that these lands should be purchased; and after they are purchased that my saints should possess them according to the laws of ^aconsecration which I have given.

30 And after these lands are purchased, I will hold the ^aarmies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and ^bavenging me of mine enemies unto the third and fourth generation of them that hate me.

31 But first let my army become very great, and let it be ^asanctified before me, that it may become fair as the sun, and clear as the ^bmoon, and that her banners may be terrible unto all nations;

32 That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the ^akingdom of our God and his Christ; therefore, let us become ^bsubject unto her laws. **(At a future day—most probably the Millennium—the kingdoms of this world will come to acknowledge the greatness of Zion, its people, and her laws and will seek to unite with the Saints of God. "The worthiness of the Lord's people, their sanctified state, their purity and uprightness before him— these are the things that will enable them to build the New Jerusalem, for Zion is the City of Holiness," said Elder Bruce R. McConkie. "When it is built, as it was in Enoch's day, its grandeur and glory and power must be such that those in all nations, from one end of the earth to the other, standing in awe, will feel inclined to be subject to such a mighty city, whence comes such a perfect law" (*New Witness*, 618-19). At that time Isaiah's words will find yet another fulfillment, for "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Isaiah 2:3). Revelations of the Restoration, 779)**

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their ^aendowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland. **(The Temple endowment will not be done in Kirtland, but washings and anointings will be performed. It won't be until the Nauvoo Temple that endowments will be given.)**

34 And let those commandments which I have given concerning Zion and her ^alaw be executed and fulfilled, after her redemption. **(The United Order will be rescinded until after selected Saints return to build up Zion in Missouri.)**

35 There has been a day of ^acalling, but the time has come for a day of choosing; and let those be chosen that are ^bworthy. **(We are called by God to serve, and then we choose to serve God.)**

36 And it shall be ^amanifest unto my servant, by the voice of the Spirit, those that are ^bchosen; and they shall be ^csanctified; **(The day after he received this revelation, the Prophet Joseph Smith recorded: "A council of High Priests assembled in fulfillment of the revelation given the day previous, and the following individuals were called and chosen, as they were made manifest unto me by the voice of the Spirit and revelation, to receive their endowments" (*History of the Church*, 2:112). He then recorded that the following brethren "were called and chosen, to go to Kirtland and receive their endowment with power from on high" (Smith, *History of the Church*, 2:113): Edward Partridge, William W. Phelps, Isaac Morley, John Corrill, John Whitmer, David Whitmer, Algernon Sidney Gilbert, Peter Whitmer Jr., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, Solomon Hancock, Thomas B. Marsh, and Lyman Wight. Revelations of the Restoration, 779)**

37 And inasmuch as they follow the ^acounsel which they receive, they shall have power ^bafter many days to accomplish all things pertaining to Zion. (Originally, the Saints were promised that they could reenter Jackson County 11 September 1836 (see commentary on D&C 57:4; 105:23-26). Failure to prepare themselves for this blessing resulted in its being taken from them. **Today the Saints await the Lord's instructions concerning the redemption of the City of Zion. Until that time, our responsibility is to establish and build up stakes of Zion among every nation, kindred, tongue, and people so that the whole earth can receive the blessings of the Holy City.** Revelations of the Restoration, 779-80)

38 And again I say unto you, sue for ^apeace, not only to the people that have smitten you, but also to all people;

39 And lift up an ^aensign of ^bpeace, and make a proclamation of peace unto the ends of the earth;

40 And make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and ^aall things shall work together for your good.

41 Therefore, be faithful; and behold, and lo, I am ^awith you even unto the end. Even so. Amen.