

Come Follow Me Lesson 47
November 15-21
D&C 133-134

D&C 133

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831. HC 1: 229—234. Prefacing this revelation the Prophet wrote: “At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation.” This section was first added to the book of Doctrine and Covenants as an appendix, and was subsequently assigned a section number.

(On 1 November 1831, a year and a half after the Church was organized, a special conference of the Church was held at Hiram, Ohio. Many revelations had been received from the Lord prior to that time, and the compiling of these revelations for publication was one of the principal subjects passed on at the conference (see Historical Background to D&C 1). The compilation was to be entitled the *Book of Commandments*; however, all but a few copies of the Book of Commandments were destroyed by the mobs in Jackson County (see Historical Background for D&C 98). Since additional revelations were subsequently received, a new collection was published in Ohio and called the Doctrine and Covenants. The Prophet Joseph Smith recorded: “It had been decided by the conference that Elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by—or, if possible, before—the 15th of the month [November]. At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation, which has since been added to the book of Doctrine and Covenants, and called the Appendix: [D&C 133].” (*History of the Church*, 1:229.) Elder John A. Widtsoe explained that “the ‘Appendix’ [D&C 133], supplements the introduction [D&C 1]. The two sections together encompass the contents of the book in a condensed form. An appendix is something which the writer thinks should be added to amplify that which is in the book, to emphasize it, to make it stronger or to explain the contents a little more completely.” (*Message of the Doctrine and Covenants*, p. 17.) Some of the major themes presented by the Lord in this revelation are summarized in the tenth article of faith.)

1—6, The saints are commanded to prepare for the Second Coming; 7—16, All men are commanded to flee from Babylon, come to Zion, and prepare for the great day of the Lord; 17—35, He shall stand on Mount Zion, the continents shall become one land, and the lost tribes of Israel shall return; 36—40, The gospel was restored through Joseph Smith to be preached in all the world; 41—51, The Lord shall come down in vengeance upon the wicked; 52—56, It shall be the year of his redeemed; 57—74, The gospel is to be sent forth to save the saints and for the destruction of the wicked. (Doctrine and Covenants 133 is the companion revelation to section 1, the preface to the compilation of revelations that were to be published in the Book of Commandments, and it was given at the same conference. Though the press for the Book of Commandments was destroyed before Doctrine and Covenants 133 was printed, it was included in the 1835 edition of the Doctrine and Covenants as the Appendix. This revelation deals with the return of Christ and those events that will precede that great and glorious day. It weaves together scores of Bible prophecies, either announcing their fulfillment or shining greater light on them. It was given, Joseph Smith said, because the Elders "desired to

know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high" (History of the Church, 1:229). Revelations of the Restoration, p. 1106. Section 133 contains an unusual number of such concepts that presuppose a knowledge of other scriptures. If one is not familiar with such principles as the Lord coming to His temple (see D&C 133:2), Babylon (see vv. 4–7, 14), the parable of the ten virgins (see v. 10), the story of Lot's wife (see v. 15), the Lamb standing on Mount Zion (see v. 18), or the time when Jesus will stand on the Mount of Olives (see v. 20), one will miss significant insights into what the Lord says in this section. The commentary on this section will focus on the background of these key scriptures. Institute Manual, 335)

1 HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you— (This revelation is given to the whole world.)

2 The Lord who shall suddenly ^acome to his temple (This revelation was given before the dedication of the Kirtland temple where the Lord appeared. However, the appearance mentioned here is to be more fully fulfilled when He appears in the temple in Jackson County, Missouri shortly before the Second Coming.); the Lord who shall come down upon the world with a curse to ^bjudgment; yea, upon all the nations that ^cforget God, and upon all the ungodly among you.

3 For he shall make ^abare his holy arm (Often the Lord's arm has reference to a leader or prophet called to do the Lord's will.) in the eyes of all the nations, and all the ends of the earth shall see the ^bsalvation of their God.

4 Wherefore, ^aprepare ye, prepare ye, O my people; ^bsanctify yourselves (This refers to the endowment to be received in the house of the Lord.); ^cgather ye together (The gathering of the Lord's people is to build temples.), O ye people of my church, ^dupon the land of Zion, all you that have not been commanded to ^etarry.

5 Go ye out from ^aBabylon. (Worldly wickedness, Satan's influence.) ^bBe ye ^cclean that bear the vessels of the Lord (This means priesthood holders).

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

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

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

9 And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her ^astakes may be strengthened, and that ^bZion may go forth unto the regions round about. (Prior to the 1950s, members of the Church were encouraged to move to America to strengthen the Church in Zion. With the building of Temples in foreign countries the Saints have been told to stay where they are and build Zion in their own stakes.)

10 Yea, let the cry go forth among all people: Awake and arise and go forth to meet the ^aBridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the ^bgreat day of the Lord. (Harold B. Lee: Now, I have asked myself, this being the time to prepare for the millennial reign, how shall we set about to prepare a people to receive the coming of the Lord? . . . This preparation demands first that a people, to receive the coming of the Lord, must be taught the personality and the nature of God and his Son, Jesus Christ. Someone has said this: the demand of our modern age is not "for a God who once was, but for a God who now is." As I read that, I thought how can one meet a person whose identity is unknown? How can one be prepared to meet a person about whom he has no knowledge? How can one be prepared to meet a being whose personality he cannot comprehend? . . . To my thinking, another requisite of that preparation to receive the Lord at the beginning of his millennial

reign demands that the people be taught to accept the divinity of the mission of Jesus as the Savior of the world. Why was the Savior sent into the world? The Master himself answered that question during his ministry when he said: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17.) . . . Saved from what? Redeemed from what? Well, first, saved from mortal death through the resurrection of the dead. But in another sense we are saved likewise by his atoning sacrifice. We are saved from sin. . . . The last declaration of the Prophet Alma [Alma 11:40, points still another requirement, as I see it, for a people to be prepared to receive the Savior's coming. We must be cleansed and purified and sanctified to be made worthy to receive and abide that holy presence. The Prophet Mormon put it this way: "Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell." (Mormon 9:4.) How can this cleansing take place? The answer is: through holy ordinances which the Lord has established for that purpose. We are saved by grace, yes, through the atonement of the Master, but Nephi taught this other principle: ". . . for we know that it is by grace that we are saved, after all we can do." (2 Nephi 25:23.) Now the nature of that ordinance by which salvation can be obtained is explained clearly also by the Prophet Nephi: Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel. . . . And I heard a voice from the Father, saying: Yea, the words of my beloved are true and faithful. He that endureth to the end, the same shall be saved. (Ibid., 31:13-15.) And now, finally, there is still one more thing that is necessary, to my thinking, before that preparation is made for the millennial reign. We must accept the divine mission of the Prophet Joseph Smith as the instrumentality through which the restoration of the gospel and the organization of the Church of Jesus Christ was accomplished. Each member of the Church, to be prepared for the millennial reign, must receive a testimony, each for himself, of the divinity of the work established by Joseph Smith. It was this that was taught plainly by the Saints after the advent of the Savior upon the earth, and one of the leaders in our day has said it again, when he declared, I suppose with reference to the parable of the five foolish and five wise virgins in the Master's parable, "The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself." (Life of Heber C. Kimball, pp. 449-50.) (CR, October 1956, pp. 61-62.))

11 ^aWatch, therefore, for ye ^bknow neither the day nor the hour. (But we will know the season)

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

13 And let them who be of ^aJudah flee unto ^bJerusalem (Joseph Fielding Smith: Jerusalem of old after the Jews have been cleansed and sanctified from all their sins, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem—shall be built, and from it the law of God shall also go forth. [Sec. 45:66-67; 84:2.] There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. **Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred "the richer blessings."** [Sec. 133:34.] (IE, July 1919, 22:815-16.)), unto the ^cmountains of the Lord's ^dhouse. (Mountains are nature's temples. They served so frequently as the meeting place between God and man that in ancient times they were thought of as temples. Here two temples are spoken of, both in a prophetic sense: the temple yet to be built in the Jerusalem of old and the temple to be built in the New Jerusalem. In our day the call is no longer to flee Babylon for Zion but rather to establish Zion among all the nations of the earth. Ours is a day in which those of the house of faith are charged to enlarge the tent of Israel and

stretch the curtains of the Lord's habitations (meaning the number of his temples) among all peoples so that they too can gather to the covenant and receive in full measure the blessings of salvation.

Revelations of the Restoration, p. 1109-10. President Gordon B. Hinckley: **As I contemplate this marvelous structure, adjacent to the temple, there comes to mind the great prophetic utterance of Isaiah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. ... O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2:2-3, 5). I believe that prophecy applies to the historic and wonderful Salt Lake Temple. But I believe also that it is related to this magnificent hall. For it is from this pulpit that the law of God shall go forth, together with the word and testimony of the Lord.** CR, Oct 2000, p. 89)

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

15 But verily, thus saith the Lord, let not your flight be in ^ahaste, but let all things be prepared before you; and he that goeth, let him ^bnot look back lest sudden destruction shall come upon him. (Don't try to keep a summer home in Babylon while trying to get out of Babylon. Get out all the way.)

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

17 For behold, the Lord God hath ^asent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his ^bcoming is nigh— (Bruce R. McConkie: Now, as to the actual work of restoration—what angel performed this mighty deed, this work which involves the salvation of all men on earth in these latter-days? Who restored the everlasting gospel? Was it one angel or many? It is traditional (and true!) to reply: '**Moroni**, son of Mormon, the now resurrected Nephite prophet, who holds the keys of "the stick of Ephraim" (D. & C. 27:5), the one through whose ministry the Book of Mormon was again brought to light.' The reasoning is that the Book of Mormon contains "the fulness of the everlasting gospel" (D. & C. 135:3); that therein is God's message of salvation for all of earth's inhabitants; and that this gospel message is now being taken by the Lord's witnesses to one nation, and kindred, and tongue, and people after another. But other angels were yet to come—**Moses, Elias, Elijah, Gabriel, Raphael**, and "divers angels, (**John the Baptist, Peter, James and John**)—all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little." (D. & C. 128:21.) Thus the angel Moroni brought the message, that is, the word; but other angels brought the keys and priesthood, the power. And in the final analysis the fulness of the everlasting gospel consists of all of the truths and powers needed to enable men to gain a fulness of salvation in the celestial heaven. DCNT, 3:528-30)

18 When the ^aLamb shall stand upon ^bMount Zion, and with him a ^chundred and forty-four thousand, (Orson Pratt: Then again, after the six thousand years have ended, before the Lord shall come while these trumpets are sounding, or about that time, we find that there is to be a great work among the nations—which will probably take place in the morning of the seventh thousand years. The ten tribes will have to come forth and come to this land, to be crowned with glory in the midst of Zion by the hands of the servants of God, even the Children of Ephraim; and twelve thousand High Priests will be elected from each of these ten tribes, as well as from the scattered tribes, and sealed in their foreheads, and will be ordained and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assemblage of the Church of the first-born. JD, 16:325) having his Father's name written on their foreheads.

19 Wherefore, prepare ye for the ^acoming of the Bridegroom; go ye, go ye out to meet him. (Kent Jackson: In addition to the Lord's appearance in glory to the world as a whole, in which all will be made

aware of his coming (JS-M 26; D&C 133:20-21), he will make an appearance to the faithful in a great gathering of Saints and priesthood leaders from all generations of the earth's history. This is the topic of section 116. The ancient prophet Daniel foresaw this event and recorded his vision of it in Daniel 7. Daniel told how the kingdoms of the world would lose their dominions, to be replaced ultimately by the kingdom of God. Then a great gathering would convene in which Christ (the Son of Man) and Adam (the Ancient of Days) would be the major participants. Daniel wrote: I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. . . . Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed (Dan. 7:9-10, 13-14). Commenting on this passage in 1839, the Prophet Joseph Smith said: Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. . . . The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family. This great meeting will take place at a location called Adam-ondi-Ahman, in what is now Daviess County in northwestern Missouri. In it, all who have held keys will make an accounting of their service and deliver their keys to Adam, who serves under Christ as the presiding priesthood leader of the human family (D&C 78:16; 107:54-55). Elder Bruce R. McConkie asked concerning those who will be in attendance, "Are they not the ones who are called to report their stewardships and to give an accounting of how and in what manner they have exercised the keys of the kingdom in their days? Will not every steward be called upon to tell what he has done with the talents with which he was endowed? Truly, it shall be so; and those who minister unto the Ancient of Days are indeed the ministers of Christ reporting their labors to their immediate superiors, even back to Adam." With the keys of the ministries of all men in the hands of their patriarch, the crowning event of the great gathering will then take place. The Lord Jesus Christ will appear, and Adam, in his capacity as president and representative of all the human race, will make our collective accounting to the Lord, returning to him all keys, powers, and glories that had been entrusted to the hands of mortal men. Thus in the fullest sense it will be such that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). The time when this event will happen has not been made known in the scriptures. Perhaps it will take place after the Lord has already returned in glory to cleanse the earth. But it is not unreasonable to suggest that this great gathering, in which the Lord will be acknowledged formally as king by his Saints—in which the keys of the kingdom held by his servants will be accounted for and returned to their rightful owner—will be the final event that will take place before the Lord will appear in royal glory and majesty to the world to be acknowledged by all people as "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16). *Studies in Scripture*, 1:193-95)

20 For behold, he shall ^astand upon the mount of Olivet (The second coming of Christ to the world will be preceded by a host of other comings. These preparatory comings will be to his servants charged to make his paths straight; these will be those worthy to stand in his presence and bear his name. The number of these comings and the places where he will appear suggest the numerical strength the Church will enjoy in that day. This text lists the Mount of Olives, the mighty ocean, the islands of the sea, and the land of Zion. To these we can add visits to his temples which will dot the earth and the great meeting yet to be held in Adam-ondi-Ahman. *Revelations of the Restoration*, p. 1110-11), and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. (Orson Pratt: Zion . . . will still remain upon the Western Hemisphere, and she will be crowned with glory as well as

old Jerusalem, and, as the Psalmist David says, she will become the joy of the whole earth. . . . Zion will be caught up when Jesus comes, to meet him. Jesus will descend not only upon the Mount of Olives, but he will descend and stand upon Mount Zion. But before he stands upon it, it will be caught up to meet him in the air. Will the buildings of Zion be caught up? Yes. And its land? Yes. And Jesus will stand upon Mount Zion, according to the prediction of John the Revelator, and he will reign over his people during a thousand years; and his associates will be the resurrected righteous of all former dispensations, those, among others, who dwelt on this continent before the flood. (JD, July 25, 1875, 18:68-69.))

21 And he shall ^autter his voice out of ^bZion, and he shall speak from Jerusalem, (Bible commentators assume that the Zion spoken of here is one and the same with the Jerusalem of old. From the context of the Restoration, it is clear that Isaiah saw two great capitals—the Old and New Jerusalems—administering the affairs of the Lord. The events here described are millennial, for only then will Christ rule and give direction to the whole earth. At that time church and state will be one, nevertheless laws, order, and government will be necessary; the Lord will establish both a political and an ecclesiastical kingdom. "But even then, as we suppose, administrative affairs will be departmentalized, for the law will go forth from Zion (in Jackson County), and the word of the Lord from Jerusalem (in Palestine). But, nonetheless, once again the government of the earth will be theocratic. God will govern. This time he will do it personally as he reigns over all the earth. And all of this presupposes the fall of Babylon, and the death of false religions, and the fall of all earthly governments and nations. And these things, as we are aware, shall surely come to pass" (McConkie, Millennial Messiah, 596). Revelations of the Restoration, p. 1111) and his ^cvoice shall be heard among all people;

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

23 He shall command the great deep, and it shall be driven back into the north countries, and the ^aislands shall become one land; (Joseph Fielding Smith: **If, however, the earth is to be restored as it was in the beginning, then all the land surface will again be in one place as it was before the days of Peleg, when this great division was accomplished. Europe, Africa, and the islands of the sea including Australia, New Zealand, and other places in the Pacific must be brought back and joined together as they were in the beginning.** Answers to Gospel Questions, 5:74)

24 And the ^aland of Jerusalem and the land of ^bZion shall be turned back into their own place, and the ^cearth shall be like as it was in the days before it was ^ddivided. (Bruce R. McConkie: "Knowing as we do from latter-day revelation that the islands and continents were once joined in one landmass and will yet again be joined, we find new meaning in allusions and comments found in the ancient scriptures. As part of a description of the Second Coming, John tells us: 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.' (Rev. 6:14). In connection with the greatest earthquake of the ages, John says: 'And every island fled away, and the mountains were not found.' (Rev. 16:20). Also in a Second Coming setting John speaks of the voice of the Lord 'as the voice of many waters, and as the voice of a great thunder.' (Rev. 14:2). This is the identical language used by the Lord in telling Joseph Smith that the mountains and valleys shall not be found, that the great deep (apparently the Atlantic Ocean) will be driven back into the north countries, 'and the islands shall become one land.' (D&C 133:22-23). The voice of many waters and of a great thunder could well be the thunderous surging of a whole ocean moving half an earth's distance from where it now is. And all of this gives deep meaning to John's account, which says: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' (Rev. 21:1). **The apparent meaning of this is that the sea, or ocean, that separates the continents will cease to be, for their great landmasses will be joined together again**" (Millennial Messiah, 623-24).)

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

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

the ice shall flow down at their presence. (The Lord's people always have been and always will be led by prophets. Confusion has been associated with this passage because of the idea that somehow the lost tribes are together as a group with their prophets at their head waiting for the call to return. This notion is fraught with serious difficulties, including the following: First, a host of scriptural passages attest that the tribes of Israel have been scattered among all the nations of the earth. We cite but one classic illustration from 3 Nephi: "As surely as the Lord liveth, will he gather in from the four quarters of the earth all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth. And as he hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob be fulfilled in his own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them. And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth unto their own lands, from whence they have been dispersed; yea, as the Lord liveth so shall it be. Amen" (5:24-26). No other statement in all of holy writ begins and ends with the announcement that if what is being written is not so, then God no longer lives! More emphatic language is simply not possible. The text then assures us that the tribes of Israel have been scattered to the four quarters of the earth and that they will remain in their scattered condition until they come to the knowledge of the covenant that God made with their fathers and the knowledge that Jesus is the Christ and the Son of God. Now, we would ask, How is it possible for a people to have prophets at their head and yet not have heard of the covenant of salvation or that Jesus is the Christ and the Son of God? Second, Why would God send Moses to Joseph Smith to give him the keys by which Israel was to be gathered if some other prophets had already accomplished the task? Third, Why would John the Baptist, and then Peter, James and John restore priesthood to Joseph Smith and Oliver Cowdery if that priesthood and its keys were already on the earth? Fourth, What of the statements the Lord made to Joseph Smith stating that he stood at the head of "the only true and living church upon the face of the whole earth" (D&C 1:30). If priesthood, prophets, and covenants were already to be found upon the earth what truth can be found in such a statement? Fifth, If we are to accept the standard established in the revelations of the Restoration, we must maintain that none have the right to act in the name of the Lord (and surely that would include leading the tribes of Israel) save they have been "ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church" (D&C 42:11). The Doctrine and Covenants accepts none as prophets save those who have been called, ordained, and received the sustaining vote of the Church. The Lord's house is and always has been a house of order. Is it not wholly harmonious with the revelations and all we know about the Lord's system of governing his people to suppose that the prophets called to lead the tribes of Israel back to the lands of their inheritance will be elders of Israel who trace their priesthood to Joseph Smith and Oliver Cowdery and through them to Peter, James, and John? Revelations of the Restoration, p. 1112-13)

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

28 Their enemies shall become a prey unto them,

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

30 And they shall bring forth their rich ^atreasures unto the children of Ephraim, my servants. (We have frequently heard it said that the rich treasures spoken of in this verse were scriptural records. There are a number of serious difficulties associated with such an interpretation. The priesthood is the ordained channel through which the revelations of heaven are to come. The very reason the scattered remnants of Israel are being gathered is to return them to the priesthood and its blessings. We do not expect to receive our scripture or revelations from those who have been lost and have not known where the truths of salvation are to be found. The time will come when we will have scriptural records from the various tribes of Israel, but they must come to us through the channels the Lord has ordained. The Lamanites did not bring the Book of Mormon with them, rather, we took it to them. Indeed, the Book of Mormon was

ordained in the councils of heaven for the very purpose of gathering the lost tribes of Israel. If the prophecies are to be fulfilled, the stick of Judah and the stick of Joseph will be the books that actuate the gathering (Ezekiel 37:15-21). Then, at the appropriate time, other scripture will be given to those of the house of faith. Such scripture will come to us from he whom we sustain as prophet, seer, and revelator. Revelations of the Restoration, p. 1114)

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

32 And there shall they fall down and be ^acrowned with glory (It is for the blessings of the temple that the tribes of Israel return to Zion. It is there that they will be crowned with glory by the children of Ephraim. Revelations of the Restoration, p. 1115), even in Zion, by the hands of the servants of the Lord, even the children of ^bEphraim. (The tribe of Ephraim holds the keys of the priesthood in our day. The President of the Church of Jesus Christ of Latter-day Saints holds the priesthood keys and is blessing all of the other tribes of Israel.)

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

34 Behold, this is the ^ablessing of the ^beverlasting God upon the ^ctribes of ^dIsrael, and the richer blessing (Ephraim has the inheritance and therefore is responsible to take care of the rest of Israel. Most members of the Church have patriarchal blessings which indicate they are of Ephraim.) upon the head of ^eEphraim and his fellows. (Hyrum G. Smith: It is my testimony that "today" is the day of Ephraim. It is the day which the Lord has set to fulfil his promises made in the times of the Ancient Patriarchs, when he said that he would scatter Israel to the four corners of the world, and that Ephraim should be scattered in all the nations, and then in the "last days" be gathered out again. [Jer. 30:3; 1 Nephi 19:15-16; 3 Nephi 5:24.] Many are being gathered out by our missionaries, as "one of a family and two of a city" [Jer. 3:14] and they are found here, gathered into a gathering place appointed of the Lord, and they are receiving his blessings. This is why so many of us are declared to be of Ephraim. There have been discovered also, a few of the house of Israel who belong to the tribe of Levi,—an ancient priest. There are also a few of some other tribes of Israel, but very few except those of the house of Jacob, as represented by Ephraim in the great multitudes who are enjoying the blessings of the Church, and these who are of Manasseh—the great multitudes of Indians in North and South America. (CR, April 1929, pp. 122-23.))

35 And they also of the tribe of ^aJudah, after their pain, shall be ^bsanctified in ^choliness before the Lord, to dwell in his ^dpresence day and night, forever and ever. (Brigham Young: When the Savior visits Jerusalem, and the Jews look upon him, and see the wounds in his hands and in his side and in his feet, they will then know that they have persecuted and put to death the true Messiah, and then they will acknowledge him, but not till then. [Sec. 45:47-53.] They have confounded his first and second coming, expecting his first coming to be as a mighty prince instead of as a servant. They will go back by and by to Jerusalem and own their Lord and Master. [Sec. 109:62-64; 110:11.] We have no feelings against them. (JD, December 23, 1866, 11:279.))

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

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

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

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

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

41 And it shall be answered upon their heads; for the presence of the Lord shall be ^aas the melting fire that burneth, and as the fire which causeth the waters to boil.

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

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

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

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

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

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

48 **And the Lord shall be ^ared in his apparel, and his garments like him that treadeth in the wine-vat.** (Joseph Fielding Smith: Isaiah has pictured this great day when the Lord shall come with his garments, or apparel, red and glorious to take vengeance on the ungodly. (Isa. 64:1-6.) This will be a day of mourning to the wicked, but a day of gladness to all who have kept his commandments. Do not let any one think that this is merely figurative language, it is literal, and as surely as we live that day of wrath will come when the cup of iniquity is full. We have received a great many warnings. The great day of the millennium will come in; the wicked will be consumed and peace and righteousness will dwell upon all the face of the earth, for one thousand years. Church History and Modern Revelaiton, 1:191-92)

49 And so great shall be the glory of his presence that the ^asun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places.

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

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

52 And now the year of my ^aredeemed **(The time of Christ's return)** is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his ^bgoodness, and according to his loving kindness, forever and ever.

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

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

55 And from ^aMoses to Elijah, and from Elijah to John, who were with Christ in his ^bresurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.

56 And the ^agraves of the ^bsaints shall be ^copened; (As all who were in the graves who were worthy of a celestial resurrection were called forth to meet Christ following his resurrection, so once again at the time of his return those worthy of a celestial resurrection will be called forth to join him (D&C 88:97-98). It appears from this text that those in Mount Zion, or the Jerusalem of old, will be called forth first and then those in the New Jerusalem, each when he makes his appearance to them (verses 20-21). Revelations of the Restoration, p. 1119) and they shall come forth and stand on the ^dright hand of the Lamb, when he shall stand upon ^eMount Zion, and upon the holy city, the New Jerusalem; and they shall ^fsing the ^gsong of the ^hLamb, day and night forever and ever.

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

58 To ^aprepare the ^bweak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall ^cconfound the ^dwise, and the little one **(The Church)** become a ^estrong ^fnation (Early in the Kirtland period of Church history, Wilford Woodruff attended a meeting in a log cabin above the Morley farm. Of that occasion he recalled the following: "On Sunday night the Prophet called on all who held the Priesthood to gather into the little log school house they had there. It was a small

house, perhaps 14 feet square. But it held the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland. . . . When we got together . . . the Prophet said, 'Brethren I have been very much edified and instructed in your testimonies here tonight. But I want to say to you before the Lord, that you know no more concerning the destines of this Church and kingdom than a babe upon its mother's lap. You don't comprehend it.' I was rather surprised. He said, 'It is only a little handfull of Priesthood you see here tonight, but this Church will fill North and South America—it will fill the world'" (Conference Report, April 1898, 57). Revelations of the Restoration, p. 1120), and two shall put their tens of thousands to ^sflight.

59 **And by the weak things of the earth the Lord shall ^athrash the nations by the power of his Spirit.**
60 And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to ^ago forth unto ^ball flesh— (Should any question exist in the mind of anyone relative to the place the revelations in the Doctrine and Covenants (the successor to the Book of Commandments) are to play in our declaring the message of the Restoration to the world it is answered here—they are to "go forth unto all flesh." Revelations of the Restoration, p. 1121)

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

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

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

64 And also that which was written by the prophet ^aMalachi: For, behold, the ^bday cometh that shall ^cburn as an oven, and all the proud, yea, and all that do ^dwickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch **(Without family ties).**

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

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

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

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

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

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

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

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

73 These shall go away into outer darkness (Bruce R. McConkie: "So complete is the darkness prevailing in the minds of these spirits [those rejecting the gospel message], so wholly has gospel light been shut out of their consciences, that they know little or nothing of the plan of salvation, and have little hope within themselves of advancement and progression through the saving grace of Christ. Hell is literally a place of outer darkness, darkness that hates light, buries truth, and revels in iniquity" (McConkie, Mormon Doctrine, 551-52).), where there is ^aweeping, and wailing, and gnashing of teeth.

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

D&C 134

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

(The Church is politically neutral. It does not endorse political parties, platforms, or candidates. Candidates should not imply that they are endorsed by the Church or its leaders. Church leaders and

members should avoid any statements or conduct that might be interpreted as Church endorsement of political parties or candidates. Members should do their civic duty by supporting measures that strengthen society morally, economically, and culturally. Members are urged to be actively engaged in worthy causes to improve their communities and make them wholesome places in which to live and rear families. Church Handbook of Instructions, Book 2;325)

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

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

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

SECTION 58: 21 **Let no man break the ^alaws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.** (It is expected that Latter-day Saints will be obedient to the laws of the land. However, they are to hold forth the law received from Christ as an example to the governments of men. Hopefully, in this manner, they may influence the laws of respective nations to align more closely with the laws of God. Members of the Church are also encouraged to be actively involved in political processes, especially in areas where moral issues are concerned. "If this people live to the principles they have embraced," declared Brigham Young, "they will be capable of counseling the nations; for we build upon a just foundation, and our principles are truth, righteousness, and holiness. Let us stand by those principles until they crush out folly, . . . and we become teachers of wisdom to the nations" (Journal of Discourses, 7:66). Revelations of the Restoration, p. 422)

22 Wherefore, be ^asubject to the powers that be, ^buntil he reigns whose right it is to reign, and subdues all enemies under his feet.

26 For behold, it is not meet that I should command in all things; for he that is ^acompelled in all things, the same is a ^bsllothful and not a wise servant; wherefore he receiveth no reward.

27 Verily I say, men should be ^aanxiously engaged in a good cause, and do many things of their own

free will, and bring to pass much righteousness;

28 For the power is in them, wherein they are ^aagents unto themselves. (As an agent unto yourself, you have the power of self-action. That is, you determine how you are going to act or what you are going to do. In the dictionary of Joseph Smith's day, agency was defined as "exerting power" or the "state of being in action." An "agent" was defined as one "entrusted with the concerns of another." The dictionary cited as examples an attorney or a minister (Webster, Dictionary, 1828, s.v. "agent"). There is no hint or intimation that the word has anything to do with choosing or the freedom of choice. Teaching this principle, Joseph Fielding Smith said: "I have heard people say, and members of the Church too, 'I have a right to do as I please.' My answer is: No, you do not. You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is— when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father in heaven has given to everyone of us, in the Church and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects the commandments of our Father in heaven is rebellious" (Conference Report, April 1967, 120-21). Revelations of the Restoration, p. 424) And inasmuch as men do good they shall in nowise lose their ^breward.

SECTION 98: 4 And now, verily I say unto you concerning the ^alaws of the land, it is my will that my people should observe to do all things whatsoever I command them. (Regarding the relationship of the Church and the state, none have stated the matter better than James E. Talmage, who wrote: "In the case of a conflict between the requirements made by the revealed word of God, and those imposed by the secular law, which of these authorities would the members of the Church be bound to obey? In answer, the words of Christ may be applied—it is the duty of the people to render unto Caesar the things that are Caesar's and unto God the things that are God's. At the present time the kingdom of heaven as an earthly power, with a reigning King exercising direct and personal authority in temporal matters, has not been established upon the earth. The branches of the Church as such, and the members composing the same, are subjects of the several governments within whose separate realms the Church organizations exist. In this day of comparative enlightenment and freedom there is small cause for expecting any direct interference with the rights of private worship and individual devotion; in all civilized nations the people are accorded the right to pray, and this right is assured by what may be properly called a common law of humankind. No earnest soul is cut off from communion with his God; and with such an open channel of communication, relief from burdensome laws and redress for grievances may be sought from the power that holds control of nations. "Pending the overruling by Providence in favor of religious liberty, it is the duty of the saints to submit themselves to the laws of their country. Nevertheless, they should use every proper method, as citizens or subjects of their several governments, to secure for themselves and for all men the boon of freedom in religious service. It is not required of them to suffer without protest imposition by lawless persecutors, or through the operation of unjust laws; but their protests should be offered in legal and proper order. The saints have practically demonstrated their acceptance of the doctrine that it is better to suffer evil than to do wrong by purely human opposition to unjust authority. And if by thus submitting themselves to the laws of the land, in the event of such laws being unjust and subversive of human freedom, the people be prevented from doing the work appointed them of God, they are not to be held accountable for the failure to act under the higher law" (Articles of Faith, 422-23). While imprisoned at Liberty Jail, the Prophet Joseph Smith wrote: "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun" (Teachings of the Prophet Joseph Smith, 147). Revelations

of the Restoration, p. 708-09)

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

6 Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the ^aconstitutional law of the land;

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

8 I, the Lord God, make you ^afree, (Without freedom there can be no salvation. To compel choice is to deny choice. Agency, which is the power to act on choices that have been freely made, was the gift of God to each of his spirit children at the time of their spirit birth (Moses 4:3) and is the God-given right of every soul born into this world (2 Nephi 2:26-27). It can be set down as an eternal principle that that which enhances the freedom of choice comes from God and that which enslaves and limits the power of action comes from the prince of darkness. Revelations of the Restoration, p. 709-10) therefore ye are free indeed; and the law also maketh you free. (Every law that has come from God and every wise and just law found in the governments of men has been established to preserve and protect the freedom of those for whom it was given. Revelations of the Restoration, p. 710)

9 Nevertheless, when the ^awicked ^brule the people mourn.

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

A declaration of belief regarding governments and laws in general, adopted by unanimous vote at a general assembly of the Church held at Kirtland, Ohio, August 17, 1835. HC 2: 247—249. The occasion was a meeting of Church leaders, brought together to consider the proposed contents of the first edition of the Doctrine and Covenants. At that time this declaration was given the following preamble: “That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same.” (On 17 August 1835, a conference of the Church was held in Kirtland, Ohio, to examine and approve the compilation of revelations that had been prepared for publication in the Doctrine and Covenants of the Church. After the priesthood quorums and the congregation had voted unanimously to accept these revelations for publication, W. W. Phelps arose and read an article on marriage. This was voted on and ordered to be published with the revelations. Then Oliver Cowdery arose and read the article on laws and governments that constitutes this section. It too was accepted for publication in the Doctrine and Covenants. Neither article was accepted as a revelation or thought to be other than a general expression of belief. **Oliver Cowdery was the author** of both articles. Joseph Smith was not present at this conference. He and Frederick G. Williams were on a short mission to Michigan. He did not learn about the inclusion of these two articles until his return. **He did not approve of either action but chose to respect the vote of the conference** (Smith, *Doctrines of Salvation*, 3:195). The article "Marriage," which was written before the revelation known to us as Doctrine and Covenants 132 was committed to writing, was dropped from the Doctrine and Covenants in the 1876 edition. Section 132, which contains the Lord's law of eternal marriage, was added at that time. Revelations of the Restoration, p. 1122. The reason for the article on "Government and Laws in General," is explained in the fact that the Latter-day Saints had been accused by their bitter enemies, both in Missouri and in other places, as being opposed to law and order. They had been portrayed as setting up laws in conflict with the laws of the country. Smith, CHMR, 2:30-31. **It should be noted that in the minutes, and also in the introduction to this article on government, the brethren were careful to state that this declaration was accepted as the belief, or "opinion" of the officers of the Church, and not as a revelation, and therefore does not hold the same place in the doctrines of the Church as do the revelations.** Smith and Sjodahl, *Commentary*, p. 852)

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

What are the purposes of government? See items 1 through 9 below.

1 WE believe that ^agovernments were instituted of God (**The supposition that all governments—as this statement implies—“were instituted of God for the benefit of man” is simply not defensible. Certainly we believe that the government known to Adam was given of God, as was that given on Sinai to Moses. We believe that the Founding Fathers of the government of the United States of America were inspired in what they did, but in the context of world history, such governments constitute precious few among countless governments formed by uninspired and conspiring men. Although the principles of righteous government were instituted of God, those principles are not often found in the many forms of government instituted by mankind.** Revelations of the Restoration, p. 1122-23. Joseph Fielding Smith: Taking this article [Section 134] in its entirety we are willing to accept it, for it contains sound principles that are acceptable today, and will be approved by the Church until that day comes when the Rightful Ruler of the earth shall come to set up his perfect government. [Sec. 38:21-22.] One statement in this article, we could modify and give a better meaning. "We believe that governments were instituted of God for the benefit of man," might be more nearly correct if stated: "A perfect government was instituted of God for the benefit of man." The statement that governments, if

this is interpreted to mean all governments, were instituted of God, may be questioned. Yet it is true that he holds men accountable for their acts in relation to the governments which man has set up, and which are not approved of God. (CHMR, 1948, 2:63-64.) for the benefit of man; and that he holds men^b accountable for their acts in relation to them, both in making laws and administering them, for the (1) good and safety of society. (The Lord in the very beginning revealed to Adam a perfect form of government, and this was "instituted of God for the benefit of man;" but we do not hold that all governments, or any man-made government, was instituted of God although the Lord holds a controlling hand over them. It was not long after the Lord established His government with Adam, and had commanded him to teach correct principles to his children, that men began to rebel and turn away. From that time forth the authority to rule was usurped by men and, with few exceptions ever since, the governments in the earth have been and are the governments of men, and the guiding hand of the Lord by revelation and authority vested in his servants has been ignored. The day is to come, and is near at hand, when the Lord will come in his power and make an end of all man-made governments and take His rightful place as King of kings, and Lord of lords. Smith and Sjodahl, p. 852-53 Erastus Snow: Anarchy—shall I say, is the worst of all governments? No: Anarchy is the absence of all government; it is the antipodes [opposite] of order; it is the acme of confusion; it is the result of unbridled license, the antipodes of true liberty. The Apostle Paul says truly: "For there is no power but of God: the powers that be are ordained of God." At first this is a startling statement. Even the monopoly of the one-man power as in Russia, or the Monopoly of the aristocracy as in other parts of Europe, or the imbecility and sometimes stupidity of a republic like our own, **is far better than no government at all.** And for this reason, says the Apostle Paul, "The powers are ordained of God," not that they are always the best forms of government for the people, or that they afford liberty and freedom to mankind, but that **any and all forms of government are better than none at all,** having a tendency as they do to restrain the passions of human nature and to curb them, and to establish and maintain order to a greater or less degree. **One monopoly is better than many; and the oppression of a king is tolerable, but the oppression of a mob, where every man is a law to himself and his own right arm, is his power to enforce his own will, is the worse form of government.** JD, 22:151)

2 We believe that no government can exist in^a peace, except such laws are framed and held inviolate as will secure to each individual the^b free exercise of^c conscience, the right and control of property, and the^d protection of life.

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

4 **We believe that religion is instituted of God;** (If this statement is taken at face value there would have been no need for Joseph Smith and the Restoration. We could simply join the great chorus of voices that tell us that as all roads in the ancient world led to Rome, so all faiths are capable of leading us to salvation. **Again, true religion and true worship were instituted by God in the beginning, while man-made philosophies masquerading as religion are not the work of God.** Revelations of the Restoration, p. 1123) **and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of^a worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish^b guilt, but never suppress the freedom of the soul.**

5 **We believe that all men are bound to^a sustain and uphold the respective^b governments in which they reside,** (First Presidency (Brigham Young, Heber C. Kimball, Willard Richards): Sustain the government of the nation wherever you are, and speak well of it, for this is right, and the government has a right to expect it of you so long as that government sustains you in your civil and religious liberty, in those rights which inherently belong to every person born on the earth; and if you are persecuted in your native land, and denied the privilege of worshipping the true God in spirit and in truth, flee to the

land of Zion, to America—to the United States, where constitutional rights and freedom are not surpassed by any nation—where God saw fit, in these last days, to renew the dispensation of salvation, by revelations from the heavens, and where all, by the Constitution and laws of the land, when executed in righteousness, are protected in all the civil and religious freedom that man is capable of enjoying on earth; and our national institutions will never fail, unless it be through the wickedness of the people, and the designs of evil men in brief authority; for those rights were ordained of God on this land, for the establishment of the principles of truth on the earth; and our national organization originated in the heavens. (MS, July 17, 1852; 14:321-26.) while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, (N. Eldon Tanner: There are many who question the constitutionality of certain acts passed by their respective governments, even though such laws have been established by the highest courts in the land as being constitutional, and they feel to defy and disobey the law. Abraham Lincoln once observed: “Bad laws, if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed.” This is the attitude of the Church in regard to law observance. We agree with the author of the following statement: “In reality the man who defies or flouts the law is like the proverbial fool who saws away the plank on which he sits, and a disrespect or disregard for law is always the first sign of a disintegrating society. Respect for law is the most fundamental of all social virtues, for the alternative to the rule of law is that of violence and anarchy.” (Case and Comment, March/April issue, 1965, p. 20.) There is no reason or justification for men to disregard or break the law or try to take it into their own hands. Christ gave us the great example of a law-abiding citizen when the Pharisees, trying to entangle him, as the scriptures say, asked him if it were lawful to give tribute money unto Caesar. After asking whose inscription was on the tribute money, and their acknowledgment that it was Caesar’s, he said: “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” (Matt. 22:21.) It is the duty of citizens of any country to remember that they have individual responsibilities, and that they must operate within the law of the country in which they have chosen to live. CR, Oct 1975, p. 126) and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience. (President Joseph F. Smith taught that **as long as governments serve their citizens in righteousness, those citizens should support their government: The law of the land, which all have no need to break, is that law which is the constitutional law of the land, and that is as God himself has defined it. . . . Now it seems to me that this makes this matter so clear that it is not possible for any man who professes to be a member of the Church of Jesus Christ of Latter-day Saints to make any mistake, or to be in doubt as to the course he should pursue under the command of God in relation to the observance of the laws of the land. . . . The Lord Almighty requires this people to observe the laws of the land, to be subject to "the powers that be," so far as they abide by the fundamental principles of good government, but He will hold them responsible if they will pass unconstitutional measures and frame unjust and proscriptive laws. . . . If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution, where is the law, human or divine, which binds me, as an individual, to outwardly and openly proclaim my acceptance of their acts? JD 23: 70-71)**

6 We believe that every man should be ^ahonored in his station, rulers and magistrates as such, being placed for the (2) protection of the innocent and the (3) punishment of the guilty; and that to the ^blaws all men show ^crespect and deference, as without them (4) peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of (5) regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, (6) prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7 We believe that rulers, states, and governments have a right, and are bound to enact laws for the (7) protection of all ^acitizens in the free exercise of their religious ^bbelief; but we do not believe that they

have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy. (Wilford Woodruff: **God will bless no king, no emperor and no president who will not give unto his subjects the rights and privileges in their relationship to God which the Father Himself has given unto them. Whenever these subjects are deprived of their rights, those who preside over them are held responsible.** Deseret Weekly News, 19 Apr 1890, p. 561)

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

9 We do not believe it just to ^amingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied. (First Presidency (Joseph F. Smith, John R. Winder, Anthon H. Lund): The Church of Jesus Christ of Latter-day Saints holds to the doctrine of the separation of church and state; the non-interference of church authority in political matters; and the absolute freedom and independence of the individual in the performance of his political duties. If, at any time, there has been conduct at variance with this doctrine, it has been in violation of the well settled principles and the policy of the Church. We declare that from principle and policy, we favor: The absolute separation of church and state; No domination of the state by the church; No church interference with the functions of the state; No state interference with the functions of the church, or with the free exercise of religion; The absolute freedom of the individual from the domination of ecclesiastical authority in political affairs; The equality of all churches before the law. (CR, April 1907, p. 14.) Ezra Taft Benson: **I support the doctrine of separation of church and state as traditionally interpreted to prohibit the establishment of an official national religion. But I am opposed to the doctrine of separation of church and state as currently interpreted to divorce government from any formal recognition of God.** The current trend strikes a potentially fatal blow at the concept of the divine origin of our rights and unlocks the door for an easy entry of future tyranny. If Americans should ever come to believe that their rights and freedoms are instituted among men by politicians and bureaucrats, then they will no longer carry the proud inheritance of their forefathers, but will grovel before their masters seeking favors and dispensations—a throwback to the feudal system of the Dark Ages. God, Family, Country, p. 283-84. It is obvious to perceptive observers of the political scene both today and in past times that a strong spiritual influence from the Almighty is an absolute necessity for effective secular government. As President J. Reuben Clark said, "where any matter touched by the State has to do with our spiritual welfare, our religion, the Church (meaning all churches) not only may but must be concerned." (Church News, 16 June 1945) The separation between church and state, as required by the U.S. Constitution and by the fundamental laws of many nations, must therefore not lead to a separation of law and gospel. All men should strive to promote sound principles of government that are built on the doctrines taught by the Lord. Studies in Scripture, 1: 533)

10 We believe that all religious societies have a right to deal with their members for disorderly conduct, ^aaccording to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has ^bauthority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship. (John A. Widtsoe: There are really only three kinds of offenses of which the Church takes cognizance. First and most serious is the breaking of the moral law in any of its division. Second, deliberate disobedience to the regulations of the Church, which renders a person liable to such punishment as the Church can properly mete out to its members. Third, the incorrect interpretation of doctrine, coupled with an unwillingness to accept the correct view after proper

explanations of the doctrine have been made. The first two types of violation are of conduct, the third of belief. All imply non-conformity to the practices or non-acceptance of the teachings of the Church. (Program of the Church, 1938, p. 164.))

11 We believe that men should appeal to the civil law for ⁽⁹⁾ redress of all ^awrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in ^bdefending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded. (John Taylor: We shall abide all constitutional law, as we always have done; but while we are God-fearing and law-abiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor. We will contend inch by inch, legally and constitutionally, for our rights as American citizens. (The Life of John Taylor, 1882, p. 363.))

12 We believe it just to ^apreach the gospel to the nations of the earth, and warn the righteous to save themselves (Joseph Smith: Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. [Sec. 10:62-63.] Remember that "it is a day of warning, and not a day of many words." [Sec. 63:58.] If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel. (HC 1:468, December 19, 1833.)) from the corruption of the world; but we do not believe it right to interfere with ^bbond-servants, **(In the spring of 1844, in order to give the Saints a candidate for whom they could vote in good conscience, the Prophet announced his candidacy for the presidency of the United States. In so doing he also announced a most enlightened platform which included a provision for Congress to pay slaveholders a reasonable price for their slaves with money obtained from the sale of public lands, and from deduction of pay from the members of Congress. The idea, which was ignored, received wide public acclaim eleven years later when it was proposed by Ralph Waldo Emerson. The Prophet continued, "The southern people are hospitable and noble. They will help to rid so free a country of every vestige of slavery whenever they are assured of an equivalent for their property"** (Smith, History of the Church, 6:207). Revelations of the Restoration p. 1124. Although the Church teaches that slavery is wrong and counter to the fundamental rights of an individual, the Prophet Joseph Smith taught that when slavery is tolerated by a government, it is not the Church's position to try to overthrow that established order: Joseph Smith: It should be the duty of an Elder, when he enters into a house, to salute the master of that house, and if he gain his consent, then he may preach to all that are in that house; but if he gain not his consent, let him not go unto his slaves, or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof, and the guilt of that house is no longer upon his skirts, he is free; therefore, let him shake off the dust of his feet, and go his way. But if the master of that house give consent, the Elder may preach to his family, his wife, his children and his servants, his man-servants, or his maid-servants, or his slaves; then it should be the duty of the Elder to stand up boldly for the cause of Christ, and warn that people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness, to be kindly affectionate one toward another, that the fathers should be kind to their children, husbands to their wives, masters to their slaves or servants, children obedient to their parents, wives to their husbands, and slaves or servants to their masters. (HC 2:263-64, September 1, 1835.)) neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in ^cservitude.

Article of Faith 12: We believe in being ^asubject to ^bkings, presidents, rulers, and magistrates, in ^cobeying, honoring, and sustaining the ^dlaw. (David O. McKay: The three significant words used in the 12th Article of Faith express the proper attitude of the membership of the Church toward law. These words are obey, honor and sustain. The Article does not say we believe in submission to the law. Obedience implies a higher attitude than mere submission, for obedience has its root in good intent; submission may spring from selfishness or meanness of spirit. Though obedience and submission both imply restraint on one's own will, we are obedient only from a sense of right; submissive from a sense of necessity. Honor expresses an act or attitude of an inferior towards a superior. When applied to things it is taken in the sense of holding in honor. Thus, in honoring the law, we look upon it as something which is above selfish desires or indulgences. To sustain signifies to hold up; to keep from falling. To sustain the law, therefore, is to refrain from saying or doing anything which will weaken it or make it ineffective. We obey law from a sense of right. We honor law because of its necessity and strength to society. We sustain law by keeping it in good repute. CR, Apr 1937, p. 28 James E. Talmage: A question has many times been asked of the Church and of its individual members, to this effect: In the case of a conflict between the requirements made by the revealed word of God, and those imposed by the secular law, which of these authorities would the members of the Church be bound to obey? In answer, the words of Christ may be applied—it is the duty of the people to render unto Caesar the things that are Caesar's, and unto God the things that are God's. At the present time the kingdom of heaven as an earthly power, with a reigning King exercising direct and personal authority in temporal matters, has not been established upon the earth. The branches of the Church as such, and the members composing the same, are subjects of the several governments within whose separate realms the Church organizations exist. In this day of comparative enlightenment and freedom there is small cause for expecting any direct interference with the rights of private worship and individual devotion; in all civilized nations the people are accorded the right to pray, and this right is assured by what may be properly called a common law of humankind. No earnest soul is cut off from communion with his God; and with such an open channel of communication, relief from burdensome laws and redress for grievances may be sought from the power that holds control of nations. Articles of Faith, p. 422-23)

Our Heritage, pages 133-34: While he was serving as a member of the Quorum of the Twelve, Ezra Taft Benson had an unusual opportunity to be an example of gospel living. In 1952, with the encouragement of President David O. McKay, he accepted an appointment as the Secretary of Agriculture under Dwight D. Eisenhower, president of the United States. This was the only time in the history of the Church that a member of the Quorum of the Twelve served in a United States president's cabinet. During his eight years of service, he gained widespread respect at home and abroad for his integrity and for his expertise in guiding and carrying out the agricultural policies of the United States government. He came into contact with leaders of nations and opened doors to representatives of the Church throughout the world.

(In his first general conference address after becoming Secretary of Agriculture he said: I have been happy in the privilege to serve, in a small way at least, this great country and the government under which we live. I am grateful to the First Presidency and my brethren that they have been willing, not only to give consent, but also to give me their blessing as I responded to the call of the chief executive. CR, Apr 1953, p. 40)

In the month of May 1843. Several miles east of Nauvoo. The Nauvoo Legion was on parade and review. At the close of which Joseph Smith made some remarks upon our condition as a people and upon our future prospects contrasting our present condition with our past trials and persecutions by the hands of our enemies. Also upon the constitution and government of the United States stating that the

time would come when the Constitution and Government would hang [sic] by a brittle thread and would be ready to fall into other hands but this people the Latter-day Saints will step forth and save it.

General Scott and part of his staff on the American Army was [sic] present on the occasion.

I James Burgess was present and testify to the above. (WJS 279; from James Burgess Notebook, LDS Church Archives)

I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. (TPJS 302-03)

Will the Constitution be destroyed? No: it will be held inviolate by this people; and, as Joseph Smith said, "The time will come when the destiny of the nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from the threatened destruction." It will be so. (JD 7:15; quoted by Brigham Young)

It is said that brother Joseph in his lifetime declared that the Elders of this Church should step forth at a particular time when the Constitution should be in danger, and rescue it, and save it. This may be so; but I do not recollect that he said exactly so. I believe he [Joseph] said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and said he, If the Constitution be saved at all, it will be by the Elders of this Church. I believe this is about the language, as nearly as I can recollect it. (JD 6:152; quoted by Orson Hyde)

My sisters, My remarks in conclusion will be brief. I heard the prophet Joseph Smith say if the people rose up and mobbed us and the authorities countenanced it, they would have mobs to their hearts' content. I heard him say that the time would come when this nation would so far depart from its original purity, its glory, and its love for freedom and its protection of civil rights and religious rights, that the Constitution of our country would hang as it were by a thread. He said, also, that this people, the sons of Zion, would rise up and save the Constitution and bear it off triumphantly. (Snow, Eliza R. 556)

President John Taylor said: "**When the people shall have torn to shreds the Constitution of the United States the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men**" (JD 21:8).