

Comments on Doctrine & Covenants 100

1 Verily, thus saith the Lord unto you, my friends Sidney and Joseph, your families are well; they are in mine hands, and I will do with them as seemeth me good; for in me there is all power. 2 Therefore, follow me, and listen to the counsel which I shall give unto you. 3 Behold, and lo, I have much people in this place, in the regions round about; and an effectual door shall be opened in the regions round about in this eastern land. 4 Therefore, I, the Lord, have suffered you to come unto this place; for thus it was expedient in me for the salvation of souls. 5 Therefore, verily I say unto you, lift up your voices unto this people; speak the thoughts that I shall put into your hearts, and you shall not be confounded before men; 6 For it shall be given you in the very hour, yea, in the very moment, what ye shall say. 7 But a commandment I give unto you, that ye shall declare whatsoever thing ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. 8 And I give unto you this promise, that inasmuch as ye do this the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say.

v1-8 The Lord informs Smith his family is well and being watched over by the Himself (v. 1). Thus, Smith is told to follow the Lord's council, and proselyte in the area as there are many people there in need of and prepared for salvation (v. 2-4). He is to lift up his voice and speak the words given to him by the Lord in His name in meekness and humility, and will not be confounded (v.5-7). In doing so, the Holy Spirit will manifest the truth of what he preaches (v. 8, cp. D&C 88:3-4).

9 And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph. 10 And I will give unto him power to be mighty in testimony. 11 And I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. 12 Therefore, continue your journey and let your hearts rejoice; for behold, and lo, I am with you even unto the end.

v9-12 Some particulars aimed at Rigdon, Smith's missionary companion. The content is similar to that found in D&C 35.

13 And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season. 14 Thy brethren, my servants Orson Hyde and John Gould, are in my hands; and inasmuch as they keep my commandments they shall be saved. 15

Therefore, let your hearts be comforted; for all things shall work together for good to them that walk uprightly, and to the sanctification of the church. 16 For I will raise up unto myself a pure people, that will serve me in righteousness; 17 And all that call upon the name of the Lord, and keep his commandments, shall be saved. Even so. Amen.

v13-17 Additional comments about Zion, meaning the ecclesia in Missouri. D&C 98 and 99 both had some choice words for the inhabitants of Zion, these verses are a summary of comments from those two sections. The Lord's comments inform Smith the inhabitants of Zion are not zealous for the Lord's admonitions, as he is informed they are going to be chastened. Had they followed the Lord's admonitions, that would not be necessary.

The text can be arranged as follows:

- A - (v. 13) Zion shall be redeemed, though chastened for a little while
- B - (v. 14) If they keep My commandments they shall be saved
- C - (v. 15) All things shall work together for good
- A - (v. 16) I will raise up a pure people, that serve in righteousness
- B - (v. 17) All that keep His commandments are saved

v15 Compare D&C 98:3.

Historical Material Pertaining to Doctrine & Covenants 100

Smith and Rigdon were called to proselyte and wanted to return home. There was apparently some concern over their families, and it is safe to assume they were similarly concerned over the state of affairs in Missouri.

Excerpt from History of the Church

October 5.-I started on a journey to the east, and to Canada, in company with Elders Rigdon and Freeman Nickerson, and arrived the same day at Lamb's tavern, in Ashtabula; and the day following, the Sabbath, we arrived in Springfield, whilst the brethren were in meeting, and Elder Rigdon spoke to the congregation. A large and attentive congregation assembled at Brother Rudd's in the evening, to whom we bore our testimony. We continued at Springfield until the 8th of October, when we removed to Brother Roundy's at Elk Creek; and continuing our journey on the evening of the 9th, we arrived at a tavern, and on the 10th, at Brother Job Lewis', in Westfield where we met the brethren according to previous appointment, and spoke to them as the Spirit gave utterance, greatly to their gratification.

This day, October 10th, Elder Frederick G. Williams wrote as follows from Kirtland to the Saints in Missouri:

Dear Brethren:-It is a long time since we have received any intelligence from you, save a letter received by Brother Elliott from Elder John Whitmer, which informed us that he had written four letters since Elder Oliver Cowdery left, but we have not received any of them, nor any others from Zion, except one from Bishop Partridge, of August 13th, and have had no information, to be depended upon, concerning the riot, and the situation of the brethren in Zion; and considering that the enemy have commenced intercepting our letters, I direct this to Mrs. Billings, thinking, by so doing, that you may get it. The brethren here are all engaged in the work of the Lord, and are using every exertion in their power for the welfare of Zion and for the promotion of the great cause of our Redeemer. Immediately after the arrival of Oliver Cowdery, we sat in council to know what should be done. The decision of the council was, that measures should be immediately taken to seek redress, by the laws of our country, for your grievances; accordingly two messengers were dispatched for that purpose. (Let this suffice, for this may fall into the hands of the enemy). We have not received any

revelation for a long time (which has been written), and none concerning the present situation of Zion; but it has been manifested to Joseph, and communicated to me by him, that the brethren in Zion should not sell any of their inheritances, nor move out of the county, save those who signed the agreement to go, and if it becomes necessary for those to move for their personal safety, let them be directed by wisdom, and seek for homes where the Lord shall open the way.

If Elder Phelps is obliged to move from that place, let him take his family and Elder Cowdery's wife, and come to Kirtland, but not to bring anything with him, except his bedding and clothing: and let Elder Gilbert furnish him with the means to bear his expenses; but it would not be expedient for Elder Phelps to come, provided the prospect is favorable for a reconciliation to the extent that the Saints are not obliged to leave the county. We can do no more for you than we are doing; but we have this great consolation, that God will deliver Zion, and establish you upon the land of your everlasting inheritance. Remember that this is only for the trial of your faith, and he that overcomes and endures to the end, will be rewarded a hundred fold in this world, and in the world to come will receive eternal life; so, brethren, you have great reason to rejoice, for your redemption draweth nigh.

Presidents Smith and Rigdon are absent on a mission, and we do not expect their return until some time in November. They have gone down the lake to Niagara, from thence they expect to go into Upper Canada, as far as Long Point, and preach in all the most noted places on their way.

We held a council meeting this morning, on the subject of building, etc. It was decided by the council that we should discontinue the building of the Temple during the winter, for want of materials; and to prepare and get all things in readiness to recommence it early in the spring. It was also agreed that we should set the hands immediately to erect a house for the printing office, which is to be thirty by thirty-eight feet on the ground; the first story to be occupied for the School of the Prophets this winter, and the upper story for the printing press.

Oliver Cowdery started for New York on the first of

October for the printing establishment, with eight hundred dollars. There will be as many hands employed upon the house as can work, and every exertion made to get the printing into operation, republish the Star, commencing from the last number printed, to be conducted by Oliver Cowdery (until an opportunity offers to transfer it again to Zion, to be conducted by W. W. Phelps & Co., as usual), and also publish a paper under the firm-name of F. G. Williams & Co., entitled the Latter-day Saints' Messenger and Advocate, which will be forwarded to subscribers for the Star by the first of December. Oliver has written to you for the names and residences of the subscribers for the Star, and if you have not sent them, we wish you to send them immediately. that there may be no delay in the papers going to subscribers as soon as they can be printed. Bishop Whitney, also, started for New York at the same time, to replenish his, store in Kirtland, with money enough to pay all the debts of both establishments, and expects to bring a larger supply of goods than at any former time. Thus you see the goodness and mercy of God in providing for His Saints. Not one week before Bishop Whitney started, the way seemed hedged up, and ten or twelve hundred dollars was the most that he had, and knew not where to obtain the amount he wanted; but by a remarkable interposition of Divine Providence, he was furnished with all he wanted, for which let us raise our hearts in gratitude to God, and praise His holy name, that He is a present help in every time of need.

We have seen a letter, written to Sister Whitney, in Nelson, that has a great deal to say about the gift of tongues, and the interpretation which was given by way of prophecy, namely, "that Zion would be delivered by judgments;" and that certain ones named, would go to such and such places among the Lamanites, and "great things would be done by them;" and also, that two Lamanites were at a meeting, and the following prophecy was delivered to them:-"That they were our friends, and that the Lord had sent them there; and the time would soon come, when they would embrace the Gospel;" and, also, "that if we will not fight for ourselves, the Indians will fight for us." Though all this may be true, yet, it is not needful that it should be spoken, for it is of no service to the Saints, and has a tendency to stir up the people to anger.

No prophecy spoken in tongues should be made public,

for this reason:-Many who pretend to have the gift of interpretation are liable to be mistaken, and do not give the true interpretation of what is spoken; therefore, great care should be taken as respects this thing, but, if any speak in tongues a word of exhortation, or doctrine, or the principles of the Gospel, etc., let it be interpreted for the edification of the Church.

When you receive this letter, I wish you to write immediately, and direct your letters to David Elliott, Chagrin, Cuyahoga county, Ohio. and put this mark "X" on the back of it, if you do not wish it broken open, and he will forward it to us; and you will please to name in your letter, where and to whom we shall direct our reply, and thus we may evade interception. Yours in the bonds of love,

F. G. WILLIAMS.

At this time the evil and designing circulated a report, that Zion was to be extended as far east as Ohio, which in some degree tended to distract the minds of the Saints, and produced a momentary indecision about removing thither, according to the commandments; but the report was soon corrected, and the brethren continued to remove to Zion and Kirtland.

On the 11th of October, we left Westfield, and continuing our journey, staid that night with a man named Nash, an infidel, with whom we reasoned, but to no purpose. On the 12th, arrived at Father Nickerson's, at Perrysburg, New York, where I received the following revelation:

[text of D&C 100 quoted]

On the day following (October 13th), Elder Rigdon preached to a large congregation, at Freeman Nickerson's, and I bore record while the Lord gave His Spirit in a remarkable manner.

Monday, 14.-Continued our journey towards Canada, and arrived at Lodi, where we had an appointment, and preached in the evening to a small assembly, and made an appointment for Tuesday, the 15th, at 10 o'clock a.m., to be in the Presbyterian meeting house. When the hour arrived, the keeper of the house refused to open the doors, and the meeting was thus prevented. We came immediately away, leaving the people in great confusion, and continued our journey till Friday, the 18th, when we arrived at the house of Freeman A. Nickerson, in Upper Canada, having passed through a fine and well-cultivated country, after entering the province,

and having had many peculiar feelings in relation to both the country and people. We were kindly received by Freeman A. Nickerson, who lived at Mount Pleasant, which was near Brantford, the county seat of Brant county.

Sunday, 20.-At 10 o'clock we met an attentive congregation at Brantford; and the same evening a large assembly at Mount Pleasant, at Mr. Nickerson's. The people gave good heed to the things spoken.

Tuesday, 22.-We went to the village of Colburn; and although it snowed severely, we held a meeting by candle-light on Wednesday evening, and were publicly opposed by a Wesleyan Methodist. He was very tumultuous, but exhibited a great lack of reason, knowledge, and wisdom, and gave us no opportunity to reply.

Thursday, 24.-At the house of Mr. Beman, in Colburn, whence we left for Waterford, where we spoke to a small congregation; thence to Mount Pleasant, and preached to a large congregation the same evening, when Freeman A. Nickerson and his wife declared their belief in the work, and offered themselves for baptism. Great excitement prevailed in every place we visited.

Saturday, 26.-Preached at Mount Pleasant; the people were very tender and inquiring.

Sunday, 27.-Preached to a large congregation at Mount Pleasant, after which I baptized twelve, and others were deeply impressed, and desired another meeting, which I appointed for the day following.

Monday, 28.-In the evening, we broke bread, and laid on hands for the gift of the Holy Ghost, and for confirmation, having baptized two more. The Spirit was given in great power to some, and peace to others.

Tuesday, 29.-After preaching at 10 o'clock a.m., I baptized two, and confirmed them at the water's side. Last evening we ordained F. A. Nickerson an Elder; and one of the sisters received the gift of tongues, which made the Saints rejoice exceedingly. Tuesday, the 29th of October, also we took our departure from Mount Pleasant, on our return to Kirtland, and arrived at Buffalo, New York, on the 31st.

Friday, November 1.-I left Buffalo, New York, at 8 o'clock a.m., and arrived at my house in Kirtland on Monday, the 4th, 10 a.m. and found my family well, according to the promise of the Lord in the revelation of October 12th, for which I felt to thank my

Heavenly Father. (Joseph Smith, History of the Church, volume 1, pages 416-423)

Excerpt from the Revelations of the Prophet Joseph Smith

On 5 October 1833, Joseph Smith and Sidney Rigdon, accompanied by Freeman Nickerson, started east from Kirtland on a preaching mission. The Prophet's party traveled down Lake Erie to Niagara, then westward through Ontario to Mt. Pleasant (near present-day Brantford, Ontario, Canada).

While en route to Upper Canada, the party stopped two days in Perrysburg, New York, the residence of Freeman Nickerson, who had been baptized the previous April. John P. Greene, who met the Prophet in Perrysburg, recorded the following in his journal:

13 Sundy I went to Br Nickersons in Perresburg & met
Brs. Joseph Smith & Sidny Rigdon & Sidney Preached in
the demmonstr[a]tion of the Spirrit & after ward I...
Spent the eveni[n]g with the Breth with grate
satisfaction in company with Joseph....

14 day monday we went to Lodi & Sidney preached 15 the
next morning the people desired to hear again & Esq
McKer gave out word that Sidney would preach at 10 ock.
in the Presbyterian house one man who had the key of to
house would not suffur the door opened; & so we came
off & left them all in confusion; & in the after noon
came to Collings and parted with my Bratheren & they
went on to Canada.

Section 100 was received in answer to a great concern the Prophet had for his family's welfare. In the Prophet's journal, kept during this trip, an entry for 12 October 1833 states, "Came Saturday the 12th [to] the house of father Nickerson I feel very well in my mind the Lord is with us but have much anxiety about my family &c." This revelation informed the Prophet and Sidney Rigdon that their families were well and that Sidney should be a spokesman for Joseph Smith.

In addition to the above, section 100 revealed that Orson Hyde and John Gould would be taken care of. Hyde and Gould had been sent to Jackson County, Missouri, to inform Church leaders there that legal measures should be taken immediately to seek redress for wrongs they had suffered at the hands of Missourians. These two men left Kirtland in late August and returned 25 November 1833. (Lyndon W. Cook, Revelations of the Prophet Joseph Smith)

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