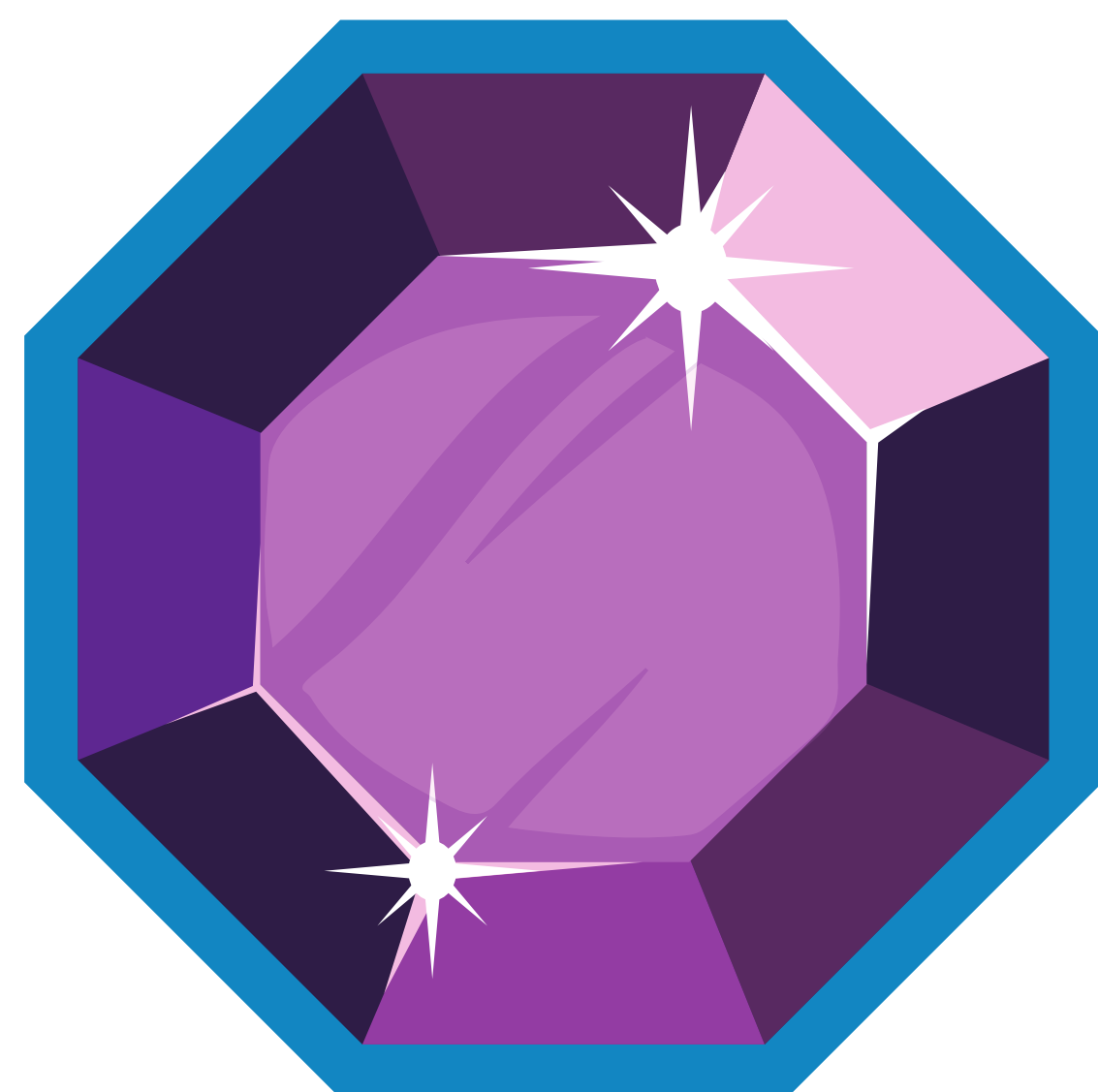
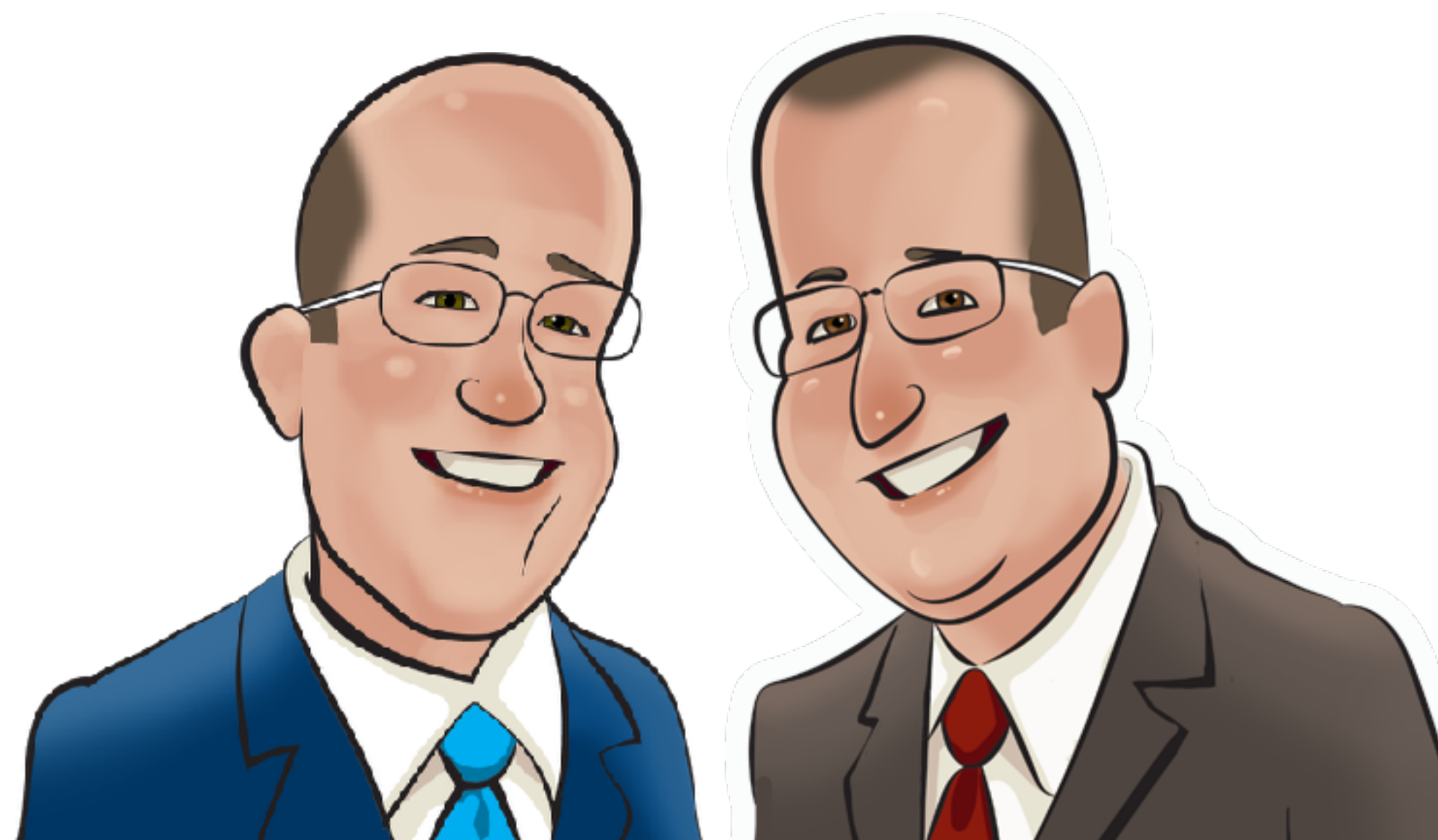




Come Follow Me 2021
D&C 102-105



S02E37



Scripture GEMS

1833

1834

Feb

Mar

Apr

May

Jun

NEW YORK

PENNSYLVANIA

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

Sec 102, 103

Sec 104

Sec 105

Sec. 2, 19, 22, 23

Sec. 14, 15, 16, 17, 18, 20, 21, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40

Sec. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 54, 55, 56, 63, 64, 70, 72, 78, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 101, 102, 103, 104

Sec. 100

Sec. 57

Sec. 75

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80, 81, 99

Sec. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 24, 25, 26, 27

Sec. 57, 58, 59, 60, 82, 83

Sec. 105

61

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Jackson County, MO

Palmyra
Manchester

Fayette

Perrysburg

Harmony

Kirtland

Thompson

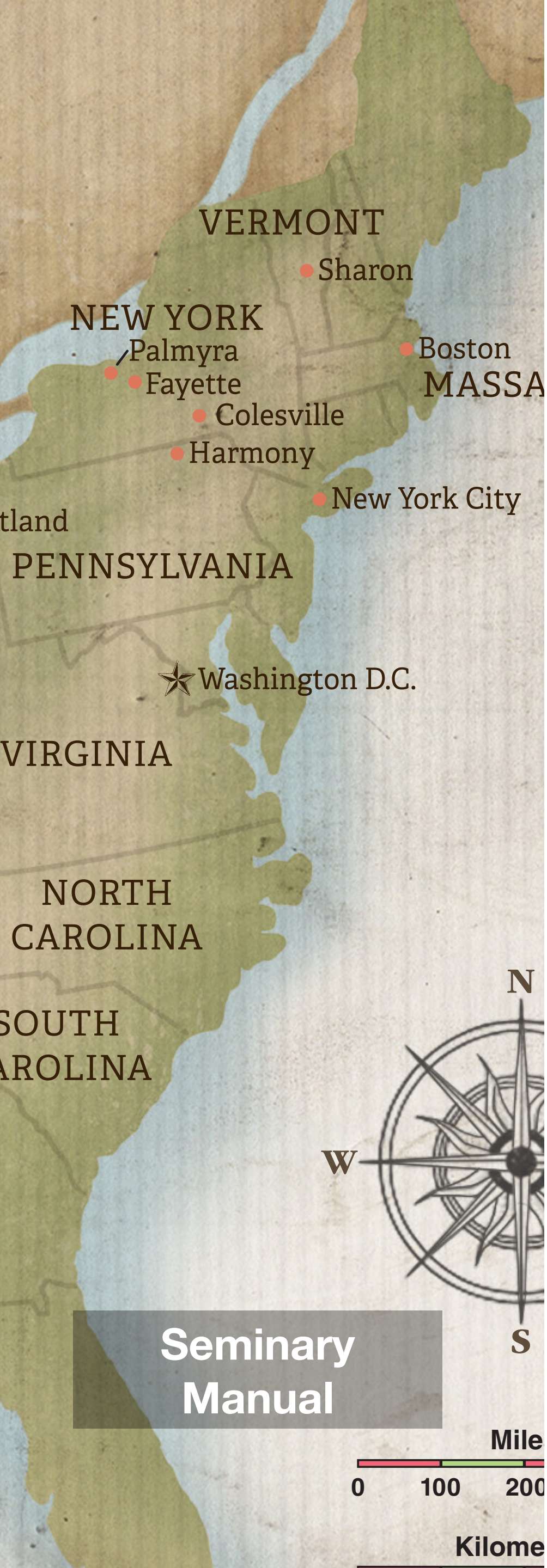
Amherst

Hiram

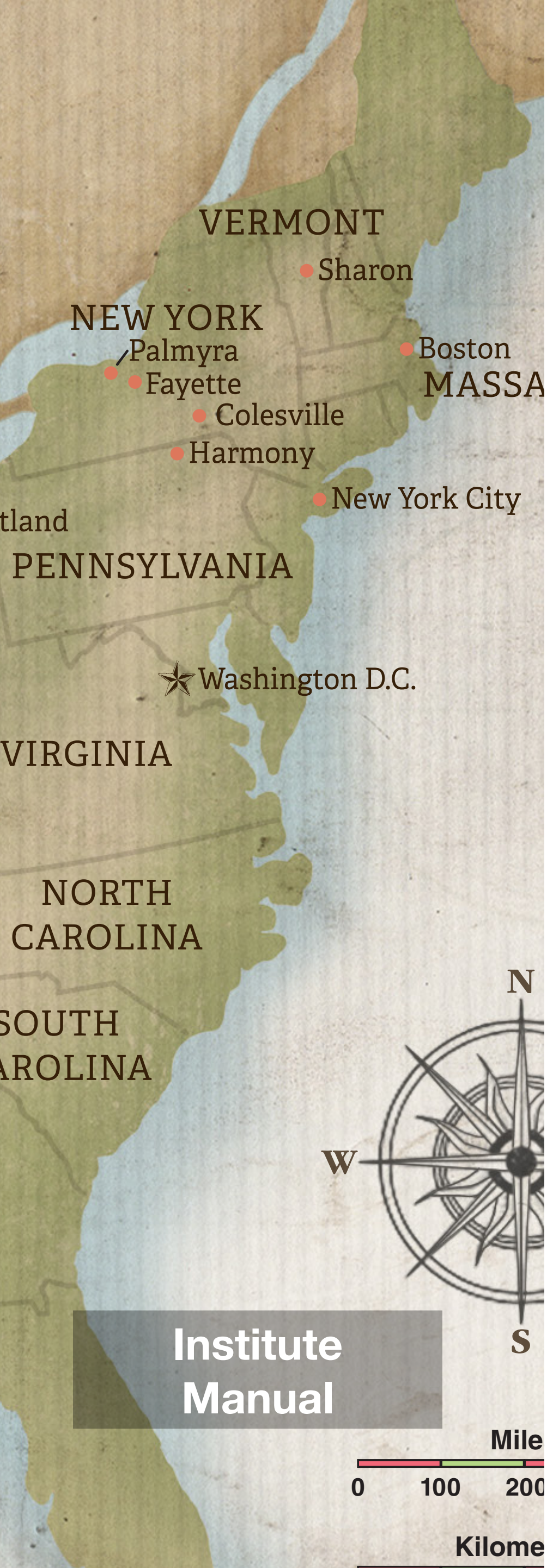
Places Where the Sections of the Doctrine and Covenants Were Revealed

**Doctrine
Covenants & 102**





By January 1834 the Church had grown to over 3,000 members. This growth created a need for additional leadership to manage the affairs of the Church. On February 17, 1834, twenty-four high priests gathered in Joseph Smith's home for a conference in which the first high council of the Church was organized. Orson Hyde, the clerk of the meeting, noted that the high council may have made some errors in the minutes of the meeting. Therefore, the council voted that the Prophet should make any necessary corrections. Joseph Smith spent the next day, February 18, making an inspired revision of those initial minutes. The minutes were amended and accepted the following day, February 19. Now found in Doctrine and Covenants 102, these minutes outline the establishment of high councils and provide direction for stake presidencies and high councils when they administer discipline for people who have committed serious transgressions.



In 1835, verses 30–32 were added to the minutes recorded in Doctrine and Covenants 102 in preparation for the printing of the Doctrine and Covenants. These verses illustrate a difference between decisions made by temporary high councils organized in remote locations and those made by the Quorum of the Twelve Apostles, which was organized in February 1835.



“Some years ago ... I served as a stake president. We had a very grievous case that had to come before the high council and the stake presidency that resulted in the excommunication of a man who had harmed a lovely young girl. After a nearly all-night session that resulted in that action, I went to my office rather weary the next morning and was confronted by a brother of this man whom we [met with in council] the night before. This man said, ‘I want to tell you that my brother wasn’t guilty of what you charged him with.’

“‘How do you know he wasn’t guilty?’ I asked.

“‘Because I prayed, and the Lord told me he was innocent,’ the man answered”

(Teachings of Harold B. Lee, ed. Clyde J. Williams [1996], 420–21).

100 Nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom they ^ashall dwell thereon.

101 They shall build, and another shall not ^ainherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

SECTION 102

Minutes of the organization of the first high council of the Church, at Kirtland, Ohio, February 17, 1834. The original minutes were recorded by Elders Oliver Cowdery and Orson Hyde. The Prophet revised the minutes the following day, and the next day the corrected minutes were unanimously accepted by the high council as "a form and constitution of the high council" of the Church. Verses 30 through 32, having to do with the Council of the Twelve Apostles, were added in 1835 under Joseph Smith's direction when this section was prepared for publication in the Doctrine and Covenants.

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

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

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

3 Joseph Smith, Jun., Sidney Rigdon and Frederick G. Williams were acknowledged presidents by the voice of the council; and Joseph Smith, Sen., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a

standing council for the church, by the unanimous voice of the council.

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

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

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

7 These seven shall have power to appoint other high priests, whom they may consider worthy and capable to act in the place of absent councilors.

8 Voted: that whenever any vacancy shall occur by the death, removal from office for transgression,

or removal from the bounds of this church government, of any one of the above-named councilors, it shall be filled by the nomination of the ^apresident or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church.

9 The president of the church, who is also the president of the council, is appointed by ^arevelation, and ^backnowledged in his administration by the voice of the church.

10 And it is according to the dignity of his office that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed.

11 And in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case he himself is absent, the other presidents have power to preside in his stead, both or either of them.

12 Whenever a high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve councilors to cast lots by numbers, and thereby ascertain who of the twelve shall speak first, commencing with number one and so in succession to number twelve.

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

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

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

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

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

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

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

23 In case of difficulty respecting ^adoctrine or principle, if there is not a sufficiency written to make the

8a D&C 68:15 (15, 19, 22).

9a TG Called of God. See also the headings to sections 81 and 90.

b TG Sustaining Church

Leaders.

15a TG Injustice.

16a TG Justice.

17a BD Lots, casting of.

b TG Injustice.

18a John 7:51;

Acts 25:16.

19a TG Common Consent.

20a Isa. 56:1.

23a Num. 9:8.

100a D&C 103:15 (15–28).

101a D&C 103:21.

TG Millennium.

102a D&C 103:24.

b TG Judgment.

D&C 107:72 (72–75).

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“I wish to assure you ... that I think there is never a judgment rendered until after prayer has been had. Action against a member is too serious a matter to result from the judgment of men alone, and particularly of one man alone. There must be the guidance of the Spirit, earnestly sought for and then followed, if there is to be justice”

(President Gordon B. Hinckley, “In ... Counsellors There Is Safety,” Oct GC 1990, Ensign, Nov. 1990, 50).

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

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

26 It shall be the duty of said council to ^atransmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the First Presidency of the Church.

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

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

29 The traveling or located high priests abroad have power to say

whether it is necessary to call such a council or not.

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

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

32 The latter can only be called in question by the general authorities of the church in case of transgression.

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

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

After prayer the conference adjourned.

OLIVER COWDERY,
ORSON HYDE,
Clerks



“I asked him to come into the office and we sat down, and I asked, ‘Would you mind if I ask you a few personal questions?’

“He said, ‘Certainly not.’ ...

“‘How old are you?’

“‘Forty-seven.’

“‘What priesthood do you hold?’

“He said he thought he was a teacher.

“‘Do you keep the Word of Wisdom?’

“‘Well, no.’ ...

“‘Do you pay your tithing?’



“Well, no.’ ...

“Do you pay your tithing?’

“He said, ‘No’—and he didn’t intend to as long as that [blankety-blank-blank] man was the bishop of the Thirty-Second Ward.

“I said, ‘Do you attend your priesthood meetings?’

“He replied, ‘No, sir!’ ...

“You don’t attend your sacrament meetings either?’

“No, sir.’

“Do you have your family prayers?’ and he said no.

“Do you study the scriptures?’ He said well, his eyes were bad, and he couldn’t read very much. ...



“Do you study the scriptures?” He said well, his eyes were bad, and he couldn’t read very much. ...

President Lee then went on to describe how a radio works and how it only gets a signal if “the little delicate instruments or electrical devices on the inside” are well maintained. Otherwise we can hear nothing.

“Now,” I said, “you and I have within our souls something like what might be said to be a counterpart of those radio tubes. We might have what we call a “go-to-sacrament-meeting” tube, “keep-the-Word-of-Wisdom” tube, “pay-your-tithing” tube, “have-your-family-prayers” tube, “read-the-Scriptures” tube, and, as one of the most important that might be said to be the master tube of our whole soul, we might call the “keep-yourselfes-morally-clean” tube. If one of these becomes worn out by disuse or inactivity—if we fail to keep the commandments of God—it has the same effect upon our spiritual selves that a worn-out tube has in a radio.”



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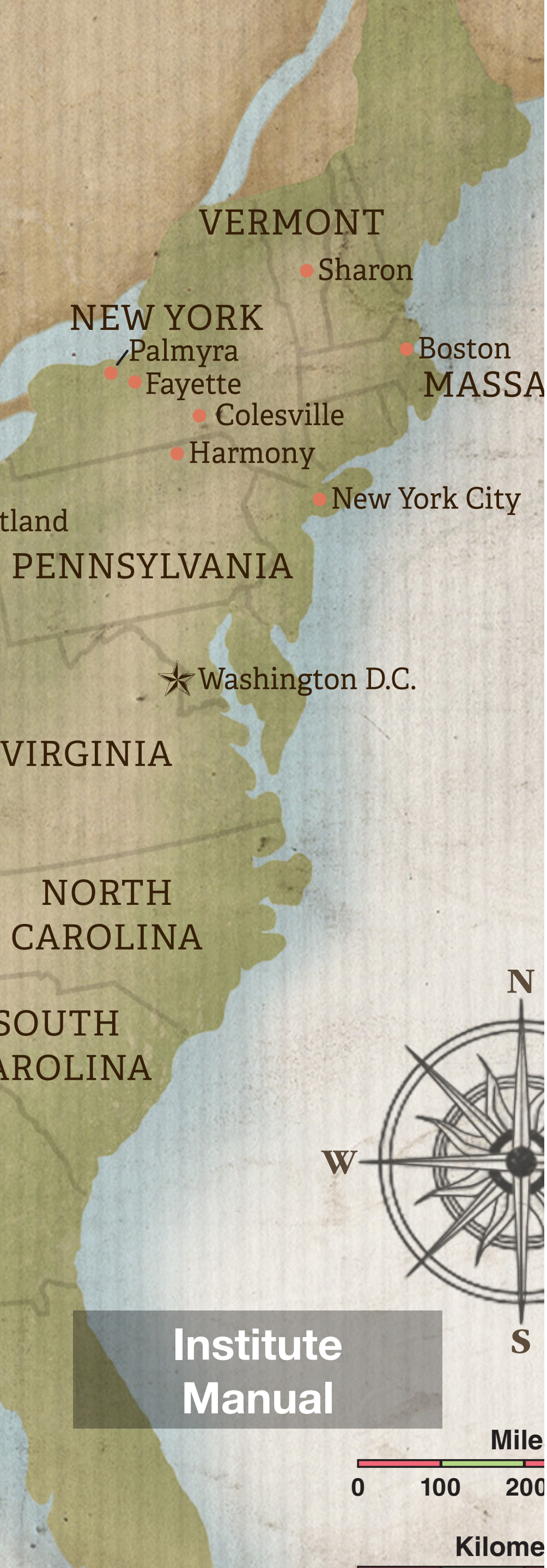
“Now then,” I said, “fifteen of the best-living men in the Pioneer Stake prayed last night. They heard the evidence and every man was united in saying that your brother was guilty. Now, you, who do none of these things, you say you prayed, and you got an opposite answer. How would you explain that?”

Then this man gave an answer that I think was a classic. He said, “Well, President Lee, I think I must have gotten my answer from the wrong source.”

(Teachings of Harold B. Lee, 421–22. [BYU devotional, 15 October 1952])

**Doctrine
Covenants & 103**

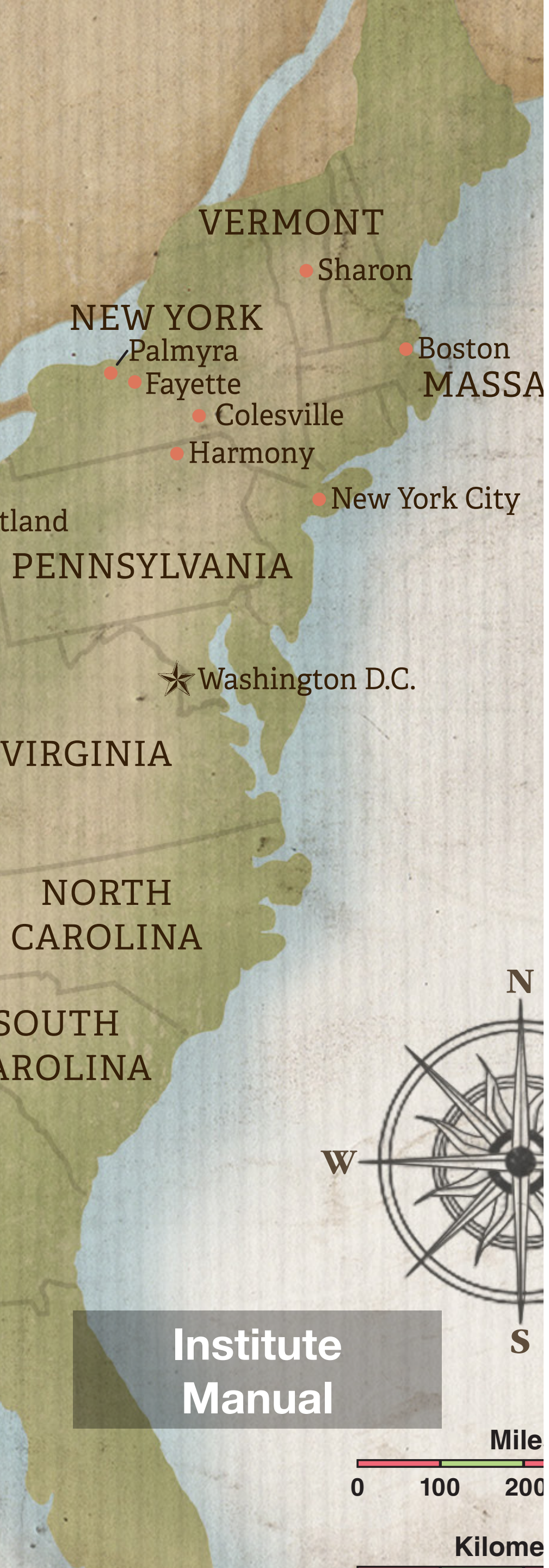




When the Saints living in Jackson County, Missouri, were driven from their homes in late 1833, many of them found refuge across the Missouri River in Clay County, Missouri. The Prophet Joseph Smith learned of these Saints' circumstances through letters he received from them. In early January 1834, Parley P. Pratt and Lyman Wight volunteered to travel from Missouri to Kirtland, Ohio, to talk to Joseph Smith in person and give him details about the Saints' condition in Missouri.

On February 24, 1834, the Prophet Joseph Smith, the newly created Kirtland high council, and others met to hear from Parley P. Pratt and Lyman Wight, and the group discussed how the Saints might be returned to their homes in Jackson County. The Prophet stated that he was determined to go to Missouri and help redeem Zion, and approximately 30–40 persons who were present in the meeting also committed to go. (See *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834*, ed. Gerrit J. Dirkmaat and others [2014], 453–54.)

Sometime that same day, the Prophet Joseph Smith received the



3: February 1833–March 1834, ed. Gerrit J. Dirkmaat and others [2014], 453–54.)

Sometime that same day, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 103. It was seen in part as the continued fulfillment of the prophecy given six months earlier, in which the Lord indicated that the Prophet would lead “the strength of mine house ... unto the land of my vineyard, and redeem my vineyard” (see D&C 101:55–56). In obedience to the revelation recorded in Doctrine and Covenants 103, Church leaders traveled for several weeks among many congregations of the Saints, gathering funds and supplies and recruiting volunteers to assist in an expedition that was originally known as the Camp of Israel and later called Zion’s Camp. (See *The Joseph Smith Papers, Documents, Volume 3: February 1833 –March 1834*, 453–54, 457–59.)

Even though this revelation is given regarding the enemies of the Church in Joseph’s day, consider what principles we might learn to help us overcome such enemies today.

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

26 It shall be the duty of said council to ^atransmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the First Presidency of the Church.

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

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

29 The traveling or located high priests abroad have power to say

whether it is necessary to call such a council or not.

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

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

32 The latter can only be called in question by the general authorities of the church in case of transgression.

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

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

After prayer the conference adjourned.

OLIVER COWDERY,
ORSON HYDE,
Clerks

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

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

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

3 For I have suffered them thus far, that they might ^afill up the measure of their iniquities, that their cup might be full;

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

5 But verily I say unto you, that I have decreed a decree which my people shall ^arealize, inasmuch as they hearken from this very hour

unto the ^bcounsel which I, the Lord their God, shall give unto them.

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

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

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

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

10 And inasmuch as they are not the saviors of men, they are as ^asalt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

11 But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the ^alands of their inheritances, and shall ^bbuild up the waste places of Zion.

12 For after ^amuch tribulation, as I have said unto you in a former commandment, cometh the blessing.

13 Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren—your redemption, and the redemption of your

SECTION 103

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

103 1a D&C 43:8; 82:9.
b D&C 101:43 (43–62).
2a D&C 101:1; 104:51;
109:47.
b Rom. 12:19 (17–20);
Morm. 3:15 (9–15).
TG Protection, Divine.
3a Gen. 15:16;
Matt. 23:32 (30–36);
Alma 14:11 (10–11);
60:13.
4a D&C 95:1.
TG Chastening.

5a D&C 130:20.
b TG Counsel.
6a Hosea 6:1.
b Deut. 33:27.
7a D&C 35:24.
TG Obedience.
b Dan. 2:44 (34–45).
TG Earth, Destiny of;
Kings, Earthly.
c Dan. 7:27.
TG Saints.
d D&C 38:20.
8a Lev. 26:17 (16, 17);

9a Ezek. 5:5;
1 Ne. 21:6;
Alma 4:11; 39:11.
TG Children of Light;
Example; Light [noun].
b Obad. 1:21.
10a Matt. 5:13;
D&C 101:39 (39–41).
TG Salt.
11a D&C 101:18; 109:47.
b Amos 9:14;
D&C 84:3 (2–5).
12a John 16:33;

promised victory if they are faithful.

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

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

3 For I have suffered them thus far, that they might ^afill up the measure of their iniquities, that their cup might be full;

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

5 But verily I say unto you, that I have decreed a decree which my people shall ^arealize, inasmuch as they hearken from this very hour

is ^cgiven unto the saints, to ^apossess it forever and ever.

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

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

10 And inasmuch as they are not the saviors of men, they are as ^asalt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

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3 For I have suffered them thus far, that they might ^afill up the measure of their iniquities, that their cup might be full;

4 And that those who call themselves after my name might be ^aobedient

unto the ^bcounsel which I, the Lord their God, shall give unto them.

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

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

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11 But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the ^alands of their inheritances, and shall ^bbuild up the waste places



“While [the world’s] standards generally may totter, we of the Church are without excuse if we drift in the same manner. We have standards—sure, tested, and effective. To the extent that we observe them, we shall go forward. To the extent that we neglect them, we shall hinder our own progress and bring embarrassment to the work of the Lord. These standards have come from Him. Some of them may appear a little out-of-date in our society, but this does not detract from their validity nor diminish the virtue of their application. The subtle reasoning of men, no matter how clever, no matter how plausible it may sound, cannot abridge the declared wisdom of God”

(President Gordon B. Hinckley, “Pursue the Steady Course,” Ensign, Jan. 2005, 4–5).

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tion, and the redemption of your

brethren, even their restoration to
the land of Zion, to be established,
no more to be thrown down.

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

15 Behold, I say unto you, the ^are-
demption of Zion must needs come
by power;

16 Therefore, I will raise up unto
my people a man, who shall ^alead
them like as Moses led the children
of Israel.

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

18 And as your fathers were ^aled at
the first, even so shall the redemp-
tion of Zion be.

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

20 But I say unto you: Mine ^aan-
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my ^bpresence, and in time ye shall
^cpossess the goodly land.

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

together unto the land of Zion, unto
the land which I have bought with
money that has been consecrated
unto me.

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

24 And inasmuch as mine enemies
come against you to drive you from
my goodly ^aland, which I have con-
secrated to be the land of Zion, even
from your own lands after the
testimonies, which ye have brought
before me against them, ye shall
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25 And whomsoever ye ^acurse
I will curse, and ye shall avenge
of mine enemies.

26 And my presence shall be with
you even in ^aavenging me of mine
enemies, unto the third and fourth
generation of them that hate me.

27 Let no man be afraid to lay down
his ^alife for my sake; for whoso ^blay-
eth down his life for my sake shall
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28 And whoso is not willing to
lay down his life for my sake is not
my disciple.

29 It is my will that my servant
Sidney Rigdon shall lift up his voice
in the congregations in the eastern
countries, in preparing the church
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16 Therefore, I will raise up unto my people a man, who shall ^alead them like as Moses led the children of Israel.

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

18 And as your fathers were ^aled at the first, even so shall the redemption of Zion be.

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

20 But I say unto you: Mine ^aangels shall go up before you, and also my ^bpresence, and in time ye shall ^cpossess the goodly land.

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

22 Therefore let my servant Joseph Smith, Jun., say unto the ^astrength of my house, my young men and the middle aged—Gather yourselves

together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.

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

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

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

26 And my presence shall be with you even in ^aavenging me of mine enemies, unto the third and fourth generation of them that hate me.

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

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

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

30 It is my will that my servant Parley P. Pratt and my servant Lyman Wight should not return to the land of their brethren, until they

The members of Zion's Camp had two main purposes.

- First, they were to bring resources to the Saints in Missouri to provide relief and enable them to return to their homes and purchase additional land.
- Second, as authorized by Governor Daniel Dunklin of Missouri, after the Missouri state militia had escorted the Saints back to Jackson County, the members of Zion's Camp would be left to help maintain order and peace there.

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will curse, and ye shall avenge me of mine enemies.

26 And my presence shall be with you even in ^aavenging me of mine enemies, unto the third and fourth generation of them that hate me

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

30 It is my will that my servant Parley P. Pratt and my servant Lyman



“For most of us ... what is required is not to die for the Church but to live for it. For many, living a Christlike life every day may be even more difficult than laying down one’s life”

(President James E. Faust, “Discipleship,” Oct GC 2006, Ensign or Liahona, Nov. 2006, 22).

At the end of the high council meeting in which Church leaders discussed the situation of the Missouri Saints, Joseph Smith said that he would travel to Zion and help redeem it. Approximately 30 or 40 of the men present also volunteered. Then the Lord assigned 8 men to go throughout congregations of the Church to recruit volunteers for Zion's Camp and to seek contributions of provisions and money for the Saints in Missouri (see D&C 103:37–40). About 200 people went with Zion's Camp, including some women and children.

have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the ^astrength of my house.

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

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

33 And if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred.

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

35 Therefore, as I said unto you, ask and ye shall receive; pray earnestly that peradventure my servant Joseph Smith, Jun., may go with you, and preside in the midst of my

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33 And if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred.

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

35 Therefore, as I said unto you, ask and ye shall receive; pray earnestly that peradventure my servant Joseph Smith, Jun., may go with you, and preside in the midst of my

people, and organize my kingdom upon the ^aconsecrated land, and establish the children of Zion upon the laws and commandments which have been and which shall be given unto you.

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

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

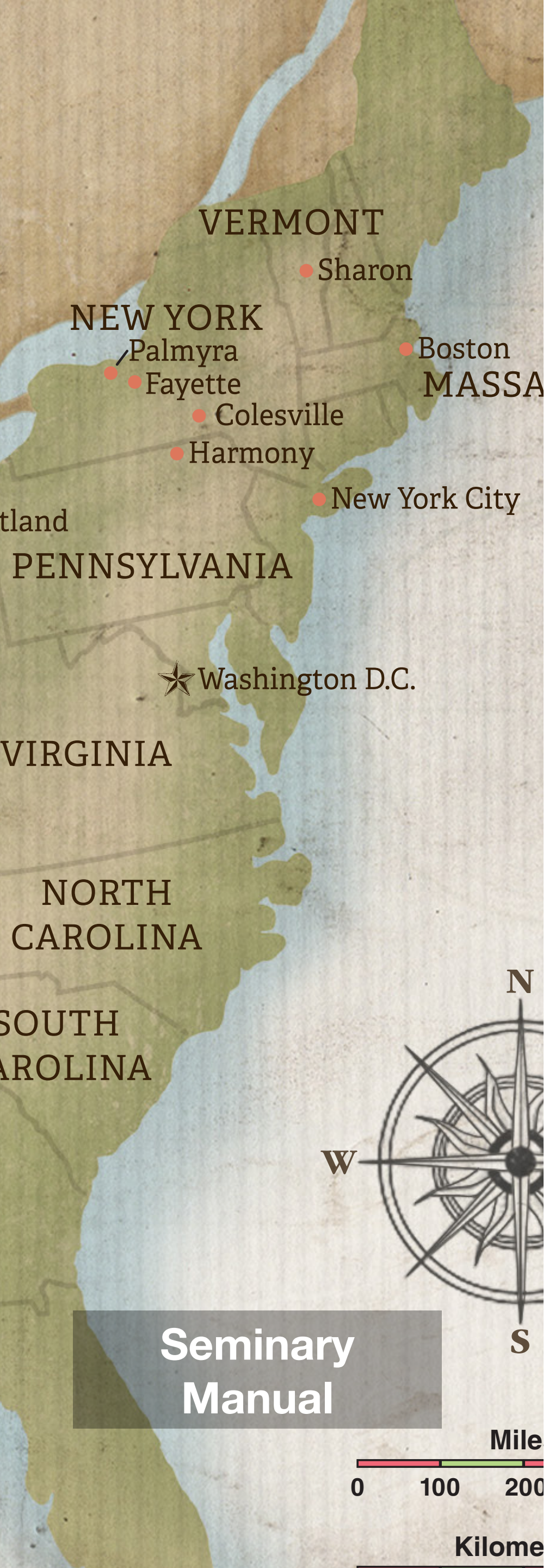
38 Let my servant Lyman Wight journey with my servant Sidney Rigdon.

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

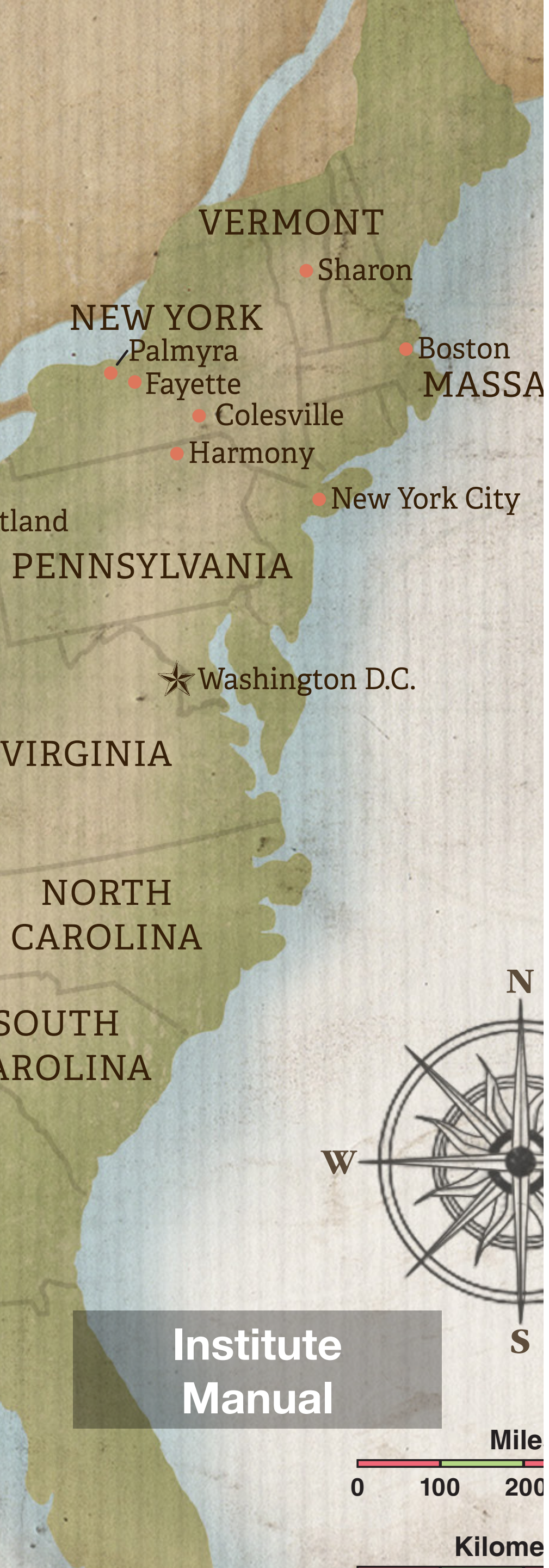
40 Let my servant Orson Hyde journey with my servant Orson Pratt, whithersoever my servant Joseph Smith, Jun., shall counsel them, in obtaining the fulfilment of these commandments which I have given unto you, and leave the residue in my hands. Even so. Amen.

**Doctrine
Covenants & 104**





In the spring of 1834, the Church was having financial difficulties, and efforts to collect funds for its relief had failed. In March 1832, Church leadership in Ohio had established an organization called the United Firm to manage the Church's commercial, mercantile, and business interests in a way that would help establish Zion and care for the poor (see D&C 78). In April 1832, Joseph Smith and others had met with the Church leaders in Missouri and organized a branch of the United Firm in Jackson County (see D&C 82). These two branches—one in Ohio and one in Missouri—had continued for two years.



Because of mob violence in Missouri in 1833, William W. Phelps’s printing office in Jackson County had been destroyed and Sidney Gilbert was forced to close his storehouse. Consequently, neither the printing office nor the store could produce income for the firm, but the firm still had to repay the debts it had acquired to establish and supply these businesses. In Ohio, United Firm members increasingly became indebted to New York companies as they borrowed money to supply the Kirtland storehouse and to purchase land and a new printing press in Kirtland. In addition, some of the firm’s members “manifest[ed] a covetous spirit toward the firm’s property for which they were responsible” (in *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, 20). Because of these difficulties, “members of the Kirtland branch of the United Firm met on 10 April 1834 and decided ‘that the firm should be [dissolved] and each one’ receive a stewardship, or property, to oversee and manage” (in *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, 21; see also *The Joseph Smith Papers, Journals, Volume 1: 1832–1839*, ed. Dean C. Jessee and others [2008], 38). About two weeks later the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 104, which contained further instructions from the Lord regarding the United Firm and its properties.

always do my will.

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

33 And if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred.

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

35 Therefore, as I said unto you, ask and ye shall receive; pray earnestly that peradventure my servant Joseph Smith, Jun., may go with you, and preside in the midst of my

gence, faithfulness, and ^bprayers of faith.

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

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

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

40 Let my servant Orson Hyde journey with my servant Orson Pratt, whithersoever my servant Joseph Smith, Jun., shall counsel them, in obtaining the fulfilment of these commandments which I have given unto you, and leave the residue in my hands. Even so. Amen.

SECTION 104

Revelation given to Joseph Smith the Prophet, at or near Kirtland, Ohio, April 23, 1834, concerning the United Firm (see the headings to sections 78 and 82). The occasion was likely that of a council meeting of members of the United Firm, which discussed the pressing temporal needs of the Church. An earlier meeting of the firm on April 10 had resolved that the organization be dissolved. This revelation directs that the firm instead be reorganized; its properties were to be divided among members of the firm as their stewardships. Under Joseph Smith's direction, the phrase "United Firm" was later replaced with "United Order" in the revelation.

1–10, Saints who transgress against the united order will be cursed; 11–16, The Lord provides for His Saints in His own way; 17–18, Gospel law governs the care of the poor; 19–46, The stewardships and blessings of various brethren are designated; 47–53, The united order in Kirtland and the order in Zion are to operate

separately; 54–66, The sacred treasury of the Lord is set up for the printing of the scriptures; 67–77, The general treasury of the united order is to operate on the basis of common consent; 78–86, Those in the united order are to pay all their debts, and the Lord will deliver them from financial bondage.

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

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

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

4 Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through ^acovetousness, and with feigned words, I have ^bcursed them with a very sore and grievous curse.

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

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

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

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

9 Inasmuch as ye are ^acut off for transgression, ye cannot escape the ^bbuffetings of ^cSatan until the day of redemption.

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

11 It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his ^astewardship;

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

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

14 I, the Lord, stretched out the heavens, and ^abuilt the earth, my very ^bhandiwork; and all things therein are mine.

15 And it is my purpose to provide for my saints, for all things are mine.

16 But it must needs be done in mine own ^away; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the ^bpoor shall be exalted, in that the rich are made low.

17 For the ^aearth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be ^bagents unto themselves.

18 Therefore, if any man shall take

Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles warned against the dangers of covetousness: “Brothers and sisters, beware of covetousness. It is one of the great afflictions of these latter days. It creates greed and resentment. Often it leads to bondage, heartbreak, and crushing, grinding debt”

(“Earthly Debts, Heavenly Debts,” Apr 2004 GC, Ensign or Liahona, May 2004, 40).

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

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

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

4 Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through ^acovetousness, and with feigned words, I have ^bcursed them with a very sore and grievous curse.

5 For I, the Lord, have decreed in my heart, that inasmuch as any

9 Inasmuch as ye have transgressed my commandments, I will not ^bbuffer you, neither will I be merciful to you, of redemption.

10 And I will bring you down from the land of the living, and will bring you among the transgressors, and will give you the evil which ye have desired over you, and will bring you down.

11 It shall come to pass, that ye shall have your portion with the wicked, and ye shall have your portion with the cursed.

12 Therefore, I will not be merciful to you, and I will not be merciful to your fathers, and I will not be merciful to your brethren.

13 For I, the Lord, have decreed in my heart, that I will not be merciful to you, and I will not be merciful to your fathers, and I will not be merciful to your brethren, and I will not be merciful to your kindred, and I will not be merciful to your friends, and I will not be merciful to your neighbors, and I will not be merciful to your countrymen, and I will not be merciful to your kindred, and I will not be merciful to your friends, and I will not be merciful to your neighbors, and I will not be merciful to your countrymen.

14 I, the Lord, have decreed in my heart, that I will not be merciful to you, and I will not be merciful to your fathers, and I will not be merciful to your brethren, and I will not be merciful to your kindred, and I will not be merciful to your friends, and I will not be merciful to your neighbors, and I will not be merciful to your countrymen.

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11 It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his ^astewardship;

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

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

14 I, the Lord, stretched out the heavens, and ^abuilt the earth, my very ^bhandiwork; and all things therein are mine.

15 And it is my purpose to provide for my saints, for all things are mine.

16 But it must needs be done in mine own ^away; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the ^bpoor shall be exalted, in that the rich are made low.

17 For the ^aearth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be ^bagents unto themselves.

18 Therefore, if any man shall take

of the ^aabundance which I have made, and impart not his portion, according to the ^blaw of my gospel, unto the ^cpoor and the needy, he shall, with the wicked, lift up his eyes in ^dhell, being in torment.

“The Lord’s way consists of helping people help themselves. The poor are exalted because they work for the temporary assistance they receive, they are taught correct principles, and they are able to lift themselves from poverty to self-reliance. The rich are made low because they humble themselves to give generously of their means to those in need”

(Elder Joseph B. Wirthlin, “Inspired Church Welfare,” Apr 1999 GC, Ensign, May 1999, 77).

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18 Therefore, if any man shall take

of the ^aabundance which I have made, and impart not his portion, according to the ^blaw of my gospel, unto the ^cpoor and the needy, he shall, with the wicked, lift up his eyes in ^dhell, being in torment.

“The Lord works from the inside out. The world works from the outside in. The world would take people out of the slums. Christ takes the slums out of people, and then they take themselves out of the slums. The world would mold men by changing their environment. Christ changes men, who then change their environment. The world would shape human behavior, but Christ can change human nature.”

Pres. Ezra Taft Benson from October 1985 GC, but was more recently quoted by Elder David A. Bednar in April 2020

of the ^aabundance which I have made, and impart not his portion, according to the ^blaw of my gospel, unto the ^cpoor and the needy, he shall, with the wicked, lift up his eyes in ^dhell, being in torment.

19 And now, verily I say unto you, concerning the ^aproperties of the ^border—

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

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

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

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

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

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

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

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

28 And let my servant Oliver Cowdery have the lot which is set off joining the house, which is to be for the printing office, which is lot

number one, and also the lot upon which his father resides.

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

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

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

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

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

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

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

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

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

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

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

is on the corner south of the mercantile establishment, and also the lot on which the ashery is situated.

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

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

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

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

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

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

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

47 And now, a commandment I give unto you concerning Zion, that you shall no longer be bound as a ^aunited order to your brethren of Zion, only on this wise—

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

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

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

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

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

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

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

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

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

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

58 And for this purpose I have commanded you to organize yourselves,

is on the corner south of the mercantile establishment, and also the lot on which the ashery is situated.

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

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

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

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

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

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

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

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

58 And for this purpose I have commanded you to organize yourselves,

even to print ^amy words, the fullness of my scriptures, the revelations which I have given unto you, and which I shall, hereafter, from time to time give unto you—

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

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

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

62 And there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury; and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord.

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

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

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

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

67 And again, there shall be another

treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it;

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

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

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

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

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

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

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

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

76 But in case of transgression,

58a IE the Bible translation.
D&C 94:10; 124:89.

59a TG Millennium, Preparing a People for

60a 2 Kgs. 22:4 (4-7);
2 Chr. 34:9 (8-14)

even to print ^amy words, the fullness of my scriptures, the revelations which I have given unto you, and which I shall, hereafter, from time to time give unto you—

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

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

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

62 And there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury; and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord.

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

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

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

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

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

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

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

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

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

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

76 But in case of transgression,

the treasurer shall be subject unto the council and voice of the order.

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

78 And again, verily I say unto you, concerning your debts—behold it is my will that you shall ^apay all your ^bdebts.

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

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

81 Therefore write speedily to New York and write according to that which shall be dictated by my ^aSpirit; and I will soften the hearts of

those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you.

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

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

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

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

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

SECTION 105

Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. Under the leadership of the Prophet, Saints from Ohio and other areas marched to Missouri in an expedition later known as Zion's Camp. Their purpose was to escort the expelled Missouri Saints back to their lands in Jackson County. Missourians who had previously persecuted the Saints feared retaliation from Zion's Camp and preemptively attacked some Saints living in Clay County, Missouri. After the Missouri governor withdrew his promise to support the Saints, Joseph Smith received this revelation.

1–5, Zion will be built up by conformity to celestial law; 6–13, The redemption of Zion is deferred for a little season; 14–19, The Lord will fight the battles of Zion; 20–26, The Saints are to be wise and not boast of mighty works as they gather; 27–30, Lands in Jackson and adjoining counties should be purchased; 31–34, The elders are to

receive an endowment in the house of the Lord in Kirtland; 35–37, Saints who are both called and chosen will be sanctified; 38–41, The Saints are to lift an ensign of peace to the world.

VERILY I say unto you who have assembled yourselves together that you may learn my will concerning

58a IE the Bible translation.
D&C 94:10; 124:89.

59a TG Millennium, Preparing a People for

60a 2 Kgs. 22:4 (4–7);
2 Chr. 34:9 (8–14)

“Honor your financial obligations. From time to time, we hear stories of greed and selfishness that strike us with great sorrow. We hear of fraud, defaulting on loan commitments, financial deceptions, and bankruptcies. ...

“We are a people of integrity. We believe in honoring our debts and being honest in our dealings with our fellow men”

(Elder Joseph B. Wirthlin, “Earthly Debts, Heavenly Debts,” Apr 2004 GC, Ensign or Liahona, May 2004, 42).

the treasurer shall be subject unto the council and voice of the order.

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

78 And again, verily I say unto you, concerning your debts—behold it is my will that you shall ^apay all your ^bdebts.

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

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

81 Therefore write speedily to

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“So many of our people are living on the very edge of their incomes. In fact, some are living on borrowings. ...

“I urge you ... to look to the condition of your finances. I urge you to be modest in your expenditures; discipline yourselves in your purchases to avoid debt to the extent possible. Pay off debt as quickly as you can, and free yourselves from bondage.

“This is a part of the temporal gospel in which we believe”

(President Gordon B. Hinckley, “To the Boys and to the Men,” Oct 1998 GC, Ensign, Nov. 1998, 53–54).

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

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

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

81 Therefore write speedily to

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the treasurer shall be subject unto the council and voice of the order.

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

78 And again, verily I say unto you, concerning your debts—behold it is my will that you shall ^apay all your ^bdebts.

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81 Therefore write speedily to New York and write according to that which shall be dictated by my ^aSpirit; and I will soften the hearts of

those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you.

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

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

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

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

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

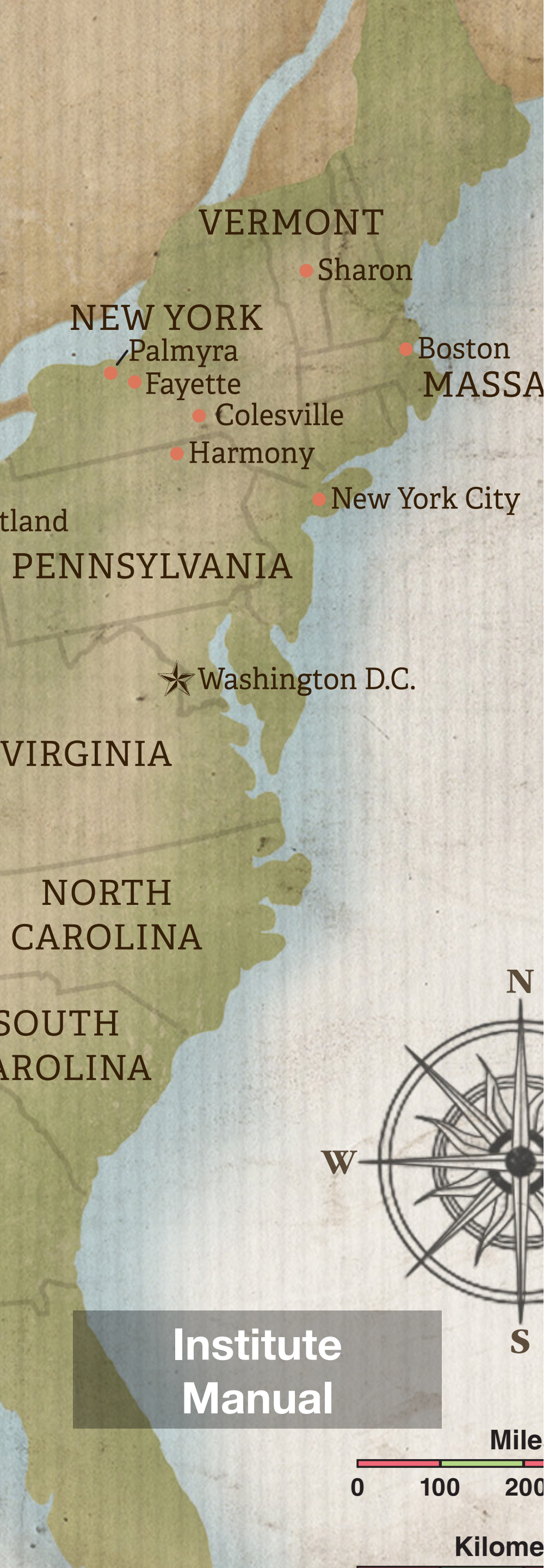
To learn about one of the ways the Lord prepared for the Church to be delivered from the bondage of debt, watch “Treasure in Heaven: The John Tanner Story” (video, ChurchofJesusChrist.org).



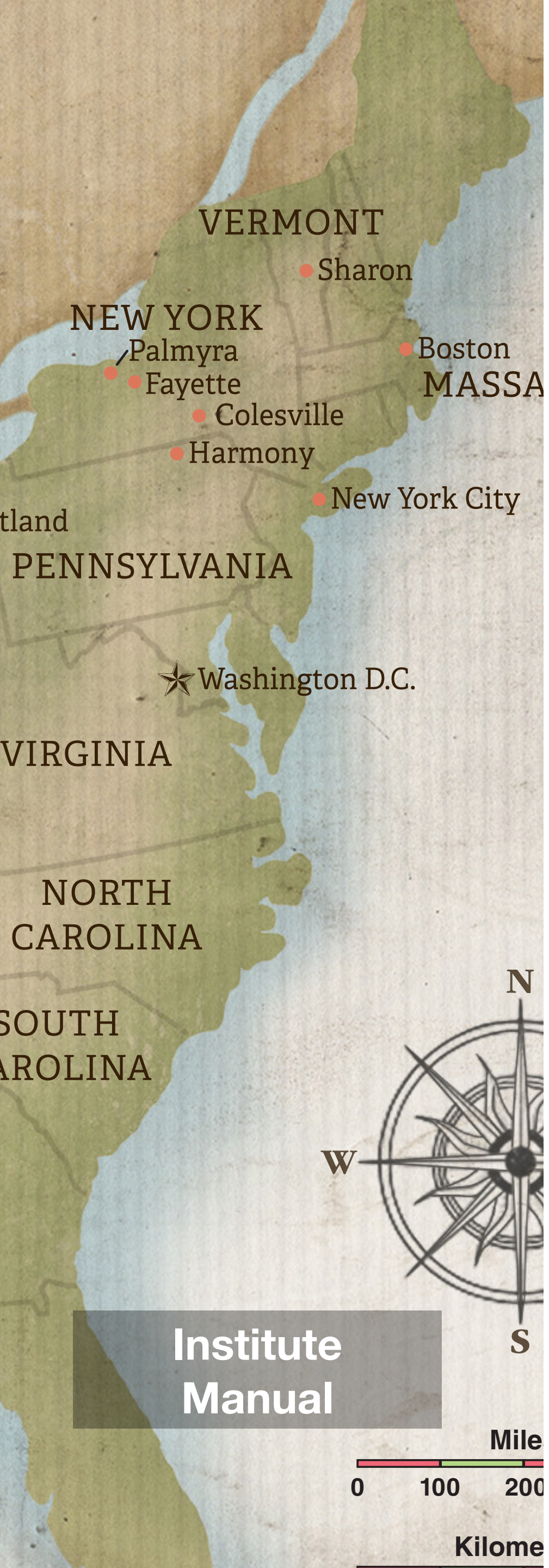
To learn more about the Lord’s “own way” ([verse 16](#)) to provide for His Saints, you might study President Dieter F. Uchtdorf’s message “[Providing in the Lord’s Way](#)” (*Ensign* or *Liahona*, Nov. 2011, 53–56).

**Doctrine
Covenants & 105**



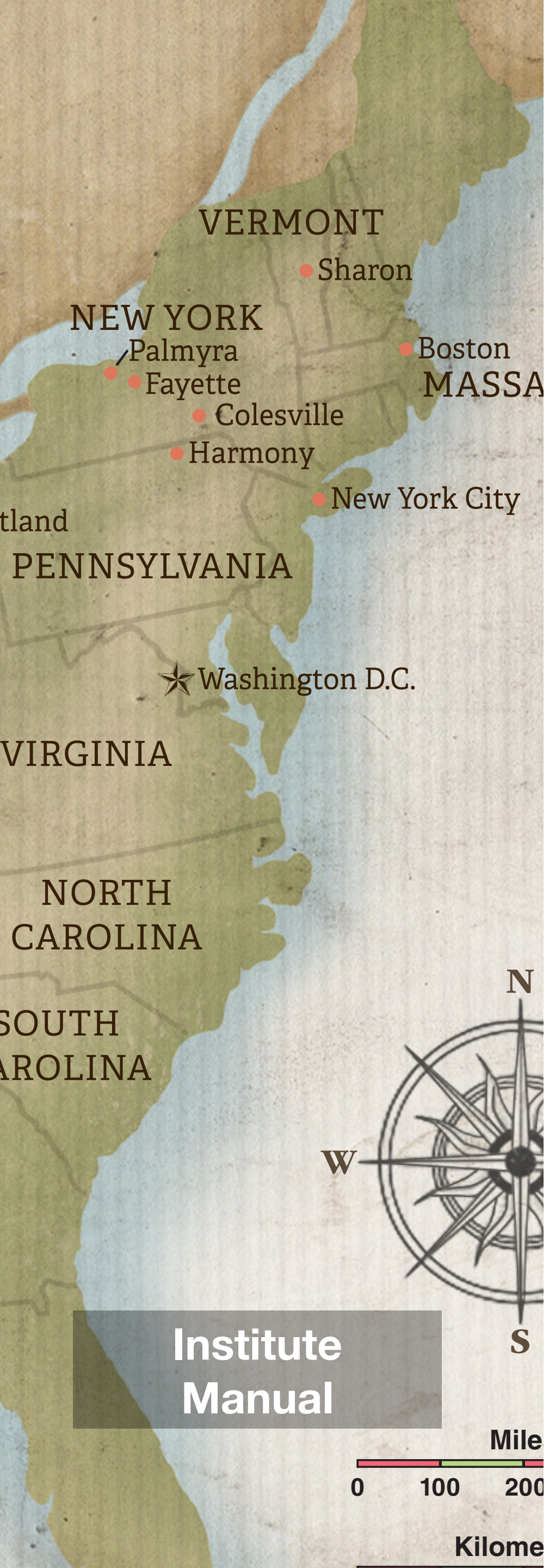


In February 1834 the Prophet Joseph Smith declared his intention to lead an expedition of men to Missouri to help Church members regain their homes and lands in Jackson County. In the revelation recorded in Doctrine and Covenants 103, the Lord instructed the Prophet and seven other men to travel to outlying branches of the Church to recruit volunteers willing to help redeem Zion (see D&C 103:22–40). Although the Lord had asked them to try to recruit 500 men for the journey, the most they were able to recruit was a little more than 200 men, accompanied by approximately 12 women and 10 children (see *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, xx).



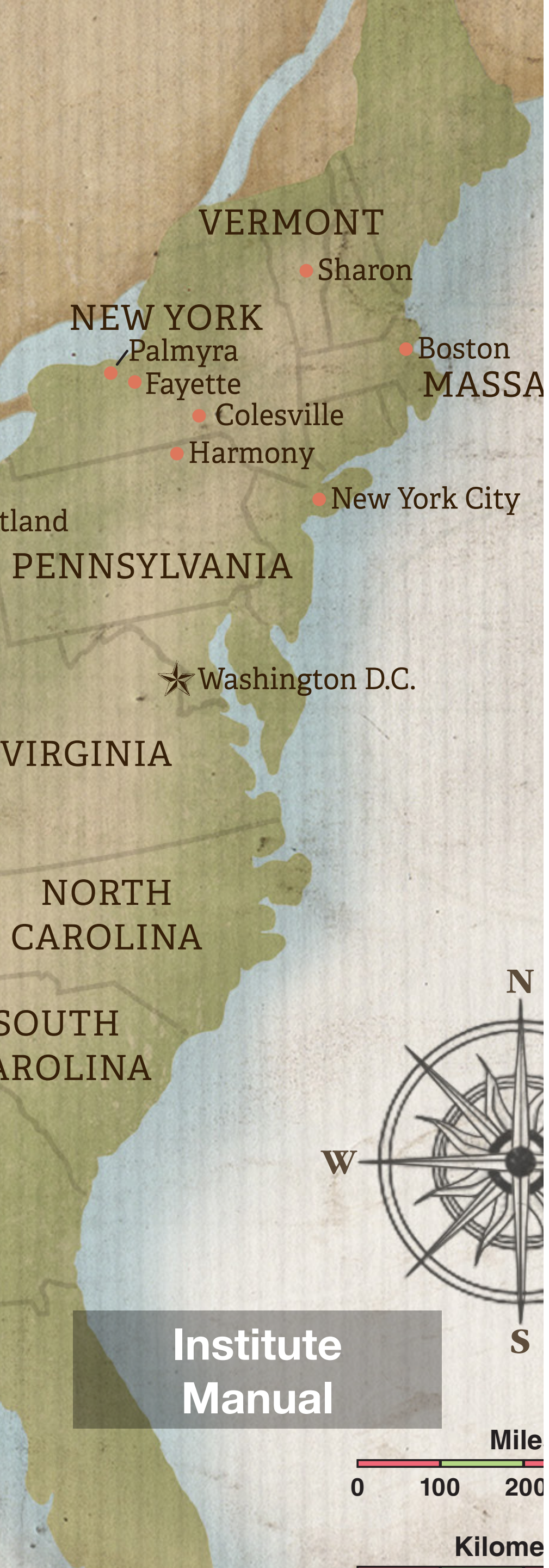
Members of the expedition organized by the Prophet Joseph Smith made preparations to go to Missouri to assist the state militia in helping the displaced Saints return to their homes. The men in the expedition would then remain as a protective force in Jackson County. In early May 1834 the Prophet Joseph Smith departed with around 100 men from northeastern Ohio. This group was referred to as the Camp of Israel and later became known as Zion's Camp (see *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835, xx*). The group traveled approximately 900 miles through Ohio, Indiana, and Illinois to Missouri. They were joined by additional men who had been recruited by Hyrum Smith and Lyman Wight in the Michigan Territory and others who joined them on the way west (see *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835, xx*).

As Zion's Camp traveled through northern Missouri, tension grew in Jackson County and in surrounding counties as word spread that a Mormon army was approaching. The Prophet Joseph Smith sent Parley P. Pratt and Orson Hyde to the Missouri state capitol in Jefferson City to request the military assistance that Governor Daniel



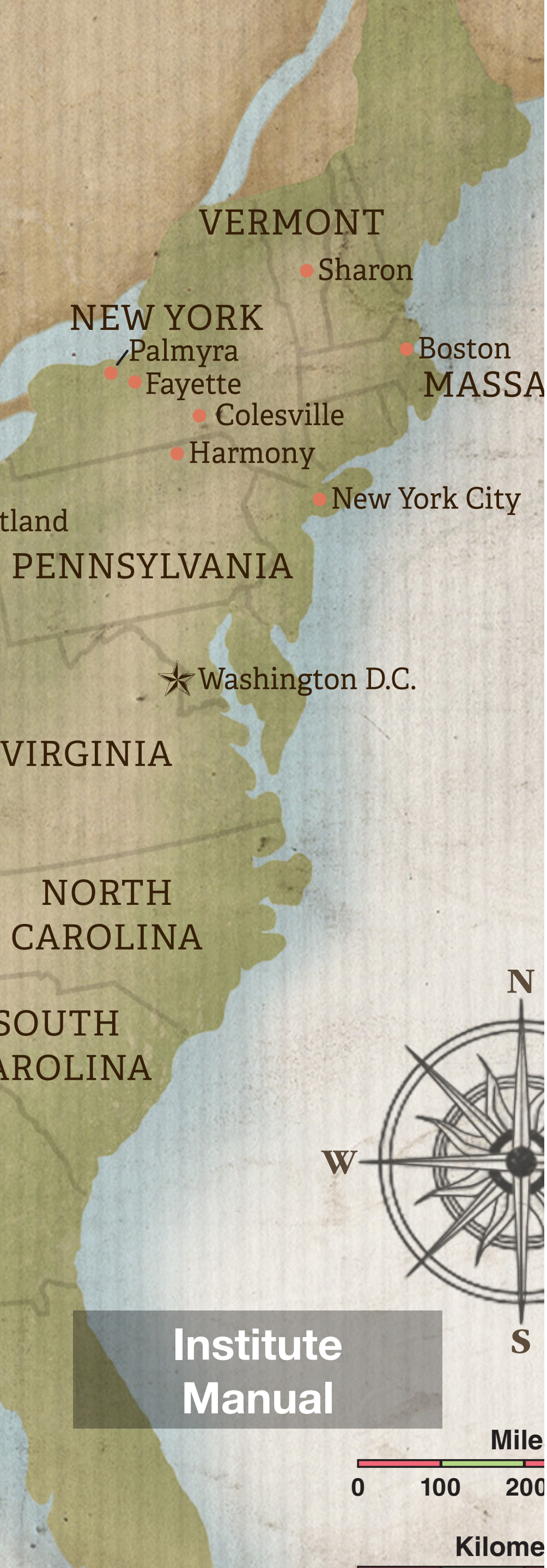
As Zion's Camp traveled through northern Missouri, tension grew in Jackson County and in surrounding counties as word spread that a Mormon army was approaching. The Prophet Joseph Smith sent Parley P. Pratt and Orson Hyde to the Missouri state capitol in Jefferson City to request the military assistance that Governor Daniel Dunklin had promised in order to help the Saints reclaim their lands in Jackson County. However, Governor Dunklin was reluctant to get involved in the matter. This meant that the Saints would not receive the protection they needed in order to regain their homes. (See *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835, 62.*)

After receiving news that they would not receive assistance from Governor Dunklin, the members of Zion's Camp proceeded toward the displaced Saints who were sheltered in Clay County, Missouri, and then camped approximately 10 miles northeast of Liberty, Missouri, between two forks of the Fishing River. On June 19, five armed men approached the camp and threatened that approximately 400 men were planning to attack the camp that night. However, the members of Zion's Camp were protected when a thunderstorm dropped large hailstones and caused the Fishing River to rise nearly



armed men approached the camp and threatened that approximately 400 men were planning to attack the camp that night. However, the members of Zion's Camp were protected when a thunderstorm dropped large hailstones and caused the Fishing River to rise nearly 40 feet, preventing the mob from attacking. (See *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, 63.) Members of Zion's camp viewed the storm as evidence that God was protecting them. One member of the camp, Nathan Baldwin, stated, "The Lord had previously said He would fight the battles of His saints ... and it seemed as though the mandate had gone forth from His presence, to ply the artillery of Heaven in defense of His servants" (in Matthew C. Godfrey, "The Acceptable Offering of Zion's Camp," in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], or history.lds.org).

In an effort to calm the Missouri citizens, the Prophet Joseph Smith and some others in the camp signed a statement on June 21, 1834, indicating that they did not intend "to commence hostilities against any man or body of men" but sought for a peaceful way for the Saints to return to Jackson County (in *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, 69–70; spelling standardized). The following day, on June 22, 1834, the Prophet held



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the treasurer shall be subject unto the council and voice of the order.

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

78 And again, verily I say unto you, concerning your debts—behold it is my will that you shall pay all your debts.

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

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

81 Therefore write speedily to New York and write according to that which shall be dictated by my Spirit; and I will soften the hearts of

those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you.

82 And inasmuch as ye are humble and faithful and call upon my name, behold, I will give you the victory.

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

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

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

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

the redemption of mine afflicted people—

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

3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

4 And are not united according to the union required by the law of the celestial kingdom;

5 And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

6 And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

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

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

9 Therefore, in consequence of the transgressions of my people, it is

expedient in me that mine elders should wait for a little season for the redemption of Zion—

10 That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands.

11 And this cannot be brought to pass until mine elders are endowed with power from on high.

12 For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me.

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

14 For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will fight your battles.

15 Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints.

16 Behold, I have commanded my servant Joseph Smith, Jun., to say unto the strength of my house, even my warriors, my young men, and middle-aged, to gather together

SECTION 105

Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. Under the leadership of the Prophet, Saints from Ohio and other areas marched to Missouri in an expedition later known as Zion's Camp. Their purpose was to escort the expelled Missouri Saints back to their lands in Jackson County. Missourians who had previously persecuted the Saints feared retaliation from Zion's Camp and preemptively attacked some Saints living in Clay County, Missouri. After the Missouri governor withdrew his promise to support the Saints, Joseph Smith received this revelation.

1–5, Zion will be built up by conformity to celestial law; 6–13, The redemption of Zion is deferred for a little season; 14–19, The Lord will fight the battles of Zion; 20–26, The Saints are to be wise and not boast of mighty works as they gather; 27–30, Lands in Jackson and adjoining counties should be purchased; 31–34, The elders are to

receive an endowment in the house of the Lord in Kirtland; 35–37, Saints who are both called and chosen will be sanctified; 38–41, The Saints are to lift an ensign of peace to the world.

VERILY I say unto you who have assembled yourselves together that you may learn my will concerning

105 1a D&C 100:13; 103:15.
2a D&C 104:52 (1–18, 52).
TG Transgress.
3a Acts 5:2 (1–11);
D&C 42:30.
TG Consecration;
Welfare.
4a D&C 78:3 (3–7, 11–15);
104:1 (1, 47–53).
5a TG Zion.
b D&C 104:16 (15–16).
c D&C 11:9.
d D&C 51:2; 88:22.

b TG Obedience.
c Heb. 5:8.
7a D&C 20:2 (2, 5); 88:85.
TG Leadership.
8a 2 Kgs. 17:39;
2 Ne. 6:17;
D&C 108:8.
TG Deliver.
9a Lam. 1:5;
D&C 101:2; 103:4.
b D&C 105:31.
10a TG Teachable.
b TG Duty.

D&C 110:10.
14a Josh. 10:14 (12–14);
2 Chr. 20:15;
Ps. 35:1;
Isa. 49:25;
D&C 98:37.
TG Protection, Divine.
15a D&C 1:13 (13–14).
b Ex. 23:22 (20–23);
D&C 8:4; 136:40.
c Ps. 74:10;
D&C 112:26 (24–26).
d D&C 52:2; 58:57;

77a D&C 64:40;

b TG Diligence.

D&C 67:10; 101:42.

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VERILY I say unto you who have assembled yourselves together that you may learn my will concerning

the ^aredemption of mine afflicted people—

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

3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not ^aimpart of their substance, as becometh saints, to the poor and afflicted among them;

4 And are not ^aunited according to the union required by the law of the celestial kingdom;

5 And ^aZion cannot be built up ^bunless it is by the ^cprinciples of the ^alaw of the celestial kingdom; otherwise I cannot receive her unto myself.

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

7 I speak not concerning those who are appointed to lead my people, who are the ^afirst elders of my

expedient in
should wait for
the ^bredemption

10 That they be prepared, and be ^ataught my will, that they may have experienced perfectly concerning and the things which they do with their hands.

11 And this commandment shall pass until mine anger be turned away from you, with power from on high.

12 For behold, I will pour out my Spirit upon you, as they are faithful in humility before me.

13 Therefore, I will send forth to you a little season, of Zion.

14 For behold, I will send forth to you a little season, of Zion; for, as I say in my commandment, even now, I will ^afight you.

15 Behold, the Spirit of the Lord is sent forth to you,

^b TG Diligence.

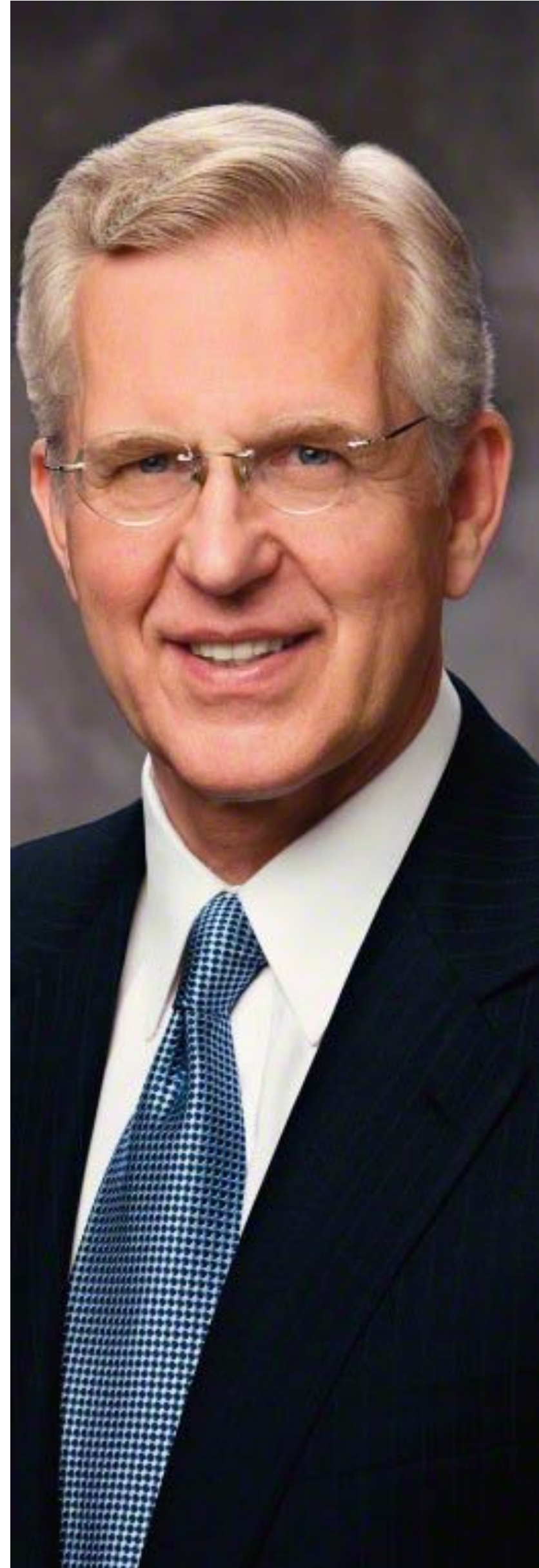
80^a James 5:15.

^b TG Deliver

D&C 67:10; 101:42.

^b D&C 103:36.

^a TG Objections



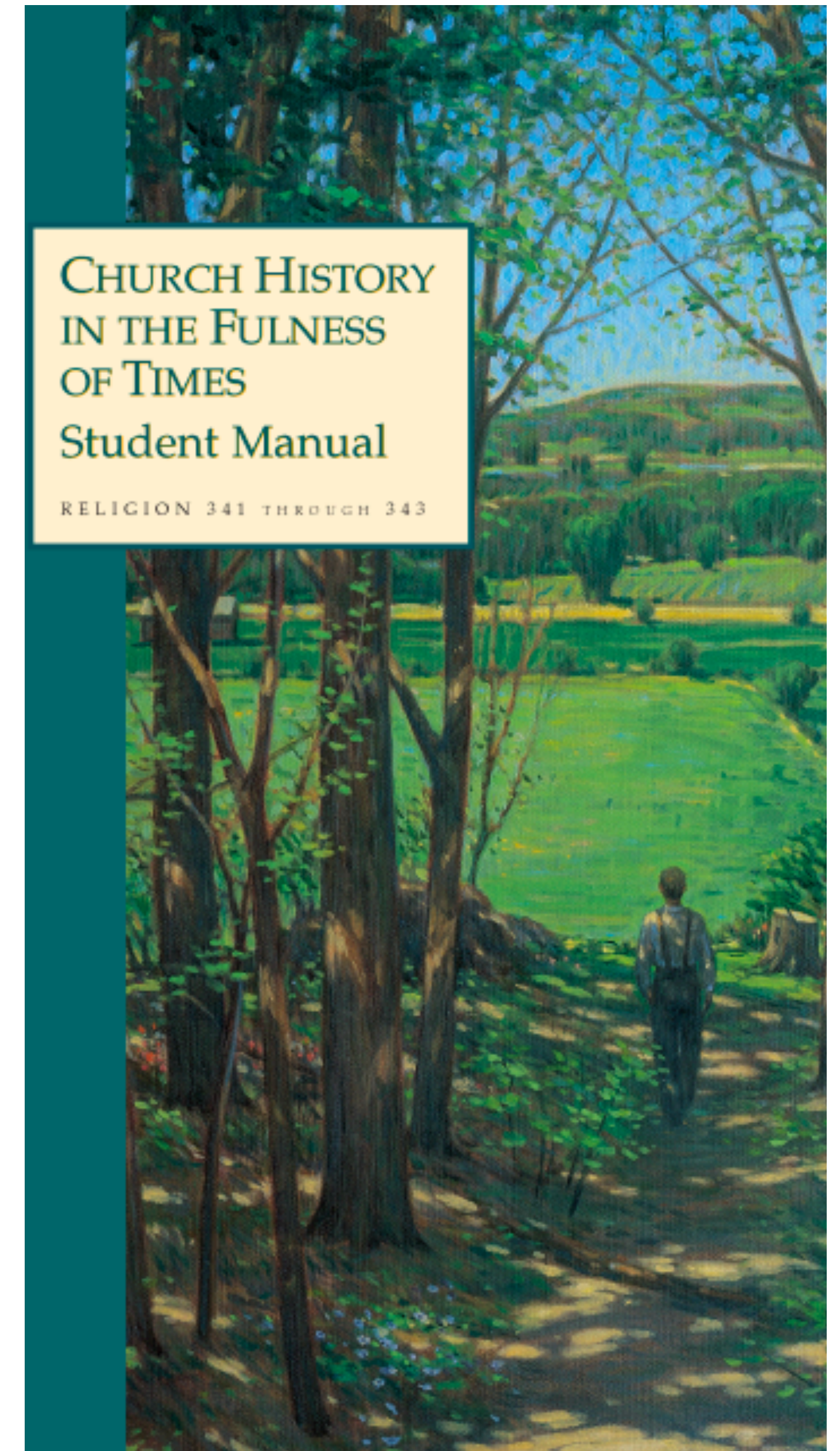
“As we consider the unity required for Zion to flourish, we should ask ourselves if we have overcome jarrings, contentions, envyings, and strifes (see D&C 101:6). Are we individually and as a people free from strife and contention and united ‘according to the union required by the law of the celestial kingdom’? (D&C 105:4). Forgiveness of one another is essential to this unity. Jesus said, ‘I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men’ (D&C 64:10).

“We will become of one heart and one mind as we individually place the Savior at the center of our lives and follow those He has commissioned to lead us”

(Elder D. Todd Christofferson, “Come to Zion,” Oct 2008 GC, Ensign or Liahona, Nov. 2008, 38).

(Summary)

Zion's Camp marched about 900 miles through 4 states, traveling between 20 and 40 miles a day for 45 days. Camp members experienced blistered feet, hot and humid weather conditions, food shortages, and unhealthy food. On occasion, intense thirst moved some camp members to drink swamp water from which mosquito larvae had been strained out (sometimes using their teeth as strainers) or to drink water out of horse tracks after a rainstorm. Throughout the expedition, Zion's Camp was also often threatened with violence from others.



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4 And are not ^aunited according to the union required by the law of the celestial kingdom;

5 And ^aZion cannot be built up ^bunless it is by the ^cprinciples of the ^alaw of the celestial kingdom; otherwise I cannot receive her unto myself.

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14 For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will ^afight your battles.

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16 Behold, I have commanded my servant Joseph Smith, Jun., to say unto the ^astrength of my house, even my warriors, my young men, and middle-aged, to gather together

for the redemption of my people, and throw down the towers of mine enemies, and scatter their ^bwatchmen;

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

18 But inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an ^aendowment for them, if they continue faithful.

19 I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a ^atrial of their ^bfaith.

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

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

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

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

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

25 And behold, I will give unto you favor and grace in their eyes, that you may rest in ^apeace and safety, while you are saying unto the people:

Execute judgment and justice for us according to law, and redress us of our ^bwrongs.

26 Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the ^aarmy of Israel becomes very great.

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

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

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

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

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

32 That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very

for the redemption of my people, and throw down the towers of mine enemies, and scatter their ^bwatchmen;

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

18 But inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an ^aendowment for them, if they continue faithful.

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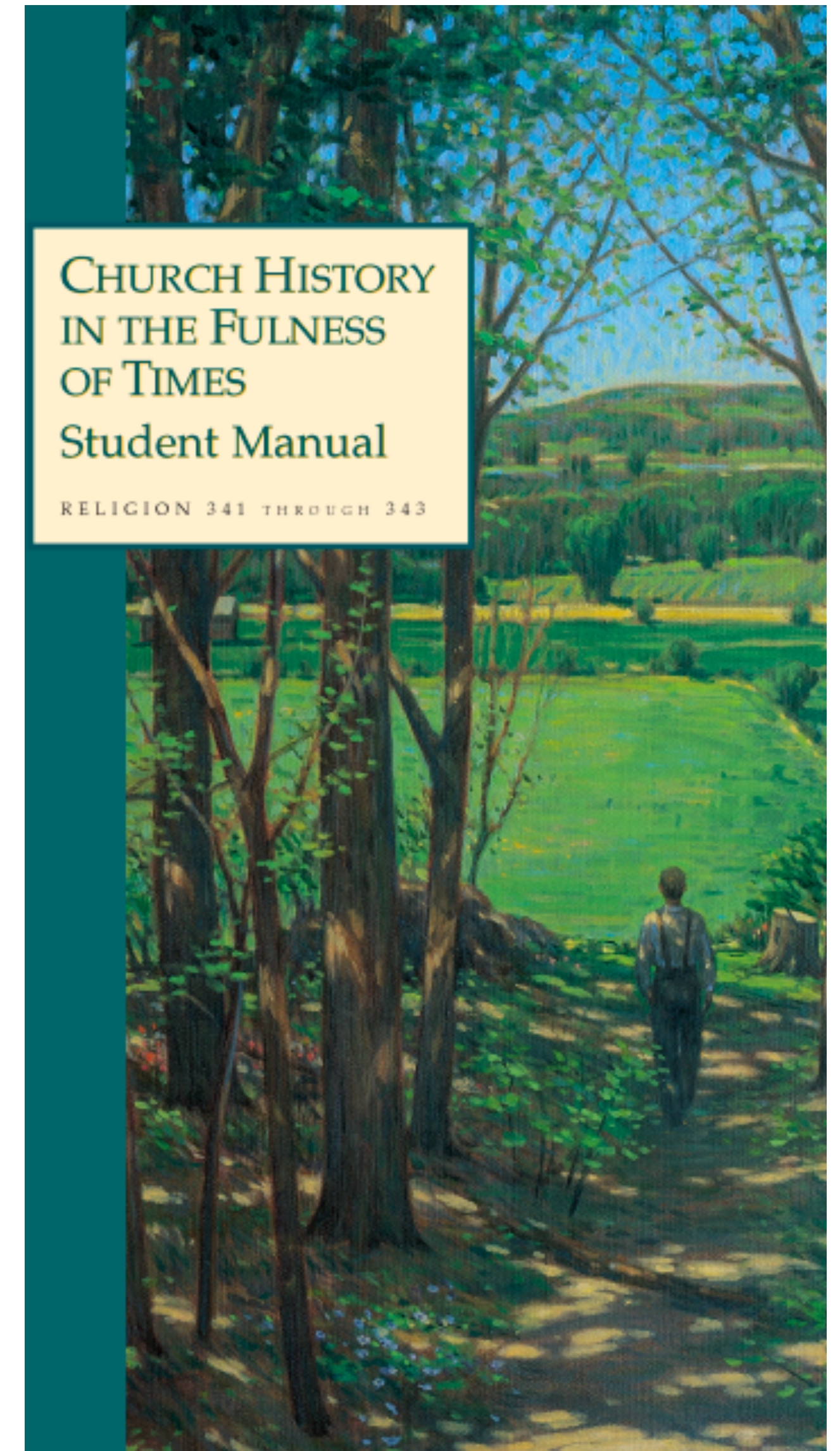
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29 For it is my will that these lands should be purchased; and after they are purchased that my saints should possess them according to the ^alaws of consecration which I have given.

30 And after these lands are pur-

The Prophet later explained: “God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham.” In February 1835 the Quorum of the Twelve Apostles and the First Quorum of the Seventy were organized. Nine of the original Apostles, all seven presidents of the Seventy’s quorum, and all sixty-three other members of that quorum had served in the army of Israel that marched to western Missouri in 1834.

(Church History in the Fulness of Times, 151.)



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

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

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

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

25 And behold, I will give unto you favor and grace in their eyes, that you may rest in ^apeace and safety, while you are saying unto the people:

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

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

32 That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very

deed the ^akingdom of our God and his Christ; therefore, let us become ^bsubject unto her laws.

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their ^aendowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland.

34 And let those commandments which I have given concerning Zion and her ^alaw be executed and fulfilled, after her redemption.

35 There has been a day of ^acalling, but the time has come for a day of choosing; and let those be chosen that are ^bworthy.

36 And it shall be ^amanifest unto my servant, by the voice of the Spirit, those that are ^bchosen; and

they shall be ^csanctified;

37 And inasmuch as they follow the ^acounsel which they receive, they shall have power ^bafter many days to accomplish all things pertaining to Zion.

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

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

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

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

SECTION 106

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 25, 1834. This revelation is directed to Warren A. Cowdery, an older brother of Oliver Cowdery.

1–3, Warren A. Cowdery is called as a local presiding officer; 4–5, The Second Coming will not overtake the children of light as a thief; 6–8, Great blessings follow faithful service in the Church.

IT is my will that my servant Warren A. Cowdery should be appointed and ordained a presiding high priest over my church, in the land of ^aFreedom and the regions round about;

2 And should preach my ^aeverlasting gospel, and lift up his voice and

warn the people, not only in his own place, but in the adjoining counties;

3 And devote his whole time to this high and holy calling, which I now give unto him, ^aseeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the ^blaborer is worthy of his hire.

4 And again, verily I say unto you, the ^acoming of the Lord draweth nigh, and it overtaketh the world as a ^bthief in the night—

5 Therefore, gird up your loins, that

32a Rev. 11:15.
TG Kingdom of God,
on Earth.

b TG Governments;
Submissiveness.

Spiritually Reborn;
Sanctification.

37a Prov. 15:22.
TG Counsel.
b D&C 101:62.

Freedom, New York,
and environs.

2a D&C 18:4.
3a Matt. 6:33.

TG Kingdom of God,

deed the ^akingdom of our God and his Christ; therefore, let us become ^bsubject unto her laws.

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their ^aendowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland.

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37 And inasmuch as they follow the ^acounsel which they receive, they shall have power ^bafter many days to accomplish all things pertaining to Zion.

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

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



“We must ... practice tolerance and respect toward others. ... We should be alert to honor the good we should see in all people and in many opinions and practices that differ from our own. ...

“That approach to differences will yield tolerance and also respect toward us.

“Our tolerance and respect for others and their beliefs does not cause us to abandon our commitment to the truths we understand and the covenants we have made. ... We must stand up for truth, even while we practice tolerance and respect for beliefs and ideas different from our own and for the people who hold them”

(Elder Dallin H. Oaks, “Balancing Truth and Tolerance,” Ensign, Feb. 2013, 27–28).



Voices of the Restoration

Zion's Camp

Because Zion's Camp never restored the Saints to their lands in Jackson County, many people felt that their endeavor was a failure. However, many participants of Zion's Camp looked back on their experience and saw how the Lord fulfilled a higher purpose in their lives and in His kingdom. Here are some of their testimonies.

Brigham Young



“When we arrived in Missouri the Lord spoke to his servant Joseph and said, ‘I have accepted your offering,’ and we had the privilege to return again. On my return many friends asked me what profit there was in calling men from their labor to go up to Missouri and then return, without apparently accomplishing anything. ‘Who has it benefited?’ asked they. ‘If the Lord did command it to be done, what object had he in view in doing so?’ ... I told those brethren that I was well paid—paid with heavy interest—yea that my measure was filled to overflowing with the knowledge that I had received by traveling with the Prophet.”²

Wilford Woodruff



“I was in Zion’s Camp with the Prophet of God. I saw the dealings of God with him. I saw the power of God with him. I saw that he was a Prophet. What was manifest to him by the power of God upon that mission was of great value to me and to all who received his instructions.”

“When the members of Zion’s Camp were called many of us had never beheld each others’ faces; we were strangers to each other and many had never seen the prophet. We had been scattered abroad, like corn sifted in a sieve, throughout the nation. We were young men, and were called upon in that early day to go up and redeem Zion, and what we had to do we had to do by faith. We assembled together from the various States at

Wilford Woodruff



a sieve, throughout the nation. We were young men, and were called upon in that early day to go up and redeem Zion, and what we had to do we had to do by faith. We assembled together from the various States at Kirtland and went up to redeem Zion, in fulfilment of the commandment of God unto us. God accepted our works as He did the works of Abraham. We accomplished a great deal, though apostates and unbelievers many times asked the question ‘what have you done?’ We gained an experience that we never could have gained [in] any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of traveling a thousand miles with him, and seeing the workings of the spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations. And he gathered some two hundred elders from throughout the nation in that early day and sent us

Wilford Woodruff



of the spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations. And he gathered some two hundred elders from throughout the nation in that early day and sent us broadcast into the world to preach the gospel of Jesus Christ. Had I not gone up with Zion's Camp I should not have been here to-day [in Salt Lake City, serving in the Quorum of the Twelve]. ... By going there we were thrust into the vineyard to preach the gospel, and the Lord accepted our labors. And in all our labors and persecutions, with our lives often at stake, we have had to work and live by faith.”

“The experience [we] obtained in travelling in Zion's Camp was of more worth than gold.”

