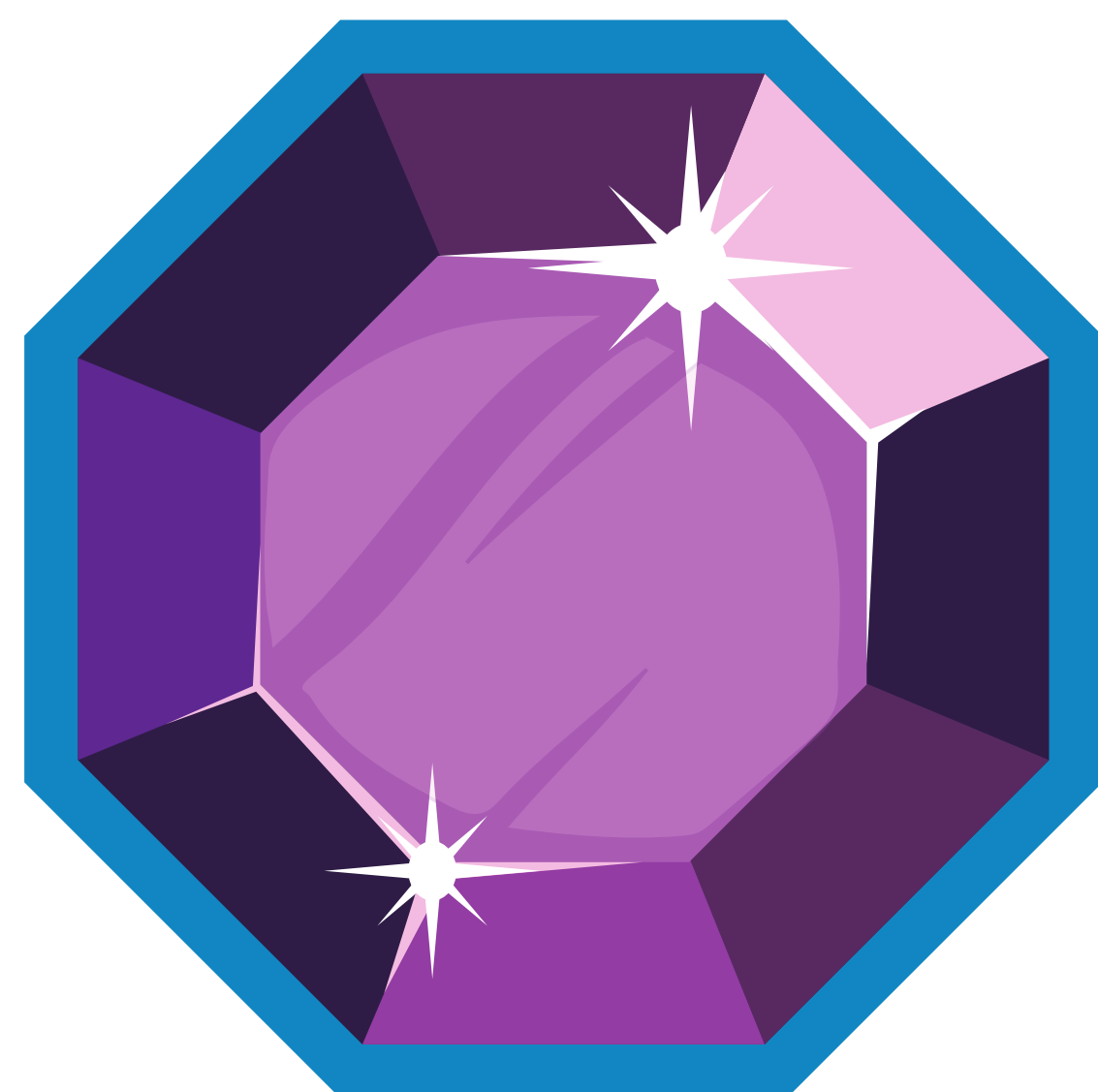
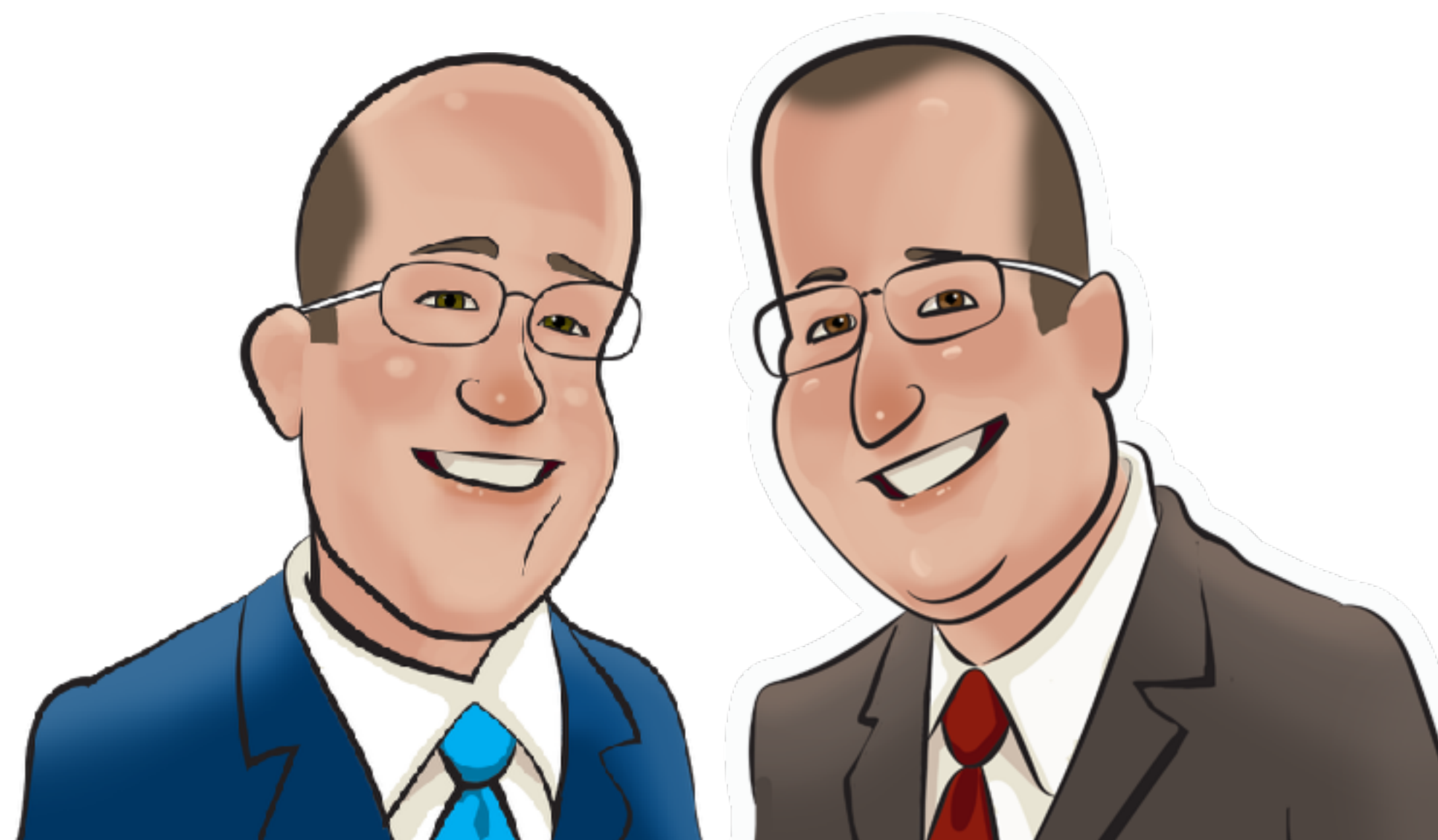


**Come Follow Me 2021**  
**D&C 135-136**





S02E47



# Scripture GEMS



1844

1845

1846

1847

1848

Sec 135

Sec 136

Sections Received:

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

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, 106, 107, 108, 109, 110, 112, 134

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. 100

Sec. 57

Sec. 111

Sec. 136

Sec. 113, 114, 115, 117, 118, 119, 120

Sec. 124, 125, 126, 127, 128, 129, 132

135

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80, 81, 99, 133

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

Winter Quarters

Sec. 116

Nauvoo  
Remus

Sec. 130, 131

Far West

61

Sec. 121, 122, 123

Sec. 105

Liberty

62

Jackson County

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

Palmyra  
Manchester  
Fayette

Perrysburg

Harmony

Kirtland

Thompson

Amherst

Hiram

PENNSYLVANIA

NEW YORK

Salem, MA

Places Where the Sections of the Doctrine and Covenants Were Revealed



**Doctrine  
Covenants**

**&**



**135**





In early 1844 a group of apostates in Nauvoo, Illinois, declared the Prophet Joseph Smith to be a fallen prophet and tried to start a rival church. Some even held secret meetings, during which they plotted to kill him. (See Glen L. Leonard, *Nauvoo: A Place of Peace, a People of Promise* [2002], 357–62.) On June 7, 1844, some of these dissenters printed and distributed the first, and what would be the only, issue of a newspaper they called the *Nauvoo Expositor*. It attacked the leadership of the Prophet Joseph Smith, who was serving as mayor of Nauvoo, accusing him of teaching false doctrine, of overstepping his political and religious authority, and of secretly practicing polygamy. It also called for the repeal of the Nauvoo Charter. (See Leonard, *Nauvoo*, 362–64.) During a meeting of the Nauvoo City Council on June 10, 1844, “the Council passed an ordinance declaring the *Nauvoo Expositor* a nuisance, and also issued an order to [Joseph Smith] to [stop] the said nuisance.” At that meeting, the Prophet Joseph Smith observed that “the conduct of such men, and such [news]papers, are calculated to destroy the peace of the city; and it is not safe that such things should exist, on account of the mob spirit which they tend to produce.” He also stated that the newspaper “was exciting the spirit of mobocracy among the people, and bringing death and destruction upon us.” (In





peace of the city; and it is not safe that such things should exist, on account of the mob spirit which they tend to produce.” He also stated that the newspaper “was exciting the spirit of mobocracy among the people, and bringing death and destruction upon us.” (In Manuscript History of the Church, vol. F-1, pages 74, 77–78, 80, josephsmithpapers.org.)

The Nauvoo City Council ordered the city marshal to destroy the printing press. Subsequently, the owners of the Nauvoo Expositor filed charges against Joseph Smith and other Nauvoo city officials for rioting. Fueled by the accusations of the Prophet’s enemies, citizens in the nearby communities of Warsaw and Carthage gave speeches and wrote newspaper articles calling for an armed force to expel all Latter-day Saints from the state of Illinois if Joseph Smith and others did not surrender to authorities. As mayor of Nauvoo, Joseph Smith declared martial law to protect residents of the city from possible attacks. The Prophet also appealed to state authorities for help in resolving the legal issue. As tensions grew in the state, Thomas Ford, the governor of Illinois, issued an order for Joseph Smith and other Nauvoo city officials to go to Carthage, Illinois, to stand trial on the rioting charges.





With Nauvoo under the threat of attack, and having received Governor Ford's assurance that they would receive a safe and fair trial, the Prophet Joseph Smith, Hyrum Smith, and other Nauvoo officials traveled to Carthage. After a hearing, Joseph and the other defendants were allowed to post bail. At this point the Prophet's enemies charged Joseph and Hyrum Smith with treason based on Joseph's declaration of martial law in Nauvoo. Treason was a nonbailable offense, so Joseph and Hyrum would have to remain in jail until their trial. The Prophet and his brother were placed in custody and taken from the Hamilton Hotel, where they had been staying, to Carthage Jail to await trial. (See Leonard, *Nauvoo*, 365–72, 376, 381, 384.)

On the afternoon of June 27, 1844, a hostile mob attacked the jailor's second-floor bedroom in Carthage Jail, where the prisoners were staying, and murdered the Prophet Joseph Smith and Hyrum Smith. Two others, Elder John Taylor and Elder Willard Richards, who were members of the Quorum of the Twelve Apostles, were also in the room with the Prophet and his brother. John Taylor was seriously wounded, while Willard Richards escaped without any





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In July and August 1844, a written announcement of the martyrdom was prepared based on the eye-witness accounts of Elder John Taylor and Elder Willard Richards. The Church included this announcement and tribute to the Prophet Joseph Smith at the end of the 1844 edition of the **Doctrine and Covenants**. (See Jeffrey Mahas, “Remembering the Martyrdom,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 304–5, or [history.lds.org](http://history.lds.org).) **That announcement is now recorded in Doctrine and Covenants 135.**



7 We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all <sup>a</sup>citizens in the free exercise of their religious <sup>b</sup>belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

8 We believe that the commission of crime should be <sup>a</sup>punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public <sup>b</sup>peace and tranquility all men should step forward and use their ability in bringing <sup>c</sup>offenders against good laws to punishment.

9 We do not believe it just to <sup>a</sup>minge religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

10 We believe that all religious societies have a right to deal with their members for disorderly conduct, <sup>a</sup>according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has <sup>b</sup>authority to try men on

the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

11 We believe that men should appeal to the civil law for redress of all <sup>a</sup>wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in <sup>b</sup>defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

12 We believe it just to <sup>a</sup>preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with <sup>b</sup>bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in <sup>c</sup>servitude.

1844. This document was included at the end of the 1844 edition of the Doctrine and Covenants, which was nearly ready for publication when Joseph and Hyrum Smith were murdered.

1–2, Joseph and Hyrum martyred in Carthage Jail; 3, The preeminent position of the Prophet is acclaimed; 4–7, Their innocent blood testifies of the truth and divinity of the work.

To seal the testimony of this book and the Book of Mormon, we announce the <sup>a</sup>martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150 to 200 persons. <sup>b</sup>Hyrum was shot first and fell calmly, exclaiming: *I am a <sup>c</sup>dead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *“O Lord my God!* They were both shot after they were dead, in a brutal manner, and both received four balls.

2 John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

3 Joseph Smith, the <sup>a</sup>Prophet and <sup>b</sup>Seer of the Lord, has done more, <sup>c</sup>save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the <sup>d</sup>fulness of the everlasting gospel, which it contained, to the four quarters of the

earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own <sup>e</sup>blood; and so has his brother Hyrum. In life they were not divided, and in death they were not <sup>f</sup>separated!

4 When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: “I am going like a <sup>a</sup>lamb to the slaughter; but I am calm as a summer's morning; I have a <sup>b</sup>conscience <sup>c</sup>void of offense towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD.”—The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

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## SECTION 135

*Announcement of the martyrdom of Joseph Smith the Prophet and his brother, Hyrum Smith the Patriarch, at Carthage, Illinois, June 27,*



President Gordon B. Hinckley (1910–2008) provided this witness of the Prophet Joseph Smith:

**“During the brief 38 and one-half years of his life, there came through him an incomparable outpouring of knowledge, gifts, and doctrine. Looked at objectively, there is nothing to compare with it. Subjectively, it is the substance of the personal testimony of millions of Latter-day Saints across the earth”**

(“The Great Things Which God Has Revealed,” Apr 2005 GC, Ensign or Liahona, May 2005, 83).

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<sup>2</sup> John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

<sup>3</sup> Joseph Smith, the <sup>a</sup>Prophet and <sup>b</sup>Seer of the Lord, has done more, <sup>c</sup>save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the <sup>d</sup>fulness of the everlasting gospel, which it contained, to the four quarters of the

earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own <sup>e</sup>blood; and so has his brother Hyrum. In life they were not divided, and in death they were not <sup>f</sup>separated!

<sup>4</sup> When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: “I am going like a <sup>a</sup>lamb to the slaughter; but I am calm as a summer's morning; I have a <sup>b</sup>conscience <sup>c</sup>void of offense towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD.”—The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

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President Heber J. Grant (1856–1945) described Hyrum’s great loyalty to his brother:

**“There is no better example of an older brother’s love than that exhibited in the life of Hyrum Smith for the Prophet Joseph Smith. ... They were as united and as affectionate and as loving as mortal men could be. ... There was no place for jealousy in the heart of Hyrum Smith. No mortal man could have been more loyal, more true, more faithful in life or in death than was Hyrum Smith to the Prophet of the living God”**

(“Hyrum Smith and His Distinguished Posterity,” *Improvement Era*, Aug. 1918, 854–55).

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BY MISS ELIZA R. SNOW.

TO ELDER JOHN TAYLOR.

Thou Chieftain of Zion! henceforward thy name  
Will be class'd with the martyrs and share in their fame;  
Thro' ages eternal, of thee will be said,  
'WITH THE GREATEST OF PROPHETS HE SUFFER'D AND  
BLED.'

When the shafts of injustice were pointed at HIM—  
When the cup of his suff'ring was fill'd to the brim—  
When his innocent blood was inhumanly shed,  
You shar'd his afflictions and with him you BLED.

When around you like hailstones, the rifle balls flew—  
When the passage of death open'd wide to your view—  
When the prophet's freed spirit, thro' martyrdom fled,  
In your gore you lay welt'ring—with martyrs you BLED.

All the SCARS from your WOUNDS, like the trophies of yore  
Shall be ensigns of honor till you are no more;  
And by all generations, of thee shall be said  
'WITH THE BEST OF THE PROPHETS, IN PRISON HE BLED.'  
July 27, 1844.

JOSEPH SMITH.

TUNE—Star in the East.

Praise to the man who commun'd with Jehovah,  
Jesus' anointed "that Prophet and Seer,"  
Blessed to open the last dispensation;—  
Kings shall extol him, and nations revere.

CHORUS—Hail to the Prophet, ascended to heaven,  
Traitors and tyrants now fight him in vain,  
Mingling with Gods, he can plan for his  
brethren,  
Death cannot conquer the hero again.

Praise to his mem'ry, he died as a martyr;  
Honor'd and blest be his ever great name;  
Long shall his blood, which was shed by assassins,

Stain Illinois, while the earth lauds his fame.  
CHORUS—Hail to the Prophet, &c.

Great is his glory, and endless his priesthood,  
Ever and ever the keys he will hold;  
Faithful and true he will enter his kingdom,  
Crown'd in the midst of the prophets of old.

CHORUS—Hail to the Prophet, &c.

SACRIFICE brings forth the blessings of heaven;  
Earth must atone for the blood of that man!  
Wake up the world for the conflict of justice,  
Millions shall know "brother Joseph" again.

CHORUS—Hail to the Prophet, &c.

The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring  
five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume  
gratis. All letters must be addressed to John Taylor, editor, POST PAID, or they will not receive

posterity as gems for the sanctified.

7 They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their *innocent blood* on the floor of Carthage jail is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth, and their *innocent blood* on the "escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their *innocent blood* on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their *innocent blood*, with the innocent blood of all the martyrs under the 'altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth. Amen.



# JOSEPH SMITH.

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**“Joseph Smith is the prophet of the Restoration. His spiritual work began with the appearance of the Father and the Son, followed by numerous heavenly visitations. He was the instrument in God’s hands in bringing forth sacred scripture, lost doctrine, and the restoration of the priesthood. The importance of Joseph’s work requires more than intellectual consideration; it requires that we, like Joseph, ‘ask of God’ [James 1:5; see also Joseph Smith—History 1:11–13]. Spiritual questions deserve spiritual answers from God. ...**

**“Each believer needs a spiritual confirmation of the divine mission and character of the Prophet Joseph Smith. This is true for every generation. ...**

**“A testimony of the Prophet Joseph Smith can come differently to each of us. It may come as you kneel in prayer, asking God to confirm that he was a true prophet. It may come as you read the Prophet’s account of the First Vision. A testimony may distill upon your**







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**...**

**“To the youth listening today or reading these words in the days ahead, I give a specific challenge: Gain a personal witness of the Prophet Joseph Smith”**

*(Elder Neil L. Andersen, “Joseph Smith,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 28–30).*





thou hast been <sup>a</sup>faithful; wherefore thy garments shall be made <sup>b</sup>clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I . . . bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the <sup>c</sup>judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood. The <sup>d</sup>testators are now dead, and their <sup>e</sup>testament is in force.

6 Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among

glory; they died for glory; and glory is their eternal <sup>c</sup>reward. From age to age shall their names go down to posterity as gems for the sanctified.

7 They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their *innocent blood* on the floor of Carthage jail is a broad seal affixed to “Mormonism” that cannot be rejected by any court on earth, and their *innocent blood* on the <sup>a</sup>escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their *innocent*





**“We do not worship the Prophet. We worship God our Eternal Father and the risen Lord Jesus Christ. But we acknowledge the Prophet; we proclaim him; we respect him; we reverence him as an instrument in the hands of the Almighty in restoring to the earth the ancient truths of the divine gospel, together with the priesthood through which the authority of God is exercised in the affairs of His Church and for the blessing of His people”**

*(President Gordon B. Hinckley, “Joseph Smith Jr.—Prophet of God, Mighty Servant,” Ensign, Dec. 2005, 4).*



## Died

**Joseph, June 27, 1844**

**Brigham, Aug 29, 1877**

**John, July 25, 1887**

## Sustained

**Brigham Young, Dec. 27, 1847**

**John Taylor, Oct 10, 1880**

**Wilford Woodruff, April 7, 1889**



**Doctrine  
Covenants & 136**







Since at least 1844, Church leaders had been actively planning for a possible move west. The Prophet Joseph Smith and other Church leaders sensed the growing hostility toward the Church in Illinois and recognized that they might have to leave the state. Under Joseph's direction, the Quorum of the Twelve Apostles, in February 1844, began secretly planning for an expedition to western North America to look for possible gathering places. Shortly thereafter, the Prophet formed a new organization, known as the Council of Fifty, and charged it with finding a new home for the Saints in the West. (See *The Joseph Smith Papers, Journals, Volume 3: May 1843–June 1844*, ed. Andrew H. Hedges and others [2015], 179–80; *The Joseph Smith Papers, Administrative Records, Council of Fifty, Minutes, March 1844–January 1846*, ed. Matthew J. Grow and others [2016], 40, 464–65, 471–72.)

Near the end of his life, the Prophet Joseph Smith committed the priesthood keys of this dispensation to the members of the Quorum of the Twelve Apostles (see *Teachings: Joseph Smith*, 534). After the Prophet's martyrdom, during a meeting held on August 8, 1844, many Church members received a spiritual manifestation confirming to them that Brigham Young, who was President of the Quorum of





of the Twelve Apostles (see Teachings: Joseph Smith, 534). After the Prophet's martyrdom, during a meeting held on August 8, 1844, many Church members received a spiritual manifestation confirming to them that **Brigham Young, who was President of the Quorum of the Twelve Apostles, was to lead the Church** (see Church History in the Fulness of Times Student Manual, 2nd ed. [Church Educational System manual, 2003], 291–93).

Many enemies of the Church thought that once the Prophet Joseph Smith was killed, the Church would collapse. However, when the Church and the city of Nauvoo continued to grow and prosper, enemies of the Church increased their efforts to drive Church members from Illinois. In September 1845, Colonel Levi Williams, one of those indicted for the murders of Joseph and Hyrum Smith but later acquitted, led a mob of 300 men and “systematically burned outlying Mormon farms and homes. They ... torched many unprotected homes, farm buildings, mills, and grain stacks” (Church History in the Fulness of Times, 301; see also History of the Church, 7:439–44). **Many Illinois residents were afraid that the presence of the Latter-day Saints in their state would lead to a civil war and asked Church members to leave the state.** On September 24, 1845, the Quorum of the Twelve Apostles published a letter promising that





7:439–44). Many Illinois residents were afraid that the presence of the Latter-day Saints in their state would lead to a civil war and asked Church members to leave the state. On September 24, 1845, the Quorum of the Twelve Apostles published a letter promising that the Church would leave the following spring (see Church History in the Fulness of Times, 301–2).

Under threats of violence from local mobs and the state militia, Church members began leaving Nauvoo in February 1846, journeying west across the state of Iowa. Because of excessive rain and insufficient supplies, Church members who left Nauvoo in February 1846 spent over three and a half months making the 300-mile journey across Iowa. During this time more than 500 Latter-day Saint men—who became known as the Mormon Battalion—heeded the call of President Brigham Young to enlist in the United States Army to serve during the Mexican War, which had begun in May 1846. Some of the men were joined by their wives and children. Their service would earn money to help poor Church members make the journey west, but many families were left without husbands and fathers for part of their westward journey. For these reasons, Church leaders determined not to continue west to the Rocky Mountains until the spring of 1847 and counseled Church members to stay in





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**“A number of settlements of Saints stretched along both sides of the Missouri River. The largest settlement, Winter Quarters, was on the west side, in Nebraska. It quickly became home to approximately 3,500 Church members, who lived in houses of logs and in dugouts of willows and dirt” (Our Heritage, 71). Many people were inadequately sheltered from the cold weather. Diseases such as malaria, pneumonia, tuberculosis, cholera, and scurvy resulted in widespread suffering and death. More than 700 Church members died that first winter. (See Church History in the Fulness of Times, 319–20.) In January 1847, Brigham Young prayed for the Lord’s direction regarding the emigration to the West and then dictated the inspired counsel that is recorded in Doctrine and Covenants 136.**



History of Brigham Young, January, 1847.

Winter Quarters, Camp of Israel, January 14<sup>th</sup>, 1847.

The word and will of the Lord concerning the Camp of Israel  
in their journeyings to the West.

"Let all the people of the church of Jesus Christ of Latter-Day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God: Let the companies be organized with Captains of Hundreds, Captains of Fifties, and



thou hast been <sup>a</sup>faithful; wherefore thy garments shall be made <sup>b</sup>clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I . . . bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the <sup>c</sup>judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood. The <sup>a</sup>testators are now dead, and their <sup>c</sup>testament is in force.

6 Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the <sup>a</sup>martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a <sup>b</sup>green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for

glory; they died for glory; and glory is their eternal <sup>c</sup>reward. From age to age shall their names go down to posterity as gems for the sanctified.

7 They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their *innocent blood* on the floor of Carthage jail is a broad seal affixed to “Mormonism” that cannot be rejected by any court on earth, and their *innocent blood* on the <sup>a</sup>escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their *innocent blood* on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their *innocent blood*, with the innocent blood of all the martyrs under the <sup>b</sup>altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth. Amen.

## SECTION 136

*The word and will of the Lord, given through President Brigham Young at Winter Quarters, the camp of Israel, Omaha Nation, on the west bank of the Missouri River, near Council Bluffs, Iowa.*

1–16, How the camp of Israel is to be organized for the westward journey is explained; 17–27, The Saints are commanded to live by numerous gospel standards; 28–33, The Saints should sing, dance, pray, and learn wisdom; 34–42, Prophets are slain so that they might be honored and the wicked condemned.

THE Word and <sup>a</sup>Will of the Lord concerning the Camp of <sup>b</sup>Israel in their journeyings to the West:

2 Let all the people of <sup>a</sup>The Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to <sup>b</sup>keep all

the commandments and statutes of the Lord our God.

3 Let the companies be organized with captains of <sup>a</sup>hundreds, captains of fifties, and captains of tens, with a president and his two counselors at their head, under the direction of the Twelve <sup>b</sup>Apostles.

4 And this shall be our <sup>a</sup>covenant—that we will <sup>b</sup>walk in all the <sup>c</sup>ordinances of the Lord.

5 Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessities for the journey, that they can.

6 When the companies are organized let them go to with their <sup>a</sup>might, to prepare for those who are to tarry.

7 Let each company, with their captains and presidents, decide how many can go next spring; then choose out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to go as pioneers to prepare for putting in spring crops.

8 Let each company <sup>a</sup>bear an equal proportion, according to the dividend of their property, in taking the poor, the <sup>b</sup>widows, the <sup>c</sup>fatherless, and the families of those who have gone into the army, that the cries of the widow and the <sup>a</sup>fatherless come not up into the ears of the Lord against this people.

9 Let each company prepare houses, and fields for raising <sup>a</sup>grain, for those who are to remain behind this season; and this is the will of the Lord concerning his people.

10 Let every man use all his influence and property to remove this

people to the place where the Lord shall locate a <sup>a</sup>stake of Zion.

11 And if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be <sup>a</sup>blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families.

12 Let my servants Ezra T. Benson and Erastus Snow organize a company.

13 And let my servants Orson Pratt and Wilford Woodruff organize a company.

14 Also, let my servants Amasa Lyman and George A. Smith organize a company.

15 And appoint presidents, and <sup>a</sup>captains of hundreds, and of fifties, and of tens.

16 And let my servants that have been appointed go and <sup>a</sup>teach this, my will, to the saints, that they may be ready to go to a land of peace.

17 Go thy way and do as I have told you, and <sup>a</sup>fear not thine enemies; for they shall not have power to stop my work.

18 Zion shall be <sup>a</sup>redeemed in mine own due time.

19 And if any man shall seek to build up himself, and seeketh not my <sup>a</sup>counsel, he shall have no power, and his <sup>b</sup>folly shall be made manifest.

20 <sup>a</sup>Seek ye; and keep all your <sup>b</sup>pledges one with another; and <sup>c</sup>covet not that which is thy brother's.

21 <sup>a</sup>Keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the <sup>b</sup>God of your fathers, the God of Abraham and of Isaac and of Jacob.

3a Ex. 18:21 (21–27).

b TG Apostles.

4a TG Covenants.

b TG Walking with God.

c TG Ordinance.

6a Judg. 6:14.

Self-Sacrifice.

10a TG Stake; Zion.

11a Gen. 26:12;

Deut. 28:4 (1–14);

Alma 34:20 (17–27).

TG Blessing.

Problem-Solving.

b TG Foolishness.

20a IE Seek the Lord's counsel; see v. 19.

b TG Honesty;

Promise;



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st the best  
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on the earth. Amen.

## SECTION 136

*The Word and Will of the Lord, given through President Brigham Young  
at the camp of Israel, Omaha Nation, on the west  
bank of the Missouri River, near Council Bluffs, Iowa.*

*Israel is to be  
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dards should sing,  
D&C; 34–42,  
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THE Word and <sup>a</sup>Will of the Lord  
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2 Let all the people of <sup>a</sup>The Church  
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the commandments and statutes of  
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3 Let the companies be organized  
with captains of <sup>a</sup>hundreds, captains  
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<sup>a</sup>might, to prepare for those who  
are to tarry.

7 Let each company, with their  
captains and presidents, decide  
how many can go next spring; then  
choose out a sufficient number of  
able-bodied and expert men, to take  
teams, seeds, and farming utensils,  
to go as pioneers to prepare for put-  
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11 And if  
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TG Testimony.  
6a TG Martyrdom.

<sup>b</sup> D&C 133:32 (32–35);  
A of F 1:10.



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17 Go thy way and do as I have told you, and <sup>a</sup>fear not thine enemies; for they shall not have power to stop my work.

18 Zion shall be <sup>a</sup>redeemed in mine





“To be a Latter-day Saint is to be a pioneer, for the definition of a pioneer is ‘one who goes before to prepare or open up the way for others to follow’ [The Compact Edition of the Oxford English Dictionary (1971), ‘pioneer’]. And to be a pioneer is to become acquainted with sacrifice. Although members of the Church are no longer asked to leave their homes to make the journey to Zion, they often must leave behind old habits, longtime customs, and cherished friends. Some make the agonizing decision to leave behind family members who oppose their Church membership. Latter-day Saints move forward, however, praying that precious ones will yet understand and accept.

“The path of a pioneer is not easy, but we follow in the footsteps of the ultimate Pioneer—even the Savior—who went before, showing us the way to follow”

*(President Thomas S. Monson, “True to the Faith of Our Forefathers,” Ensign, July 2016, 4–5).*



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21 <sup>a</sup>Keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the <sup>b</sup>God of your fathers, the God of Abraham and of Isaac and of Jacob.

22 I am he who <sup>a</sup>led the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to <sup>b</sup>save my people Israel.

23 Cease to <sup>a</sup>contend one with another; cease to speak <sup>b</sup>evil one of another.

24 Cease <sup>a</sup>drunkenness; and let your words tend to <sup>b</sup>edifying one another.

25 If thou <sup>a</sup>borrowest of thy <sup>b</sup>neighbor, thou shalt <sup>c</sup>restore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee.

26 If thou shalt find that which thy neighbor has <sup>a</sup>lost, thou shalt make diligent search till thou shalt <sup>b</sup>deliver it to him again.

27 Thou shalt be <sup>a</sup>diligent in <sup>b</sup>preserving what thou hast, that thou mayest be a wise <sup>c</sup>steward; for it is the free gift of the Lord thy God, and thou art his steward.

28 If thou art <sup>a</sup>merry, <sup>b</sup>praise the Lord with singing, with music, with <sup>c</sup>dancing, and with a <sup>d</sup>prayer of praise and <sup>e</sup>thanksgiving.

29 If thou art <sup>a</sup>sorrowful, call on

the Lord thy God with supplication, that your souls may be <sup>b</sup>joyful.

30 Fear not thine <sup>a</sup>enemies, for they are in mine hands and I will do my pleasure with them.

31 My people must be <sup>a</sup>tried in all things, that they may be prepared to receive the <sup>b</sup>glory that I have for them, even the glory of Zion; and he that will not <sup>c</sup>bear chastisement is not worthy of my kingdom.

32 Let him that is <sup>a</sup>ignorant <sup>b</sup>learn <sup>c</sup>wisdom by <sup>d</sup>humbling himself and calling upon the Lord his God, that his <sup>e</sup>eyes may be opened that he may see, and his ears opened that he may hear;

33 For my <sup>a</sup>Spirit is sent forth into the world to enlighten the <sup>b</sup>humble and contrite, and to the <sup>c</sup>condemnation of the ungodly.

34 Thy brethren have rejected you and your testimony, even the nation that has <sup>a</sup>driven you out;

35 And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their <sup>a</sup>sorrow shall be great unless they speedily repent, yea, very speedily.

36 For they <sup>a</sup>killed the prophets,

22a Gen. 15:14 (13–14); Ex. 13:18 (18, 20); Amos 3:1 (1–2); 1 Ne. 5:15; D&C 103:18.  
b Isa. 9:12; Jer. 30:10; 32:17; Ezek. 20:34 (33–34); Hosea 13:9; D&C 38:33.  
23a Prov. 17:14; 2 Tim. 2:24; 3 Ne. 11:29 (29–30).  
TG Contention;

Deut. 22:3.  
b TG Honesty.  
27a TG Diligence.  
b Prov. 21:20.  
c TG Stewardship.  
28a TG Happiness.  
b Ps. 33:1; 147:7; Isa. 12:4; Eph. 5:19 (19–20); 1 Ne. 18:16; Mosiah 2:20 (20–21); Alma 26:8; D&C 25:11 (11–12); 109:79.

D&C 101:4.  
TG Adversity; Millennium, Preparing a People for; Test.  
b Rom. 8:18; D&C 58:4; 63:66.  
TG Celestial Glory.  
c Lam. 3:27 (24–27).  
TG Chastening.  
32a TG Ignorance.  
b TG Education; Learn.  
c TG Wisdom.  
d TG Humility; Teachable.  
e Gen. 3:5 (3, 6).



22 I am he who <sup>a</sup>led the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to <sup>b</sup>save my people Israel.

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23 Cease to <sup>a</sup>contend one with another; cease to speak <sup>b</sup>evil one of another.

24 Cease <sup>a</sup>drunkenness; and let your words tend to <sup>b</sup>edifying one another.

25 If thou <sup>a</sup>borrowest of thy <sup>b</sup>neighbor, thou shalt <sup>c</sup>restore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee.

26 If thou shalt find that which thy neighbor has <sup>a</sup>lost, thou shalt make diligent search till thou shalt <sup>b</sup>deliver it to him again.

27 Thou shalt be <sup>a</sup>diligent in <sup>b</sup>preserving what thou hast, that thou mayest be a wise <sup>c</sup>steward; for it is the free gift of the Lord thy God, and thou art his steward.

28 If thou art <sup>a</sup>merry, <sup>b</sup>praise the Lord with singing, with music, with <sup>c</sup>dancing, and with a <sup>d</sup>prayer of praise and <sup>e</sup>thanksgiving.

29 If thou art <sup>a</sup>sorrowful, call on

the Lord thy God with supplication, that your souls may be <sup>b</sup>joyful.

30 Fear not thine <sup>a</sup>enemies, for they are in mine hands and I will do my pleasure with them.

31 My people must be <sup>a</sup>tried in all things, that they may be prepared to receive the <sup>b</sup>glory that I have for them, even the glory of Zion; and he that will not <sup>c</sup>bear chastisement is not worthy of my kingdom.

32 Let him that is ignorant learn <sup>c</sup>wisdom by <sup>d</sup>humbling himself and calling upon the Lord his God, that his <sup>e</sup>eyes may be opened that he may see, and his ears opened that he may hear;

33 For my <sup>a</sup>Spirit is sent forth into the world to enlighten the <sup>b</sup>humble and contrite, and to the <sup>c</sup>condemnation of the ungodly.

34 Thy brethren have rejected you and your testimony, even the nation that has <sup>a</sup>driven you out;

35 And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their <sup>a</sup>sorrow shall be great unless they speedily repent, yea, very speedily.

36 For they <sup>a</sup>killed the prophets,



the Lord thy God with supplication, that your souls may be <sup>b</sup>joyful.

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36 For they <sup>a</sup>killed the prophets,

and them that were sent unto them; and they have <sup>b</sup>shed innocent blood, which crieth from the ground against them.

37 Therefore, marvel not at these things, for ye are not yet <sup>a</sup>pure; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have <sup>b</sup>given you, from the days of Adam to Abraham, from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith, whom I did call upon by mine <sup>c</sup>angels, my ministering servants, and by mine own voice out of the heavens, to bring forth my work;

38 Which <sup>a</sup>foundation he did lay, and was faithful; and I took him to myself.

39 Many have marveled at his death; but I will testify that he should <sup>a</sup>seal his name with his <sup>c</sup>blood, that he should be <sup>d</sup>honored and the <sup>e</sup>unrighteous be condemned.

40 Have I not delivered you from your <sup>a</sup>enemies, only leaving a witness of my work?

41 Now, therefore, ye my people of my <sup>a</sup>church, listen together; you shall see the <sup>b</sup>kingdom of God.

42 Be <sup>a</sup>diligent in keeping my commandments, lest my wrath come upon you, and you shall be destroyed; and your enemies shall triumph over you. So no more at this time, and Amen.

## SECTION 137

*A vision given to Joseph Smith the Prophet, in the temple at Hiram, Ohio, January 21, 1836. The occasion was the administration of the sacrament in preparation for the dedication of the temple.*

*1–6, The Prophet sees his brother Alvin in the celestial kingdom; 7–9, The doctrine of salvation for the dead is revealed; 10, All children are saved*

*2 I saw the transcendent gate through which the kingdom will enter; and I saw the angels and the spirits of the dead*



39 Many have marveled because of his death; but it was needful that he should <sup>a</sup>seal his <sup>b</sup>testimony with his <sup>c</sup>blood, that he might be <sup>d</sup>honored and the wicked might be condemned.

40 Have I not delivered you from your <sup>a</sup>enemies, only in that I have left a witness of my name?

41 Now, therefore, hearken, O ye people of my <sup>a</sup>church; and ye elders listen together; you have received my <sup>b</sup>kingdom.

42 Be <sup>a</sup>diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen.

“What does the martyrdom [of Joseph and Hyrum Smith] teach us? The great lesson that ‘where a testament is, there must also of necessity be the death of the testator’ (Heb. 9:16) to make it of force. ... The Lord permitted the sacrifice that the testimony of those virtuous and righteous men should stand as a witness against a perverse and unrighteous world. Then, again, they were examples of the wonderful love of which the Redeemer speaks: ‘Greater love hath no man than this, that a man lay down his life for his friends.’ (John 15:13.) This wonderful love they manifested to the Saints and to the world; for both realized and expressed their conviction, before starting on the journey to Carthage, that they were going to their death. ...

“This martyrdom has always been an inspiration to the people of the Lord. It has



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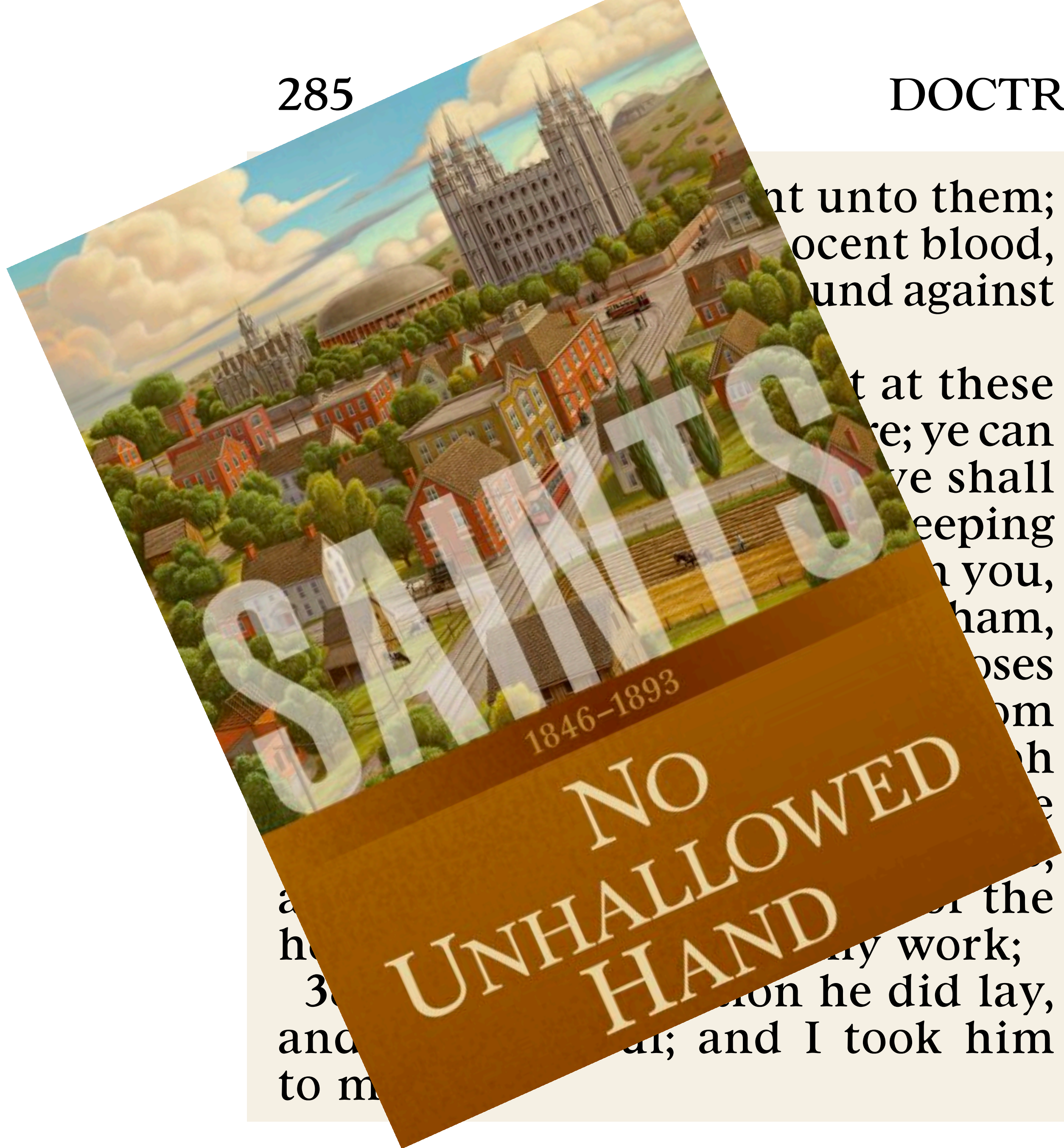
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“This martyrdom has always been an inspiration to the people of the Lord. It has helped them in their individual trials; has given them courage to pursue a course in righteousness and to know and to live the truth, and must ever be held in sacred memory by the Latter-day Saints who have learned the great truths that God revealed through His servant, Joseph Smith”

*(President Joseph F. Smith in Teachings of Presidents of the Church: Joseph Smith, 537–38).*





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Devil's Gate  
SOOTH DAKOTA

Chimney Rock



Council Bluffs  
The Hardest Journey



Cavalry from Nauvoo



SALT LAKE CITY  
THIS IS THE PLACE MONUMENT

SALT LAKE TEMPLE  
UTAH

UTAH

**ROUTE OF THE MORMON PIONEERS**  
FROM NAUVOO TO SALT LAKE CITY  
SHOWING RELATIONSHIP TO THE  
PRESENT DAY HIGHWAYS AND CITIES

- THE MORMON TRAIL
- PRESENT DAY TOWNS AND CITIES
- PRESENT DAY HIGHWAY

Natural Bridge



Indian



Bison

Rocky Mountains  
COLORADO

Rocky Mountains  
COLORADO

KANSAS



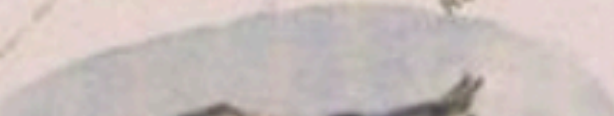
Wagon Train

OKLAHOMA



TEXAS

PARIAH MOUNTAIN



ROUTE OF THE MORMON BATTALION

ARKANSAS

TENNESSEE

ILLINOIS  
Mormon Temple

ILLINOIS  
Mormon Temple



Mormon Temple

ILLINOIS

MISSOURI

MISSOURI

MISSOURI

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W.K. Driggs, 1956



