
DOCTRINE & COVENANTS 103-107

CHRONOLOGY

- **February 6, 1834** – Governor Daniel Dunklin wrote the Latter-day Saint leaders in MO, indicating that he would help the Saints return.
- **February 20, 1834** – HC voted that Orson Pratt and Orson Hyde travel East to raise money for the cause of Zion and to pay of the mortgage Peter French Farm, which was soon due.
- **February 22, 1834** – P.P. Pratt and Lyman Wight arrive to Kirtland from Clay County, MO (they left MO on January 12).
- **February 24, 1834** – Revelation, **D&C 103**; Missouri Expedition [Zion's Camp].
- **February 26, 1834** – JS departs to PA to raise money for the MO Exp. and to pay the United Firm's debts.
- **March 28, 1834** – JS Returns to Kirtland.
- **April 23, 1834** - Revelation, **D&C 104**; Dissolution of the United Firm.
- **April 28, 1834** – Revelation, Unpublished; Dissolution of the United Firm.
- **May 5, 1834** – Departure of the MO Exp. advanced guard.
- **June 21, 1834** – MO Exp. cholera outbreak.
- **June 22, 1834** – Revelation, **D&C 105**; MO Exp., redemption of Zion.
- **July 7, 1834** – JS Organized a Missouri High Council, David Whitmer as president.
- **August 1, 1834** – Return of MO Exp. to Kirtland.
- **October 16-21, 1834** – JS mission in Michigan.
- **circa November, 1834** – JS preparing for School of the Elders.
- **November 25, 1834** – Revelation, **D&C 106**; Warren Cowdery called as Presiding High Priest in Freedom, NY.
- **December 5, 1834** – Oliver Cowdery ordained assistant president with JS.
- **December 6, 1834** – Hyrum Smith and JS Sr., ordained as assistant presidents with JS. JS Sr. may have also been ordained patriarch at this time as well.
- **February 14, 1835** – Three witnesses select members of the Quorum of the Twelve Apostles.
- **February 28, 1835** – JS organizes the Quorum of the Seventy.
- **circa April, 1835** – Revelations, **D&C 107** (partial); Priesthood organization.

DOCTRINE AND COVENANTS 103 REVELATION, FEBRUARY 26, 1834

SETTING

When the first news of the trouble in Zion arrived in December 1833, JS received section 101, which included a parable that had potentially militant interpretations (vs. 55-58). Two days after the arrival of Pratt and Wight from Missouri in February 1844, Joseph Smith received this revelation to

form a "Camp of Israel," latter called "Zion's Camp" to restore the disenfranchised Saints to their lands in Jackson County.

Heber C. Kimball's journal for this period was published in Nauvoo:

At this time also, our brethren were suffering great persecution in Jackson county, Missouri; about twelve hundred were driven, plundered and robbed; and their houses burned and some were killed. The whole country seemed to be in arms against us, ready to destroy us. Brother Joseph received a lengthy revelation concerning the redemption of Zion, which remains to be fulfilled in a great measure. But he thought it best to gather together as many of the brethren as he conveniently could, with what means they could spare and go up to Zion to render all the assistance that we could to our afflicted brethren. We gathered clothing and other necessaries to carry up to our brethren and sisters who had been stripped; and putting our horses to the wagons, and taking our firelocks and ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon, and the workmen who were engaged at the Temple; so that there were very few men left in Kirtland. Our wagons were about full with baggage &c., consequently we had to travel on foot. We started on the 5th of May, and truly this was a solemn morning to me. I took leave of my wife and children and friends, not expecting ever to see them again, as myself and brethren were threatened both in that country and in Missouri by the enemies, that they would destroy us and exterminate us from the land.¹

Wilford Woodruff described his experience:

We were visited no more by the Brethren untill about the first of Aprail at which time Brother Harry Brown returned accompanied by Brother Parley Pratt. We had a precious interview. Brother Parley preached with us untill about midnight. He was on an important mission. He with Brother Lyman Wight was under a command of the Lord to gather together some of the servants of the Lord to go up to Zion. It was the Lords will that they should gather together five hundred but not to return [with] Less than one hundred. It was the will of the Lord that the yong men & middle aged what could be spared should go up to Zion.

I told Brother Parley our circumstances. He told me it was my duty to try to prepare myself and go up to Zion. And accordingly I used evry exertion to settle my accounts arrange my affairs and prepare myself to join my Brethren to go to Missouri. And on the 10th of Aprail Brother Harrey Brown & Brother Warren Ingles called at our house to accompany me on my journey to the west. They remained with me and my Brother untill the day following.

...[Woodruff traveled to Kirtland and then left with the vangaurd portion of the expedition. He continued] Our march was similar to the ancient Israelites. Our horses, waggons and tents were in readiness and we were led by Joseph. Our Company now consisted of twenty baggage waggons and rising of one hundred & fifty men. The men were armed with dirks pistols Swords & rifles For Self defence and according to Brother Joseph's request I delivered him my Sword for his own use. Our lives were threatened in consequence of

¹ "Extracts from the Journal of Elder Heber C. Kimball," *Times and Seasons* 6 (January 15, 1845): 771.

advocating and maintaining the gospel of Jesus Christ. For this cause it became necessary to be in readiness to defend our lives our persons and property.²

PUBLICATION HISTORY

D&C 103 was first published in the 1844 Doctrine and Covenants. Several early texts exist. Orson Hyde copied into RB1 on August 18, 1834.

COMMENTS

1-6. How is it that the enemies of the Lord are chastening the Lord's people?

7. This is some pretty bullish language. All kingdoms of the Earth will be given to the LDS.

8. Unless of course, the Saints don't keep the commandments in which case the kingdoms of the world will prevail.

11-13. It is the Lord's design that the Saints will return to Zion and build it up.

15. "the redemption of Zion must needs come by power." And here we have the beginnings of the Camp of Israel. Archetypes to follow.

16. Moses. Who is to be like him?

19-20. Exodus 33:2-3:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

Here we have the Lord making a distinction between the Israelites and the Saints in Zion. The Saints anticipated the being in the presence of the Lord. How do we contrast the exodus excerpt with the idea of being chastened?

21. The parable mentioned here is the one delivered in Section 101.

22-28. Instructions regarding the formation of the Camp of Israel. Note the portions about laying down one's life. This is serious business. It was war.

29-30. Rigdon, Pratt, and Wight are to start recruiting and organizing.

31-34. The Lord wants 500 men, but because we don't listen to him, 100 will do. They ended out getting just over 200.

37-40. More instructions for those charged with recruiting and organizing the company.

² Kenney, *Wilford Woodruff's Journal*, 1:7-9.

DOCTRINE AND COVENANTS 104, REVELATION, APRIL 23, 1834

SETTING

The United Firm had contracted debts in order to function and by the spring of 1834, the firm needed \$2,000 to stay afloat (mostly due to the balance owed on the French Farm).³ JS felt that he could not leave on the Missouri Expedition until these financial matters were resolved. He left on a mission in the East in order to try and raise some capital, but returned home unsuccessful. On April 10, 1834, the Firm met and resolved to dissolve the organization, seeing no option for continued operation. This revelation reveals the manner in which the Firm was to be divided.

Frederick G. Williams remembered an apparently unpublished revelation delivered near this time instructed further that "every one of what was then called the firm to give up all notes & demands that they had against each other and all be equal."⁴ Most of the debts were held by N. K. Whitney. Members of the united firm owed Whitney \$3,635.35. JS owed the most (\$1,151.21) and Oliver Cowdery the least (\$68.57).⁵ There was a further unpublished revelation delivered on April 28, 1834 formally dividing the United Firm of Zion from the Firm of Kirtland,⁶ though at the time it was simply a formality.⁷

Ultimately, several months later, a rich convert consecrated funds sufficient to secure the mortgage of the French Farm.⁸

PUBLICATION HISTORY

First published in the 1835 Doctrine and Covenants.

SIGNIFICANT REVISIONS

The following text in the ms versions is was not included at the end of vs. 10 in the 1835 Doctrine and Covenants: "but as long as ye hold communion with transgressors behold they bring evil upon you."⁹

The following text in the early ms versions was not included when printed in the 1835 Doctrine and Covenants. It appears in the text right after the material included in vs. 59:

Therefore, a commandment I give unto you, that ye shall take the books of Mormon and also the copyright, and also the copyright which shall be secured of the Articles and covenants [i.e., Doctrine and Covenants], in which covenants all my commandments which it is my will should be printed, shall be printed, as it shall be made known unto you and also the

³ See MB1, March 17, 1834.

⁴ F.G. Williams notebook, quoted in Woodford, "Historical Development of the Doctrine and Covenants," 1350.

⁵ Cook, *The Revelations of Joseph Smith*, 211.

⁶ RB2 in JSPP, *Manuscript Revelations Books*, 639.

⁷ See also Staker, *Hearken O Ye People*, 235-36.

⁸ Harper, *Making Sense of the Doctrine and Covenants*, 388.

⁹ RB2 in JSPP, *Manuscript Revelations Books*, 619.

copyright of the New translation of the scriptures; and this I say that others may not take the blessings away from you which I have conferred upon you.¹⁰

COMMENTS

REMEMBER: This is a revelation about the "United Firm" and not any other organization or law. Note that when "order" appears in the text, that was added in place of "firm" as a pseudonym/euphemism. People were still living the law of consecration independently of the Firm and its dissolution.

4-5. We really don't know who this was directed at.

11-13. Within the Firm, each officer had a stewardship (often a business). They will be appointed to the officers as private property now that the Firm is dissolved.

16. Don't forget, however, that it is still the Lord's plan to exalt the poor and make low the rich.

18. Stingy are stuck in Hell. How many revelations on this topic have we had? Compared to say any other type of sin? What does that mean?

20. Rigdon gets the tannery and a house.

24. Marin Harris gets John Johnson's property.

27. FG Williams gets the house he is currently living in. His farm, though?

28. Oliver Cowdery to get two lots.

29. Cowdery and Williams to get the printing office.

34. John Johnson to get the house he is living in.

36. Johnson to sell property.

39. NK Whitney to get his house, his store, his ashery, and a prime lot.

43-45. JS to receive his lot and the FG Williams Farm where his parents are living.

47. This represents a breaking ties with the United Firm of Zion.

49. Up until now Kirtland had been subsidizing the works of Zion.

50. Reiteration: The Firm is dissolved and do your business in your own name. See also 53.

52. Again, we aren't privy to the details of what exactly the Lord is referring to hear.

56-57. All things are the Lord's. Nothing is really ours.

58. The Lord still wants them to work together to print the New Translation and the Doctrine and Covenants. Why is that important?

¹⁰ Ibid., 627.

59-77. It appears that the Lord envisioned the members of the dissolved Firm to still live the law of Consecration and to specifically create a shared account. I am unaware of any evidence that they successfully implemented such a system.

78. It appears that this means debts to those outside of the Firm. See Historical Setting above.

81. Ask the people in New York, to whom you owe money, for patience in repayment.

84-85. If you need to mortgage your property to make ends meet, you can do it this once. What do you think? Good idea?

DOCTRINE AND COVENANTS 105, REVELATION, JUNE 22, 1834

SETTING

On February 6, 1834, Missouri governor Daniel Dunklin wrote to the Mormon leadership in response to their supplication for state militia support. The Governor indicated that though he felt that he had no authority to muster the state militia to defend the Saints on a long term basis, he did feel that he could mount an armed escort to return the Saints to Jackson county "and should your men organize according to law, which they have a right to do, (indeed it is their duty,) to do so, unless exempted by religious scruples.) and apply for public arms, the Executive could not distinguish between their rights to have them and the right of any other description of people similarly situated."¹¹ The governor essentially affirmed the Saints' rights to arm themselves and defend themselves.

The Latter-day Saints viewed this letter as a promise that if they created a defense force that the governor would escort them to Jackson County. By June 15, the expedition had learned that the governor had rescinded any commitment to any armed support of the Saints, believing that civil war would result.

By June 19, the expedition had made camp on the Fishing River, near the border of Jackson County. It was here that the Latter-day Saints believed that a great storm prevented a mob of Missourians from attacking them. The Expedition disbanded and most members moved to Ray County as negotiations between Jackson County citizens and the Missouri Saints during this time completely fell apart. To make matters worse on June 21, the first cases of cholera manifested themselves among the expedition members. Each day more were struck down by the disease, which was viewed as the chastening rod of Jehovah.

On June 22, 1834 JS received this revelation.

See Bushman, *Rough Stone Rolling*, 235-47, for a nice overview of the Missouri Expedition.

John Whitmer wrote of this revelation:

[Joseph] Received a revelation that it was not wisdom to go to Jackson county at this time and that the armies of Israel should become very great and terrable first, and [only after] the Servants of the Lord [had] been <en>dowed with power from on high previous to the Redemption of Zion.

Thus our fond hopes of being redeemed at this [p. 68] time [p.133] were blasted at least for a season.¹²

PUBLICATION HISTORY

First Published in the 1844 Doctrine and Covenants.

¹¹ Correspondence quoted in Westergren, *From Historian to Dissident*, 116.

¹² *Ibid.*, 132.

COMMENTS

2. In what way could the Church sin that individuals cannot?
- 3-5. What is "the law"?
8. Churches == wards or branches from our modern perspective.
9. Because of transgression, the Elders were to wait for the redemption of Zion.
11. Before Zion is redeemed, the Elders need to be endowed with power from on high.
12. Note that the Elders are promised both an endowment and a blessing. The blessing was a special ritual for Zion's Camp veterans in which they received a special blessing like a patriarchal blessing from Church leaders. They were called "Zion's blessings."¹³ See also vs. 18.
- 13-14. George A. Smith claimed that some men apostatized because they were not able to fight.
- 16-17. Apparently the Lord would have preferred the 500 he asked for instead of the band of 200 or so that he got.
19. The Missouri Expedition was a trail of faith.
- 20-23. If you can stay in MO then do so. If not, JS will direct when to go back.
24. Perhaps some political instruction based on past failures?
- 25-26. Be good citizens until the Army of Israel becomes a great force.
- 28-29. The Saints were negotiating with the citizens of Jackson County to buy them out. The price was 2x value, but the negotiations failed.
30. Still, even though a purchase was intended, watch out for the Army of Israel!
31. The army needed to become great (i.e., large) and it needed to be sanctified. What did this latter adjective mean?
- 38-40. Despite the militancy of previous verses, we conclude with an important commandment. Justice is important, but the Lord's people are to proclaim peace.

¹³ Benjamin E. Park, "'Thou Wast Willing to Lay Down thy Life for they Brethren': Zion's Blessings in the Early Church," *John Whitmer Historical Association Journal* 29 (2009): 27-37.

D&C 106, REVELATION, NOVEMBER 25, 1834

SETTING

Warren Cowdery was the older brother of Oliver Cowdery. He was a doctor and owned an apothecary. He had converted in 1831 and while JS traveled East to raise money, he stayed at Cowdery's house in Freedom, NY. This revelation called Cowdery to be the presiding High Priest in the area.

The JSPP bio includes:

Became first town postmaster of Freedom, 1824. Baptized into LDS church, fall 1831. Appointed presiding elder of church at Freedom, 25 Nov. 1834. Moved to Kirtland, Geauga Co., Ohio, Feb. 1836. Involved in managing bookbindery and printing office in Kirtland. Assisted in writing dedicatory prayer delivered by JS in Kirtland temple, 1836. Editor of LDS Messenger and Advocate and clerk to JS, 1836–1837. Served on Kirtland high council, 1837. Became disaffected with church leadership, 1838. Served as justice of the peace, 1838–1840. Served as election judge in Kirtland, 1841–1842. In 1850, farmed at Kirtland, where he died.¹⁴

PUBLICATION HISTORY

This revelation was first published in the 1835 Doctrine and Covenants.

COMMENTS

2. Cowdery should travel and preach as well as preside.

6-8. Hopeful promises. Note the kingdom language.

¹⁴ JSPP, "Cowdery, Warren A.," <http://beta.josephsmithpapers.org/person?lastFirst=Cowdery%2C%20Warren%20A.>

D&C 107, REVELATIONS NOVEMBER 11, 1831 AND CIRCA APRIL, 1835

SETTING

D&C 107 is an aggregation of several revelations, and marks a dramatic expansion in priesthood organization and theology. The first revelation received is dated to November 11, 1831, one of several revelations delivered on that day. It would have likely been published in the Book of Commandments (1833) had it been finished. The Church did accept the revelation in a conference in 1832, however. At this early time, priesthood organization was quite simple, mainly consisting in the offices of deacon, teacher, priest, elder, high priest, and bishop.

Over time priesthood theology and organization expanded. For example, the Presidency of the High Priesthood was organized in 1832. D&C 84 is also an important marker in this development. There we see the emphasis on the high priesthood (high priests) and the lesser priesthood (priests) and how the various other offices relate to them. Then in February 1834 JS revealed the organization of a high council (D&C 102), creating one in Kirtland and then later in Missouri. In order to distinguish between the two presidencies, the term "First Presidency" arose during this period to distinguish the presidency of Joseph Smith from the presidencies of other high councils. From this time forward the term "First Presidency" became associated with the "Presidency of the High Priesthood."

In February 1835, Joseph Smith and other Church leaders ordained Seventies and the Quorum of the Twelve (both were considered "apostles" at this time). Several months after this organization JS received a revelation regarding their responsibilities and mapping out priesthood organization for the entire church. This revelation was then merged with an expanded version of the November 11, 1831 revelation to create D&C 107. The date of this revelation has been mistakenly understood to be March 28, 1835, however, the Twelve were not even in Kirtland during this time. It was most likely delivered in late April, 1835.¹⁵

Though priesthood structure has changed greatly since this revelation, it is still very important as it introduces the idea of the Melchizedek and Aaronic Priesthoods, under which the various offices fall. It is important not to read this division back into the earlier revelations. This revelation also set the stage for the succession crisis after JS and Hyrum Smith were killed.

PUBLICATION HISTORY

These revelations were first published in the 1835 Doctrine and Covenants.

¹⁵ Harper, *Making Sense of the Doctrine and Covenants*, 563-54 note 2.

SIGNIFICANT REVISIONS

The following is a comparison the earliest text of the November 11, 1831 revelation and its expanded form found in our Doctrine and Covenants.¹⁶

November 11, 1831 revelation from JSP Rev. Book 1	D&C 107: 58-100
<p>To the Church of Christ in the Land of Zion in addition to the Church Laws respecting Church business verily I say unto you, saith the Lord of hosts there must needs be presiding Elders to preside over them who are of the office of an Elder: & also Priests over them who are of the office of a Priest;</p>	<p>58 It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church, agreeable to the revelation which says: 59 To the church of Christ in the land of Zion, in addition to the church laws respecting church business— 60 Verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders to preside over those who are of the office of an elder; 61 And also priests to preside over those who are of the office of a priest;</p>
<p>& also Teachers over them who are of the office of a Teacher, & from Teacher to Priest, And also the deacons; wherefore from Deacon to Teacher, & from Teacher to Priest, & from Priest to Elder; severally as they are appointed, according to the Church Articles & Covenants: then cometh the high Priest hood, which is the greatest of all: wherefore it must needs be that one be appointed of the high Priest hood</p>	<p>62 And also teachers to preside over those who are of the office of a teacher, in like manner, and also the deacons— 63 Wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church. 64 Then comes the High Priesthood, which is the greatest of all. 65 Wherefore, it must needs be that one be appointed of the High Priesthood</p>
<p>to preside over the Priest hood: & and he shall be called President of the hood high Priest hood of the Church; or in other high words the Presiding high Priest hood over the high Priesthood of the Church; from the same cometh the administering of ordinances & blessings upon the Church, by the Laying on of the hands:</p>	<p>to preside over the priesthood, and he shall be called President of the High Priesthood of the Church; 66 Or, in other words, the Presiding High Priest over the High Priesthood of the Church. 67 From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.</p>
<p>wherefore the office of a Bishop is not equal unto it; for the office of a Bishop is in administering all things temporal things: nevertheless a Bishop must be chosen from the high Priesthood, that he may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth; & also to be a Judge in Israel to do the business of the Church, to sit down in Judgement upon transgressors upon testimony it shall be laid before them according to the Laws, by the assistance of his councillors whom he hath chosen or will choose among the Elders of the church.</p>	<p>68 Wherefore, the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things; 69 Nevertheless a bishop must be chosen from the High Priesthood, unless he is a literal descendant of Aaron; 70 For unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. 71 Nevertheless, a high priest, that is, after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth; 72 And also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors upon testimony as it shall be laid before him according to the</p>

¹⁶ This comparison was prepared by William V. Smith, as part of a series discussing D&C 107.

<http://boaporg.wordpress.com/2010/08/18/dc-107-part-9-revisions-of-the-november-revelation/>

	laws, by the assistance of his counselors, whom he has chosen or will choose among the elders of the church.
<p>thus shall he be a judge even a common judge among the inhabitants of Zion until the borders are enlarged, & it becomes necessary to have other Bishops or judges. & inasmuch as there are other Bishops appointed, they shall act in the same office. & again, verily I say unto you, the most important business of the church, & the most difficult cases of the church, inasmuch as there is not sufficient satisfaction upon the decision of the judge, it shall be shall be handed over, & carried up unto the court of the church before the president of the high Priesthood</p>	<p>73 This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the High Priesthood after the order of Melchizedek. 74 Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged and it becomes necessary to have other bishops or judges in Zion or elsewhere. 75 And inasmuch as there are other bishops appointed they shall act in the same office. 76 But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel. 77 And the decision of either of these councils, agreeable to the commandment which says: 78 Again, verily, I say unto you, the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church, before the Presidency of the High Priesthood.</p>
<p>& the president of the Court of the high priesthood shall have power to call other high priests, even twelve to assist as counsellors, & thus the president of the high priesthood, & his counsellors, shall have power to decide upon testimony, according to the laws of the church; & after this decision it shall be had in remembrance no more before the Lord; for this is the highest court of the church of God & a final decision upon controversies, all persons belonging to the church are not exempt from this court of the church</p>	<p>79 And the Presidency of the council of the High Priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the Presidency of the High Priesthood and its counselors shall have power to decide upon testimony according to the laws of the church. 80 And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters. 81 There is not any person belonging to the church who is exempt from this council of the church.</p>
<p>& inasmuch as the president of the high priesthood shall transgress, he shall be had in remembrance before the common court of the church, who shall be assisted by twelve counsellors of the high Priesthood, & their decision upon his head shall be an end of controversy concerning him. thus none shall be exempt from the justice of the Laws of God, that all things may be done in order, & in solemnity before me, to truth & righteousness. Amen.</p>	<p>82 And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counselors of the High Priesthood; 83 And their decision upon his head shall be an end of controversy concerning him. 84 Thus, none shall be exempted from the justice and the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness.</p>
<p>A few more words in addition to the Laws of the church. And again, verily I say unto you, the duty of the president over the office of a Deacon, is to preside over twelve Deacons, to set in council with them, & to teach them</p>	<p>85 And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duty, edifying one another, as it is</p>

<p>their duty, edifying one another as it is given according to the covenants.</p>	<p>given according to the covenants.</p>
<p>And also the duty of the president over the office of the Teachers, is to preside over twenty four of the Teachers, & to set in council with them, & to teach them the duties of their office as given in the covenants. Also the duty of the president over the priesthood is to preside over forty eight priests, & to set in council with them, & to teach them the duties of their office, as given in the covenants.</p>	<p>86 And also the duty of the president over the office of the teachers is to preside over twenty-four of the teachers, and to sit in council with them, teaching them the duties of their office, as given in the covenants. 87 Also the duty of the president over the Priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants—</p>
<p>And again the duty of the president over the office of the Elders, is to preside over ninety six Elders, & to set in council with them, & to teach them according to the covenants. And again the duty of the president of the office of the High Priesthood, is to preside over the whole church, & to be like unto Moses.</p>	<p>88 This president is to be a bishop; for this is one of the duties of this priesthood. 89 Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. 90 This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world. 91 And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—</p>
<p>behold here is wisdom: yea, to be a Seer, a revelator, a translator, & prophet, having all the gifts of God, which he bestoweth upon the head of the church: Wherefore now let every man learn his duty, & to act in the office in which he is appointed., in all diligence. he that is slothful shall not be counted worthy to stand. & he that learneth not his duty & sheweth himself not approved, shall not be counted worth to stand; even so: Amen.</p>	<p>92 Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church. 93 And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy; 94 And the seventh president of these presidents is to preside over the six; 95 And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them; 96 And also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it. 97 And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews. 98 Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church. 99 Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. 100 He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.</p>

COMMENTS

1. An introduction to the now commonly understood division between priesthood. Note that JS later talked about a third priesthood: The patriarchal priesthood. He also introduced the "priesthood" of the temple. So it is helpful to not extend these categories too far.
- 2-4. Note that we call it what we do out of respect. See Hebrews 7 for an extended treatment of the priesthood of Melchizedek.
9. Here we are making it clear that the Presidency of the High Priesthood is the chief administrator in the Church. With the organization of the high councils, this was not precisely clear. Now, no question.
10. We also have for the first time in vs. 9 and 10 a complete priesthood hierarchy, wherein higher offices can lawfully act in the capacity and duty of lower officers.
11. However, the Elder can act for a High Priest in certain cases.
14. Note that here, "lesser priesthood" now means the Aaronic priesthood.
15. Whereas section 84 placed the Bishop as an appendage to the High Priests, here we have further revelation that the Bishopric is the presidency of the Aaronic Priesthood.
16. "legal right" we have had this before with regards to JS, however here we are talking specifically about the Bishop. No descendant of Aaron has ever laid claim to this office.
17. Now verse 10 becomes important. Because of the right of High Priests to be able to administer in all other priesthood offices, a bishop doesn't necessarily need to be a descendant of Aaron. A high priest can do the job.
- 18-19. The Melchizedek Priesthood holds the authority and power to manage the spiritual blessings of the church which lead to the presence of God.
20. The Aaronic priesthood holds the keys of ministering angels and to baptize and preach according to the Articles and Covenants.
22. Explicit construction of the quorum of the Presidency of the Church.
- 23-24. The Q12 form a quorum equal in authority to the Presidency of the Church, however their authority exists where they are traveling. In effect, during this time, the Q12 had no authority where a high council existed.
26. The Seventy also form a quorum equal in authority to the Q12 and the Presidency. They are also traveling authorities.
- 27-29. Parliamentary rules for quorums. A majority must be on site to conduct business. All rulings must be done by unanimous consent of the quorum.
32. The decisions of these three groups can only be appealed to the Presidency of the Church (at this time the only "general" level quorum).
33. The Q12 are a traveling High Council with complete authority outside of organized stakes.

34. So despite have equal authority to the Twelve in their decisions, the Seventy are under the directing authority of the Q12. This has played out interestingly over time.
35. Twelve are to be missionaries. They are to go the gentiles and then to the Jews.
- 36-37. The High Council in Kirtland is a quorum equal in authority to the Church Presidency or to the Twelve. All of the other High Councils in the church together form a quorum equal in authority to these as well.
38. So, where there is no stake in existence, the Q12 have authority and they are to use the Seventy to manage business. This is why missionaries were generally ordained seventies throughout the nineteenth century.
39. Patriarchs or Missionaries?!?!
58. Introductory note, indicating the inclusion of a previous revelation. The twelve are to organize the church wherever they go according to the established laws of the Church. Not that in some ways this reads very much like a revelation from 1831 (not surprising), but the organization isn't complete brought up to date.
- 61-62. To be established: Presidents of the Elders, Teachers and Priests. Note that there are no Priests quorum presidents today.
- 65-68. The President of the High Priesthood (eventually became presidency) has authority over bishops.
68. Unlike the various quorums equal in authority mentioned above, the bishop is not equal in authority.
- 72-75. Bishop to manage business and temporal affairs and to sit in judgment over the people.
- 78-81. This is sort of ambiguous It made sense when the revelation was first given in 1831 as there was to be a President of the High Priesthood and a bishop and other random high priests. When 107 was first printed however, the Presidency of the High Priesthood was also the president of the Kirtland High Council, made up of twelve high priests, just like the verses suggest. So it appears that this was the intended interpretation.
- 82-83. "common council" read "common court" in the original text. Basically, if a member of the Presidency of the High Priesthood is to be tried for church discipline, it was to be presided over by the bishop with an ad hoc group of twelve high priests. JS changes this procedure a few years later, but it was implemented in the case of Sidney Rigdon in Nauvoo.
85. President Deacon to preside over 12 deacons
86. President Teacher to preside over 24 teachers
87. President of Priests to preside over 48 priests.
88. This was added in 1835. Before this, there were priests who were presidents. Now the Bishop becomes the president of the priests.
89. President of Elders to preside over 96 elders.

90. The President of the Elders is not a traveling presidency, but a local presidency.

93. Vision of the seventy. JS appointed the seven presidents of the First Quorum of the Seventy. They were to appoint other seventy. After JS's death, BY removed the seven presidents from the quorum and created a stand-alone "First Council of the Seventy." This later morphed into what we have now, the Presidency of the Seventy.

97-98. As with the Twelve, the Seventy are supposed to travel.

Also note that at this time all priesthood offices were filled by adults. For a history on how we got to today's practice see William G. Hartley, "From Men to Boys: LDS Aaronic Priesthood Offices, 1829-1996," *Journal of Mormon History* 22 (Spring 1996): 78-134; <http://content.lib.utah.edu/u/?jmh,18069>