## DOCTRINE & COVENANTS 134, 111-112

#### CHRONOLOGY

- **June 29, 1836** Clay County, Missouri, citizen committee demanded that Saints immediately stop immigration to that county and that those without substantial farms leave after the fall harvest. [JSPP]
- **July 25, 1836** JS departs east to conduct business and to search for buried cache of money in Salem, MA.
- **August 6, 1836** Revelation, D&C 111; Temporal welfare.
- **September 1, 1836** JS returns to Kirtland.
- **December 29, 1836** Missouri governor finalized bill creating Caldwell County for Mormon settlement, Jefferson City, Missouri. [JSPP]
- **January 9, 1837** Opening of Kirtland Safety Society Anti-Banking Company.
- May 29, 1837 Orson Pratt and Lyman Johnson accuse JS of lying, financial fraud and extortion. The Kirtland High Council receives formal testimony against Cowdery, Rigdon, and many other prominent Church leaders.
- **June 8, 1837** JS withdraws completely from the Safety Society.
- **June 11, 1837** First Missionaries leave for Britain.
- **July 17, 1837** Newspapers report that a Mormon woman was jailed for circulating Safety Society Notes.
- **July 21, 1837** Failure of the Kirtland Safety Society.
- July 23, 1837 Revelation, D&C 112; Quorum of the Twelve.
- **September 3, 1837** JS Presides over excommunication of three apostles: Luke Johnson, Lyman Johnson, and John F. Boynton (September 10, they were refollowshipped).
- **September 17, 1837** JS appoints 109 missionaries.
- **September 27, 1837** JS leaves Kirtland to NW Missouri.
- **November 7, 1837** F. G. Williams removed from Presidency (replaced by Hyrum Smith).
- **December 10, 1837** Dissenters form rival Church in Kirtland.
- **December 21, 1837 –** High Council excommunicates 21 dissenters including Martin Harris, Warren Parrish, and apostles Luke Johnson and John F. Boynton.
- **December 22, 1837** Armed dissenters take the Kirtland Temple and Brigham Young flees.
- **January 12, 1838** Revelation, Unpublished; "concerning the trying of the First Presidency for transgression"
- **January 12, 1838** Revelation, Unpublished; Stakes of Zion.
- **January 12, 1838** Revelation, Unpublished; FP, family and friends to flee Kirtland.
- **January 12, 1838** JS and Rigdon flee Kirtland to Far West in order to escape violence and litigation in Kirtland.
- March 14, 1838 JS arrives in Far West.
- **April 12 and 13, 1838** Excommunication of Oliver Cowdery, David Whitmer, and Lyman Johnson.

### DOCTRINE AND COVENANTS 134 ARTICLE OF FAITH, CA. AUGUST, 1835

#### **SETTING**

On August 17, 1835 (sorry, we are back tracking a bit here), a group of elders gathered in a general assembly of the Church and approved the publication of the 1835 Doctrine and Covenants. The volume had not been bound, but unbound sheets of the printing had been circulated. At this meeting Oliver Cowdery stood and read the text of this section after which it was unanimously approved. The section was consequently included in the 1835 Doctrine and Covenants. A similar Section on marriage also went through this process; however, it was removed from the Doctrine and Covenants in the 1876 edition.

The authorship of this section is traditionally ascribed to Oliver Cowdery. JS was away on a mission in Michigan during the time of this conference.

#### PUBLICATION HISTORY

This revelation was first published in the August 1835 *Messenger and Advocate* and it was included in the 1835 Doctrine and Covenants.

#### COMMENTS

- 1. LDS believe that God is not an anarchist. God established governments and people are "accountable" for their acts in relation to government, both in legislation and executive/judicial functions. Note that it is the benefit of society that is important. Is there one true government type? Do you agree with the idea of the "good of society" being the ultimate goal of government?
- 2. LDS believe government and laws should uphold: "free exercise of conscience" (what does that mean?), property rights (what does this mean in light of the United Firm?), and the "protection of life" (what does this mean?).
- 3. LDS believe that all people should be equal under the law. Note that the LDS indicate that here that monarchy is a suitable form of government.
- 4. LDS believe in "freedom of religion," even if somewhat whacky (remember the complaints of the Missourians). The drew the line when someone's religious choices infringe on others' rights (those outlined in 2?)
- 5. There is a lot of tension in this verse. Sedition and rebellion are frowned upon (yet the Revolutionary War which was apparently ordained of God was by definition both sedition and rebellion). Does the Church's approach to foreign missionary work elucidate anything about this verse?
- 7. Religious belief is not sedition or conspiracy per se. Do we believe this about religions that are currently out of fashion?

- 8. Crime and punishment.
- 9. Honestly, I'm surprised this made it into the 1876 Doctrine and Covenants. How should we view this in relation to the Zionic nationalism of previous years and the future Mormon theocracy?
- 10. I think this is a direct response to criticisms of the Church.
- 11. This represents something of a shift and an accommodation with American society.
- 12. Again, this is a direct response to criticisms leveled against the Church.

# DOCTRINE AND COVENANTS 111 REVELATION, AUGUST 6, 1836

#### **SETTING**

The temple left the Church in significant debt, and ultimately, with JS's opening of a store JS borrowed over \$100,000. After the news from Clay County, JS was desperate ameliorate his temporal situation. As Richard Busman wrote:

Long after the event, Ebenezer Robinson, a printer in Nauvoo, remembered that a convert named Burgess had persuaded Church leaders that a large sum of money was hidden in the cellar of a Salem house. Perhaps Joseph believed he could identify the site using his boyhood gifts as a treasure-seaker. Less than encouraging, the Salem revelation opened with the words "I the Lord your God am not displeased with your coming this journey, notwithstanding your follies," and tried to deflect the men to missionary work.<sup>1</sup>

The efforts at finding treasure proved fruitless, though JS apparently found a house he believed had buried treasure beneath it. Before arriving in Salem, however, JS and co. visited New York City to make business contacts and to inquire into the possibility of acquiring equipment to print bank notes.

#### PUBLICATION HISTORY

This revelation was first published in the December 25, 1852 *Deseret News* as part of the JS History. It was first added to the 1876 edition of the Doctrine and Covenants.

#### COMMENTS

- 1. What might his mean in context?
- 2. A number of years later Erastus Snow converted over 100 individuals in the city.
- 4. Again, what might this mean?
- 5. I have to admit that from the outside, this probably looked a bit crazy. What did the dissenters in Kirtland eventually charge JS with?
- 6. This had to be a load of their chests. But how could you not worry?
- 7. The trip lasted about three weeks.
- 10. Do you think this meant monetary wealth?
- 11. This is an allusion to Matthew 10:16: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

<sup>&</sup>lt;sup>1</sup> Bushman, Rough Stone Rolling, 328-29.

## DOCTRINE AND COVENANTS 112 REVELATION, JULY 23, 1837

#### **SETTING**

In the spring of 1837, Thomas B. Marsh, president of the Quorum of the Twelve, lived in Missouri. As per Section 107, at this time, the Twelve had no governing authority where stakes were located. Between frustrations that his quorum hadn't maintained a cohesion since their 1835 missions and his perception that the Twelve were not living up to their charge to be special missionaries, he wrote to gather all the Twelve together for a special meeting in Kirtland. Marsh wanted to wait until after this meeting before sending anyone to Britain as missionaries. However, without him knowing, JS sent Heber C. Kimball and Orson Hyde to England to preach the gospel. When he arrived in Kirtland for the meeting, and learned of this, he was a bit upset. This section was received one day before the scheduled meeting of the Twelve.

#### **BIOGRAPHICAL NOTE**

Thomas B. Marsh remained a supporter of JS through the crisis of 1837. However, he became disaffected from the Church in 1838 after being disturbed by the Danites, a Mormon paramilitary force which raided non-Mormon settlements. The commonly circulated story of the "milk strippings" is a fairly late recollection (though there is some documentation of problems in Nauvoo), and is not an accurate picture of his disaffection.

#### PUBLICATION HISTORY

This revelation was first published in the 1844 edition of the Doctrine and Covenants.

#### COMMENTS

- 1. Would the Lord say this of you regarding those things over which you are responsible?
- 4. This was the repeatedly reiterated mission of the Twelve.
- 6. He was to stay living in Missouri. Note that in the spring of 1838 he was made the Acting President of the church in Far West (Stake President).
- 7-11. What great blessings!
- 12-13. What does this say about the Twelve and about Marsh?
- 14. NT allusions gallore.
- 15-16. Interesting indication about the keys given to JS and the Twelve.
- 17. What do keys do?
- 17. This is the First Presidency at this time.

- 18. What burden did the First Presidency bear?
- 21. The Twelve are in charge of missionary work and the Lord will open doors for them. What doors are left to be opened?
- 23. Poignant.
- 25-27. This is warning to the dissenters and "this place" is Kirtland.
- 28. All the world. This has consistently been the injunction of the Lord.
- 30-31. What is a dispensation?