
DOCTRINE & COVENANTS 94-98

CHRONOLOGY

- **June 1, 1833** – Revelation, D&C 95; House of the Lord.
- **June 3, 1833** – Conference of HP; Doctor Philastus Hurlbut excommunicated in abstentia; Revelation on the size of the House of the Lord.
- **June 4, 1833** – Revelation, D&C 96; Property Management.
- **June 6, 1833** – Construction begins for Kirtland House of the Lord.
- **June 21, 1833** – Conference of HP; Hurlbut confession and restoration.
- **June 23, 1833** – Conference of HP; Additional witnesses, Hurlbut cut off.
- **June 25, 1833** – Plat of the City of Zion and plan for the House of the Lord.
- **July 2, 1833** – Bible Translation finished.
- **July 20, 1833** – Meeting and Resolution of the Citizens against the Mormons in Jackson County. Destruction of the Press. Tar and feathering of the bishop.¹
- **July 23, 1833** – Saints forced to agree to leave the Jackson County.
- **circa August, 1833** – Second Plat of Zion.²
- **August 2, 1833** – Revelation, D&C 97; Zion and her Temple.
- **August 2, 1833** – Revelation, D&C 94; Kirtland Buildings and Building Committee.
- **August 6, 1833** – Revelation, D&C 98; The fate of Zion.
- **August 9, 1833** – Oliver Cowdery arrives in Kirtland with news of the expulsion from Zion.

DOCTRINE & COVENANTS 95, REVELATION, JUNE 1, 1833

SETTING

On May 4, 1833, Jared Carter, Hyrum Smith and Reynolds Cahoon were organized as a building and fundraising committee for the House of the Lord. It is likely that they were acting in that duty unofficially to some extent before this, however. On June 1, 1833, they drafted a circular letter to the all the Saints encouraging their contributions toward the work.

PUBLICATION HISTORY

First published in the 1835 Doctrine and Covenants. Orson Hyde, who replaced F.G. Williams as clerk inscribed the earliest extant text into RB2.

¹ See reprint of the minutes of the Jackson County citizens against the Mormons, reprinted in the *History of the Church*, <http://books.google.com/books?id=EylEIEiOmZAC&pg=PA395#v=onepage&q&f=false> See also Mark Ashurst McGee, "Zion Rising: Joseph Smith's Early Social and Political Thought," (PhD diss., Arizona State University, 2008), 293-294, 305-306.

² For an interesting investigation of these plats and the geography of Zion, see John Hamer [a Community of Christ scholar], "The Temple Lot: Visions and Realities." *By Common Consent*, <http://bycommonconsent.com/2009/01/19/the-temple-lot/>

BIBLIOGRAPHIC NOTE

Reynolds Cahoon

See JSPP biographical note:

<http://beta.josephsmithpapers.org/person?lastFirst=Cahoon%2C%20Reynolds>

COMMENTS

3. ***a very grevous sin, in that ye have not considered the great commandment...concerning the building of mine house.*** How long has it been and how poor are they? In March, 1833, Levi Hancock recorded in his journal:

We had no place to worship in. Jared Carter went around with a Subscription paper to get Signers I signed two dollars. He made up a little over thirty and presented it to Joseph— The Lord would not accept it and gave a command to build a Temple³

5. The lord wants the House so he can prepare his "apostles." Remember that that there were no apostles yet, so this likely referred to missionaries generally.

6. ***called...chosen.*** Where do we see this again?

8. ***endow...chosen with power from on high.*** Remember why we came to Ohio in the first place? We had the proto-endowment on June 2, 1831. But this is an expansive move towards the Temple.

9. ***tarry.*** We've tarried before, but again, now we tarry for something much greater.

10 Contention in the School of the Prophets a grievous sin. How about Sunday School?

14-17. Two days later, a council of High Priests met in council. The minutes include the following:

The next case before the conference was to ascertain what should be the dimation or size of the house that is to be built for a hou[se] of worship and the school of the prophet and received a revelation on the size of the house the word of the lord was that it shall be fifty five feet wide and sixty five feet long — in the inner court and the conference appointed Bro Joseph Jr Sidney Rigdon and Frederick [G.] Williams to obtain a draft or construction of the inner court of the house.⁴

Perhaps the following portion of the revelation was added after this meeting.

17. ***Ahman,*** See notes for Section 78.

³ Levi Hancock, Journal, 49-50, holograph, LDS Church History Library, quoted in Woodford, "The Historical Development of the Doctrine and Covenants," 1222.

⁴ Meeting Minutes, June 3, 1833, Minute Book 1, Joseph Smith Papers Online, Documents, ID:6588.

DOCTRINE & COVENANTS 96, REVELATION, JUNE 4, 1833

SETTING

A council of High Priests met on June 4, 1833. The minutes of the meeting are as follows:

A conference of High Priests met in Kirt land on the 4th of June 1833— in the translating room and took into consideration how the french farm should be disposed of the council could not agree who should take the charge of it but all agreed to enquire of the lord accordinly we received a revilation which decided that Broth N[ewel] K Whitney should take the charge thereof and also that brother John Johnson be admited as a member of the united firm accordingly he was ordained unto the high Priesthood and admited.⁵

The Peter French Farm had been purchased a few months earlier for the purpose of building the House of the Lord. It included approximately 103 acres, a house, an Inn, and a whiskey distillery.

PUBLICATION HISTORY

First published in the 1835 Doctrine and Covenants. The earliest extant text was written by Orson Hyde in RB2.

COMMENTS

1. Remember "stake" is still a metaphor.
- 2-3. ***the place...let it be divided***. The French Farm properties.
4. ***order***. "firm" in the manuscripts.
- 6-7. John Johnson to join the United Firm.

⁵ Meeting Minutes, June 4, 1833, Minute Book 1, Joseph Smith Papers Online, Documents, ID:6589.

DOCTRINE & COVENANTS 97, REVELATION, AUGUST 2, 1833

SETTING

The revelations comprising Doctrine and Covenants sections 97 and 94 were delivered on the same day. Note that section 94 includes the wrong date in the headnote. Section 97 was likely delivered first. JS had received two no-longer-extant letters; one from Oliver Cowdery dated July 9, 1833 as well as another letter from other leaders in Zion. The response opened as follows:

Having received br Oliver's [Oliver Cowdery's] letter of July 9th as well as one from the bretheren composing the school we now answer them both in one letter as relates to the school in Zion according to your request we inquired of the Lord and send in this letter the communication which we received from the Lord concerning the school in Zion It was obtained August 2nd and reads thus...⁶

Though Cowdery's letter surely indicated that there were problems afoot in Zion, however the leaders in Kirtland at this time had not yet learned of the violence and expulsion agreement.

PUBLICATION HISTORY

First published in the 1835 Doctrine and Covenants. The earliest copy of the revelation text is in the original letter sent by the Presidency of the High Priesthood to Zion, which was transcribed by F. G. Williams. There are also extant copies in RB1 and RB2.

COMMENTS

3-4. Just as there had been a School of the Prophets in Kirtland, P.P. Pratt was starting a similar school in Zion.

6. **chasteneth**. Remember back in section 93 the chastening was laid to the folks in Kirtland.

10. **the pattern which I have given you**. See the original plan with a transcript of the text, check out the JSPP: <http://beta.josephsmithpapers.org/paperSummary/plan-of-the-house-of-the-lord-25-june-1833>

11-12. tithing is not the 10% policy that we have now. That tithing was not yet a policy. The folks in Zion are living by consecration.

13-17. The House of the Lord in Zion was to be parallel to the House being built in Kirtland. What functions are here listed? What functions are yet to be revealed?

18-19. How poignant must have these verses been to the Saints in Zion, who were leaving?

21-24. Is this a consolation for these poor saints?

26-28. The real question is would you have done any better?

⁶ JS, Sidney Rigdon, and Frederick G. Williams, Letter to "Beloved Brethren," Kirtland, Ohio, August 6, 1833, Joseph Smith Papers Online, Documents, ID:176.

DOCTRINE & COVENANTS 94, REVELATION, AUGUST 2, 1833

SETTING

See setting for Section 97 above. At the end of the letter which included these revelations, was the following additional information:

Having here given you two revelations we accompany them with the following explanations 1) the revelation respecting the two houses to be built in Kirtland in addition to the one we are now building one for the presidency and the other for the printing ~~are~~ <is> also binding on you that is you at Zion have to build ~~three~~ <two> houses as well as the one of which we have sent the pattern and mentioned in the first revelation above written you an[d] also in addition to this one <to> build two others one for the presidency and one for the printing they are to be of the same size in the inner court of the one of which you have received the pattern they will therefore be larger than the ones we are to build in Kirtland 2 you are to print an Edition of the scriptures there at the same time we do here so that two additions [editions] will be struck at the same time the one here and the other there, the two last mentioned houses are to be built as soon after the other as means can be obtained so to do⁷

PUBLICATION HISTORY

First published in the 1835 Doctrine and Covenants. As with Section 97, the earliest copy of the revelation text is in the original letter sent by the Presidency of the High Priesthood to Zion, which was transcribed by F. G. Williams. There are also extant copies in RB1 and RB2.

SIGNIFICANT REVISIONS

Vs. 16 was not part of the earliest text. It was included in the RB2 version and the 1835 Doctrine and Covenants.

COMMENTS

1. Compare to vs. 1 of Section 97. Likely this revelation was dictated second.
2. ***pattern which I have given you.*** See plat of Kirtland.⁸ Compare to geography of the city.
3. Build an office for the Presidency of the High Priesthood south of the House of the Lord.
6. Building dedication. Besides church buildings, and locations for missionary work, what else do we dedicate? When did they become formal liturgy?
- 7-8. Similar verbiage to the language describing the House of the Lord in section 97. Where are the First Presidency offices now?

⁷ Ibid.

⁸ Max H. Parkin, "Joseph Smith and the United Firm: The Growth and Decline of the Church's First Master Plan of Business and Finance, Ohio and Missouri, 1832-1834," *BYU Studies* 46, no. 3 (2007), 18.

10. Second building: a translating room....and a printing room! The new translation was to be printed in Kirtland. When they found out that the Press in Zion was busted up, this probably made a lot more sense.

11. ...a big building.

13-14. Remember that building committee? (section 95)

16. As a later edition, how do you think the Saints originally viewed this revelation?

DOCTRINE & COVENANTS 98, REVELATION, AUGUST 6, 1833

SETTING

While the people in Kirtland knew of the strong anti-Mormon sentiment in Zion and perhaps had some information regarding the events in Zion, there is no evidence that they had received details of the violence and expulsion agreement. Note however, that immediately following this revelation in the letter, was the section of the letter quoted in the setting of Section 94. The authors didn't read Section 98 as indicating that Zion to was a lost cause; however in retrospect it has gained more traction with such interpretations. This revelation was included in the same August 6, 1833 letter that sections 97 and 94. Immediately after the text of Section 94, the letter stated:

You will see by these revelations that we have to print the new translation of here at Kirtland for which we will prepare as soon as possible here follows another revelation received to day⁹

PUBLICATION HISTORY

First published in the 1835 Doctrine and Covenants. As with Section 97 and 94, the earliest copy of the revelation text is in the original letter sent by the Presidency of the High Priesthood to Zion, which was transcribed by F. G. Williams. There are also extant copies in RB1 and RB2.

COMMENTS

3. What shall be fulfilled?

3. *all things wherewith you have been afflicted shall work together for your good and to my name's glory, saith the Lord.* Theodicy.

ON LEGISLATION AND GOVERNMENT

5-6. *befriending that law which is the constitutional law of the land.* This posed a significant problem in the 1880s and 1890s.

7. Note that this isn't saying that the constitution isn't perfect and immutable. It is a commentary on how we legislate. Smith eventually grew to advocate for what he called "theodemocracy." Remember that JS and the revelations were proposing an independent Zion state. One scholar has called it "Mormon nationalism."¹⁰

10. Wise and Honest are the descriptors of choice. If you will forgive a later commentary, Heber J. Grant often spoke ill of politics in General Conference. For example, at the October 1919 conference he stated (see also recent calls for political civility by the Church):

I regret exceedingly that in political controversies men seem to lack that courtesy and that respect for their opponents that I believe all Latter-day Saints ought to have. I have never

⁹ JS, Sidney Rigdon, and Frederick G. Williams, Letter to "Beloved Brethren," Kirtland, Ohio, August 6, 1833.

¹⁰ Mark Ashurst McGee, "Zion Rising: Joseph Smith's Early Social and Political Thought," (PhD diss., Arizona State University, 2008).

yet heard a Democrat make a political speech that I felt was fair to the Republicans. Being a Democrat, I shall not say anything about what I think of the speeches of Republicans regarding Democrats...From my own personal contact with dear and near friends, Republicans and Democrats, I have not been able to discover the exercise of what you might call charity, if you like, for the opinions of others who oppose them politically; at least not as much charity as should exist among our people.

I am a thorough convert myself to the idea that it is not possible for all men to see alike. You know the remark made by a young man once: "It is a splendid thing that we do not all see alike, because if we did, everybody would want to marry my Sally Ann"; and the other man remarked, "Yes, thank the Lord. If everybody saw your Sally Ann as I see her, nobody on earth would have her, and she would die an old maid."¹¹

13-15. Again, I don't think we can imagine what it was like for the Saints in Zion to read these verses.

16. What is the Lord's counsel? They had done nothing wrong, they were the victims. What about justice?

16-17. **turn...curse.** How often was this used? Are there different usages? What does this say about inerrancy?¹²

20-12. Again with the chastening.

23. **concerning your families.** this is difficult doctrine folks!

24-31. Rewarded or justified, what would you rather be?

33-37. When were the Saints to go to war? Does this explain the end of Nauvoo and the Utah War? Doe this have any bearing on us as a people now that the days of our self-government are past?

¹¹ Heber J. Grant, *Conference Report*, October 1919, p. 19.

¹² See for example this weblog post: <http://bycommonconsent.com/2006/07/31/quoting-errancy/>