
DOCTRINE & COVENANTS 99-102

CHRONOLOGY

- **August 9, 1833** – Oliver Cowdery arrives in Kirtland with news of the expulsion from Zion.
- **September 11, 1833** – Press established in Kirtland.
- **October 5, 1833** – JS, Rigdon, and Freeman Nickerson leave for Canadian mission.
- **October 12, 1833** – Revelation, D&C 100; concern for families.
- **circa November 1833** – Saints flee Jackson County. Mostly to Clay.
- **November 4, 1833** – JS and Rigdon return from mission.
- **November 19, 1833** – JS letter to Nickerson, noting hope that the law will prevail in Missouri.
- **November 25, 1833** – JS learns from Hyde and Gould of expulsion details.¹
- **December 16, 1833** – Revelation 101; Zion.
- **December 18, 1833** – JS gives first Patriarchal-style blessings to family members, Cowdery, Rigdon and Williams. JS Sr perhaps ordained Patriarch [Other potential date: December 6, 1834].
- **circa January, 1834** – Successful legal proceedings against Hurlbut.
- **February 12, 1834** – JS Moves from Whitney Store to House south of the House of Lord.
- **February 12, 1834** – JS reveals details of ancient councils.
- **February 17, 1834** – JS organizes first High Council; D&C 102.

DOCTRINE AND COVENANTS 99, REVELATION, AUGUST 29, 1832

SETTING

John Murdock is perhaps best known as the father of JS's adopted children. This is a standard, though perhaps a little longer-than-normal, missionary call.

PUBLICATION HISTORY

First published in the 1835 Doctrine and Covenants. Orson Pratt placed this section in its current place when he mis-dated it to August 1833. Earliest text was inscribed in RB2 by Frederick G. Williams.

COMMENTS

What about this section doesn't make sense if it were dated August 1833?

¹ See also Edward Partridge, Letter to Joseph Smith, November 19, 1833 [arrived December 10, 1833], Clay County, Joseph Smith Papers Online, Documents, ID:188.

6-7. The challenges of being a single parent and a missionary.

John Murdock wrote in his journal:

I then continued with the church preaching to them and strengthening them and regaining my health till the month of Aug. [1832] when I received the Revelation [section 99], at which time I immediately commenced to arrange my business and provide for my children and sent them up to the Bishop in Zion, which I did by the hand of Bro. Caleb Baldwin in Sept [1832]. I gave him 10 Dollars a head for carrying up my three eldest children.²

DOCTRINE AND COVENANTS 100, REVELATION, OCTOBER 12, 1833

SETTING

In April 1833 Freeman Nickerson, who lived in Perrysburg, New York was converted and baptized by Zerubbabel Snow. In September of that year, he traveled to Kirtland and persuaded JS and Sidney Rigdon to travel NY and Canada to preach the gospel to his children and their families. Also during this time, excommunicant Doctor Philastus Hurlbut was threatening JS with violence.

After an almost year-long break, JS, with the help of scribes, started keeping a diary again during this time:

4 October 1833 • Friday October 4th <1833> making preparation to go East with Freeman Nickerson A request of Brother David Elliott to call on his Brother in Law Peter Worrin St; kathrine [St. Catharines] upper Cannada Cob[o]urg Richard Lyman request of Uncle John [Smith]

5 October 1833 • Saturday 5th this day started on a Journey to the East came to Ashtibuly [Ashtabula] <stayed> Lambs tavern

6–12 October 1833 • Sunday–Saturday 6th arrived at Springfield [Pennsylvania] <on the sabbath> found the Brotheren in meeting Brother Sidney [Rigdon] spake to the people &c— and in the <Evening> held a meeting at Brother Ruds [John Rudd Jr.'s] a had a great congregation paid good attention Oh God Seal our te[s]timony to their hearts Amen continued at springfield untill tuesday the 8th Journeyed that day to br. Roundays [Shadrach Roundy's] at Elk creek taried there over night came the next day to a tavern the next day thursday the 10th we ar[ri]ved at Br. Job Lewises at Westfield the breatheren by a previous appointment met there for meeting we spake to them as the spirite gave utterence they were greatly gratified they appeared to be strong in the faith left there friday the 11 and came to the house of an infidel by the Name of Nash reasond with him but to no effect came Saturday the 12th [to?] the house of of father Nickeson [Freeman

² John Murdock, Journal and Autobiography, LDS Church History Library, quoted in Cook, *The Revelations of the Prophet Joseph Smith*, 201-202; see also Woodford, 1276-77.

Nickerson] I feel very well in my mind the Lord is with us but have much anxiety about my family &c;—³

PUBLICATION HISTORY

According to the JSPP:

Rigdon penned a copy of this revelation while he and JS were on their mission, though there was no preface or indication that it was intended to be a formal record. Oliver Cowdery entered it into Revelation Book, 2 where it is identified by the heading “Perrysburgh, Chautauque County New York, Saturday, October 12, 1833,” with the preface “A Revelation to Joseph and Sidney, given them while on their journey to Canada, according to the direction of the Spirit.” The 1835 Doctrine and Covenants includes this revelation with a date of October 1833, at Perrysburgh, New York .

The earliest text is in the Newell K. Whitney Papers at BYU.

COMMENTS

1. comfort about family

5-6. Does this mean all our saying should be extemporaneous? Note that the Lord is telling them why he will give them thoughts in the moment: so that they "shall not be confounded before men."

7. Note that it is not to declare everything in the name of the Lord, but that when you do declare in the name of the Lord, be sure to be solemn, meek, etc. I think some people have the tendency to be the opposite for effect.

9-11. Note that JS and Rigdon have different strengths. Rigdon is a scholar and preacher, JS thus far has been a revelator. Do we all have the same strengths?

DOCTRINE AND COVENANTS 101 REVELATION, DECEMBER 16, 1833

SETTING

This revelation was given in the aftermath of JS receiving several accounts of the expulsion of the Saints in Zion. On December 10, six days before this revelation, JS drafted a letter in response to a letter he had received from Bishop Edward Partridge on the same day. The following is an excerpt from JS's letter:

I have always expected that Zion would suffer sore affliction from what I could learn from the commandments which have been given. but I would remind you of a certain clause in one which says that after much tribulation cometh the blessing. by this and also others, and also one received of late, I know that Zion, in the own due time of the Lord will be

³ JSPP Online, Journals; see also *Journals*, Vol. 1, 12-14.

redeemed, but how many will be the days of her purification, tribulation and afflictions, the Lord has kept hid from my eyes; and when I enquire concerning this subject the voice of the Lord is, Be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again. Now there are two things of which I am ignorant and the Lord will not show me— perhaps for a wise purpose in himself. I mean in some respect, and they are these, Why God hath suffered so great calamity to come upon Zion; or what the great moving cause of this great affliction is. ~~These two things~~ and again by what means he will return her back to her inheritance with songs of everlasting Joy upon her head. These two things brethren, are in part kept back that they are not plainly <shewn unto me, but there are some things that are plainly> manifest, that has incurred <th[e]> displeasure of ~~displeasure~~ the Almighty. when I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the savior has not been strictly observed: If thy right eye offend thee pluck it out. and cast it from thee <or if thy right arm offend thee pluck it off and cast it from thee>. Now the fact is, if any of the members of our body are disordered, the rest of our body will be effected with them and then all is brought into bondage together. And yet notwithstanding all this, it is with difficulty that I can restrain my feelings; when I know that you my brethren with whom I have had so many happy hours, sitting as it were in heavenly places in Christ Jesus, and also haveing the witness which I feel, and even have felt, of the purity of your motives— are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness peril, sword &c I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right and may God grant that notwithstanding your great afflictions and sufferings there may not any thing sepperate us from the Love of Christ. Brethren, when we learn your sufferings it awakens evry sympathy of our hearts; it weighs us down; we cannot refrain from tears yet we are not able to realize only in part your sufferings. And I often hear the brethren saying they wish they were with you that they might bear a part of your sufferings; and I myself should have been with you had not God prevented it in the order of his providence, that the yoke of affliction might be less grievous upon you; God having forewarned me concerning these things for your sakes; and also bro Oliver [Cowdery], could not lighten your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore, God hath dealt mercifully with us. O brethren, let us be thankful⁴

PUBLICATION HISTORY

The JSPP summarize the publication history:

Frederick G. Williams recorded this text in Revelation Book 2, without a preface or conclusion. John Whitmer entered the text into Revelation Book 1. A broadside, printed no later than 19 January 1834, also included the revelation. The *Painesville (Ohio) Telegraph* published a version as “A Scrap of Mormonism” in the 24 January 1834 edition. The 1835 Doctrine and Covenants includes this revelation with a date of December 1833.

⁴ Joseph Smith, Letter to Edward Partridge and Others, December 10, 1833, Kirtland, Ohio, Joseph Smith Papers Online, Documents, ID:192.

COMMENTS

Theodicy: defense of God's goodness and omnipotence in view of the existence of evil

1-6. How much of this is like Peter trying to walk on water?

7. Is this how the Lord works?

8. I'm quite certain this is how we work.

12-16. Showing forth an increase of love after reproof with sharpness?

17-21. Zion is still to be in Independence...we are not going to move it. Does this stay the Lords or JS's position on the matter?

22. Gather, and stand in holy places until...vs. 23-33 the eschaton.

33. Lectures on earth creation; I imagine some will get a surprise or two.

33-34. Sounds like the Lord plans on teaching the same type of stuff that the Saints were to learn in the School of the Prophets. It is like we never stop going to school.

35-38. even unto death. This is a terrible thing.

39. Salt was a what at this time? A preservative.

41-42. again with the chastening.

43-62. Parable. Is this the provision for Zion's Camp?

64-67. Wheat and Tares again. Remember Section 86?

67-68. It is still a commandment for the Saints to gather, but do so in an orderly fashion.

70-75: The plan is to get as much money as possible and buy as much land in Jackson Co. as possible. Is the Lord saying that there is still a political way out? By increasing the population of Mormons in the County?

76. See the redress petitions: See Clark Johnson, ed., *Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict* (Provo: Religious Studies Center, 1992).

79-80. Freedom. Established the Constitution of this land and bought the land with blood. Important to remember the commentary of Elder Oaks:

Reverence for the United States Constitution is so great that sometimes individuals speak as if its every word and phrase had the same standing as scripture. Personally, I have never considered it necessary to defend every line of the Constitution as scriptural. For example, I find nothing scriptural in the compromise on slavery or the minimum age or years of citizenship for congressmen, senators, or the president. President J. Reuben Clark, who referred to the Constitution as "part of my religion,"⁶ also said that it was not part of his belief or the doctrine of the Church that the Constitution was a "fully grown document." "On

the contrary," he said, "We believe it must grow and develop to meet the changing needs of an advancing world."

That was also the attitude of the Prophet Joseph Smith. He faulted the Constitution for not being "broad enough to cover the whole ground." In an obvious reference to the national government's lack of power to intervene when the state of Missouri used its militia to expel the Latter-day Saints from their lands, Joseph Smith said,

"Its sentiments are good, but it provides no means of enforcing them. ... Under its provision, a man or a people who are able to protect themselves can get along well enough; but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury." This omission of national power to protect citizens against state action to deprive them of constitutional rights was remedied in the Fourteenth Amendment, adopted just after the Civil War.⁵

81-90. Seek redress from the various governments, then if they fail you, The Lord will clean house. Note that this is in part why JS ran for President...and ultimately why the Latter-day Saints fled the United States and viewed it is a corrupt, fallen and apostate Nation.

93. Here is another important part of the Lord's theodicy.

96. Sidney Gilbert should not sell the Store in Zion.

DOCTRINE AND COVENANTS 102 REVELATION, FEBRUARY 17, 1834

SETTING

JS began discussing the ancient order of councils on February 12, 1834. Minute book 1, records that on February 17, 1834, Joseph Smith organized the first high council and instructed them on their duties and created a constitution. The whole proceedings were copied and then edited and corrected by Joseph Smith and then presented to the Council to be accepted. The following is the subsequent record in the minute book:

The council assembled pursuant to adjournment. Joseph Smith Jr. opened the council by reading the 3rd Chap. of Joel's prophecy, and prayer. After which he arose before the council, and said, that he had laboured the day before with all the strength and wisdom that he had given him in making the corrections necessary in the last council minutes, which he would now read before this council. He asked the council for their attention, that they might rightly judge upon the truth and propriety of these minutes, as all were equally interested in them &c. He also urged the necessity of prayer that the Spirit might be given, that the things of the Spirit might be judged thereby; because the carnal mind cannot discern the things of God &c. He then proceeded to read the minutes and afterward, made some remarks, when it decided by the members of the council present, that it might be read a second time. Sidney Rigdon then proceeded to read the minutes or constitution of the high council the second

⁵ Dallin H. Oaks, "[The Divinely Inspired Constitution](#)," *Ensign*, Feb 1992, 68

time, remarking at the time, that it could not be justly urged to be read at this time, as the hour was passed which was appointed for the council to assemble. An impropriety by some was discovered in the commencements of the minutes, as it says, a council of high priests, and afterwards says, that elders, priests and private members acted in said council. Said objections were corrected, and the minutes read the third time by Oliver Cowdery The questions were then asked, whether the present council acknowledged the same, and receive them for a form, and constitution of the high council of the Church of Christ hereafter. The document was received by the unanimous voice of the council, with this provision, that, if the president should hereafter discover any lack in the same he should be privileged to fill it up.

The number present who received the above named document was twenty six high priests, eighteen elders, three priests, one teacher and fourteen private members, making in all sixty two After much good instruction, Joseph, the president, laid his upon the heads of the two assistant presidents and pronounced a blessing upon them, that they might have wisdom to magnify their offices, and power over all the power of the adversary. He also laid his hands upon the twelve counsellors and commanded a blessing to rest upon them, that they might have wisdom and power to counsel in righteousness upon all subjects that might be laid before them. He also prayed that they might be delivered from those evils to which they were most exposed and that their lives might be prolonged on the earth.

Joseph Smith Sen. then laid his hands upon the head of his son, Joseph, and said: Joseph, I lay my hands upon thy head, and pronounce the blessings of thy progenitors upon thee, that thou mayest hold the keys of the mysteries of the Kingdom of heaven until the coming of the Lord, Amen.

He, also, laid his hands upon the head of his son Samuel and said. Saml. I lay my hands upon thy head and pronounce the blessings of thy progenitors upon thee, that thou mayest remain a priest of the most high God, and like Samuel of old, hear his voice, saying, Samuel, Samuel, Amen.

John Johnson, also, laid his hands upon the head of his son Luke and said. my Father in Heaven, I ask thee to bless this my son according to the blessings of his forefathers, that he may be strengthened in his ministry according to his holy calling, Amen. The president then gave the assistant presidents a solum charge to do their duty in righteousness and in the fear of God. He also charged the twelve counsellors in a similar manner, all in the name of Jesus Christ. We then, all raised our hands to heaven in token of the everlasting covenants, and the Lord blessed us with his Spirit. He then said the council⁶

The correct and accepted minutes were also inscribed in the book and became section 102, when published.

PUBLICATION HISTORY

First published in the 1835 Doctrine and Covenants.

⁶ February 17, 1844, Minutes, Minute Book 1, *Selected Collections*, 1:19.

SIGNIFICANT REVISIONS

In verse 9, "voice of revelation," originally read, "voice of the Savior."

In verses 26, 27, and 33, "high council of the seat of the First Presidency of the Church" was added in the 1835 Doctrine and Covenants. The original text read, "high council at the seat of the government of the Church." Originally the Kirtland high council would have been viewed as this prime high council. The changes in 1835 reflect the expanded role of the "First Presidency."

Verses 30-32 added when published in 1835.

COMMENTS

1. Twelve high priests and one to three presidents. At this time JS's counselors are called assistant presidents. To this day we still call counselors in the Stake Presidency, "President."

3. "standing council." No longer is the church to be governed by ad hoc conferences of high priests. From this point forward we have standing councils. At this time this was the highest governing body of the Church, similar to the First Presidency and Quorum of the Twelve today.

4. Note that they are councilors, not counselors.

6. Need a majority of councilors (7) to conduct business.

7. High Priests can sub for up to 5 official high councilors. This is still the rule in Stake Disciplinary Councils. Fifteen High Priests are needed to conduct business.

8. New high councilors are nominated by the Presidency and voted on by all high priests.

11. Note that now the FP is required to authorize a counselor in the Stake President to preside in Stake Disciplinary Councils.

STAKE DISCIPLINARY COUNCILS

12-22. This is generally how things are done today. We still cast lots and there are still prosecutors and defenders. A majority vote is no longer required to sanction the verdict; this is in part due to the weakening of the high council over time.

23-25. If it is not completely evident in disputes over doctrine, the President can simply pray about it. We don't see church discipline over beliefs. We do see discipline for teaching beliefs contrary to the Church. Also, there is the case of Pelatiah Brown, which Joseph Smith addressed at the April 8, 1843 General Conference of the Church:

I will endeavour to instruct you in relation to the meaning of the beasts and figures spoken of. E[ld]e[r] (Pelatiah) Brown has been the cause of this subject being now presented before you. He, one of the wisest old heads we have among us, has been called up before the High Council on account of the beast. The old man has preached concerning the beast which was full of eyes before and behind and for this he was hauled up for trial. I never thought it was right to call up a man and try him because he erred in doctrine, it looks too much like methodism and not like Latter-day Saintism. Methodists have creeds which a man must

believe or be kicked out of their church. I want the liberty of believing as I please, it feels so good not to be trammelled. It don't prove that a man is not a good man, because he errs in doctrine. The High Council undertook to censure and correct Elder Brown because of his teachings in relation to the beasts, and he came to me to know what he should do about it. The subject particularly referred to, was the four beasts and four and twenty Elders mentioned in Rev. ch 5 v. 8. The old man has confounded all Christendom by speaking out that the four beasts represented the Kingdom of God; the wise men of the day could not do any thing with him, and why should we find fault, anything to whip sectarianism and put down priestcraft; a club is better than no weapon for a poor man to fight with, but I could not keep laughing at the idea of God making use of the figure of a beast to represent the Kingdom of God on the earth, when he could as well have used a far more noble and consistent figure. What? The Lord make use of the figure of a creature of the brute creation to represent that which is much more noble and important. The glories of his Kingdom? You missed it that time, old man, but the sectarians did not know enough to detect you.⁷

24-29. Traveling high priests are authorized to create ad hoc high council in movements of dire need and then report their findings to the central stake (note revisions). This was obviated when the Quorum of the Twelve was organized and charged with being the traveling high council.

30-32. Et voila! Three verses about the Twelve being the traveling high councilors not original to the minutes. Note that in 1835 the Twelve were not technically General Authorities. They were the presiding authorities wherever there was no stake organized. The only real General Authorities in 1835 was the First Presidency and the Patriarch.

⁷ William Clayton, Amalgamation, April 8, 1843, compare to *History of the Church*, 5:339-45.