

D&C#27 "They Must Needs Be Chastened and Tried, Even As Abraham" [D&C 101:4]

Outline:

- I. Introduction
- II. The Saints Settle in Jackson County, Missouri and Are Later Driven Out
- III. The Lord Instructs the Saints Who Were Driven From Jackson County
- IV. Zion's Camp is Organized and Marches to Missouri
- V. The Lord Reveals That His People Must "Wait For a Little Season For the Redemption of Zion"
- VI. Conclusions

I. Introduction

During the period of 1831-1838, there were two centers of the Church: Kirtland, Ohio, and Missouri. Initially, in 1831, the Saints settled in Jackson County, Missouri. Due to conflict and persecution, they moved to Clay County, and then to what would become Caldwell and Daviess Counties. It is from these latter two counties, following the Extermination order issued by Governor Boggs, the Saints were, in the dead of winter of 1839, driven from their homes. Out of fear for their lives, they fled from Missouri to find refuge in Quincy, Illinois.

The following timeline summaries the events in Missouri.

Chart 1. Missouri Time Line [1831-1839]

Date	Event
January 1831	The first missionaries arrived in Missouri.
July 1831	The Lord designated Missouri as the location of the city of Zion.
August 1831	Joseph Smith dedicated the temple site in Independence, Missouri.
July 1833	A mob attacked the Saints in Independence, Missouri.
November 1833	The Battle of the Big Blue occurred. The Saints were driven from Jackson County to Clay County, Missouri.
May-June 1834	Zion's Camp marched from Kirtland, Ohio, to Clay County, Missouri.
June	Citizens of Clay County asked the Saints to

1836	leave the county.
September 1836	The Saints began moving to Far West and other locations that became Caldwell and Daviess Counties, Missouri.
March 1838	Joseph Smith and his family arrived in Far West, Missouri, after fleeing from the mobs in Kirtland, Ohio.
October 1838	The Battle of Crooked River occurred. Governor Boggs of Missouri issued his extermination order.
October 1838-April 1839	Joseph Smith and other Church leaders were kept as prisoners in Missouri.
April 1839	The Saints fled from Missouri to Illinois.
?	Temple to be built in Independence, Missouri.

Reference: *Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 155.

As we proceed with this lesson and the next, we will better understand the events that led the Saints to initially go to Jackson County, Missouri; to Clay County; to Caldwell and Daviess counties; and then, to be driven from the State of Missouri. As we will discover, there was fault on both sides of the conflict, the citizens of Missouri and the members of the Church in Missouri, including sworn affidavits by Mormon apostates. We will also address the promise by the Lord of building the Temple in Independence, Missouri.

II. The Saints Settle in Jackson County, Missouri and Are Later Driven Out

Doctrine and Covenants 28:8

8 And now, behold, I say unto you [Oliver Cowdery] that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them;...

This revelation was given to Joseph Smith the Prophet for Oliver Cowdery, at Fayette, New York, September, 1830. It became known as Section 28. In Doctrine and Covenants 30:5, and 32:1-3, Peter Whitmer, Jr., Parley P. Pratt, and Ziba

Peterson were also called to accompany Oliver Cowdery on this mission.

H. Dean Garrett states,

"The group left Fayette, New York, in late October 1830 for Buffalo, where they met with Lamanites and left copies of the Book of Mormon with them. Next, they traveled to the western reserve, stopping at Kirtland, Ohio. There Parley P. Pratt renewed his acquaintance with Sidney Rigdon, a Reformed Baptist minister whom he knew from their days as students at a Baptist seminary. Rigdon was impressed with the gospel message and was baptized. After three weeks of preaching, about 130 individuals had joined the Church in Kirtland. Missionary work continued in the area surrounding Kirtland. Frederick G. Williams, a new convert, joined the missionaries and they visited the Wyandot tribe near Sandusky, Ohio.

"After preaching in the Kirtland area, the missionaries continued to the Lamanite lands. On 20 December they left Cincinnati by steamer, but [as the river froze], they walked 200 miles to St. Louis, Missouri, then walked more than 300 miles of snow-covered prairies to Independence, Jackson County, Missouri. They covered almost 1,500 miles, preaching the gospel to anyone who would listen. [Once at Independence,]...Whitmer and Peterson set up a tailor shop, while the other three visited the Delaware Indian tribe in Kansas Territory. They met with Chief William Anderson Kithtilhund, the Delaware nation leader, and taught him and other Delaware leaders about the Book of Mormon and the restored gospel. After several days, the Indian Agency removed the missionaries because they did not have permission to enter the reservation, however,...the forces behind this expulsion were the ministers of the other religions...

"The missionaries returned to Independence. Parley P. Pratt traveled to St. Louis to obtain the necessary permission to preach to the Native Americans. After failing to obtain this permission, he continued to Kirtland, Ohio, to report to Joseph Smith the problems faced by the missionaries. Meanwhile, the other missionaries preached the gospel around Jackson County, baptizing as many as 50 individuals." (**Lamanite Mission of 1830-1831**. *Encyclopedia of Latter-day Saint History*. Edited by Arnold K. Garr,

Donald Q. Cannon, and Richard O. Cowan. Salt Lake City: Deseret Book Co., 2000, 636-637).

Although their success was limited among the Lamanites, they established missionary work in Kirtland, Ohio, and in Jackson County, Missouri. Both areas became important in expansion of the Church.

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"In July 1831, Joseph Smith made his first journey to Missouri. There he received a revelation [D&C 57-July 20, 1831, in Jackson County, Missouri] designating Missouri as the place for the city of Zion, with Independence as the center place.

Doctrine and Covenants 57:1-3

1 Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints.

2 Wherefore, this is the land of promise, and the place for the city of Zion.

3 And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse.

"On 2 August, Sidney Ridgon dedicated the land for the gathering of the Saints. The next day the Prophet Joseph Smith dedicated the temple site in Independence.

"Members from the Colesville Branch in New York were the first Saints to settle Missouri, and others soon gathered there, eager to help build the city of Zion.

Doctrine and Covenants 63:24, 36

24 And now, behold, this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in

haste, lest there should be confusion, which bringeth pestilence.

36 Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion;

"By 1832 there were more than 800 Saints gathered into five branches in Independence and surrounding areas of Jackson County.

"The Saints in Jackson County enjoyed a time of peace and optimism. However, problems arose in late 1832. Some members would not accept the authority of their local Church leaders. Others criticized the Prophet Joseph, who had returned to Kirtland. Some members were contentious, covetous, selfish, and unbelieving." *Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 151).

It appears the Saints also ignored the counsel of the Lord when He directed "that they should assemble themselves together unto the land of Zion, not in haste" (D&C 63:24).

Stephen E. Robinson and H. Dean Garrett state,

"Not in haste. It was the will of God that the Saints should gather to Zion but that they should gather slowly. The transfer from Kirtland to Independence had to be gradual. Perhaps one reason was that the Lord knew that a rapid influx of Saints into Jackson County could not be sustained by the resources available. If too many people went to Zion at once, some would be left unprovided for. A rapid influx of Saints to Zion would also cause concern among the earlier settlers and would eventually create opposition and conflict. When the Saints collectively ignored the will of God that Zion be settled slowly, they were soon impoverished and persecuted just as the Lord had warned.

"Still, some of the Saints would not listen to the repeated word of the Lord but entertained the view that they might take the land of Zion by force of arms just like the children of Israel had taken their promised land from the

Canaanites. According to the Doctrine and Covenants, this was never the plan, but the perception among the non-Latter-day Saints settlers that this was the aim of the Saints, a perception given credibility by foolish talk among some Mormons, played into Satan's hands in arousing the fear and anger of the mobs." (*A Commentary on the Doctrine and Covenants*, Vol. 2. Salt Lake City: Deseret Book Co., 2001, 198-199).

On 20 July 1833, the tensions between the settlers and the Mormons erupted into violence. This was a culmination of events that finally reached the boiling point.

Our Heritage states,

"Following the commandment of the Lord, Bishop Partridge purchased hundreds of acres of land in Jackson County for the many Saints who were emigrating from Ohio and elsewhere. The leaders initially set up the Independence, Colesville, Whitmer, Big Blue, and Prairie Branches for these members. A total of 10 branches were established by the latter part of 1833. There were probably more than 1,000 Saints present when the combined branches met at the Big Blue River in April 1833 to celebrate the third anniversary of the founding of the Church...Newell [Knight]...observed, 'When the Saints rejoice, the devil is mad, and his children and servants partake of his spirit.

"Before April had ended, the spirit of persecution manifest itself. At an early stage, local citizens warned Church members that they were displeased with the arrival of so many Latter-day Saints, who, they feared, would soon overwhelm them at the voting polls. The Saints were primarily from the northern states and generally were against black slavery, which was then legal in the state of Missouri. The Saints' belief in the Book of Mormon as scripture, their claim that Jackson County was ultimately to be their Zion, and their assertion that they were led by a prophet was very unsettling. Too, the charge that they had contact with the Indians aroused the suspicions of the local citizens.

"[These noted] feelings of animosity culminated on 20 July 1833 when a mob, numbering some 400 men, met at the courthouse in Independence to coordinate their efforts. Written demands were placed before the leaders of the

Church calling upon the Saints to leave Jackson County; to cease printing their newspaper, *The Evening and the Morning Star*; and to not allow any additional Church members to come into Jackson County. When the mob found that the Church leaders would not agree to these illegal requirements, they attacked the newspaper office, which was also the home of the editor, William W. Phelps. The attackers stole the printing press and demolished the building. [It was at this time that Mary Elizabeth Rollins and her sister, Caroline, at the peril of their own lives, gathered from the ground as many sheets of the Book of Commandments as they could hold. Despite being told to stop or be killed, they took their treasure and ran into a corn field. Due to the height of the corn, they were able to evade those who were hunting them].

"The mob next seized Bishop Edward Partridge and Charles Allen. They were taken to the public square in Independence and commanded to renounce the Book of Mormon and leave the county. Bishop Partridge said, 'I told them that the Saints had suffered persecution in all ages of the world; that I had done nothing which ought to offend anyone; that if they abused me, they would abuse an innocent person; that I was willing to suffer for the sake of Christ; but, to leave the country, I was not then willing to consent to it.'

"With this refusal, the men were stripped of their outer clothing and their bodies were covered with tar and feathers. Bishop Partridge observed, 'I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the Spirit and love of God, that I had no hatred towards my persecutors or anyone else.

"The mob came again on 23 July, and Church leaders offered themselves as ransom if they would not harm the people. But the mob threatened injury to the whole Church and forced the brethren to agree that all Latter-day Saints would leave the county." (*Our Heritage*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, 39-42).

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"Between July and November 1833, persecutions against the Saints intensified. Mobs burned their crops, destroyed their homes, whipped and beat the men, and terrorized the women and children." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 151).

Our Heritage states,

"At first the Latter-day Saints attempted to avoid direct conflict, however, the beatings of members and the destruction of property eventually led to a battle [4 November 1833] near the Big Blue River. Two members of the mob were killed, and the Saints lost Andrew Barber. Philo Dibble was shot three times in the stomach,[but miraculously recovered].

'When the Saints appealed to Governor Daniel Dunkin, they were told to seek legal redress. In response, the Saints hired an attorney, Alexander W. Doniphan, among others, to pursue their legal rights. This action only served to further infuriate the mob.

[Finally], Governor Dunkin did intercede and instructed Colonel Thomas Pitcher to disarm both sides. Pitcher, sympathetic to the mob, disarmed the Saints, and delivered them to the mob. The defenseless Saints were attacked and their homes destroyed. The men had to seek refuge in the woods or suffer severe beatings. Finally Church leaders called on the people to take their belongings and flee from Jackson County." (see *Our Heritage*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, 42-43).

On 7 November 1833, more than a thousand Saints crossed over the Missouri River into Clay County.

Our Heritage states,

"Hundred of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents...Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods. The scene...would have

melted the hearts of any people on the earth, except our blind oppressors, and a blind and ignorant community.

"The opportunity to build Zion and a temple to their God in Jackson County was thus temporarily wrested from the Saints. About 1,200 Church members now did what was necessary to survive an inhospitable winter by the river in Clay County.

"One of the first buildings constructed by the Saints in Clay County was a small log church house in which to worship. Here they 'did not forget to return thanks unto Almighty God for deliverance from the hands of their vile enemies and to see His protecting care for the future--that He would soften the hearts of the people to whom they had fled, that they might find among them something to sustain themselves." (*Our Heritage*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, 43-44).

The Lord had instructed the Saints not "to go in haste" to Jackson County. Many had ignored His counsel. Another factor was the difference in ideology regarding the slave issue, as well as the voting block the Saints represented. For now the Saints would go forward in Clay County.

III. The Lord Instructs the Saints Who Were Driven From Jackson County

When word reached Joseph Smith in Kirtland, Ohio, regarding the plight of the members in Missouri, he was deeply concerned. He turned to the Lord for guidance, and received on December 16, 1833, received Doctrine and Covenants, Section 101. Initially, the Lord chastened his people for their actions, and then provided promises for their obedience.

"a. Doctrine and Covenants 101:2, 6 [Their transgressions]

2 I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of the their transgressions;

6 Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

"b. Doctrine and Covenants 101:4 [Chastened [punished] and tried]

4 Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his own son.

Abraham was tried by the Lord so he might learn obedience in all things the Lord would command him. Though as a youth, he had been sacrificed upon an alter by his father. He had been spared death by an angel of the Lord. (see PGP, Abraham 1:12, 15.) He was now being asked by the Lord to sacrifice his own son. (see Genesis 22:2.) Through his compliance to the Lord's will, Abraham not only received the Lord's blessings, but he also came to personally understand what it would cost the Father to offer His only son for the sins of the world. In the case of the Father, the knife was not stopped.

*For what purpose does the Lord chasten His people?

Doctrine and Covenants 95:1

1 Verily, thus saith the Lord unto you whom I love, and whom I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you—

Doctrine and Covenants 105:6

6 And my people must needs by chastened until they learn obedience, if it must needs be, by the things which they suffer.

Some of us are able to learn from the experience and counsel given by our leaders. Others seem to only be able to learn by experiencing the consequences of their actions.

*How is the Lord's chastening a demonstration of His love for us?

The Lord loves us. He wants us to benefit from His guidance as we seek solutions to the challenges of life we experience. Left entirely on our own, we would flounder

greatly. Likely this would involve great consequences to ourselves and others.

"c. Doctrine and Covenants 101:7-8 [Some were slow to hearken]

7 They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

8 In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

(a-c *Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 152).

*Why do people sometimes forget God and disregard His counsel 'in the day of their peace'?

One of the greatest problems we have is 'remembering'. We are all prone, when things are going well, to forget God and to believe we can do it on our own. Only when we remember our rebellion and the resulting consequences, will we be more receptive to following the Lord's counsel the first time.

Having used the experience of the Saints in Jackson County to teach them obedience, He now extends his love and reminds them of His promises for their obedience.

"a. Doctrine and Covenants 101:9 [Not cast them off]

9 Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the days of wrath I will remember mercy.

Though the Saints would suffer as a result of their disobedience, the Lord would be merciful toward them. They would yet receive His blessings.

"b. Doctrine and Covenants 101:10 [Righteous anger toward enemies]

10 I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass.

Joseph Fielding McConkie and Craig J. Ostler state,

"The Lord looked compassionately upon his children in their suffering. He had cleansed the inner vessel first, even though the outer vessel was more filthy by comparison. The Saints were first chastened for their transgressions, even though mob members in Jackson County were more filthy than the Saints. The day of judgment was not distant for the Saints' enemies, as the Civil War would witness."
(*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 731-732).

"c. Doctrine and Covenants 101:11-15 [Promised to save, gather, and comfort His Saints]

11 Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full.

12 And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved.

13 And they that have been scattered shall be gathered.

14 And all they who have mourned shall be comforted.

15 and all they who have given their lives for my name shall be crowned.

"d. Doctrine and Covenants 101:16-19 [Promised Zion would be redeemed in the future]

16 Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

17 Zion shall not be moved out of her place, notwithstanding her children are scattered.

18 They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion--

19 And all these things that the prophets might be fulfilled.

(a-d *Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 152).

The edicts of the Lord are fixed and unchangeable, without repentance, and they shall come to pass, but, "it shall be in his own due time, and in his own way, and according to his own will" (D&C 88:68).

Doctrine and Covenants 101:35-38

35 And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory.

36 Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full.

37 Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul.

38 And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.

*What can we learn from these verses to help us keep our mortal life in proper perspective?

Just as the promises for the wicked are unalterable, so are the promises for the righteous. Our enemies may destroy our body, but if we remain "true to the faith," we will yet receive the blessings promised us by the Lord.

*How has a knowledge of the Lord's eternal promises helped you in times of trial?

The Lord keeps His promises to those who are faithful. This gives me increased strength to be faithful, despite the adversity I may be called upon to endure.

IV. Zion's Camp is Organized and Marches to Missouri

Carter E. Grant states,

"The leaders of the Church presented their difficulties to Governor Daniel Dunklin of Missouri during the winter of

1833-34, and he promised that if the Mormons would muster a few hundred men, he would call out the state militia to assist them regain their property in Jackson County." (*The Kingdom of God Restored*. Salt Lake City: Deseret Book Co., 1955, 183).

Doctrine and Covenants 101:55-56

55 And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry;
56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money.

From these verses, Joseph understood the Saints were justified in gathering forces to go to Missouri and to restore the lands and property to the Saints which they had been lost.

Casey Paul Griffiths, Susan Easton Black, and Mary Jane Woodger state,

"At the Kirtland High Council meeting in February 1834, Joseph was appointed 'Commander in Chief of the Armies of Israel and the leader of those who volunteered to go and assist in the redemption of Zion.' Joseph rallied the strength of the Ohio Saints to form a quasi-military force called Zion's Camp.

"There were two divisions in Zion's Camp, one led by Joseph Smith from Kirtland, Ohio, and the other led by Hyrum Smith from Pontiac, Michigan. The assembled forces ranged in age from ten-year-old Bradford Elliott and George Fordham to the oldest, Noah Johnson, seventy-one. The average age was twenty-nine. At its maximum numerical strength, Zion's Camp had 207 men, 11 women, and 11 children.

"The march afforded those in Zion's Camp opportunities to be taught by the Prophet.

"At times, however, the men grumbled and complained, for the journey was long, and many were unprepared for the hardships.

"The closest Zion's Camp came to battle was in late June, as the group encamped near Fishing River. Several men rode into their camp, issuing threats and claiming three hundred men was coming to attack the Saints. According to Wilford Woodruff, 'soon the whole heavens over our heads were lined with a cloud as black as ink. [Not only were the Saints affected by the fierceness of the storm, but so were the opposing forces.]

"The opposing forces were battered by the storm and unable to cross Fishing River as it swelled from the massive rains. Joseph Smith later noted that 'one of their men was killed by lightening, and that another had his hand torn off by his horse...they declared 'that if that was the way God fought for the...Mormons, they might as well go home about their business.'" (**The March of Zion's Camp. What You Don't Know About 100 Most Important Events in Church History.** Salt Lake City: Deseret Book Co., 2016, 64-65).

Carter E. Grant adds,

"The Prophet at Salt Creek...dispatched Parley P. Pratt and Orson Hyde to Jefferson City, the state capital, to inform the governor that the Mormons were at hand with two hundred trained men, and if need be, they could raise several hundred more in Clay County.

"The two delegated returned to Zion's Camp on June 15 greatly disappointed...[Parley P. Pratt reported], we had an interview with the Governor, who readily acknowledged the justice of our demand, but frankly told us he dare not attempt the execution of the laws in respect, for fear of deluging the whole country in civil war and bloodshed." (*The Kingdom of God Restored.* Salt Lake City: Deseret Book Co., 1955, 183-184).

Casey Paul Griffiths, Susan Easton Black, and Mary Jane Woodger state continue,

"On June 22, 1834, Joseph received a revelation informing him that the camp should disband and 'in consequence of the

transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion' (D&C 105:9). The revelation commanded the Saints to 'lift up an ensign of peace" (D&C 105:39).

"Two days later, on June 24, an attack of infectious cholera erupted in the camp...Seventy members of the camp were stricken with cholera, and thirteen died, including one woman, Betsy Parrish." (**The March of Zion's Camp. What You Don't Know About 100 Most Important Events in Church History.** Salt Lake City: Deseret Book Co., 2016, 65-66).

While many questioned the value of Zion's Camp, as the Saints in Missouri were not restored either to their land or compensated for their loss. Others, including Joseph Smith, who shared the experience, recognized its blessings.

Milton V. Backman, Jr. states,

"Saturday, February 14, 1835,...[Joseph Smith] told the men of Zion's Camp who were present that God had not 'designed' all their trials and suffering 'for nothing.' 'It was the will of God, he stated, 'that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard.' A few days later, the Prophet again informed member's of Zion's Camp that there was a significant purpose in their mission. He admitted that some of the men had been angry with him when he had notified the Saints that they would not cross the river into Jackson County. 'But let me tell you,' he said, 'God did not want you to fight. He could not organized His kingdom of twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham...In fact, nine of the original twelve apostles called in 1835, all other sixty-three original members of that quorum had served in the army of Israel that marched to western Missouri in 1834.

"The most enduring legacy of Zion's Camp was that it provided valuable training and experience for members of the Church. That the leaders benefited from this experience is evident by their application of principles they learned

while marching west under the direction of a latter-day prophet.

"Wilford Woodruff [stated], 'We gained an experience that we never could have gained in any other way. We had the privilege...of traveling a thousand miles with him [the Prophet], and seeing the workings of the Spirit of God with him, and the revelations of Jesus Christ unto him...Had I not gone up with Zion's Camp I should not have been here today" (as an apostle of the Lord}.'" (*The Heavens Resound: A History of the Latter-day Saints in Ohio, 1830-1838*. Salt Lake City: Deseret Book Co., 1983, 198-200).

*What important purposes did Zion's Camp accomplish?

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

- "a. The participants were strengthened by several miraculous manifestations of the Lord's power.
- "b. It provided an opportunity to try the faith of the participants, allowing them to prove that they would obey the Lord and sacrifice all things, even their lives if necessary, to do His will.
- "c. It served as a proving ground to determine who was faithful to serve in positions of Church leadership.
- "d. It gave participants an opportunity to associate closely with the Prophet and learn from him, preparing them for future leadership responsibilities." (a-d *Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 153).

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"The experience of George A. Smith demonstrates how Zion's Camp prepared men for future leadership in the Church. At age 16, he was [one of] the youngest men in the camp, inexperienced, and lacking confidence. Despite personal discomfort and the complaints of many men about the poor conditions, George willingly followed all of Joseph Smith's instructions. George slept in the Prophet's tent and was

able to hear much of his counsel and instructions. By closely associating with the Prophet, George learned leadership skills and developed strength that prepared him for a lifetime of leadership. Less than five years after Zion's Camp, George A. Smith was ordained an Apostle. He later served with Brigham Young as a member of the First Presidency." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 154).

*What can we learn from the experiences of Zion's Camp that we can apply in our lives?

"a. An understanding of the purpose of trials.

Doctrine and Covenants 103:12

12 For after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

One of the purposes of trials and adversity is to try our faith. As we exercise our faith, and continue to go forward, the Lord will provide us with further light and understanding. As we do so, our faith and trust in the Lord will be increased.

"b. The importance of obedience.

Doctrine and Covenants 103:7-10, 36

7 And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

8 But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

9 For they were set to be light unto the world, and to be the saviors of men;

10 And inasmuch as they are not the saviors of men, they are as salt that hath lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

36 All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith.

Boyd K. Packer states,

"Obedience to God can be the very highest expression of independence. Just think of giving to him the one thing, the one gift, that he will never take...Obedience--that which God will never take by force--he will accept when freely given. And he will return to you freedom that you can hardly dream of." ("Obedience," at Brigham Young University, December 1971; see also *That All Might Be Edified*. Salt Lake City: Deseret Book Co., 1982, 256).

"c. The need to be willing to sacrifice all things for the Lord.

Doctrine and Covenants 103:27-28

27 Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

28 And whoso is not willing to lay down his life for my sake is not my disciple.

Joseph Fielding McConkie and Craig J. Ostler state,

"The Savior declared, 'Greater love hath no man than this, that a man lay down his life for his friends' (John 15:13). Those who volunteered to march to Missouri placed their lives on the line to help the Saints in Zion." (*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 754).

"d. The importance of being unified in the Lord's work. Even when a few people murmur and rebel, the entire group is weakened.

Luke 11:17

17 ...Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

"e. The importance of sustaining the prophet and following

his counsel even when it is difficult or when we do not fully understand the reasons for it." (a-e *Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 154).

When we are willing to follow the counsel of the Lord's servants only when we agree with their wisdom, we are not humble. Instead, we are suffering from a severe case of pride. In truth, we do not want to bend our will to His, but instead to supplant His will with ours. If we do not repent, we will find our disagreement with the direction of our leaders will increase. If we continue, we will find that our initial disagreement with the Lord's servants has resulted in our being outside the Lord's Church.

V. The Lord Reveals That His People Must "Wait For a Little Season For the Redemption of Zion"

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"...The Lord had promised to redeem Zion and restore His people to their lands in Jackson County, Missouri. However, this promise was conditional on the Saint's obedience (D&C 103:5-8, 11-14). Just as ancient Israel was not able to enter the promised land for 40 years because of their disobedience, the Lord revealed that modern Israel would have to 'wait for a little season' for the redemption of Zion because of the disobedience and dissension of some Saints (D&C 105:9, 13)." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 154).

We will now address some of the requirements the Lord gave for the eventual establishment of Zion:

"a. Doctrine and Covenants 105:3, 6, 37 [The Saints must learn obedience.

3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil,...

6 And my people must needs be chastened until they learn obedience, if it needs be, by the things which they suffer.

37 And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

"b. Doctrine and Covenants 105:3 [Care for poor and needy]

3 ...and [They] do not impart of their substance, as becometh saints, to the poor and afflicted among them;

"c. Doctrine and Covenants 105:4-5 [United by Celestial law]

4 And are not united according to the union required by the law of the celestial kingdom;

5 And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

"d. Doctrine and Covenants 105:10 [Be taught; gain experience; and know duties]

10 That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands.

The key word in this verse are "more perfectly." It is not that they Saints had not been taught nor did not understand their duty. Their problem, and ours also, is they had not applied their knowledge to their daily lives. Most of us know more than we do. Our greatest difficulty lies most often, in the day to day implementation of gospel principles. It is certainly the Lord's desire that we understand His gospel, and then, to apply this knowledge in making changes in our lives.

"e. Doctrine and Covenants 105:11-12, 33 [Endowed with power from on high]"

11 And this cannot be brought to pass until mine elders are endowed with power from on high.

12 For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me.

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland.

(a-e Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 154).

Doctrine and Covenants Section 105, was given to the Prophet Joseph Smith on Fishing River, Missouri, June 24, 1834. At this time, Joseph Smith was leading the members of Zion's Camp to restore the loss of property by the Saints in Jackson County, Missouri. The Saints would remain in Kirtland, Ohio, until 1838. The Kirtland Temple, however, would not be completed and dedicated until March 27, 1837. Following its dedication, the Lord reminded the Saints of the importance of the elders taking full advantage of the blessings the temple would afford them, especially as they prepared to proclaim the gospel.

At the conclusion of Doctrine and Covenants, Section 105, the Lord gives important counsel to the Missouri Saints, and to all Saints everywhere, regarding their actions towards those who had persecuted them.

Doctrine and Covenants 105:38-41

38 And again I say unto you, sue [seek] for peace, not only to the people that have smitten you, but also to all people;

39 And lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth;

40 And make proposals for peace unto those who have smitten you, according the voice of the Spirit which is in you, and all things shall work together for your good.

41 Therefore, be faithful; and behold, and lo, I am with you even unto the end. Even so. Amen.

Stephen E. Robinson and H. Dean Garrett state,

"Note the irony in closing this revelation to Zion's Camp, a force that left Kirtland armed for war, with a four-fold commandment from God to seek and proclaim peace." (*A Commentary on the Doctrine and Covenants*, Vol. 3. Salt Lake City: Deseret Book Co., 2004, 310).

It is important to understand that the Lord had previously (D&C 101), given the leaders of the Church specific directions regarding the rights of the Saints in Missouri. They were to:

- "a. Doctrine and Covenants 101:43-62, **seek the redemption of Zion.** This was the basis for the formation of Zion's Camp.
- "b. Doctrine and Covenants 101:63-75, **continue the work of the gathering.** Even though the center place of Zion [Jackson County, Missouri] had fallen to the enemy, the Lord made it clear that the Saints were to continue to gather in the places He had appointed (Verse 67). Today, it is in the stakes of Zion where the Saints are to gather and make their "holy places" (D&C 101:21-22).
- "c. Doctrine and Covenants 76-95, **seek for redress.** The Saints were commanded to make formal petitions for compensation and justice. Under the United States Constitution they were guaranteed the right to freedom of religion and property. Those rights had been violated in the state of Missouri.
- "d. Doctrine and Covenants 101:96-101, **hold claim on the property in Jackson County.**" (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 155-156.

In this manner the work of the Lord could go forth while the leaders of the Church sought for redress for the violation of their rights.

VI. Conclusions

In this lesson, we have addressed the persecution and adversity the Saints experienced in Missouri. It was truly a refining fire for the early Saints. Reference to Chart 1.

Missouri Time Line [1831-1839] may prove helpful in understanding the sequence of events.

The Saints Settle in Jackson County, Missouri and Are Later Driven Out: The initial journey to Missouri was made by the missionaries to the Lamanites. Their stop in Kirtland, Ohio, also proved to be beneficial for the expansion of the Church into Ohio.

The Lord gave specific directions regarding the establishment of Zion in Missouri. Unfortunately, many did not heed the Lord's directions and their actions contributed to the adversity and persecution the Saints experienced in Jackson County.

As the settlers in Jackson County experienced the increased number of Mormons in their community, there were distinct differences. Missouri was a slave state, while most of the Mormons were opposed to slavery. Some of the Saints even thought that the land of Zion which the Lord had designated as the Center Stake in Zion, with the building of a Temple, would occur by peace or force. The belief of the Saints in the Book of Mormon further supported this claim to Jackson County as their Zion. Also, their strong religious beliefs in opposition to the prevailing frontier attitude fed into their concerns.

On July 20, 1833, a mob of 400 men gathered at the Courthouse in Independence, Missouri. They destroyed the printing office, which was also the home of W.W. Phelps. They also demanded the Mormons leave Jackson County. Edward Partridge and Charles Allen were taken to the town square and were tarred and feathered.

Between July and November, 1833, the persecution of the Saints increased. Crops were burned, homes destroyed, and men beaten.

On the 14th of November, 1833, near the Big Blue River, four members of the mob were killed and Andrew Barber lost his life in the skirmish. Appeals to the governor were initially ignored. The Saints were counseled to seek legal action. Finally, the governor did act, and authorized Colonel Thomas Pitcher of the State Militia to disarm both groups. He disarmed the Mormons, but not the mob. This action seemed to further increase the persecution of the

Saints. Finally, on November 7, 1833, more than a thousand Saints crossed over the Missouri River, during the winter, into Clay County, Missouri.

The Lord Instructed the Saints Who Were Driven From Jackson County: After receiving word regarding the persecution of the Saints in Missouri, Joseph Smith sought direction from the Lord. On December 17, 1833, he received Doctrine and Covenants, Section 101. In this section, the Lord chastised the Saints for their disobedience to His commands. He then confirmed that they were not cast off. He confirmed His recognition of the actions of their oppressors, and confirmed that He would take action against them. He also stated that in the future, the promises regarding Zion would be fulfilled.

Zion's Camp is Organized and Marches to Missouri: In response to the direction by the Lord to the Prophet Joseph Smith, a quasi-military force was organized known as Zion's Camp. There are two groups, headed by Joseph and Hyrum Smith. Their purpose was two-fold: (1) To seek redress for the losses the Saints in Jackson County experienced, and (2) To respond to the request of the state governor to supply men to assist the state militia to regain the property of the Saints in Jackson County. The maximum strength of the camp was 207 men, 11 women, and 11 children.

The closest they came to battle was when a group of mobsters rode into camp and made threats against the Mormons. They indicated that they had 300 armed men just across the river. A storm then arose and the river was flooded and lightning killed one of the members of the mob and another had his hand torn off by his horse. As a result of the storm, any confrontation was averted.

Two delegates from the camp met with Governor Durkin. He recognized the justice of their demand, but he dared not take action for fear of the country erupting into a civil war.

On June 22, 1834, Joseph Smith received a revelation, Doctrine and Covenants, Section 105. He indicated that the camp should be disbanded "in consequence of the transgressions of my people" (D&C 105:9). Two days later,

cholera struck the camp and 70 members were stricken. 13 died, including one woman.

While some believed Zion's Camp was a failure, Joseph Smith indicated that the Lord did not send them to fight but to select individuals from this group who were willing to sacrifice like Abraham had. From this group of men, nine of the twelve Apostles were chosen, and all of the other 63 original members had served in Zion's Camp.

From Zion's Camp, we can learn five lessons: (a) An understanding of the purpose of trials; (b) The importance of obedience; (c) The need to be willing to sacrifice all things for the Lord; (d) The importance of unity in the Lord's work; and, (e) It is importance to sustain the prophet, even when we do not fully understand the purpose of his counsel.

The Lord Reveals That His People Must "Wait For a Little Season for the Redemption of Zion: The Lord gave four requirements in order for Zion to be redeemed. They are: (a) The Saints must learn obedience; (b) We must learn to care for the poor and needy; (c) We can only be united when we live the celestial law; and, (d) We must be taught, gain experience, and know our duty and give it application in our daily lives.

As we draw upon the lessons taught by the Lord to the Saints in Missouri, who experienced adversity and persecution, we will be assisted in putting our lives in order. For us to survive the adversity and persecution of the latter days, we too must put our houses in order that we may be able to stand on holy ground.

Our next lesson [D&C#28] focuses upon the continuing challenges and persecution the Saints in Missouri experienced. It will include the imprisonment of Church leaders, including Joseph Smith.