### ****Unit 7 Zion, Gathering of Israel, and the Law of Consecration****

* **What is the Lamanite Mission and its major effect on the Church?**
  + The Church was barely 6 months old when the Lamanite Mission was undertaken. This journey began on 18 October and would cover over 1500 miles and take 4 months.
  + See D&C 28, 30, 32. Oliver Cowdery, Parley P. Pratt, Peter Whitmer Jr., and Ziba Peterson went. They were interested in the Lamanites because of the Lord’s promises in the B.O.M. and the D&C that they would one day read the B.O.M. and rely on Christ.
  + During this mission Parley P. Pratt would baptize Sidney Rigdon and this rippled to include converts such as Newel K. Whitney (second Bishop of the Church), Lyman Wight (became an Apostle), edward partridge (first Bishop of the church ) , ordon hyde, the Johnson family, Lorenzo snow, and many others

**Where was the Church first commanded to gather in this dispensation?**

* + Kirtland, Ohio (D&C 37) Reasons were to escape enemies, for their salvation, to receive a land of inheritance, to receive the Lords law, to be endowed from on high, to look to the poor and needy, to leave Babylon and embrace Zion. Church headquarters sifted to ohio from February 1831 to January 1838 when the prophet then moved to far west Missouri.
  + Next was Missouri
  + Next was the tops of the Mountains
  + Last was to gather in the stakes of Zion
* **What is Zion, or the New Jerusalem?**
  + A place where all the righteous will gather at Christ’s second coming to enjoy peace and unity
* **Where will the latter-day city of Zion be built?**
  + Independence Missouri
* **What was Joseph Smith’s vision**  **for Zion?**
  + It would be built on the American Continent on the borders of the Lamanites (D&C 28). At that time the border of the U.S. and Indian territory was the Missouri river.
* **What are some of the many definitions for the word Zion?**
  + Zion people are unified, righteous, and financially provident with no poor among them. Zion is place for the pure of heart. Enoch’s city of Zion was referred to as a city of holiness.
* **What Doctrine and Covenants section is known as “the Law” of the Church?**
  + D&C 42. D&C 41 was a preface to “the Law” which told what to do with the law, to whom the law applies, and the appointment of first Bishop to administer the law. Received in February 1831 shortly after Joseph moved to Kirtland.
* **What types of laws are included in the Law?**
  + The Law of Gospel teaching
  + Laws of Mortality
  + Law of Consecration of property
  + Laws of healing an blessing the sick
  + Laws of Scripture and Revelation
  + Laws of Church Discipline for Serious Sin
* **What are the definitions and differences of “all things common,” the United Order (Firm), and the law of consecration?**
  + The law of consecration is an eternal law to give of your time, talents, and resources to the kingdom of God. Lived by the people of Enoch, the Nephites after the Savior’s visit, and the saints after the Savior’s resurrection.
* ***What are the four systems by which the law of consecration was administered according to the D&C?***
  + **System #1: The law of consecration of property (or the law of consecration and stewardship, implemented I 1831).** This system was to be lived by all Church members and was intended to take care of the poor and needy and provide funds with which Church leaders could purchase lands for Church building projects (see D&C 42:30-35). Members were to consecrate, or willingly donate, their property to the bishop of the Church and then receive back from the bishop a stewardship "as much as is sufficient for himself and family" (D&C 42:32).
  + **System #2: The Literary Firm (introduced 1831) Responsible for printing church materias**. D&C 70 authorized the organization of the Literary Firm which consisted of 6 men who were made stewards over the revelations, including receiving, scribing, editing, preparing, printing, and selling the revelations. This was their stewardship within the law of consecration. As they gave of their time, talents, and money to take care of the revelations, the Lord authorized them to receive compensation from consecrated funds in return for their efforts (see D&C 70:12). This "system" was never intended for every member to participate in or to be a part of. But the funds generated from the sales of the revelations would be used for the same purposes as the money received from members generally in system #1 above.
  + **System #3: The United Firm ( a.k.a. the United Order, introduced 1832).** D&C 78 authorized the creation of the United Firm which consisted of the Literary Firm, the bishop's storehouse in Kirtland (ie. the Newel K. Whitney Store), and the bishop's storehouse in Missouri (ie. the Gilbert & Whitney Store) (see D&C 78:3-6). Its purpose was to help the Church to be financially independent (D&C 78:14). This "system" consisted of only 12 men (at its largest) and was never intended for all Church members to participate in or to be a part of. The United firm was dissolved in 1834 amid financial hardships and mob activity destroying property.
  + Names: United Order, United Firm, Order of Enoch
  + Business partnership of Church leaders who had the means to create capital
  + Program centered on Whitney Store in Kirtland and Gilbert Store in Independence
  + The Order lasted about two years 1832-34
  + The business of the Order were kept separate from the Bishop’s efforts to distribute resources among the saints.
  + The purpose was to find the means to finance church projects such as purchase of lands, the construction of buildings, and printing materials.
  + **System #4: The Law of Tithing (introduced 1838)**. D&C 119 authorized the law of Tithing. This was intended to be binding upon all members of the Church. All are expected to paticipate in this “system” of consecration by paying “one-tenth of all their interest annually” (D&C 119:4). The consecrated funds received from tithe payers is used for similar purposes as those funds received in system #1.
* **What are the celestial principles of consecration?**
  + **“Celestial laws … are complied with by voluntary covenants…. [O]ur Father in Heaven has ordained … temples, in which these laws may be fully explained, the laws include the law of obedience and sacrifice, the law of the gospel, the law of chastity, and the law of consecration.”**

### ****Unit 8 Kirtland Revelations****

* **Which Doctrine and Covenants section is the great revelation on the three degrees of heavenly glory?**
  + Section 76. It was received in February 1832
* **What was Joseph Smith doing immediately prior to receiving D&C 76?**
  + He read John 5:29 while working on the JST with Sydney Rigdon. A vision ensued which lasted about 1.5 hours.
* **What is a central message of D&C 76?**
  + The three degrees of glory and what qualifies a person to going to each kingdom.
* **“The Vision” actually consists of how many smaller individual visions? What are they?**
  + Christ guided the vision. It contained 6 visions.
  + A Vision of Jesus Christ (vs 1-24)
  + A Vision of Lucifer (vs 25-30)
  + A Vision of Sons of Perdition (vs 31-49)
  + A Vision of the Celestial Kingdom (vs 50-70,92-96)
  + A Vision of the Terrestrial Kingdom (vs 71-80, 91, 97)
  + A Vision of the Telestial Kingdom (vs 81-90, 98-112)
* **What are the general descriptions of who enters outer darkness, the telestial, terrestrial, and celestial degrees of heaven?**
  + Outer darkness is for those who deny the Holy Ghost after having a perfect knowledge of truth
  + The telestial kingdom is for those who weren’t good people and didn’t accept the gospel in mortality or the spirit world. They receive their kingdom after paying for their sins.
  + The terrestrial kingdom is for those who lived honorable lives but were blinded by the craftiness of men and weren’t valiant in the testimony of Jesus. They rejected the gospel in mortality but received it in the spirit world.
  + The Celestial kingdom is for those who were valiant in the testimony of Jesus and obeyed his commandments and ordinances.
* **Which Doctrine and Covenants section teaches that Christ continued from grace to grace until He received a fulness?**
  + D&C 93:13
* **How can we each also receive a fulness?**
  + By keeping the commandments.
* **What is the eternal nature of the mind/spirit?**
  + It has always existed, co-equal with God, with no beginning or end.
* **What was the purpose of the original School of the Prophets?**
  + In January 1833 Joseph received a revelation in Kirtland where he was told to organize a “school of the prophets” to help assist church leaders to be “perfected in your ministry”. See D&C 88. They were to learn both spiritual and secular subjects. It prepared them to be endowed from on high, and to be able to be worthy of the Lord appearing to them. Note: the savior will appear 6 times in Kirtland between 1831 and 1836.
* **What practices were implemented in the School of the Prophets to help accomplish its objectives?**
  + They were told to cease from light speeches and in appropriate laughters and desires. They were also to love one another and impart of their substance, meaning live the law of consecration. They were to were fresh clean clothes. The Lord also introduced the ordinance of the washing of feet ordinances, which was used to induct people into the school. This was to purify them for the presence of God.
  + **Purpose—preparation to come into the presence of God**
  + **Began January 23, 1833 Upper room Whitney Store**
  + **Instructors—Joseph Smith and Sidney Rigdon**
  + **Curriculum—Eight Lectures on Faith**
* **What were the circumstances that preceded Joseph Smith receiving the Word of Wisdom?**
  + When the Prophet entered the room to give the school [of the prophets] instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry.
* **How and when did the Word of Wisdom become a binding commandment?**
* \*1910 Joseph F. Smith - Priesthood requirement
* \*1921 Heber J. Grant - Temple requirement or a test of fellowship
* \*1934 Word of Wisdom placed in general handbook
* **What is a doctrinal definition of *endowment*?**
  + The power and capacity to enter the presence of God.
* **What was the Kirtland “endowment,” and how did it develop?**
  + Joseph taught that this endowment would include meeting in the temple to be washed and anointed, living clean and obedient lives, refraining from judging one another or faultfinding, and praying with uplifted hands.[6](https://byu.instructure.com/courses/1687/pages/the-kirtland-endowment?module_item_id=129064)
  + To prepare for their endowment, the prophet and others “attended to the ordinance of washing our bodies in pure water.”[7](https://byu.instructure.com/courses/1687/pages/the-kirtland-endowment?module_item_id=129064)Although frontier people at this time rarely bathed, this bathing was not just to make them physically clean but was to also symbolize required spiritual purity.
  + Using what the Lord had instructed them in the Word of Wisdom, they added alcohol to their water “for the washing of your bodies” ([D&C 89:7](https://www.lds.org/scriptures/dc-testament/dc/89.7?lang=eng))and also spiced the water with cinnamon to create a “sweet smelling oderous wash.”[8](https://byu.instructure.com/courses/1687/pages/the-kirtland-endowment?module_item_id=129064)

This ceremonial washing was preparatory to attending to “the ordinance of annointing our heads with holy oil” to pronounce the “blessings of heaven” upon each other’s heads.[9](https://byu.instructure.com/courses/1687/pages/the-kirtland-endowment?module_item_id=129064) Oliver Cowdery said that this preparatory washing and anointing blessing was “in the man[ner] that were Moses and Aaron, and those who stood before the Lord in ancient days

* + To prepare for their meetings, they were also to put on fresh, clean clothes for the occasion.[11](https://byu.instructure.com/courses/1687/pages/the-kirtland-endowment?module_item_id=129064)Thus being prepared, Joseph proceeded “to instruct them . . . to call upon God with uplifted hands to seal the blessings which had been promised to them by the holy anoint[in]g.”[12](https://byu.instructure.com/courses/1687/pages/the-kirtland-endowment?module_item_id=129064)After their washing and anointing to become purified and stand in the presence of God, the Lord fulfilled His promise to part the veil. During those miraculous days, hundreds of people reportedly saw the Lord and were visited by angels. Joseph Smith reported that in their meetings “some of them saw the face of the Saviour.”[13](https://byu.instructure.com/courses/1687/pages/the-kirtland-endowment?module_item_id=129064)
  + William W. Phelps simply called this heavenly outpouring “the last endowment,”[14](https://byu.instructure.com/courses/1687/pages/the-kirtland-endowment?module_item_id=129064) or the most recent endowment. Joseph Smith summarized this season of parting the veil with this statement in his journal: “The Saviour made his appearance to some, while angels minestered unto others, and it was a penticost and enduement [endowment] indeed, long to be remembered.”[15](https://byu.instructure.com/courses/1687/pages/the-kirtland-endowment?module_item_id=129064)
  + A few days later, on March 29–31, 1836, Joseph Smith met with various priesthood leaders in solemn assemblies (sacred meetings) in preparation for an endowment of power from heaven. The prophet had promised those priesthood holders a few months earlier on November 12, 1835: “I feel disposed to speak a few words more to you my brethren concerning the endowment, all who are prepared and are sufficiently pure to abide the presence of the Saviour will see him in the solem assembly
* **Who are the heavenly beings who restored priesthood keys, as recorded in D&C 110?**
  + Moses- keys of the gathering of Israel
  + Elijah- sealing keys
  + Elias- keys of the gospel of Abraham, related to renewing the covenant God made to Abraham for posterity, priesthood, and promised land.

### ****Unit 9**** Kirtland Opposition and Missouri Expulsion

* **What were the primary reasons that the Saints experienced problems in Zion?**
  + There were economic, social, political and religious conflicts.
  + **ECONOMIC.** You would think that with all the Mormons moving in it is a wonderful opportunity for business growth and development. But the Mormons will see that this does not happen. They have a closed economy they call the United Order. They don’t buy and sell from the local businesses. They do only business with other Mormons. They are also buying up land with their eastern money. They will soon control the economy and drive us out of business. We must do all we can to prevent this from happening.
  + **SOCIAL.** We moved west to get away from city folk. We don’t like the way they make laws to control the way people do things. And to make matters worse, these are eastern city folk with their white picket fences and high minded ways. Rather than respecting the God given tradition of slavery they want to impose their northern ways and free those God intended to serve. I just plain hate those Mormon easterners.
  + **Political**. What is this Kingdom of God stuff? They think it is a new government that will replace the USA. That is undemocratic. They are all like sheep voting for only their own people and not really caring about the community. They are un-American. We must stop these traitors to our way of life. They must be stopped from trampling the ideals of our founding fathers.
  + **Religious**. They say God told them they were the chosen people. They say our ministers are abominations before God. How arrogant to think that they are better than other Christians. They don’t act like Christians. Where did they get that God talks only to them. It is crazy. None of our ministers believe their crazy claims of revelation, having a prophet or their new bible. It is all wrong. They are not Christians. They are a wild eye cult inspired by Satan. How dare they claim to be God’s chosen people. We must act to stop this heresy that is growing in our community.
* Locals felt threatened by an increasing number of Saints gathering to build a promised Zion in their county. They sensed that as the Mormons continued to gather, they could soon dominate the area. Not only did they feel threatened by the Saints’ numbers and religious beliefs, but Church members were largely from New York and New England, and Missouri was a slave-holding state.
* An article published by the Church’s newspaper editor, W. W. Phelps, seems to have been a tipping point. The subject was whether free black members of the Church could join the Saints in worshipping in Missouri and building Zion. In July 1833, Phelps wrote in the Church’s Missouri newspaper, *The Evening and the Morning Star*:
* To prevent any misunderstanding among the churches abroad, respecting Free people of color, who may think of coming to the western boundaries of Missouri, as members of the church, we quote the following clauses from the Laws of Missouri. . . . [Cites Missouri law section 4, saying, “No free negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this state under any pretext whatever”]. . . . Wisdom would dictate great care among the branches of the church of Christ,  on this subject. *So long as we have no special rule in the church, as to people of color, let prudence guide.*[1](https://byu.instructure.com/courses/1687/pages/expulsion-from-zion-and-kirtland-apostasy?module_item_id=129069)
* In return, Jackson County residents wrote a “Manifesto,” stating their intentions to drive the Mormons from the county
* **According to the Lord, why did the city of Zion fail to be established?**
  + See DC 101, the people of zion lost its savor because of transgression.
  + 1. D&C 101: 1-8 Why would he allow them to suffer?
  + 2. D&C 101:16-21 Zion will not be moved out of her place.
  + 3. D&C 101 Parable of the Nobleman (Zion)
  + 4. D&C 101:63-75 How the Saints are to reclaim the land of Zion. v. 56 purchase land. v. 55.62 reclaim the vineyard with young men and middle-aged men by power. This known as Zions Camp
  + In a revelation disbanding the Saints’ endeavor to reclaim Zion, the Lord said that “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](https://www.lds.org/scriptures/dc-testament/dc/105.9?lang=eng)). The Savior indicated that the Saints must first be better taught, have more experience, perform their duties more perfectly, and that they needed to be “endowed with power from on high” ([D&C 105:11](https://www.lds.org/scriptures/dc-testament/dc/105.11?lang=eng)) before Zion could be reclaimed. We are still waiting for the Lord to invite us, as a Church, to build the city of Zion, the New Jerusalem.
* **What was the Kirtland Safety Society?**
* The Kirtland Safety Society opened in January 1837 and functioned for only a brief time. It experienced several difficulties:
* First, Church leaders failed to obtain a charter from the state of Ohio to operate the bank. This was not unusual for that time. The Ohio legislature, for example, did not approve the incorporation of any banks during its 1836–37 session.[9](https://byu.instructure.com/courses/1687/pages/expulsion-from-zion-and-kirtland-apostasy?module_item_id=129069) With an urgent need for capital, Church leaders chose to press ahead, hoping to secure the charter later.
* Second, many people who distrusted the influx of Latter-day Saints in the area purchased the notes and redeemed them, causing a run on the bank that proved devastating.
* Finally, in 1837 a financial panic swept the United States, causing hundreds of banks throughout the country to fail. This panic was followed by an economic downturn that lasted several years.
* All of these factors contributed to the bank’s failure. The Kirtland Safety Society closed its doors in November 1837, less than one year after it had opened.
* **What are some of the reasons for the apostasy that occurred in Kirtland?**
* Parley is talking about going to England (and he didn’t even ask permission from Thomas!).
* Luke and Lyman Johnson and John Boynton are in rebellion, having participated in the secret meetings to overthrow Joseph.
* Thomas wants to hold a meeting with the Twelve in Kirtland on 24 July 1837. He and David Patten travel from Missouri to have this meeting.
* He learns that Heber C. Kimball and Orson Hyde were sent by Joseph to England (what right does Joseph have to send two members of *my* quorum!?!). Now how are we supposed to unite the quorum?
* David Patten. Traveled to Kirtland from Missouri with Thomas B. Marsh. Upon his arrival Brigham Young apparently tried to get Patten to get his information from a faithful source, but he went instead and talked with his dissenter brother in law Warren Parrish, a leader of the Kirtland rebellion, and thereby "got his mind prejudiced" against the prophet. Shortly thereafter when he went to see Joseph Smith, David said something that insulted the prophet, following which Joseph "slapped him in the face and kicked him out of the yard." Brigham Young later said, "This done David good" (Journal of Wilford Woodruff, June 1857, 5:63)
  + The apostasy included only 10-15% of general membership, but 33% of general authorities leave or are excommunicated.
  + “In Kirtland, a number of the Quorum of the Twelve Apostles apostatized. Why did they apostatize? Because they forsook the Lord, they stopped praying, they wanted to get rich, they sought for the honors of men and for the riches of the world; and notwithstanding they were Apostles, their power fell from them. If a man wishes to keep faithful, he has got to live near unto the Lord, remember his prayers, and realize that he is at work for the Lord and for His Kingdom.”
* **Where was the Church headquartered after the Saints left Independence, Missouri, and Kirtland, Ohio?**
  + Far West Missouri
* **Where is Adam-ondi-Ahman, and why is it important?**
  + It means the place or land of God where Adam dwelt.
* **What were the “Salt Sermon” and the “July 4th Oration,” and who gave them?**
  + On June 17, 1838, First Presidency member Sidney Rigdon gave a fiery oration comparing some present and former Church members to salt which had lost its favor and that was “thenceforth good for nothing, but to be cast out, and to be trodden under foot of men” ([Matthew 5:13](https://www.lds.org/scriptures/nt/matt/5.13?lang=eng)). That sermon is known today as the **Salt Sermon.**
  + Those individual who Rigdon accused as apostates were Oliver Cowdery, William W. Phelphs, David Whitmer, Thomas B. Marsh, and Orson Hyde
* **4th of July Sermon**: We have not only when smitten on one cheek turned the other, but we have done it, again and again, until we are wearied of being smitten, and tired of being trampled upon. . . .
* We take God and all the holy angels to witness this day, that we warn all men in the name of Jesus Christ, to come on us no more forever. for from this hour, we will bear it no more, our rights shall no more be trampled on with impunity. The man or the set of men, who attempts it, does it at the expense of their lives. And that mob that comes on us to disturb us; it shall be between us and them a war of extermination, for we will follow them, till the last drop of their blood is spilled, or else they will have to exterminate us: for we will carry the seat of war to their own houses, and their own families, and one party or the other shall be utterly destroyed.—Remember it then all MEN.[5](https://byu.instructure.com/courses/1687/pages/missouri-extermination?module_item_id=129071)
* **What was the Missouri “Mormon War of 1838”?**
  + In 1838, while living in [Far West, Missouri](https://en.wikipedia.org/wiki/Far_West,_Missouri),Avard witnessed the heated conflict between the growing Mormon population and the established non-Mormon Missourians. He was the founding organizer and leader of the [Danites](https://en.wikipedia.org/wiki/Danites), a secret [paramilitary](https://en.wikipedia.org/wiki/Paramilitary) [vigilante](https://en.wikipedia.org/wiki/Vigilante) militia, bound by oaths and intent on retaliating for Mormon injuries and losses. It remains unclear the extent to which Joseph Smith was aware or in favor of Avard's activities, although he recognized the Danites and encouraged them to be lawful. Danite militaristic activities intensified the [1838 Mormon War](https://en.wikipedia.org/wiki/Mormon_War_(1838)) and drew the attention of state government and militia.
  + After the [Mormons were expelled from the Missouri](https://en.wikipedia.org/wiki/Missouri_Executive_Order_44) and [Joseph Smith](https://en.wikipedia.org/wiki/Joseph_Smith) was arrested, Avard was the chief witness against Smith, testifying that Smith was the mastermind behind the Danites. Smith denounced the group as "frauds and secret abominations" and excommunicated Avard in March 1839. Avard never attempted to return to the Latter Day Saints.
* **Who were the Danites?**
* Rigdon’s inflammatory rhetoric may have inspired some Church members to begin organizing groups called Danites. The Danites were a vigilante group of Mormons determined to drive out apostate members, defend their homes, and retaliate against mob actions taken against the Saints, using violent means if necessary. Their leaders was Samson Alvard and Lyman Wright.
* **What happened at Gallatin, Missouri?**
  + The spark that ignited a larger conflict came on August 6, 1838, when non-Mormons tried to prevent Church members from voting during a local election at Gallatin, Missouri, and a riot broke out. No one was killed in the ensuing melee, but bad feelings multiplied and led to an escalating pattern of violence by both sides.
* **What happened at Hawn’s Mill?**
  + On October 30 at approximately 4 p.m., the militia rode into the community of Haun’s Mill in Northern Missouri. David Evans, a leader in the community, ran towards the militia, waving his hat and calling for peace. Alerted to the militia's approach, most of the Latter-day Saint women and children fled into the woods to the south, while most of the men headed to the blacksmith shop. Unfortunately, the building was a particularly vulnerable structure as the widely spaced logs made it easy for the attackers to fire inside. The shop became a deathtrap, since the militia gave no quarter, firing about one hundred rifle and musket shots into the building.
  + After the initial attack, several of those who had been wounded or had surrendered were shot dead. Members of the militia entered the shop and found ten-year-old Sardius Smith, eight-year old Alma Smith, and nine-year-old Charles Merrick hiding under the blacksmith's bellows. Alma and Charles were shot (Charles later died), and William Reynolds put his musket against Sardius's skull and blew off the top of his head, killing him. Reynolds later explained, "Nits will make lice, and if he had lived he would have become a Mormon." Seventy-eight-year-old Thomas McBride surrendered his musket to militiaman Jacob Rogers, who then shot McBride and hacked his body apart with a corn knife. Several other bodies were mutilated or clothing stolen, while many women were assaulted. Houses were robbed, wagons, tents and clothing were stolen, and horses and livestock were driven off, leaving the surviving women and children destitute.
  + By the end of the massacre at least seventeen Mormons were dead.
* **What is the Missouri extermination order, and who signed it?**
  + On October 27, 1838, Missouri Governor Lilburn Boggs wrote to General John B. Clark, “The Mormons [are] in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this state . . . . must be treated as enemies, and must be exterminated or driven from the state . . . For the public peace”
* **What were the circumstances surrounding Joseph Smith and other Church leaders being incarcerated in 1838–39?**
  + On October 19, 1838, the day after Gallatin was burned, Thomas B. Marsh and fellow apostle Orson Hyde left the association of the Church. Marsh drafted and signed a legal affidavit against Joseph Smith on October 24, 1838, which Hyde also signed. In addition to reporting on the organization of the Danites and on the events in Daviess County, Marsh reported rumors that the Danites had set up a “destroying company” and that “if the people of Clay & Ray made any movement against them, this destroying company was to burn Liberty & Richmond.” He further stated his belief that Joseph Smith planned “to take the State, & he professes to his people to intend taking the U.S. & ultimately the whole world” (Document, p. 57).
  + testimony added to the panic in northwestern Missouri and contributed to subsequent events in the Mormon War.
  + Six men were imprisoned from November 30, 1838 to April 6 1839 (just over four months):
  + Joseph Smith
  + Hyrum Smith
  + Sidney Rigdon
  + Caleb Baldwin
  + Lyman Wright
  + Alexander McCrae
* **At the time it was written, to whom did D&C 121:13-23, 39 refer?**
  + Joseph Smith
* **Where did the Saints flee when they were expelled from Missouri?**
  + Quincy Illinois

### ****Unit 10**** Nauvoo

* **How was the city of Nauvoo established as the headquarters of the Church?**
  + The Saints, left as refugees from the dual collapse of the two Church centers in Ohio and Missouri, began searching for a new home in the summer of 1839. Most of the Saints clustered in a group of communities centered around Quincy, Illinois, on the banks of the Mississippi River.
  + Faced with the task of starting over and sorely lacking in resources, the Saints gathered together enough funding to purchase a tract of swampy land known as Commerce on the banks of the Mississippi
* **Who was called as the Church assistant president D&C 124?**
  + Hyrum Smith
* **Who served in the First Presidency in Nauvoo D&C 124?**
  + Sydney Rigdon and William Law
* **What was the Nauvoo House?**
  + A home the saints were commanded to build that would be a sort of hotel that strangers passing by could stay at.
* **What historical events preceded Joseph Smith’s announcement of baptism for the dead in Nauvoo?**
  + It is not entirely clear. A revelation as early as March 1831 indicated that “the heathen nations [shall] be redeemed, and they that knew no law shall have part in the first resurrection” ([D&C 45:54](https://www.lds.org/scriptures/dc-testament/dc/45.54?lang=eng)).
  + By 1836, however, the concept that the unbaptized dead can be redeemed was unmistakable. In a vision in the Kirtland Temple, Joseph saw a future heaven. He saw God and holy prophets as well as his parents in the celestial kingdom. (His parents were still alive at the time—in fact, his father was sitting in the room with Joseph when the vision was received.) Joseph also saw his brother Alvin in the celestial kingdom. This puzzled Joseph because Alvin had died as a young man without being baptized. The Lord revealed to Joseph, “All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God” ([D&C 137:7](https://www.lds.org/scriptures/dc-testament/dc/137.7?lang=eng)).
  + These earlier revelations, however, never explained how such a wondrous truth could be reconciled with the Lord’s other teachings that a person must be baptized to inherit the kingdom of God: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” ([John 3:5](https://www.lds.org/scriptures/nt/john/3.5?lang=eng&clang=eng)).
  + How could the Lord’s teachings be harmonized?
* **What are the primary doctrinal teachings relating to vicarious work for the dead?**
  + We can be baptized for the dead so they have an option to accept it or not in the spirit world.
* **What is the modern offering of the sons of Levi?**
* **What historical factors led to the creation of the Nauvoo Relief Society?**
  + Joseph Smith encouraged all Saints to assist in the construction of the Nauvoo Temple. Two women, Sarah M. Kimball and Margaret Cook, wanted to help and considered organizing a sewing society to create materials for the temple and the workers.
  + At that time it was common for women’s organizations to have a set of bylaws, and the two women enlisted Eliza R. Snow to assist in establishing the society. When they presented their ideas to Joseph Smith, he complimented their work but said, “But . . . this is not what you want. Tell the sisters their offering is accepted of the Lord, and he has something better for them . . . I invite them all to meet with me and a few of the brethren . . . next Thursday afternoon, and I will organize the women under the priesthood after the pattern of the priesthood.”
  + On March 17, 1842, Joseph Smith and a few other Church leaders formally organized the Female Relief Society of Nauvoo in the Red Brick Store
  + During the meeting Joseph Smith read a revelation given to Emma Smith in 1830 ([D&C 25](https://www.lds.org/scriptures/dc-testament/dc/25?lang=eng)), referring to the Lord’s words to Emma that she was “to expound scriptures, and to exhort the church” ([D&C 25:7](https://www.lds.org/scriptures/dc-testament/dc/25.7?lang=eng)), noting that any woman in the community “may attain to the same blessings.”[2](https://byu.instructure.com/courses/1949/pages/the-relief-society?module_item_id=175048)
* **What are the stated purposes of the Relief Society?**
  + “that the Society of Sisters might provoke the brethren to good works in looking to the wants of the poor—
  + searching after objects of charity, and in administering to their wants—
  + to assist; by correcting the morals and strengthening the virtues of the female community, and save the Elders the trouble of rebuking.”
  + “the Society is not only to relieve the poor, but to save souls.”
* **What do the experiences of women in Nauvoo teach us about the relationship of women, the temple, and the priesthood?**
  + prophet and others in developing the role of women in the Church. For example, the Nauvoo Relief Society Minute Book detail the exercising of spiritual gifts, such as speaking in tongues and healing. Although unknown to some Latter-day Saints today, early Church women participated in administering healing blessings to both men and women.
  + It is important to understand that the early Relief Society only admitted women who were worthy and righteous. Not all could enter. It seems that Joseph Smith also intended the Relief Society to act as a preparatory school, in a sense, to sanctify women in righteousness to receive the temple endowment ceremonies and covenants of exaltation.
  + In a Relief Society meeting on March 31, 1842, Joseph said that “the Society should move according to the ancient Priesthood” and that he “was going to make of this Society a kingdom of priests.”[11](https://byu.instructure.com/courses/1949/pages/the-relief-society?module_item_id=175048)This statement likely refers to future temple endowment rituals. The temple endowment was on Joseph’s mind, as just a few weeks later in the same upper room of the red brick store, he would give the first endowments in this dispensation to nine men.
  + Some early Latter-day Saint women, like Phebe Woodruff, likened the Nauvoo Relief Society to a female School of the Prophets to prepare them for the temple endowment, just as had been done for the elders.
* **What was the “Voice of Innocence” document?**
  + Due to her own disdain for plural marriage and in response to rumors slandering the virtues of Latter-day Saint women, Emma Smith endorsed a document entitled “The Voice of Innocence from Nauvoo” that declared the virtue of the women of Nauvoo and denounced every form of immorality, including plural marriage. It stated, “Let polygamy, bigamy, fornication, adultery, and prostitution, be frowned out of the hearts of honest men to drop in the gulf of fallen nature.”[14](https://byu.instructure.com/courses/1949/pages/the-relief-society?module_item_id=175048)
* **When was the Relief Society disbanded? Why did it occur?**
  + Emma encouraged the women of the Church to follow the public statements of Joseph Smith against spiritual wifery rather than to follow any private teachings on plural marriage. She met with the women of the Relief Society in March 1844 and called for a vote to sustain the “Voice of Innocence,” reminding the women that “if thier ever was any authourity on the Earth she had it”[16](https://byu.instructure.com/courses/1949/pages/the-relief-society?module_item_id=175048) and of “her position as Relief Society president whose decisions, made in connection with her two counselors, were to ‘be considered law’ for the society
  + According to a later account by John Taylor, “Sister Emma . . . made use of the position she held to try to pervert the minds of the sisters” and “taught the Sisters that the principle of Celestial Marriage [plural marriage] as taught and practiced by Joseph Smith the prophet was not of God.” Taylor said that Emma’s opposition to Joseph’s revelation on plural marriage led her to sway the women of Nauvoo against it. For that reason, he said, “the Relief Society did not continue” at that time.
  + After Joseph Smith’s martyrdom, when various factions were vying to take control of Church leadership away from Brigham Young and the Twelve Apostles (see unit 12), Brigham Young seems to have kept Emma Smith in check by not allowing the Relief Society to meet during the spring of 1845.
  + He may have been worried that Emma would use her position to encourage the women of the Relief Society to oppose the Twelve Apostles and Brigham's leadership, particularly because they planned to continue the practice of plural marriage as revealed by Joseph Smith.
* **How and where was the temple endowment introduced in Nauvoo?**
  + The first endowments given in Nauvoo temple was in Dec. 1845.
  + 21 Sept. 1823: Moroni reiterated Malachi’s promise about the coming of Elijah and said he was to “reveal” the priesthood (see D&C 2; Joseph Smith—History 1:38–39).
  + 2 Jan. 1831 The Lord directed the Church to move to Ohio where they were to be “endowed with power from on high” (D&C 38:32).
  + 20 July 1831: The Lord designated Jackson County, Missouri, as the site for his temple (see D&C 57:2–3).
  + 16 Feb. 1832: The vision of the degrees of glory was received (see D&C 76).
  + Dec. 1832:The commandment to build the Kirtland Temple was given (see D&C 88:119).
  + 21 Jan. 1836: Joseph saw his brother Alvin, who had died without baptism, in the celestial kingdom and was told that those who would have received the gospel here will inherit the celestial kingdom hereafter (see D&C 137).
  + 27 Mar. 1836: The Kirtland Temple was dedicated (see D&C 109; History of the Church, 2:410–28).
  + 3 Apr. 1836: The Savior, Moses, Elias, and Elijah appeared and accepted the temple and restored the keys of the priesthood (see D&C 110).
  + 15 Aug. 1840: The doctrine of baptism for the dead was first taught at the funeral of Seymour Brunson, who died 10 August 1840 (see History of the Church, 4:179, 231).
  + 19 Jan. 1841: The Saints were commanded to build the Nauvoo Temple, and Joseph was told that not all things pertaining to the endowment had yet been revealed (see D&C 124:25–55).
  + 15 Mar. 1842: Book of Abraham facsimile with statements about the temple were published in Times and Seasons.
  + 4 May 1842: Joseph Smith gave the first endowments in the upper room of his red brick store (see History of the Church, 5:1–3). **Who:** Nine men were given the endowment of this day: Hyrum Smith, William Law, Newel K. Whitney, George Miller, Brigham Young, Heber C. Kimball, Willard Richards, and James Adams.
  + In 28 September 1843 several women received the endowment for the first time—Emma Smith the first to do so.
  + 6 Sept. 1842: Epistle on essential nature of vicarious temple work (see D&C 128)
  + 16–17 May 1843: Revelation explaining the necessity of eternal marriage for exaltation was given to Joseph Smith (see D&C 131).
  + 12 July 1843: Revelation was received concerning the new and everlasting covenant, marriage, and a fulness of life (see D&C 132).
  + 18 Dec 1841 Mormon Masons introduced Freemasonry into the Nauvoo with opening of a masonic lodge
  + 15 Mar 1842 Nauvoo Masons invited Abraham Jones to officially sanction the Nauvoo Masonic lodge
  + 15 Mar 1842 in an evening meeting JS was initiated into the Nauvoo masonic lodge as an apprentice mason
  + 16 Mar 1842 JS raised to the degree of Master Mason
  + 17 Mar 1842 Relief Society was organized in Red Brick Store
  + 3 May 1842 JS asked Lucius Scovill, a master mason, to transform the rooms above the Red Brick Store into a temporary temple
  + 4 May 1842 JS invites nine men, all of who were Masons to participate in the LDS endowment
  + 28 Sept 1843 JS began initiating select members of the Relief Society into the endowment Emma Smith being the first,
* **What are the keys to detecting true messengers from false ones?**
  + Ask them to shake your hand. Angels will shake. Ministering spirits won’t shake, but will still deliver their message. Spirits of the devil will attempt to shake but then you will feel nothing.
* **What are the “Freemasonry apostasy” and “adoption theory” regarding the source of the temple endowment ceremony?**
  + Freemasonry apostasy theory is that the masons had a degenerated form of the original temple endowment began long ago in old testament times, and that Joseph Smith restored the true temple endowment
  + The adoption theory is that Joseph Smith adopted principles of the freemasonry ceremony to be the vehicle of delivering the temple endowment.
* **What is the central premise of the King Follett discourse?**
  + Our purpose in life is to prepare to become God’s and to understand the character of God