

SECTION 100 (MODERN D&C 133)

FAITH: Mormonism | TEXT: Doctrine and Covenants | VOLUME: 1835 Edition | AUTHOR: Joseph Smith

OVERVIEW

Originally published as the Appendix to the 1835 Doctrine and Covenants, this revelation (now Section 133) outlines the eschatological framework of early Mormonism. It asserts that the 'everlasting gospel' has been restored via angelic delivery (referencing Revelation 14:6) specifically because the world had apostatized. The text commands a physical separation of the righteous from 'Babylon' (the wicked world) to 'Zion' (the New Jerusalem in America) and 'Jerusalem' (in Israel). It details the dramatic return of the Ten Lost Tribes from the 'north countries,' the physical reunification of the earth's continents, and the vengeance of Jesus Christ upon the ungodly. Central to the text is the elevation of the 'Children of Ephraim' (Latter-day Saints) as the priesthood administrators who will crown the other tribes of Israel with glory. It concludes with a severe warning that rejecting the Lord's 'servants' (Joseph Smith and his associates) equates to rejecting God, resulting in being 'cut off' and delivered to outer darkness.

KEY FIGURES

The Lord (Jesus Christ/The Bridegroom), The Angel (Restoration Messenger/Moroni), Ephraim (Latter-day Saints holding the Priesthood), The Ten Lost Tribes, Joseph Smith (Implied as the servant), Inhabitants of Zion, Inhabitants of Babylon

DOCTRINES ANALYZED

1. THE RESTORATION VIA ANGELIC DELIVERY

Assertion: The 'everlasting gospel' was committed to man by an angel in the 19th century because it was previously absent from the earth.

"I have sent forth mine angel... having the everlasting gospel, who hath appeared unto some, and hath committed it unto man"

Evangelical Comparison: This text explicitly links the founding of Mormonism to the angel in Revelation 14:6. In Evangelical theology, the 'everlasting gospel' is the consistent message of salvation by grace through faith, preserved by the Holy Spirit through the Church across all ages. The claim that an angel had to 'commit it unto man' implies a total apostasy where the true gospel was entirely absent from the earth. This violates the promise of Christ that the gates of hell would not prevail against His church. Furthermore, Evangelicals view Galatians 1:8 ('though we, or an angel from heaven, preach any other gospel...') as a direct warning against exactly this type of claim.

2. GEOGRAPHIC SOTERIOLOGY (ZION)

Assertion: Salvation and safety from judgment require physical gathering to specific locations (Zion in America, Jerusalem in Israel).

"Go ye out from Babylon... gather ye out from among the nations... Let them, therefore, who are among the Gentiles, flee unto Zion."

Evangelical Comparison: The text commands a literal, physical migration as a prerequisite for escaping God's wrath. It dichotomizes the world into 'Zion' (the gathered Saints) and 'Babylon' (everyone else). Evangelical theology holds that believers are 'sojourners' and 'exiles' in the world (1 Peter 2:11) but that their safety is in Christ, not in a specific zip code. The New Testament emphasizes the universal nature of the church where believers worship in 'spirit and truth' (John 4:21-24) rather than on a specific mountain or city.

3. ECCLESIASTICAL SUPREMACY OF EPHRAIM

Assertion: The 'Children of Ephraim' (LDS members) hold the authority to bless and crown the other tribes of Israel.

"And they shall bring forth their rich treasures unto the children of Ephraim my servants... and then shall they fall down and be crowned with glory... by the hands of the servants of the Lord, even the children of Ephraim."

Evangelical Comparison: The text establishes a hierarchy within the 'House of Israel,' placing Ephraim (identified in LDS theology as the converts to Mormonism) at the top. The returning Ten Tribes are depicted as bringing treasures to Ephraim and receiving their 'crowning' from Ephraim's hands. This contradicts the Evangelical doctrine of the Priesthood of All Believers (1 Peter 2:9), where all Christians have equal access to God through the sole mediator, Jesus Christ (1 Timothy 2:5), without need for a specific tribal or ecclesiastical caste to mediate glory.

COMPARATIVE ANALYSIS

Divergence Status: Yes

Theological Gap: While sharing eschatological urgency, the text fundamentally alters the mechanism of redemption. In Evangelicalism, the Church is the body of Christ, universal and spiritual. In this text, the 'Church' is a specific restorationist movement led by 'Ephraim' that one must physically join to escape wrath. The text posits a 'Great Apostasy' so complete that an angel had to recommit the gospel to man, denying the Holy Spirit's preservation of the truth. Furthermore, the 'sanctification' required here is linked to ritual and location ('Zion'), whereas biblical sanctification is the work of the Spirit in the believer regardless of location.

Shared Values:

Belief in the Second Coming of Christ; Necessity of repentance; God's judgment on wickedness; The metaphor of Christ as the Bridegroom

Friction Points:

- 1. [Critical] Sola Scriptura – Adds a new revelation that claims equal authority to the Bible and interprets biblical prophecy (Rev 14:6) as fulfilled by Joseph Smith.
- 2. [Critical] Christology (Sufficiency of the Church) – Implies Christ failed to preserve His church and gospel, necessitating a 19th-century angelic restoration.
- 3. [Major] Sola Fide – Links salvation to the work of 'gathering,' 'sanctifying oneself,' and obeying the 'servants.'
- 4. [Major] Universal Priesthood – Establishes 'Ephraim' (LDS priesthood) as the mediators who crown and bless the other tribes.

Semantic Warnings:

"Babylon"

In Text: The world outside of the Mormon church; specifically, non-Mormon society and other churches ('spiritual Babylon').

Evangelical: Historically, the empire that exiled Judah; prophetically (Revelation), the system of anti-God world commerce and false religion.

Example: *In this text, 'Go ye out from Babylon' means 'Leave your home and move to Missouri/Ohio/Utah.' In the Bible, it means 'Do not participate in the sins of the world.'*

"Gospel"

In Text: The specific system of ordinances and authority restored through Joseph Smith via the angel.

Evangelical: The good news of Jesus Christ's death, burial, and resurrection for the forgiveness of sins (1 Corinthians 15:1-4).

Example: *The text says the angel committed the gospel to man in the 1800s; Evangelicals believe the gospel was fully committed to the apostles in the 1st century.*

"Saints"

In Text: Members of the Church of Jesus Christ of Latter-day Saints.

Evangelical: All true believers in Jesus Christ, set apart by the Holy Spirit.

Example: *The text implies only those gathered in Zion are the 'Saints' who will be preserved.*

SOTERIOLOGY

Salvation Defined: Escaping the burning/destruction of Babylon, gathering to Zion, and receiving glory at the hands of Ephraim.

How Attained: By repenting, sanctifying oneself, gathering physically, and accepting the testimony of the servants.

Basis of Assurance: Obedience to the command to gather and not 'looking back.'

Comparison to Sola Fide: The text emphasizes 'sanctify yourselves' (imperative reflexive) and 'prepare ye,' contrasting with the Evangelical emphasis on Christ as the one who sanctifies believers by faith (Hebrews 10:10).

MANDATES & REQUIREMENTS

Explicit Commands:

1. Go ye out from Babylon (leave the secular/non-Mormon world)
2. Sanctify yourselves
3. Gather to Zion (America) or Jerusalem
4. Preach the gospel to all nations
5. Prepare for the Bridegroom
6. Call solemn assemblies

Implicit Obligations:

1. Accept Joseph Smith's revelations as the 'voice of the Lord'
2. Submit to the leadership of 'Ephraim' (LDS hierarchy)
3. Physically relocate (historically applied)
4. Sever ties with 'spiritual Babylon' (former religious affiliations)

Ritual Requirements:

1. Washing/Cleansing ('Be ye clean that bear the vessels of the Lord')
2. Solemn Assemblies (liturgical gatherings)

EVANGELISM TOOLKIT

Discovery Questions:

1. The text mentions an angel restoring the gospel because it was lost. How do you reconcile that with Jesus' promise in Matthew 16:18 that the gates of hell would not prevail against His church?
2. This section commands a physical gathering to Zion to escape destruction. Since most Saints no longer gather to Missouri, how is this commandment viewed today?
3. The text says 'sanctify yourselves.' How does this compare to the biblical teaching that we are sanctified through the offering of the body of Jesus Christ once for all (Hebrews 10:10)?

Redemptive Analogies:

1. The Bridegroom – Christ desires a relationship of intimacy and love with His people, not just legalistic obedience. The Bridegroom comes for a Bride who is washed in His blood, not her own efforts. [Revelation 19:7-8]
2. The desire for a 'Holy Place' (Zion) – The human heart longs for a place of safety and holiness. In the Gospel, Christ is our refuge and our Zion. [Hebrews 12:22 ('But ye are come unto mount Zion...')]

Spiritual Weight:

1. Fear of Destruction/Urgency [Severe] – The text creates high anxiety by suggesting that staying in one's current location or culture ('Babylon') will lead to burning and destruction. The believer must constantly be 'preparing' and 'sanctifying' themselves to avoid being 'stubble.'
2. Dependency on Human Leaders [Moderate] – Salvation is contingent upon receiving the 'servants.' This binds the adherent's eternal fate to their loyalty to the church hierarchy rather than solely to Christ.
3. Works-Righteousness [Moderate] – The command to 'sanctify yourselves' places the burden of holiness on the individual's effort rather than on Christ's finished work.

EPISTEMOLOGY

Knowledge Source: Prophetic Revelation (The 'Voice of the Lord' through the servant).

Verification Method: Obedience to the 'servants.' Rejection of the servants is equated to rejecting God.

Evangelical Contrast: Biblical epistemology tests all prophecy against Scripture (Acts 17:11, 1 Thessalonians 5:21). This text demands acceptance of the 'servants' as the primary metric of truth, creating a circular authority structure.

TEXTUAL CRITICISM

Dating: November 3, 1831 (Published in 1835 D&C)

Authorship: Joseph Smith

Textual Issues: This section was originally the 'Appendix' to the Book of Commandments but was expanded and canonized as Section 100 in the 1835 D&C (now Section 133).