"That My Covenant People May Be Gathered in One": The Law of Section 42 of the Doctrine and Covenants

Jeremiah John

“...that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.” (John 15:12–17)

The forthcoming revelation of the forty-second section of the Doctrine and Covenants was announced on January 2, 1831, in Fayette, New York, about a month before it was actually received in Kirtland, Ohio (on February 9 and 23). In D&C 38:32, the Lord declares, “Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high.” But what is this law? Is it some new law previously unknown to the members of the church, who already had the Bible and Book of Mormon, in addition to the earlier revelations of the Prophet Joseph Smith? Is it an old law, brought to our remembrance by fresh revelation? Is it perhaps something in between, a message that weaves together ancient scripture with new promises and commandments? Of course, today members have section 42 and can read its contents and take note of its themes: the second table of the Decalogue; the consecration of goods for the poor and for the building up of the church; commandments enjoining simple dress, cleanliness, and industry; the blessings that lay in store for the faithful; and the way in which the church should deal with transgressors. But how should the form of these contents be characterized? In what sense do they constitute “The Laws of the Church of Christ”?

This paper is concerned with the meaning of law in section 42. My most important claim is that the Law of Doctrine and Covenants 42 is the same as the “law of Christ” referred to in Galatians 6:2 and in 3 Nephi, a law that contrasts with dominant presentations of law—as the herald of “sin and death”—in the New Testament and the Book of Mormon. In section 42, the Law consists not only of commandments, rules, and principles that govern human action, but also refers more broadly to the order of God’s providential plan, including the gathering and saving work of Christ through the church. The Church of Jesus Christ of Latter-day Saints is established by revelation and by “power” sent from “on high” (D&C 38:32), as much as by the obedience and participation of those who become members. It is for this reason that the giving of the Law is closely associated with the fulfilling of prophecy (D&C 42:39), with “a great work” that the Lord has “laid up in store” (D&C 38:33), and with “mysteries of the kingdom” that are not given to the world to know (D&C 42:65). Law contains not only new commandments and old commandments brought to our remembrance, but also the knowledge of God’s plan and his dealings with his people in the past, present, and future. This knowledge is not something added to the law but is an essential element of it, because it is only through this knowledge of God’s plan that obedience to commandments gains its proper significance. By contrast, the Epistles of Paul and the Book of Mormon generally present law (specifically of the law of Moses) as a divisive, separating force that removes people from God’s presence through sin and as an incomplete, disciplining set of rules that points toward Christ but cannot save without the atonement.

In the New Testament and the Book of Mormon, the law (again, specifically the law of Moses) is presented as an order that separates people from the presence of God. The law was given as a blessing, but through disobedience
it became a curse. Only through Christ—not through the "works of the law"—are we justified and saved (Galatians 2:16). This theme, recurring in the Epistles of Paul, dominates the first ten chapters of Romans, where Paul teaches that "the law worketh wrath: for where no law is, there is no transgression" (Romans 4:15), and that "I was alive without the law once: but when the commandment came, sin revived, and I died" (Romans 7:9). Although the law is not wrong, it "kills" all of humanity, who will inevitably sin. The remedy for this separation, or spiritual death, is not more law or better law, but grace, obtained not through certain performances and omissions but through faith in Christ. In this way, "sin shall not have dominion over you: for ye are not under the law, but under grace" (Romans 6:14). The Book of Mormon echoes this Pauline account of law. Lehi tells his sons that there must be an opposition in all things—between happiness and misery, between good and bad (2 Nephi 2:11). But this opposition is in part created by the law and by the disobedience of human beings, who are cut off from the presence of God through the justice of the law. In his words to his son Jacob, Lehi teaches that "by the law no flesh is justified; or, by the law men are cut off," while "redemption cometh in and through the Holy Messiah" (2 Nephi 2:5–6). The law brings about punishment and misery, and only Christ can bring people to happiness—"salvation is free" (2 Nephi 2:4). In a similar vein, Alma teaches his son Corianton that salvation comes through the atonement of Christ but also that the law brings about punishment and guilt and makes possible that repentance without which mercy and grace can have no power. For Alma, the law simultaneously separates us from God's presence and makes it possible for us to repent and receive forgiveness through Christ.

To be sure, the Book of Mormon does not contain the strong versions of the dualism between grace and law that appear in some passages in Romans and elsewhere in Paul’s Epistles. In the teaching of Abinadi and Amulek, law is a necessary part of the plan of salvation, a type that points toward the sacrifice of Christ (see Mosiah 13:27–30; Alma 34:13–14). Just as Paul writes that the law was a "schoolmaster to bring us unto Christ" (Galatians 3:21–25), Abinadi teaches that it was a "very strict law" for "a stiffnecked people," designed to keep them in remembrance of their God and to serve as "types of things to come," pointing toward the sacrifice of Christ (Mosiah 13:29–31). But law in the Book of Mormon nevertheless remains connected with death, guilt, and opposition. For instance, Lehi teaches that "by the spiritual law [men and women] perish from that which is good, and become miserable forever" (2 Nephi 2:5), while Alma explains that the law brings fear of punishment and remorse (Alma 42:16–20).

All these teachings give no indication that the law is itself defective. Even Paul—who dramatically declares the blamelessness of the law to be nothing more than dung (Philippians 3:5–9)—can plainly say that the law itself is "holy, and just, and good" (Romans 7:12). Consequently, humankind is to blame, not the law, for the fact that the law kills and condemns. The relevant point here, however, is that law points entirely beyond itself. The opposition created by law looks forward to a future reunion that law itself cannot bring about. A relationship with God cannot, it appears, be a law-governed relationship. Or to put it another way, one must move beyond a law-governed relationship. The law is the good word of God, but it is also the sign of the condemnation and power that effects our separation from God. It is a rule that divides us from safety, like the flaming sword prevents Adam and Eve from partaking of the fruit of the tree of life. Law can only be overcome by what is not law.

The Doctrine and Covenants rarely refers to law in this way. To be sure, section 20, given in April 1830, recounts that God gave to human beings "commandments that they should love and serve him" but that "by the transgression of these holy laws man became sensual and devilish, and became fallen man" (vv. 19–20). To be saved, people must "repent and believe on the name of Jesus Christ" in order to receive "justification" and "sanctification," which come through "the grace of our Lord and Savior Jesus Christ" (vv. 29–31). The law is holy, but it is only mentioned in connection with the fall, while salvation in Christ is associated with faith, repentance, grace, and loving and serving God (vv. 29–31). Moreover, D&C 22, which addresses the issue of the rebaptism of converts, declares that "you cannot enter in at the strait gate by the law of Moses, neither by your dead works" (v.
2). For this reason the Lord has established the church, which is not connected to some other new law but rather
with "a new and an everlasting covenant," the "last covenant" (D&C 22:1, 3). But in a revelation given in January
1831, the Lord speaks of law in a different way. He declares that his people are to be a law-governed people, that
"ye shall have no laws but my laws when I come, for I am your lawgiver" (D&C 38:22). Church members are to be a
"free people" with "no king nor ruler," for the Lord will be "[their] king and watch over [them]" (vv. 22, 21). The
church had already been legally incorporated (according to the laws of New York) in the previous year, but here
the Lord speaks further of "establishing," "gathering," and "blessing" the church by giving it law. The Lord
commands: "Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there
I will give unto you my law" (D&C 38:32). There, endowed with power from on high (vv. 32, 38), more leaders for
the church will be called (v. 34), and the people of God "shall have the riches of eternity" (v. 39). Clearly the law is
no longer associated with the broken commandment by which people are condemned and separated from the
presence of God. Rather, it is associated with the full establishment of the church and the gathering and
redemption of Israel.

Following the pattern of section 38, later in the Doctrine and Covenants the law is used repeatedly to refer to
organizing the church, gathering Israel, and bringing human beings before the Lord as "a righteous people, without
spot and blameless" (cf. D&C 38:31). Section 43 speaks of the Saints receiving the law and instructing one another
in it, declaring that in this way the Saints "will be sanctified by that which [they] have received" (v. 9). Section 88
even speaks of the "law of a celestial kingdom" and explains that whoever is "governed by law is also preserved by
law and perfected and sanctified by the same" (vv. 25, 34). The term law also appears in section 88 and throughout
the Doctrine and Covenants as a more general order in reference to the "law of God" (as well as to the "laws of the
land" and the "laws of man") and to the laws of the various kingdoms of heaven—celestial, terrestrial, and telestial.
In fact, every kingdom and all things have been given a law, for there is "no space in the which there is no kingdom"
(v. 37). According to law, all things "move in their times and their seasons" (v. 42), and with every law there are
"certain bounds also and conditions" (v. 38). Here the law is the government of all creation, in which human beings
participate in an automatic, natural way but also through the atonement of Christ and through their voluntary
faithfulness to covenants and commandments.

Of course, the Bible itself gives a few indications of this broader sense of law—not only as a set of divine
commands but as the order of God’s kingdom and the plan of salvation. Romans 3 sounds the more dominant
perspective on law, teaching that "by the deeds of the law there shall no flesh be justified. … But now the
righteousness of God without the law is manifested" (v. 20, 21). However, in Romans 8 Paul speaks of the "law of
the Spirit of life in Christ Jesus [which] hath made me free from the law of sin and death" (v. 2). Similarly, in
Galatians Paul explains that "no man is justified by the law in the sight of God" and that "Christ hath redeemed us
from the curse of the law" (3:11, 13), yet later he is able to teach the Saints to "bear one another’s burdens, and so
fulfill the law of Christ" (6:2) because "all the law is fulfilled in one word, even this; Thou shalt love thy neighbour as
thyself" (5:14). But what is this Pauline conception of the law of Christ (this "law of the Spirit of life in Christ
Jesus"), and how is it different from the law of "sin and death"? I see two ways to draw a distinction between the
two laws. First, in a narrow sense the law of Christ is the "spirit of the law," or the inward love of neighbor toward
which the many outward rules of the law are directed. This law is distinct from the law of sin and death because
the law of Christ focuses on inward commitment and devotion rather than on outward, potentially hypocritical
performance. In this way of fulfilling the law, Paul would echo Jesus’s claim in the Sermon on the Mount that the
command to seek purity of heart and inward righteousness would fulfill rather than destroy the law. Second, in
another sense the law of Christ could refer to the paradoxical command to love, which can only be truly fulfilled by
receiving the spiritual gift of charity. The law of sin and death is the divine standard against which human beings,
left to themselves, are measured and always found wanting. But the law of Christ is the divine gift of love given
through the power of the Holy Spirit, a grace that gives inspiration to loving human relationships. It is in this sense that we might understand Christ’s equivocation in 3 Nephi, where he teaches both that the law is fulfilled (it “hath an end”) and that he himself is “the law, and the light” (3 Nephi 15:4–9).

The latter interpretation is similar to Thomas Aquinas’s description of the “New Law” in the *Summa Theologica*. There Thomas argues that the New Law—the law first given in the New Testament—is chiefly “the grace of the Holy Ghost,” which comes to those who believe in Christ. It is this grace that fills believers with love and justifies them. The other part of the New Law, of secondary importance, is that which “dispose[s] us to receive” the grace of the Holy Ghost. This part commands not only the performance of some actions and omission of others, but also instructs believers to acquire the virtues. The New Law is the command to develop an inward orientation toward righteousness (as Christ teaches, for example, in the Sermon on the Mount), but more importantly it is the grace of God which justifies and fills with love those who believe in Christ.

This account of the New Law makes some sense of what Paul is calling the “law of the Spirit of life in Christ Jesus” in Romans 8:2. But what could it mean, generally speaking, that grace is a part of law? Grace is not a command at all, or even a rule in the usual sense, but rather a “help” or a “gift” through which God prepares and directs the soul to righteousness, justifying the soul of the ungodly. But grace is also, in line with Thomas’s general definition of law, a “rule of reason” directed toward the common good, made by one who has care for the whole. Here a “rule of reason” does not refer only to something that directs rational beings through their deliberation and choice, but also to what governs irrational animals and even inanimate things, things that are “inclined to something by reason of some law.” Indeed the whole “community of the universe,” not merely the human part, is governed by divine providence or “eternal law” in the sense that this community is ordered and moved according to God’s rules or ordinances. The whole work of God, which directs creation to what is good, is governed by law, whether through the knowledge of rational creatures or by some “inward motive principle” that orients and moves them without their deliberate participation.

If we accept that the law of Christ, the law of the celestial kingdom, and the Law of the Church referred to in Doctrine and Covenants (some of these also in parts of the New Testament) include not only commandments but the gifts of the Spirit, the saving power of the atonement, and God’s preparations and help for bringing people to salvation, what does it mean that in section 42 the Lord is “giving” the law to the church? What does it mean that church members are “receiving” the law?

One thing I can say is that much of what is being given and received is not really new, at least in content. True, there are some specific instructions concerning the translation of the Bible, the procedures for dealing with unrepentant church members, the gathering of the church in the West, and most notably the practice of consecration. However, the law addressed to the church begins with a partial reminder of the Ten Commandments, specifically the commandments that concern relationships between people. Verses 18–27 of section 42 prohibit killing, lying, stealing, and adultery. The command to honor father and mother is absent, and a command to “love thy wife with all thy heart, and ... cleave unto her” is added, as is a general command not to “speak evil of thy neighbor, nor do him any harm.” In verse 28, the Lord actually acknowledges that these are reminders, because “thou knowest my laws concerning these things are in my scriptures.” But to this is added, “he that sinneth and repenteth not shall be cast out” and that “if thou lovest me thou shalt serve me and keep all my commandments” (vv. 28, 29).
This last statement is remarkable in that it is one of several equivocal (or ambiguous) “thou shalt” statements throughout section 42 that carry a connotation of promise—and therefore of grace—as well as of command. The Lord commands, “thou shalt not commit adultery” (v. 24) and “thou shalt not be idle” (v. 42), but he also declares, more prophetically, “thou shalt live together in love” (v. 45) and even “he who hath faith to see shall see” (v. 49). Indeed, many of these thou shalt statements emphasize the future tense with “it shall come to pass,” as in the statements that “it shall come to pass, that . . . every man shall be made . . . a steward over his own property” (v. 32), that “it shall come to pass, that he that sinneth and repenteth not shall be cast out” (v. 37), and that “it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled” (v. 39). In these and other passages in section 42, it is not entirely clear whether the imperative or the future tense—or both—is intended, whether the emphasis lies on grace or on law. For example: “If thou lovest me thou shalt [should or will?] serve me and keep all my commandments” (v. 29); “thou shalt [should or will?] live together in love” (v. 45); and “the lame who hath faith to leap shalt [should or will?] leap” (v. 51).

This ambiguity is not just rooted in a word. I think it reflects a feature of law-governed social life itself. The law specifies what people should do. Yet wherever a law exists, people typically obey it. Is the law, then, only a regulative ideal—something people use to regulate their actions or to give them reasons to act a certain way? Or is it rather a sort of description of how they actually behave, for reasons that existed before this most recent proclamation of the law—or perhaps how they will act in the future, for reasons not wholly provided by the law itself? There is an essential relationship, I think, between these two senses of law. In any particular case, individuals may disobey the law, so it is not right to say that what is done and what is commanded are identical. Nevertheless, the Lord is not merely commanding members of the church not to harm or deceive one another. He is also promising that they (speaking of the church collectively) will live in relationships of love (v. 45), die without tasting death (v. 46), weep for those who die (v. 45), and be healed through the blessing of faith (v. 48). The Lord is also describing the relationships and practices that will exist in the church and the blessings he will bestow upon it, as he is commanding the members to participate in these practices and seek these blessings. Receiving the law means in this sense that the members of the church are learning to hope for and anticipate the best gifts—and indeed actually receive them.

Perhaps the most striking reference to prophecy in section 42 is in verse 39, where the Lord says that “it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the gentiles unto the poor of my people who are of the house of Israel.”

But what prophecy or prophecies is this verse referring to? The clearest statement that I can find appears in Isaiah 49:22–23, a passage quoted twice in the Book of Mormon.

“Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.” (1 Nephi 21:22–23)

Other possible antecedents include Isaiah 60:3–5, 10–12, and 14–16, which speak of Israel receiving the forces and the milk of the gentiles and predicts that the gentiles will “come to thy light” and “nurse” Israel’s “daughters.” Isaiah 61:5–6 speaks of strangers feeding the flocks of Israel and serving as its “plowmen and vinedressers,” and the passage says that they shall “eat the riches of the Gentiles, and in their glory shall [they] boast.” Isaiah 66:10–12 says that the Lord will “extend peace to [Israel] like a river, and the glory of the Gentiles like a flowing stream.” The larger context of all these passages is the theme of reversal, going from weakness and obscurity to strength.
and glory. In this specific instance of the theme, Israel has suffered for its sins, having been punished by God through the gentiles, but in the last days the people of God will be redeemed and blessed, again by means of the gentiles. Thus, those who oppressed and hated them will admire, help, and serve them.8

By drawing a link between modern-day consecration and these ancient prophecies, readers are able to unlock new implications that are not apparent in the Isaiah verses by themselves. Section 42 enriches our understanding of the claims made by Isaiah (as well as by Nephi and Jacob) through the following teachings.

1. The gentiles spoken of in Isaiah include those who are converted to the gospel, who are baptized as members of the church, and who consecrate their property for the support of the poor.

2. The humbling of the gentiles and the consecration of their riches to the people of Israel do not (or do not only) entail a kind of tribute paid by a now-weak people to a now-strong people like spoils taken from a defeated enemy, but are rather a willing consecration of the wealth of the rich who are entering the kingdom of God.

3. The exaltation of the poor (in this context at least) occurs through their membership in the kingdom of God—indeed through their fellowship with the rich whose wealth is being consecrated to the kingdom. Thus the poor are nourished and supported as much by “Jerusalem” (or the New Jerusalem, Zion) as they are by the consecrated wealth of the rich former gentiles; the poor are blessed by the Lord, by means of the gentiles, and by means of the church and the temporal kingdom of God.

The commandments on consecration, then, appear to provide the clearest way of seeing what the Lord means when he refers to section 42 as the Laws of the Church of Christ. To receive the law is to receive the gospel, in the sense of believing the gospel and obeying the commandments and ordinances contained in it. However, it also means hearing and welcoming the good news of the work of God. The Law of the Church is the good news about gathering—it is the command to gather and prepare, but it is also the promise that the Lord himself will join his people together in love and prepare them to meet him at the temple. According to John 15, the members of the church are no longer servants who follow the commandments blindly because of fear. They are friends who rejoice in the law because they understand what God is doing (vv. 12-17). Thus the Law in Doctrine and Covenants 42 is the affirmation and explanation of the central Christian truth that the Savior is drawing all people to himself through the power of his atonement, and of the Latter-day Saint hope that the church is being led toward a common life that the Lord calls Zion.

Lon Fuller, in The Morality of Law, argues that the very concept of law entails an “internal morality,” or a set of social and political conditions without which law cannot be called law in the true sense. Law entails a number of expectations, regularities, and coherences that make a body of rules truly law. Law that is unintelligible, in constant flux, or bears no resemblance to its application cannot be called law—not because it fails to meet a moral standard which comes from outside of law, but because it does not adhere to the everyday meaning of law and the normal way law operates in societies. Whereas John Austin argues that the presence of commands backed by threats is sufficient to constitute law, Fuller points out that commands that cannot coherently be applied to human action can hardly qualify as law, even if they provide certain perverse reasons for action. If rules contradict each other, if they are subject to constant change, if they are not publicized, or if the rules that are applied are not the same as those publicized, then they cannot constitute real law. Another way to describe this perversity is that in criminal or nonlegal regimes, the order of society bears little resemblance to the model of behavior presented by the written legal code.9 There may be predictable ways of doing things in such a state, but they are the result of ordinary
people’s adjustments to the arbitrariness of the state rather than their obedience to the laws. Indeed, in such societies the purpose of the action of the state is, as Fuller puts it, not “giving the citizen rules to shape his conduct, but to frighten him into impotence.”

Following this insight, I further conclude that while a command can fail to be law because of defective form or application, it may also fail to constitute law for reasons that have nothing to do with the lawgiver at all. The law can fail because of pervasive misunderstanding or general apostasy. A lawless society, or one where the meaning of the law is generally misunderstood, would fail to achieve the kind of reciprocity between government and subjects that Fuller claims is necessary for a kind of rule to count as law. In human history is it hard to think of an actual example of an appallingly criminal society that was governed by an upright, decent ruler and a coherent, moderate legal code. Yet this practically describes God’s people throughout most of human history. In Abinadi’s sermon to the priests of Noah in the book of Mosiah, misunderstanding the law and rampant disobedience are a central theme. The Jews, Abinadi explains, did not all understand the law, because of the hardness of their hearts, even though they were given a law of performances and ordinances, intended to “keep them in remembrance of their God and their duty towards him” (Mosiah 13:30). The law itself pointed toward Christ, but as Jacob had taught, they were blind to this truth because of “looking beyond the mark” (Jacob 4:14). Likewise the priests of Noah did not understand the law and the “spirit of prophesying” because they had not “applied [their] hearts to understanding” (Mosiah 12:25, 27). The people were ignorant of the law and of its true purpose because the priests had neglected to teach them.

What is the upshot of invoking Fuller’s insight (and similar insights) that a ruler can fail to create law if the law is generally disobeyed or is misunderstood? It is to help readers make sense of the contrast between the Pauline and Book of Mormon presentations of law as a divisive, deadly power and the presentation of law in section 42 as a gathering and saving revelation. Paul’s powerful message throughout the Epistles is that the “righteousness of the law” cannot save. The emphasis of the Book of Mormon presentation, however, is slightly different. The perverse consequences of the law come not from the limits of law itself but from failing to understand the purpose and significance of the law. Israelites “looked beyond the mark” and failed to follow the law with a hope in Christ and with the knowledge that the commandments of the law were only a part of the merciful, providential plan of God through which the people of God would be gathered together and saved through faith and repentance. The subtlety of the Book of Mormon teaching about the law of Moses (especially in Abinadi’s sermon) is that “the teaching” does not drive us away from law and toward grace. Rather, it asserts that the inadequacy of the law is the failure of human beings to understand and live it properly and to see its fulfillment in Christ. In fact the message of the Book of Mormon, and even more so of the Doctrine of Covenants, is the redemption of law from misunderstanding and hardness of heart. The revelation known as the Laws of the Church of Christ remedies this defect, not by presenting a new set of commands but by revealing the commandments in the context of the plan of salvation and the promises that God makes to the church. It is for this reason, I think, that the Lord speaks of receiving the law in connection with receiving “revelation upon revelation, knowledge upon knowledge” with knowing the “mysteries and peaceable things” (D&C 42:61), including “mysteries of the kingdom” (v. 65), which are not given to the world. These are the secrets of the law—truths, privately and publicly revealed, known by instruction and by lived practice, about what God has done for the people of Israel, what he is doing now for them, and what he will do in the future.

NOTES

2. III Q. 110, A.1.

3. III Q. 113.

4. III Q. 90 A.1, rep. obj. 1.

5. III Q. 93 A.4, 5, 6.

6. The February 1831 text is less clear about what exactly it is in section 42 that fulfills the prophecy but more clear about what prophecy the Lord has in mind: "[The Lord] will consecrate the riches of the Gentiles unto [his] people which are of the House of Israel." Grant Underwood, ""The Laws of the Church of Christ' (D&C 42): A Textual and Historical Analysis," in *The Doctrine and Covenants: Revelations in Context*, ed. Andrew H. Hedges, J. Spencer Fluhman, and Alonzo L. Gaskill (Provo, UT: BYU Religious Studies Center and Deseret Book, 2008), 121–22. The current text, however (while making it a bit harder to see what prophecy is referred to), makes it clear that the *fulfillment* of the prophecy is the system of consecration set up in the immediately preceding verses, specifically the consecration of the property of the rich for the maintenance of the poor.

7. Nephi quotes these verses as a part of the full text of Isaiah 49 (in 1 Nephi 21), and Jacob quotes only these verses in 2 Nephi 6:6–7.

8. Grant Underwood interprets Doctrine and Covenants 42:39 as a straightforward reference to Isaiah 61:6, which promises that Israel would "eat the riches of the Gentiles, and in their glory shall ye boast yourselves." But his reasons for focusing exclusively on this verse seem to be because he concentrates on an early—and as he admits, erroneous—interpretation of verse 39. The original text of D&C 42:39 did not specify that the gentiles whose riches would be consecrated would be those who "embrace [the] Gospel" and that those riches would be consecrated to "the poor of [God's] people." Because of this vagueness, some church members failed to see the connection between this prophecy and consecration, and concluded that these riches would be spoils from the wicked and the enemies of the church who would be destroyed by the wrath of God. Because of this misunderstanding, the Prophet added the clarifying words to verse 39 to specify that this fulfillment of prophecy had to do with consecration within the church, not the destruction of the wicked. See Underwood, ""Laws of the Church of Christ,"" 121–22.

9. Hegel draws a parallel between scientific and juridical law, characterizing both as a "stable image" of a phenomenon that is full of change and variation. The administration of justice is the positive, intelligible image of the human dignity of each person, which is not immediately apparent in the instrumental exchanges of these rights bearing persons in economic life. It is through law that the true significance of associational life appears to us. See G. W. F. Hegel, *Elements of the Philosophy of Right*, ed. Allen W. Wood, trans. H. B. Nisbet (New York: Cambridge University Press 1998), sections 209–29.

10. Lon Fuller, *The Morality of Law*, rev. ed. (New Haven: Yale University Press, 1969), 40. Some social scientists have argued that corruption may actually reduce crime, since people are more afraid of crossing arbitrary officials than predictable, fair ones. The truth seems to be the opposite, however. Levels of respect for legal norms among
ordinary people tend to track the levels of respect for law among bureaucrats, law enforcement officers, and judges. See Tom Tyler, *Why People Obey the Law* (Princeton, NJ: Princeton University Press, 2006); and Tom Vanderbilt, *Traffic: Why We Drive the Way We Do* (New York: Alfred A. Knopf, 2008), 235–43. In the famous story of Cesare Borgia in Machiavelli’s *Prince*, Borgia appointed “the cruel and ready” Remiro D’Orco to reduce the “insolent” people of Romanga to terrified submission. But later he had to get rid of D’Orco and appoint judges in order to establish “good government.”