

sessions for the more than six million visitors who came to the pavilion.

Exhibits have since been presented at fair pavilions in Montreal, Canada; Osaka, Japan; San Antonio, Texas; and Seattle, Washington. Some of the exhibit artifacts have since been placed in VISITORS CENTERS throughout the world.

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## EXTERMINATION ORDER

A military order signed by Missouri Governor Lilburn W. Boggs on October 27, 1838, directed that the Mormons be driven from the state or exterminated (*see* MISSOURI CONFLICT). Boggs's action was based on information brought to him that day by two citizens of Richmond, Missouri, concerning the Mormon–Missourian conflicts in northwest Missouri and on reports of the Battle of Crooked River, in which armed Mormons had clashed with a company of state militia on October 25.

Boggs, acting in his capacity as commander-in-chief of the Missouri militia, ordered General John B. Clark to march to Ray County with a division of militia to carry out operations against armed Mormons. The order described the Mormons as being in “open and avowed defiance of the laws, and of having made war upon the people of this State.” It stated that “the Mormons must be treated as enemies, and must be exterminated or driven from the State if necessary for the public peace—their outrages are beyond all description.”

A copy of the order reached General Samuel D. Lucas of the state militia by the time he encamped outside the LDS town of Far West, in Caldwell County, on October 31. Lucas gave a copy to the LDS Colonel George M. Hinkle and other Church representatives, to whom he dictated terms of surrender, and they showed it to Joseph SMITH. It was probably a significant factor in the Prophet's decision to surrender to Lucas.

Following Joseph Smith's surrender, arrest, and imprisonment, the governor's order was carried out by a combination of militia troops and vigilantes. It culminated in the forcible removal from Missouri of virtually all members of the Church during the winter and early spring of 1838–1839.

The legality and propriety of Boggs's order were vigorously debated in the Missouri legislature during its 1839 session. The order was sup-

ported by most northwest Missouri citizens, but was questioned or denounced by others. However, no determination of the order's legality was ever made.

On June 25, 1976, Governor Christopher S. Bond issued an executive order rescinding the Extermination Order, recognizing its legal invalidity and formally apologizing in behalf of the state of Missouri for the suffering it had caused the Latter-day Saints.

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## EZEKIEL, PROPHECIES OF

The prophecies of Ezekiel (593–c. 570 B.C.) interest Latter-day Saints because they contain unique insights into aspects of God's saving work with his children, such as the responsibilities of a watchman or leader (chaps. 3, 33), the nature of personal AGENCY and ACCOUNTABILITY (chap. 18), divine mercy and forgiveness (chap. 18), and God's covenant relationships with Israel and Judah (chaps. 34–39). The principal attention of most Latter-day Saints to the book of Ezekiel focuses on chapters 34–48 because they shed light on God's latter-day work, including Israel's return to its land, the restoration of the land to full productivity, the rebuilding of the temple as a residence for God, and the appearance of important records that they identify with the Bible and Book of Mormon.

In chapter 34, Ezekiel described the scattering of Israelites among the nations of the earth as a leadership failure—Israel's “shepherds” had exploited rather than cared for the “sheep” (*see* ISRAEL: SCATTERING OF ISRAEL). Consequently, the Lord will become the Shepherd to seek out lost sheep and gather “them from the countries . . . to their own land” (34:11, 13). Finally a latter-day David will become their leader (34:24), the steril-

ity of the land will be overcome (36:8–11), the Dead Sea will support fishing (47:1, 7–10), and Israel, as well as the nations, will know that the Lord is with them and “They shall know that I am the Lord” (34:23–28, 30).

Chapters 35–36 reflect the tensions that will develop when returning Israelites find their land inhabited by others who claim it as their own (35:10, 12, 15; 36:2–5). The Lord, however, promised that he would divide the land “by lot” among the returning Israelites for their inheritance, at the same time assuring any non-Israelites living in their midst that they, too, would be granted an “inheritance . . . among the tribes of Israel” (47:22 [13–23]).

The Lord emphasized how real this gathering would be (37:1–14). As in the Resurrection, scattered Israelites, like individual dry bones, might still hope to be formed into one body—with sinews and flesh, breath, and spirit—once more in their own land. The Resurrection thus serves as a metaphor of the gathering as well as a means whereby it will be accomplished, as promised by the Lord: “I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel” (37:12).

After Israelites gather and prosper, they will live peacefully in “unwalled villages,” “at rest,” dwelling “safely,” “without walls” (38:11). At this point, they will be attacked by Gog, whose goal is to plunder their prosperous land. In the battles that follow, the Lord will refine Israel while bringing judgment against the nations—both those who attack Israel and those who live in distant lands (cf. Isa. 4:4; Zech. 12:2–3; 14:2–3; Zeph. 3:8; Ezek. 39:2–4, 6, 11, 21–24). Jerusalem will be rebuilt as a divine center, God’s temple will be erected in their midst (chaps. 40–47), and he will reside there, so that Jerusalem will be “called Holy, for the Lord shall be there” (JST Ezek. 48:35).

In this gathering context, Ezekiel spoke of the

unification of the so-called “sticks” of Judah and Ephraim (i.e., Israel), a joining that signals not only the beginning of the gathering of Israel (Ezek. 37:15–22; cf. 3 Ne. 20:46; 21:1–3, 7–13) but also the means by which the ultimate gathering—of peoples back to God—will be accomplished (cf. 1 Ne. 22:12; 2 Ne. 6:11).

Latter-day Saints identify Judah’s record as the Bible and Ephraim’s record as the Book of Mormon (D&C 27:5). They understand that when the Book of Mormon was translated and published, it became possible to join the two records. And since the stated purpose of the Book of Mormon is to convince “Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations” (title page of the Book of Mormon), they see this joining of testimonies as being a principal means whereby Israel will be brought back to God (*see* BOOK OF MORMON, BIBLICAL PROPHECIES ABOUT).

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## EZIAS

Ezias was a prophet of Old Testament times whose prophecies were apparently recorded on the PLATES of brass, a record brought to the Western Hemisphere by the Book of Mormon prophet LEHI. Ezias was mentioned by NEPHI<sub>2</sub> (c. 22 B.C.) in a list of prophets who testified of the coming ministry and redemption of Christ (Hel. 8:13–20).

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