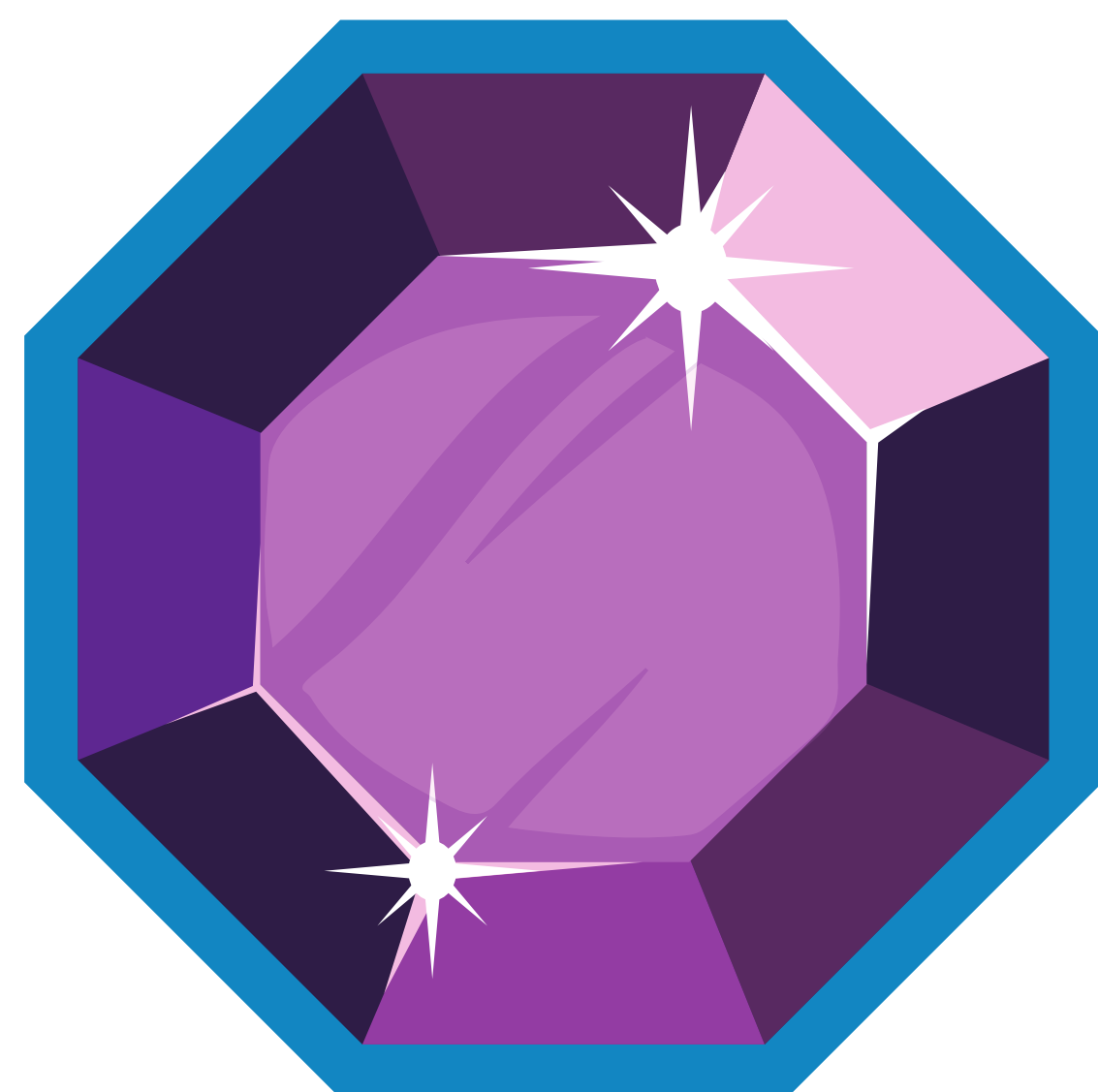
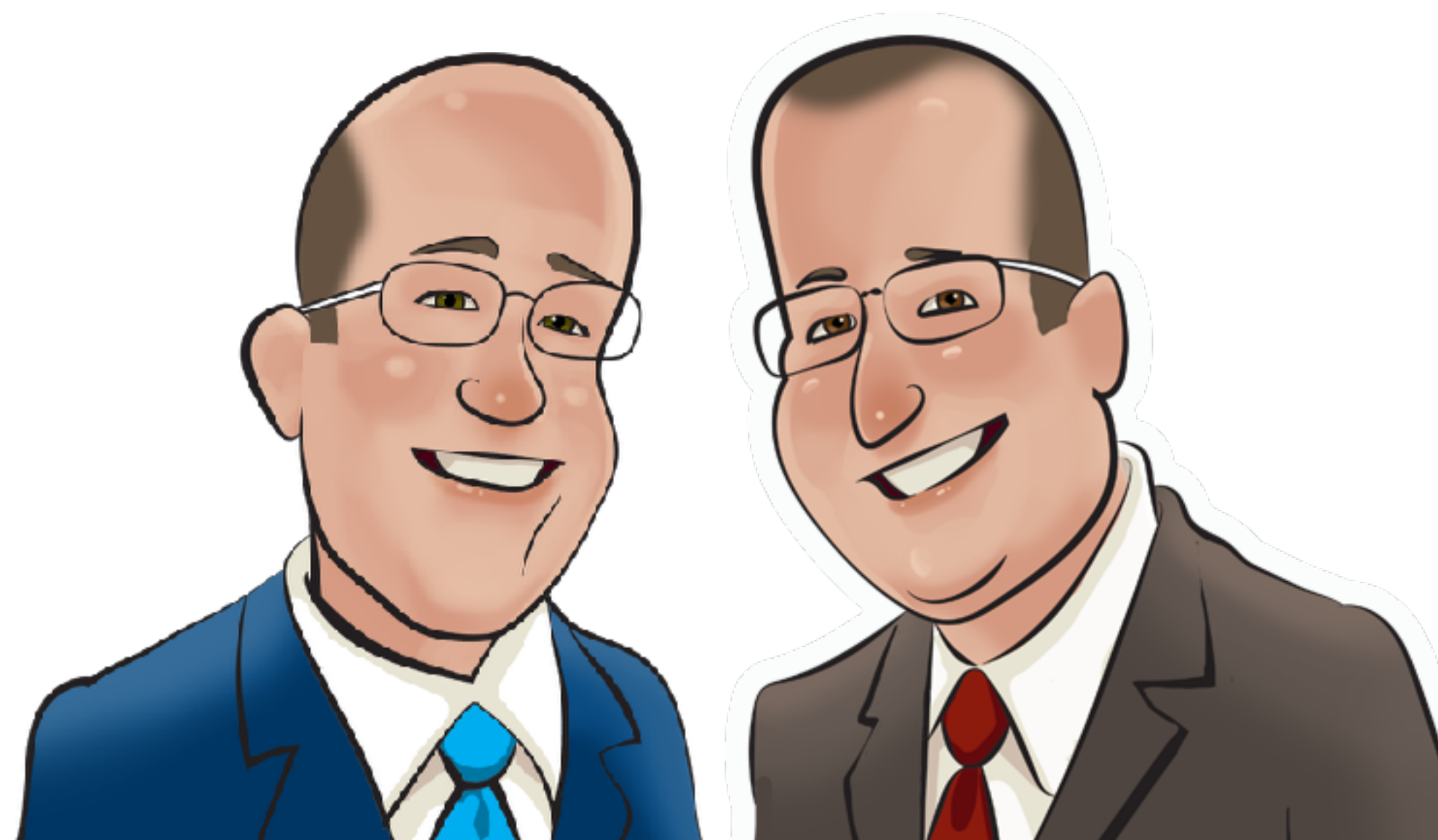


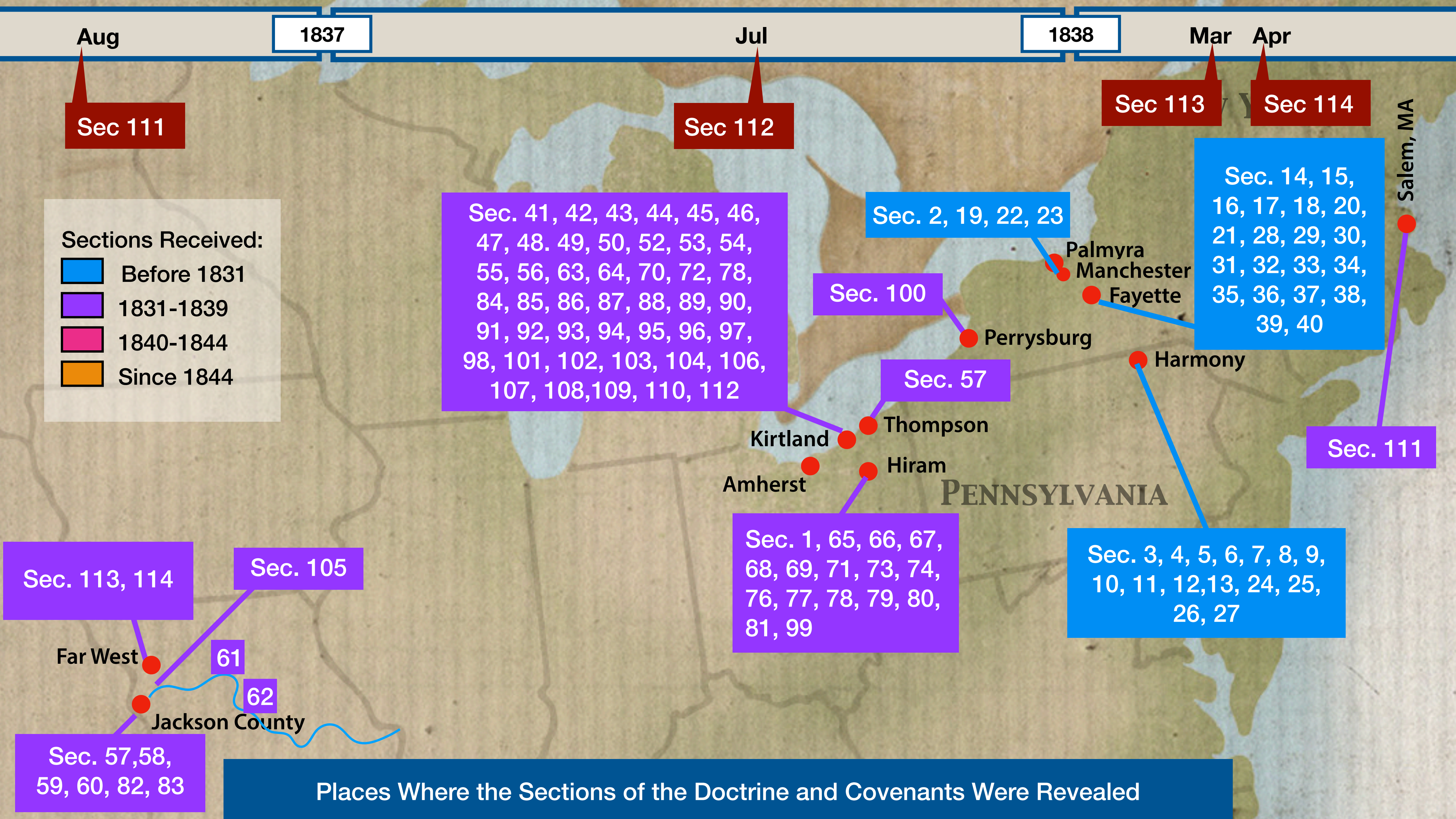
**Come Follow Me 2021**  
**D&C 111-114**



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# Scripture GEMS



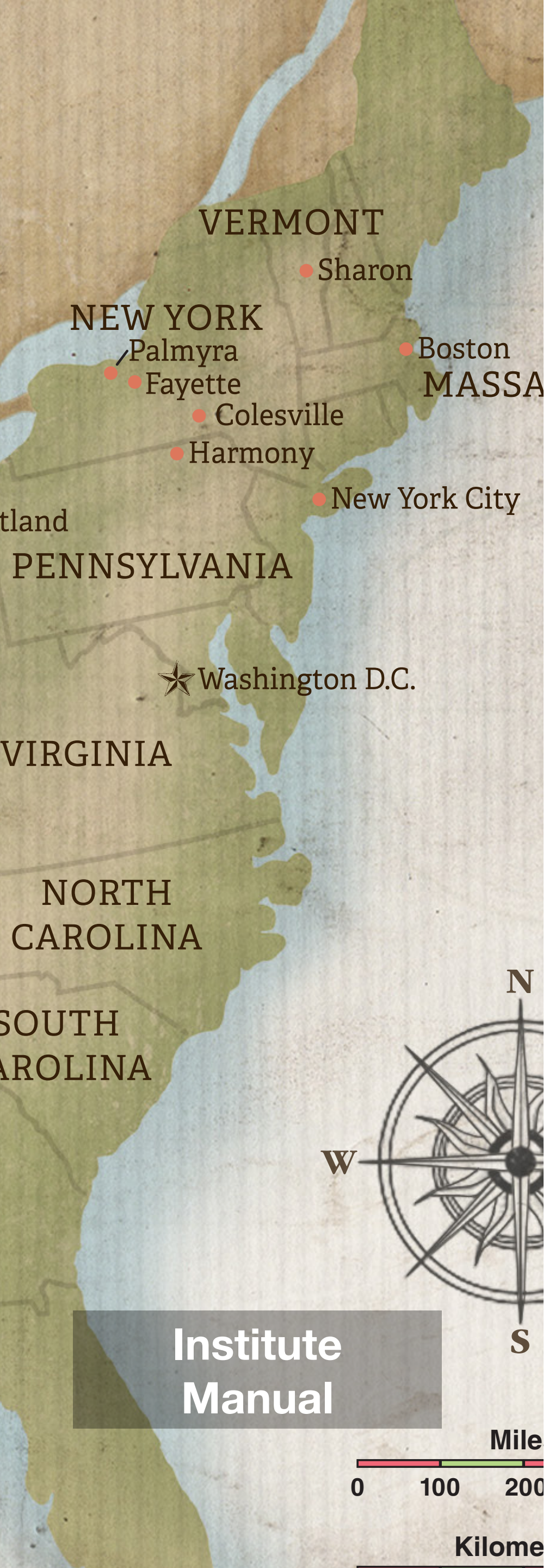
Places Where the Sections of the Doctrine and Covenants Were Revealed

**Doctrine  
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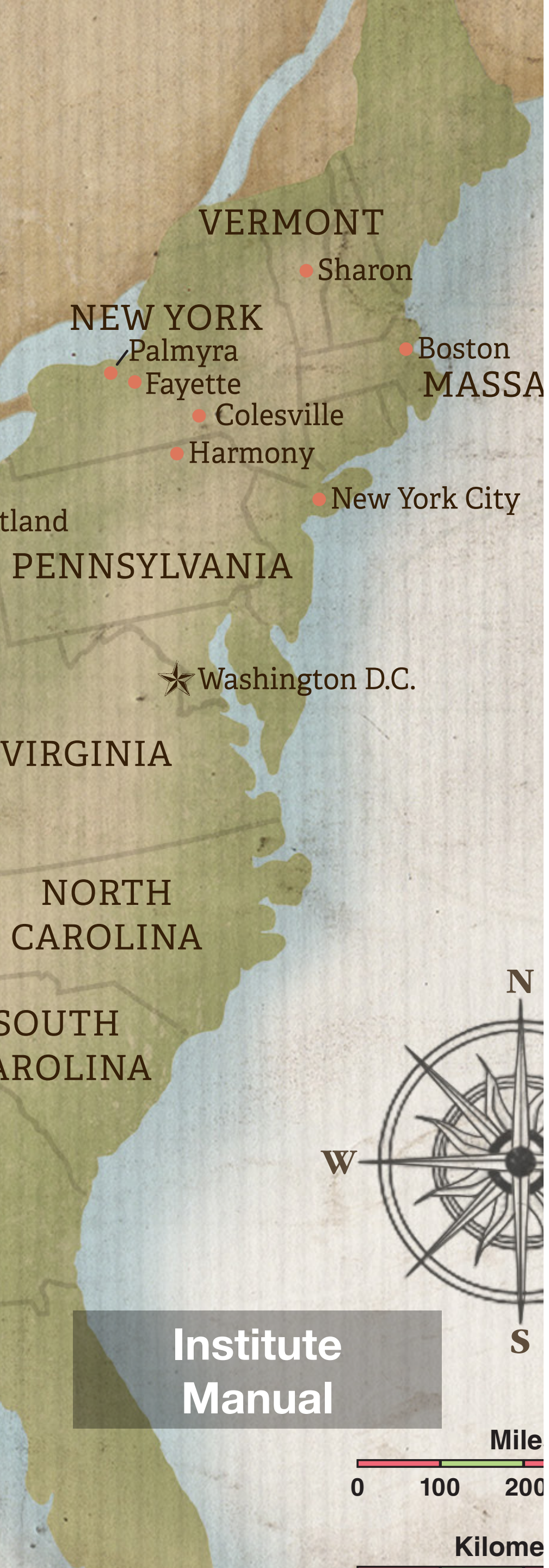


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On July 25, 1836, the Prophet Joseph Smith, Hyrum Smith, Sidney Rigdon, and Oliver Cowdery left Kirtland, Ohio, and traveled to New York City and Boston before arriving in Salem, Massachusetts, on August 5, 1836. They stayed in Salem for three weeks before returning to Kirtland in mid-September. (See *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, ed. Brent M. Rogers and others [2017], 271–72.) While no documents from that time period explain why these Church leaders went to Salem, later accounts give some insight into possible reasons for their trip.

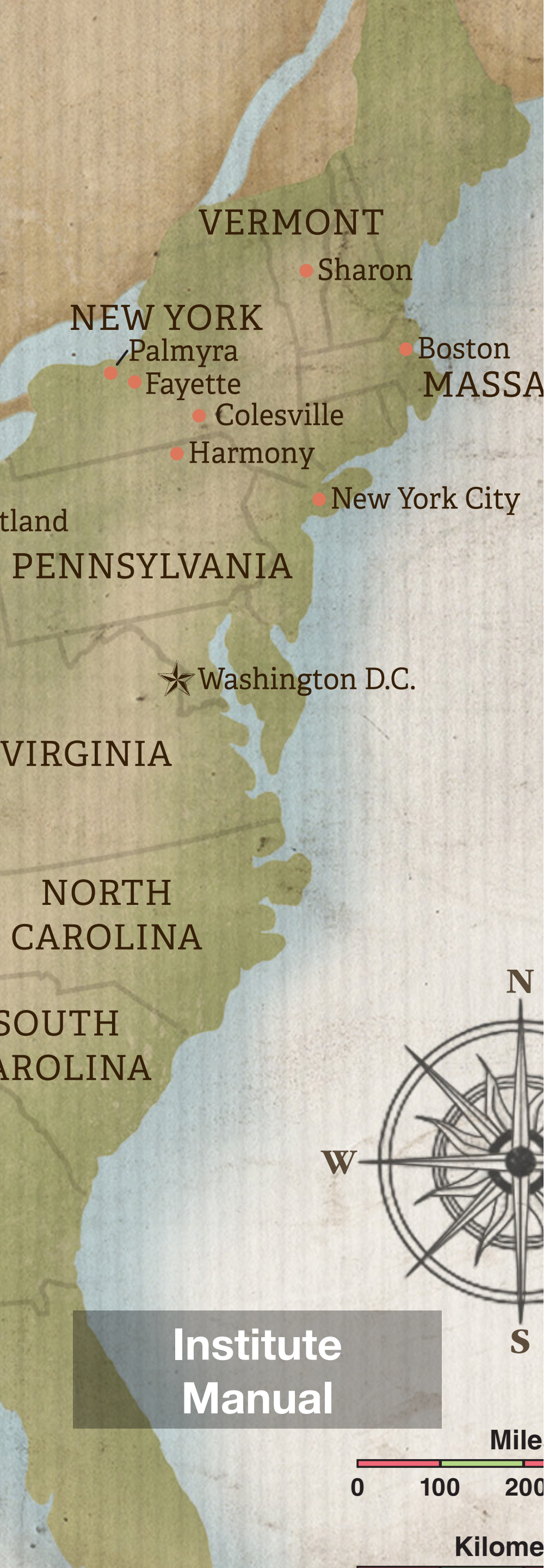
In the summer of 1836, the Prophet Joseph Smith and other Church leaders were deeply concerned about the Church's finances. In the preceding years the Church had accumulated heavy debts as Church leaders had obeyed the Lord's commandments to build the Kirtland Temple, to purchase lands in Ohio and Missouri, and to fund Zion's Camp. The Church also needed funds to buy land for Church members in Missouri who had been forced from their homes. In 1834 the Lord had



needed funds to buy land for Church members in Missouri who had been forced from their homes. In 1834 the Lord had instructed the Prophet and other Church leaders to “pay all [their] debts” (D&C 104:78). However, they had been unable to do so because they had lost income-producing businesses, such as Sidney Gilbert’s store and William W. Phelps’s printing office in Independence, Missouri.

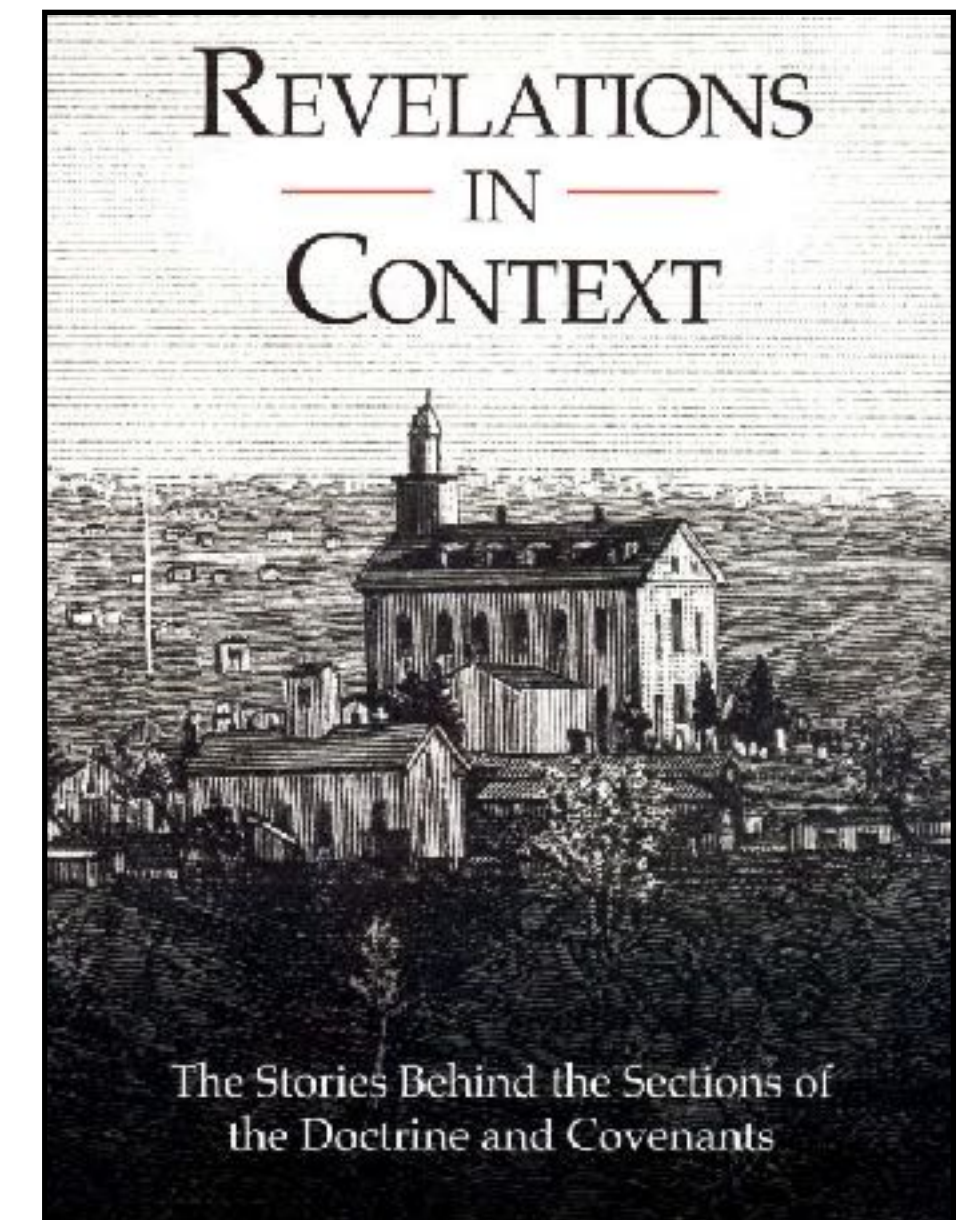
Fifty-three years after the Prophet Joseph Smith and his companions visited Salem, Massachusetts, Ebenezer Robinson, a former Church member, wrote an account regarding this visit. He claimed that a Church member named Brother Burgess came to Kirtland, Ohio, in 1836 and “stated that a large amount of money had been secreted in the cellar of a certain house in Salem, Massachusetts, which had belonged to a widow, and he thought he was the only person now living, who had knowledge of it, or the location of the house” (in *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 274).

It is possible that the Prophet Joseph Smith and other Church leaders heard Brother Burgess’s claim and decided to travel to



It is possible that the Prophet Joseph Smith and other Church leaders heard Brother Burgess's claim and decided to travel to Salem, Massachusetts, to search for the hidden money so they could pay some of the Church's debts. According to Robinson's account, Brother Burgess met the brethren in Salem but could not identify the house where the money was hidden because he no longer recognized the city, and he left Salem soon thereafter (see *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 274). The Prophet Joseph Smith, Sidney Rigdon, Oliver Cowdery, and Hyrum Smith leased a house in Salem and spent the next several weeks preaching the gospel, visiting local historical sites, and trying to obtain a treasure that could help pay their debts. On August 6, 1836, one day after arriving in Salem, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 111. It was not published in the Doctrine and Covenants during the Prophet's lifetime. It was first included in the 1876 edition (see *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 277).

**What the Lord accomplished through their trip to Salem remains unknown. Some people have assumed that the trip was simply not a success. Others have speculated that perhaps the revelation's instruction to "inquire diligently concerning the more ancient inhabitants of the city," which included some of Joseph's ancestors, might have helped prepare him to receive vital revelations on proxy work for the dead. But the historical record reveals nothing about what Joseph, Oliver, Sidney, and Hyrum felt about the revelation when they left Salem.**



**More Treasures  
than One**



## SECTION 111

*Revelation given through Joseph Smith the Prophet, at Salem, Massachusetts, August 6, 1836. At this time the leaders of the Church were heavily in debt due to their labors in the ministry. Hearing that a large amount of money would be available to them in Salem, the Prophet, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery traveled there from Kirtland, Ohio, to investigate this claim, along with preaching the gospel. The brethren transacted several items of Church business and did some preaching. When it became apparent that no money was to be forthcoming, they returned to Kirtland. Several of the factors prominent in the background are reflected in the wording of this revelation.*

*1–5, The Lord looks to the temporal needs of His servants; 6–11, He will deal mercifully with Zion and arrange all things for the good of His servants.*

I, THE Lord your God, am <sup>a</sup>not displeased with your coming this journey, notwithstanding your follies.

2 I have much <sup>a</sup>treasure in this city for you, for the benefit of Zion, and many people in this city, whom I will gather out in due time for the benefit of Zion, through your instrumentality.

3 Therefore, it is expedient that you should form <sup>a</sup>acquaintance with men in this city, as you shall be led, and as it shall be given you.

4 And it shall come to pass in due time that I will <sup>a</sup>give this city into your hands, that you shall have power over it, insomuch that they shall not <sup>b</sup>discover your secret parts; and its wealth pertaining to gold and silver shall be yours.

5 Concern not yourselves about your <sup>a</sup>debts, for I will give you power to pay them.

6 Concern not yourselves about Zion, for I will deal mercifully with her.

7 Tarry in this place, and in the regions round about;

8 And the place where it is my will that you should tarry, for the main, shall be signaled unto you by the <sup>a</sup>peace and power of my <sup>b</sup>Spirit, that shall flow unto you.

9 This place you may obtain by hire. And inquire diligently concerning the more ancient inhabitants and founders of this city;

10 For there are more treasures than one for you in this city.

11 Therefore, be ye as <sup>a</sup>wise as serpents and yet without <sup>b</sup>sin; and I will order all things for your <sup>c</sup>good, as fast as ye are able to receive them. Amen.

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## SECTION 112

*Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, at Kirtland, Ohio, July 23, 1837, concerning the Twelve Apostles of the Lamb. This revelation was received on the day Elders Heber C.*

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“Mistakes are inevitable in the process of growth in mortality. To avoid all possibility of error is to avoid all possibility of growth. In the parable of the talents, the Savior told of a servant who was so anxious to minimize the risk of loss through a mistaken investment that he hid up his talent and did nothing with it. That servant was condemned by his master (see Matt. 25:24–30).

“If we are willing to be corrected for our mistakes ... innocent mistakes can be a source of growth and progress”

*(Elder Dallin H. Oaks, “Sins and Mistakes,” Ensign, October 1996, 67).*

*all things for the good of His servants.*

I, THE Lord your God, am <sup>a</sup>not displeased with your coming this journey, notwithstanding your follies.

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*all things for the good of His servants.*

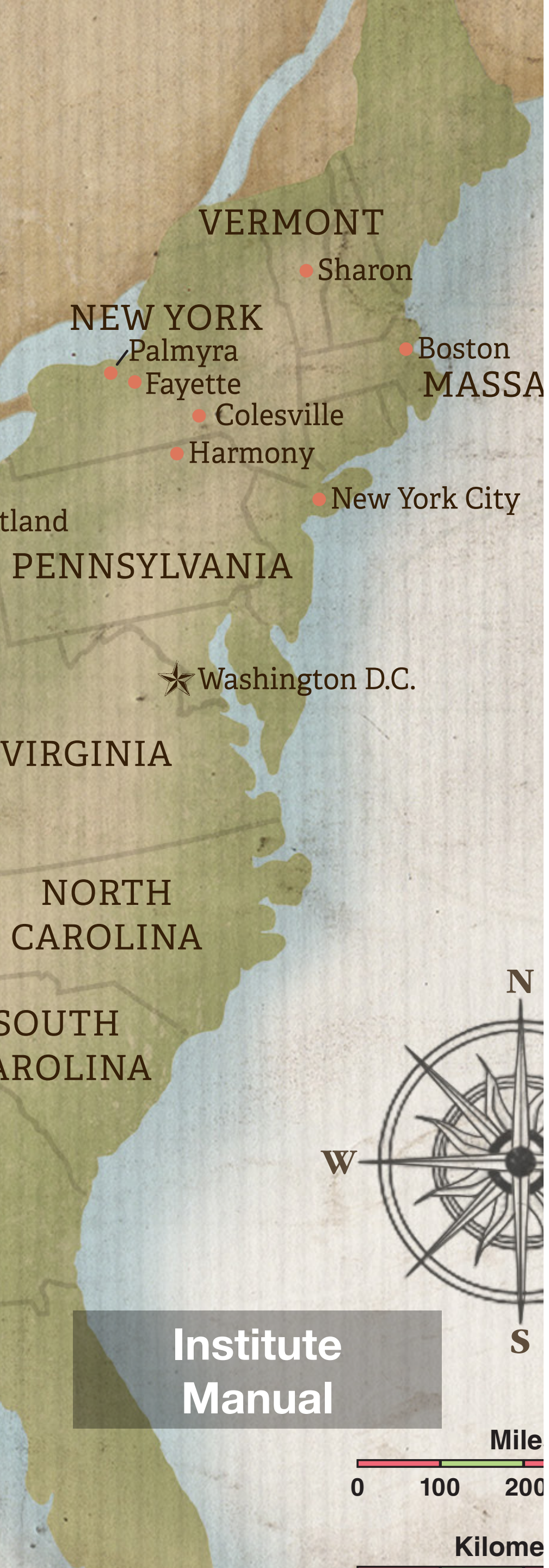
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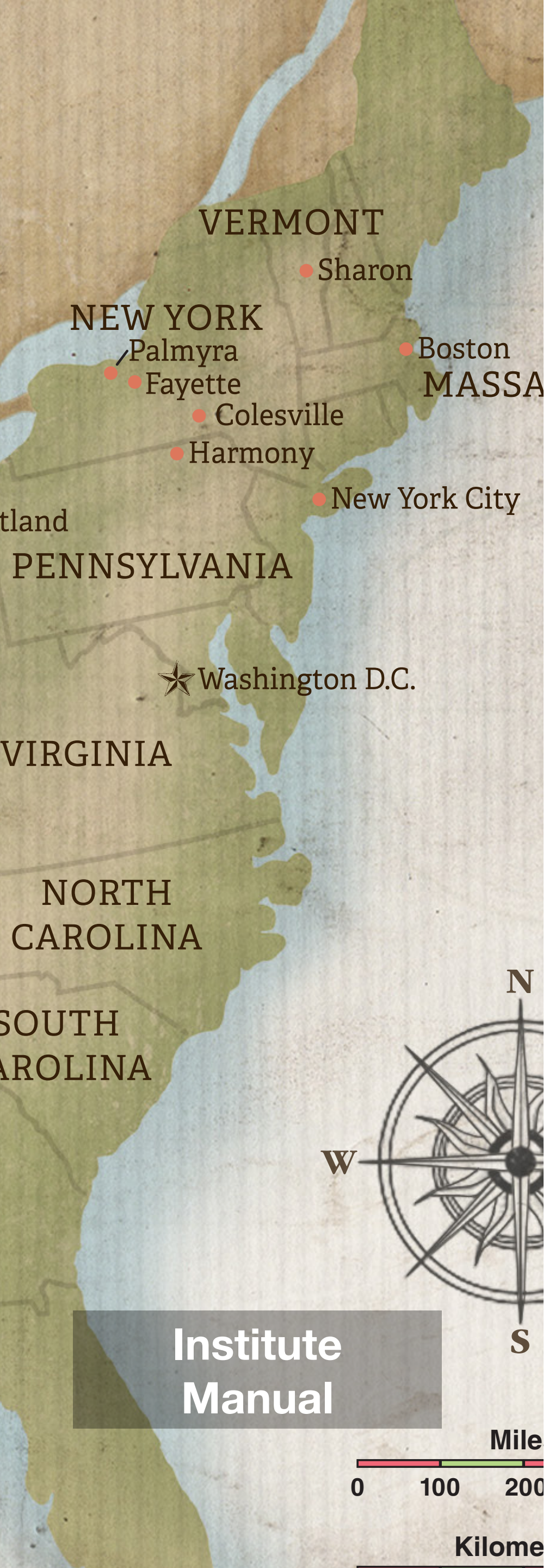
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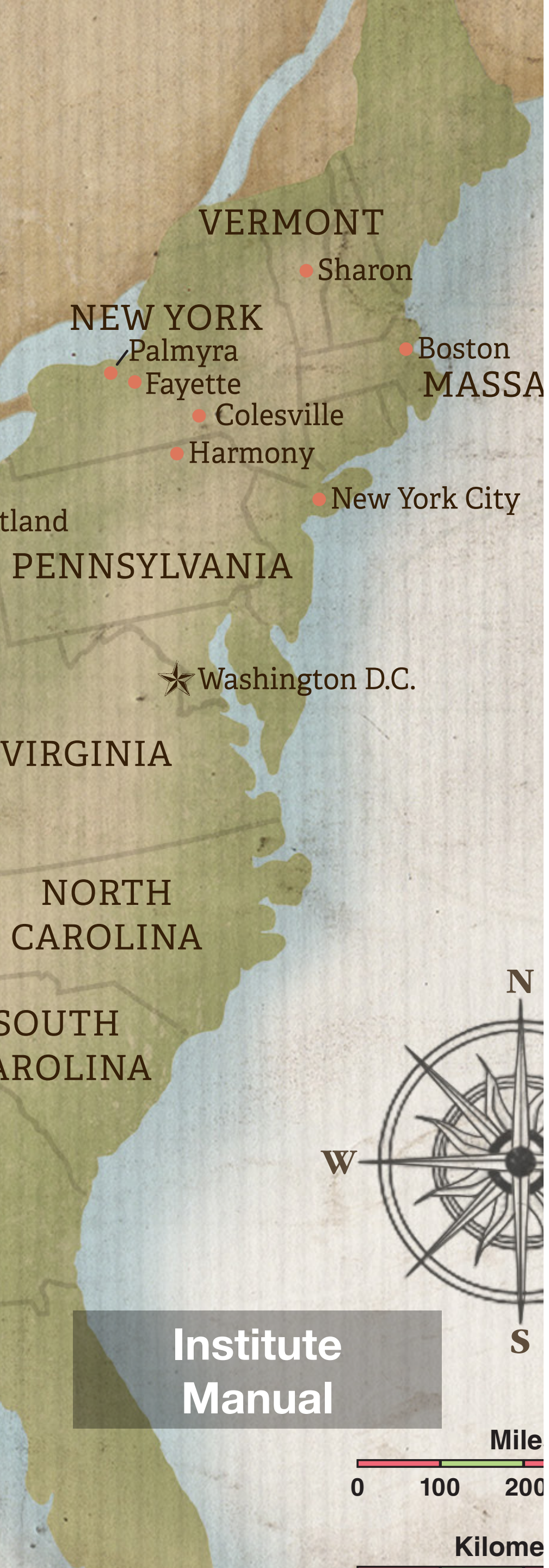
The Prophet Joseph Smith and his companions did not record having any missionary success during their stay in Salem, but their visit bore fruit five years after this promise was given. “At a Philadelphia[, Pennsylvania,] Church conference in July 1841, Hyrum Smith and William Law of the First Presidency left instructions for Elders Erastus Snow and Benjamin Winchester about Salem. These instructions included a copy of [the revelation now recorded in Doctrine and Covenants 111] and expressed the First Presidency’s belief that ‘the due time of the Lord had come’ for the revelation to be fulfilled and the people of Salem to be gathered into His kingdom” (Elizabeth Kuehn, “More Treasures Than One,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 230, or [history.lds.org](http://history.lds.org); see also *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 275).

Elders Snow and Winchester arrived in Salem, Massachusetts, on September 3, 1841. They preached tirelessly but initially had no success. A week later, Elder Winchester went to Philadelphia



Elders Snow and Winchester arrived in Salem, Massachusetts, on September 3, 1841. They preached tirelessly but initially had no success. A week later, Elder Winchester went to Philadelphia and Elder Snow remained in Salem. After preaching for several months, Elder Snow baptized the first converts in Salem, in November 1841. On March 5, 1842, he organized a branch in Salem consisting of 53 members. By February 1843 the Salem branch had more than doubled to 110 members. While some of these converts remained in Salem to help the Church grow in that area, many of them eventually moved to Nauvoo, Illinois, and then migrated with the Saints to the Salt Lake Valley. (See Kuehn, “More Treasures Than One,” 232, or [history.lds.org](http://history.lds.org); see also *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 275.)

In addition to promising the Prophet Joseph Smith and his companions that there were “many people in [Salem], whom [He would] gather out ... for the benefit of Zion” (D&C 111:2), the Lord promised, “I will give this city into your hands, that you shall have power over it” (D&C 111:4). The Lord then quoted the



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*1–5, The Lord looks to the temporal needs of His servants; 6–11, He will deal mercifully with Zion and arrange all things for the good of His servants.*

I, THE Lord your God, am <sup>a</sup>not displeased with your coming this journey, notwithstanding your follies.

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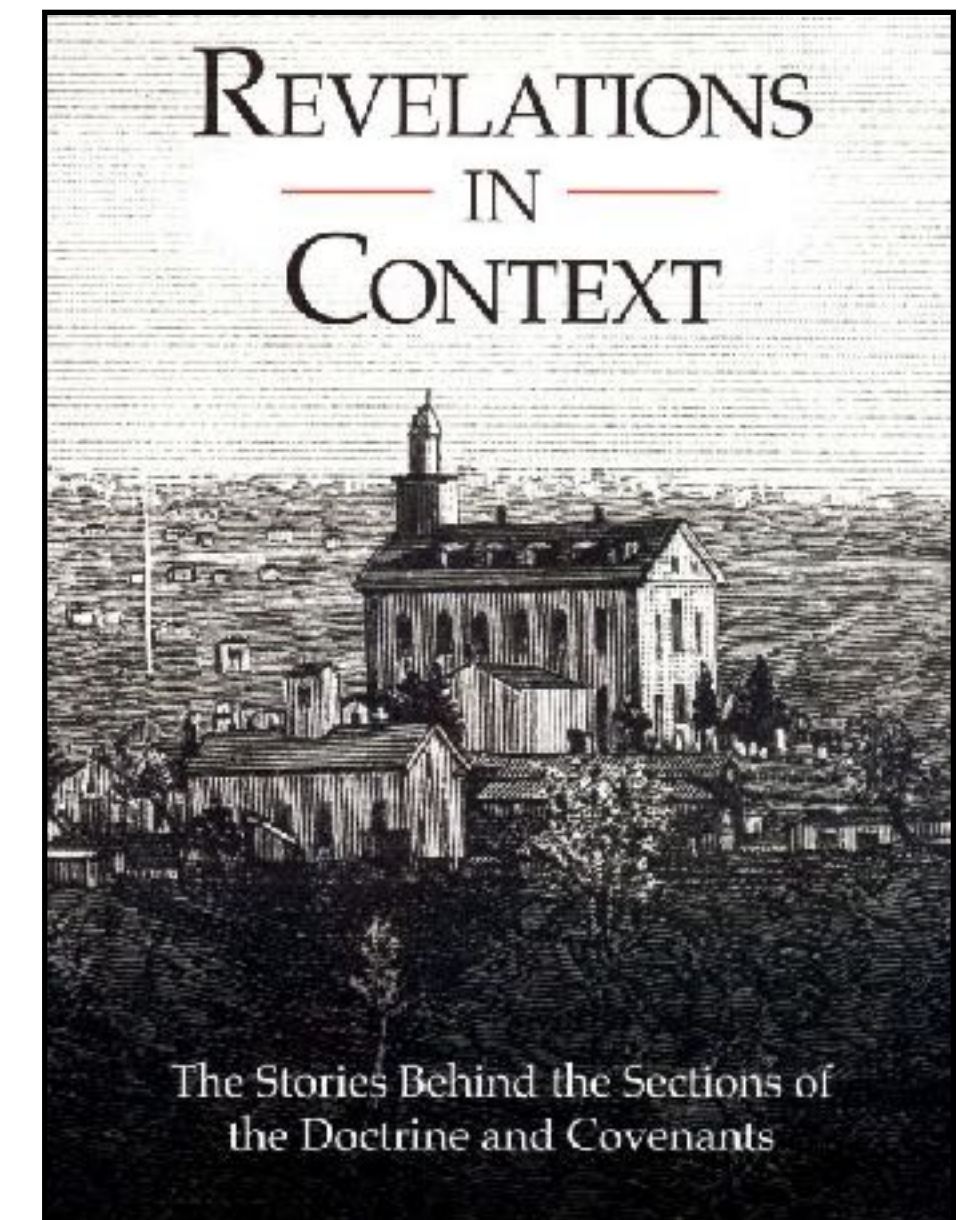
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11 Therefore, be ye as <sup>a</sup>wise as serpents and yet without <sup>b</sup>sin; and I will order all things for your <sup>c</sup>good, as fast as ye are able to receive them. Amen.

**In the revelation on Salem given on August 6, 1836, the Lord had said the city had “more treasures than one” to help build up the kingdom. While the full extent of that promise may yet be unrealized, the people who joined the Church through Erastus Snow’s mission had a lasting impact. They helped build up the Church in the Salem-Boston area, which served as a vibrant and historically significant Church area in the 1840s. Many of these converts gathered to Nauvoo, made important contributions there, and then moved west to help settle the Rocky Mountain region and raise the next generations of Latter-day Saints. Erastus Snow’s mission in Salem—like many missions—has had ripple effects of service and faith that continue to bless the world today.**

**Like the four Church leaders who traveled to the East in 1836, we don’t know exactly what treasures the Lord intended to come from Salem. But for Hyrum Smith and Erastus Snow, it was enough to trust in God’s words and become, in His due time, instruments in helping His promises be fulfilled.**



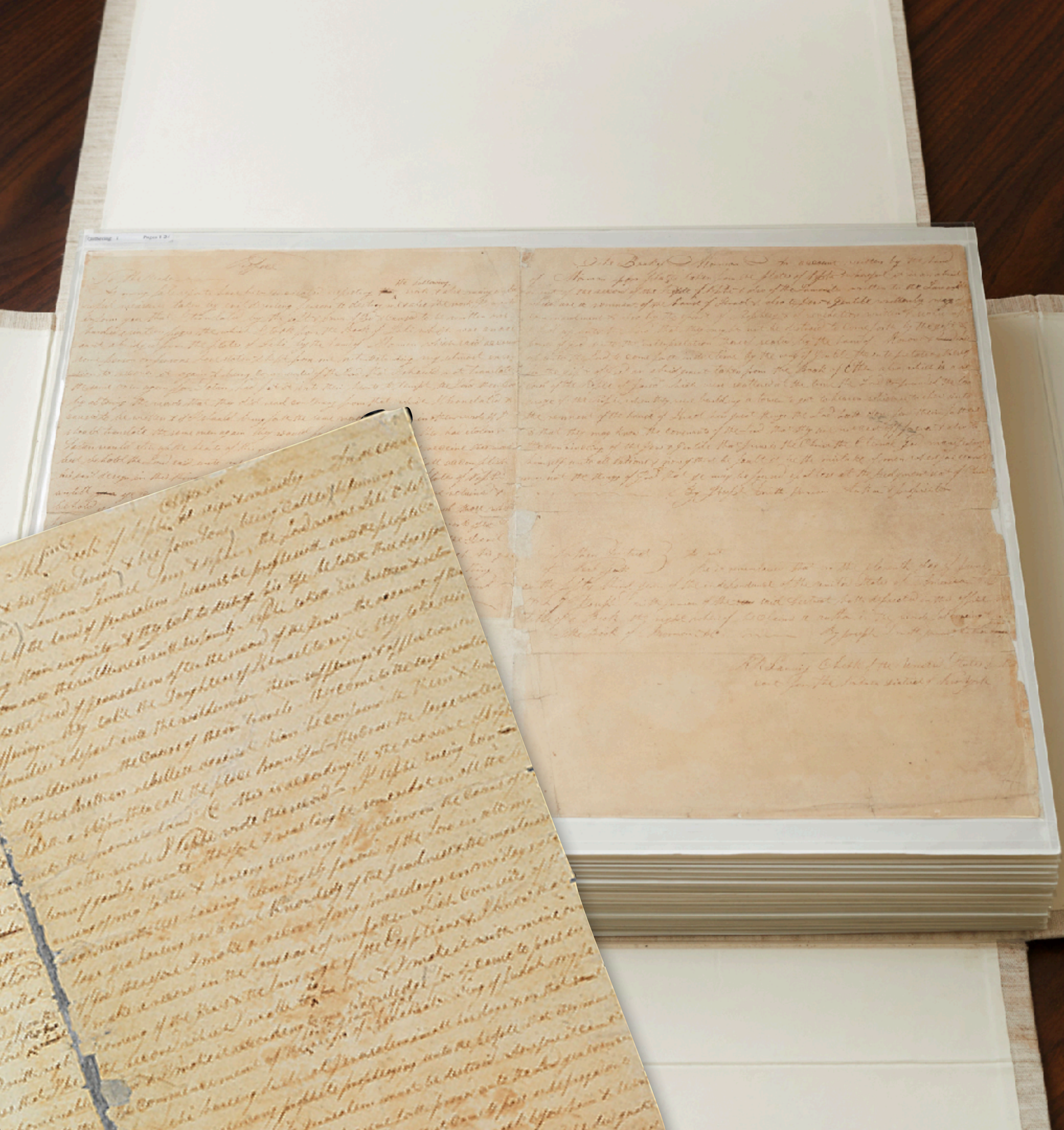
**More Treasures  
than One**





**At the April 1999 GC when Pres. Gordon B. Hinckley announced that the Nauvoo Temple would be rebuilt**

**“A member of the Church and his family have provided a very substantial contribution to make this possible.”**

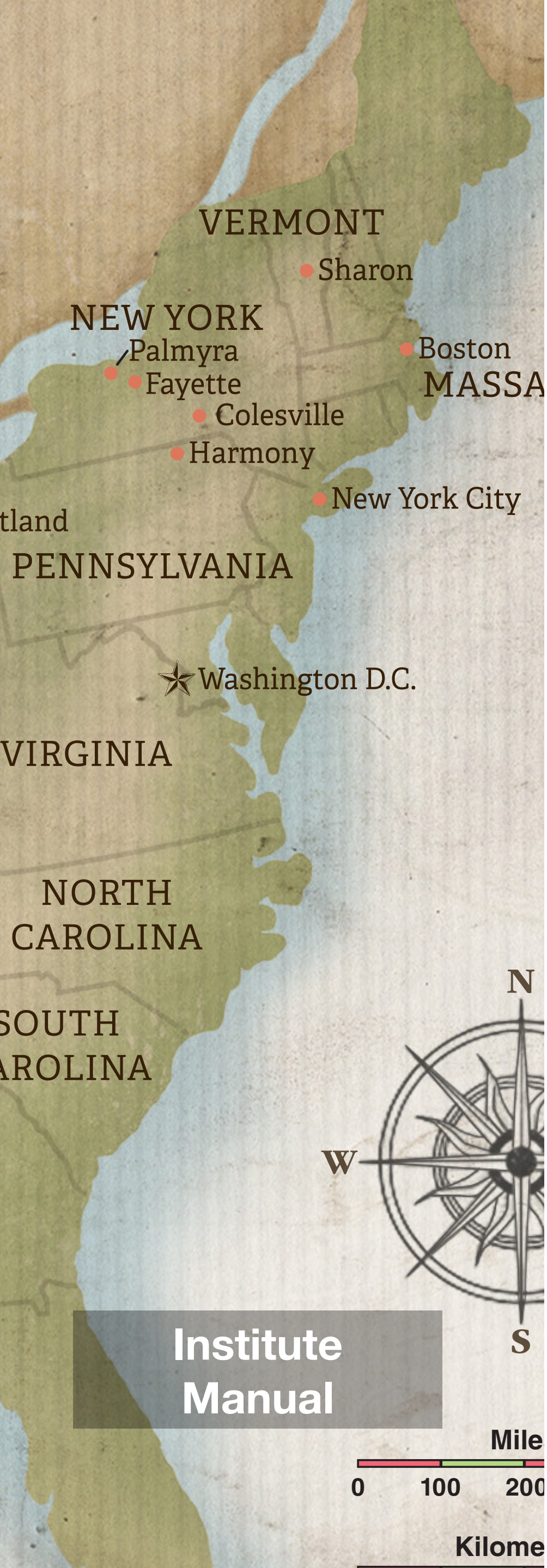


**Deseret News (2017): “The LDS Church paid a record-setting \$35 million Monday to buy the printer’s manuscript of the Book of Mormon from the Community of Christ.”**

**“Donors provided all of the money for the purchase made by The Church of Jesus Christ of Latter-day Saints.”**

**Doctrine  
Covenants & 112**





# THE KIRTLAND SAFETY SOCIETY BANK

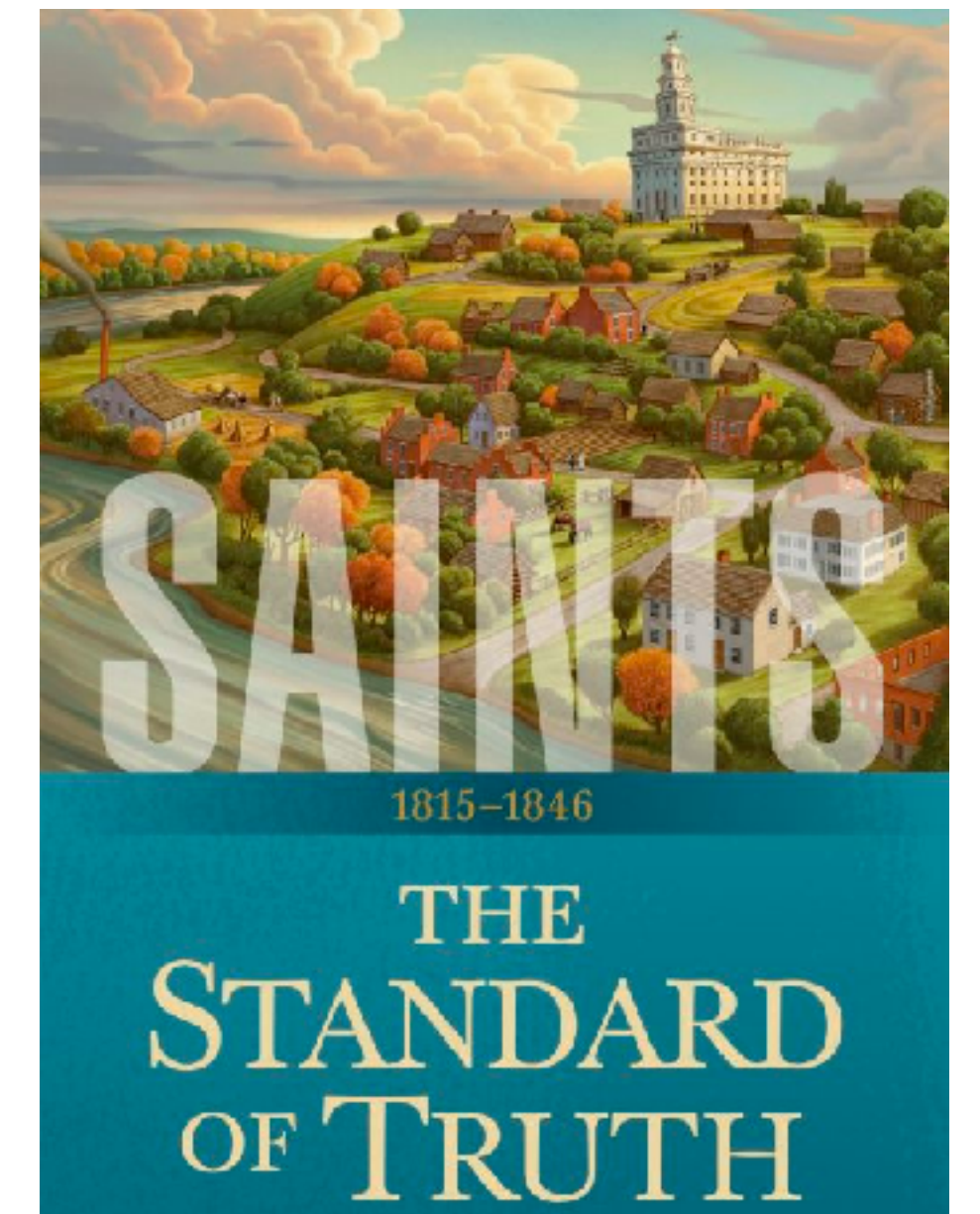
In October 1836, as part of their plans to develop the city of Kirtland, Ohio, and to alleviate Church debt, the Prophet Joseph Smith and other Church leaders bought property in and around Kirtland and prepared to open a bank in Kirtland, to be named the Kirtland Safety Society Bank (see *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 285).

Soon after the Safety Society opened for business, a man named Grandison Newell began hoarding banknotes. A longtime resident of a nearby town, Grandison hated Joseph and the Saints. He had enjoyed some prominence in the county until the Saints arrived, and now he often looked for ways, legal or otherwise, to harass them.

If church members came to him for work, he would refuse to hire them. If missionaries preached near his home, he would organize a group of men to pelt them with eggs. When Doctor Philastus Hurlbut began collecting slanderous statements against Joseph, Grandison helped finance his work.

Yet despite his efforts, the Saints kept gathering to the area.

The opening of the Kirtland Safety Society gave Grandison a new point of attack. Concerned about the rising number of banks in Ohio, the state legislature had refused to grant Orson Hyde a charter. Without this approval, the Safety Society could not call itself a bank, but it could still take deposits and issue loans. Its

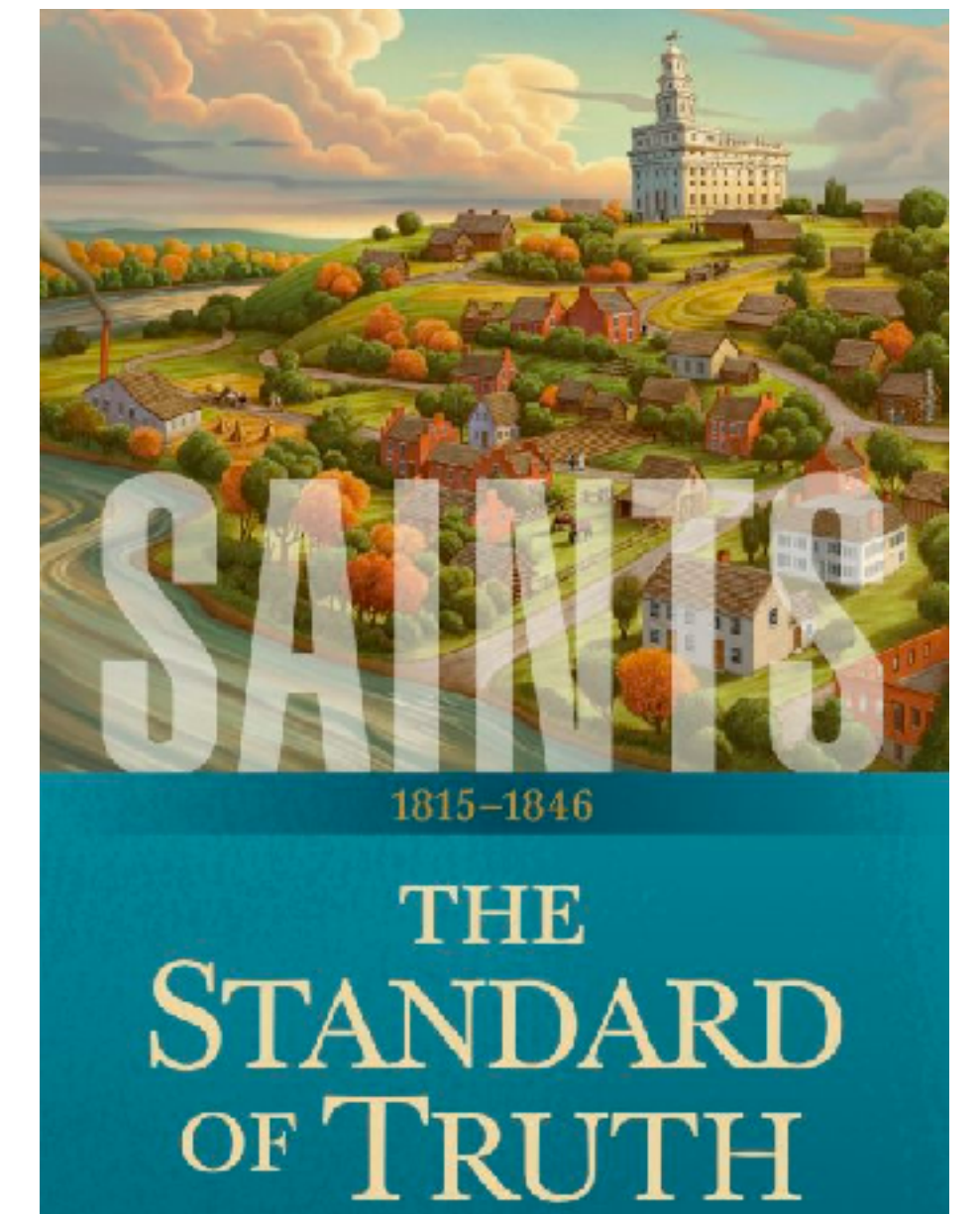


Chapter 23

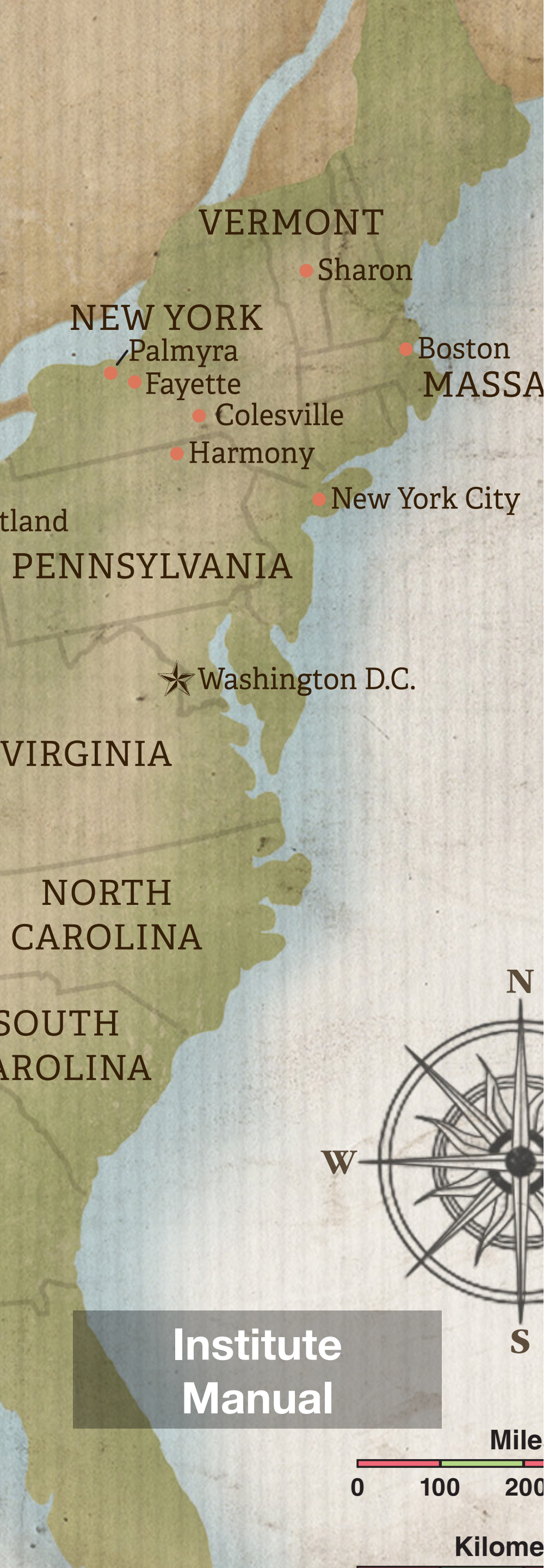
**The opening of the Kirtland Safety Society gave Grandison a new point of attack. Concerned about the rising number of banks in Ohio, the state legislature had refused to grant Orson Hyde a charter. Without this approval, the Safety Society could not call itself a bank, but it could still take deposits and issue loans. Its success relied on stockholders making payments on their shares so the institution could maintain its reserves. Few stockholders had enough hard money to do that, however, and Grandison suspected the Safety Society's reserves were too small to sustain it for long.**

**Hoping the business would collapse if enough people redeemed notes for gold or silver coins, Grandison traveled around the countryside purchasing Safety Society notes. He then brought his stack of notes to the Safety Society office and demanded cash in return. If the officers did not redeem them, he threatened, he would press charges.**

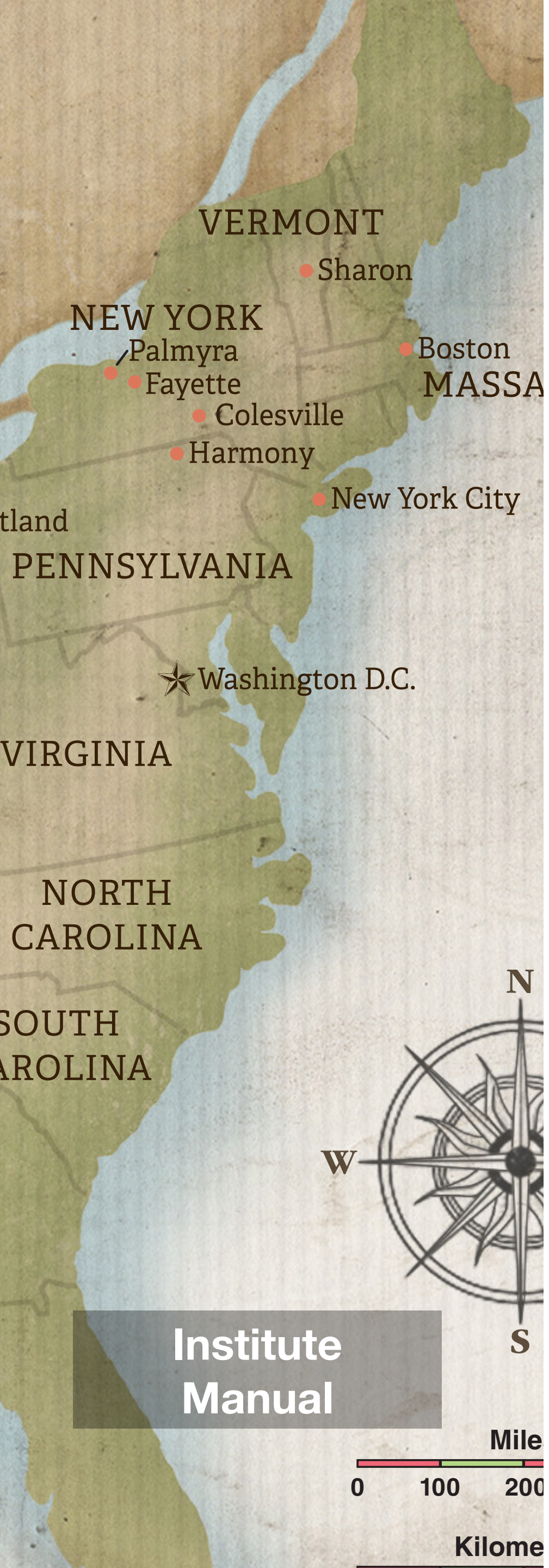
**Cornered, Joseph and the Safety Society officers had no choice but to redeem the notes and pray for more investors.**



**Chapter 23**



The Kirtland Safety Society faced opposition almost immediately after it opened. Local newspapers ran stories claiming the Safety Society's banknotes were worthless and warned readers not to accept them. Individuals in and around Kirtland also "actively campaigned against the Kirtland Safety Society" by spreading rumors that the Safety Society had stopped doing business and would not allow customers to trade in their banknotes for regular currency (in *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 287–88). Several lawsuits were also filed against the Safety Society's leaders for performing bank-like operations without a bank charter. In addition, the Safety Society encountered problems with underfunding by its stockholders. (See *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 291–93.) Adding to these challenges, a national economic crisis, later known as the Panic of 1837, began in the spring of 1837 and forced hundreds of banks to close throughout the United States (see *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 363).



States (see *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 363).

The Prophet Joseph Smith and his family had made significant investments in the Kirtland Safety Society and may have had the most to lose if it did not continue. However, as the Safety Society faced ongoing challenges, Joseph and other members of the Smith family, based on his recommendation, chose not to redeem their shares as others had. Instead, they turned their stock over to Oliver Granger and Jared Carter to ensure that all debts were fully settled. (See Mark Lyman Staker, *Hearken, O Ye People: The Historical Setting for Joseph Smith’s Ohio Revelations* [2009], 528.) By July of that year, the Prophet Joseph Smith had transferred the operation of the Kirtland Safety Society to others (see *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 418). Near the end of the summer of 1837, the Kirtland Safety Society ended (see *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 366).





In the early 1800s in America, if you were a hard worker and a good farmer, you could work your way to the west (where land was cheaper) by purchasing large tracts of land, clearing it and farming it, then selling it and using the money to purchase even larger tracts further west. This was something that Isaac seemed particularly good at, starting in upstate New York. By 1833, he had joined the Church and moved further west to Ohio.

Orson F. Whitney, historian and biographer, wrote: “Isaac Decker was a well to do farmer, and the family at this time was in comfortable circumstances (1836-1837). A test now came to prove them, whether as Saints they stood ready to sacrifice their all upon the altar of duty and devotion or like many professing to be Saints, when weighed in the balance of trial they would be found wanting.” (“History of Utah” by Orson F. Whitney)

One evening in the winter of 1836-7, or early in the spring of the latter year, the Prophet Joseph came to the home of Isaac Decker in Franklin. He confided to him some of the affairs of the church in Kirtland, more especially its financial status, which



One evening in the winter of 1836-7, or early in the spring of the latter year, the Prophet Joseph came to the home of Isaac Decker in Franklin. He confided to him some of the affairs of the church in Kirtland, more especially its financial status, which was then in a precarious condition. The Kirtland Bank, established for the purpose of controlling the spirit of speculation, then sweeping over the church, threatening its spiritual existence, was owing to the dishonesty of some of its officials and the schemes of outside combinations, on the verge of bankruptcy. Thousands of dollars were needed to tide over the critical time, save the financial credit of the church, and prevent the bank from breaking. Isaac Decker was asked to supply a large portion of this amount, to replace stolen money and “break” the run being made on the institution. The response was immediate and heroic. The Deckers sacrificed everything, house, farm, livestock, even their household furniture was sold to raise the sum required to buy up the bank’s floating paper. But all was in vain. The opposing combinations were too strong. Counterfeits of the Kirtland bills were put in circulation and in spite of every effort to prevent it; the ruin of the bank was



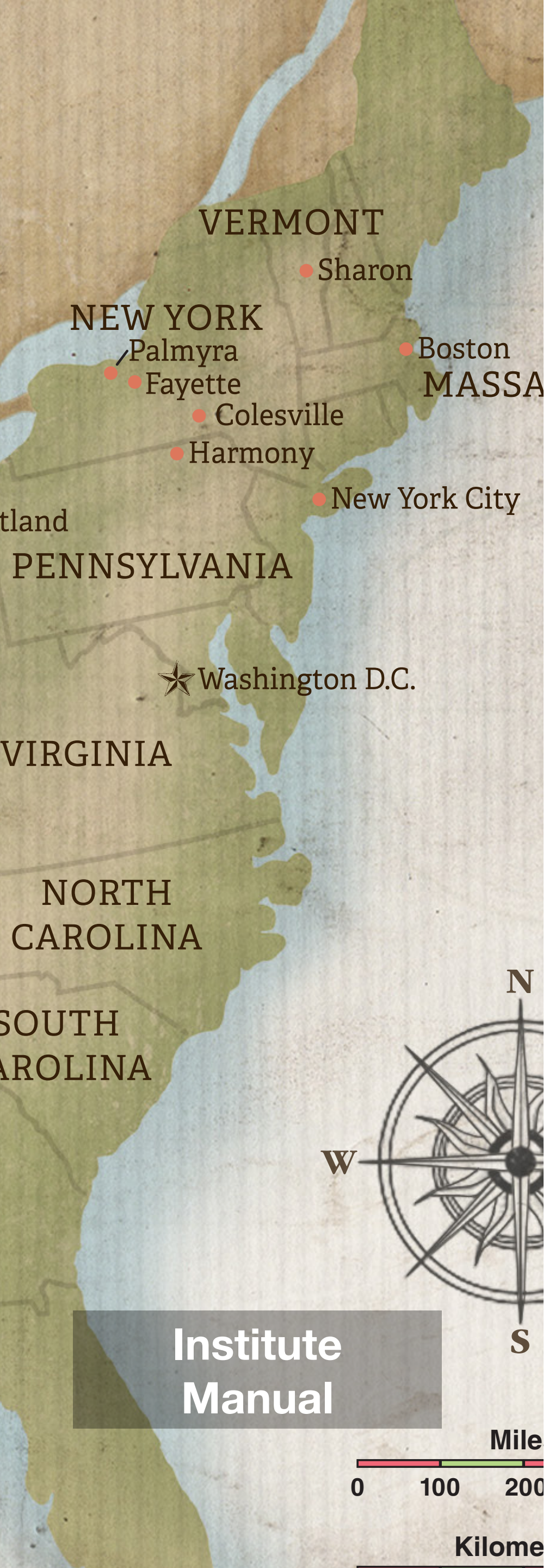
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The Decker family was now penniless, without a dollar in the world, save in the bushels of worthless paper they had sacrificed their all to redeem. In this sorry plight they came to Kirtland in the summer of 1837, just as the Church, or the main body of it was preparing to abandon that region and migrate to Missouri. It was the desire of the Deckers to go also, but they were without means to undertake such a journey, which was one thousand miles over rivers and through forests to the nation’s frontier.



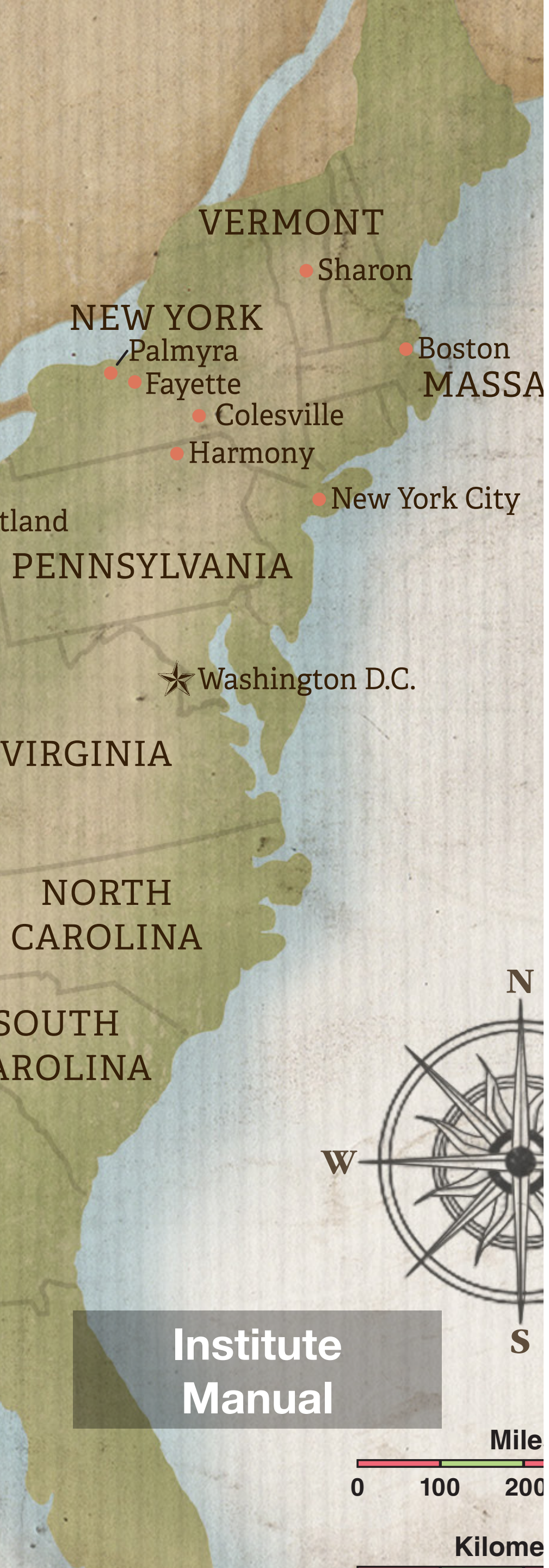
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In this hour of extremity they found a staunch friend in Lorenzo Dow Young, brother of Apostle Brigham Young, who sold his farm and with the proceeds outfitted several teams to convey himself, his family and friends to Missouri. With characteristic generosity, Brother Lorenzo gave one of the teams to Isaac Decker and otherwise helped to prepare him for the journey, which they performed in company. (Letter from Elder Joseph Fielding Smith, acting as Church Historian, to Sis. Hallie Quinn, Feb. 20, 1942)[full article "Isaac Perry Decker Sr.: From Kirtland to Utah - A Model of Endurance" compiled by Gloria R. Bagley, Nov. 2011]



The Church also faced other challenges during this time. Eliza R. Snow, who later served as the second General President of the Relief Society, noted that many Church members in Kirtland became prideful and lost the Spirit of the Lord. She wrote: “A great change had been going on in Kirtland, in the midst of the Saints. A spirit of speculation [a desire to become rich] had crept into the hearts of some of the Twelve, and nearly, if not every quorum was more or less infected” (Biography and Family Record of Lorenzo Snow [1884], 20). Throughout 1837, economic distress and opposition against the Church steadily increased. Several Church leaders and members spoke out publicly against the Prophet Joseph Smith, blaming him for the Kirtland Safety Society’s troubles and even calling him a fallen prophet. Only two members of the Quorum of the Twelve Apostles in Kirtland—Brigham Young and Heber C. Kimball—continued to support the Prophet during this period. (See Ronald K. Esplin, “‘Exalt Not Yourselves’: The Revelations and Thomas B. Marsh, an Object Lesson for Our Day,” in Sperry Symposium Classics: The Doctrine and Covenants, ed. Craig K. Manscill [2004], 281.)

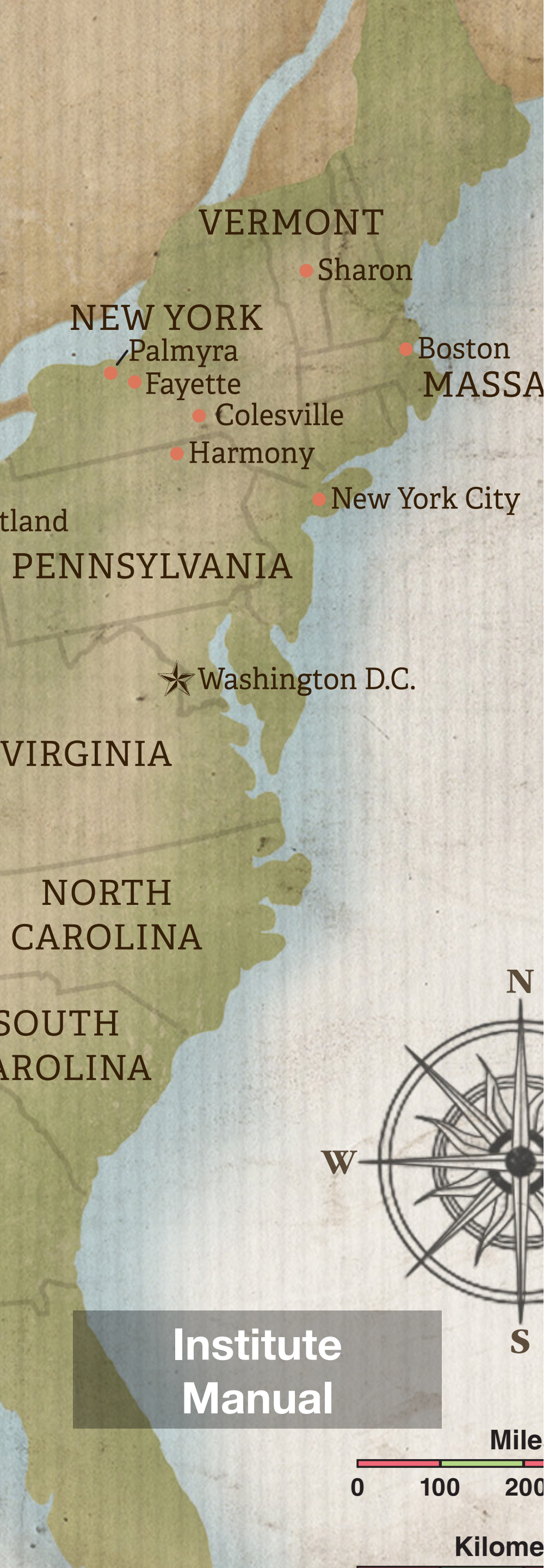
Thomas B. Marsh, who was President of the Quorum of the Twelve



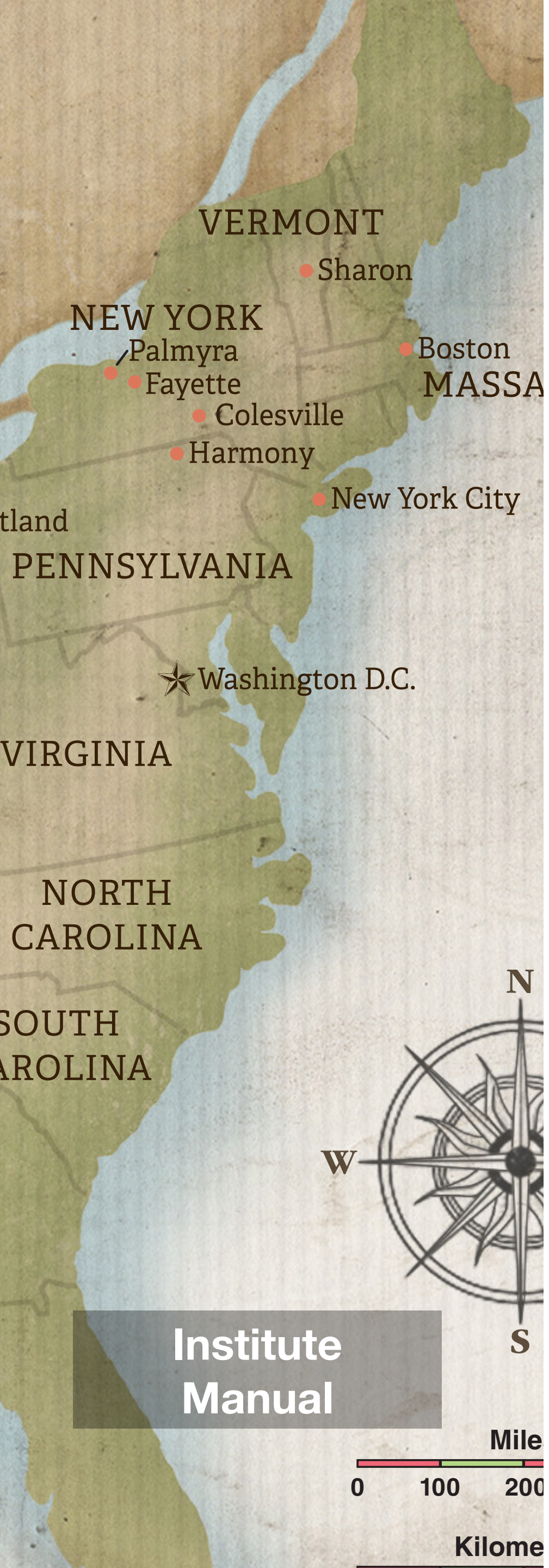
Heber C. Kimball—continued to support the Prophet during this period. (See Ronald K. Esplin, “‘Exalt Not Yourselves’: The Revelations and Thomas B. Marsh, an Object Lesson for Our Day,” in *Sperry Symposium Classics: The Doctrine and Covenants*, ed. Craig K. Manscill [2004], 281.)

Thomas B. Marsh, who was President of the Quorum of the Twelve Apostles and living in Missouri at the time, heard about the difficulties Church members were having in Kirtland, Ohio, and learned that some of his fellow Quorum members were among those rebelling against the Prophet Joseph Smith. He was deeply concerned. He was also upset when he learned that fellow Apostle Parley P. Pratt planned on leaving for a foreign mission without seeking the Quorum President’s counsel. President Marsh believed it was his duty as President of the Quorum of the Twelve Apostles to oversee missions abroad. (See Esplin, “‘Exalt Not Yourselves,’” 281–82.)

On May 10, 1837, President Marsh and Elder David W. Patten sent a letter to Parley P. Pratt, advising him not to leave on his mission without meeting with them first. In the letter, President Marsh also called each member of the Quorum of the Twelve Apostles to a



On May 10, 1837, President Marsh and Elder David W. Patten sent a letter to Parley P. Pratt, advising him not to leave on his mission without meeting with them first. In the letter, President Marsh also called each member of the Quorum of the Twelve Apostles to a meeting to be held on July 24, 1837, in Kirtland, Ohio, to work out their difficulties and to plan a mission to Great Britain, which the Quorum had talked about serving since the previous February. (See “Letterbook 2,” pages 62–63, [josephsmithpapers.org](http://josephsmithpapers.org).) President Marsh, Elder Patten, and Elder William Smith traveled from Far West, Missouri, to Kirtland, Ohio, in the summer of 1837 to attend the July 24 meeting with the Quorum of the Twelve Apostles. Before they arrived in Kirtland, however, the Prophet Joseph Smith called Elder Heber C. Kimball on a mission to England, and Elder Orson Hyde expressed his desire to go as well. The two Apostles left Kirtland on June 13, 1837, for their missions to England. When President Marsh arrived in Kirtland on July 8, 1837, he was upset to learn that Elders Kimball and Hyde had been called on missions without his approval. (See Esplin, “Exalt Not Yourselves,” 281–83; see also *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 410–11.)



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Even though President Marsh was upset about the mission calls, he worked diligently to restore harmony among the members of the Quorum of the Twelve Apostles who were in Kirtland. Although he was partly successful in doing so during the first few weeks after his arrival, he “was still troubled—troubled that members of his quorum had rebelled and also troubled that missionary work abroad was proceeding without him. Concerned about his own status and wondering if the Lord could still accept the Twelve, he went to [the Prophet Joseph Smith] on July 23 ... to discuss his concerns” (Esplin, “Exalt Not Yourselves,” 283). In response, the Prophet received the revelation recorded in *Doctrine and Covenants* 112.



## SECTION 111

Revelation given through Joseph Smith the Prophet, at Salem, Massachusetts, August 6, 1836. At this time the leaders of the Church were heavily in debt due to their labors in the ministry. Hearing that a large amount of money would be available to them in Salem, the Prophet, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery traveled there from Kirtland, Ohio, to investigate this claim, along with preaching the gospel. The brethren transacted several items of Church business and did some preaching. When it became apparent that no money was to be forthcoming, they returned to Kirtland. Several of the factors prominent in the background are reflected in the wording of this revelation.

1–5, The Lord looks to the temporal needs of His servants; 6–11, He will deal mercifully with Zion and arrange all things for the good of His servants.

I, THE Lord your God, am <sup>a</sup>not displeased with your coming this journey, notwithstanding your follies.

2 I have much <sup>a</sup>treasure in this city for you, for the benefit of Zion, and many people in this city, whom I will gather out in due time for the benefit of Zion, through your instrumentality.

3 Therefore, it is expedient that you should form <sup>a</sup>acquaintance with men in this city, as you shall be led, and as it shall be given you.

4 And it shall come to pass in due time that I will <sup>a</sup>give this city into your hands, that you shall have power over it, insomuch that they shall not <sup>b</sup>discover your secret parts; and its wealth pertaining to gold and silver shall be yours.

5 Concern not yourselves about your <sup>a</sup>debts, for I will give you power to pay them.

6 Concern not yourselves about Zion, for I will deal mercifully with her.

7 Tarry in this place, and in the regions round about;

8 And the place where it is my will that you should tarry, for the main, shall be signalized unto you by the <sup>a</sup>peace and power of my <sup>b</sup>Spirit, that shall flow unto you.

9 This place you may obtain by hire. And inquire diligently concerning the more ancient inhabitants and founders of this city;

10 For there are more treasures than one for you in this city.

11 Therefore, be ye as <sup>a</sup>wise as serpents and yet without <sup>b</sup>sin; and I will order all things for your <sup>c</sup>good, as fast as ye are able to receive them. Amen.

Kimball and Orson Hyde first preached the gospel in England. Thomas B. Marsh was at this time President of the Quorum of the Twelve Apostles.

1–10, The Twelve are to send the gospel and raise the warning voice to all nations and people; 11–15, They are to take up their cross, follow Jesus, and feed His sheep; 16–20, Those who receive the First Presidency receive the Lord; 21–29, Darkness covers the earth, and only those who believe and are baptized will be saved; 30–34, The First Presidency and the Twelve hold the keys of the dispensation of the fulness of times.

VERILY thus saith the Lord unto you my servant Thomas: I have heard thy prayers; and thine <sup>a</sup>alms have come up as a <sup>b</sup>memorial before me, in behalf of those, thy brethren, who were chosen to bear testimony of my name and to <sup>c</sup>send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants.

2 Verily I say unto you, there have been some few things in thine heart and with thee with which I, the Lord, was not well pleased.

3 Nevertheless, inasmuch as thou hast <sup>a</sup>abased thyself thou shalt be exalted; therefore, all thy sins are forgiven thee.

4 Let thy heart be of good <sup>a</sup>cheer before my face; and thou shalt bear record of my name, not only unto the <sup>b</sup>Gentiles, but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

5 <sup>a</sup>Contend thou, therefore, morning by morning; and day after day

let thy <sup>b</sup>warning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy <sup>c</sup>speech.

6 Let thy habitation be known in Zion, and <sup>a</sup>remove not thy house; for I, the Lord, have a great work for thee to do, in publishing my name among the children of men.

7 Therefore, <sup>a</sup>gird up thy loins for the work. Let thy feet be shod also, for thou art chosen, and thy path lieth among the mountains, and among many nations.

8 And by thy word many high ones shall be brought low, and by thy word many low ones shall be <sup>a</sup>exalted.

9 Thy voice shall be a rebuke unto the transgressor; and at thy <sup>a</sup>rebuke let the tongue of the slanderer cease its perverseness.

10 Be thou <sup>a</sup>humble; and the Lord thy God shall <sup>b</sup>lead thee by the hand, and give thee answer to thy prayers.

11 I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others, but let thy <sup>a</sup>love be for them as for thyself; and let thy love abound unto all men, and unto all who love my name.

12 And pray for thy brethren of the Twelve. <sup>a</sup>Admonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my <sup>b</sup>name.

13 And after their <sup>a</sup>temptations,

## SECTION 112

Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, at Kirtland, Ohio, July 23, 1837, concerning the Twelve Apostles of the Lamb. This revelation was received on the day Elders Heber C.

112 1<sup>a</sup> TG Almsgiving.  
b Acts 10:4.  
c D&C 18:28.  
3<sup>a</sup> Matt. 23:12;  
Luke 14:11.

TG Zeal.  
c TG Missionary Work.  
6<sup>a</sup> Ps. 125:1;  
Micah 4:2.  
7<sup>a</sup> Eph. 6:15 (14–17).

b Isa. 57:18 (16–18).  
TG Guidance, Divine.  
11<sup>a</sup> Matt. 5:43 (43–48).  
TG Charity;  
Love.

VERILY thus saith the Lord unto you my servant Thomas: I have heard thy prayers; and thine <sup>a</sup>alms have come up as a <sup>b</sup>memorial before me, in behalf of those, thy brethren, who were chosen to bear testimony of my name and to <sup>c</sup>send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants.

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3 Nevertheless, inasmuch as thou hast <sup>a</sup>abased thyself thou shalt be exalted; therefore, all thy sins are forgiven thee.

4 Let thy heart be of good <sup>a</sup>cheer before my face; and thou shalt bear record of my name, not only unto the <sup>b</sup>Gentiles, but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

5 <sup>a</sup>Contend thou, therefore, morning by morning: and day after day

lieth among the mountains, and among many nations.

8 And by thy word many high ones shall be brought low, and by thy word many low ones shall be <sup>a</sup>exalted.

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*and feed His sheep; 16–20, Those who receive the First Presidency receive the Lord; 21–29, Darkness covers the earth, and only those who believe and are baptized will be saved; 30–34, The First Presidency and the Twelve hold the keys of the dispensation of the fulness of times.*

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10 Be thou <sup>a</sup>humble; and the Lord thy God shall <sup>b</sup>lead thee by the hand, and give thee answer to thy prayers.

11 I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others, but let thy <sup>a</sup>love be for them as for thyself; and



“There is no place for arrogance in our lives. There is no place for conceit. There is no place for egotism. We have a great work to do. We have things to accomplish. We need direction in the pursuit of our education. We need help in choosing an eternal companion.

“The Lord has said, ‘Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers’ (D&C 112:10).

“What a tremendous promise is given in this statement. If we are without conceit and pride and arrogance, if we are humble and obedient, then the Lord will lead us by the hand and answer our prayers. What greater thing could we ask for? There is nothing to compare with this. ...

“I believe the meek and the humble are those who are teachable. They are willing to learn. They are willing to listen to the whisperings of the still, small voice for guidance in their lives. They place the wisdom of the Lord above their own wisdom”

*(President Gordon B. Hinckley, “A Prophet’s Counsel and Prayer for Youth,” Ensign, Jan. 2001, 10).*

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13 And after their <sup>a</sup>temptations,

and much <sup>b</sup>tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and <sup>c</sup>stiffen not their necks against me, they shall be <sup>d</sup>converted, and I will heal them.

14 Now, I say unto you, and what I say unto you, I say unto all the Twelve: Arise and gird up your loins, take up your <sup>a</sup>cross, follow me, and <sup>b</sup>feed my sheep.

15 Exalt not yourselves; <sup>a</sup>rebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him; and the <sup>b</sup>keys which I have given unto him, and also to youward, shall not be taken from him till I come.

16 Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the <sup>a</sup>keys of my kingdom, as pertaining to the Twelve, abroad among all nations—

17 That thou mayest be my servant to unlock the door of the kingdom in all places where my servant Jo-

President Young also wrote about an experience that took place during this time, in which he stood in support of the Prophet Joseph Smith: “On a certain occasion several of the Twelve, the witnesses to the Book of Mormon, and others of the Authorities of the Church, held a council in the upper room of the Temple. The question before them was to ascertain how the Prophet Joseph could be deposed, and David Whitmer appointed President of the Church. Father John Smith, brother Heber C. Kimball and others were present, who were opposed to such measures. I rose up, and in a plain and forcible manner told them that Joseph was a Prophet, and I knew it, and that they might rail and slander him as much as they pleased, they could not destroy the appointment of the Prophet of God, they could only destroy their own authority, cut the thread that bound them to the Prophet and to God and sink themselves to hell” (in *Manuscript History of Brigham Young, 1801–1844*, ed. Elden Jay Watson [1968], 15–16; see also *Teachings of Presidents of the Church: Brigham Young* [1997], 79).

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17 That thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, <sup>a</sup>cannot come;

18 For on them have I laid the burden of all the churches for a little season.

19 Wherefore, whithersoever they shall send you, go ye, and I will be with you; and in whatsoever place ye shall proclaim my name an <sup>a</sup>effectual door shall be opened unto you, that they may receive my word.

22 Inasmuch as they shall humble themselves before me, and abide in my word, and <sup>a</sup>hearken to the voice of my Spirit.

23 Verily, verily, I say unto you, <sup>a</sup>darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become <sup>b</sup>corrupt before my face.

24 Behold, <sup>a</sup>vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of <sup>b</sup>desolation, of <sup>c</sup>weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

25 And upon my <sup>a</sup>house shall it <sup>b</sup>begin, and from my house shall it go forth, saith the Lord;

26 First among those among you, saith the Lord, who have <sup>a</sup>professed to know my <sup>b</sup>name and have not <sup>c</sup>known me, and have <sup>a</sup>blasphemed

and much <sup>b</sup>tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and <sup>c</sup>stiffen not their necks against me, they shall be <sup>d</sup>converted, and I will heal them.

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17 That thou mayest be my servant to unlock the door of the kingdom in all places where my servant Jo-

20 Whosoever <sup>a</sup>receiveth my word receiveth me, and whosoever receiveth me, receiveth those, the First Presidency, whom I have sent, whom I have made counselors for my name's sake unto you.

21 And again, I say unto you, that whosoever ye shall send in my name, by the voice of your brethren, the <sup>a</sup>Twelve, duly recommended and <sup>b</sup>authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them—

22 Inasmuch as they shall humble themselves before me, and abide in my word, and <sup>a</sup>hearken to the voice of my Spirit.

23 Verily, verily, I say unto you, <sup>a</sup>darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become <sup>b</sup>corrupt before my face.

24 Behold, <sup>a</sup>vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day



against me in the midst of my house, saith the Lord.

27 Therefore, see to it that ye trouble not yourselves concerning the affairs of my church <sup>a</sup>in this place, saith the Lord.

28 But <sup>a</sup>purify your hearts before me; and then <sup>b</sup>go ye into all the world, and preach my gospel unto every creature who has not received it;

29 And he that <sup>a</sup>believeth and is <sup>b</sup>baptized shall be saved, and he that believeth not, and is not baptized, shall be <sup>c</sup>damned

30 For unto you, the <sup>a</sup>Twelve, and those, the First Presidency, who are appointed with you to be your <sup>b</sup>counselors and your leaders, is the <sup>c</sup>power of this priesthood given, for the last days and for the last time,

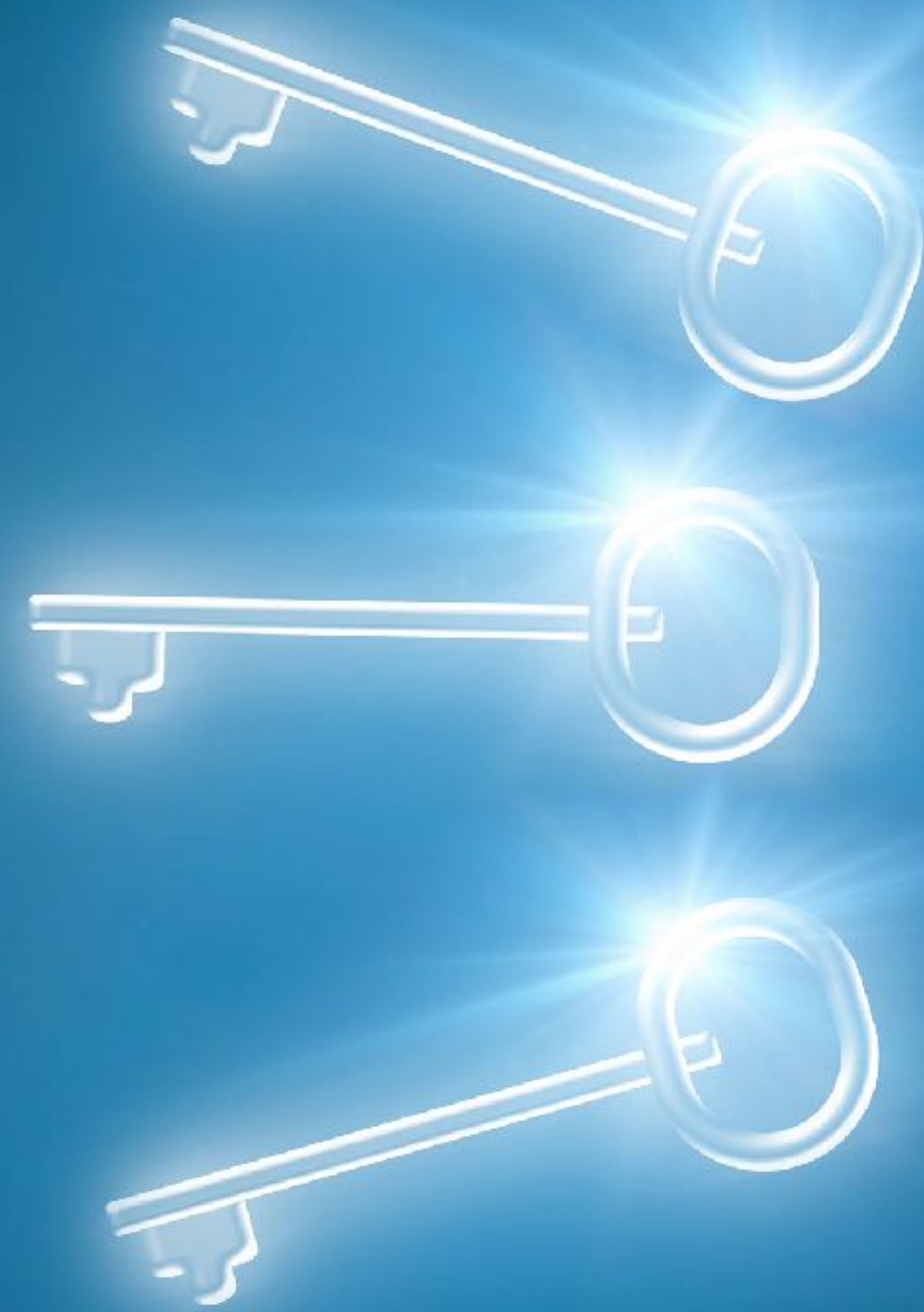
in the which is the dispensation of the <sup>d</sup>fulness of times,

31 Which power you hold, in connection with all those who have received a <sup>a</sup>dispensation at any time from the beginning of the creation;

32 For verily I say unto you, the <sup>a</sup>keys of the dispensation, which ye have received, have <sup>b</sup>come down from the fathers, and last of all, being sent down from heaven unto you.

33 Verily I say unto you, behold how great is your calling. <sup>a</sup>Cleanse your hearts and your garments, lest the blood of this generation be <sup>b</sup>required at your hands.

34 Be faithful until I come, for I <sup>a</sup>come quickly; and my reward is with me to recompense every man according as his <sup>b</sup>work shall be. I am Alpha and Omega. Amen.

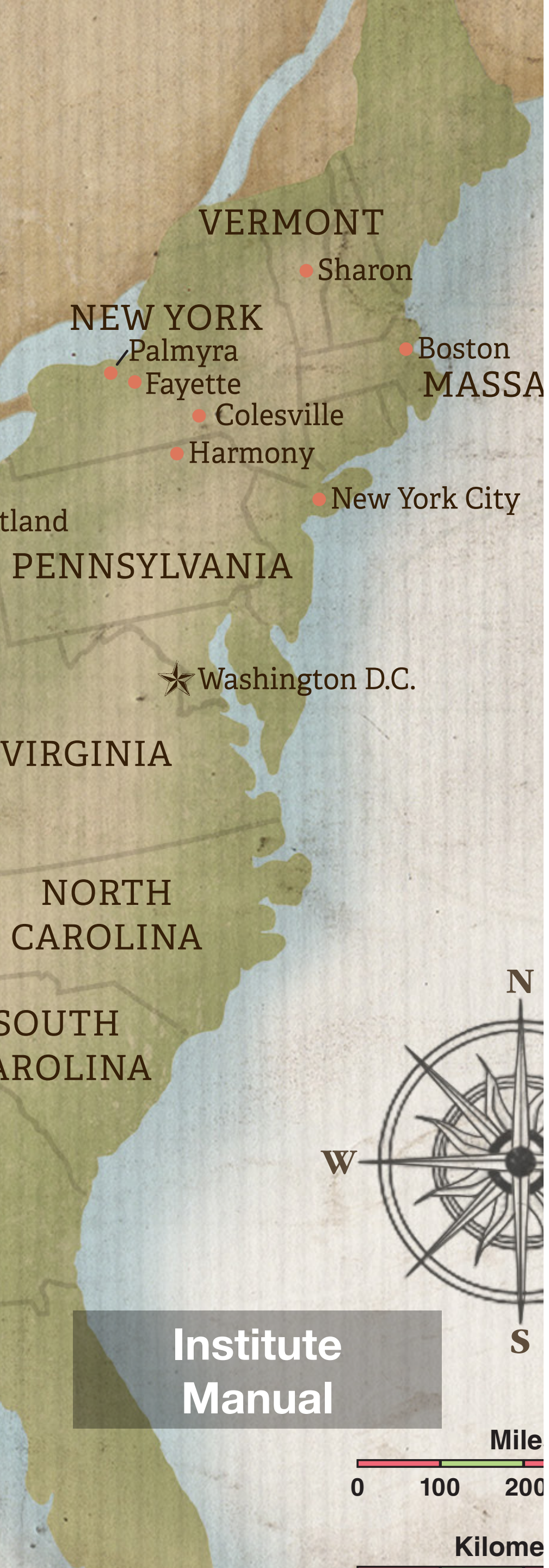


**“The keys of the kingdom of God—the right and power of eternal presidency by which the earthly kingdom is governed—these keys, having first been revealed from heaven, are given by the spirit of revelation to each man who is both ordained an Apostle and set apart as a member of the Council of the Twelve.**

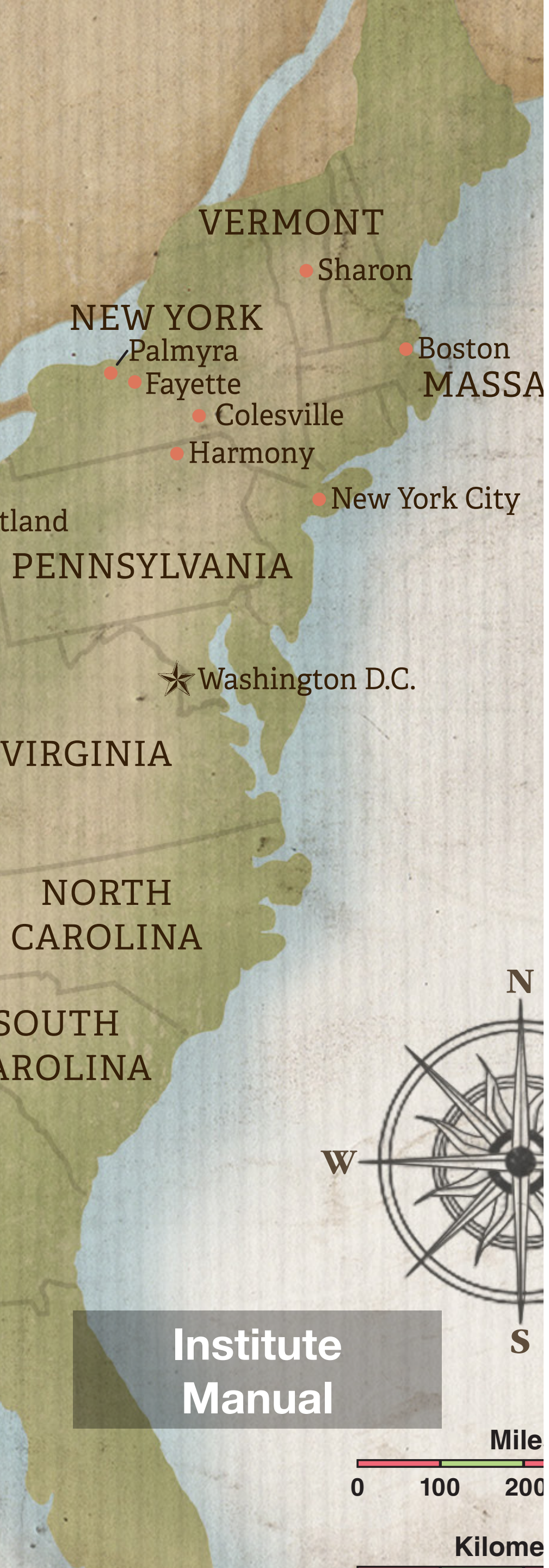
**“But since keys are the right of presidency, they can only be exercised in their fulness by one man on earth at a time. He is always the senior Apostle, the presiding Apostle, the presiding high priest, the presiding elder. He alone can give direction to all others, direction from which none is exempt.**

**“Thus, the keys, though vested in all of the Twelve, are used by any one of them to a limited degree only, unless and until one of them attains that seniority which makes him the Lord’s anointed on earth”**

*(Elder Bruce R. McConkie, “The Keys of the Kingdom,” Apr 1983 GC, Ensign, May 1983, 22–23).*



For a time, Thomas B. Marsh followed the counsel he received in the revelation recorded in Doctrine and Covenants 112. He worked to strengthen the Church and sustain the Prophet Joseph Smith, and in July 1837 he left on a mission to Canada along with the Prophet and several others. However, after he returned to Far West, Missouri, he “fell prey to a spirit of apostasy, as had many others” (Kay Darowski, “The Faith and Fall of Thomas Marsh,” in McBride and Goldberg, *Revelations in Context*, 57, or [history.lds.org](http://history.lds.org)). He became concerned about conflicts between disobedient and aggressive Church members in Missouri and their neighbors. In addition, in September 1838, his wife, Elizabeth, became involved in a dispute. She and Lucinda Harris, both members of the Church, had agreed to regularly exchange milk so they would each have enough milk to make cheese, but Sister Marsh was accused of violating her agreement by keeping “the strippings,” which is the creamier part of the milk. The matter was brought before Church leaders more than once and was eventually brought before the First Presidency. Each time, Church leaders decided that Sister Marsh was at fault. Thomas B. Marsh disagreed with these decisions and was angry. (See Darowski, “The Faith and Fall of Thomas Marsh,” 57–58, or [history.lds.org](http://history.lds.org); see also

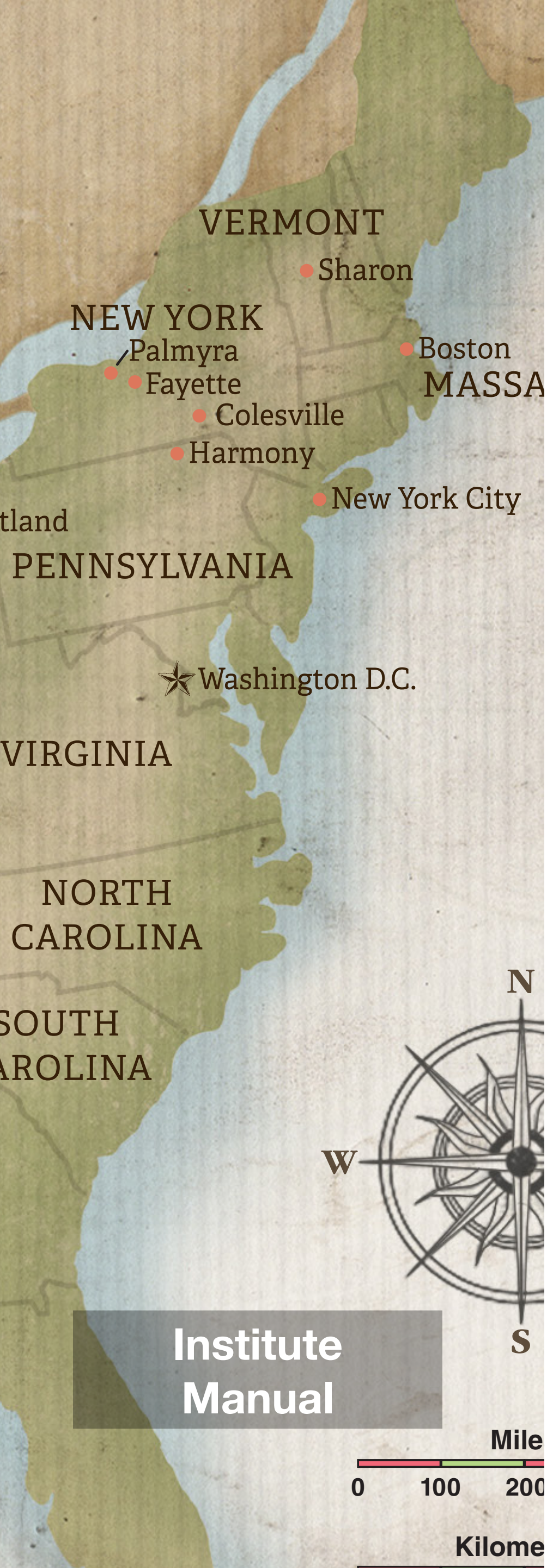


disagreed with these decisions and was angry. (See Darowski, “The Faith and Fall of Thomas Marsh,” 57–58, or [history.lds.org](http://history.lds.org); see also George A. Smith, “Discourse,” *Deseret News*, Apr. 16, 1856, 44.)

While the situation regarding the milk strippings was not the reason Thomas B. Marsh left the Church, it added to his other frustrations, and he became increasingly critical of Church leaders. In October 1838 he signed an affidavit, a sworn statement, that Church members in Missouri were planning violence against their neighbors, which contributed to the extermination order that led to 15,000 Church members being driven out of Missouri (see Darowski, “The Faith and Fall of Thomas Marsh,” 58, or [history.lds.org](http://history.lds.org); see also George A. Smith, “Discourse,” 44). [now here’s a quote we shared back when we were studying D&C 31, but it bears repeating] He later recalled, “I became jealous of the Prophet ... and overlooked everything that was right, and spent all my time in looking for the evil, and then when the devil began to lead me it was easy for the carnal mind to rise up, which is anger, jealousy and wrath” (“Remarks,” *Deseret News*, Sept. 16, 1857, 220). Thomas B. Marsh spent almost 20 years away from the Church. He ultimately reconciled with the Saints in Salt Lake City, Utah, in September 1857.

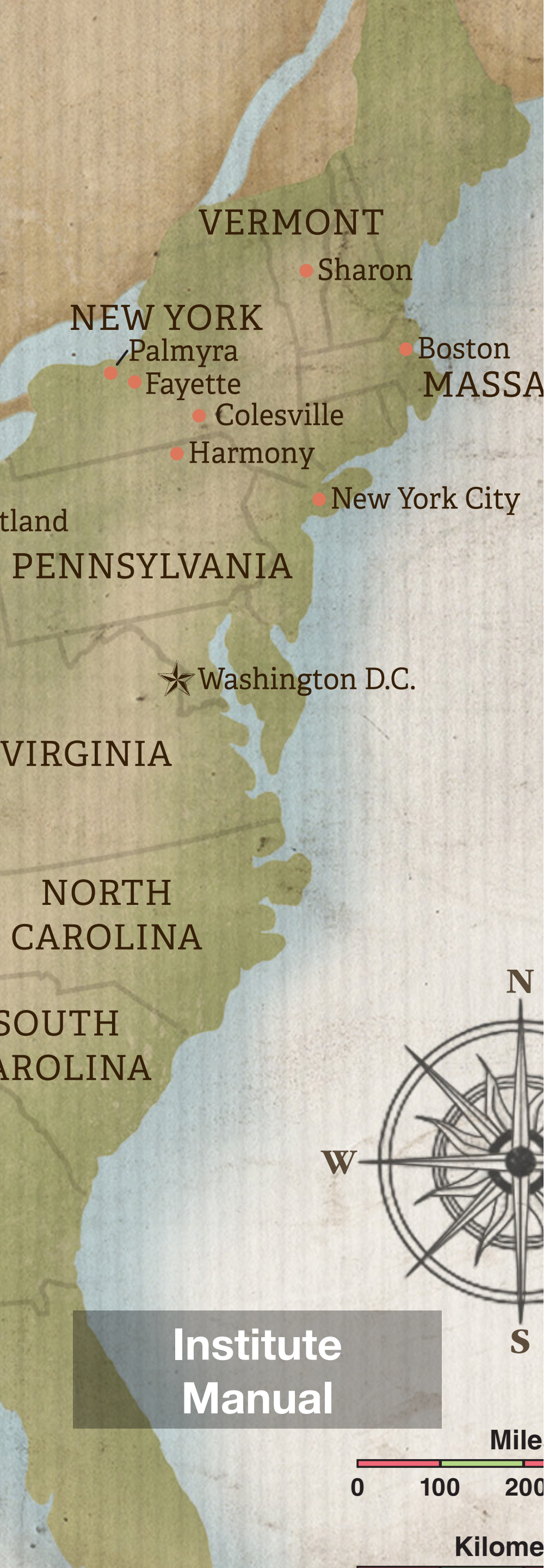
**Doctrine  
Covenants & 113**





By July 1837, dissent among Church members in Kirtland, Ohio, had diminished. In late September 1837 the Prophet Joseph Smith and several others traveled to Missouri to conduct Church business there. When they returned to Kirtland in December 1837, they found that some Church members were once again speaking out against the Prophet. By January 1838, “divisions in Kirtland became more pronounced ... as dissidents, excommunicated church members, and others made threats against the lives of [Joseph Smith] and other church leaders.” On January 12, 1838, the Prophet received a revelation that directed the members of the First Presidency and all their “faithfull friends” to leave Kirtland and go to Missouri as soon as possible. The Prophet Joseph Smith and Sidney Rigdon left Kirtland that night. Their families joined them in Norton, Ohio, later, and by January 16 they had left for Missouri. (See *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 441–42.)

The Prophet Joseph Smith and his family arrived in Far West, Missouri, on March 14, 1838 (see *Manuscript History of the*



Smith and Sidney Rigdon left Kirtland that night. Their families joined them in Norton, Ohio, later, and by January 16 they had left for Missouri. (See *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 441–42.)

The Prophet Joseph Smith and his family arrived in Far West, Missouri, on March 14, 1838 (see *Manuscript History of the Church*, vol. B-1, page 784, [josephsmithpapers.org](http://josephsmithpapers.org)). Soon after his arrival in Missouri, the Prophet began keeping a record book that included questions about passages in Isaiah and the Lord's answers to those questions. The historical record offers little detail about those who may have asked the questions and why, although Elias Higbee, a Church member and judge living in Far West, Missouri, in 1838, is named as having asked questions about Isaiah 52:1–2 (see D&C 113:7). (See *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, ed. Mark Ashurst-McGee and others [2017], 50–51.) Although no details are given regarding the circumstances in which these questions were asked, the questions and the Lord's answers to these questions are recorded in Doctrine and Covenants 113.

**ISAIAH**



## CHAPTER 11

*The stem of Jesse (Christ) will judge in righteousness—The knowledge about God will cover the earth in the Millennium—The Lord will raise an ensign and gather Israel—Compare 2 Nephi 21.*

<sup>a</sup>AND there shall come forth a <sup>b</sup>rod out of the <sup>c</sup>stem of <sup>d</sup>Jesse, and a <sup>e</sup>Branch shall grow out of his roots:

2 And the <sup>a</sup>spirit of the LORD shall rest upon him, the spirit of <sup>b</sup>wisdom and <sup>c</sup>understanding, the spirit of <sup>d</sup>counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not <sup>a</sup>judge <sup>b</sup>after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall <sup>a</sup>he <sup>b</sup>judge the poor, and <sup>c</sup>reprove with equity for the <sup>d</sup>meek of the earth: and he shall <sup>e</sup>smite the earth with the rod of his mouth, and with the <sup>f</sup>breath of his lips shall he <sup>g</sup>slay the wicked.

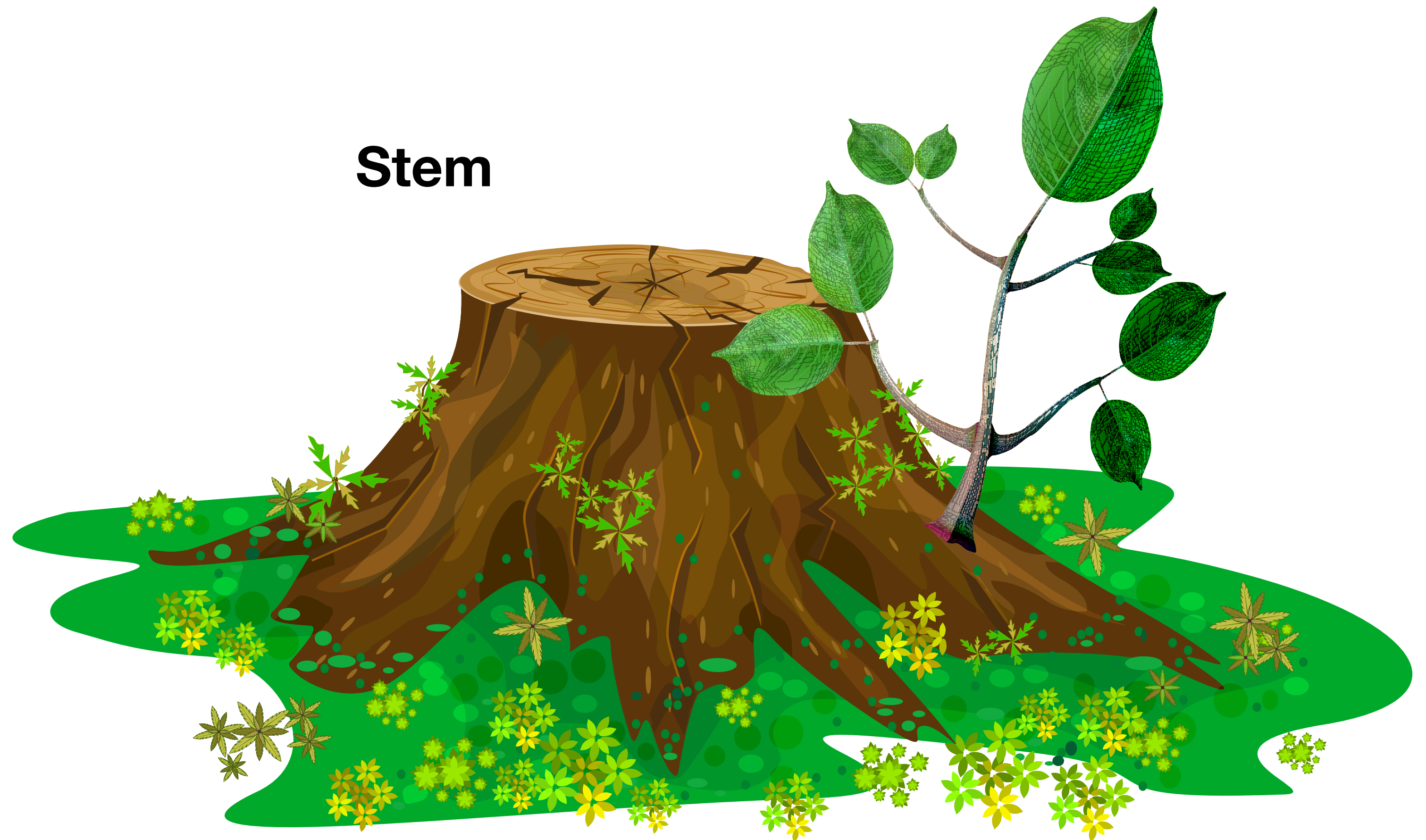
5 And righteousness shall be the <sup>a</sup>girdle of his loins, and faithfulness the girdle of his <sup>b</sup>reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie

**Rod/Branch**

**Stem**



**Root**

against me in the midst of my house, saith the Lord.

27 Therefore, see to it that ye trouble not yourselves concerning the affairs of my church <sup>a</sup>in this place, saith the Lord.

28 But <sup>a</sup>purify your hearts before me; and then <sup>b</sup>go ye into all the world, and preach my gospel unto every creature who has not received it;

29 And he that <sup>a</sup>believeth and is <sup>b</sup>baptized shall be saved, and he that believeth not, and is not baptized, shall be <sup>c</sup>damned.

30 For unto you, the <sup>a</sup>Twelve, and those, the First Presidency, who are appointed with you to be your <sup>b</sup>counselors and your leaders, is the <sup>c</sup>power of this priesthood given, for the last days and for the last time,

in the which is the dispensation of the <sup>a</sup>fulness of times,

31 Which power you hold, in connection with all those who have received a <sup>a</sup>dispensation at any time from the beginning of the creation;

32 For verily I say unto you, the <sup>a</sup>keys of the dispensation, which ye have received, have <sup>b</sup>come down from the fathers, and last of all, being sent down from heaven unto you.

33 Verily I say unto you, behold how great is your calling. <sup>a</sup>Cleanse your hearts and your garments, lest the blood of this generation be <sup>b</sup>required at your hands.

34 Be faithful until I come, for I <sup>a</sup>come quickly; and my reward is with me to recompense every man according as his <sup>b</sup>work shall be. I am Alpha and Omega. Amen.

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## SECTION 113

*Answers to certain questions on the writings of Isaiah, given by Joseph Smith the Prophet, at or near Far West, Missouri, March 1838.*

*1–6, The Stem of Jesse, the rod coming therefrom, and the root of Jesse are identified; 7–10, The scattered remnants of Zion have a right to the priesthood and are called to return to the Lord.*

WHO is the <sup>a</sup>Stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah?

2 Verily thus saith the Lord: It is Christ.

3 What is the <sup>a</sup>rod spoken of in the first verse of the 11th chapter

of Isaiah, that should come of the Stem of Jesse?

4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of <sup>a</sup>Ephraim, or of the house of Joseph, on whom there is laid much <sup>b</sup>power.

5 What is the <sup>a</sup>root of Jesse spoken of in the 10th verse of the 11th chapter?

6 Behold, thus saith the Lord, it is a <sup>a</sup>descendant of Jesse, as well as of

Joseph, unto whom rightly belongs the <sup>b</sup>priesthood, and the <sup>c</sup>keys of the kingdom, for an <sup>a</sup>ensign, and for the gathering of my people in the <sup>e</sup>last days.

7 Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

8 He had reference to those whom God should call in the last days, who should hold the <sup>a</sup>power of <sup>b</sup>priesthood to bring again <sup>c</sup>Zion, and the redemption of Israel; and to put on her <sup>a</sup>strength is to put on the <sup>e</sup>authority of the <sup>f</sup>priesthood, which

she, Zion, has a <sup>e</sup>right to by lineage; also to return to that power which she had lost.

9 What are we to understand by Zion loosing herself from the bands of her neck; 2d verse?

10 We are to understand that the <sup>a</sup>scattered <sup>b</sup>remnants are exhorted to <sup>c</sup>return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The <sup>a</sup>bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

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## SECTION 114

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 11, 1838.*

*1–2, Church positions held by those who are not faithful will be given to others.*

VERILY thus saith the Lord: It is wisdom in my servant David W. Patten, that he settle up all his business as soon as he possibly can, and make a disposition of his merchandise, that he may <sup>a</sup>perform a mission

unto me next spring, in company with others, even twelve including himself, to testify of my name and bear glad tidings unto all the world.

2 For verily thus saith the Lord, that inasmuch as there are those among you who <sup>a</sup>deny my name, others shall be <sup>b</sup>planted in their <sup>c</sup>stead and receive their <sup>a</sup>bishopric. Amen.

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## SECTION 115

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 26, 1838, making known the will of God concerning the building up of that place and of the Lord's house. This revelation is addressed to the presiding officers and the members of the Church.*

against me in the midst of my house, saith the Lord.

27 Therefore, see to it that ye trouble not yourselves concerning the affairs of my church <sup>a</sup>in this place, saith the Lord.

28 But <sup>a</sup>purify your hearts before me; and then <sup>b</sup>go ye into all the world, and preach my gospel unto every creature who has not received it;

29 And he that <sup>a</sup>believeth and is <sup>b</sup>baptized shall be saved, and he that believeth not, and is not baptized, shall be <sup>c</sup>damned.

30 For unto you, the <sup>a</sup>Twelve, and those, the First Presidency, who are appointed with you to be your <sup>b</sup>counselors and your leaders, is the <sup>c</sup>power of this priesthood given, for the last days and for the last time,

in the which is the dispensation of the <sup>a</sup>fulness of times,

31 Which power you hold, in connection with all those who have received a <sup>a</sup>dispensation at any time from the beginning of the creation;

32 For verily I say unto you, the <sup>a</sup>keys of the dispensation, which ye have received, have <sup>b</sup>come down from the fathers, and last of all, being sent down from heaven unto you.

33 Verily I say unto you, behold how great is your calling. <sup>a</sup>Cleanse your hearts and your garments, lest the blood of this generation be <sup>b</sup>required at your hands.

34 Be faithful until I come, for I <sup>a</sup>come quickly; and my reward is with me to recompense every man according as his <sup>b</sup>work shall be. I am Alpha and Omega. Amen.

## SECTION 113

*Answers to certain questions on the writings of Isaiah, given by Joseph Smith the Prophet, at or near Far West, Missouri, March 1838.*

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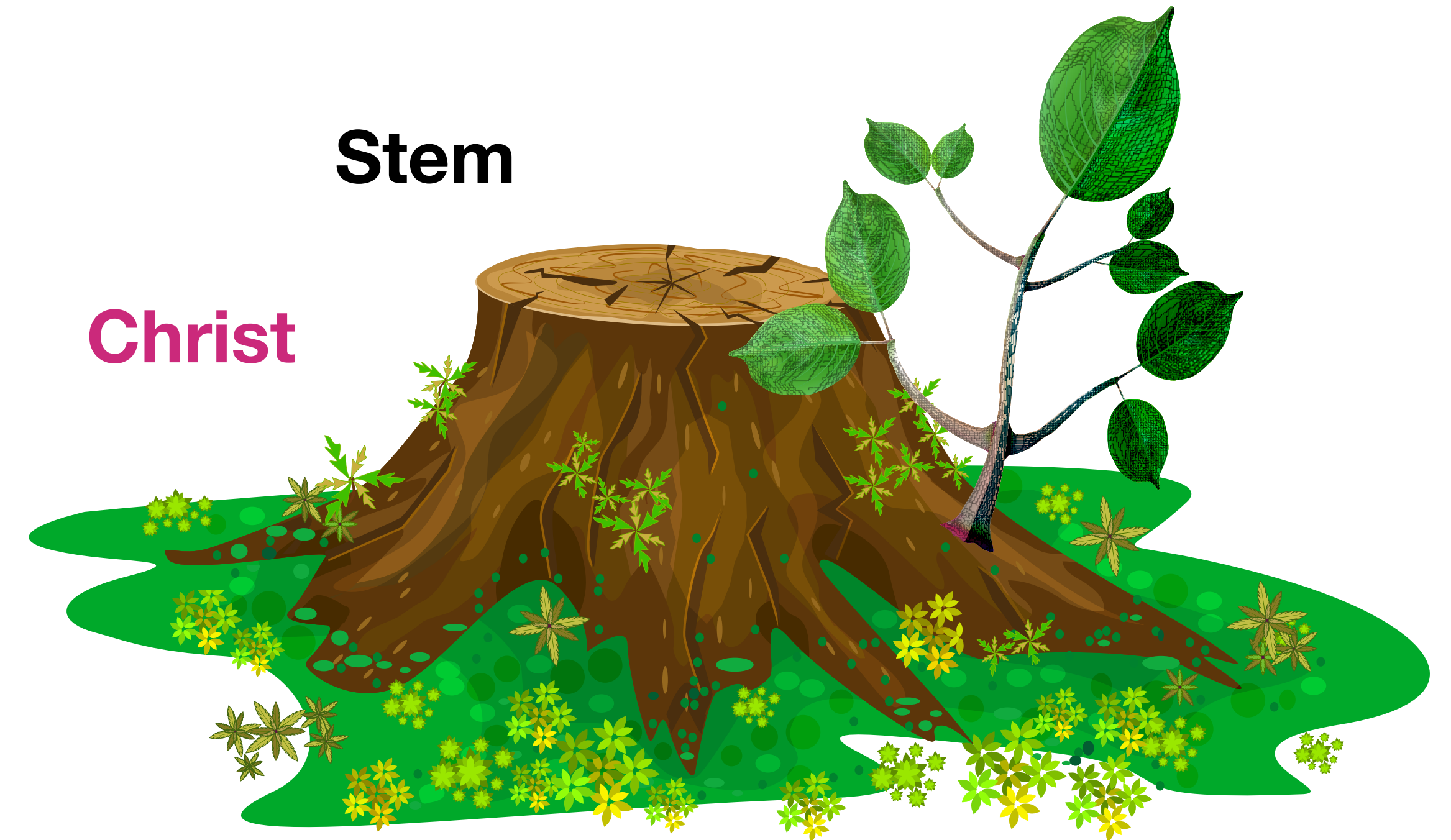
of Isaiah, that should come of the Stem of Jesse?

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5 What is the <sup>a</sup>root of Jesse spoken of in the 10th verse of the 11th chapter?

6 Behold, thus saith the Lord, it is a <sup>a</sup>descendant of Jesse, as well as of

## Rod/Branch Servant of Christ



sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall <sup>a</sup>he <sup>b</sup>judge the poor, and <sup>c</sup>reprove with equity for the <sup>d</sup>meekest of the earth: and he shall <sup>e</sup>smite the earth with the rod of his mouth, and with the <sup>f</sup>breath of his lips shall he <sup>g</sup>slay the wicked.

5 And righteousness shall be the <sup>a</sup>girdle of his loins, and faithfulness the girdle of his <sup>b</sup>reins.

6 The <sup>a</sup>wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

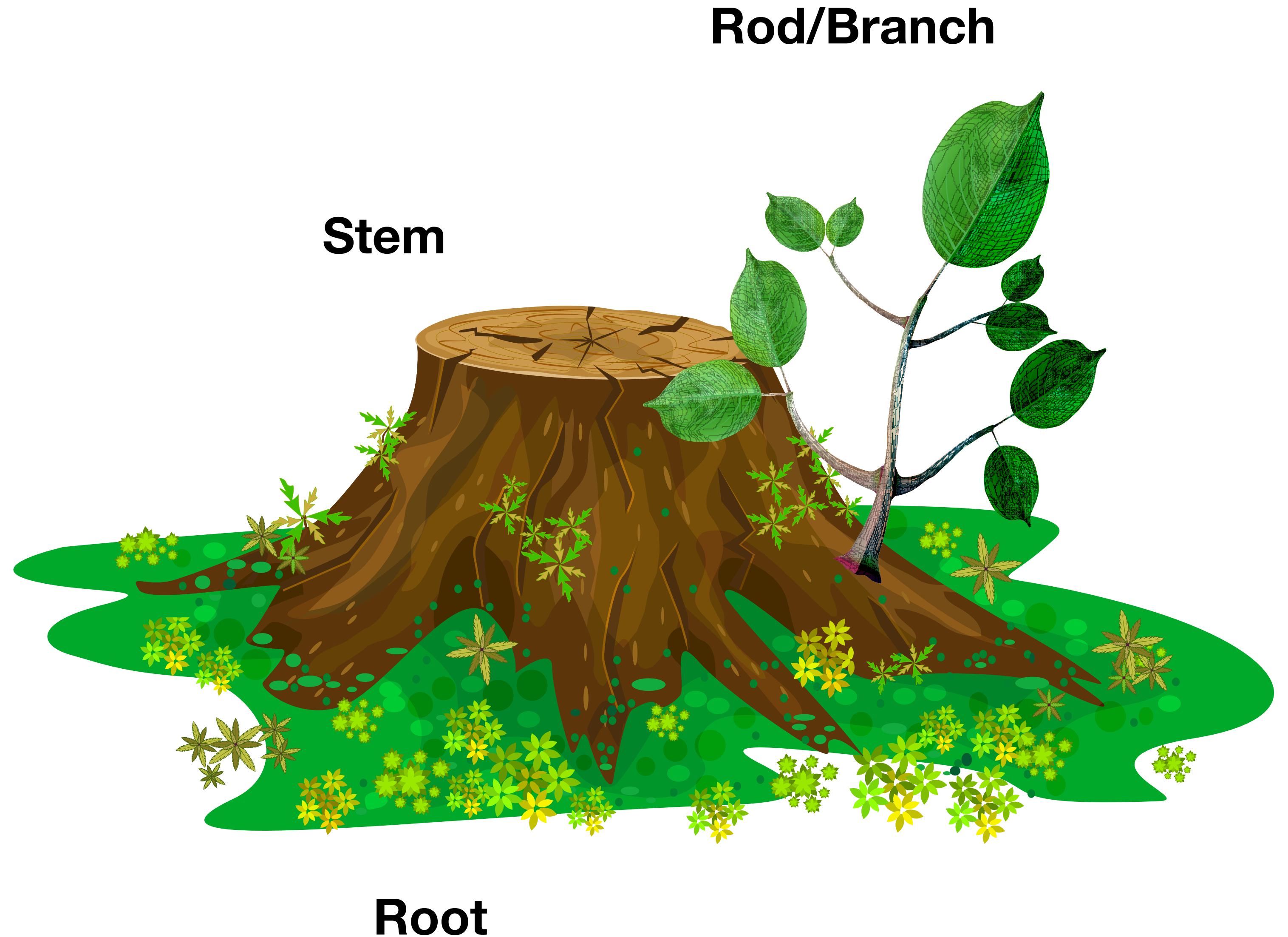
7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of <sup>a</sup>the asp, and the weaned child shall put his hand on the <sup>b</sup>cockatrice's den.

9 They shall not <sup>a</sup>hurt nor <sup>b</sup>destroy in all my holy <sup>c</sup>mountain: for the <sup>d</sup>earth shall be full of the <sup>e</sup>knowledge of the LORD, as the waters cover the sea.

10 ¶ And in <sup>a</sup>that day there shall be a <sup>b</sup>root of Jesse, which shall stand for an <sup>c</sup>ensign of the people; <sup>d</sup>to it shall the <sup>e</sup>Gentiles seek: and his <sup>f</sup>rest shall be glorious.

11 And it shall come to pass in that day, *that* the Lord shall set his hand again the <sup>a</sup>second time to <sup>b</sup>recover



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in the which is the dispensation of the <sup>a</sup>fulness of times,  
31 Which power you hold, in connection with all those who have received a <sup>a</sup>dispensation at any time from the beginning of the creation;  
32 For verily I say unto you, the <sup>a</sup>keys of the dispensation, which ye have received, have <sup>b</sup>come down from the fathers, and last of all, being sent down from heaven unto you.  
33 Verily I say unto you, behold how great is your calling. <sup>a</sup>Cleanse your hearts and your garments, lest the blood of this generation be <sup>b</sup>required at your hands.  
34 Be faithful until I come, for I <sup>a</sup>come quickly; and my reward is with me to recompense every man according as his <sup>b</sup>work shall be. I am Alpha and Omega. Amen.

## SECTION 113

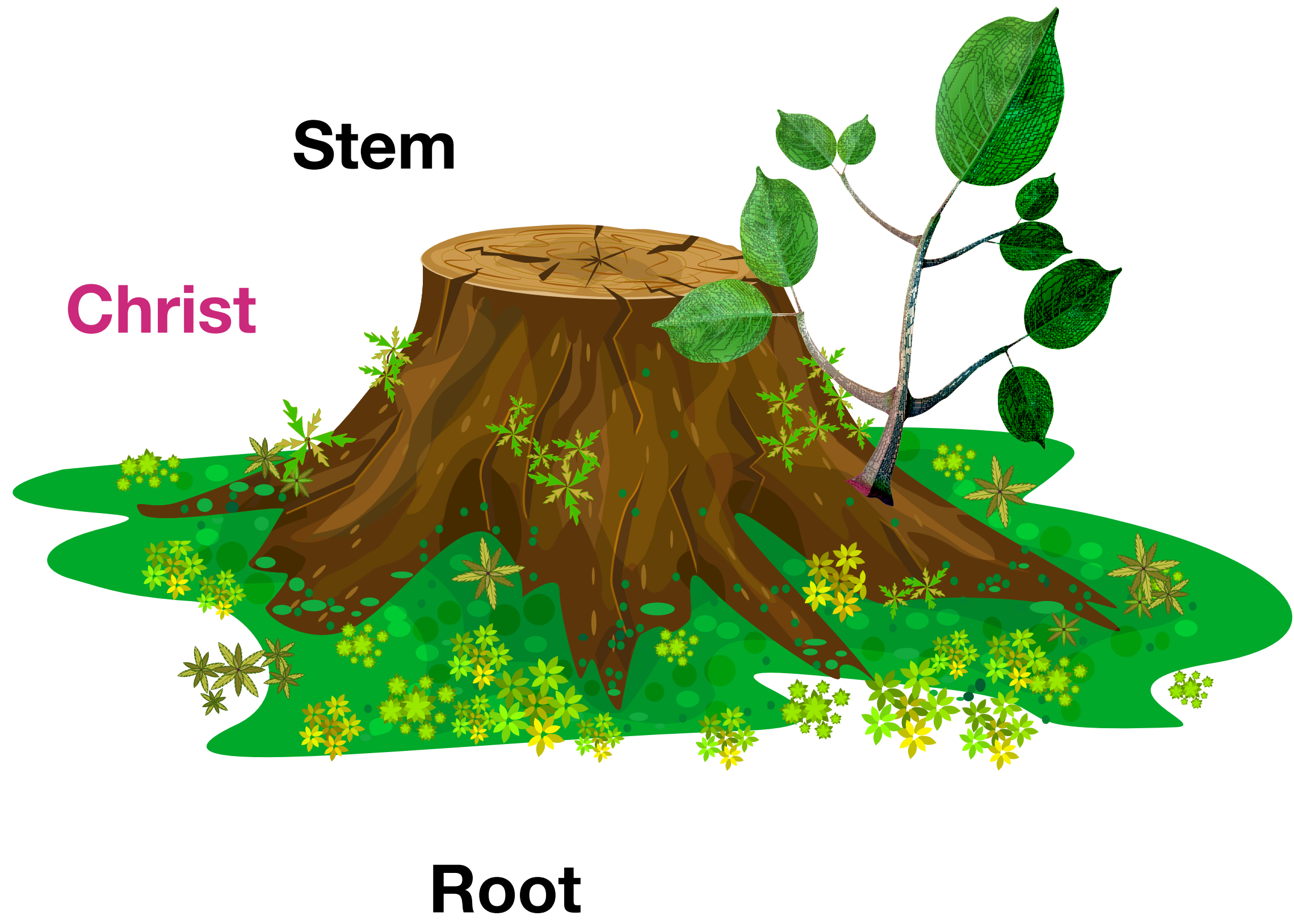
*visions on the writings of Isaiah, given by Joseph near Far West, Missouri, March 1838.*

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*d* Eph. 1:10 (9–10); D&C 1:12.

## Rod/Branch Servant of Christ



Joseph, unto whom rightly belongs the <sup>b</sup>priesthood, and the <sup>c</sup>keys of the kingdom, for an <sup>a</sup>ensign, and for the gathering of my people in the <sup>e</sup>last days.

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**Elder Bruce R. McConkie shared one interpretation of “the rod” and “the root of Jesse” referred to in Isaiah 11:10 and in Doctrine and Covenants 113:3–6:**

**“Are we amiss in saying that the prophet here mentioned is Joseph Smith, to whom the priesthood came, who received the keys of the kingdom, and who raised the ensign for the gathering of the Lord’s people in our dispensation? And is he not also the ‘servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power’? (D&C 113:4–6.)” (The Millennial Messiah: The Second Coming of the Son of Man [1982], 339–40).**

## SECTION 113

*visions on the writings of Isaiah, given by Joseph near Far West, Missouri, March 1838.*

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of the <sup>o</sup>earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the <sup>a</sup>pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the <sup>a</sup>sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my <sup>a</sup>words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the <sup>a</sup>cup of his <sup>b</sup>fury; thou hast drunken the dregs of the <sup>c</sup>cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These <sup>a</sup>two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

22 Thus saith thy Lord the LORD, and thy God *that* <sup>a</sup>pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the <sup>a</sup>hand of them that <sup>b</sup>afflict thee; which have said to thy soul, <sup>c</sup>Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

## CHAPTER 52

*In the last days, Zion will return, and Israel will be redeemed—The Messiah will deal prudently and be exalted.*

<sup>a</sup>AWAKE, awake; put on thy <sup>b</sup>strength, O <sup>c</sup>Zion; put on thy <sup>a</sup>beautiful <sup>e</sup>garments, O <sup>f</sup>Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; <sup>b</sup>arise, *and* sit down, O Jerusalem: loose thyself from the <sup>c</sup>bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have <sup>a</sup>sold yourselves for nought; and ye shall be redeemed without <sup>b</sup>money.

4 For thus saith the Lord <sup>a</sup>GOD, My people went down aforetime into <sup>b</sup>Egypt to sojourn there; and the

Joseph, unto whom rightly belongs the <sup>b</sup>priesthood, and the <sup>c</sup>keys of the kingdom, for an <sup>d</sup>ensign, and for the gathering of my people in the <sup>e</sup>last days.

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## SECTION 114

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 11, 1838.*

1–2, Church positions held by those who

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## SECTION 114

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 11, 1838.*

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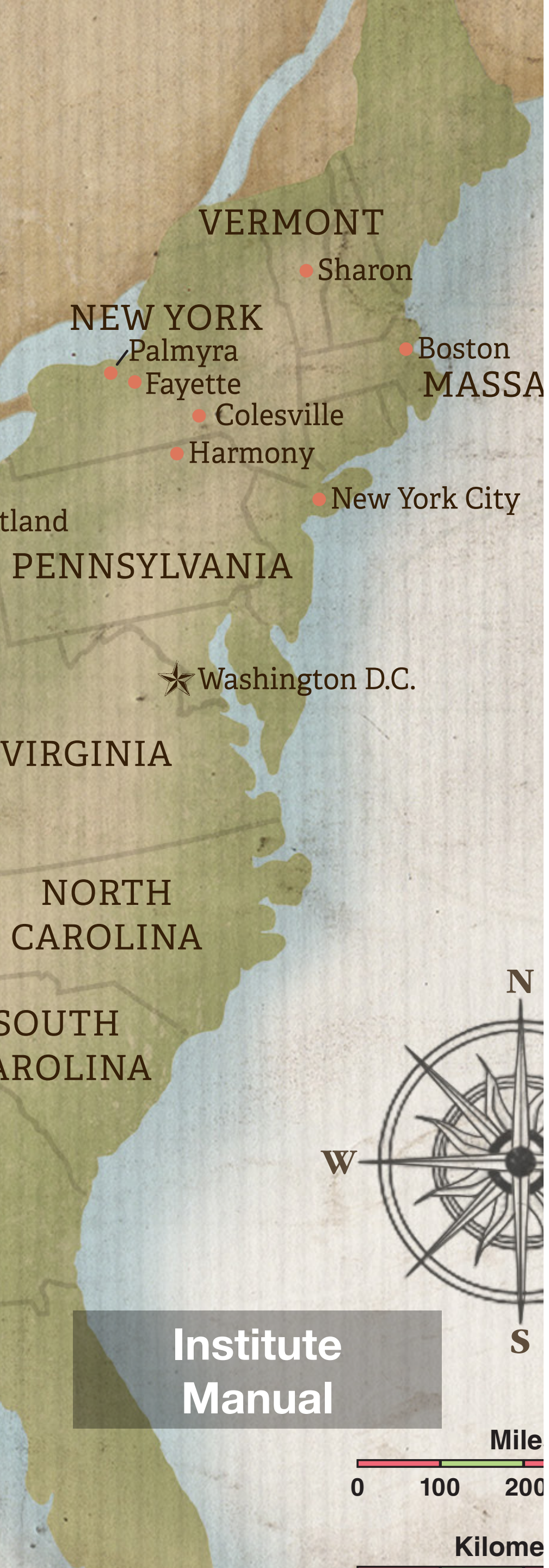
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**114**



David W. Patten was one of the original members of the Quorum of the Twelve Apostles when it was first organized in 1835. He was known for his physical strength, his dedicated missionary service, his ability to heal the sick, and his courage in defending his fellow Church members (see Lycurgus A. Wilson, *Life of David W. Patten: The First Apostolic Martyr* [1900], 15–29). In the spring of 1838, David W. Patten, along with Thomas B. Marsh and Brigham Young, was appointed to lead and strengthen the Church in Missouri at a time when several prominent leaders had apostatized (see Wilson, *Life of David W. Patten*, 52–53). On April 11, 1838, the Prophet Joseph Smith received a revelation regarding David W. Patten. This revelation, which is recorded in Doctrine and Covenants 114, instructed Elder Patten to arrange his personal affairs so that he could serve a mission the following spring.

God should call in the last days, who should hold the <sup>a</sup>power of <sup>b</sup>priesthood to bring again <sup>c</sup>Zion, and the redemption of Israel; and to put on her <sup>d</sup>strength is to put on the <sup>e</sup>authority of the <sup>f</sup>priesthood, which

will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The <sup>d</sup>bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

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## SECTION 114

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 11, 1838.*

*1–2, Church positions held by those who are not faithful will be given to others.*

VERILY thus saith the Lord: It is wisdom in my servant David W. Patten, that he settle up all his business as soon as he possibly can, and make a disposition of his merchandise, that he may <sup>a</sup>perform a mission

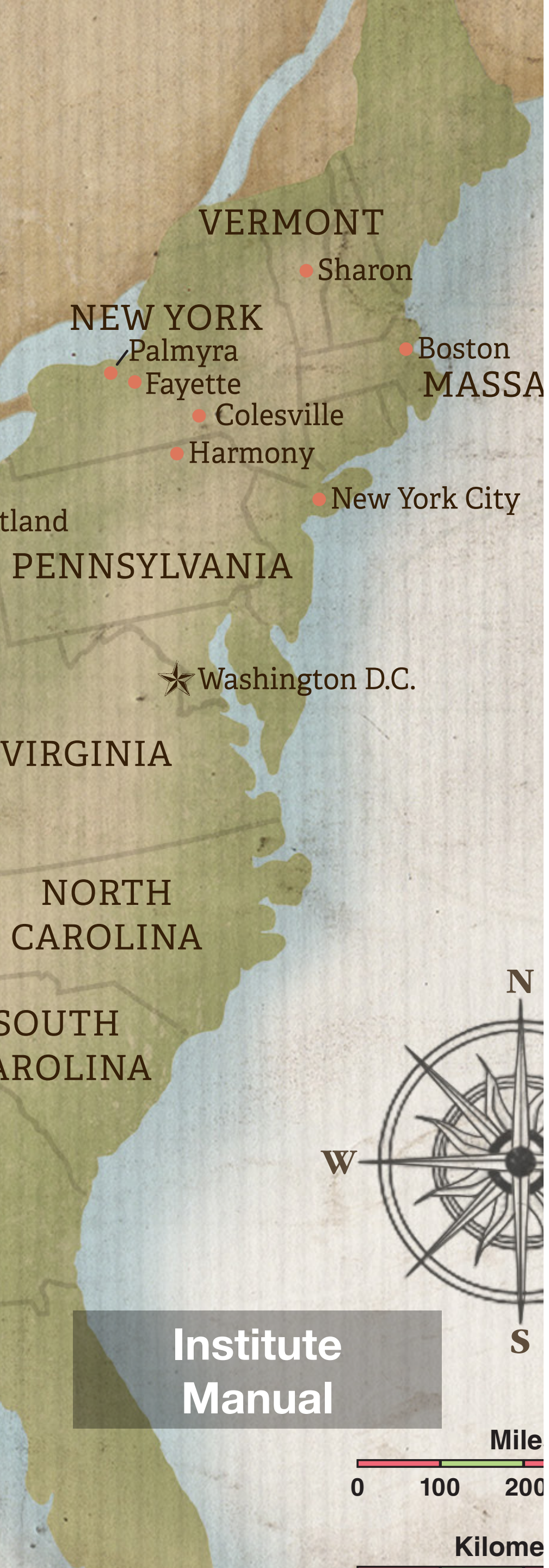
unto me next spring, in company with others, even twelve including himself, to testify of my name and bear glad tidings unto all the world.

2 For verily thus saith the Lord, that inasmuch as there are those among you who <sup>a</sup>deny my name, others shall be <sup>b</sup>planted in their <sup>c</sup>stead and receive their <sup>d</sup>bishopric. Amen.

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## SECTION 115

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 26, 1838, making known the will of God concerning the building up of that place and of the Lord's house. This revelation is addressed to the*



Approximately six months later, David W. Patten led a group of Mormon militia to rescue three Church members who were being held hostage by a group of Missourians who threatened to murder them and burn out the rest of the Mormons in the area. During the battle that ensued, Elder Patten was gravely wounded, and he died several hours later (see Wilson, *Life of David W. Patten*, 64–69). According to David W. Patten’s biographer, President Wilford Woodruff reported that Elder Patten once told the Prophet Joseph Smith “that he had asked the Lord to let him die the death of a martyr, at which the Prophet, greatly moved, expressed extreme sorrow, ‘for,’ said he to David ‘when a man of your faith asks the Lord for anything, he generally gets it’” (in Wilson, *Life of David W. Patten*, 53). On the day of David W. Patten’s funeral, the Prophet testified, “There lies a man that has done just as he said he would—he has ‘laid down his life for his friends’” (in *Manuscript History of the Church*, vol. B-1, page 10 [addenda]). As a witness to David W. Patten’s faithfulness, the Lord later revealed: “My servant David Patten ... is with me at this time. ... David Patten I have taken unto myself; behold, his priesthood no man taketh from him” (D&C 124:19, 130).

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# THE FAMILY

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## A PROCLAMATION TO THE WORLD

### THE FIRST PRESIDENCY AND COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

**WE**, THE FIRST PRESIDENCY and the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children.

ALL HUMAN BEINGS—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.

IN THE PREMORTAL REALM, spirit sons and daughters knew and worshipped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize their divine destiny as heirs of eternal life. The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.

THE FIRST COMMANDMENT that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God's commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.

WE DECLARE the means by which mortal life is created to be divinely appointed. We affirm the sanctity of life and of its importance in God's eternal plan.

HUSBAND AND WIFE have a solemn responsibility to love and care for each other and for their children. "Children are an heritage of the Lord" (Psalm 127:3). Parents have a sacred duty to rear their children in love and righteousness,

to provide for their physical and spiritual needs, and to teach them to love and serve one another, observe the commandments of God, and be law-abiding citizens wherever they live. Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations.

THE FAMILY is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

WE WARN that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.

WE CALL UPON responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society.

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*This proclamation was read by President Gordon B. Hinckley as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah.*

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Elder Loren C. Dunn (1930–2001) of the Seventy encouraged the youth of the Church to exercise faith in God by following the counsel of His prophets:

**“The Lord, who knows all things (see Abr. 2:8), looks into the future and has his prophets prepare us for events yet to come. Our prophet today ... is, by his counsel, preparing us for our personal future”**

*(“The Case of the Chevrolet,” New Era, Apr. 1983, 4).*