

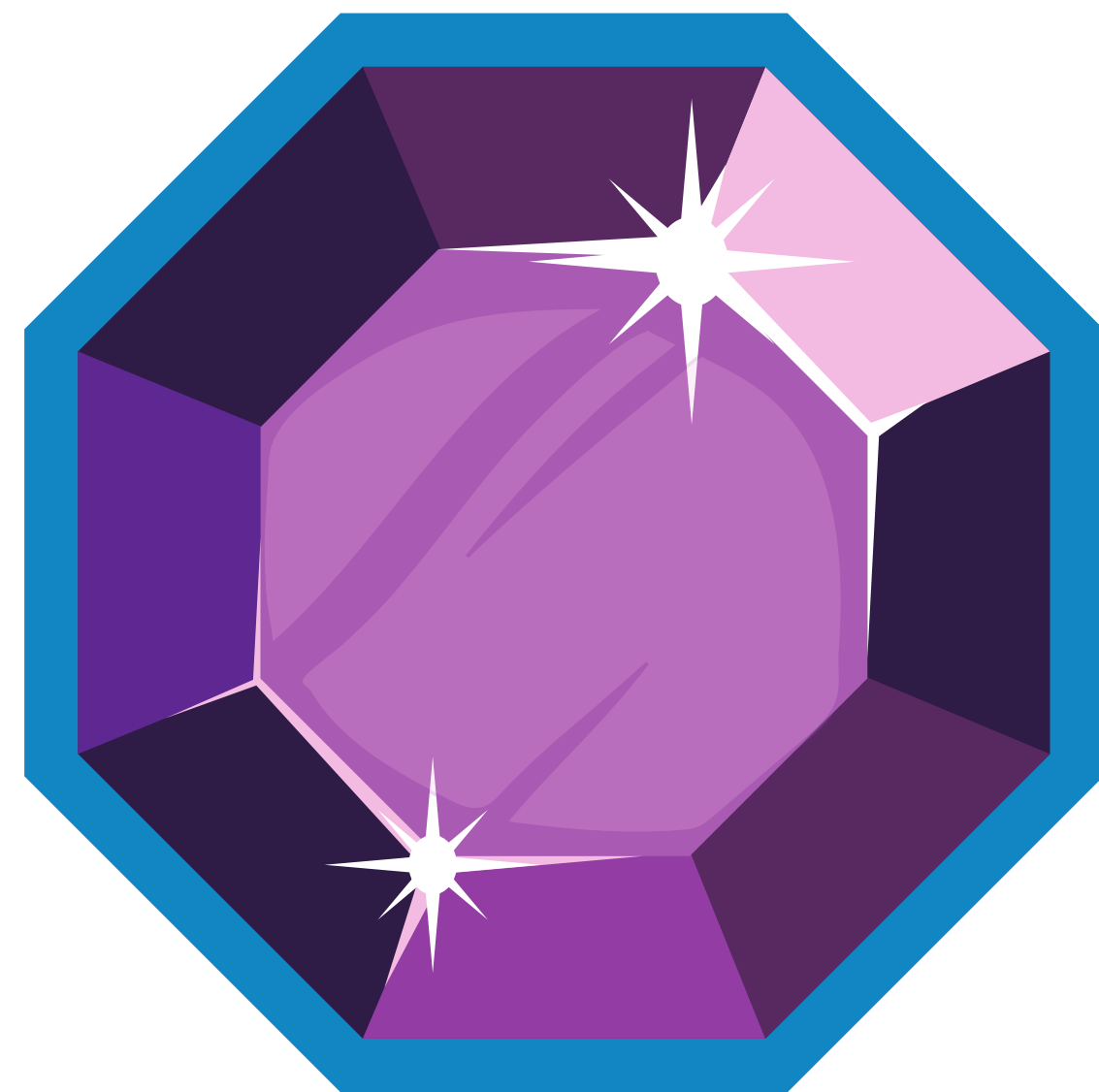
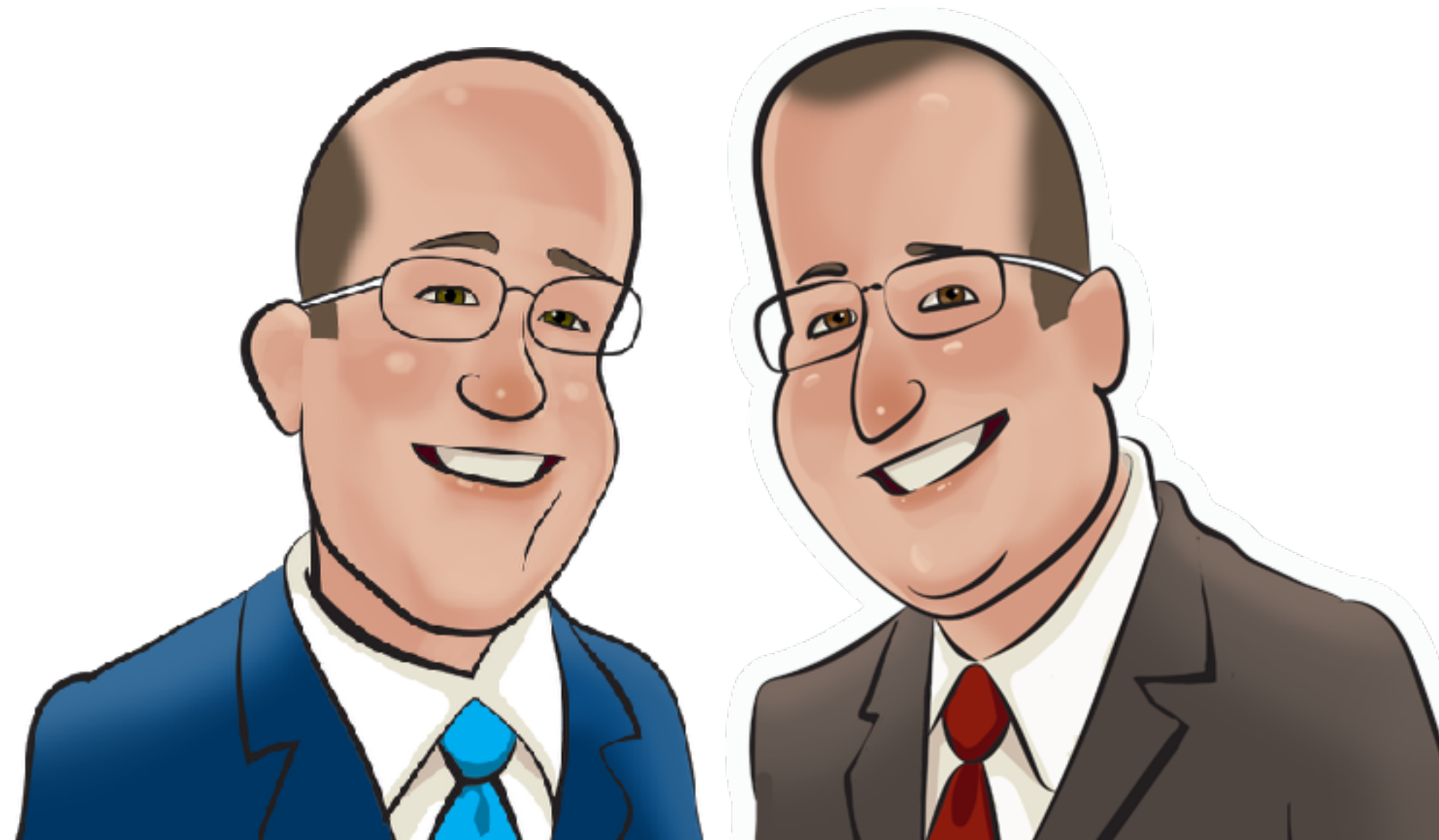


**Come Follow Me 2021**

**D&C 115-120**



S02E41



# Scripture GEMS

1838

1839

Apr May Jun Jul

Sec 115

Sec 116

Sec 117, 118, 119, 120

Sec. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 54, 55, 56, 63, 64, 70, 72, 78, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 101, 102, 103, 104, 106, 107, 108, 109, 110, 112

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Sec. 100

Sec. 57

Sec. 111

Sec. 113, 114, 115, 117, 118, 119, 120

Sec. 116

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80, 81, 99

Sec. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 24, 25, 26, 27

Sec. 105

61

62

Sec. 57, 58, 59, 60, 82, 83

Far West

Jackson County

NEW YORK

Salem, MA

PENNSYLVANIA

Palmyra  
Manchester  
Fayette

Perrysburg

Harmony

Kirtland

Thompson

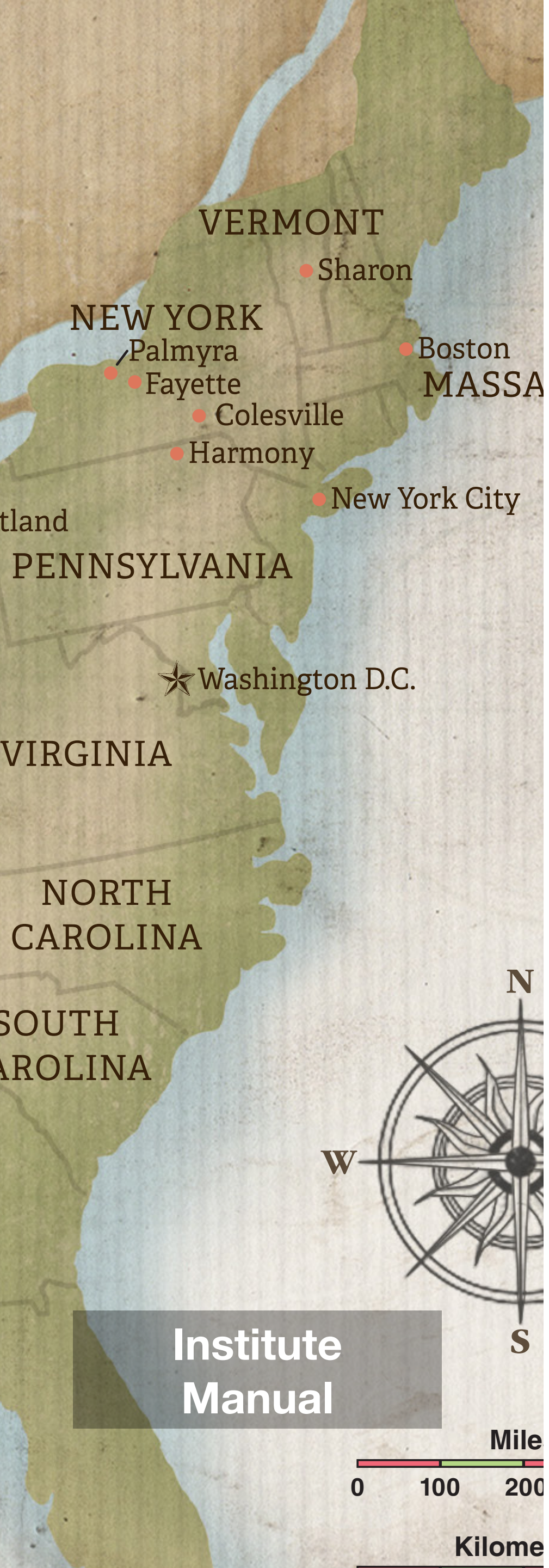
Hiram

Amherst

Places Where the Sections of the Doctrine and Covenants Were Revealed

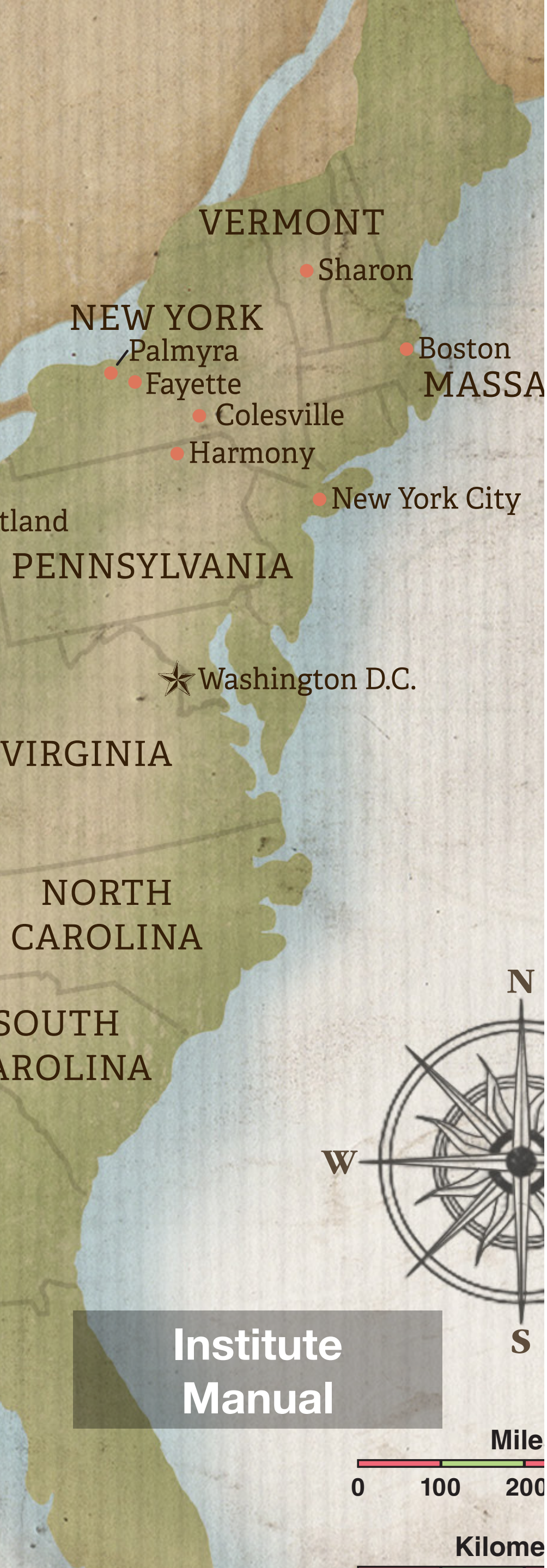
**Doctrine  
Covenants & 115**





When Church members were forced to leave Jackson County, Missouri, in late 1833, most of them traveled north and sought refuge in Clay County, Missouri. The citizens of Clay County were friendly toward these Saints at first, but they considered the Saints' settlements in their county to be temporary. While in Clay County, Church members asked the state and federal governments to help them reclaim their lands in Jackson County but were unsuccessful. In the summer of 1836, Clay County residents passed a resolution demanding that Church members leave the county. Because Church leaders had already purchased land in the northern part of Ray County, Missouri, and planned on moving there, they agreed to the resolution. In the summer and fall of 1836, Church members began moving to areas in northern Ray County, including to an area they named Far West. In December 1836 the Missouri legislature approved the creation of two new small counties, Caldwell County and Daviess County, out of the uninhabited areas of Ray County. Caldwell County was to be exclusively for Church members. (See Alexander L. Baugh, "From High Hopes to Despair: The Missouri Period, 1831–39," *Ensign*, July 2001, 48.)

In early 1837, not long after Caldwell County was created, Church



1831–39,” Ensign, July 2001, 48.)

In early 1837, not long after Caldwell County was created, Church leaders John Whitmer and William W. Phelps drew up plans to develop the city of Far West and selected a future temple site. In April 1837 the Missouri high council debated whether Brother Whitmer and Brother Phelps had authority to draw up these plans, but apparently they decided to proceed because Church members began digging a foundation for the Far West Temple in July 1837. In November 1837 the Prophet Joseph Smith and Sidney Rigdon visited Far West and held a council meeting with Missouri Church leaders. During that meeting the council approved plans to develop the city of Far West and build a temple, with the stipulation that they would delay building the temple until they received further direction **from the Lord**. (See *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, ed. Mark Ashurst-McGee and others [2017], 112–13.)

On April 26, 1838, a few weeks after the Prophet Joseph Smith and Sidney Rigdon settled in Far West, Missouri, the Lord revealed His will concerning the building up of the city of Far West and its temple. This revelation is recorded in Doctrine and Covenants 115.

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>s</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.

## 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.

## 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.*

1–4, *The Lord names His church The Church of Jesus Christ of Latter-day Saints; 5–6, Zion and her stakes are places of defense and refuge for the Saints; 7–16, The Saints are commanded to build a house of the Lord at Far West; 17–19, Joseph Smith holds the keys of the kingdom of God on earth.*

VERILY thus saith the Lord unto you, my servant Joseph Smith, Jun., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your <sup>a</sup>counselors who are and shall be appointed hereafter;

2 And also unto you, my servant <sup>a</sup>Edward Partridge, and his counselors;

3 And also unto my faithful servants who are of the high council of my <sup>a</sup>church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world;

4 For thus shall <sup>a</sup>my <sup>b</sup>church be called in the last days, even The Church of Jesus Christ of Latter-day <sup>c</sup>Saints.

5 Verily I say unto you all: <sup>a</sup>Arise and shine forth, that thy <sup>b</sup>light may be a <sup>c</sup>standard for the <sup>a</sup>nations;

6 And that the <sup>a</sup>gathering together upon the land of <sup>b</sup>Zion, and upon her <sup>c</sup>stakes, may be for a defense, and for a <sup>a</sup>refuge from the storm, and from wrath when it shall be <sup>e</sup>poured out without mixture upon the whole earth.

7 Let the city, Far West, be a holy and consecrated land unto me; and

it shall be called most holy, for the ground upon which thou standest is <sup>a</sup>holy.

8 Therefore, I command you to <sup>a</sup>build a house unto me, for the gathering together of my saints, that they may <sup>b</sup>worship me.

9 And let there be a beginning of this work, and a foundation, and a preparatory work, this following summer;

10 And let the beginning be made on the fourth day of July next; and from that time forth let my people <sup>a</sup>labor diligently to build a house unto my name;

11 And in <sup>a</sup>one year from this day let them re-commence laying the foundation of my <sup>b</sup>house.

12 Thus let them from that time forth labor diligently until it shall be finished, from the cornerstone thereof unto the top thereof, until there shall not anything remain that is not finished.

13 Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in <sup>a</sup>debt any more for the building of a house unto my name;

14 But let a house be built unto my name according to the <sup>a</sup>pattern which I will show unto them.

15 And if my people build it not according to the pattern which I shall show unto their presidency, I will not accept it at their hands.

16 But if my people do build it according to the pattern which I shall show unto their presidency, even my servant Joseph and his

115 1a D&C 81:1;

112:20; 124:91.

2a D&C 64:17; 124:19.

3a TG Jesus Christ. Head

b TG Light [noun];  
Peculiar People.

c Gen. 18:18 (17–19);

Isa. 11:12.

D&C 1:13 (13–14).

7a Ex. 3:5;

Josh. 5:15;

D&C 101:64.

6b TG Priesthood,  
Melchizedek

1 Ne. 17:3;  
D&C 82:14

c Hosea 3:5;  
2 Ne. 6:11

When the Church was organized on April 6, 1830, the Lord referred to it as “the Church of Christ in these last days” (D&C 20:1). Accordingly, Church members often referred to the early restored Church as the Church of Christ or the Church of Jesus Christ. In a Church conference held in Kirtland, Ohio, on May 3, 1834, “the elders unanimously passed a motion that the name of the church be changed to the **Church of the Latter Day Saints**” (in *The Joseph Smith Papers, Documents, Volume 4: April 1834–December 1835*, ed. Matthew C. Godfrey and others [2016], 42). **Four years later, the Lord declared, “For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints” (D&C 115:4).**

VERILY thus saith the Lord unto you, my servant Joseph Smith, Jun., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your <sup>a</sup>counselors who are and shall be appointed hereafter;

2 And also unto you, my servant <sup>a</sup>Edward Partridge, and his counselors;

3 And also unto my faithful servants who are of the high council of my <sup>a</sup>church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world;

4 For thus shall <sup>a</sup>my <sup>b</sup>church be called in the last days, even The Church of Jesus Christ of Latter-day <sup>c</sup>Saints.

5 Verily I say unto you all: “Arise and shine forth, that thy <sup>b</sup>light may be a <sup>c</sup>standard for the <sup>d</sup>nations;

6 And that the <sup>a</sup>gathering together



Scholars

Masonry

Mexican-American War

Mexico

Mischa Markow

Missouri Extradition Attempts

Mormon Battalion

Mormon-Missouri War of 1838

Mother in Heaven

Mountain Meadows Massacre

Name of the Church

Nauvoo (Commerce), Illinois

Nauvoo Expositor

Nauvoo Temple

New Zealand

Norway

# Name of the Church

The Book of Mormon reports that when Jesus Christ visited the Nephites, He taught that the Church should be called after His name. Those baptized in the name of Christ became part of “the church of Christ” ([3 Nephi 26:21](#); see also [27:8](#)). In the New Testament, Paul refers to early Christians as “saints” ([Ephesians 1:1](#); [2 Corinthians 1:1](#)). Believing that they lived near the time of the second coming of Jesus Christ, members of the restored Church of Christ called themselves “Latter-day Saints” to distinguish themselves from the Saints of former days.

## The Church of Christ (1829–1834)

Even before the Church was organized, Oliver Cowdery followed Book of Mormon precedent in proposing “the Church of Christ” as a name for the Church.<sup>1</sup> On the day the Church was organized, Joseph Smith was called by revelation as an “Elder unto this Church of Christ.”<sup>2</sup> Thereafter, the early revelations repeatedly referred to the Church as “the Church of Christ” and to its members as “saints.”<sup>3</sup>



[www.ChurchOfJesusChrist.org](http://www.ChurchOfJesusChrist.org)



Sister Elaine S. Dalton, who served as Young Women General President, explained what the Lord’s command to “be a standard” means for us:

**“By the way you live the gospel, you reflect [the Savior’s] light. Your example will have a powerful effect for good on the earth. ‘Arise and shine forth, that thy light may be a standard for the nations’ [D&C 115:5] is a call to each of you. It is a call to move to higher ground. It is a call to leadership—to lead out in decency, purity, modesty, and holiness. It is a call to share this light with others. It is time to ‘arise and shine forth’”**

(“It Shows in Your Face,” Apr 2006 GC, Ensign or Liahona, May 2006, 109).

3 And also unto my faithful ser-  
vants who are of the high council  
of my <sup>a</sup>church in Zion, for thus it  
shall be called, and unto all the el-  
ders and people of my Church of  
Jesus Christ of Latter-day Saints,  
scattered abroad in all the world;

4 For thus shall <sup>a</sup>my <sup>b</sup>church be  
called in the last days, even The  
Church of Jesus Christ of Latter-  
day <sup>c</sup>Saints.

5 Verily I say unto you all: <sup>a</sup>Arise  
and shine forth, that thy <sup>b</sup>light may  
be a <sup>c</sup>standard for the <sup>d</sup>nations;

6 And that the <sup>e</sup>gathering together  
upon the land of <sup>b</sup>Zion, and upon  
her <sup>c</sup>stakes, may be for a defense,  
and for a <sup>d</sup>refuge from the storm,  
and from wrath when it shall be  
<sup>e</sup>poured out without mixture upon  
the whole earth.

7 Let the city, Far West, be a holy  
and consecrated land unto me; and

**115** 1 *a* D&C 81:1;  
112:20; 124:91.

*b* TG Light [noun]  
Peculiar People

3 And also unto my faithful servants who are of the high council of my <sup>a</sup>church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world;

4 For thus shall <sup>a</sup>my <sup>b</sup>church be called in the last days, even The Church of Jesus Christ of Latter-day <sup>c</sup>Saints.

5 Verily I say unto you all: <sup>a</sup>Arise and shine forth, that thy <sup>b</sup>light may be a <sup>c</sup>standard for the <sup>d</sup>nations:

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7 Let the city, Far West, be a holy and consecrated land unto me; and

let them <sup>b</sup>commence laying the foundation of my <sup>b</sup>house.

12 Thus let them from that time forth labor diligently until it shall be finished, from the cornerstone thereof unto the top thereof, until there shall not anything remain that is not finished.

13 Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in <sup>a</sup>debt any more for the building of a house unto my name;

14 But let a house be built unto my name according to the <sup>a</sup>pattern which I will show unto them.

15 And if my people build it not according to the pattern which I shall show unto their presidency, I will not accept it at their hands.

16 But if my people do build it according to the pattern which I shall show unto their presidency, even my servant Joseph and his



**“In the early years of this last dispensation, a gathering to Zion involved various locations in the United States: to Kirtland, to Missouri, to Nauvoo, and to the tops of the mountains [in Salt Lake City, Utah, and surrounding regions]. Always these were gatherings to prospective temples. With the creation of stakes and the construction of temples in most nations with sizeable populations of the faithful, the current commandment is not to gather to one place but to gather in stakes in our own homelands. There the faithful can enjoy the full blessings of eternity in a house of the Lord. There, in their own homelands, they can obey the Lord’s command to enlarge the borders of His people and strengthen her stakes (see D&C 101:21; 133:9, 14). In this way, the stakes of Zion are ‘for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth’ (D&C 115:6)”**

*(Elder Dallin H. Oaks, “Preparation for the Second Coming,” Apr 2004 GC, Ensign or Liahona, May 2004, 8).*

selors;

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6 And that the <sup>a</sup>gathering together upon the land of <sup>b</sup>Zion, and upon her <sup>c</sup>stakes, may be for a defense, and for a <sup>d</sup>refuge from the storm, and from wrath when it shall be <sup>e</sup>poured out without mixture upon the whole earth.

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2 And also unto you, my servant <sup>a</sup>Edward Partridge, and his counselors;

3 And also unto my faithful servants who are of the high council of my <sup>a</sup>church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints,

it shall be called most holy, for the ground upon which thou standest is <sup>a</sup>holy.

8 Therefore, I command you to <sup>a</sup>build a house unto me, for the gathering together of my saints, that they may <sup>b</sup>worship me.

9 And let there be a beginning of this work, and a foundation, and a preparatory work, this following summer;

10 And let the beginning be made on the fourth day of July next; and from that time forth let my people <sup>a</sup>labor diligently to build a house unto my name;

11 And in <sup>a</sup>one year from this day let them re-commence laying the foundation of my <sup>b</sup>house.

12 Thus let them from that time forth labor diligently until it shall be finished, from the cornerstone thereof unto the top thereof, until there shall not anything remain

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13 Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in <sup>a</sup>debt any more for the building of a house unto my name;

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15 And if my people build it not according to the pattern which I shall show unto their presidency, I will not accept it at their hands.

16 But if my people do build it according to the pattern which I shall show unto their presidency, even my servant Joseph and his

counselors, then I will accept it at the hands of my people.

17 And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my saints;

18 And also that other places should be appointed for <sup>a</sup>stakes in

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Joseph  
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## SECTION 11

*Revelation given to Joseph Smith the Prophet at a place called Spring Hill, Daviess County*

SPRING Hill is named by the Lord <sup>a</sup>Adam-ondi-Ahman, because, said he, it is the place where <sup>b</sup>Adam shall

come  
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by Da

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## SECTION 11

*Revelation given through Joseph Smith the Prophet*

<sup>b</sup> TG Light [noun];

D&C 1:13 (13–14).





TEMPLE

Salt Lake City

UNORGANIZED TERRITORY

IOWA

Winter Quarters Council Bluffs

TEMPLE

Spring Hill (Adam-ondi-ahon)

Far West

Liberty Independence

TEMPLE

MISSOURI

TEMPLE

Nauvoo

St. Louis

INDIANA

KENTUCKY

TEMPLE

Hiram Kirtland

OHIO

PENNSYLVANIA

NEW YORK Palmyra Fayette C Har

VIRGINIA

NORTH CAROLINA

SOUTH CAROLINA



**“What was the object of gathering the ... people of God in any age of the world? ... The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose”**

**(Teachings of Presidents of the Church: Joseph Smith [2007], 416).**

counselors, then I will accept it at the hands of my people.

17 And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my saints;

18 And also that other places should be appointed for <sup>a</sup>stakes in

the regions round about, as they shall be manifested unto my servant Joseph, from time to time.

19 For behold, I will be with him, and I will sanctify him before the people; for unto him have I given the <sup>a</sup>keys of this kingdom and ministry. Even so. Amen.

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## SECTION 116

*Revelation given to Joseph Smith the Prophet, near Wight's Ferry, at a place called Spring Hill, Daviess County, Missouri, May 19, 1838.*

SPRING Hill is named by the Lord <sup>a</sup>Adam-ondi-Ahman, because, said he, it is the place where <sup>b</sup>Adam shall

come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet.

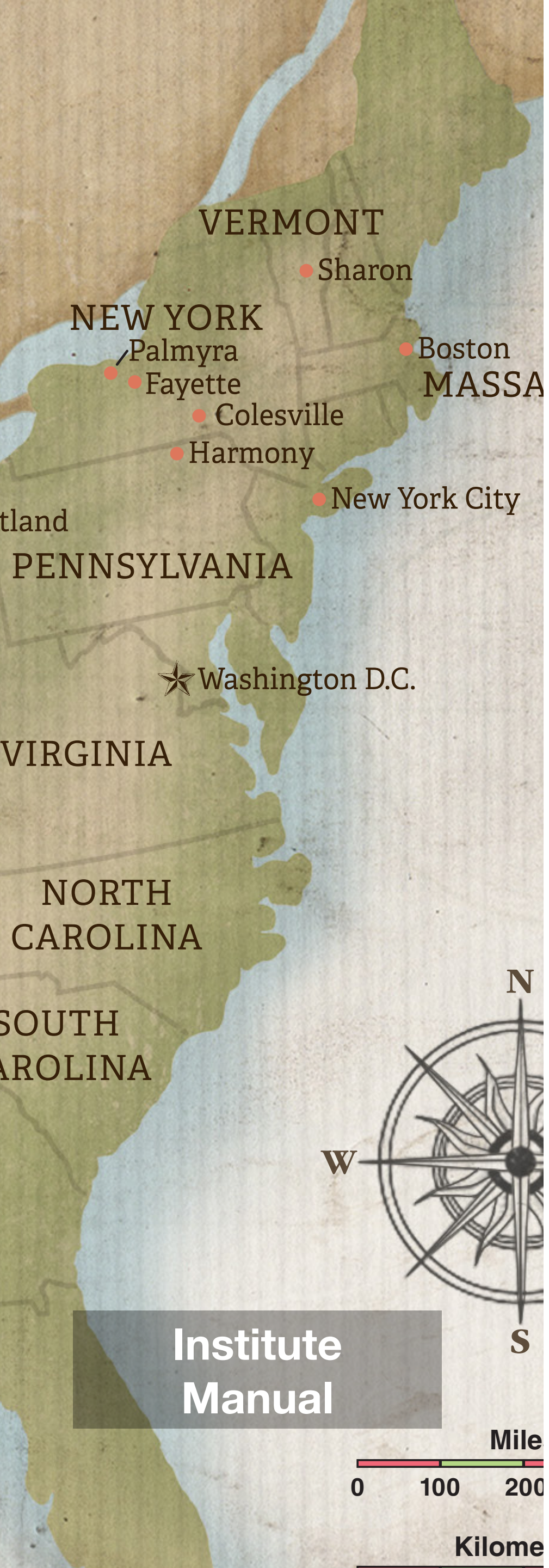
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## SECTION 117

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri,*

**Doctrine  
Covenants & 116**





With the expectation that many Church members would soon arrive in Missouri from Ohio, and in obedience to the Lord’s command that “other places should be appointed for stakes in the regions round about” Far West, Missouri (D&C 115:18), in May 1838 the Prophet Joseph Smith and several others left Far West to explore areas north, in Daviess County, looking for possible settlement sites. As part of their journey, the Prophet and his companions traveled approximately 25 miles north of Far West to a place called Spring Hill, where Lyman Wight and several other Church members had settled. (See The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839, 163.) **On May 19, 1838, Joseph Smith and his companions spent time “selecting and laying claims to [a] city plot near [Wight’s] Ferry”** (in The Joseph Smith Papers, Journals, Volume 1: 1832–1839, ed. Dean C. Jessee and others [2008], 271; spelling standardized; see also Jacob W. Olmstead, “Far West and Adam-ondi-Ahman,” in Revelations in Context, ed. Matthew McBride and James Goldberg [2016], 237, or [history.lds.org](http://history.lds.org)). **The Prophet Joseph Smith’s journal entry for May 19, 1838, indicates that on this date the Lord revealed to him that the place they had selected had both historic and future significance** (see The Joseph Smith Papers, Journals, Volume 1: 1832–1839, 271). **This revelation is recorded in Doctrine and Covenants 116.**

counselors, then I will accept it at the hands of my people.

17 And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my saints;

18 And also that other places should be appointed for <sup>a</sup>stakes in

the regions round about, as they shall be manifested unto my servant Joseph, from time to time.

19 For behold, I will be with him, and I will sanctify him before the people; for unto him have I given the <sup>a</sup>keys of this kingdom and ministry. Even so. Amen.

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come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet.

### SECTION 117

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, concerning the immediate duties of William Marks, Newel K. Whitney, and Oliver Granger.*

1–9, *The Lord's servants should not covet temporal things, for "what is property unto the Lord?"; 10–16, They are to forsake littleness of soul, and their sacrifices will be sacred unto the Lord.*

VERILY thus saith the Lord unto my servant <sup>a</sup>William Marks, and also unto my servant Newel K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, <sup>b</sup>send again the snows upon the earth.

2 Let them awake, and arise, and <sup>a</sup>come forth, and not tarry, for I, the Lord, command it.

3 Therefore, if they <sup>a</sup>tarry it shall not be well with them.

4 Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord; for what is <sup>a</sup>property unto me? saith the Lord.

5 Let the properties of Kirtland be turned out for <sup>a</sup>debts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord.

6 For have I not the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not <sup>a</sup>made the earth? Do I not hold the <sup>b</sup>destinies of all the armies of the nations of the earth?

18a D&C 101:21; 115:6.  
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William W. Phelps,  
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8 Is there not room enough on the mountains of <sup>a</sup>Adam-ondi-Ahman, and on the plains of Olaha <sup>b</sup>Shinehah, or the land where <sup>c</sup>Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters?

9 Therefore, come up hither unto the land of my people, even Zion.

10 Let my servant William Marks be <sup>a</sup>faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city of Far West, and let him be blessed with the blessings of my people.

11 Let my servant Newel K. Whitney be ashamed of the <sup>a</sup>Nicolaitane band and of all their <sup>b</sup>secret abominations, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-Ahman, and be a <sup>c</sup>bishop unto my people, saith the Lord, not in name but in deed, saith the Lord.

12 And again, I say unto you, I remember my servant <sup>a</sup>Oliver

Granger; behold, verily I say unto him that his name shall be had in sacred remembrance from generation to generation, forever and ever, saith the Lord.

13 Therefore, let him contend earnestly for the redemption of the First Presidency of my Church, saith the Lord; and when he falls he shall rise again, for his <sup>a</sup>sacrifice shall be more sacred unto me than his increase, saith the Lord.

14 Therefore, let him come up hither speedily, unto the land of Zion; and in the due time he shall be made a merchant unto my name, saith the Lord, for the benefit of my people.

15 Therefore let no man despise my servant Oliver Granger, but let the blessings of my people be on him forever and ever.

16 And again, verily I say unto you, let all my servants in the land of Kirtland remember the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the moneychangers in mine own due time, saith the Lord. Even so. Amen.

### SECTION 118

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1–3, *The Lord will provide for the families of the Twelve; 4–6, Vacancies in the Twelve are filled.*

VERILY, thus saith the Lord: Let a conference be held immediately; let the Twelve be organized; and let men be appointed to <sup>a</sup>supply the place of those who are fallen.

2 Let my servant <sup>a</sup>Thomas remain for a season in the land of Zion, to publish my word.

3 Let the residue continue to preach from that hour, and if they will do this in all <sup>a</sup>lowliness of heart, in meekness and humility, and <sup>b</sup>long-suffering, I, the Lord, give unto them a <sup>c</sup>promise that I will

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18 And also that other places should be appointed for <sup>a</sup>stakes in

shall be manifested unto my servant Joseph, from time to time.

19 For behold, I will be with him, and I will sanctify him before the people; for unto him have I given the <sup>a</sup>keys of this kingdom and ministry. Even so. Amen.

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## SECTION 116

*Revelation given to Joseph Smith the Prophet, near Wight's Ferry, at a place called Spring Hill, Daviess County, Missouri, May 19, 1838.*

SPRING Hill is named by the Lord <sup>a</sup>Adam-ondi-Ahman, because, said he, it is the place where <sup>b</sup>Adam shall

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## SECTION 117

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, concerning the immediate duties of William Marks, Newel K. Whitney, and Oliver Granger.*



**Records indicate that in March 1832 the Prophet taught that the word Awmen, or Ahman, was “the name of God in pure Language”** (in *The Joseph Smith Papers, Revelations and Translations, Volume 1: Manuscript Revelation Books*, ed. Robin Scott Jensen and others [2011], 204, 206). **On May 19, 1838, the Prophet learned that “Spring Hill[, Missouri,] is named by the Lord Adam-ondi-Ahman” (D&C 116:1). And on July 8, 1838, the Lord affirmed that “Adam-ondi-Ahman ... [is] the land where Adam dwelt” (D&C 117:8).**





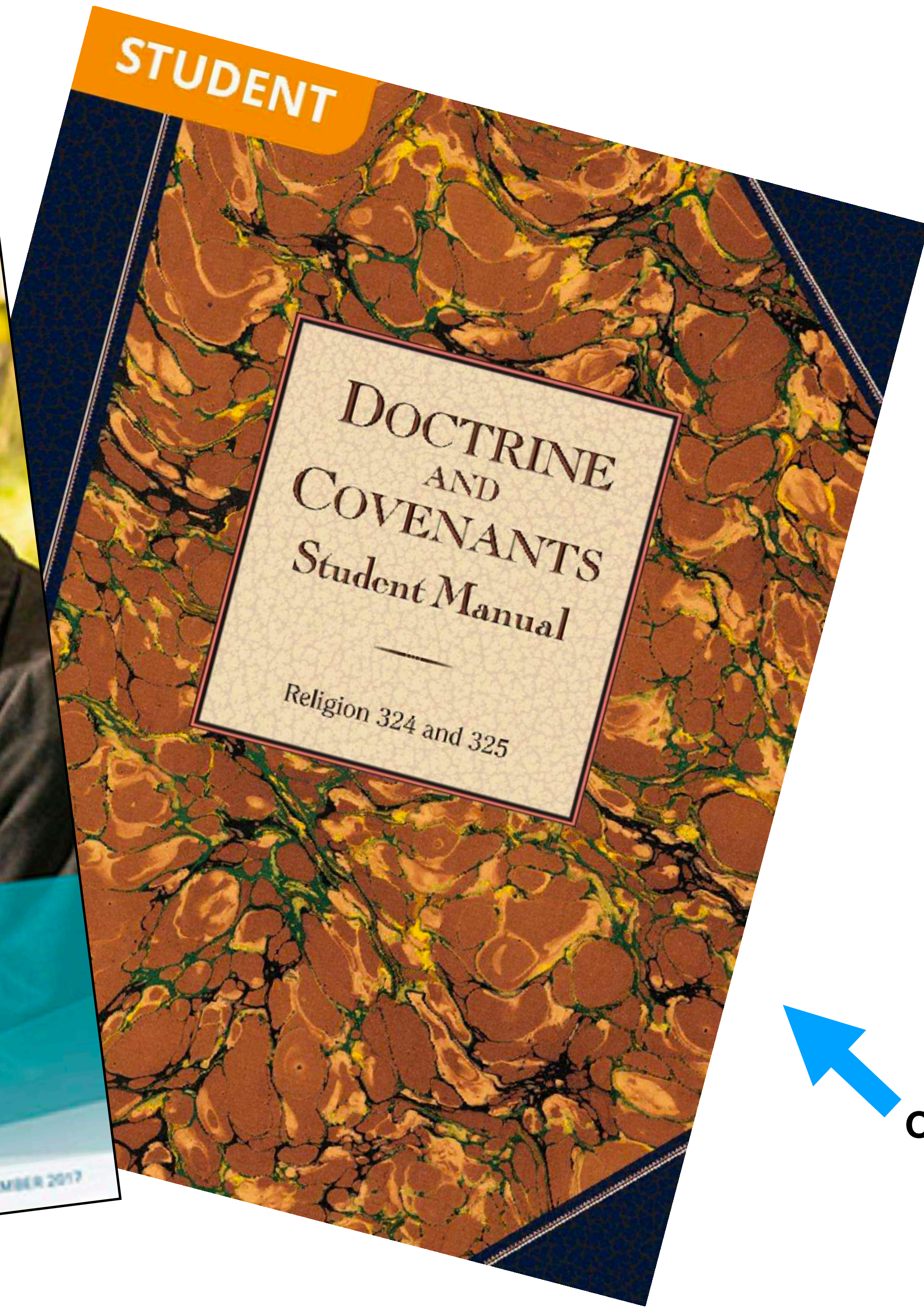
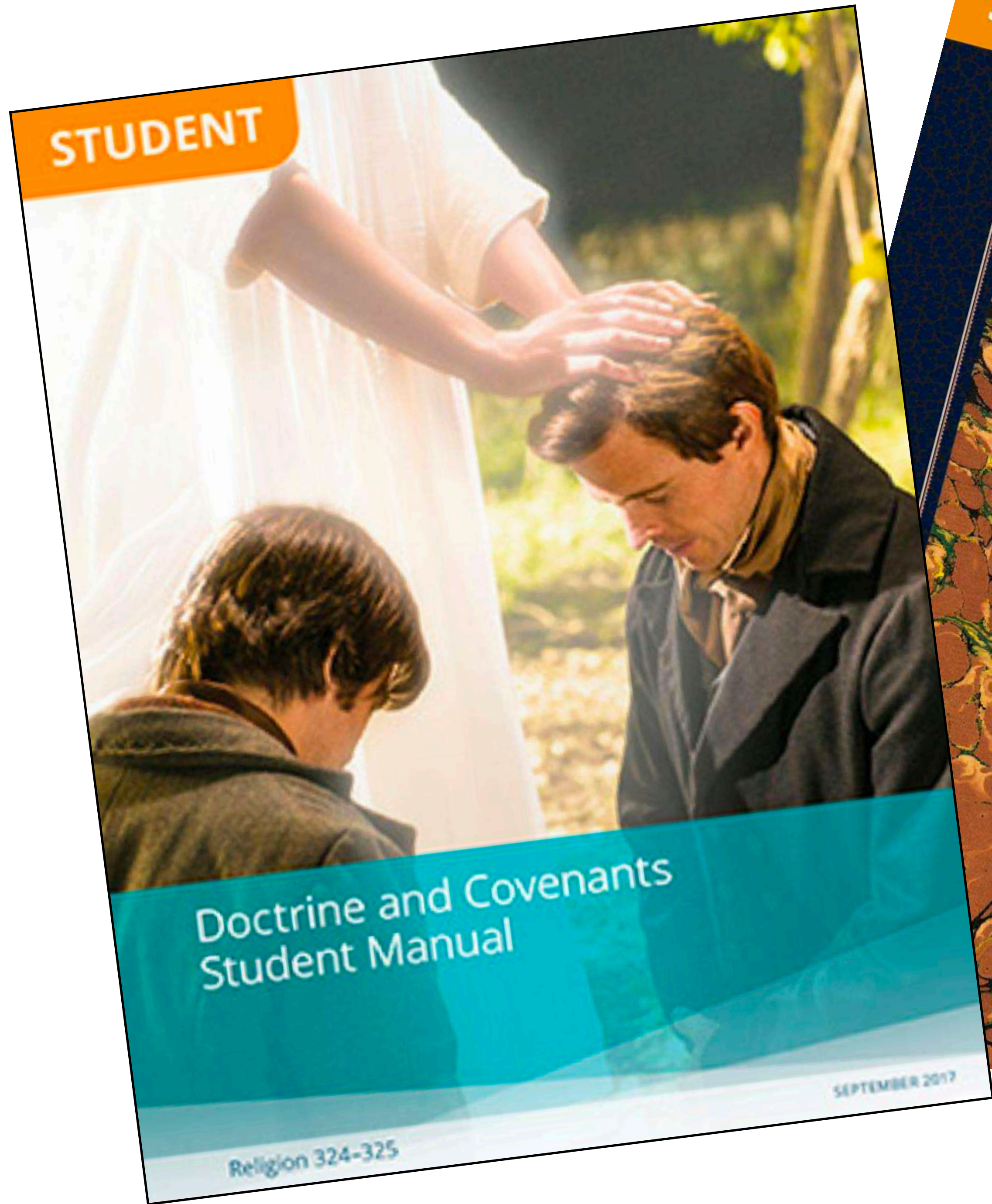
**Of that future event the Prophet Joseph Smith taught: “Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man [see Daniel 7:9–14]. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. ... The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family” (Teachings of Presidents of the Church: Joseph Smith, 104).**

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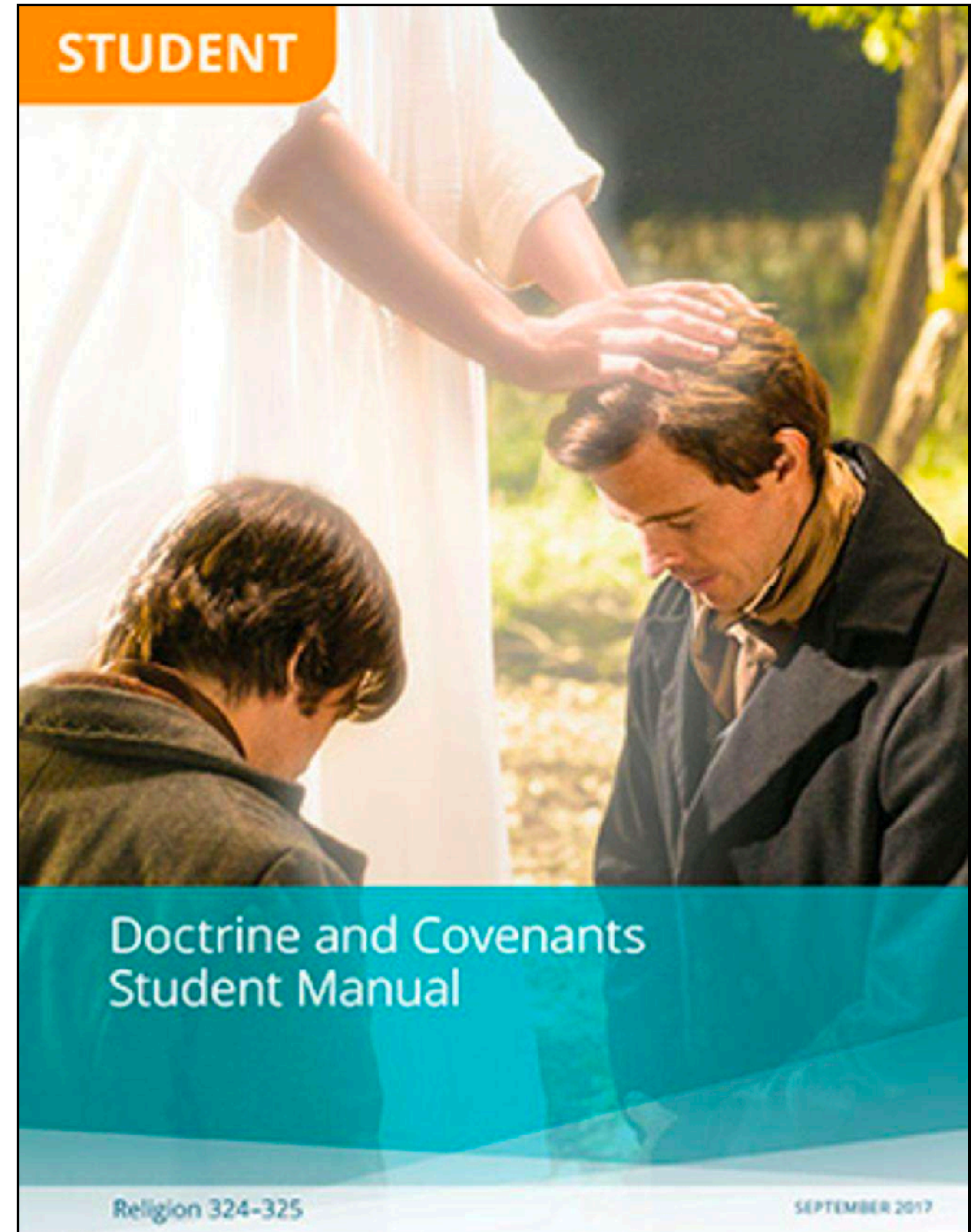


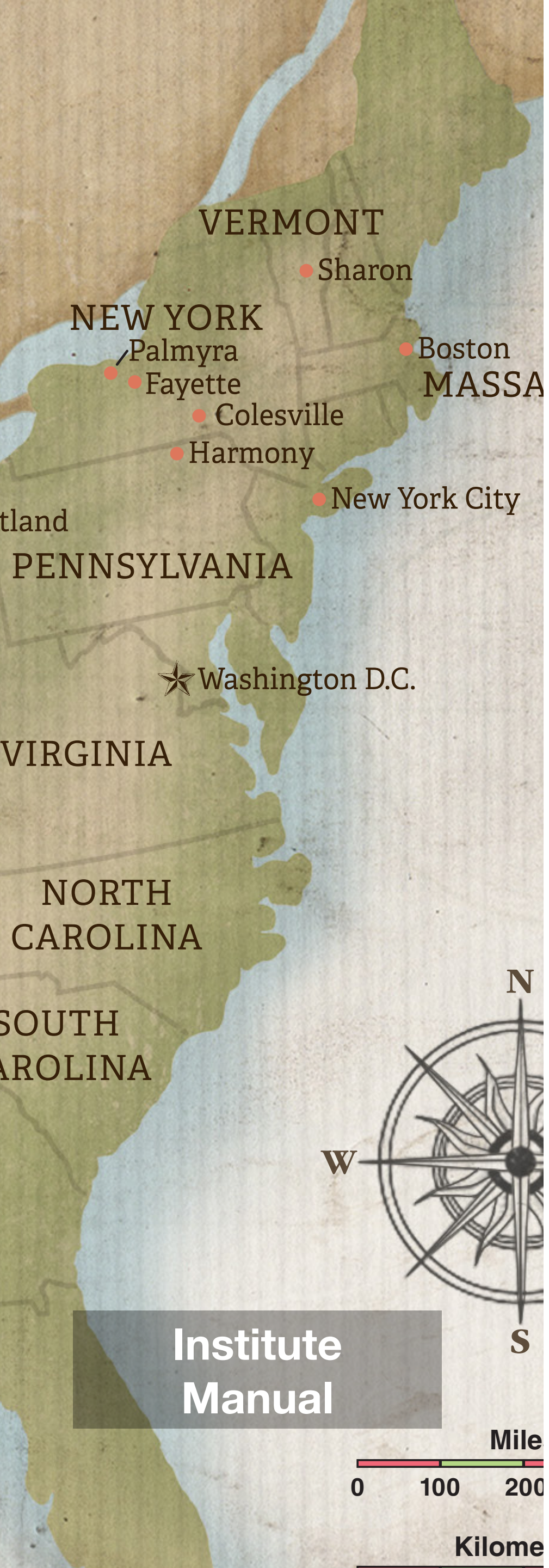
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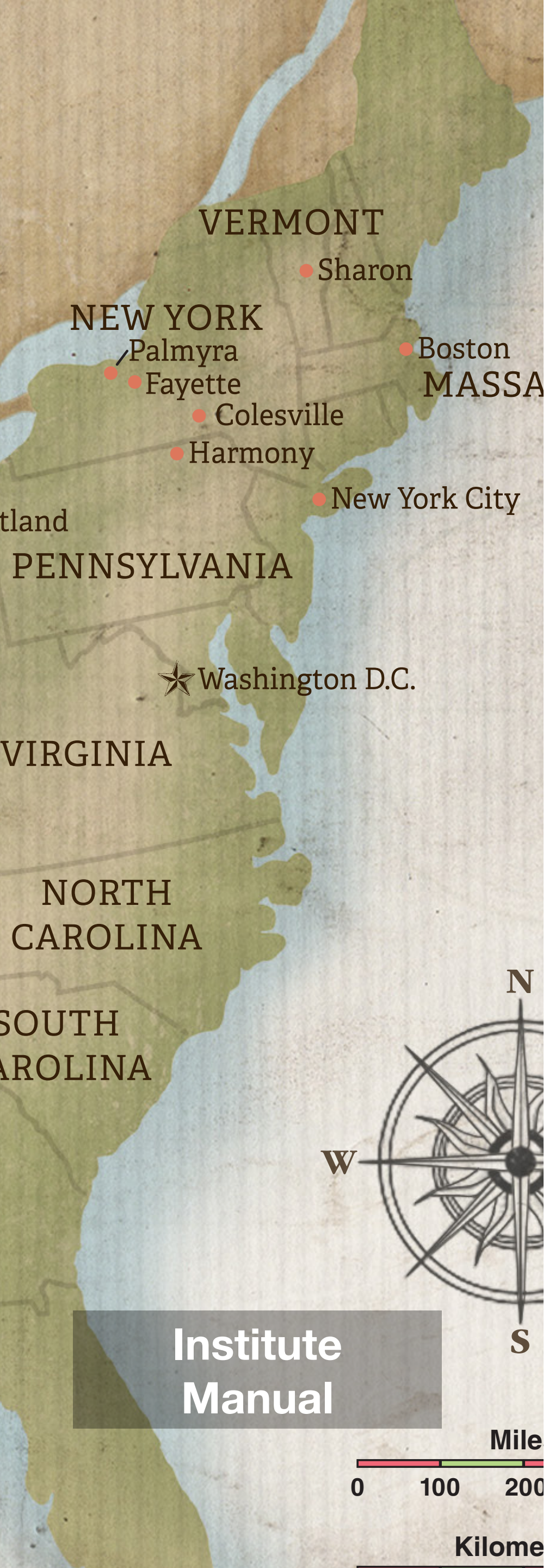
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On July 8, 1838, the Prophet Joseph Smith dictated five revelations in Far West, Missouri—the revelations recorded in Doctrine and Covenants 117–20 and one unpublished revelation directed to Frederick G. Williams and William W. Phelps. The revelation recorded in Doctrine and Covenants 117 was the final revelation recorded in the Prophet Joseph Smith’s journal on that date and was directed to William Marks, Newel K. Whitney, and Oliver Granger.

After the Prophet Joseph Smith and Sidney Rigdon fled Kirtland, Ohio, in January 1838, William Marks was appointed to oversee the Church in Kirtland and to settle the Prophet’s and Sidney Rigdon’s business affairs there. Newel K. Whitney remained as “the bishop in Kirtland, overseeing the temporal operations of the church there,” but Brother Marks and Bishop Whitney apparently understood that they should “quickly settle the church’s affairs and then move to Missouri in accordance with the 12 January 1838 revelation directing faithful **Saints to relocate there**” (in *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, 191; see also *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 500–502).



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Oliver Granger was a member of the Kirtland high council and a financial agent for the Church. He had traveled to Far West, Missouri, from Kirtland, arriving by July 8, 1838. The part of the revelation recorded in Doctrine and Covenants 117 concerning Brother Granger may have been given as a response to information he gave to the Prophet Joseph Smith and other Church leaders in Missouri (in *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, 191).

counselors, then I will accept it at the hands of my people.

17 And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my saints;

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the regions round about, as they shall be manifested unto my servant Joseph, from time to time.

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1–9, *The Lord's servants should not covet temporal things, for "what is property unto the Lord?"; 10–16, They are to forsake littleness of soul, and their sacrifices will be sacred unto the Lord.*

VERILY thus saith the Lord unto my servant <sup>a</sup>William Marks, and also unto my servant Newel K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, <sup>b</sup>send again the snows upon the earth.

2 Let them awake, and arise, and <sup>a</sup>come forth, and not tarry, for I, the Lord, command it.

3 Therefore, if they <sup>a</sup>tarry it shall not be well with them.

4 Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord; for what is <sup>a</sup>property unto me? saith the Lord.

5 Let the properties of Kirtland be turned out for <sup>a</sup>debts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord.

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## Institute Student Manual

Elder Bruce R. McConkie explained that the Nicolaitans referred to in the Book of Revelation were “members of the Church who were trying to maintain their church standing while continuing to live after the manner of the world. ... The designation has come to be used to identify those who want their names on the records of the Church, but do not want to devote themselves to the gospel cause with full purpose of heart” (Doctrinal New Testament Commentary, 3:446).

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“Oliver Granger was a very ordinary man. He was mostly blind having ‘lost his sight by cold and exposure’ (History of the Church, 4:408). The First Presidency described him as ‘a man of the most strict integrity and moral virtue; and in fine, to be a man of God’ (History of the Church, 3:350).

“When the Saints were driven from Kirtland, Ohio, in a scene that would be repeated in Independence, Far West, and in Nauvoo, Oliver was left behind to sell their properties for what little he could. There was not much chance that he could succeed. And, really, he did not succeed! ...

“The Lord did not expect Oliver to be perfect, perhaps not even to succeed. ‘When he falls he shall rise again, for his sacrifice shall be more sacred unto me than his increase, saith the Lord’ (D&C 117:13).

“We cannot always expect to succeed, but we should try



not even to succeed. ‘When he falls he shall rise again, for his sacrifice shall be more sacred unto me than his increase, saith the Lord’ (D&C 117:13).

“We cannot always expect to succeed, but we should try the best we can. ...

“Today we fulfill the prophecy ‘that [Oliver Granger’s] name shall be had in sacred remembrance from generation to generation, forever and ever’ (D&C 117:12). He was not a great man in terms of the world. Nevertheless, the Lord said, ‘Let no man despise my servant Oliver Granger, but let the blessings ... be on him forever and ever’ (D&C 117:15).

“Let no one underestimate the power of faith in the ordinary Latter-day Saints”

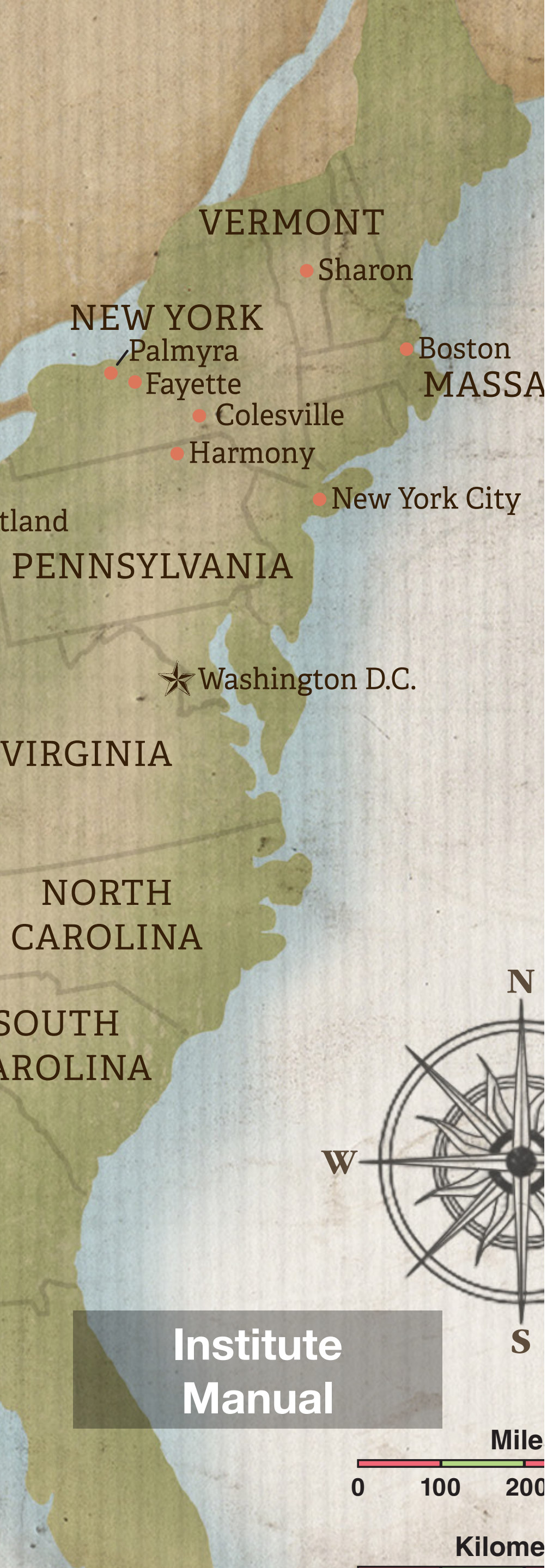
*(President Boyd K. Packer, “The Least of These,” Oct 2004 GC, Ensign or Liahona, Nov. 2004, 86, 88).*





**Doctrine  
Covenants & 118**





Four of the original members of the Quorum of the Twelve Apostles had been excommunicated or otherwise removed from office by July 1838 for transgression or apostasy: John F. Boynton, Luke Johnson, Lyman Johnson, and William E. McLellin. This caused great sorrow among Church members. On Sunday, July 8, 1838, during a leadership meeting, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 118 in response to the plea to “show unto us thy will O, Lord concerning the Twelve.” (See The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839, 176–78.) John Taylor, John E. Page, Wilford Woodruff, and Willard Richards were appointed to fill the vacancies in the Quorum of the Twelve Apostles.

# Quorum of the Twelve Apostles in 1835



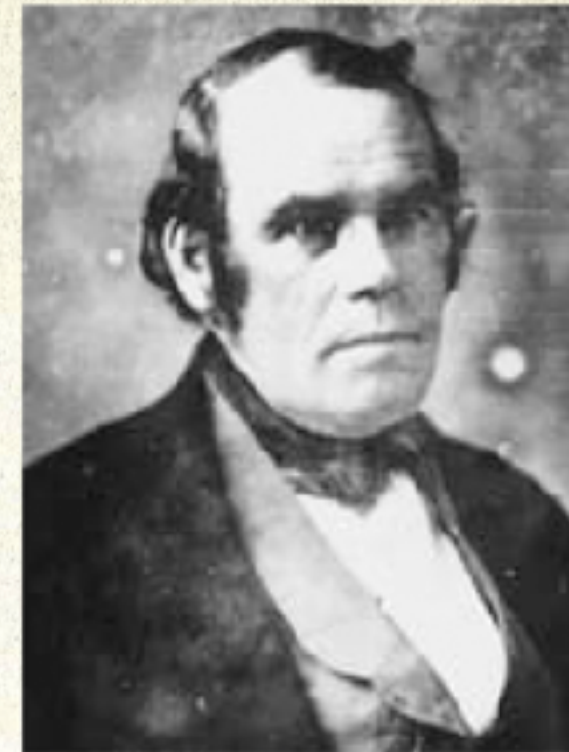
*Thomas Baldwin Marsh*



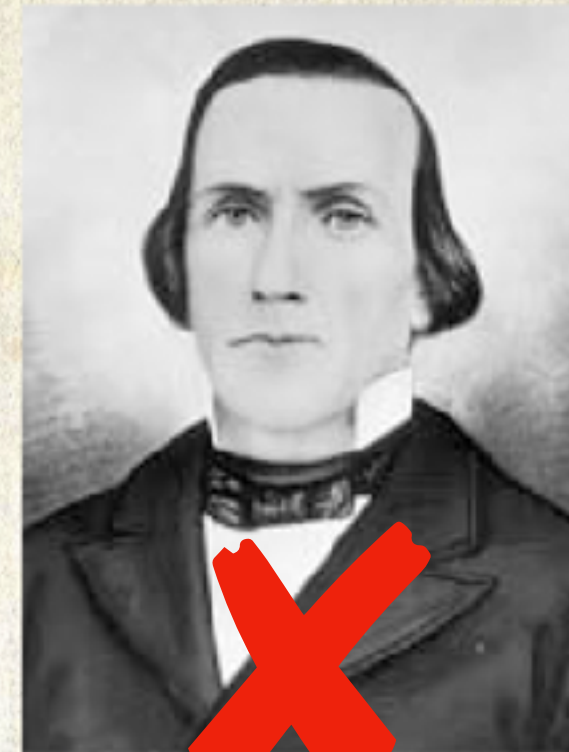
*David Wyman Patten*



*Brigham Young*



*Parley Parker Pratt*



*Luke S. Johnson*



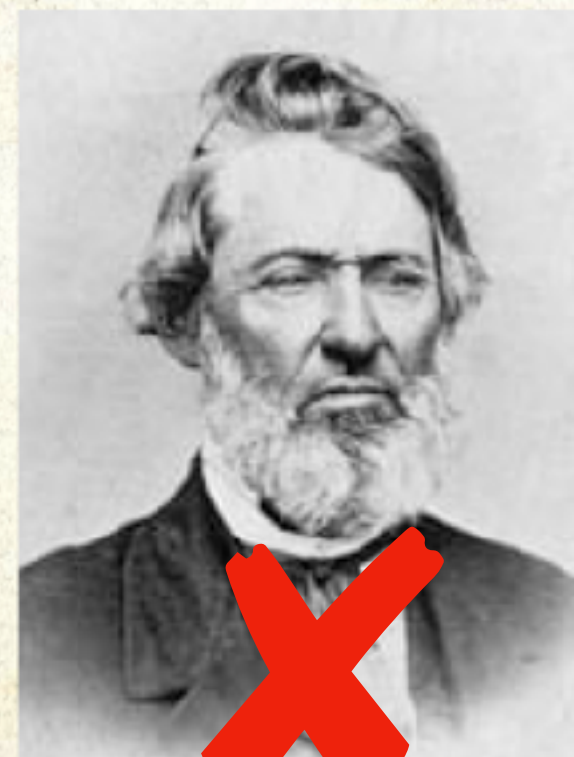
*William Smith*



*Heber Chase Kimball*



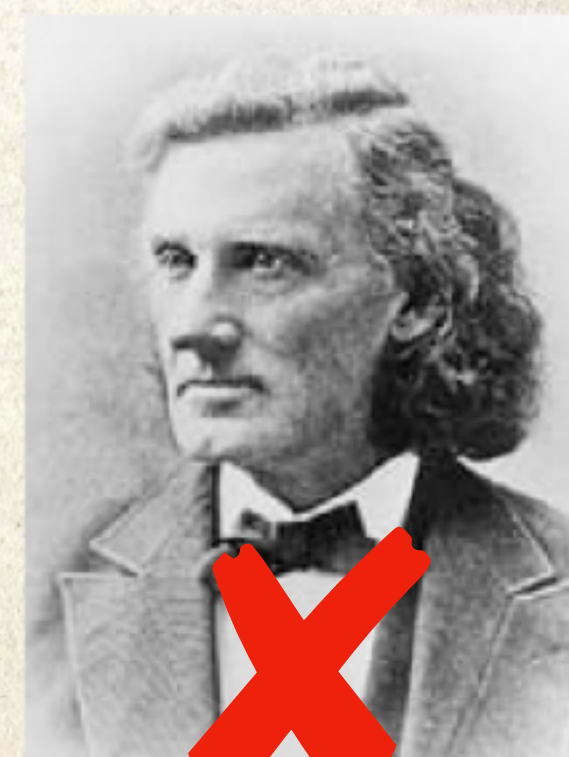
*Orson Hyde*



*William E. McLellan*



*Orson Pratt*

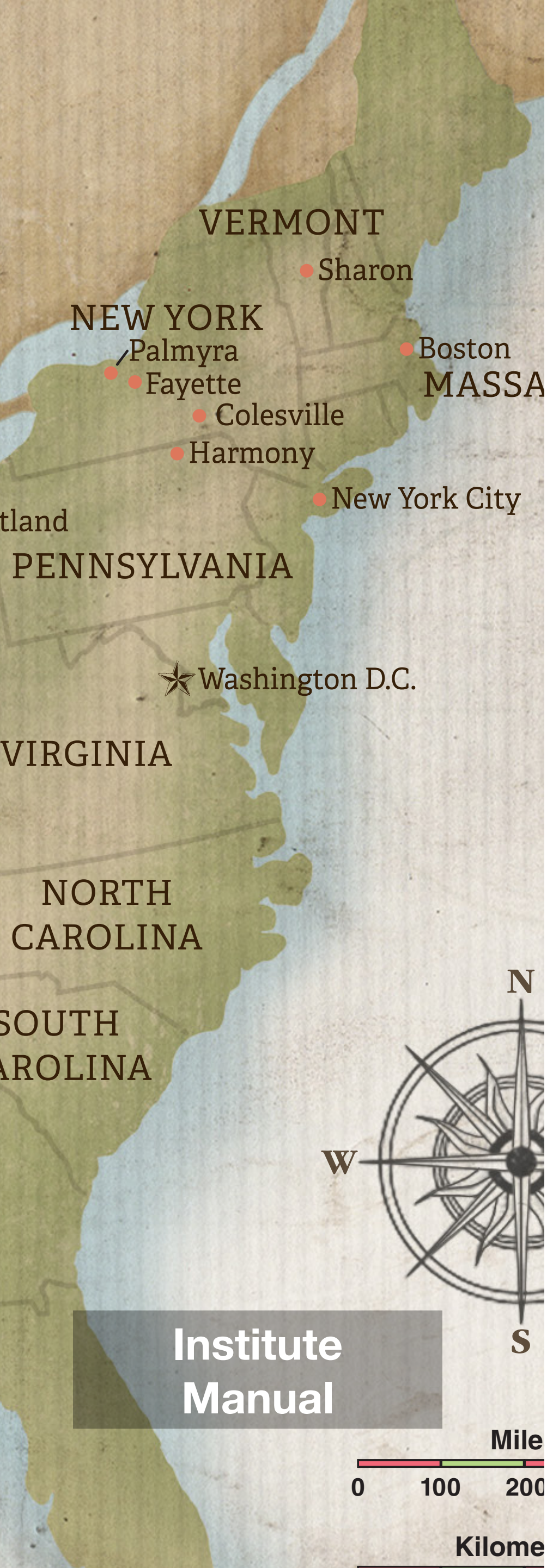


*John Farnham Boynton*

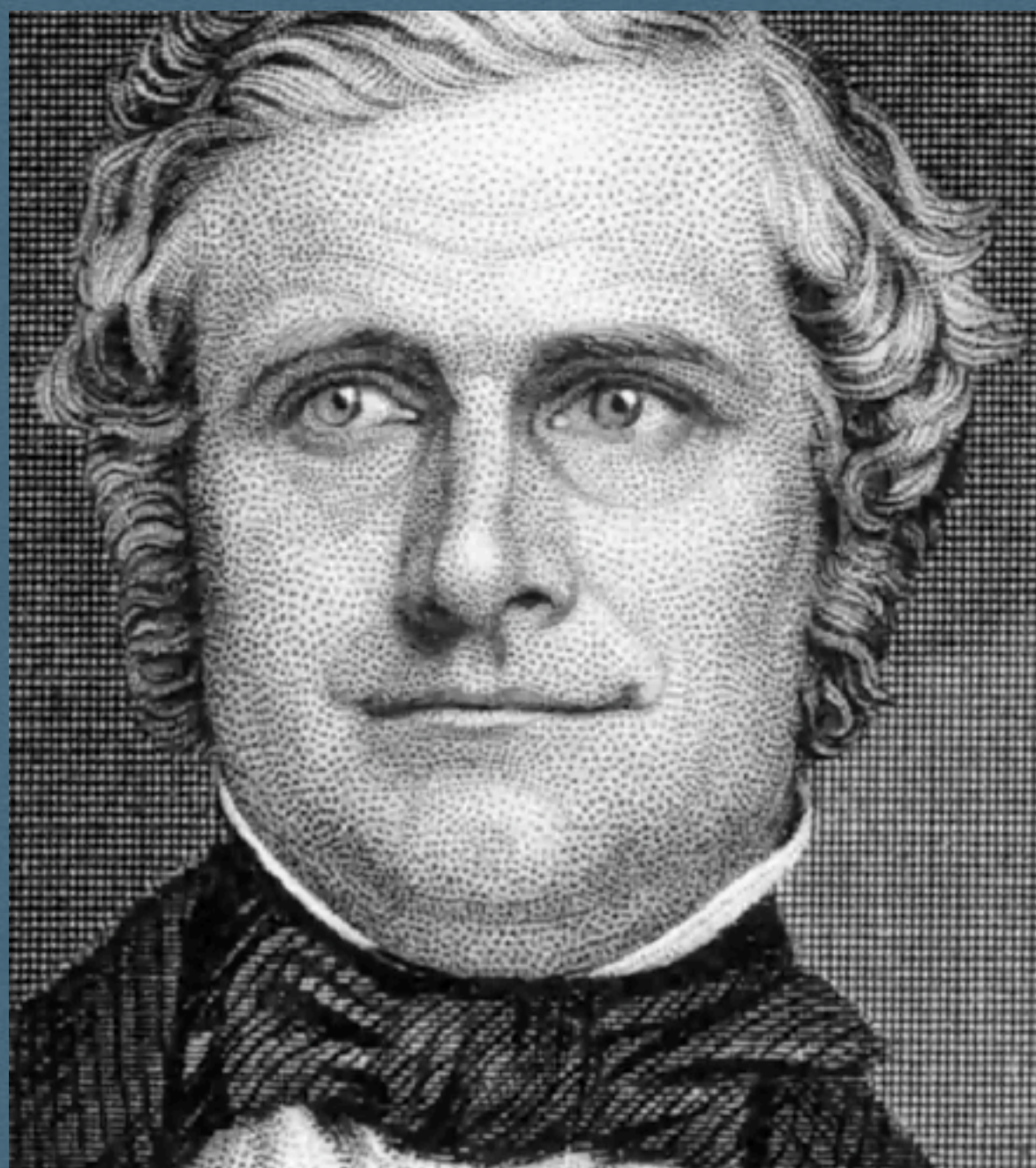


*Lyman Eugene Johnson*

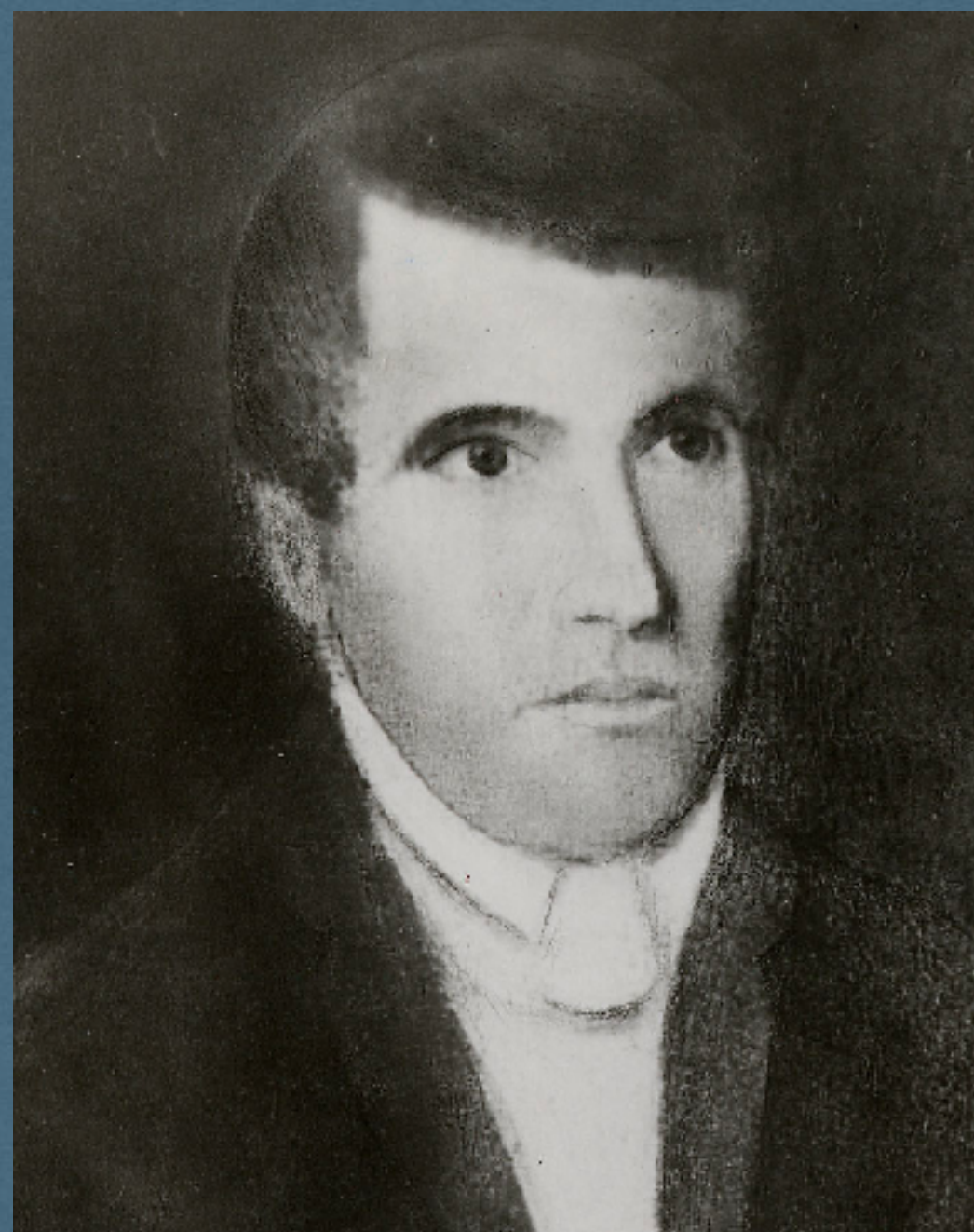
Courtesy of Davis Papers, Keokuk Savings Bank & Trust Company, Keokuk, Iowa



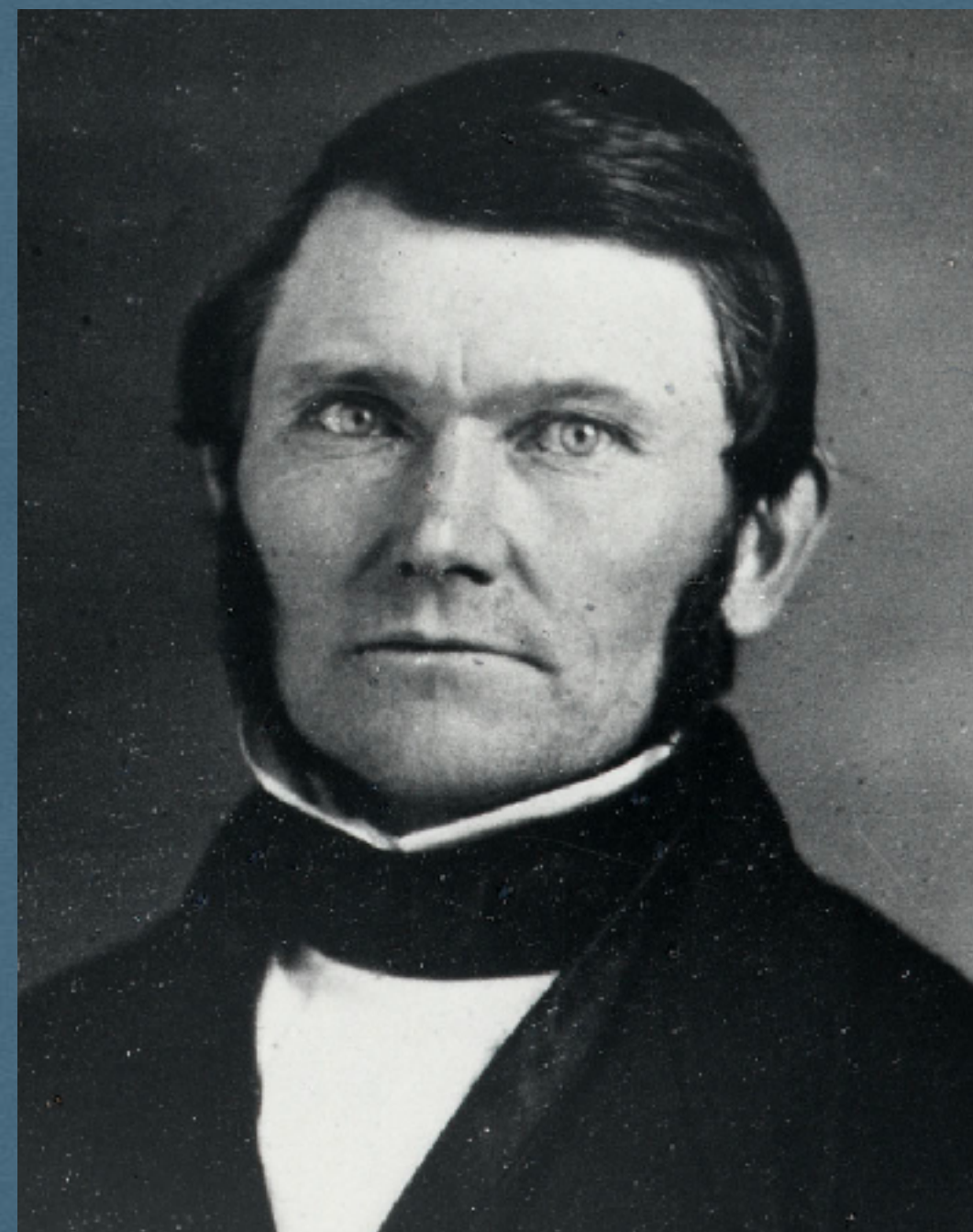
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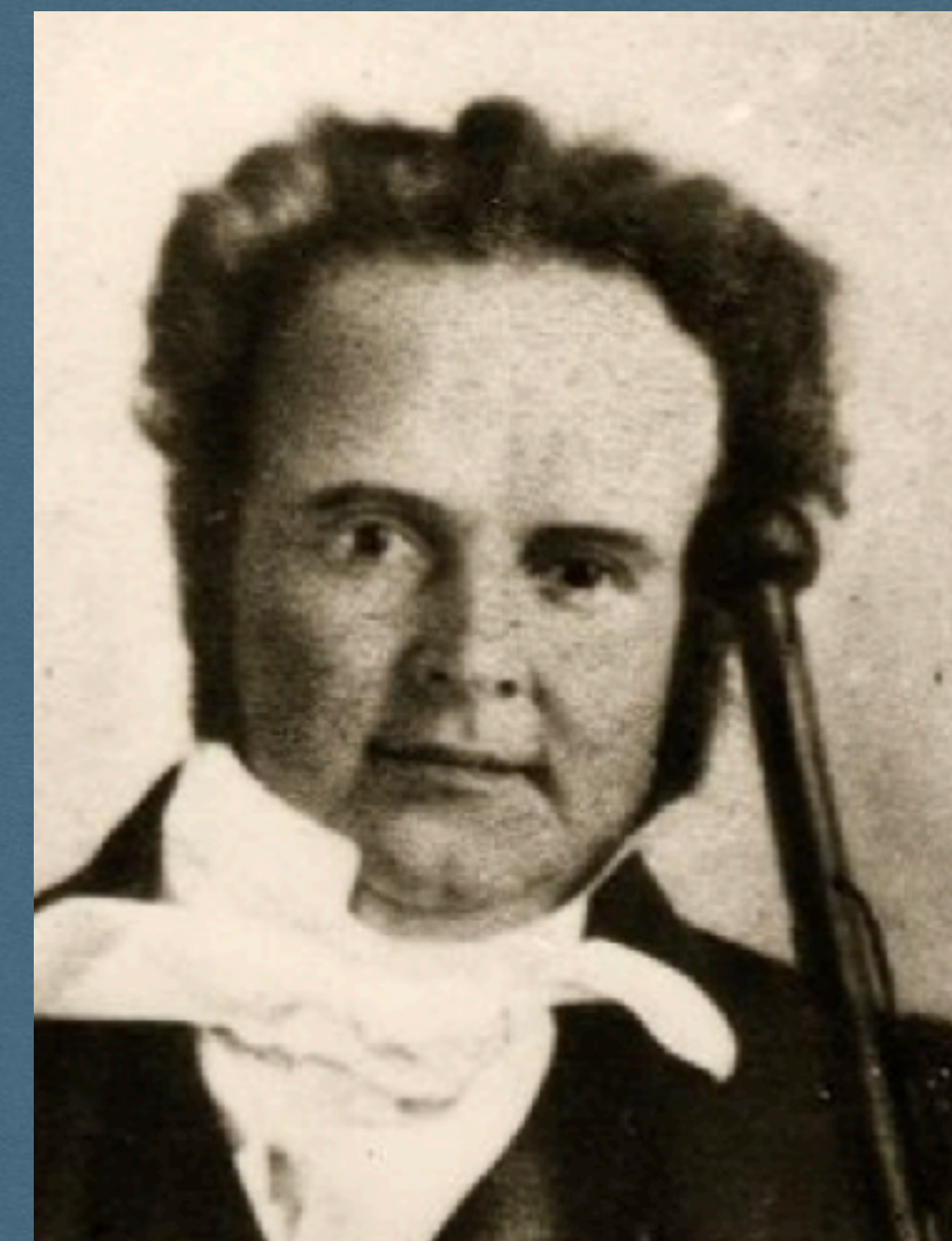
**John Taylor**



**John E. Page**



**Wilford Woodruff**



**Willard Richards**

7 Therefore, will I not make <sup>a</sup>solitary places to bud and to <sup>b</sup>blossom, and to bring forth in abundance? saith the Lord.

8 Is there not room enough on the mountains of <sup>a</sup>Adam-ondi-Ahman, and on the plains of Olaha <sup>b</sup>Shinehah, or the land where <sup>c</sup>Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters?

9 Therefore, come up hither unto the land of my people, even Zion.

10 Let my servant William Marks be <sup>a</sup>faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city of Far West, and let him be blessed with the blessings of my people.

11 Let my servant Newel K. Whitney be ashamed of the <sup>a</sup>Nicolaitane band and of all their <sup>b</sup>secret abominations, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-Ahman, and be a <sup>c</sup>bishop unto my people, saith the Lord, not in name but in deed, saith the Lord.

12 And again, I say unto you, I remember my servant <sup>a</sup>Oliver

Granger; behold, verily I say unto him that his name shall be had in sacred remembrance from generation to generation, forever and ever, saith the Lord.

13 Therefore, let him contend earnestly for the redemption of the First Presidency of my Church, saith the Lord; and when he falls he shall rise again, for his <sup>a</sup>sacrifice shall be more sacred unto me than his increase, saith the Lord.

14 Therefore, let him come up hither speedily, unto the land of Zion; and in the due time he shall be made a merchant unto my name, saith the Lord, for the benefit of my people.

15 Therefore let no man despise my servant Oliver Granger, but let the blessings of my people be on him forever and ever.

16 And again, verily I say unto you, let all my servants in the land of Kirtland remember the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the moneychangers in mine own due time, saith the Lord. Even so. Amen.

## SECTION 118

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, in response to the supplication, "Show us thy will, O Lord, concerning the Twelve."*

*1–3, The Lord will provide for the families of the Twelve; 4–6, Vacancies in the Twelve are filled.*

VERILY, thus saith the Lord: Let a conference be held immediately; let the Twelve be organized; and let men be appointed to <sup>a</sup>supply the place of those who are fallen.

2 Let my servant <sup>a</sup>Thomas remain for a season in the land of Zion, to publish my word.

3 Let the residue continue to preach from that hour, and if they will do this in all <sup>a</sup>lowliness of heart, in meekness and humility, and <sup>b</sup>long-suffering, I, the Lord, give unto them a <sup>c</sup>promise that I will

provide for their families; and an effectual door shall be opened for them, from henceforth.

4 And next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name.

5 Let them <sup>a</sup>take leave of my saints in the city of Far West, on the <sup>b</sup>twenty-sixth day of April next, on

the building-spot of my house, saith the Lord.

6 Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have <sup>a</sup>fallen, and be officially notified of their appointment.

## SECTION 119

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*1–5, The Saints are to pay their surplus property and then give, as tithing, one-tenth of their interest annually; 6–7, Such a course will sanctify the land of Zion.*

VERILY, thus saith the Lord, I require all their <sup>a</sup>surplus property to be put into the hands of the bishop of my church in Zion,

2 For the building of mine <sup>a</sup>house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church.

3 And this shall be the beginning of the <sup>a</sup>tithing of my people.

4 And after that, those who have thus been <sup>a</sup>tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

5 Verily I say unto you, it shall come to pass that all those who gather unto the land of <sup>a</sup>Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

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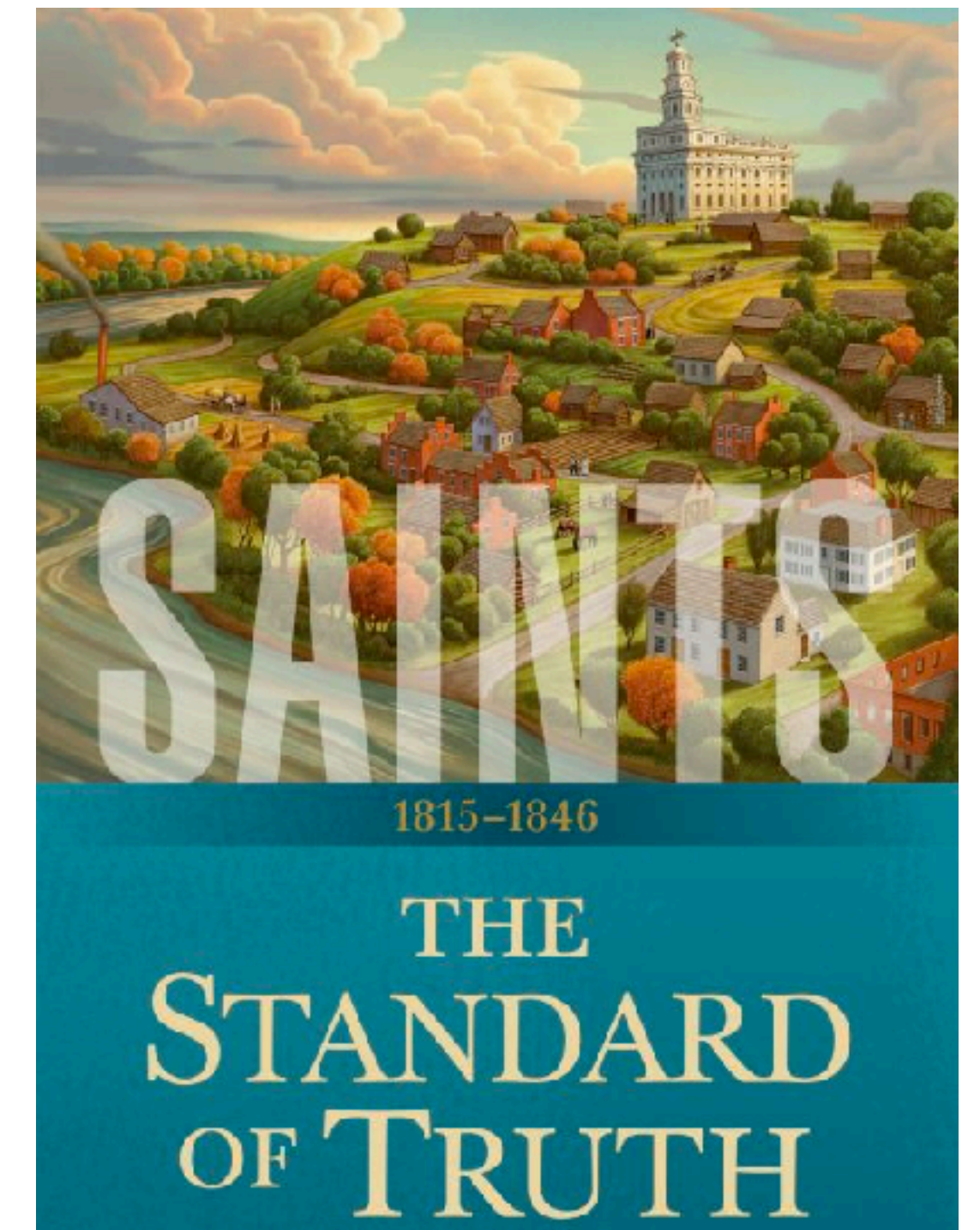
“When the revelation was given [in 1838], all was peace and quietude in Far West, Missouri, the city where most of the Latter-day Saints dwelt; but before the time came for its fulfillment, the Saints of God had been driven out of the State of Missouri into the State of Illinois, under the edict of Governor Boggs; and the Missourians had sworn that if all the other revelations of Joseph Smith were fulfilled, that [one] should not be. It stated the day and the place where the Twelve Apostles should take leave of the Saints, to go on their mission across the great waters, and the mobocrats of Missouri had declared that they would see that it should not be fulfilled. ...” (Teachings of Presidents of the Church: Wilford Woodruff, 139–41).

... five of the apostles [crossed] the Mississippi toward Far West. Brigham Young, Wilford Woodruff, and Orson Pratt rode in one carriage, while John Taylor and George A. Smith rode with Alpheus Cutler, who had been the temple's master workman, in another.

They traveled quickly across the prairie, anxious to arrive in Far West on the appointed day. Along the way, they came upon apostle John Page, who was moving east with his family out of Missouri, and persuaded him to join them.

After seven days on the road, the apostles entered Far West on the moonlit night of April 25. Grass had already grown over its deserted streets, and all was quiet. Heber Kimball, who had returned to Far West... emerged from his hiding place and welcomed them to the town.

The men passed a few hours together. Then, as sunlight stretched across the eastern horizon, they rode quietly into the town square and walked with the few Saints who



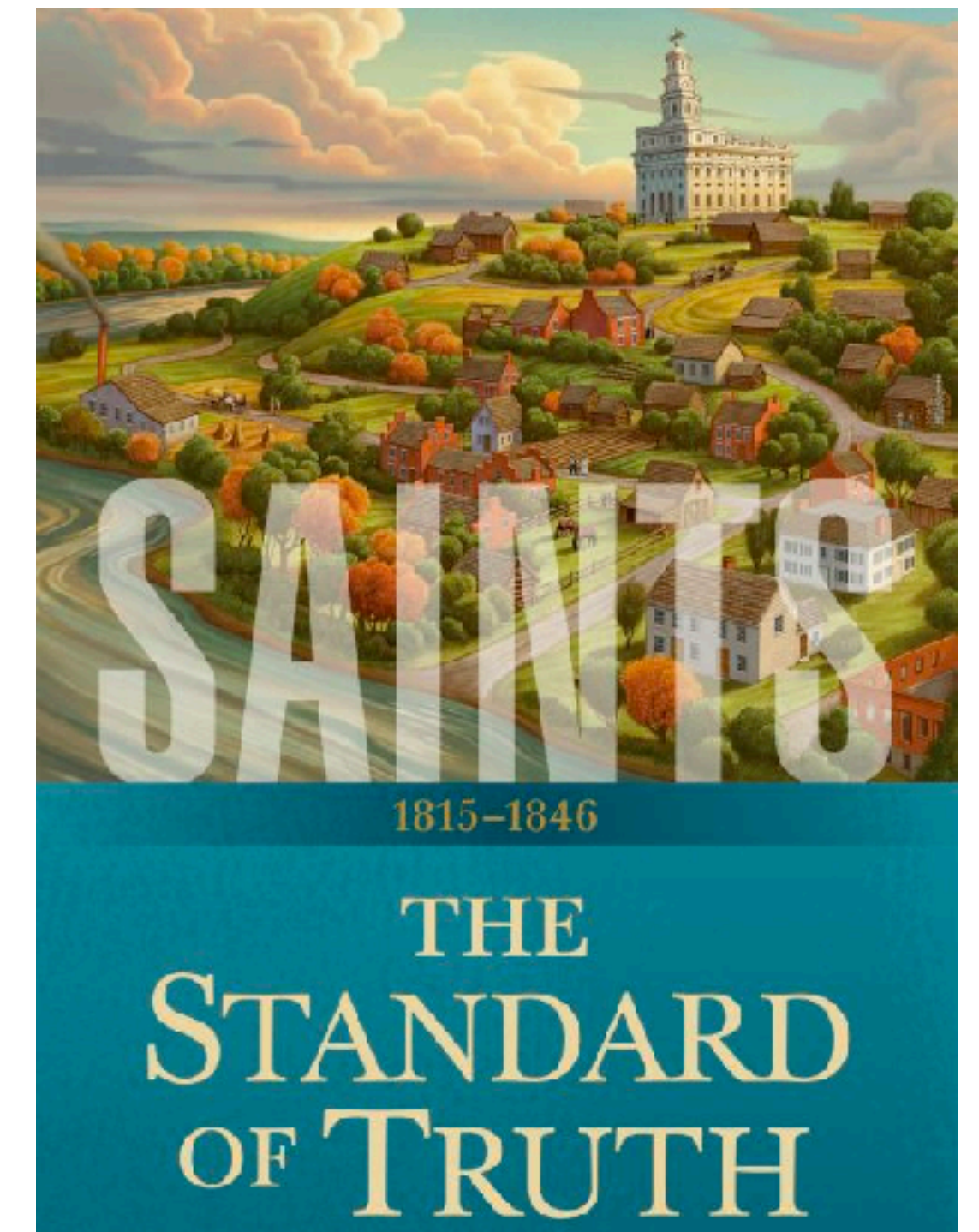
### Chapter 33

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The men passed a few hours together. Then, as sunlight stretched across the eastern horizon, they rode quietly into the town square and walked with the few Saints who remained in the city to the temple site. There they sang a hymn and Alpheus rolled a large stone to the southeast corner of the temple site, fulfilling the Lord's commandment to recommence laying the foundation of the temple.

Wilford took a seat on the stone as the apostles formed a circle around him. They placed their hands on his head, and Brigham ordained him to the apostleship. When he finished, George took Wilford's place on the stone and was ordained as well.

Remembering they had done all they could, the apostles



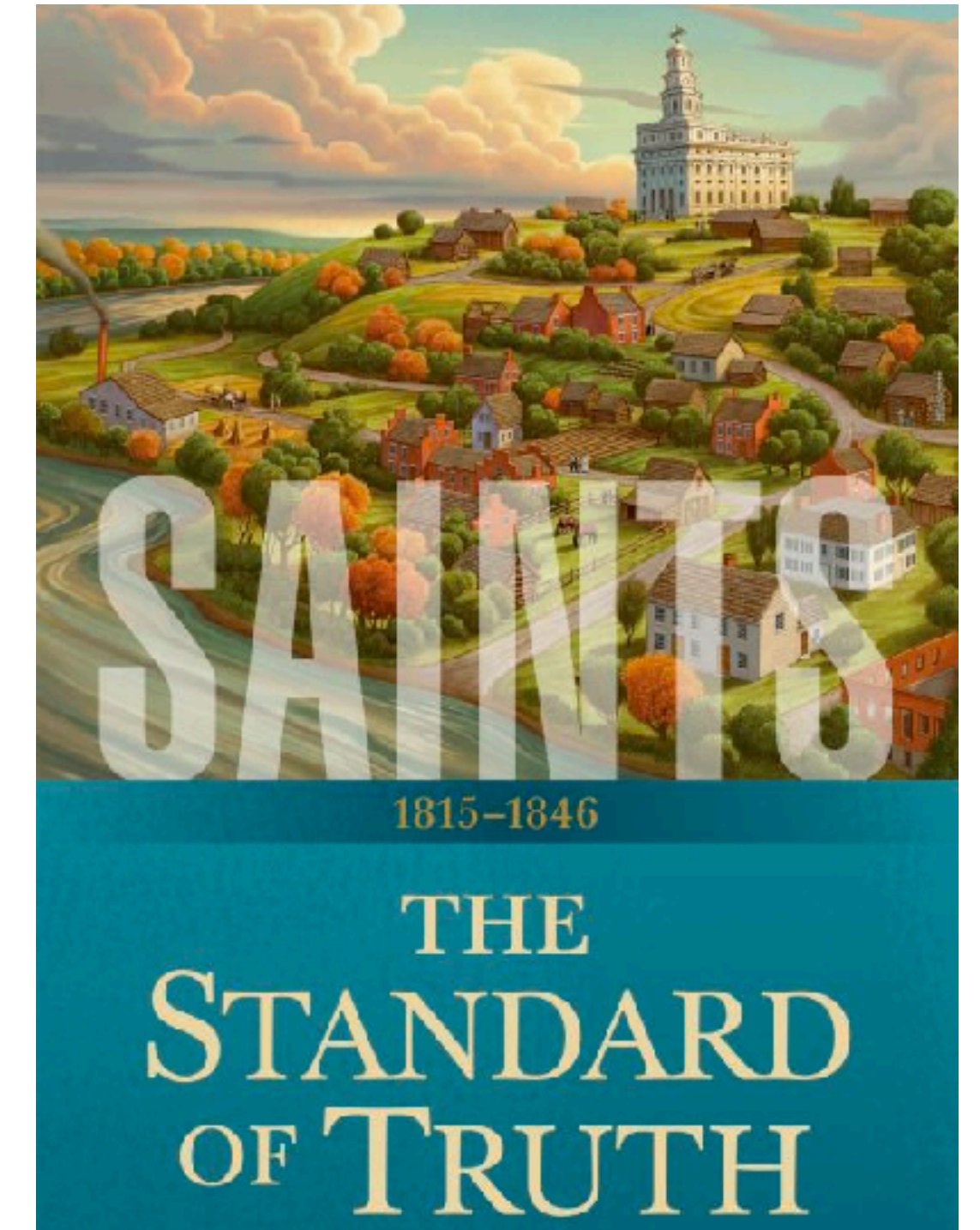
## Chapter 33

corner of the temple site, fulfilling the Lord's commandment to recommence laying the foundation of the temple.

Wilford took a seat on the stone as the apostles formed a circle around him. They placed their hands on his head, and Brigham ordained him to the apostleship. When he finished, George took Wilford's place on the stone and was ordained as well.

Recognizing they had done all they could, the apostles bowed their heads and took turns praying in the morning light. When they finished, they sang "Adam-ondi-Ahman," a hymn that looked forward to the Second Coming of Jesus Christ and the day when the peace of Zion would spread across Missouri's war-torn prairie and fill the world.

Alpheus then rolled the stone back to where he found it, leaving the foundation in the Lord's hands until the day when He would prepare a way for the Saints to return to Zion.



Chapter 33

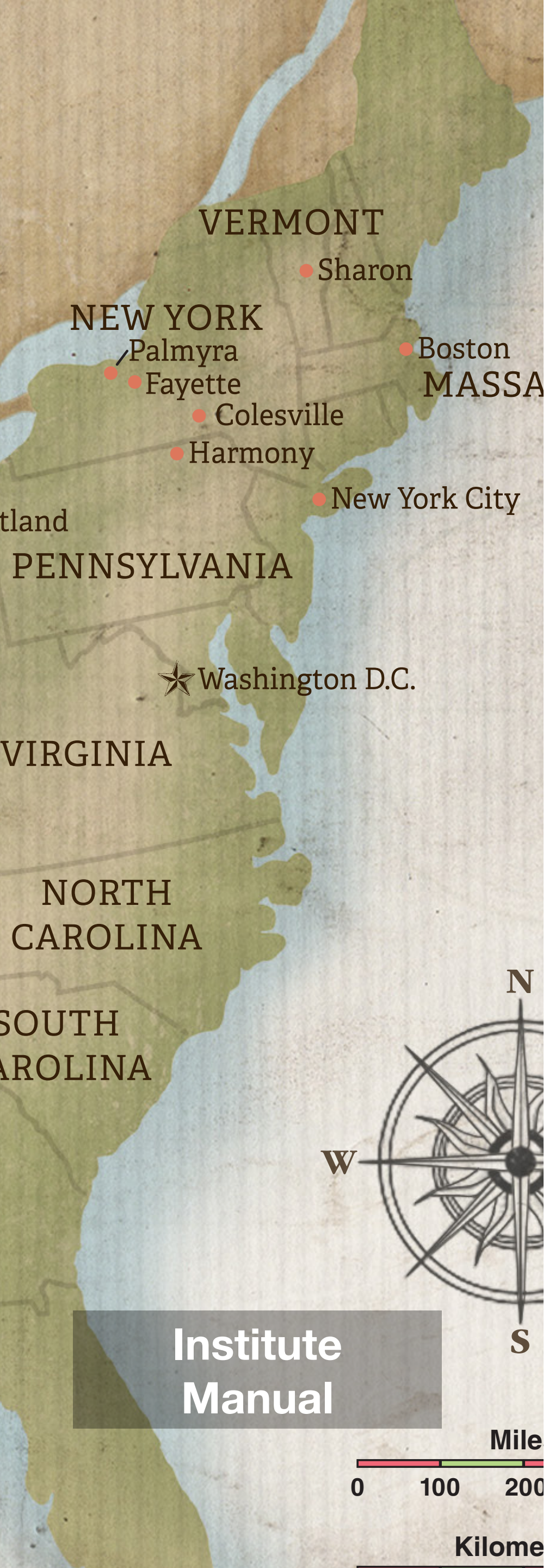
**Doctrine  
Covenants**

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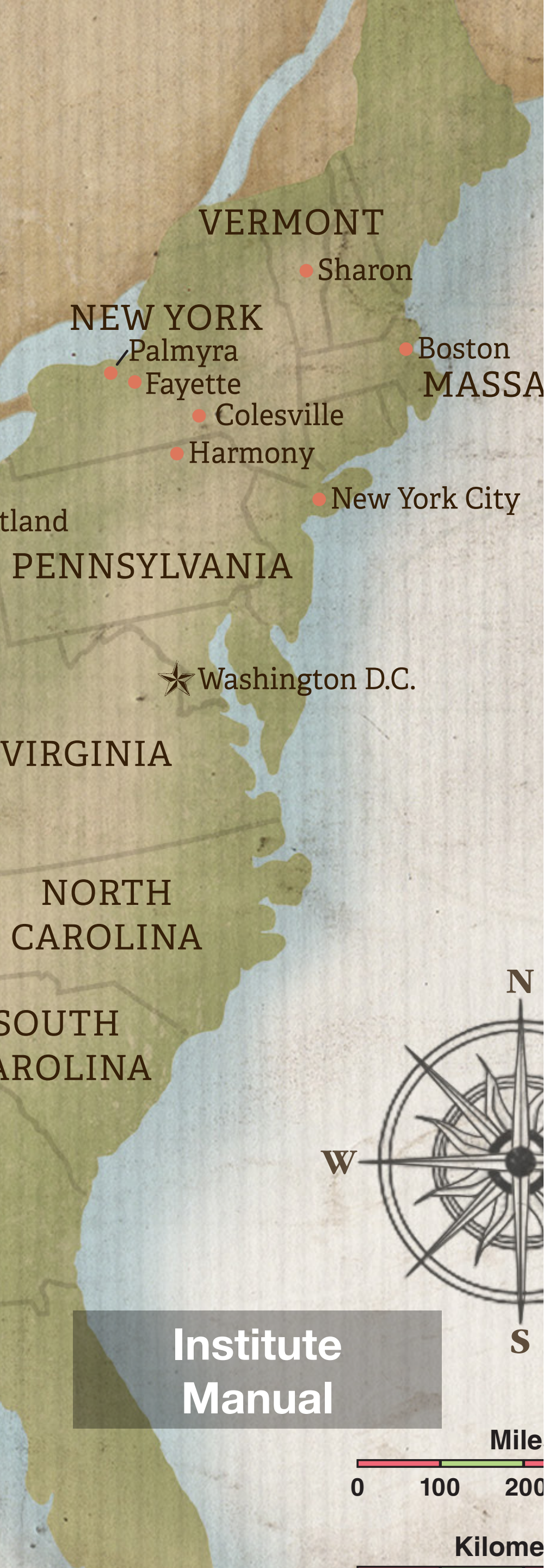
**119**

**120**



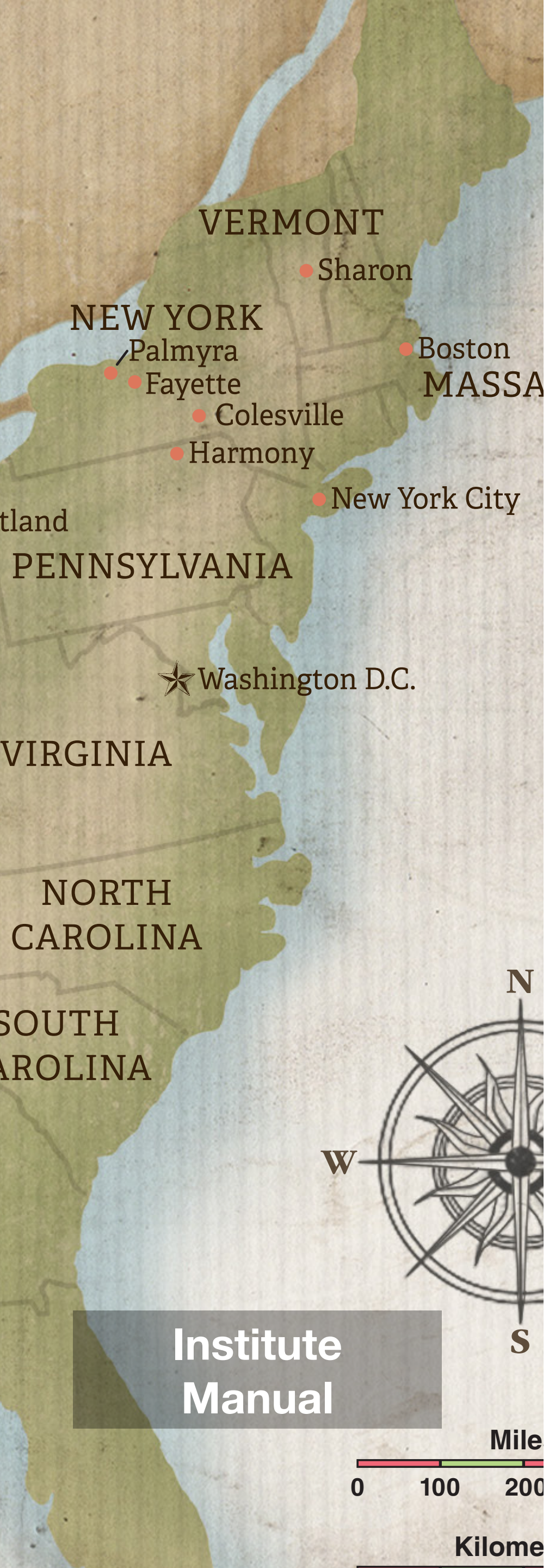
Two of the five revelations the Prophet Joseph Smith received on July 8, 1838, addressed the Church's financial needs. Previously the Prophet had received other revelations related to economic matters. In 1831 the Lord revealed principles concerning the law of consecration (see D&C 42:30–36). Later, He revealed that the United Firm should be established to manage the Church's printing and mercantile businesses (see D&C 78:1–16; 104). The Prophet Joseph Smith and others had also attempted to improve the Church's finances by establishing a banking institution and other businesses, but most of these endeavors had failed. These failures, combined with the United States economic recession of 1837, caused the Church to continue suffering under oppressing **debt** (see *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839, 184*).

In late 1837, Bishop Newel K. Whitney in Ohio and Bishop Edward Partridge in Missouri began asking Church members to pay tithing. At that time Church members believed that tithing meant any **offering willingly donated to the Church** (see Steven C. Harper, "The Tithing of My People" in *McBride and Goldberg, Revelations in Context*).



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As Church members began to gather in and around Far West, Missouri, the Church and its leaders still faced enormous debt. The revelation recorded in Doctrine and Covenants 119 was received during a leadership meeting on July 8, 1838, in response to a request: “Lord, show unto thy servants how much thou requirest of the properties of thy people for a Tithing?” (in *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839, 186*; spelling standardized). The revelation recorded in Doctrine and Covenants 120 “was given in reference to ‘the disposition of the properties tithed, as named in the preceding revelation [D&C 119]’” (in *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839, 190*; spelling standardized).



provide for their families; and an effectual door shall be opened for them, from henceforth.

4 And next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name.

5 Let them <sup>a</sup>take leave of my saints in the city of Far West, on the <sup>b</sup>twenty-sixth day of April next, on

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6 Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have <sup>a</sup>fallen, and be officially notified of their appointment.

### SECTION 119

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1-5, *The Saints are to pay their surplus property and then give, as tithing, one-tenth of their interest annually; 6-7, Such a course will sanctify the land of Zion.*

VERILY, thus saith the Lord, I require all their <sup>a</sup>surplus property to be put into the hands of the bishop of my church in Zion,

2 For the building of mine <sup>a</sup>house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church.

3 And this shall be the beginning of the <sup>a</sup>tithing of my people.

4 And after that, those who have thus been <sup>a</sup>tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

5 Verily I say unto you, it shall come to pass that all those who gather unto the land of <sup>a</sup>Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

6 And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold,

verily I say unto you, it shall not be a land of <sup>a</sup>Zion unto you.

7 And this shall be an ensample unto all the <sup>a</sup>stakes of Zion. Even so. Amen.

### SECTION 120

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, making known the disposition of the properties tithed as named in the preceding revelation, section 119.*

VERILY, thus saith the Lord, the time is now come, that <sup>a</sup>it shall be <sup>b</sup>disposed of by a council, composed of the First Presidency of my Church,

and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen.

### SECTION 121

*Prayer and prophecies written by Joseph Smith the Prophet in an epistle to the Church while he was a prisoner in the jail at Liberty, Missouri, dated March 20, 1839. The Prophet and several companions had been months in prison. Their petitions and appeals directed to the executive officers and the judiciary had failed to bring them relief.*

1-6, *The Prophet pleads with the Lord for the suffering Saints; 7-10, The Lord speaks peace to him; 11-17, Cursed are all those who raise false cries of transgression against the Lord's people; 18-25, They will not have right to the priesthood and will be damned; 26-32, Glorious revelations promised those who endure valiantly; 33-40, Why many are called and few are chosen; 41-46, The priesthood should be used only in righteousness.*

eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

3 Yea, O Lord, <sup>a</sup>how long shall they suffer these wrongs and unlawful <sup>b</sup>oppressions, before thine heart shall be softened toward them, and thy bowels be moved with <sup>c</sup>compassion toward them?

4 O Lord God <sup>a</sup>Almighty, maker of <sup>b</sup>heaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol—stretch forth thy hand; let thine eye pierce; let thy <sup>c</sup>pavilion be taken up; let thy <sup>d</sup>hiding place no longer be covered; let thine ear be

O GOD, <sup>a</sup>where art thou? And where is the pavilion that covereth thy <sup>b</sup>hiding place?

2 <sup>a</sup>How long shall thy hand be stayed, and thine eye, yea thy pure

5a D&C 114:1.

b D&C 115:11

55; 51:13;

82:18 (17, 19)

3a D&C 42:30; 64:23; 120.

4a TG Tithing

6a TG Zion.

7a D&C 82:13.

120 1a D&C 119:1 (1-4).

18:11; 102:2;

Isa. 45:15.

2a Ex. 5:22;

b TG Cruelty; Oppression;

Persecution.

c TG Compassion.

**“Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source.”**

*(President Howard W. Hunter in Conference Report, Apr. 1964, 35).*

*for a tithing.” The law of tithing, as understood today, had not been given to the Church previous to this revelation. The term tithing in the prayer just quoted and in previous revelations (64:23; 85:3; 97:11) had meant not just one-tenth, but all free-will offerings, or contributions, to the Church funds. The Lord had previously given to the Church the law of consecration and stewardship of property, which members (chiefly the leading elders) entered into by a covenant that was to be everlasting. Because of failure on the part of many to abide by this covenant, the Lord withdrew it for a time and gave instead the law of tithing to the whole Church. The Prophet asked the Lord how much of their property He required for sacred purposes. The answer was this revelation.*

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5a D&C 114:1.

b D&C 115:11.

6a D&C 114:2.

119 1a D&C 42:33 (33–34),

55; 51:13;

82:18 (17–19).

2a 2 Chr. 3:3 (3–4);

D&C 115:8 (8–13).

3a D&C 42:30; 64:23; 120.

4a TG Tithing.

5a D&C 52:42 (42–43).

## Institute Student Manual

In 1970 the First Presidency gave the following response in explaining “what is considered a proper tithe”: “The simplest statement we know of is the statement of the Lord himself, namely, that the members of the Church should pay ‘one-tenth of all their interest annually,’ which is understood to mean income. No one is justified in making any other statement than this”

*(First Presidency letter, Mar. 19, 1970).*

*for a tithing.” The law of tithing, as understood today, had not been given to the Church previous to this revelation. The term tithing in the prayer just quoted and in previous revelations (64:23; 85:3; 97:11) had meant not just one-tenth, but all free-will offerings, or contributions, to the Church funds. The Lord had previously given to the Church the law of consecration and stewardship of property, which members (chiefly the leading elders) entered into by a covenant that was to be everlasting. Because of failure on the part of many to abide by this covenant, the Lord withdrew it for a time and gave instead the law of tithing to the whole Church. The Prophet asked the Lord how much of their property He required for sacred purposes. The answer was this revelation.*

*1–5, The Saints are to pay their surplus property and then give, as tithing, one-tenth of their interest annually; 6–7, Such a course will sanctify the land of Zion.*

VERILY, thus saith the Lord, I require all their <sup>a</sup>surplus property to be put into the hands of the bishop of my church in Zion,

2 For the building of mine <sup>a</sup>house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church.

3 And this shall be the beginning of the <sup>a</sup>tithing of my people.

4 And after that, those who have thus been <sup>a</sup>tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

5 Verily I say unto you, it shall come to pass that all those who gather unto the land of <sup>a</sup>Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

5a D&C 114:1.

b D&C 115:11.

6a D&C 114:2.

119 1a D&C 42:33 (33–34),

55; 51:13;

82:18 (17–19).

2a 2 Chr. 3:3 (3–4);

D&C 115:8 (8–13).

3a D&C 42:30; 64:23; 120.

4a TG Tithing.

5a D&C 52:42 (42–43).

**“By this principle (tithing) the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping his commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost”**

*(Teachings of Presidents of the Church: Joseph F. Smith [1998], 276).*

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DOCTRINE AND COVENANTS 119:6–121:4

6 And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold,

verily I say unto you, it shall not be a land of <sup>a</sup>Zion unto you.

7 And this shall be an ensample unto all the <sup>a</sup>stakes of Zion. Even so. Amen.

6 And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold,

verily I say unto you, it shall not be a land of <sup>a</sup>Zion unto you.

7 And this shall be an ensample unto all the <sup>a</sup>stakes of Zion. Even so. Amen.

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## SECTION 120

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, making known the disposition of the properties tithed as named in the preceding revelation, section 119.*

VERILY, thus saith the Lord, the time is now come, that <sup>a</sup>it shall be <sup>b</sup>disposed of by a council, composed of the First Presidency of my Church,

and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen.

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## SECTION 121

*Prayer and prophecies written by Joseph Smith the Prophet in an epistle to the Church while he was a prisoner in the jail at Liberty, Missouri, dated March 20, 1839. The Prophet and several companions had been*

“It is remarkable to witness this council heed the Lord’s voice. Each member is aware of and participates in all the council’s decisions. No decision is made until the council is unanimous. All tithing funds are spent for the purposes of the Church, including welfare—care for the poor and needy— temples, buildings and upkeep of meetinghouses, education, curriculum— in short, the work of the Lord. ...

“To Church members and others throughout the world, I bear my testimony of the Council on the Disposition of the Tithes. I have sat on this council for 17 years, as the Presiding Bishop of the Church and now as a member of the Quorum of the Twelve Apostles. Without exception, the tithing funds of this Church have been used for His purposes”

*(Elder Robert D. Hales, “Tithing: A Test of Faith with Eternal Blessings,” Oct 2002 GC, Ensign or Liahona, Nov. 2002, 28).*

