

## Come Follow Me Lesson 41

October 4-10

D&C 111-114

### D&C 111

(Following the pentecostal season associated with the dedication of the Kirtland Temple, it was necessary that the Saints attend to the temporal needs of the Church. Heavy debt hung over the Church because of loans secured to procure land and to build the temple. Ebenezer Robinson, an early member of the Church who served for a time as the Prophet's scribe, reported on a possible solution that had presented itself. "There came to Kirtland a brother by the name of Burgess who stated that he had knowledge of a large amount of money secreted in the cellar of a certain house in Salem, Massachusetts, which had belonged to a widow (then deceased), and thought he was the only person who had knowledge of it, or of the location of the house" (Roberts, *Comprehensive History*, 1:411). The Prophet Joseph Smith wrote: "On . . . July 25th, in company with Sidney Rigdon, Brother Hyrum Smith, and Oliver Cowdery, I left Kirtland" to travel to New York City. These brethren met with creditors in New York for four days. "From New York we continued our journey to Providence, on board a steamer," the Prophet further wrote, "from thence to Boston, by steam cars, and arrived in Salem, Massachusetts, early in August, where we hired a house, and occupied the same during the month, teaching the people from house to house, and preaching publicly, as opportunity presented; visiting occasionally, sections of the surrounding country, which are rich in the history of the Pilgrim Fathers of New England, in Indian warfare, religious superstition, bigotry, persecution, and learned ignorance" (*History of the Church*, 2:463-64). The day after arriving in Salem the Prophet received the revelation recorded as section 111. The outcome of the journey is recorded in B. H. Roberts's *Comprehensive History*: "Burgess, according to [Ebenezer] Robinson, met the brethren in Salem, but claimed that time had wrought such changes in the town that he could not for a certainty point out the house 'and soon left'" (*Comprehensive History*, 1:411). Revelations of the Restoration, 895-96)

*Revelation given through Joseph Smith the Prophet, at Salem, Massachusetts, August 6, 1836. HC 2: 465–466. 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.*

1 I, THE Lord your God, am <sup>a</sup>not displeased with your coming this journey, notwithstanding your follies. (The Prophet's folly lay less in the fanciful hope of finding a treasure than it did in his failure to counsel with the Lord. A little over two years earlier he had received direction from the Lord about the Church's indebtedness. At that time the Saints were told that if they would humble themselves and be prayerful and diligent that he would send means for their deliverance (D&C 104:78-80). The trip to Salem was a venture of their own design, not one of divine direction. Revelations of the Restoration, 896)

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, **(In some future day, perhaps in the Millennium, the city of Salem (meaning the city of Peace) will be governed by righteous men holding the priesthood of God. These will have the necessary power and authority to draw upon its wealth to the blessing of all of its inhabitants.**

Revelations of the Restoration, 896) insomuch that they shall not <sup>b</sup>discover your secret parts; (This is a **Hebrew idiom meaning embarrassment or shame** (Isaiah 3:17). Their embarrassment centered in the financial plight that brought them to Salem in search of treasures. Revelations of the Restoration, 896) 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; (This revelation, which directs an interest in their kindred dead, comes some years before the principles associated with temple work had been revealed. It was given in Salem, the county seat of Essex County, Massachusetts. Robert Smith, the first of the Prophet Joseph Smith's family in America, had settled here. Similarly, record of many of the progenitors of the early families in the Church would later be found here.** Revelations of the Restoration, 897)

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, (Notice that they thought they were going to Salem to obtain financial treasures, but here Joseph finds out that his ancestors' genealogical records are here in the County seat which records will be important to verify genealogy information for the temple work which would be occurring in just a few years away.) as fast as ye are able to receive them. Amen.

## D&C 112

*Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, at Kirtland, Ohio, July 23, 1837. HC 2: 499–501. The word of the Lord unto Thomas B. Marsh, concerning the Twelve Apostles of the Lamb. The Prophet records that this revelation was received on the day on which the gospel was first preached in England. Thomas B. Marsh was at this time president of the Quorum of the Twelve Apostles.*

**(This revelation was given during some of the darkest days in the history of the Church. As night follows the day, so the light and glory that surrounded the dedication of the Kirtland Temple was supplanted by darkness and evil. In the summer of 1837, members of the Quorum of the Twelve, witnesses to the Book of Mormon, and other key priesthood leaders met in the upper room of the temple to dispose of Joseph Smith as the prophet of the Lord. Their plan was to organize a new Church, with David Whitmer at its head. They had determined to reject the Prophet, the Book of Mormon, and the priesthood, while seeking to unite the Christian world around repentance, baptism, and the Bible (George A. Smith, *Journal of Discourses*, 11:11). In the midst of this darkness, Joseph Smith said, "God revealed to me that something new must be done for the salvation of His Church" (*History of the Church*, 2:489). Heber C. Kimball reported that the Prophet Joseph Smith came to him while he was in the Kirtland Temple and said, "Brother Heber, the Spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation'" (*Whitney, Life of Heber C. Kimball*, 104). Section 112 was given on the day the**

gospel was first preached in England. It was directed to Thomas B. Marsh, then the president of the Quorum of the Twelve and the man thus entitled to a revelation on the duties of that quorum. This revelation is of singular importance in identifying the rights and authority of the Twelve in declaring the gospel to the nations of the earth and in specifying their relationship to the First Presidency. Revelations of the Restoration, 898. Before he received this revelation, the Prophet Joseph Smith recorded in his journal that Kirtland was experiencing widespread disunity, contention, and apostasy. **Financial speculation had caused the Kirtland Safety Society, the financial institution of the Church, to fail. Many, even some of the leaders of the Church, blamed the Prophet for such problems. The Prophet Joseph wrote: “In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum, (some of them having been absent for some time), God revealed to me that something new must be done for the salvation of His Church.** And on or about the first of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and laying on of hands, of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days.” (*History of the Church*, 2:489.) President Joseph Fielding Smith wrote: “The day that the British Missionaries preached the first sermons in England, July 23, 1837, the Lord gave a revelation to the Prophet Joseph Smith directed to Thomas B. Marsh as president of the council of the apostles. In this revelation Elder Marsh was instructed to teach the brethren in his council and point out to them their duty and responsibilities in proclaiming the Gospel. **Some of the apostles had forsaken their responsibility and had turned their attention to schemes of speculation. . . . The years preceding the year 1837, were years of wild speculation throughout the United States and Elder Heber C. Kimball pointed out how this boom had struck Kirtland and some of the brethren had borrowed great sums and had gone into business, at the expense of their ministry. Then when the bauble of false prosperity broke they were left financially stranded; then they began to blame the Prophet Joseph Smith. This revelation to Thomas B. Marsh was a warning and a call to him to bring his brethren back into the line of their duty as apostles of Jesus Christ.**” (*Church History and Modern Revelation*, 2:71; see also *History of the Church*, 2:498–99.) The first twelve verses of section 112 are directed to Thomas B. Marsh, giving him comfort, counsel, and admonition. The rest of the section contains the instructions he was to convey to the Twelve. Institute Manual, 279-80)

*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 shall be saved; 30–34, The First Presidency and the Twelve hold the keys of the dispensation of the fulness of times.*

1 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. (It is the office and calling of an apostle to testify of Christ and of all that properly bears his name, that is, all that is done under the direction of the priesthood. It is the duty of the Twelve to both teach the gospel

among the nations of the earth and to see that the affairs of the Church are properly regulated wherever it had been organized. Revelations of the Restoration, 899)

5 <sup>a</sup>Contend thou. (In the early nineteenth century, this phrase meant to "use earnest efforts to obtain, or to defend and preserve" (Webster, *Dictionary*, 1828, s.v. "contend").) 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. ("In 1832, Thomas B. Marsh received an inheritance— about thirty acres—on the Big Blue river, Missouri, and there he built a comfortable log house. When the Saints were driven from Jackson County, he went to Lafayette County, while most of the exiles sought refuge in Clay County. In 1834, he, too, went to Clay County. After an extended visit to Kirtland, he returned to his home on Fishing River, Clay County. In 1836, he built a house in Far West. In June 1837, he again visited Kirtland. It was necessary, for the success of his mission, that his residence in Zion should be known, and that his house should not be moved." (Smith and Sjodahl, *Commentary*, p. 733.))

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. (Be ready to travel. Thomas did not fulfill this prophecy to visit many nations because he apostatized from the Church.)

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. (Thomas was an eloquent speaker.)

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. (Thomas B. Marsh's failure to heed the counsel given him in this verse caused the Spirit of the Lord eventually to withdraw from him. George A. Smith, Heber C. Kimball, and Orson Hyde all relate interesting experiences regarding Elder Marsh's rejection of the Lord's admonitions and his apostasy from the Church. George A. Smith tells the story: "The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and sister Harris concluded they would exchange milk, in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should not save the strippings, but that the milk and strippings should all go together. Small matters to talk about here, to be sure, two women's exchanging milk to make cheese. "Mrs. Harris, it appeared, was faithful to the agreement and carried to Mrs. Marsh the milk and strippings, but Mrs. Marsh, wishing to make some extra good cheese, saved a pint of strippings from each cow and sent Mrs. Harris the milk without the strippings. "Finally it leaked out that Mrs. Marsh had saved strippings, and it became a matter to be settled by the Teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strippings, and consequently had wronged Mrs. Harris out of that amount. An appeal was taken from the Teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strippings were wrongfully saved, and that the woman had violated her covenant. "Marsh immediately took an appeal to the High Council, who investigated the question with much patience, and I assure you they were a grave body. Marsh being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles, and a great man in Israel, made a desperate defence, but the High Council finally confirmed the Bishop's decision. "Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his Counsellors had to sit upon the case, and they approved the decision of the High Council. "This little affair, you will observe, kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it. "The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before a magistrate and swore that the 'Mormons' were hostile towards

the State of Missouri. "That affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations" (*Journal of Discourses*, 3:283-84). Heber C. Kimball reported that "about the time he [Thomas B. Marsh] was preparing to leave this Church, he received a revelation in the Printing Office. He retired to himself, and prayed, and was humble, and God gave him a revelation, and he wrote it. There were from three to five pages of it; and when he came out, he read it to brother Brigham [Young] and me. In it God told him what to do, and that was to sustain brother Joseph and to believe that what brother Joseph had said was true. But no; he took a course to sustain his wife and oppose the Prophet of God, and she led him away" (*Journal of Discourses*, 5:28). Last, we learn from Orson Hyde, who partook of the spirit of apostasy with Thomas B. Marsh, "During our temptation, David W. Patten was shot by the enemy, and several days afterward while Thos. B. and myself were sitting in a log cabin together in silent meditation, some being smote him on the shoulder, and said, with a countenance full of deepest anxiety and solicitude, 'Thomas! Thomas! why have you so soon forgotten?' Thomas told me it was David W. Patten, with whom, he not long before, had made a covenant to remain true and faithful until the end" (cited in Anderson, "Being Valiant," 42). Revelations of the Restoration, 900-901)

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, 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. (Of these difficult times in Kirtland, John Taylor wrote, "There was a very bitter feeling gotten up by a number of men who had apostatized. Parley P. Pratt was one who was affected. He, however, did not go to the length that some did; and Orson Pratt had partaken more or less of that spirit" (*Gospel Kingdom*, 189). As a measure of his integrity, Elder Pratt recounted this experience in his autobiography, saying, "About this time, after I had returned from Canada, there were jarrings and discords in the Church at Kirtland, and many fell away and became enemies and apostates. There were also envyings, lyings, strifes, and divisions, which caused much trouble and sorrow. By such spirits I was also accused, misrepresented, and abused. And at one time, I also was overcome by the same spirit in a great measure, and it seemed as if the very powers of darkness which war against the Saints were let loose upon me. But the Lord knew my faith, my zeal, my integrity of purpose, and he gave me the victory. "I went to Brother Joseph Smith in tears, and, with a broken heart and contrite spirit, confessed wherein I had erred in spirit, murmured, or done or said amiss. He frankly forgave me, prayed for me, and blessed me. Thus, by experience I learned more fully to discern and to contrast the two spirits, and to resist the one and cleave to the other. And, being tempted in all points, even as others, I learned how to bear with, and excuse, and succor those who are tempted" (Pratt, *Autobiography*, 144). We are told that Orson Hyde had come close to defecting but perchance walked in on the meeting in which Heber C. Kimball was being set apart for his mission to England. Humbled by the spirit that he felt, he acknowledged his faults to the Prophet, sought forgiveness, and asked to accompany Elder Kimball on his mission. The Prophet set him apart to that calling, and he later played a significant role in that mission that proved to be the salvation of the Church (Talbot, *Acts of the Modern Apostles*, 37). Many others did not repent. **Luke S. Johnson, Lyman E. Johnson, and John F. Boynton were dropped from the Quorum of the Twelve in the conference held on 3 September 1837, less than a month and a half after this revelation was given.** See commentary on verse 15, "Rebel not against my servant Joseph." Revelations of the Restoration, 901-02)

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. **(The spirit of darkness in Kirtland in 1837 was so pervasive that no quorum of the priesthood could escape it. Nor was this mist of darkness quick to lift. "At the quarterly conference assembled at Far West, April 7, 1838, David W. Patten declared that, as a member of the Quorum of the Twelve, he could confidently recommend Thomas B. Marsh, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, and Orson Pratt as being men of God. However, in a spirit of discernment rather than of disparagement, he stated that he somewhat doubted William Smith, and that he could not recommend William E. McLellin, Luke S. Johnson, Lyman E. Johnson, or John F. Boynton. As time was to prove, Elder Patten's discernments were valid"** (Talbot, *Acts of the Modern Apostles*, 40). John Taylor, who would be called to fill the place of one of the fallen apostles in December the following year, had occasion to counsel Parley P. Pratt, also an apostle and the missionary who had converted him (see commentary on v. 13, "After their temptations, and much tribulation"). Elder Taylor recounted part of that dialogue thus: "I am surprised to hear you speak so, Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a Prophet of God, and to the truth of the work he has inaugurated; and you said you knew these things by revelation, and the gift of the Holy Ghost. You gave me a strict charge to the effect that though you or an angel from heaven was to declare anything else I was not to believe it. Now Brother Parley, it is not man that I am following but the Lord. The principles you taught me led me to Him, and I now have the same testimony that you then rejoiced in. If the work was true six months ago, it is true today: if Joseph was then a prophet, he is now a prophet" (Roberts, *Life of John Taylor*, 40). Revelations of the Restoration, 903-04. **"Joseph Smith was called to stand at the head of the Dispensation of the Fulness of Times, preparatory to the second advent of the Son of God" (Smith, *Answers to Gospel Questions*, 4:175). So, in addition to holding the keys of the kingdom, the Prophet Joseph Smith also held the keys of this dispensation, and these keys will never be taken from him. President Brigham Young said. "The keys of the Priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity"** (*Discourses of Brigham Young*, p. 138).)

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 Joseph, and my servant Sidney, and my servant Hyrum, <sup>a</sup>cannot come; (In this verse the First Presidency is announced as consisting of Joseph Smith, Sidney Rigdon, and Hyrum Smith. Perhaps the earliest manuscript of this revelation was recorded by Fredrick G. Williams (Woodford, *Historical Development*, 1479). What makes this of special interest is that Elder Williams was the second counselor in the presidency at the time. Various sources help us understand the context of the receiving of this revelation: From the *Kirtland Council Minute Book* we learn that on 29 May (about two months before this revelation was received) complaints had been brought before the Kirtland High Council against Fredrick G. Williams, David Whitmer, Parley P. Pratt, Lyman Johnson, and Warren Parrish. Elder Williams disputed the council's authority according to "the Book of Covenants" to try him because as a member of the First Presidency he was to be tried by a "Bishop's Court," meaning a court presided over by the presiding bishop as specified in the revelation on priesthood given 28 March 1835 (D&C 107:82). It was rightly agreed that the council did not have the authority to try him and charges against him were dismissed (*Kirtland Council Minute Book*, 181-84). It was apparently in July that Joseph Smith learned that money was missing from the Kirtland Safety Society. He went immediately to Fredrick G. Williams, the appointed magistrate, to obtain a search warrant. In her history the Prophet's mother, Lucy Mack Smith, says this was "flatly refused" and then records the following dialogue between the Prophet and his counselor: "'If you will give me a warrant, I can get the money, but if you

do not, I will break you of your office.' "'Well, break it is then,' said Williams, 'and we will strike hands upon it.' "'Very well,' said Joseph, 'from henceforth I drop you from my quorum, in the name of the Lord,' and Williams in wrath replied, 'Amen.' "Joseph entered a complaint against him, for neglect of duty as an officer of justice, on which account his ministry was taken from him, and given to Oliver Cowdery" (Smith, *History of Joseph Smith*, 335-36). Ezra Granger Williams, son of Fredrick G. Williams, claims to have been present on the occasion when his father and Joseph Smith verbally crossed swords and Joseph dropped him as a counselor. As he tells the story, Joseph wanted to borrow money and his father would not authorize it. Shortly thereafter he said the Prophet returned and "on bended knees, crying like a child, humbly asked my father's forgiveness, admitting that he was wrong and that my father was right. He pleaded with him to still be friends and to continue by his side as usual. My father gladly forgave him, but answered, 'No, as the people would never have the confidence in him again that they had had before'" (Williams, "Frederick Granger Williams," 256). Though the Prophet's contrition in the above account seems exaggerated, it certainly was in character for him to freely acknowledge errors if he felt that he had made them. Assuming this to be the case in this instance, it would not have been unusual for Fredrick G. Williams to return to his aid in recording this revelation and at the same time not to be offended or surprised when Hyrum Smith was named as a counselor in the presidency in his stead. At a conference held 3 September 1837, "President Smith . . . presented Sidney Rigdon and Frederick G. Williams as his counselors, and to constitute with himself the three first Presidents of the Church. Voted unanimously in the affirmative, except for Frederick G. Williams, which was not carried unanimously. "President Smith then introduced Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith, and John Smith for assistant counselors. These last four, together with the first three, are to be considered the heads of the Church. Carried unanimously" (Smith, *History of the Church*, 2:509). "At a conference of the Church held 7 November 1837, at Far West, the proposal to sustain President Williams in the presidency again met with opposition, and, after a lengthy debate, Hyrum Smith was nominated to take his place" (Williams, "Frederick Granger Williams," 256-57). President Joseph Fielding Smith notes that on 8 July 1838 the Prophet received a revelation for the benefit of Frederick G. Williams and William W. Phelps. Of Elder Williams, President Joseph Fielding Smith observed, "The Prophet loved him dearly and wrote in his record: 'Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind.'" (*D.H.C.* 1:444.) He partook of the rebellious spirit in Kirtland and had to be released from his high calling and lost his standing in the Church. He was baptized again, however, August 5, 1838, upon a show of repentance" (*Church History and Modern Revelation*, 2:99). The revelation the Prophet received for the benefit of Frederick G. Williams and William W. Phelps reads as follows: "Verily, thus saith the Lord, in consequence of their transgressions their former standing has been taken away from them, and now, if they will be saved, let them be ordained as Elders in my Church to preach my Gospel and travel abroad from land to land and from place to place, to gather mine elect unto me, saith the Lord, and let this be their labors from henceforth. Amen" (Smith, *History of the Church*, 3:46n). Revelations of the Restoration, 904-06)

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.

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 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>d</sup>blasphemed against me in the midst of my house, saith the Lord. **(In the same revelation in which Zion was defined, the Lord warned the Saints that only if Zion met the Lord's qualifications would it escape the judgments that were to be poured out upon the world. If they did not qualify as a Zion people, they had no promise (see D&C 97:21–27). Severe judgments befell the Saints because they failed to build Zion and abide by its laws. This prophetic statement also had reference to future members of the Church. President Brigham Young warned: "If the Latter-day Saints do not desist from running after the things of this world, and begin to reform and do the work the Father has given them to do, they will be found wanting, and they, too, will be swept away and counted as unprofitable servants" (in *Journal of Discourses*, 18:262). President Joseph Fielding Smith pointed out: "All of these things will be withheld while the nations are being punished, if the members of the Church will keep faithfully their commandments. If they will not, then we have received the warning that we, like the rest of the world, shall suffer His wrath in justice." (*Progress of Man*, p. 468.) President Wilford Woodruff emphasized: "Zion is not going to be moved out of her place. The Lord will plead with her strong ones, and if she sins He will chastise her until she is purified before the Lord. "I do not pretend to tell how much sorrow you or I are going to meet with before the coming of the Son of Man. That will depend upon our conduct." (In *Millennial Star*, 2 Sept. 1889, p. 547.)**

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. **(These verses teach that each member of the Quorum of the Twelve Apostles and the First Presidency holds all the keys of the kingdom. That is, each member of these two quorums would hold all the keys of the kingdom. For this reason we now sustain the members of these two quorums as prophets, seers, and revelators. This, however, was not the case when this revelation was given. It was not until the end of Joseph Smith's ministry in Nauvoo that all the keys had been restored in fulness to the Twelve. Wilford Woodruff described the time bestowal of these keys: "In the winter of 1843-4, Joseph Smith, the Prophet of God, called the Twelve Apostles together in the City of Nauvoo, and spent many days with us in giving us our endowments, and teaching us those glorious principles which God had revealed to him. And upon one occasion he stood upon his feet in our midst for nearly three hours declaring unto us the great and last dispensation which God had set His hand to perform upon the earth in these last days. The room was filled as if with consuming fire; the Prophet was clothed upon with much of the power of God, and his face shone and was transparently clear, and he**



closed that speech, never-to-be- forgotten in time or in eternity, with the following language: **"Brethren, I have had great sorrow of heart for fear that I might be taken from the earth with the keys of the Kingdom of God upon me, without sealing them upon the heads of other men. God has sealed upon my head all the keys of the Kingdom of God necessary for organizing and building up of the Church, Zion, and Kingdom of God upon the earth, and to prepare the Saints for the coming of the Son of Man. Now, brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchizedek Priesthoods and Apostleship, with all the keys and powers thereof, which God has sealed upon me; and I now roll off all the labor, burden and care of this Church and Kingdom of God upon your shoulders, and I now command you in the name of the Lord Jesus Christ to round up your shoulders, and bear off this Church and Kingdom of God before heaven and earth, and before God, angels and men; and if you don't do it you will be damned"** (Clark, *Messages*, 3:134). Revelations of the Restoration, 907-08)

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;** (This description of the Lord's return tells how the Lord will come rather than when. Although no man knows the day or hour of his coming, this phrase teaches that when he appears it will be suddenly, catching the wicked unawares. Revelations of the Restoration, 908) 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.

## D&C 113

(In the story of the Restoration, the most trying of circumstances consistently brought forth the richest treasures of heaven. As the spirit of apostasy continued to grow in Kirtland, it became necessary for the Prophet to flee for his own safety. Of January 1838 Joseph Smith recorded, "A new year dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the Apostles and Prophets of old, and as Jesus said, 'when they persecute you in one city, flee to another.' On the evening of the 12th of January, about ten o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover the hellish designs of our enemies, and to save themselves from the just judgment of the law. . . . "The weather was extremely cold, we were obliged to secrete ourselves in our wagons, sometimes, to elude the grasp of our pursuers, who continued their pursuit of us more than two hundred miles from Kirtland, armed with pistols and guns, seeking our lives. They frequently crossed our track, twice they were in the houses where we stopped, once we tarried all night in the same house with them, with only a partition between us and them; and heard their oaths and imprecations, and threats concerning us, if they could catch us; and late in the evening they came in to our room and examined us, but decided we were not the men. At other times we passed them in the streets, and gazed upon them, and they on us, but they knew us not. One Lyons was one of our pursuers" (*History of the Church*, 3:1-3). On 14 March the Prophet arrived at Far West, Missouri, where he was welcomed by the Saints. On that day or shortly thereafter, he received the following revelation. The particular circumstances that called it forth are not known. We do know, however, that Isaiah 11 was of particular interest to Joseph Smith because it was one of the chief passages quoted to him by Moroni when Moroni initially came to instruct him (*Joseph Smith-History* 1:40).

*Answers to certain questions on the writings of Isaiah, given by Joseph Smith the Prophet, March 1838. HC 3: 9-10.*

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.*

1 WHO is the <sup>a</sup>Stem (The Hebrew word which was translated into English in the KJV of the Bible as stem means “the stock which remains in the earth after the tree is cut down.” Smith & Sjodahl, Commentary, 738) of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah? (“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins” (Isaiah 11:1-5). The Prophet Joseph Smith indicated that on the night of 21 September 1823 Moroni “quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled” (Joseph Smith-History 1:40). The last two verses of Isaiah 10 speak of the Lord, or the forester, trimming and thinning the trees in the forest. These trees represent the power and glory of foreign rulers and, of course, their nations. Thus the dead wood and overgrowth is removed to prepare the way for a new shoot or “stem” to grow out of the stump of Jesse. Through this imagery we are invited to look at the stump of a once great tree to see a new branch spring forth. In other words, after the great dynasty or tree of David is cut down a new branch of the royal family will spring forth. The intent of this imagery is, in a veiled way, to say that Christ will be a descendant of Jesse, the father of David, and that from that “stem” will come a “rod” who will be the great prophet of the Restoration. Revelations of the Restoration, 910)

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? (As indicated in the following verse, the rod represents a servant of Christ. The rod (Hebrew, *choter*) grows as an offshoot from the stem or trunk of the tree. It is allowed to grow into a sturdy branch that, when cut from the tree, is used as a shepherd's staff. The point of attachment to the tree is taken with the branch and worked into a thick knot on the head of the staff, which the shepherd uses both as a weapon against predators and to direct his flock. Isaiah's imagery is a perfect description of a rod that “is a servant in the hands of Christ” (v. 4), the Good Shepherd. Revelations of the Restoration, 910-11)

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>d</sup>ensign, and for the gathering of my people in the <sup>e</sup>last days. (This revelation must have been a source of great consolation to Joseph Smith particularly in the time and circumstances that called it forth. Both the “rod” and the “root” in the Isaiah prophecy refer to the Prophet. We would assume both innate modesty and the sacred implications of this prophecy precluded any more direct expression from Joseph than that which the revelation contains. By revelation the Saints had already been told that Joseph Smith had claim to the priesthood through the lineage of his fathers (D&C 86:8-10). That he held the keys of the kingdom was also known to them (D&C 27:13; 35:17-18; 65:2; 81:2; 90:3; 112:32). That he held these keys by right, meaning birthright, was affirmed in the patriarchal blessing given him by his father. That blessing reads as follows: “A marvelous work and a wonder’ has the Lord wrought by thy hand, even that which shall prepare the way for the remnants of his people to come in among the Gentiles, with their fulness, as the tribes of Israel are restored. I bless thee with the blessings of thy fathers Abraham, Isaac and Jacob; and even the blessings of thy father Joseph, the son of Jacob. Behold, he looked after his posterity in the last days,

when they should be scattered and driven by the Gentiles, and wept before the Lord; he sought diligently to know from whence the Son should come who should bring forth the word of the Lord, by which they might be enlightened, and brought back to the true fold, and his eyes beheld thee, my son; his heart rejoiced and his soul was satisfied and he said, As my blessings are to extend to the utmost bounds of the everlasting hills; as my father's blessing prevailed, over the blessings of his progenitors, and as my branches are to run over the wall, and my seed are to inherit the choice land whereon the Zion of God shall stand in the last days, from among my seed, scattered with the Gentiles, shall a choice Seer arise, whose bowels shall be a fountain of truth, whose loins shall be girded with the girdle of righteousness, whose hands shall be lifted with acceptance before the God of Jacob to turn away his anger from his anointed, whose heart shall mediate great wisdom, whose intelligence shall circumscribe and comprehend the deep things of God, and whose mouth shall utter the law of the just . . . and he shall feed upon the heritage of Jacob his father: Thou (Joseph Smith, Jr. ) shall hold the keys of this ministry, even the presidency of this Church, both in time and in eternity, and thou shalt stand on Mount Zion when the tribes of Jacob come shouting from the north, and with thy brethren, the Sons of Ephraim, crown them in the name of Jesus Christ" ("Seed of Joseph," 23:175). That the labors of Joseph Smith stand as an "ensign" to which the nations of the earth gather is also a matter of scriptural promise known to the Saints. "Zion shall flourish, and the glory of the Lord shall be upon her; And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones" (D&C 64:41-43). Revelations of the Restoration, 911-12)

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>d</sup>strength is to put on the <sup>e</sup>authority of the <sup>f</sup>priesthood, which she, Zion, has a <sup>g</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>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.

## D&C 114

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 17, 1838. HC 3: 23.*

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

(This revelation was given to David W. Patten, one of the original members of the Quorum of the Twelve. For some time prior to this he and Thomas B. Marsh were the steadying influence of the Church in Missouri, where the three men who had been called to preside there—David Whitmer, William W. Phelps, and John Whitmer—had become disaffected with the Church. To these problems was added the persecution of the Saints by mobs. In October of 1838, a mob of some forty men took three of the brethren prisoner, threatening that they would kill them and return the next morning to burn the rest of the Saints out. Joseph Smith appointed David Patten to lead a group of volunteers against this mob, hoping to rout them without bloodshed and free the prisoners. The prisoners were freed but not without bloodshed. Among others, Elder Patten was shot in the stomach and died that night. Of this fearless servant of the Lord, Joseph Smith said, "Brother David Patten was a very worthy man, beloved by all good men who knew him. He was one of the Twelve Apostles, and died as he had lived, a man of God,

and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place. One of his last expressions to his wife was—"Whatever you do else, O! do not deny the faith" (*History of the Church*, 3:171). Revelations of the Restoration, 914)

1 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. (The Quorum of the Twelve were to take a mission to Great Britain in the spring of 1839. By that time David Patten had been killed and Thomas B. Marsh, William E. McLellin, Luke S. Johnson, John F. Boynton and Lyman E. Johnson had all apostatized and lost their membership in the Quorum and in the Church. The newly called members of the Twelve were John Taylor, John E. Page, Wilford Woodruff, and Willard Richards (D&C 118:6). Orson Hyde was dropped from the Quorum in May of 1839 and restored June 27 of the same year. He and John E. Page were redirected to Jerusalem to dedicate the land of Palestine for the return of the Jews. William Smith, one of the original members of the Quorum of the Twelve, failed to keep his calling, leaving Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, and Willard Richards (who already was in England) to fill this commandment. Revelations of the Restoration, 914-15)

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. (The Greek word for bishopric is *episkope*, meaning "overseership," or "office." It was not originally used in reference to religious callings and can properly be used to describe any of a variety of duties. Peter referred to the place of Judas among the Twelve Apostles as a "bishoprick" (Acts 1:20). Here it is used in reference to the office of an apostle. Revelations of the Restoration, 915) Amen.