
DOCTRINE & COVENANTS 113-120

CHRONOLOGY

- **January 12, 1838** – Revelation, Unpublished; FP, family and friends to flee Kirtland.
- **January 12, 1838** – JS and Rigdon flee Kirtland to Far West in order to escape violence and litigation in Kirtland.
- **March 14, 1838** – JS arrives in Far West.
- **circa, March 1838** – Revelation, **D&C 113**; Questions from Isaiah.
- **April 11, 1838** – Revelation, **D&C 114**; David Patten.
- **April 12 and 13, 1838** – Excommunication of Oliver Cowdery, David Whitmer, and Lyman Johnson.
- **April 12, 1838** – Scribes begin JS journal.
- **April 26, 1838** – Revelation, **D&C 115**; Far West, name of the Church.
- **April 27, 1838** – JS et al. return to writing history.
- **May 18, 1838** – JS travels to Davies Co., to establish settlements.
- **May 19, 1838** – Revelation, **D&C 116**; Spring Hill.
- **circa June, 1838** – Danites organize at Far West.
- **June 17, 1838** – Sidney Rigdon preaches "Salt Sermon."
- **June 18, 1838** – Dissidents instructed by Church leaders and Danites to leave Far West.
- **June 28, 1838** – Adam-ondi-Ahman stake organized.
- **July 4, 1838** – Rigdon delivers speech: "it shall be between us and them a war of extermination"
- **July 6, 1838** – "Kirtland Camp," consisting of over 500 church members depart Kirtland for Missouri.
- **July 8, 1838** – Revelation, **D&C 117**; Church leaders.
- **July 8, 1838** – Revelation, **D&C 118**; The Twelve.
- **July 8, 1838** – Revelation, **D&C 119**; Tithing.
- **July 8, 1838** – Revelation, **D&C 120**; Tithing.

DOCTRINE AND COVENANTS 113 REVELATION, CIRCA MARCH, 1838

SETTING

JS arrived in Far West on March 14, 1838. Soon thereafter, JS had a scribe begin keeping his journal again. This journal includes the earliest text of this section. JS had just been accused by Oliver Cowdery of adultery, which may have catalyzed some of the questions asked.

PUBLICATION HISTORY

This revelation was first published in the "History of Joseph Smith" in the *Deseret News* (March 5, 1853) and was added to the Doctrine and Covenants in the 1876 edition. The earliest text is in the JS Journal.

COMMENTS

1. This chapter (and verse specifically) references the following vs. (Isa. 11:1-5):

¹And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ²And 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; ³And 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: ⁴But 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. ⁵And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

These vs. relate to a new Davidic King. Jesse was David's father and traditional Christians view them Messianicly. Compare to this modern translation (NET):

¹ A shoot will grow out of Jesse's root stock, a bud will sprout from his roots. ² The Lord's spirit will rest on him – a spirit that gives extraordinary wisdom, a spirit that provides the ability to execute plans, a spirit that produces absolute loyalty to the Lord. ³ He will take delight in obeying the Lord. He will not judge by mere appearances, or make decisions on the basis of hearsay. ⁴ He will treat the poor fairly, and make right decisions for the downtrodden of the earth. He will strike the earth with the rod of his mouth, and order the wicked to be executed. ⁵ Justice will be like a belt around his waist, integrity will be like a belt around his hips.

Needless to say, the interpretation in this Section will be highly idiosyncratic compared to standard Christianity.

2. Stem of Jesse or Jesse's root stock is Christ.

4. The "rod out of the stem of Jesse" or the Shoot out of Jesse's root stock is a Servant of Christ descended from both Jesse and Ephraim.

5. Reference to Isa. 11:10. KJV:

¹⁰And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

NET:

¹⁰ At that time a root from Jesse will stand like a signal flag for the nations. Nations will look to him for guidance, and his residence will be majestic.

The root of Jesse is a descendant of both Jesse and Joseph who is the rightful heir of the priesthood and ruler of the kingdom of God on earth.

These interpretations are pregnant with meaning and can be viewed as solidifying JS's position as the head of the Church. They also foreshadow JS's belief in a literal Davidic successor to govern the Kingdom of God on earth. He believed that it would be his son, David, who was born after JS was killed.

7. This is a question about Isaiah 52:1. KJV:

¹ Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

NET:

¹ Wake up! Wake up! Clothe yourself with strength, O Zion! Put on your beautiful clothes, O Jerusalem, holy city! For uncircumcised and unclean pagans will no longer invade you.

8. Again with the priesthood lineage. This is an important concept for JS at this time.

9. Isaiah 52:2. KJV:

² Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

NET:

² Shake off the dirt! Get up, captive Jerusalem! Take off the iron chains around your neck, O captive daughter Zion!

DOCTRINE AND COVENANTS 114 REVELATION, APRIL 11, 1838

SETTING

David Patten was a member of the Quorum of the Twelve. He was known as a great healer. JS delivered this revelation and one for Brigham Young near the same time. Patten was killed in the Missouri War.

PUBLICATION HISTORY

This revelation was first published in the "History of Joseph Smith" in the *Deseret News* (March 19, 1853) and was added to the Doctrine and Covenants in the 1876 edition. The earliest text is in the JS Journal.

COMMENTS

1. Mission of the Twelve to Britain

2. Is this to say that missionaries will find people to replace apostate members?

DOCTRINE AND COVENANTS 115 REVELATION, APRIL 26, 1838

SETTING

The name of the Church was "The Church of Christ" from April 6, 1830 to May 3, 1834. From May 3, 1834 to April 26, 1838, the name was "The Church of the Latter Day Saints."

The city of Far West was founded in the summer of 1836. By the summer of 1838 there were nearly 5,000 residents.

PUBLICATION HISTORY

This revelation was first published in the "*Elders' Journal* (August 1838) and was added to the Doctrine and Covenants in the 1876 edition.

COMMENTS

- 1-2. First Presidency and Bishop of Missouri.
- 3-4. New name for the Church. Too bad it is so unwieldy.
- 6. Still haven't forgot about gathering, and the reason for it.
- 8. Build a Temple in Far West. Only part of the wall was ever finished.
- 9. Get cracking on it this summer!
- 10. Start with a Fourth of July celebration.
- 13. No more debt for the Temple.
- 18. We are going to create more Stakes...viz., Adam-ondi-Ahman.

DOCTRINE AND COVENANTS 116 REVELATION, MAY 19, 1838

SETTING

JS traveled North to Davies Co. in order to scout out settlements. Latter-day Saints had started settling on the Grand River in the Spring of 1837. This Revelation however, cast the location in cosmological terms and was the beginning of a full stake.

PUBLICATION HISTORY

This revelation was first published in the "History of Joseph Smith" in the *Deseret News* (April, 1853) and was added to the Doctrine and Covenants in the 1876 edition.

COMMENTS

1. Note that the association of the Ancient of Days with Adam is unique to Mormonism. Other Christians associate the ancient of days with God. E.g., William Blake's famous painting, "The Ancient of Days":



DOCTRINE AND COVENANTS 117 REVELATION, JULY 8, 1838

SETTING

After the July fourth celebration, the Saints held a three day conference. The last day of the conference, July 8, JS received a battery of revelations. William Marks was the Kirtland Stake President. NK Whitney was the Kirtland Bishop. Oliver Granger was the man JS hired as an agent to settle his business affairs in Kirtland.

PUBLICATION HISTORY

This revelation was first published in the "History of Joseph Smith" in the *Deseret News* (April 2, 1853) and was added to the Doctrine and Covenants in the 1876 edition.

COMMENTS

1. Marks and Whitney to come to Far West before Winter.
3. Come quickly.
4. Don't worry about your business losses.
5. Settle any debts with property.
10. William Marks to be Stake President in Far West.
11. "Nicolaitane" from Rev. 2:6 and 15. No real certainty as to what they actually believed, but the Lord did not like it. Here it is an allusion to those with whom the Lord is displeased.

DOCTRINE AND COVENANTS 118 REVELATION, JULY 8, 1838

SETTING

Four members of the original Twelve had apostatized at this point. JS and other leaders inquired the Lord for what to do about it.

PUBLICATION HISTORY

This revelation was first published in the "History of Joseph Smith" in the *Deseret News* (April 2, 1853) and was added to the Doctrine and Covenants in the 1876 edition.

COMMENTS

1. Have a conference and ordain new apostles.
2. Thomas Marsh, Quorum President, to remain in Missouri.
3. Everyone else is to evangelize.
4. ...and go to Britain in the Spring.
5. They need to leave from Far West on April 26, 1839. How did that go?
6. The new quorum of the twelve members were to be:
 - John Taylor
 - John E. Page
 - Wilford Woodruff
 - Willard Richards

DOCTRINE AND COVENANTS 119 REVELATION, JULY 8, 1838

SETTING

Tithing had meant offerings and not ten percent up to this point. The Church was in fairly bleak financial conditions.

PUBLICATION HISTORY

This revelation was first published in the 1844 edition of the Doctrine and Covenants.

COMMENTS

1. Church members are to give a one-time donation of all their surplus property.
4. Then after that, the Saints are to give 10% of their annual interest. This idea works pretty well when people have assets to draw interest from. From a modern perspective, not so much. The Church has refused to specify what should be tithed in our cash-based economy. It is a matter of personal choice.

DOCTRINE AND COVENANTS 120 REVELATION, JULY 8, 1838

SETTING

This is a sequel to section 119.

PUBLICATION HISTORY

This revelation was first published in the "History of Joseph Smith" in the *Deseret News* (April 2, 1853) and was added to the Doctrine and Covenants in the 1876 edition.

COMMENTS

1. Before this time, the Bishop had sole control over tithes [donations]. From this point forward it was a council of the First Presidency and the Bishop. As things have moved forward it is generally the First Presidency that has ultimate control, though the Presiding Bishopric does do much of the actual management.