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# DOCTRINE & COVENANTS 108-110, 137

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## CHRONOLOGY

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**NOTE:** The JS journal for this period is incredibly rich. I encourage you to read through it. It is available for free online through the Joseph Smith Papers website, as well as being in print as *Journals, Volume: 1*. Also there are several other wonderful accounts of the temple activities published in John W. Welch, ed., *Opening the Heavens: Accounts of Divine Manifestations, 1820-1844* (Provo: Brigham Young University Press, 2005), 327-72.

- **May 4, 1835** – First Apostolic Mission. Twelve leave Kirtland eastward.
- **July 1, 1835** – JS purchases mummies and papyri.
- **August 17, 1835** – Approval of the Doctrine and Covenants. (JS away on mission)
- **September 1, 1835** – JS begins work on Book of Abraham Translation.
- **November 3, 1835** – Revelation, Unpublished; JS Journal – rebuke of the Q12.
- **November 12, 1835** – JS council with Twelve; JS Journal – lecture on Endowment.
- **November 14, 1835** – Revelation, Unpublished; JS Journal – Warren Parrish as scribe.
- **November 16, 1835** – Revelation, Unpublished; JS Journal – Harvey Whitlock.
- **December 10, 1836** – Kiln Fire destroyed most lumber for the House of the Lord.
- **December 16, 1835** – JS and brother William Smith fight at debating school.
- **December 26, 1835** – Revelation, **D&C 108**; Lyman Sherman.
- **January 1, 1836** – JS and William reconcile.
- **January 21, 1836** – First washings and anointings administered.
- **January 21, 1836** – Vision, **D&C 137**; Celestial Kingdom, those that died without the law and children.
- **January 26, 1836** – Started Hebrew School with Joshua Seixas.
- **March 27, 1836** – Prayer, **D&C 109**; Dedication of the Kirtland House of the Lord
- **March 29-30, 1836** – Solemn Assembly and washing of feet.
- **March 31, 1836** – Second dedication of the House of the Lord for those who could not fit at the first.
- **April 3, 1836** – Vision, **D&C 110**; JS and Oliver Cowdery’s vision of Jesus Christ, et al., in the House of the Lord.

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## DOCTRINE AND COVENANTS 108 REVELATION, DECEMBER 26, 1835

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### SETTING

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JS's scribes included this entry in JS's diary, which was followed by the revelation text:

Saturday 26 commenced studeing the Hebrew Language in company with bros Parish [Warren Parrish] & [Frederick G.] Williams in the mean time bro Lyman Sherman came in and requested to have the word of the lord through me for said he I have been wrought upon to make known to you my feelings and desires and was promised ~~to have~~ that I should have a revelation ~~and~~ which should make known my duty

last evening a brother from the east called upon me for instruction whose name is Jonathan Crosby

also in the course of the day a two gentlemen called upon me while I was cutting wood at the door and requestd an interview with the heads of the church which I agreed to grant to them on Sunday morning the 27 Inst [p. 89] The following is a revelation given to Lyman Sherman this day 26 Dec 1835<sup>1</sup>

Lyman Royal Sherman (1804-1839) was born in Vermont and lived in NY when he was baptized in 1832. He participated in Camp of Israel expedition in 1834 and was appointed a president of First Quorum of the Seventy in February, 1835. He was appointed to Kirtland high council in October 1837, but moved to Far West, MO by October 1838. There he was appointed a temporary member of the local high council. He was called to be a member of Quorum of the Twelve on January 16 1839, but died the following month at Far West before he was notified and ordained.

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#### PUBLICATION HISTORY

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This revelation was first published in the serial "History of Joseph Smith," which was published in the July 10, 1852 *Deseret News*. Orson Pratt added it to the 1876 Doctrine and Covenants.

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#### COMMENTS

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4. The "solemn assembly" is the meeting were the Saints were promised an endowment of power.
6. Once endowed with power, elders were to go abroad and preach the gospel.

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<sup>1</sup> JS, Journal, December 26, 1835, JSPP, Online; *Journals: Volume 1*, 137.

## DOCTRINE AND COVENANTS 137

### VISION, JANUARY 21, 1836

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#### SETTING

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In January, Joseph Smith and other Church leaders began administering a series of rituals in preparation for the solemn assembly and promised endowment of power from on high. The body of rituals is sometimes referred to by modern readers as the "Kirtland Endowment." However, it is important to not conflate the rituals administered in Kirtland with the endowment of power. It was in Nauvoo that the "endowment" was ritualized.

The Kirtland temple liturgy involved:

- Washing and or having one's body washed and perfumed (cinnamon-infused whiskey).
- Receiving an anointing with holy oil on one's head and receiving blessings.
- Having anointing sealed, often with uplifted hands and the hosanna shout.
- The washing of the feet.

JS's journal is an excellent source and description of the early portion of this liturgy. On January 21, his journal is follows. The portion that was later edited for inclusion as Section 137 is marked as **brown** text.

At about 3, oclock P.M I dismissed the School and the presidency; retired to the loft of the printing office, where we attended to the ordinance of washing our bodies in pure water, we also perfumed our bodies and our heads, in the name of the Lord at early candlelight, I meet with the presidency, at the west school room in the Chapel to attend to the ordinance of anointing our heads with holy oil— also the councils of ~~Zion~~ Kirtland and Zion, meet in the two ad joining rooms, who waited in prayer while we attended to the ordinance,— I took the oil in my <left> ~~right~~ hand, father Smith being seated before me and the rest of the presidency encircled him round about,— we then stretched our right hands to heaven and blessed the oil and concecrated it in the name of Jesus Christ— we then laid our hands on, our aged fath[er] Smith, and invoked, the blessings of heaven,— I then anointed his head with the concecrated oil, and sealed many blessings upon his <him,> ~~head~~, the presidency then in turn, laid their hands upon his head, begenning at the eldest, untill they had all laid their hands on him, and pronounced such blessings, upon his head as the Lord put into their hearts— all blessing him to be our patraark [patriarch], ~~and~~ <to> anoint our [p. 135] heads, and attend to all duties that pertain to ~~this~~ <that> office.— I then took the seat, and father annoint[ed] my head, and sealed upon me, the blessings, of Moses, to lead Israel in the latter days, even as moses led ~~them~~ <him> in days of old,— also the blessings of Abraham Isaac and Jacob,— all of the presidency laid their hands upon me and pronounced upon my head many prophesies, and blessings, many of which I shall not notice at this time, but as Paul said, so say I, let us come to vissions and revelations, ~~the~~— **The heavens were opened upon us and I beheld the celestial kingd om of God, and the glory thereof, whether in the body or out I cannot tell,— I saw the transcendant beauty of the gate ~~that~~ enters, through which the heirs of that kingdom will enter, which was like unto circling flames of fire, also the blasing throne of God, whereon was seated the Father and the Son,— I saw the beautiful streets of that kingdom, which had the appearance of being**

paved with gold— I saw father Adam, and Abraham and Michael and my father and mother, my brother Alvin [Smith] that has long since slept, and marveld how it was that he had obtained ~~this~~ an inheritance ~~<in> this <that>~~ kingdom, seeing that he had departed this life, before the Lord ~~<had>~~ set his hand to gather Israel ~~<the second time>~~ and had not been baptized for the remission of sins— Thus ~~said~~ came the voice ~~<of the Lord un>~~to me saying all who have [p. 136] died with~~[out]~~ a knowledge of this gospel, who would have received it, if they had been permitted to tarry, shall be heirs of the celestial kingdom of God— also all that shall die henceforth, with~~<out>~~ a knowledge of it, who would have received it, with all their hearts, shall be heirs of that kingdom, for I the Lord ~~<will>~~ judge all men according to their works according to the desires of their hearts— and ~~again I also beheld the Terrestrial kingdom~~ I also beheld that all children who die before they arrive to the years of accountability, are saved in the celestial kingdom of heaven— I saw the 12, apostles of the Lamb, who are now upon the earth who hold the keys of this last ministry, in foreign lands, standing together in a circle much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus ~~<standing>~~ in their midst, and they did not behold him, ~~he~~ the Saviour looked upon them and wept— I also beheld Elder McLellen [William E. McLellan] in the south, standing upon a hill surrounded with a vast multitude, preaching to them, and a lame man standing before him, supported by his crutches, he threw them down at his word, and leaped as an heart [hart] by the mighty power of God

Also Eldr Brigham Young standing in a strange land, in the far south west, in a desert place, upon a rock in the midst of about a dozen men of colour, who, appeared hostile [p. 137] He was preaching to them in their own tounge, and the angel of God standing above his head with a drawn sword in his hand protecting him, but he did not see it,— and I finally saw the 12, in the celestial kingdom of God,— I also beheld the redemption of Zion, and many things which the tounge of man, cannot discribe in full,— Many of my brethren who received this ordinance with me, saw glorious visions also,— angels ministered unto them, as well as my self, and the power of the highest rested upon, us the house was filled with the glory of God, and we shouted Hosannah to the God and the Lamb

I am mistaken, concerning my receiving the holy anointing first after father Smith, we received ~~<it>~~ in turn according to our age, (that is the presidency,)

My Scribe also recieved his anointing ~~<with us>~~ and saw in a vision the armies of heaven protecting the Saints in their return to Zion— ~~<& many things that I saw>~~

The Bishop of Kirtland with his counsellors and the Bishop of Zion with his counsellors, were present with us, and received their, annointing under the hands of father Smith and confirmed by the presidency and the glories of heaven was unfolded to them also—

We then invited the counsellors of Kirtland and Zion and Kirtland into our room, and President Hyrum [p. 138] Smith annointed the head of the president of the counsellors in Kirtland and President D[avid] Whitmer the head of the president, of the counsellors of Zion—

The president of each quorum then annointed the heads of his colleagues, each in his turn beginning, at the eldest

The vision of heaven were <was> opened to these also, some of them saw the face of the Saviour, and others were ministered unto by holy angels, and the spirit of propesey and revelation was poured out in mighty power, and loud hosannahs and glory to God in the highest, saluted the heavens for we all communed with the h[e]avenly host's,— and I saw in my vision all of the presidency in the Celstial Kingdom of God, and, many others who were present

Our meeting was opened by singing and prayer offered up by the head of each quorum, and closed by singing and invoking the benediction of heaven with uplifted hands, and retired between one and 2, o'clock in the morning<sup>2</sup>

See also the journal entries for January 22, 28 and February 6 among others.

Another example of the Kirtland Temple liturgy was recorded by Wilford Woodruff, who was not in Kirtland during the 1836 holy season. He attended to the rituals the following year:

April 4th I met at the house of Elder Hales at one oclcok PM in company with twenty three Elders President Joseph Young making one of the number for the purpose of attending to the ordinance of washing the body with clean watter & perfumes that our bodies might be prepared for the anointing.

President Young opened the meeting by prayer. We then proceded to the ordinance. Myself & Elder G. W. Meeks were the first washed under the hands of President Joseph Young. We then assisted President Young in washing our Brethren the Elders. Much of the spirit of God rested upon us. I washed & perfumed the bodies of a number of my Brethren & the interview Closed after expressing our feelings to each other.

We again met together in the quorum of the Seventies at the upper part of the Lords house at early candle light to receieve our anointing. The quorums of the Deacons, Teachers, & Priest occupied one apartment the Elders another & the Seventies the third. Each quorums met for the anointing. Three of the presidents met with the Seventies viz H Aldrich J. Young and Z. Coultrin.

President Coultrin opened the meeting by prayer & after conversing plainly to those who were to be anointed they proceded to business. The presidency consecrated the oil before God that it might be holy. The person to be anointed then took a seat & the presidency then laid hands upon his head & Consecrated him unto God & then anointed him in the name of the Lord & pronounced such blessings upon his head as the testimony of Jesus shall direct which is the spirit of prophecy. We had a glorious season indeed in this solumn ordinance of the house of the Lord. There were fifteen annointed in our quorum mostly by President Coultrin. The Power of [p.130] God rested upon us.

President Coultrin anointed me & the following are some of the blessing that he pronounced upon my head while clothed upon by the spirit & power of God, viz. That God would bless me with all the powers of the Priesthood & give me a multiplicity of blessing that Kings would tremble upon their thrones at my word, that I should become a Counsellor & multitudes should seek counsel at my mouth & I should have great wisdom & power to fly through the midst under heaven as Philip travled by the spirit that I should have power

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<sup>2</sup> JS, Journal, January 21, 1836, JSPP Online; *Journals, Volume 1*, 166-71.

over my enemies & have long life & bring many into the kingdom of God Also that I should have the riches of the earth & that I should have Sons & Consecrate them priests unto God in Zion & that I should tread upon the ashes of my enemies in Jackson County they that had sought to take my life & the life of my brethren that went to redeem Zion & he Also sealed upon my head all the blessing that had previously been pronounced upon me & thes blessing were sealed upon my head with a loud Amen from all of the anointed present in the name of Jesus Christ.

Much of the power & spirit of God & a sens of the virtue of the ordinance rested upon me. May God enable me to possess those blessing & obtain thos vishions that have been promised me in this & other Solumn ordinances & keep me from dishonouring my anointing & the Holy Priesthood for Christ Sake Amen.<sup>3</sup>

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### PUBLICATION HISTORY

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This text was first published as part of the "History of Joseph Smith" in the September 4, 1852 *Deseret News*. It was first included in the 1981 Doctrine and Covenants as a precedent of Section 138, which was added at the same time.

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### COMMENTS

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6. Note that the Book of Mormon taught a binary heaven and hell. When JS and Rigdon recieved the "The Vision" in early 1832, their account suggests that those who accepted the gospel in the next life would not be in the Celestial Kingdom. Here JS receives another vision, but this time, his understanding is again expanded as he sees his dead brother in the Celestial Kingdom. There is still a ways to go in JS's understanding at this point (proxy-ordinances aren't revealed for another six years), but this is a pretty big step in the expansion of Mormon doctrine. JS is surprised by this knowledge! Then the Lord explains in subsequent verses.

10. What percentage of the world's population falls into this category, do you think?

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<sup>3</sup> *Wilford Woodruff's Journal*, 1:129-30.

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## DOCTRINE AND COVENANTS 109, PRAYER, MARCH 27, 1836

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### SETTING

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On March 27, 1836, the temple looked a bit different than it does now:

Painted in bright colors, it was visible for miles atop its bluff. Two massive olive-green doors led into the interior. A polychrome [multi-color] tower sported a well-crafted weathervane on top of the building. Earth-red-painted shingles protected the roof; and most stunning of all were the stucco walls, tinged a light cobalt blue, sparkling with shards of glass and porcelain, and set off with dark painted lines to create the impression of cut and polished blue-grey granite. Imported panes of glass glistened in the window.<sup>4</sup>

It was the culmination of years of effort. Several hundred men and women gathered at the Temple doors at 7:00 am, one hour before the dedicatory services were to begin. The service included the reading of psalms, preaching and singing, after which JS read the dedicatory prayer (D&C 109). The dedicatory prayer is one of the few examples of prescribed prayers in Mormonism and was written by a group of five individuals, including JS. The prayer starts in the voice of the supplicants but changes to the voice of the Lord during the course of dedication.

After reading the prayer, the Saints accepted the dedication and then ate the bread and wine of the Lord's Supper. Many Saints bore witness of the truthfulness of the restoration. Others claimed to have seen angels as Joseph spoke. Several participants spoke in tongues and interpreted. After recording the minutes of the day, including the earliest text of the prayer, JS's scribes concluded the record with the following:

We then sealed the proceedings of the day by a shouting hosannah to God and the Lamb 3 times sealing it each time with Amen, Amen, and Amen

JS's Journal is a key documentary record for the service. See also the accounts in *Opening the Heavens*.

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### PUBLICATION HISTORY

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This prayer was first published in the Church Newspaper in 1836. It was added to the 1876 edition of the Doctrine and Covenants.

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### SIGNIFICANT REVISIONS

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49. "thy testimony" reads "thy power" in the early text.

61. "thou hast a great love" reads "we have a great love" in the early text.

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### COMMENTS

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<sup>4</sup> Staker, *Hearken O Ye People*, 437.

1-4. Note here and through there is significant variation in the names used to refer to God the Father. Note the exclusively associating Jehovah with Jesus Christ was a trend that began in the twentieth century.

5. According to Staker: "Cost estimates range between \$30,000 and \$100,000 with the actual cost probably reaching a little over \$40,000." This did not include all the volunteer labor and subsistence donations (clothing and food). He also estimates that when finished the Church owed \$13,290.50 to non-Mormon creditors.<sup>5</sup>

6-9. quoting earlier revelation (D&C 88) on the need for the House of the Lord.

11-21. This is outlining the purpose of the temple. They are praying to God, asking for the things that God commanded that they do. All of these things were outlined in the revelations leading up to this moments. What do we pray for?

22. This was the promise of the temple. They were to be endowed with power from on high. Today, when we talk about endowments, are we forgetting what we are supposed to be endowed with?

24. How many individuals that lived in Ohio in the 1830s do we talk about? Does anyone talk about? These people created a legacy that is currently affecting millions and will continue ad infinitum.

25-28. They expressed the hope that God would fight their battles. We can understand why they might pray for such a thing.

29-33. Praying for an end to lies and anti-Mormon sentiment.

34. Pray for a forgiveness of sins.

35. Again, the temple anointing to be sealed with power from on high. Now, the anointings were sealed by priesthood blessing. This is God's sealing.

36. Gift of tongues and interpretation. This was immediately manifest in this meeting and subsequent meetings.

38. This is why missionaries go through the temple before they leave to this day. The following is the fourth stanza to "The Spirit of God Like a Fire Is Burning," which isn't included in our current hymnal:

We'll wash and be wash'd, and with oil be anointed  
Withal not omitting the washing of feet:  
For he that receiveth his penny appointed,  
Must surely be clean at the harvest of wheat.

46. Will all the righteous be delivered from the calamities?

47-53. This plea for deliverance is very similar to JS's plea in Liberty Jail. Is there a lesson that he learned there that is applicable here?

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<sup>5</sup> Staker, *Hearken O Ye People*, 436-37. See entire chapter.



55. Remember Kings as well as those in poverty. We should be praying for the same, I would think.

58. Gathering of the Jews.

59. Despite wanting desperately to redeem Zion they realize that they need "stakes" beside Kirtland. Do we pray for this?

61-67. "From this hour" Jerusalem to be built up as a home to the children of Israel. A few years later, JS send Orson Hyde to go formally dedicate the land.

73. Note that this is a quote from the Song of Solomon, which the Lord used in previous revelations (see footnote).

80. So who are the Lord's anointed?

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## DOCTRINE AND COVENANTS 110, VISION, APRIL 3, 1836

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### SETTING

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In the days following the dedication, Church leaders began washing the feet of the priesthood. This was a ritual which we discussed in the sections regarding the School of the Prophets. After the leaders were washed, the Priesthood held a two day meeting constituting the Solemn Assembly. JS Journal includes the following text. Church leaders had gathered on the evening of March 29:

Soon after this, the word of the Lord came to us through Presdt. J. Smith jun that those who had entered the holy place must not leave the house untill morning but send for such things as were necessary, and also, that during our stay we must cleans ourt feet and partake of the sacrament that we might be made holy before Him, and thereby be qualified to officiate in our calling upon the morrow in washing the feet of the Elders.

Accordingly we proceeded and cleansed our faces and our feet, and then proceeded to wash each others feet.— president S. Rigdon first washed presdt J. Smith jun and then in # turn was washed by him— after which president Rigdon washed presdt J. Smith Sen. and Hyrum Smith <prsdt> J. Smith jun washed presdt F. G Williams, and then pres. Hyrum Smith washed president David Whitmer's feet and president Oliver Cowdery's, then pres D. Whitmer washed pres. W[illiam] W. Phelps feet and in turn pres Phelps washed pres John Whitmers feet.

The Bishops and their councils were then washed: After which we partook of the bread and wine. The Holy S[p]irit rested down upon us and we continued in the Lords house all night prophesying and giving glory to God

**30 March 1836 • Wednesday** Wedensday morning 8 o clock March 30th 1836 According to appointment the presidency, the 12, the seventies, the high councils councils, the Bishops and their entire quorums, the Elders, and all the official members in this stake of Zion amounting to about 300 met in the temple of the Lord to attend to the ordinance of washing of feet, I ascended the pulpit and remarked to the congregation that we had passed through many trials and afflictions since the organization of this church and that this is a year of Jubilee to us and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not probably leave this house until morning; to this end we should call on the brethren to make a contrubution, the stewards passed round and took up a liberal contribution and messengers were dispatched for bread and wine; tubs water and towels were prepared <and> I called the house to order, and the presidency proceeded to wash the feet of the 12 pronouncing many prophecy's and blessings upon them in the name of the Lord Jesus, the brethren began to prophesy upon each others heads, and cursings upon the enimies of Christ who inhabit Jackson county Missouri continued prophesying and blessing and sealing them with Hosanna and Amen until nearly 7 o clock P.M. the bread <& wine> was then brought in, and I observed that we had fasted all the day; and lest we faint; as the Saviour did so shall we do on this occasion, we shall bless the bread and give it to the 12 and they to the multitude, after which we shall bless the wine and do likewise; while waiting ~~for the wine~~ I made the following remarks, that the time that we were required to tarry in Kirtland to be endued

would be fulfilled in a few days, and then the Elders would go forth and each must stand for himself, that it was not necessary for them to be sent out two by two as in former times; but to go in all meekness in sobriety and preach Jesus Christ & him crucified not to contend with others on the account of their faith or systems of religion but pursue a steady course, this I delivered by way of commandment, and all that observe them not will pull down persecution upon your <thier> heads, while those who do shall always be filled with the Holy Ghost, this I pronounced as a prophesy, sealed with a Hosanna & amen. Also that the seventies are not called to serve or preside over churches to settle difficulties, but to preach the gospel and build them up, and set others who do not belong to these quorums to preside over them who are high priests— the twelve also are not to serve tables, but to bear the keys of the kingdom to all nations, and unlock them and call upon the seventies to follow after them and assist them. The 12 are at liberty to go wheresoever they will and if one shall say, I wish to go to such a place let all the rest say Amen.

The seventies are at liberty to go to Zion if they please or go wheresoever they will and preach the gospel and let the redemption of Zion be our object, and strive to affect it by sending up all the strength of the Lords house where ever we find them, and I want to enter into the following covenant, that if any more of our brethren are slain or driven from their lands in Missouri by the mob that we will give ourselves no rest until we are avenged of our enemies to the uttermost, this covenant was sealed unaminou sly by a hosanna and Amen.— I then observed to the ~~quorums~~— quorum<s> that I had now completed their organization of the church and we had passed through all the necessary ceremonies, that I had given them all the instruction they needed and that they now were at liberty after obtaining their lisences to go forth and bui ld up the kingdom of God, and that it was expedient for me and the presidency to retire, having spent the night previous in waiting upon the Lord in his temple, and having to attend another dedication on the morrow, or conclude the one commenced on the last sabbath for the benifit of those of my brethren and sisters who could not get into the house on the former occasion but that it was expedient for the brethren to tarry all night and worship before the Lord in his house I left the meeting in the charge of the 12 and retired at about 9 o clock in the evening; the brethren continued exhorting, prophesying and speaking in tongues until 5 o clock in the morning— the Saviour made his appearance to some, while angels minestered unto others, and it was a pentecost and enduement indeed, long to be remembered for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history to all generations, as the day of Pentecost, so shall this day be numbered and celebrated as a year of Jubilee and time of rejoicing to the saints of the most high God.<sup>6</sup>

Erastus Snow recorded:

the Lords anointed assembled in the Lord house & received the ordinance of washing of feet & they continued there meeting from morning untill evening & from evening untill morning & the angels of the Lord appeared unto them & cloven tongues like fire sat upon many of them & they prophecied and spake with other tongues as the spirit gave them utterance. & in the evening they eat the Passover & feasted upon bread & wine untill they were filled and after these things were over the deciples went from house to house breaking bread & eating

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<sup>6</sup> JS, Journal, March 29 and 30, 1836, JSPP Online; *Journals: Volume 1*, 212-16.

it with joyful hearts being fill with the spirit of prophecy & the sick were heald & Devels were cast out<sup>7</sup>

Some disaffected members later claimed not to have had or witnessed any charismatic wonders. There were even accusations that some of the exultation was the result of drunkenness. One former Mormon, however, wrote, "The sacrament was...administered, in which they partook of the bread and wine freely, and a report went abroad that some of them got drunk: as to that every man must answer for himself. A similar report, the reader will recollect, went out concerning the disciples, at Jerusalem, on the day of Pentecost."<sup>8</sup>

On March 31, church leaders held a second dedication for those who were not able to attend.

On Sunday April 3, The Saints again met in the Temple for regular services. JS's scribe recorded the following in his journal (The portion later incorporated into the D&C is highlighted in brown text.):

Sabbath April 3d He attended meeting in the Lord's House, assisted the other Presidents of the Church in seating the congregation and then became an attentive listener to the preaching from the Stand. T[homas] B. Marsh & D[avid] W. Patten spoke in the A. M. to an attentive audience of about 1000 persons. In the P. M. he assisted the other Presidents in distributing the elements of the Lords Supper to the church, receiving them from the Hands "Twelve" whose privilage it was to officiate in the sacred desk this day. After having performed this service to his brethren, he retired to the pulpit, the vails being dropped, [p. 191] and bowed himself with O. Cowdery, in solemn, but silent prayer to the Most High. After rising from prayer the following vision was opened to both of them.

The vail was taken from their minds and the eyes of their understandings were opened. They saw the Lord standing upon the breast work of the pulpit before them. and under his feet was a paved work of pure gold, in color like amber: his eyes were as a flame of fire; the hair of his head was like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the Voice of Jehovah, saying, I am the first and the last. I am he who liveth. I am he who was slain. I am your Advocate with the Father. Behold your sins are forgiven you. You are clean before me, therefore, lift up your heads and rejoice, let the hearts of your brethren rejoice and let the hearts of all my brethren <people> rejoice, who have with their might, built this house to my name. For behold I have accepted this house and my name shall be here; and I will manifest myself to my people, in mercy, in this House, Yea I will appear unto my servants and speak unto them with mine own voice, if my people will keep my commandments and do not pollute this Holy House. Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have already been endowed and shall hereafter be endowed in this House. and the fame of this House shall spread to foreign lands, and this is the beginning of the blessing, which shall [p. 192] be poured out upon the heads of my people. even so amen. After this vision closed, the Heavens were again opened unto them and Moses appeared before them and committed unto them the Keys of the gathering of Israel from the four parts of the Eearth and the leading of the ten tribes from the Land of the North. After this Elias appeared and committed the dispensation of the gospel of Abraham,

<sup>7</sup> Autobiography, 29-30, *Selected Collections*.

<sup>8</sup> John Corroll, *A Brief History of the Church of Christ of Latter Day Saints* (1839), 23.

saying, that in them and their seed all generations after them should be blessed. After this vision had closed, another great and glorious vision burts [burst] upon them, for Elijah, the Prophet, who was taken to Heaven without tasting death, also stood before them, and said, behold the time has fully come which was spoken of by the mouth of Malachi, testifying, that he should be sent before the great and dreadful day of the Lord come, to turn the hearts of the Fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore, the Keys of this dispensation are committed into your hands, and by this ye may know that the great and the dreadful day of the Lord is near, even at the doors<sup>9</sup>

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## PUBLICATION HISTORY

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This section was first included in the "History of Joseph Smith" and published in the November 6, 1852, *Deseret News*. It was added to the 1876 Doctrine and Covenants.

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## SIGNIFICANT REVISIONS

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When this material from JS's journal was edited for inclusion in the "History of Joseph Smith," editors changed it to the first person. Orson Pratt then used this material for the Doctrine and Covenants.

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## COMMENTS

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1. Note that the line in JS's journal right before this is: "After rising from prayer the following vision was opened to both of them." Does it matter that it is referred to as a vision? See also vss. 11, 13

3. Note the discussion of Jehovah in Section 109.

5. This is a pattern, and is similar to the events in the First Vision.

8. What a promise!

9. Endowment: See Historical Setting for this section above.

11. Gathering of Israel, remember 109:58, 61-67. Land of the North is a reference to Lost 10 Tribes lore. If you are interested in this see my review of a recent scholarly volume on the topic.<sup>10</sup>

12When Elias is mentioned in the NT, it is Greek for Elijah, yet Elijah is mentioned separately in the next verse. Note that the Bible Dictionary entry for "Elias" is mistaken about the JST of Mark 9:3. The JST does indicate that Elias on the Mount of Transfiguration was John the Baptist (JS vision is, I think best understood in parallel with the Mount). To quote my friend Kevin Barney: "Why would John the Baptist commit the gospel of Abraham to Joseph? Not because he lived in the time of Abraham, obviously, but because he was the last great prophet of the old covenant preceding the

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<sup>9</sup> JS. Journal, April 3, 1836, JSPP Online; *Journals: Volume 1*, 219-22.

<sup>10</sup> <http://bycommonconsent.com/2010/04/20/review-benites-the-ten-lost-tribes/>

time of Christ." . The best discussion of Elias is by Samuel Brown, "The Prophet Elias Puzzle," *Dialogue: A Journal of Mormon Thought*, 39 (Fall 2006): 1-17.<sup>11</sup>

13-16. This is generally viewed as being the moment when temple sealings were bestowed on JS. Note however that High Priests had been sealing people up into eternal life since 1831. These sealings are different...they are interpersonal.

15. "Turn" Note that after JS studied some more Hebrew and received more revelation he publically pronounced that this word should be translated as "bind." What does this tell us about inerrancy?

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<sup>11</sup> Available here: [http://papers.ssm.com/sol3/papers.cfm?abstract\\_id=1030110](http://papers.ssm.com/sol3/papers.cfm?abstract_id=1030110)