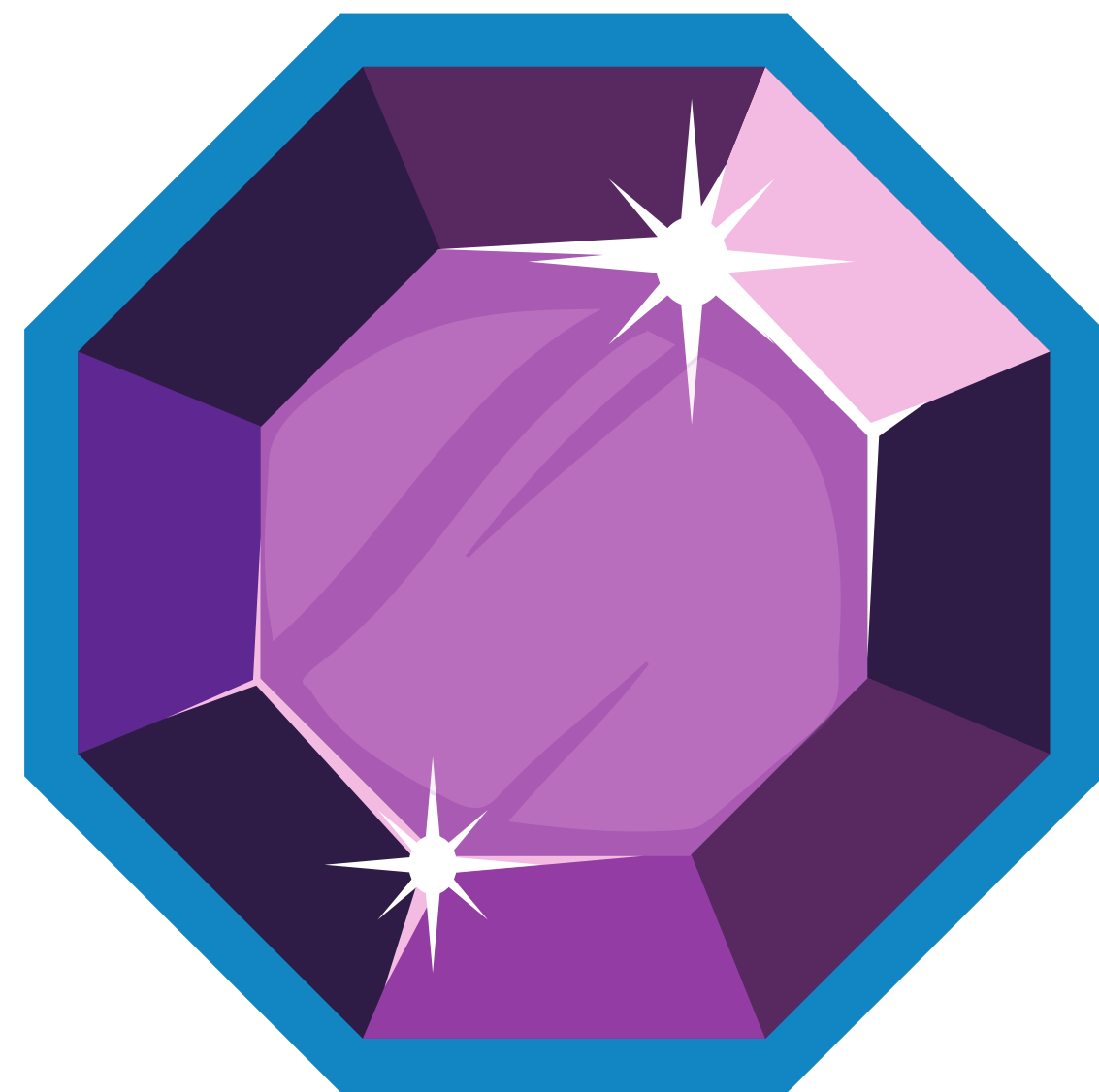
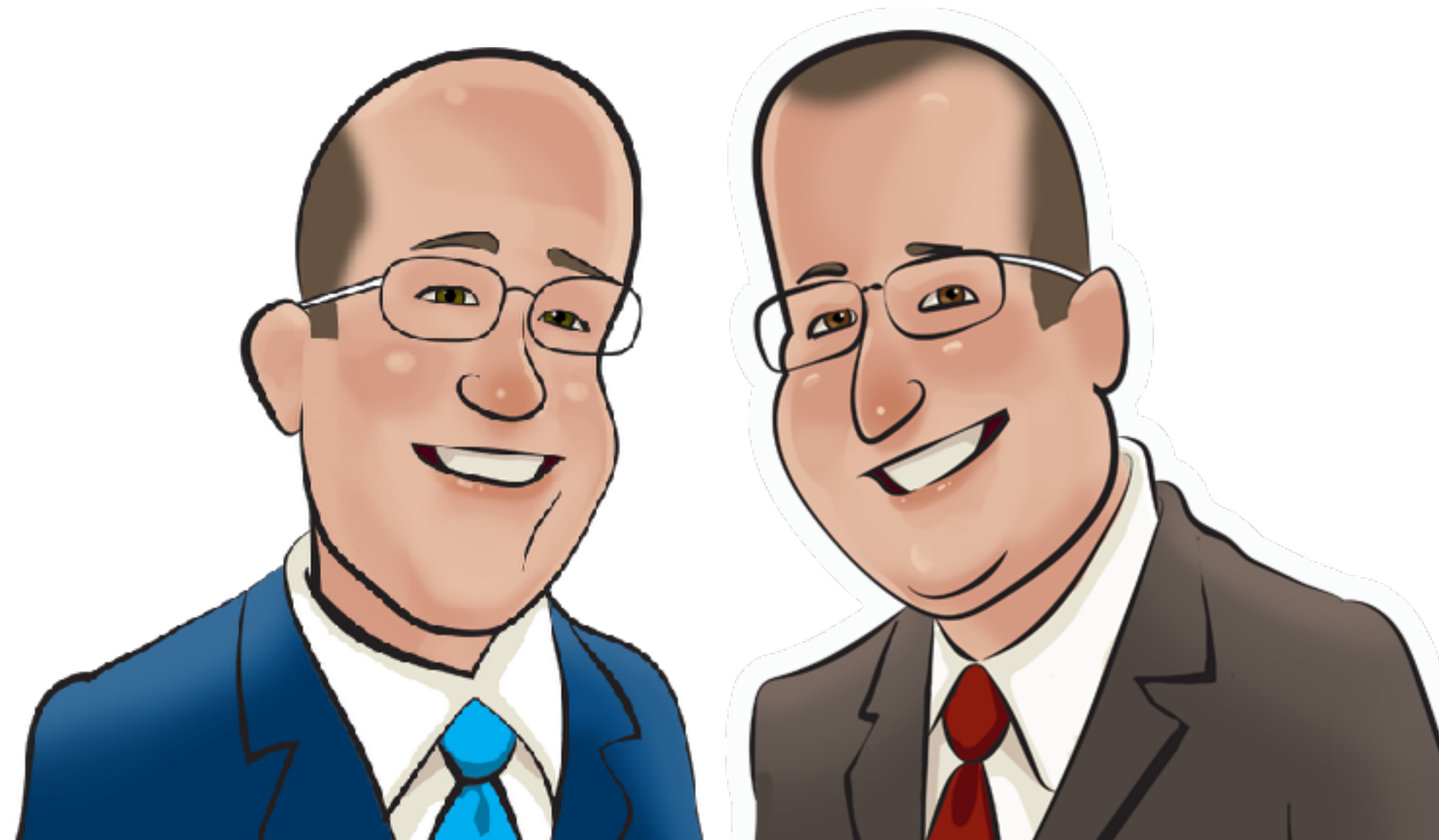




Come Follow Me 2021
D&C 109-110



S02E39



Scripture GEMS

1836

Feb Mar Apr

1837

NEW YORK

PENNSYLVANIA

Sec 109

Sec 110

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

Sec. 2, 19, 22, 23

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Sec. 100

Sec. 57

Sec. 75

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

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

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

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

Sec. 105

61

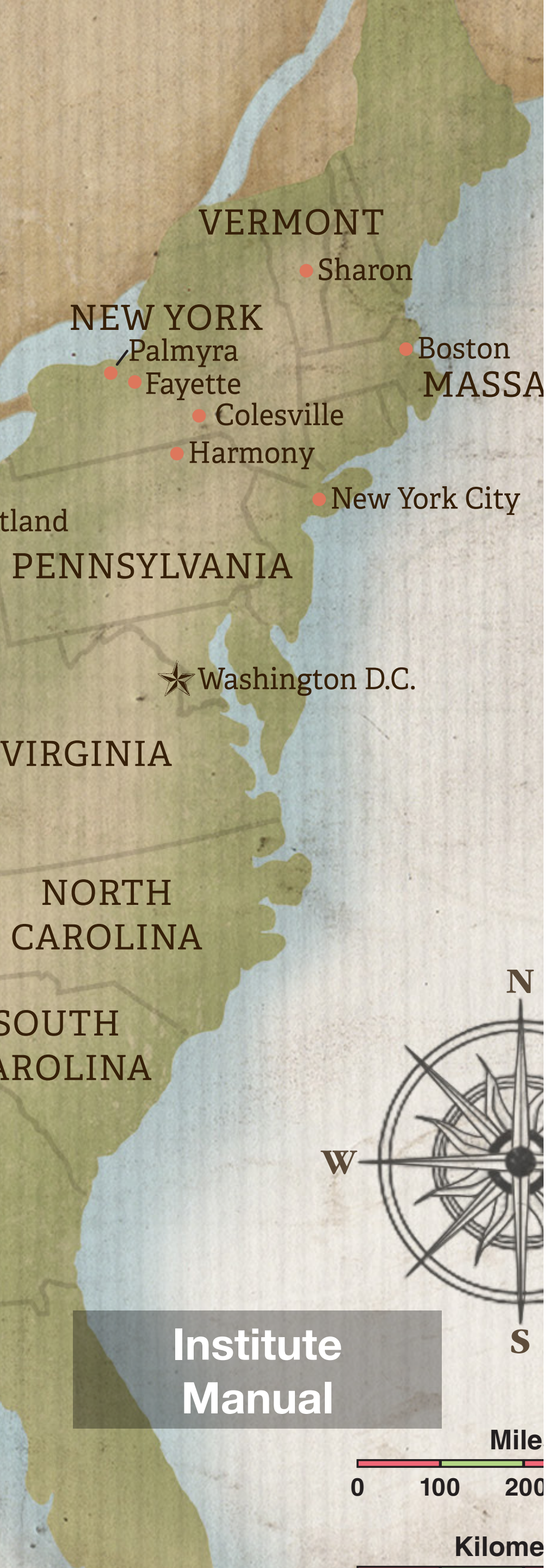
62

Jackson County, MO

Places Where the Sections of the Doctrine and Covenants Were Revealed

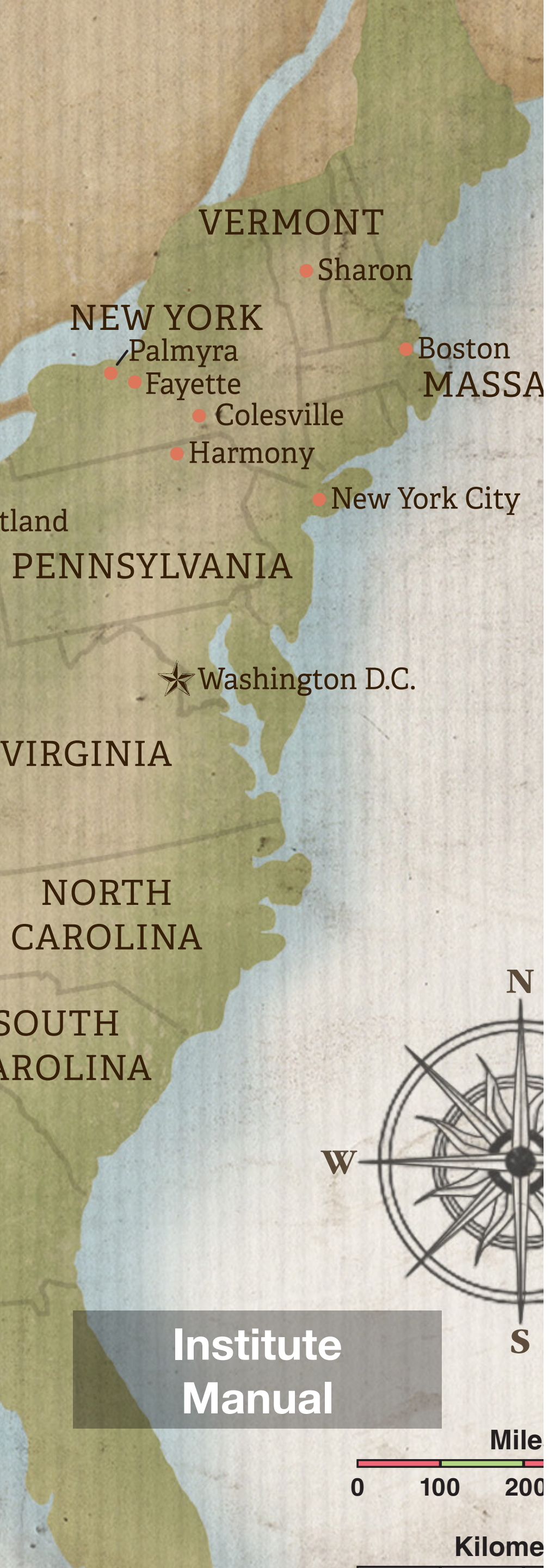
**Doctrine
Covenants & 109**





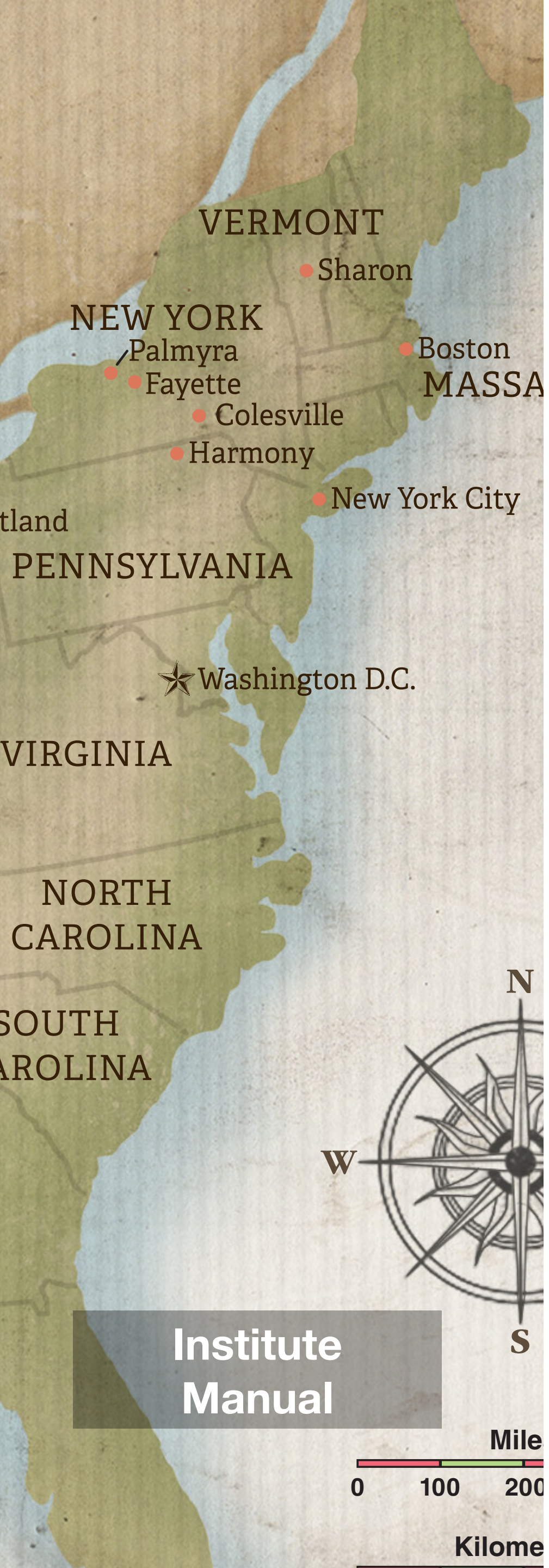
Church members in Kirtland, Ohio, worked for about two and a half years to fulfill the Lord’s commandment to build “a house of God” (D&C 88:119). On March 26, 1836, “[the Prophet Joseph Smith], Oliver Cowdery, Sidney Rigdon, and [the Prophet’s] two scribes, Warren A. Cowdery and Warren Parrish, met in the president’s room on the attic floor of the temple to prepare for the dedication. Oliver Cowdery noted in his diary that at this meeting he ‘assisted in writing a prayer for the dedication of the house’” (in *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, ed. Brent M. Rogers and others [2017], 189). The written prayer “was given to [the Prophet Joseph Smith] by revelation” (D&C 109, section heading).

The following morning—Sunday, March 27—“a crowd of approximately one thousand people filled the [temple] to capacity.” This left hundreds of people still outside, including many who had made sacrifices to help build the temple. At the Prophet’s suggestion, “some of those unable to enter held a meeting in the adjacent schoolhouse while others returned home

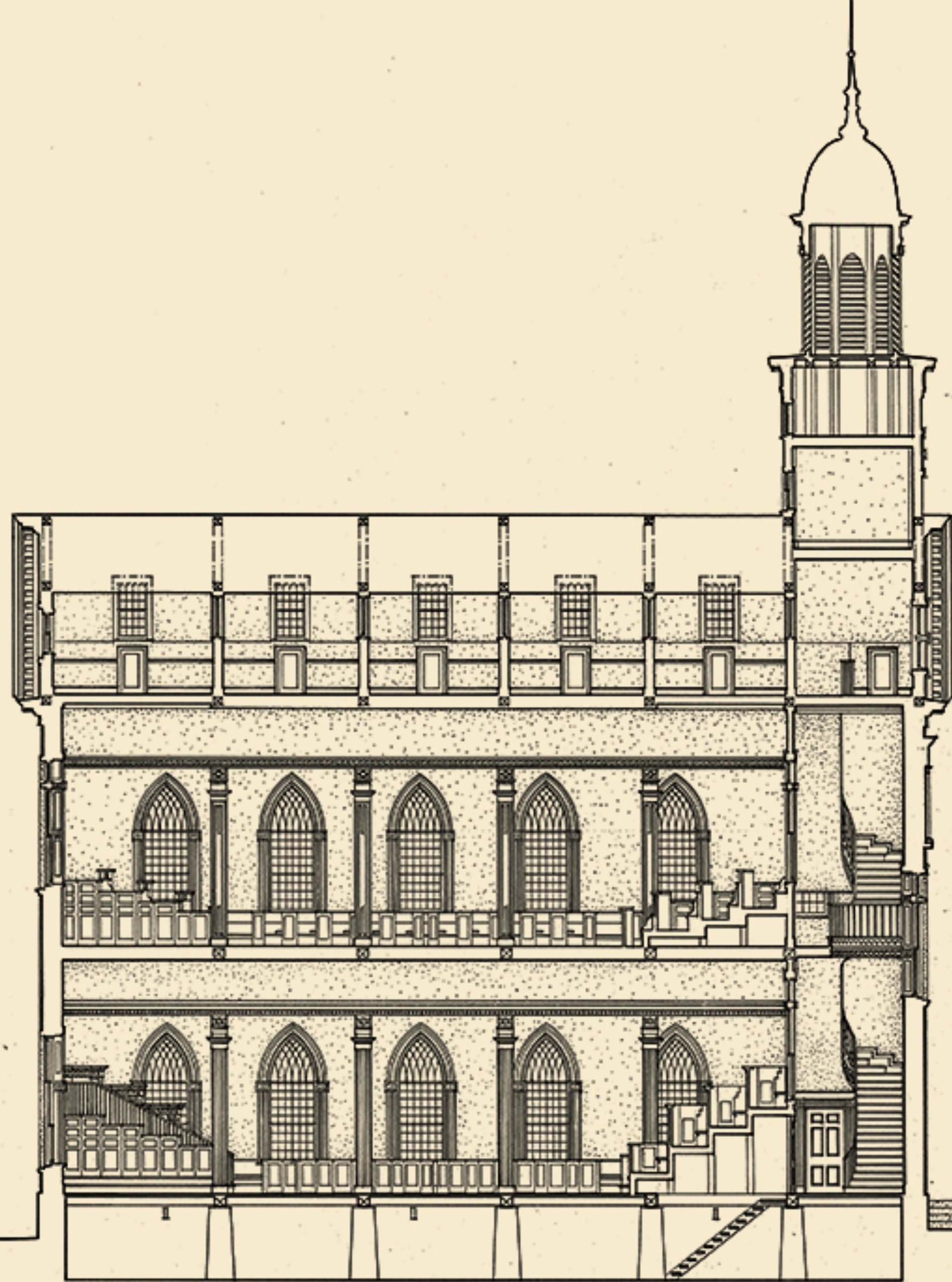


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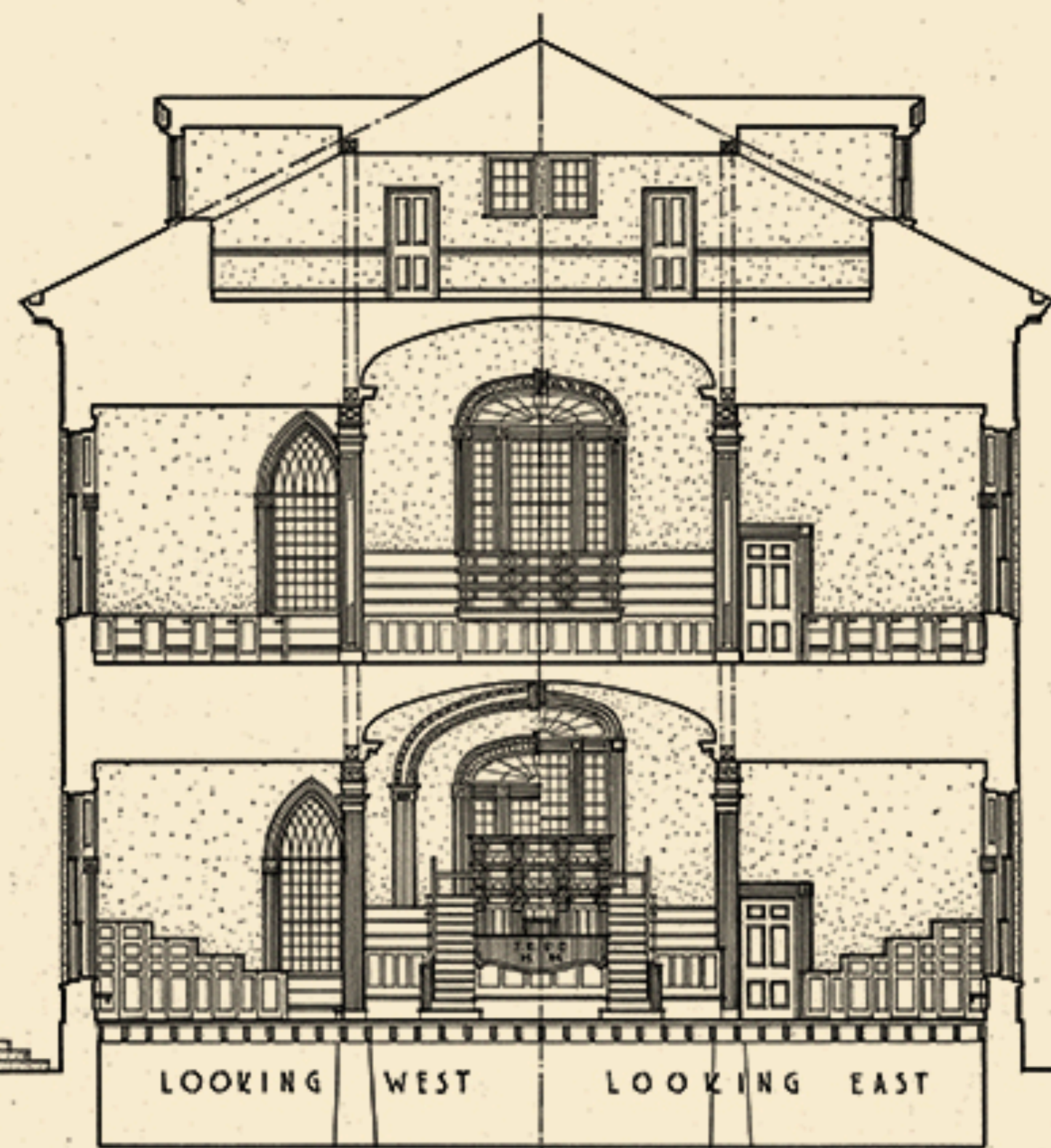
The following morning—Sunday, March 27—“a crowd of approximately one thousand people filled the [temple] to capacity.” This left hundreds of people still outside, including many who had made sacrifices to help build the temple. At the Prophet’s suggestion, “some of those unable to enter held a meeting in the adjacent schoolhouse while others returned home to await a second dedicatory event.” The dedication began with an opening prayer and hymn, after which “[Sidney] Rigdon addressed the congregation for two and a half hours on a variety of topics. [He] then presented [Joseph Smith’s] name to the congregation” for sustaining as “Prophet and Seer” (in *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, 189; see also *The Joseph Smith Papers, Journals, Volume 1: 1832–1839*, ed. Dean C. Jessee and others [2008], 200, 203). After a 20-minute break, the Prophet Joseph Smith briefly spoke to the congregation and called for a sustaining vote of Church leaders. The Prophet then read aloud the dedicatory prayer. The meeting concluded with the congregation



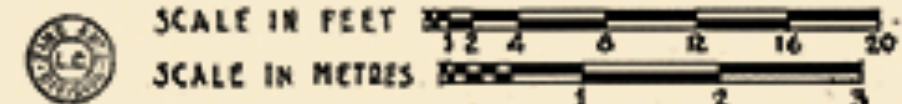
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LONGITUDINAL SECTION 1-1



TRANSVERSE SECTION 1-2



VEREDON W UPHAM DEL.
 U.S. DEPARTMENT OF THE INTERIOR
 OFFICE OF NATIONAL PARKS, BUILDINGS, AND RESERVATIONS
 BRANCH OF PLANS AND DESIGN

KIRTLAND TEMPLE (MORMON) AT KIRTLAND OHIO

SURVEY NO.
 '22-25'
 MAR 13-16-34

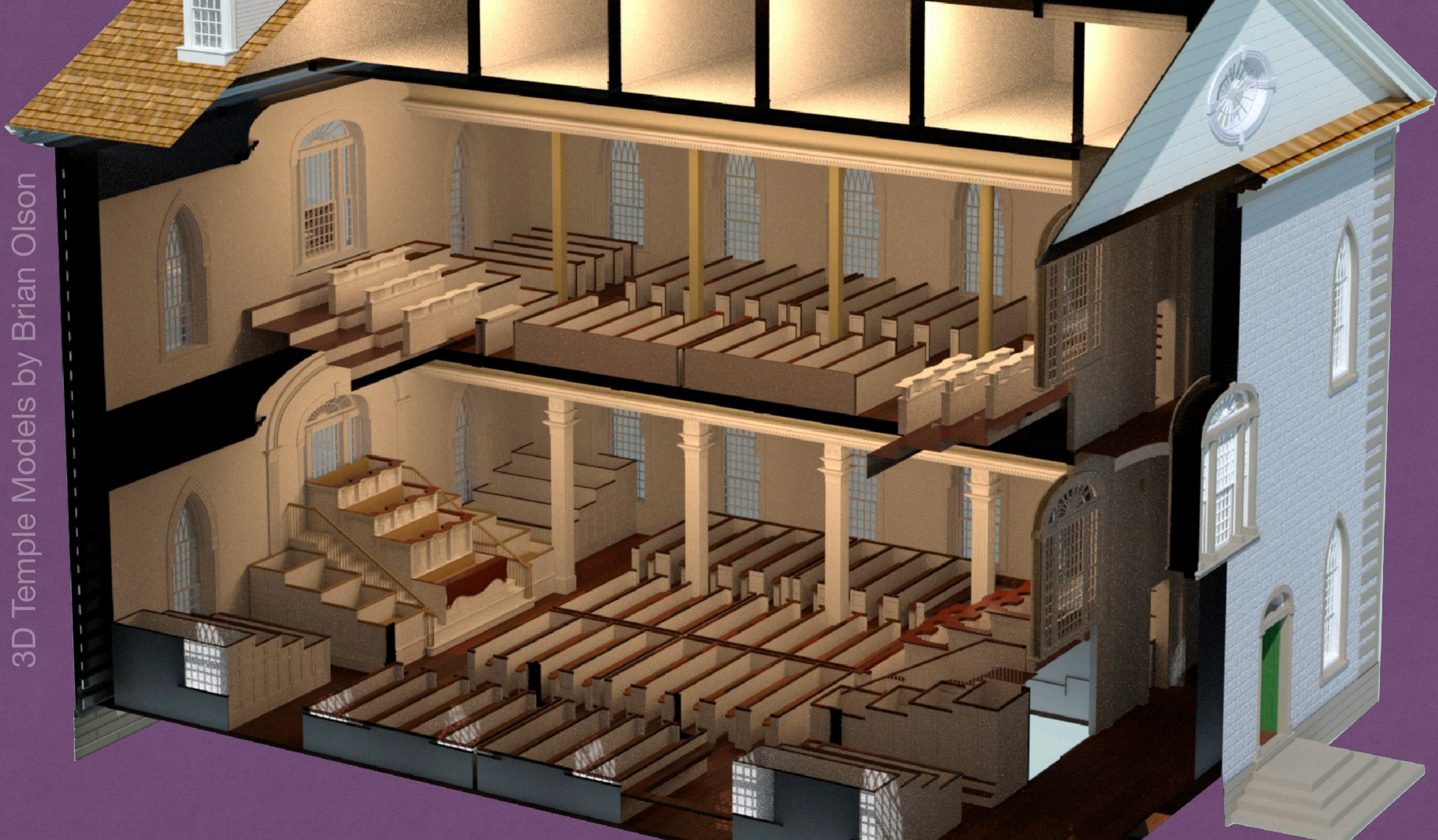
HISTORIC AMERICAN
 BUILDINGS SURVEY
 SHEET 3 OF 6 SHEETS

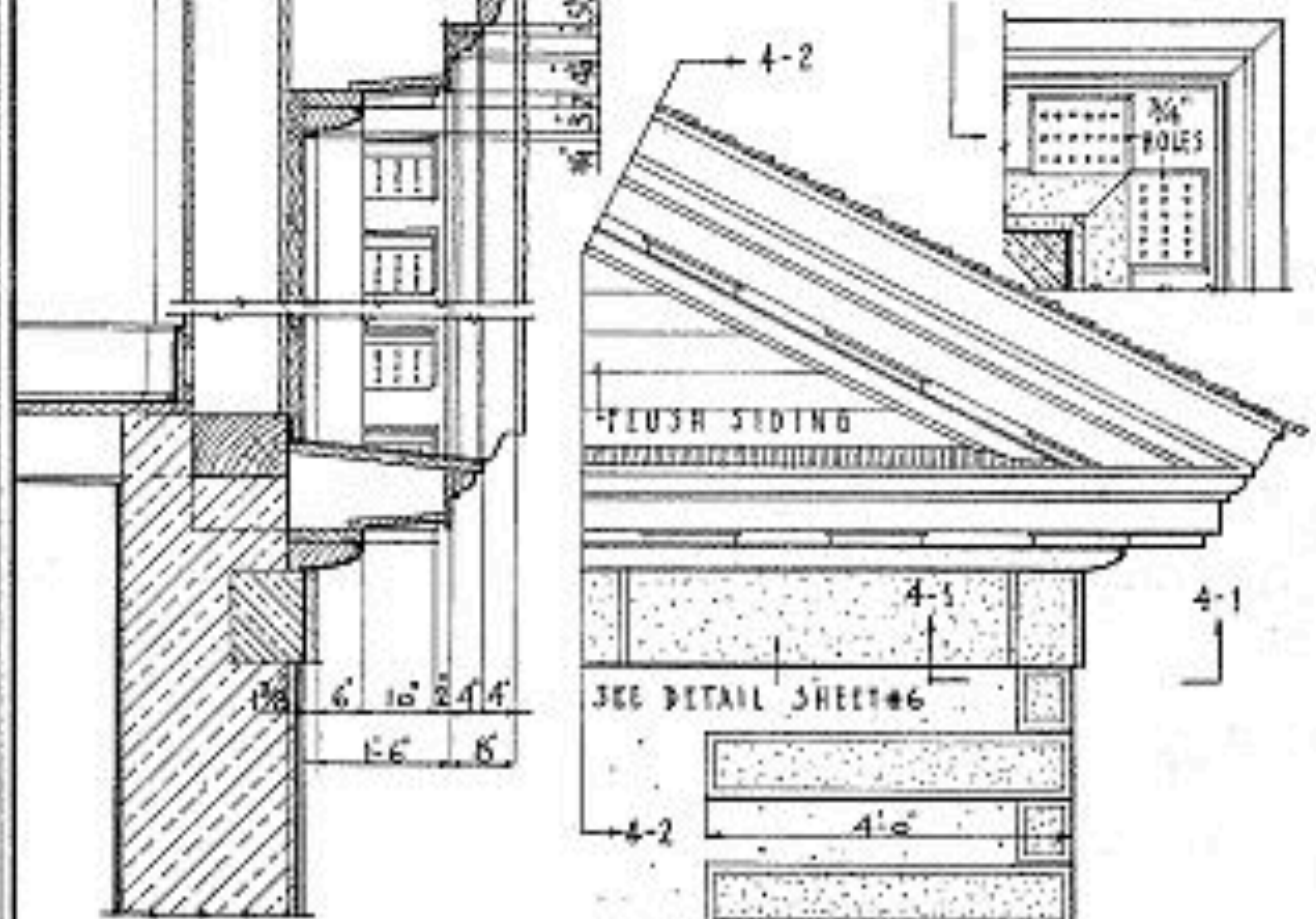
INDEX NO.

3D Temple Models by Brian Olson



3D Temple Models by Brian Olson



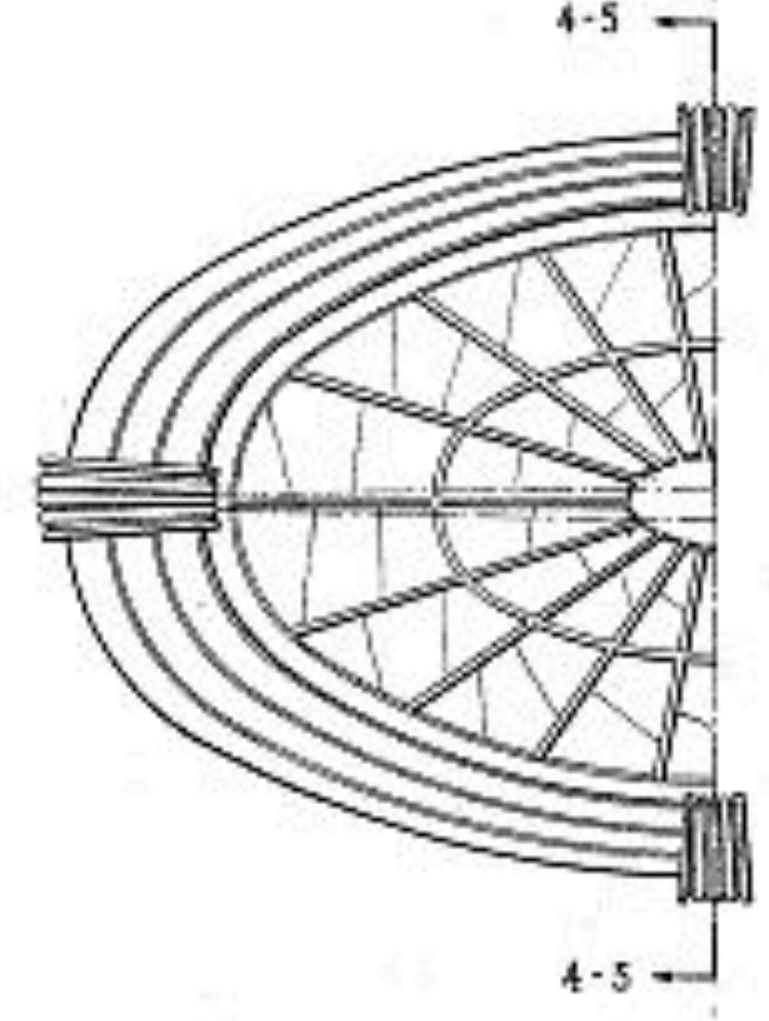
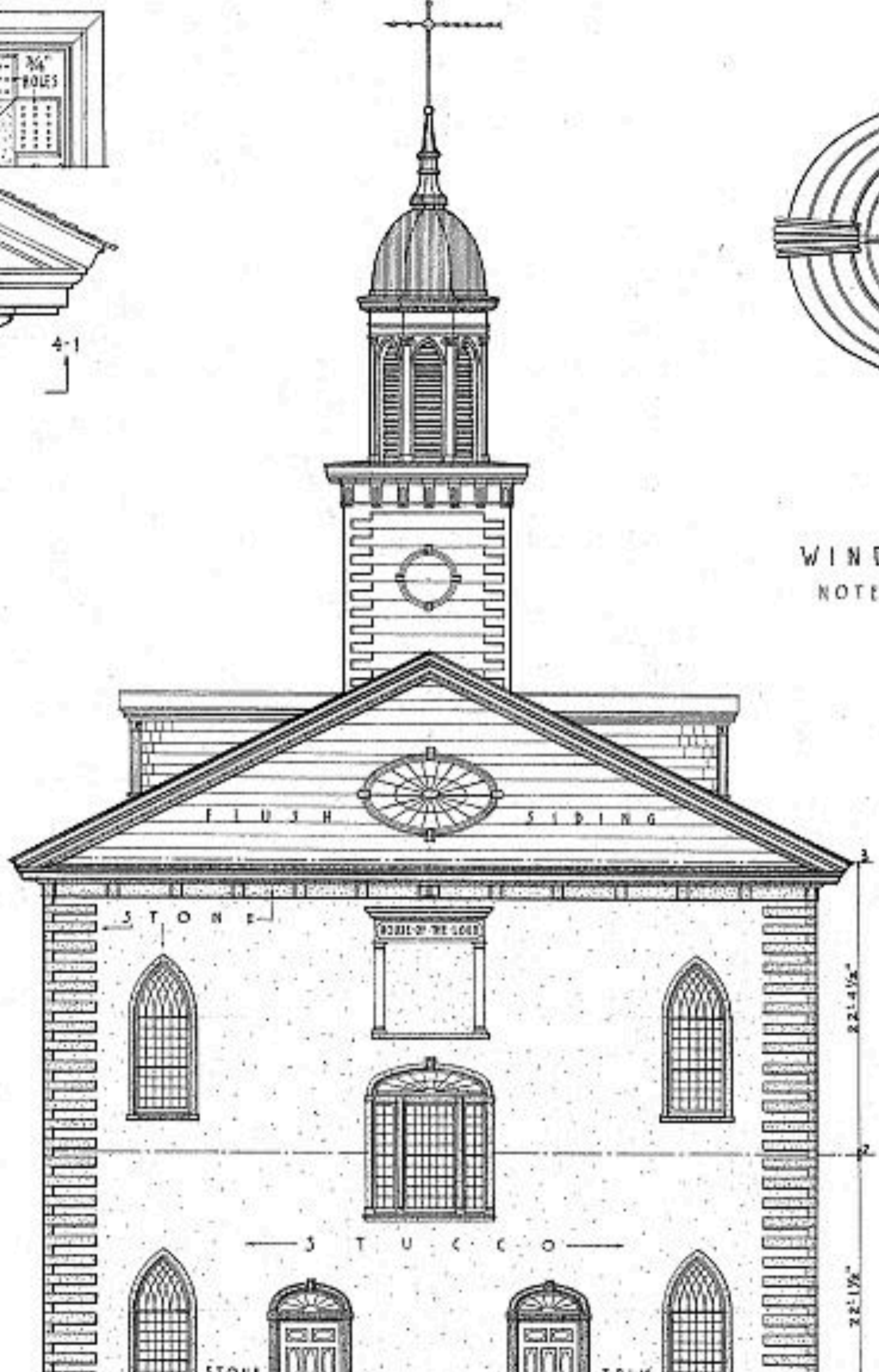
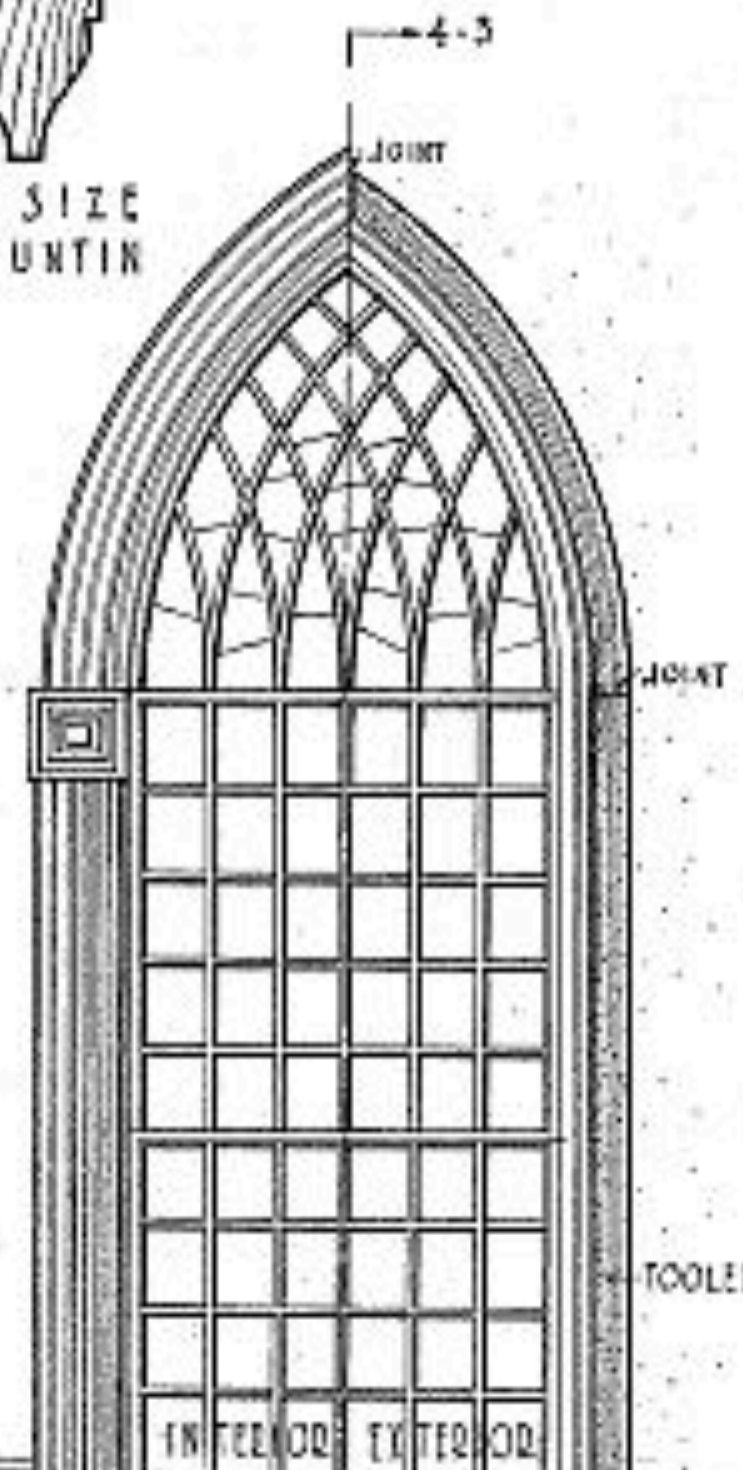


SECTION 4-2

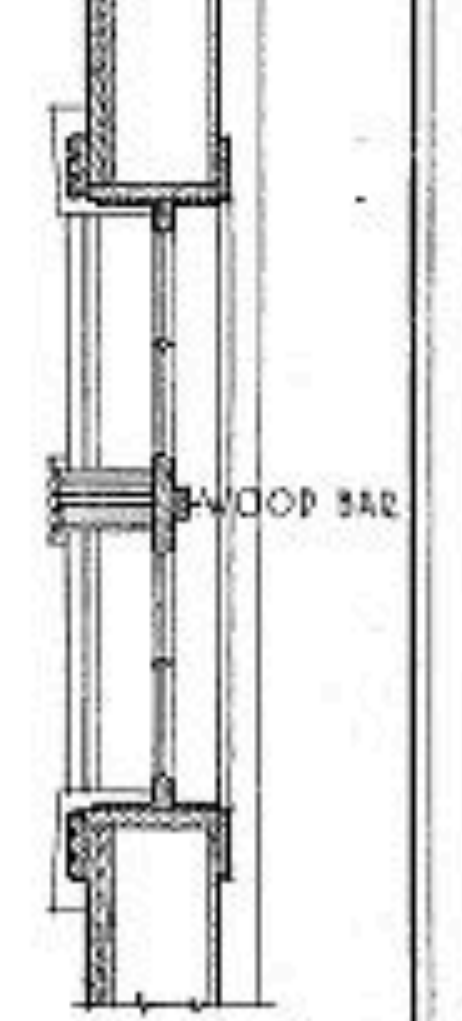
CORNICE DETAIL



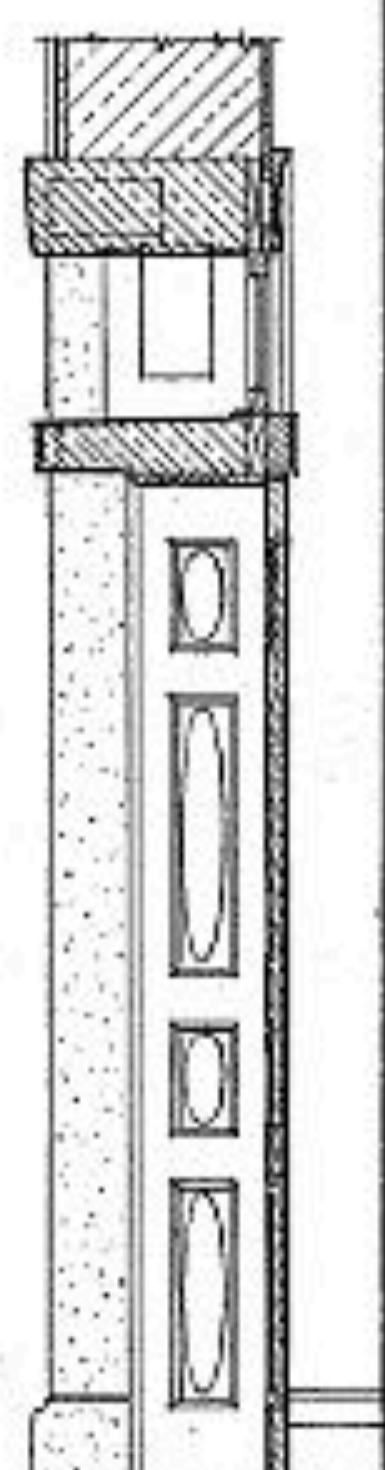
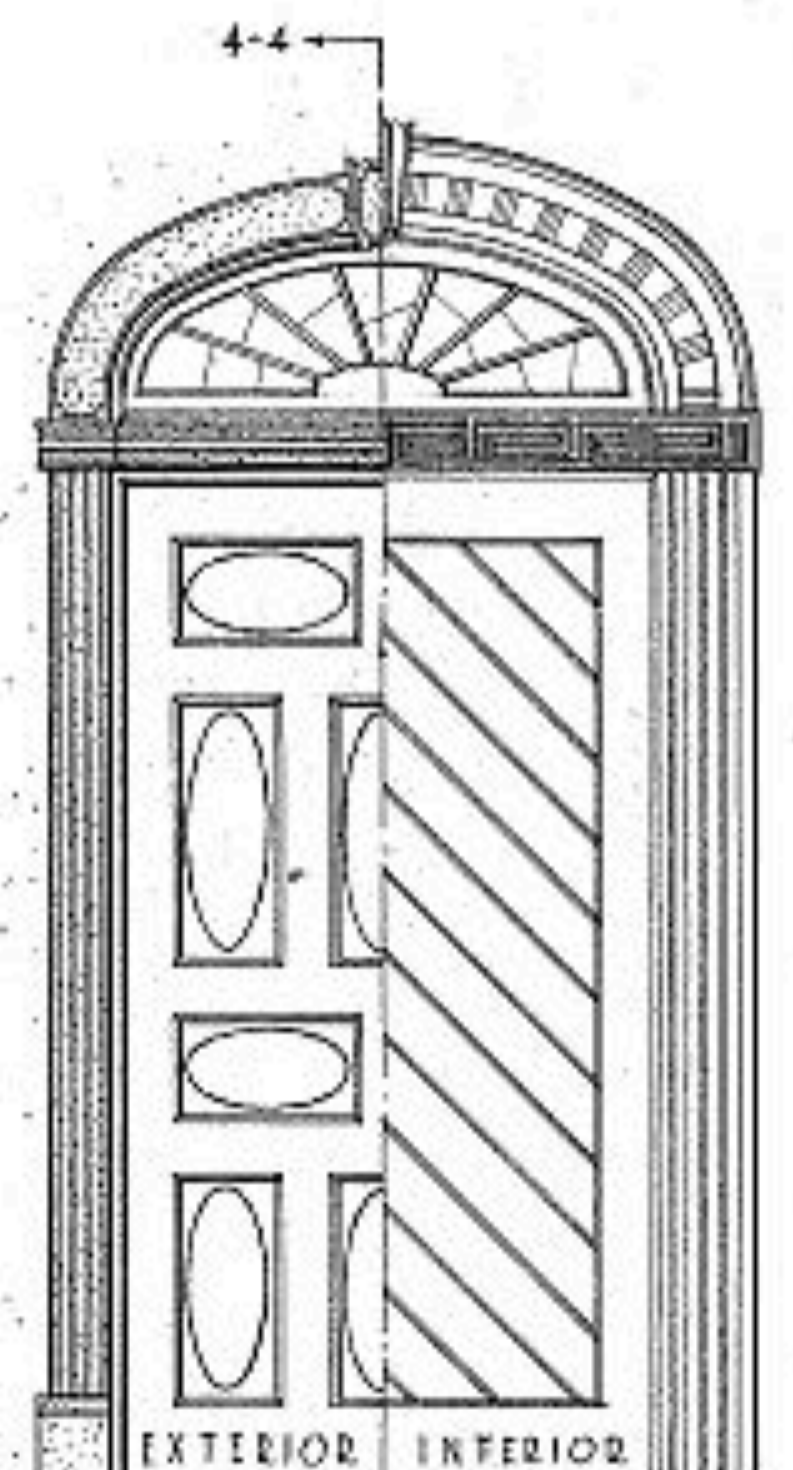
FULL SIZE OF MUNTIN



WINDOW IN PEDIMENT
NOTE PIECING OF GLASS



SECTION 4-5



PLAN

INTERIOR EXTERIOR

STONE

STUCCO

EXTERIOR INTERIOR

SECTION 108

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 26, 1835. This section was received at the request of Lyman Sherman, who had previously been ordained a seventy and who had come to the Prophet with a request for a revelation to make known his duty.

1–3, Lyman Sherman forgiven of his sins; 4–5, He is to be numbered with the leading elders of the Church; 6–8, He is called to preach the gospel and strengthen his brethren.

VERILY thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my ^avoice in coming up hither this morning to receive counsel of him whom I have appointed.

2 Therefore, let your soul be at ^arest concerning your spiritual standing, and resist no more my voice.

3 And arise up and be more careful henceforth in observing your ^avows, which you have made and do make, and you shall be blessed with exceeding great blessings.

4 Wait patiently until the ^asolemn

assembly shall be called of my servants, then you shall be remembered with the ^bfirst of mine elders, and receive right by ordination with the rest of mine elders whom I have chosen.

5 Behold, this is the ^apromise of the Father unto you if you continue faithful.

6 And it shall be fulfilled upon you in that day that you shall have right to ^apreach my gospel wheresoever I shall send you, from henceforth from that time.

7 Therefore, ^astrengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings.

8 And behold, and lo, I am with you to bless you and ^adeliver you forever. Amen.

SECTION 109

Prayer offered at the dedication of the temple at Kirtland, Ohio, March 27, 1836. According to the Prophet's written statement, this prayer was given to him by revelation.

1–5, The Kirtland Temple was built as a place for the Son of Man to visit; 6–21, It is to be a house of prayer, fasting, faith, learning, glory, and order, and a house of God; 22–33, May the unrepentant who oppose the Lord's people be confounded; 34–42, May the Saints go forth in power to gather the righteous to Zion; 43–53,

May the Saints be delivered from the terrible things to be poured out upon the wicked in the last days; 54–58, May nations and peoples and churches be prepared for the gospel; 59–67, May the Jews, the Lamanites, and all Israel be redeemed; 68–80, May the Saints be crowned with glory and honor and gain eternal salvation.

^aTHANKS be to thy name, O Lord God of Israel, who keepest ^bcovenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts—

2 Thou who hast commanded thy servants to ^abuild a house to thy name in this place [Kirtland].

3 And now thou beholdest, O Lord, that thy servants have done according to thy commandment.

4 And now we ask thee, Holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men, we ask thee, O Lord, to accept of this ^ahouse, the ^bworkmanship of the hands of us, thy servants, which thou didst command us to build.

5 For thou knowest that we have done this work through great tribulation; and out of our poverty we have ^agiven of our substance to build a ^bhouse to thy name, that the Son of Man might have a place to ^cmanifest himself to his people.

6 And as thou hast said in a ^arevelation, given to us, calling us thy friends, saying—Call your solemn assembly, as I have commanded you;

7 And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best ^abooks words of wisdom, seek learning even by study and also by faith;

8 Organize yourselves; ^aprepare every needful thing, and establish a house, even a ^bhouse of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of ^corder, a ^ahouse of God;

9 That your ^aincomings may be in the name of the Lord, that your

outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High—

10 And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our ^asolemn assembly, that it may be done to thine honor and to thy divine acceptance;

11 And in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the ^apromises which thou hast made unto us, thy people, in the revelations given unto us;

12 That thy ^aglory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house;

13 And that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a ^aplace of thy holiness.

14 And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best ^abooks, and that they may seek learning even by study, and also by faith, as thou hast said;

15 And that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing;

16 And that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house;

109 1a 1 Chr. 16:8 (7–36); Alma 37:37; D&C 46:32.

b D&C 124:27 (27–28).
c Lev. 16:2.
6a D&C 88:117 (117–20).

10a TG Solemn Assembly.
11a D&C 38:32; 105:33 (11–12, 18, 33); 110:9.

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2 Thou who hast commanded thy servants to ^abuild a house to thy name in this place [Kirtland].

3 And now thou beholdest, O Lord, that thy servants have done according to thy commandment.

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13 And that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house a ^aplace of



“The Saints were few in number, and most of them very poor; and, had it not been for the assurance that God had spoken, and had commanded that a house should be built to His name, ... an attempt towards building that Temple, under the then existing circumstances, would have been, by all concerned, pronounced preposterous. ...

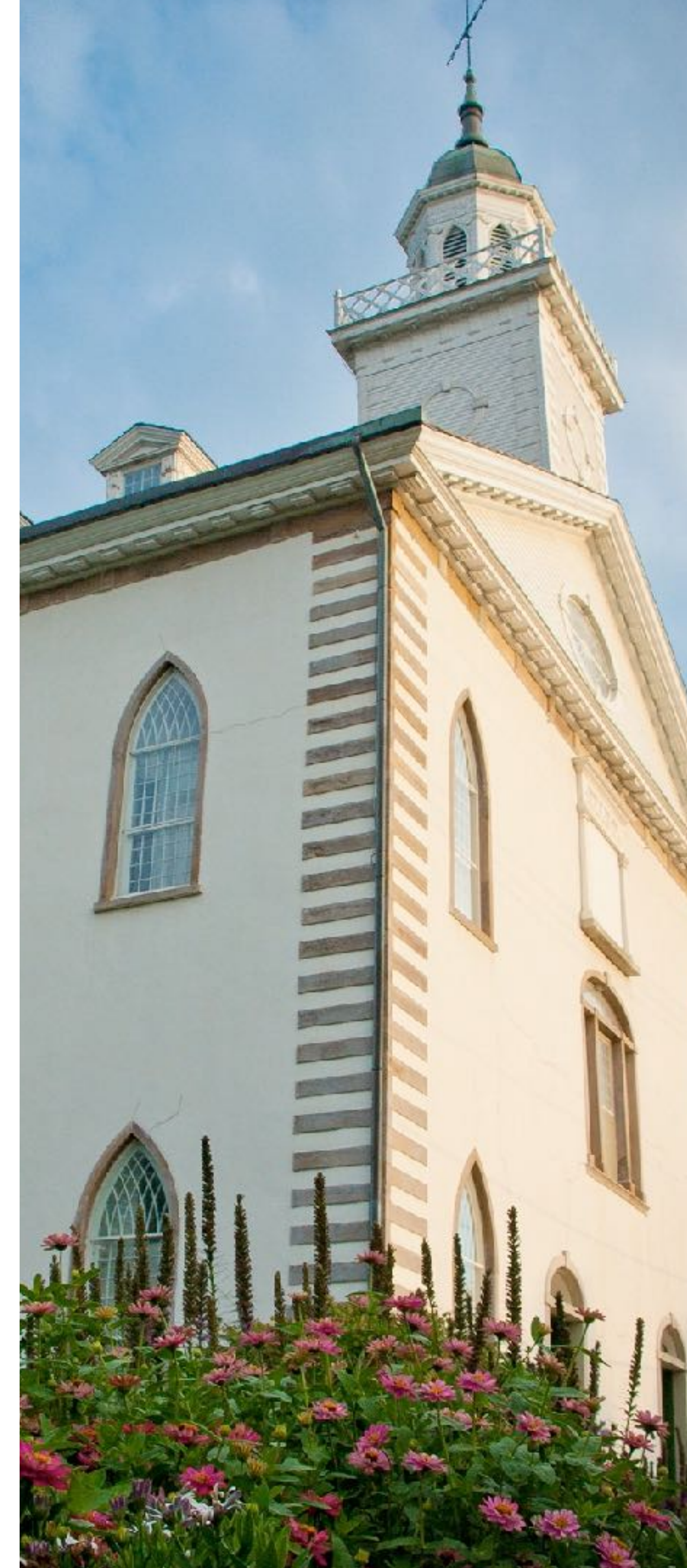
“With very little capital except brain, bone and sinew, combined with unwavering trust in God, men, women, and even children worked with their might; ... all living abstemiously [sparingly] as possible, so that every cent might be [used for] the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built by the direction of the Most High and accepted by Him” (in Eliza R. Snow, an Immortal (Selected Writings of Eliza R. Snow) [book] [1957], 54, 57).



Between June 1833 and March 1836, Church members sacrificed time, money, and possessions to help build a house for the Lord. The men volunteered their labor on the construction. The women made clothing and provided lodging. When many of the men were away with Zion's Camp, some women continued the work on the temple. Some Latter-day Saints, like John Tanner and Vienna Jacques, gave much of their wealth for the building of the temple. Others contributed skilled labor. For example, Brigham Young baptized a man named Artemus Millet in Canada. Brother Millet gave up his job as a stone mason for the Canadian government so he and his family could move to Kirtland, where he served as the superintendent of the construction of the temple. In all, the temple cost approximately 60,000 United States dollars—an incredible sum for that time, especially considering the poverty of the Saints. By comparison, that amount would be worth well over 1,000,000 United States dollars today.

“It is a great promise that to the temples God will come, and that in them man shall see God. What does this promised communion mean? Does it mean that once in a while God may come into the temples, and that once in a while the pure in heart may see God there; or does it mean the larger thing, that the pure in heart who go into the temples, may, there, by the Spirit of God, always have a wonderfully rich communion with God? I think that is what it means to me and to you and to most of us. We have gone into these holy houses, with our minds freed from the ordinary earthly cares, and have literally felt the presence of God. In this way, the temples are always places where God manifests himself to man and increases his intelligence. A temple is a place of revelation”

(Elder John A. Widtsoe in “Temple Worship,” The Utah Genealogical and Historical Magazine, vol. 12 [April 1921], 56).



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7 And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best ^abooks words of wisdom, seek learning even by study and also by faith;

8 Organize yourselves; ^aprepare every needful thing, and establish a house, even a ^bhouse of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of ^corder, a ^dhouse of God;

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10 And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our ^asolemn assembly, that it may be done to thine honor and to thy divine acceptance;

11 And in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the ^apromises which thou hast made unto us, thy people, in the revelations given unto us;

12 That thy ^aglory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house;

13 And that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a ^aplace of thy holiness.

14 And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best ^abooks, and that they may seek learning even by study, and also by faith, as thou hast said;

15 And that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing;

16 And that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house;

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“We again emphasize the personal blessings of temple worship and the sanctity and safety that are provided within those hallowed walls. It is the house of the Lord, a place of revelation and of peace. As we attend the temple, we learn more richly and deeply the purpose of life and the significance of the atoning sacrifice of the Lord Jesus Christ. Let us make the temple, with temple worship and temple covenants and temple marriage, our ultimate earthly goal and the supreme mortal experience. ...

“All of our efforts in proclaiming the gospel, perfecting the Saints, and redeeming the dead lead to the holy temple. This is because the temple ordinances are absolutely crucial; we cannot return to God’s presence without them. I encourage everyone to worthily attend the temple or to work toward the day when you can enter that holy house to receive your ordinances and covenants”

(President Howard W. Hunter, “Follow the Son of God,” Oct 1994 GC, Ensign, Nov. 1994, 87–88).

command us to build.

5 For thou knowest that we have done this work through great tribulation; and out of our poverty we have ^agiven of our substance to build a ^bhouse to thy name, that the Son of Man might have a place to ^cmanifest himself to his people.

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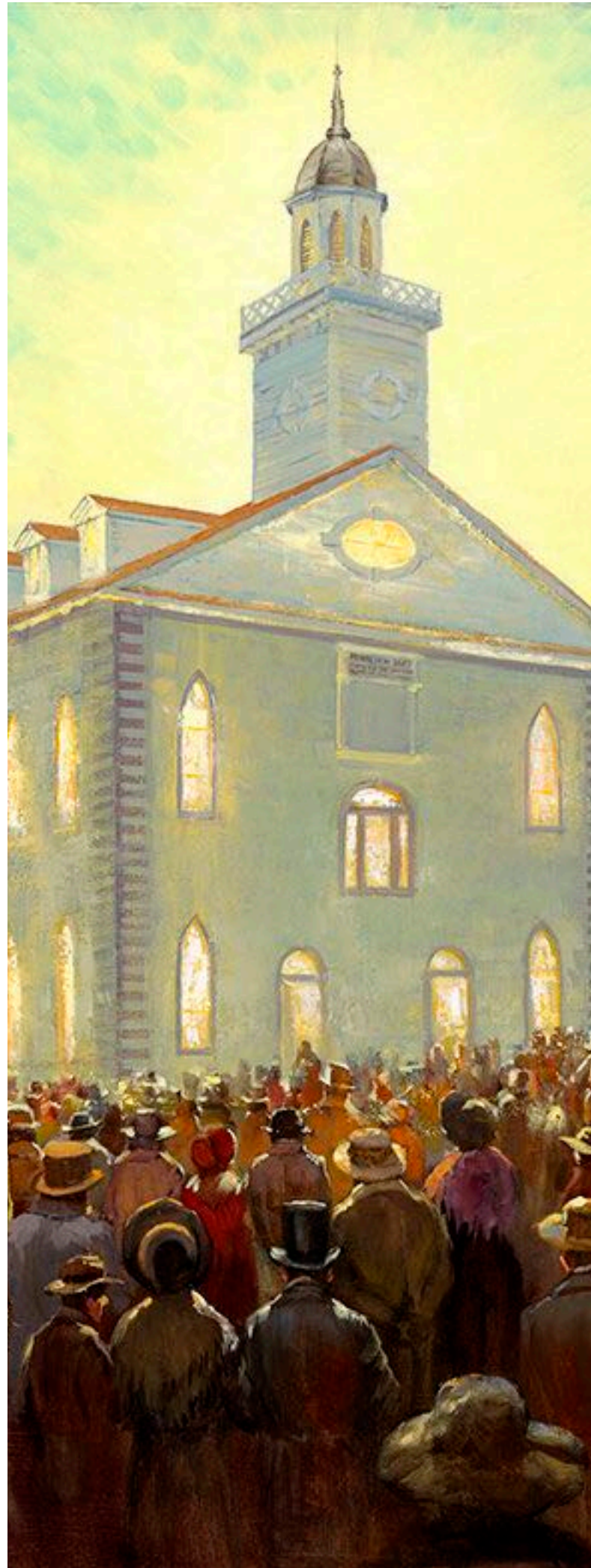
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109 1a 1 Chr. 16:8 (7–36);
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b D&C 124:27 (27–28).
c Lev. 16:2.

10a TG Solemn Assembly.
11a D&C 38:32; 105:33.



Elder D. Todd Christofferson of the Quorum of the Twelve Apostles taught: “In all the ordinances, especially those of the temple, we are endowed with power from on high. This ‘power of godliness’ comes in the person and by the influence of the Holy Ghost” (“The Power of Covenants,” Apr 2009 GC, Ensign or Liahona, May 2009, 22).

Elder Christofferson further explained, “The ‘fulness of the Holy Ghost’ [D&C 109:15] includes what Jesus described as ‘the promise which I give unto you of eternal life, even the glory of the celestial kingdom; which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son’ (D&C 88:4–5)” (“The Power of Covenants,” Apr 2009 GC, 23, note 5).

“THANKS be to thy name, O Lord God of Israel, who keepest ^bcovenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts—

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8 Organize yourselves; ^aprepare every needful thing, and establish a house, even a ^bhouse of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of ^corder, a ^ahouse of God;

9 That your ^aincomings may be in the name of the Lord, that your

outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High—

10 And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our ^asolemn assembly, that it may be done to thine honor and to thy divine acceptance;

11 And in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the ^apromises which thou hast made unto us, thy people, in the revelations given unto us;

12 That thy ^aglory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house;

13 And that all people who shall enter upon the threshold of the Lord’s house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a ^aplace of thy holiness.

14 And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best ^abooks, and that they may seek learning even by study, and also by faith, as thou hast said;

15 And that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing;

16 And that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house;

17 That all the incomings of thy people, into this house, may be in the name of the Lord;

18 That all their outgoings from this house may be in the name of the Lord;

19 And that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High;

20 And that no ^aunclean thing shall be permitted to come into thy house to ^bpollute it;

21 And when thy people ^atransgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall ^breverence thee in thy house.

22 And we ask thee, Holy Father, that thy servants may go forth from this house armed with thy power, and that thy ^aname may be upon them, and thy glory be round about them, and thine ^bangels have charge over them;

23 And from this place they may bear exceedingly great and glorious tidings, in truth, unto the ^aends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou hast spoken by the mouths of the prophets, concerning the last days.

24 We ask thee, Holy Father, to establish the people that shall worship, and honorably hold a name and standing in this thy house, to all generations and for eternity;

25 That no weapon ^aformed against them shall prosper; that he who

diggeth a ^bpit for them shall fall into the same himself;

26 That no combination of wickedness shall have power to rise up and ^aprevail over thy people upon whom thy ^bname shall be put in this house;

27 And if any people shall rise against this people, that thine anger be kindled against them;

28 And if they shall smite this people thou wilt smite them; thou wilt ^afight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

29 We ask thee, Holy Father, to confound, and astonish, and to bring to ^ashame and confusion, all those who have spread ^blying reports abroad, over the world, against thy servant or servants, if they will not repent, when the everlasting gospel shall be proclaimed in their ears;

30 And that all their works may be brought to naught, and be swept away by the ^ahail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to ^blyings and slanders against thy people.

31 For thou knowest, O Lord, that thy servants have been innocent before thee in ^abearing record of thy name, for which they have suffered these things.

32 Therefore we plead before thee for a full and complete ^adeliverance from under this ^byoke;

33 Break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

34 O Jehovah, have mercy upon

the name of the Lord;

18 That all their outgoings from this house may be in the name of the Lord;

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“Inscribed on each temple are the words ‘Holiness to the Lord.’ That statement designates both the temple and its purposes as holy. Those who enter the temple are also to bear the attributes of holiness. ...

“... Our Redeemer requires that His temples be protected from desecration. No unclean thing may enter His hallowed house [see D&C 109:20; see also Isaiah 52:11; Alma 11:37; 3 Nephi 27:19]. Yet anyone is welcome who prepares well”

(President Russell M. Nelson, “Personal Preparation for Temple Blessings,” Apr 2001 GC, Ensign, May 2001, 32–33).

Called missionaries “can be armed with power [see D&C 109:22] through the covenants and ordinances of the holy temple. Going to the temple and having the spirit of the temple go through you precedes effective service as a full-time missionary”

(Elder David A. Bednar, “Called to the Work,” Apr 2017 GC, Ensign or Liahona, May 2017, 70).

19 And that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High;

20 And that no ^aunclean thing shall be permitted to come into thy house to ^bpollute it;

21 And when thy people ^atransgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall ^breverence thee in thy house.

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32 Therefore we plead before thee for a full and complete ^adeliverance from under this ^byoke;

33 Break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

34 O Jehovah, have mercy upon

During the construction of the Kirtland Temple, mobs threatened to destroy the temple. President Brigham Young told of “laborers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other” (Discourses of Brigham Young, sel. John A. Widtsoe [1954], 415). At times, the men who worked on the temple during the day had to guard it at night.

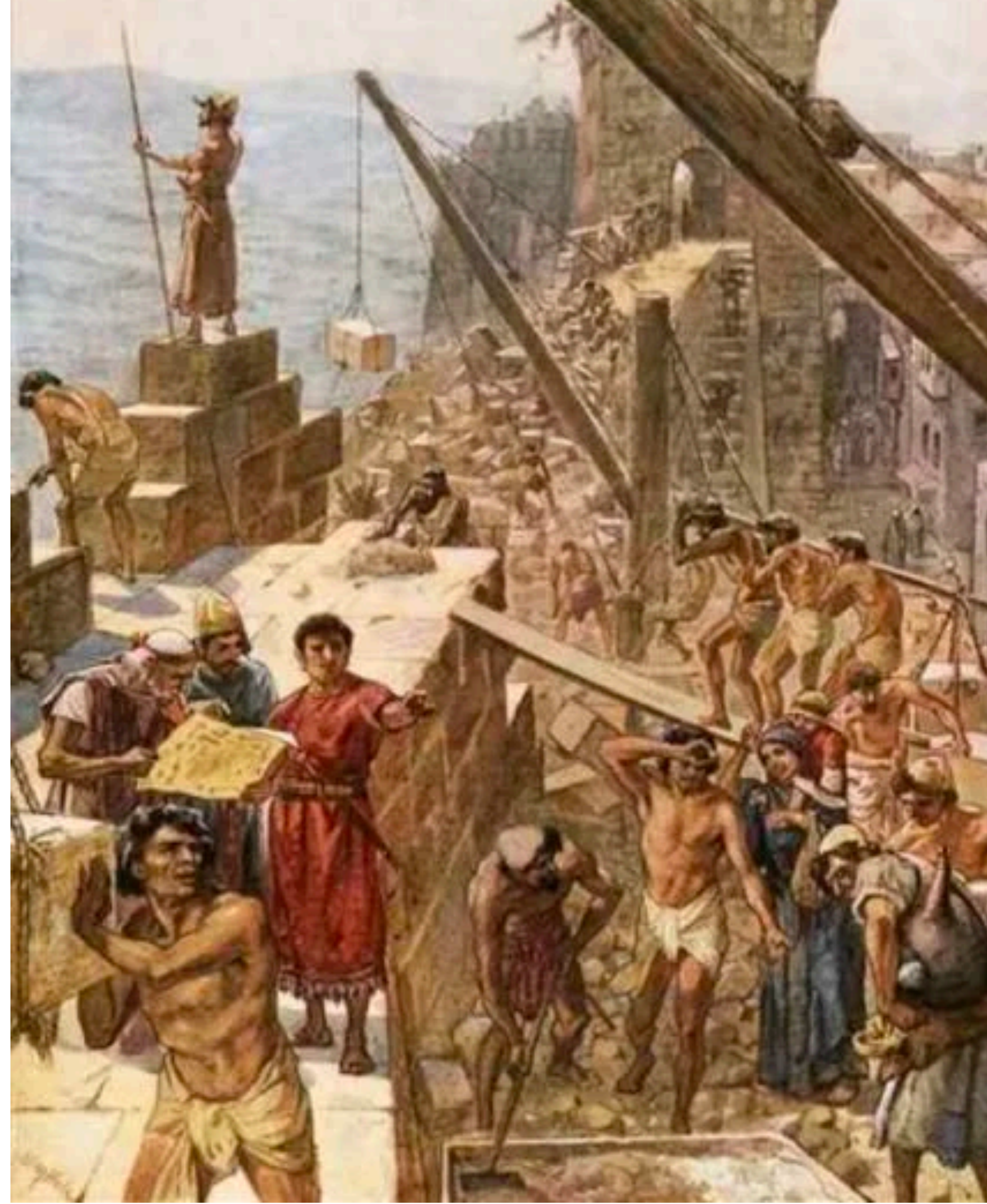


They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

Nehemiah 4:17

...Be not ye afraid of them: remember the Lord...

Nehemiah 4:14



17 That all the incomings of thy people, into this house, may be in the name of the Lord;

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36 Let it be fulfilled upon them, as upon those on the day of Pentecost; let the gift of ^atongues be poured out upon thy people, even ^bcloven tongues as of fire, and the interpretation thereof.

37 And let thy house be filled, as with a rushing mighty ^awind, with thy ^bglory.

38 Put upon thy servants the ^atestimony of the covenant, that when they go out and proclaim thy word they may ^bseal up the law, and prepare the hearts of thy saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the ^cearth, because of their transgressions, that thy people may not faint in the day of trouble.

39 And whatsoever city thy servants shall enter, and the people of that city ^areceive their testimony, let thy peace and thy salvation be upon that city; that they may gather out of that city the righteous, that they may come forth to ^bZion, or to her stakes, the places of thine appointment, with songs of everlasting joy;

40 And until this be accomplished, let not thy judgments fall upon that city.

41 And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this

untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy prophets.

42 But deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and ^acleanse them from their blood.

43 O Lord, we delight not in the destruction of our fellow men; their ^asouls are precious before thee;

44 But thy word must be fulfilled. Help thy servants to say, with thy ^agrace assisting them: Thy will be done, O Lord, and not ours.

45 We know that thou hast spoken by the mouth of thy prophets terrible things concerning the ^awicked, in the last days—that thou wilt pour out thy judgments, without measure;

46 Therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and ^abind up the testimony, that they may be prepared against the day of burning.

47 We ask thee, Holy Father, to remember those who have been ^adriven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance, and break off, O Lord, this ^byoke of affliction that has been put upon them.

48 Thou knowest, O Lord, that they have been greatly ^aoppressed and afflicted by wicked men; and our ^bhearts flow out with sorrow because of their grievous ^cburdens.

49 O Lord, ^ahow long wilt thou suffer this people to bear this affliction, and the ^bcries of their innocent ones to ascend up in thine ears, and

34a Rom. 3:23; 5:1–12, 21.
TG Sin.

35a Ex. 25:6;
Lev. 8:12 (12–13):

b Isa. 8:16;
D&C 1:8.

c TG Earth, Cleansing of.
39a Matt. 10:13 (11–15).

Sealing;
Testimony.

47a D&C 101:1;
103:2 (2, 11); 104:51.

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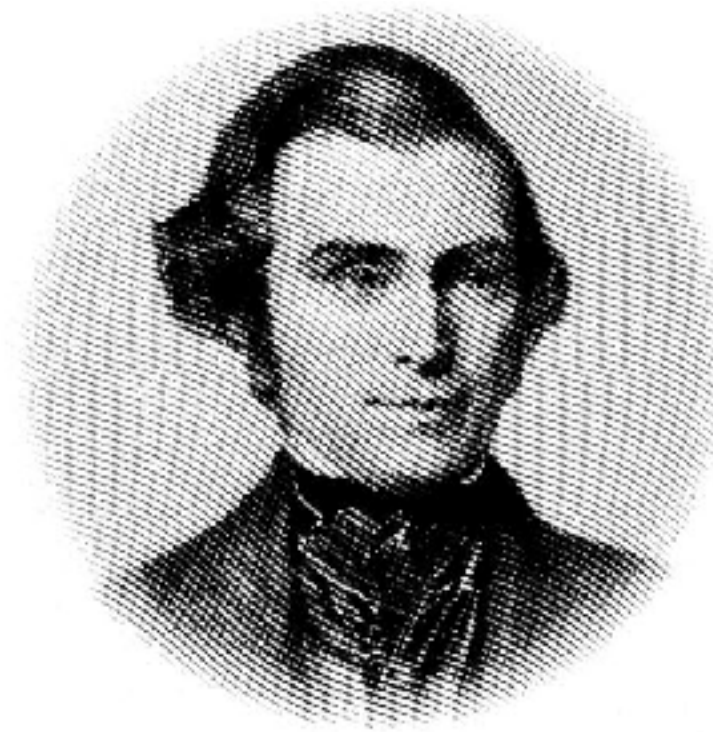
Oliver Cowdery

“In the evening I met with the officers of the church in the Lord’s house. The Spirit was poured out—I saw the glory of God, like a great cloud, come down and rest upon the house, and fill the same like a mighty rushing wind. I also saw cloven tongues, like as of fire rest upon many, ... while they spake with other tongues and prophesied.”



Benjamin Brown

“Many visions [were] seen. One saw a pillow or cloud rest down upon the house, bright as when the sun shines on a cloud like as gold. Two others saw three personages hovering in the room with bright keys in their hands, and also a bright chain in their hands.”



Orson Pratt

“God was there, his angels were there, the Holy Ghost was in the midst of the people ... and they were filled from the crown of their heads to the soles of their feet with the power and inspiration of the Holy Ghost.”



That evening over four hundred priesthood bearers met in the temple. While George A. Smith was speaking, “a noise was heard like the sound of a rushing mighty wind which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophecy; others saw glorious visions; and I beheld the Temple was filled with angels.” “David Whitmer bore testimony that he saw three angels passing up the south aisle.” “The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple).” Others saw angels hovering over the temple and heard heavenly singing.

Church History in the Fulness of Times Manual

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50 Have ^amercy, O Lord, upon the wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins if repentance is to be found;

51 But if they will not, make bare thine arm, O Lord, and ^aredeem that which thou didst appoint a Zion unto thy people.

52 And if it cannot be otherwise, that the cause of thy people may not fail before thee may thine anger be kindled, and thine ^aindignation fall upon them, that they may be wasted away, both root and branch, from under heaven;

53 But inasmuch as they will repent, thou art ^agracious and merciful, and wilt turn away thy wrath when thou lookest upon the face of thine Anointed.

54 Have mercy, O Lord, upon all the ^anations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the ^bConstitution of our land, by our fathers, be established forever.

55 ^aRemember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and afflicted ones of the earth;

56 That their hearts may be softened when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name; that their

prejudices may give way before the ^atruth, and thy people may obtain favor in the sight of all;

57 That all the ends of the earth may know that we, thy servants, have ^aheard thy voice, and that thou hast sent us;

58 That from among all these, thy servants, the sons of Jacob, may gather out the righteous to build a holy ^acity to thy name, as thou hast commanded them.

59 We ask thee to appoint unto Zion other ^astakes besides this one which thou hast appointed, that the gathering of thy ^bpeople may roll on in great power and majesty, that thy work may be cut ^cshort in righteousness.

60 Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the ^aGentiles.

61 But thou knowest that thou hast a great love for the children of Jacob, who have been ^ascattered upon the ^bmountains for a long time, in a ^ccloudy and dark day.

62 We therefore ask thee to have mercy upon the children of Jacob, that ^aJerusalem, from this hour, may begin to be redeemed;

63 And the yoke of bondage may begin to be broken off from the house of ^aDavid;

64 And the children of ^aJudah may begin to return to the ^blands which thou didst give to Abraham, their father.

65 And cause that the ^aremnants

34a Rom. 3:23; 5:1–12, 21.
TG Sin.

35a Ex. 25:6;
Lev. 24:12 (12, 13)

b Isa. 8:16;
D&C 1:8.

c TG Earth, Cleansing of.
29a Matt. 10:13 (11, 15)

Sealing;
Testimony.

47a D&C 101:1;
103:2 (2, 11), 104:51

49c TG Martyrdom.

50a TG Mercy; Repent.

51a D&C 100:13; 105:2.

52a TG God, Indignation of;

57a D&C 20:16;

76:14 (14, 22–24).

58a D&C 28:9.

59a Isa. 54:2; D&C 104:48.

TG Israel, Restoration of.

64a Hosea 1:7;

Zech. 12:6 (6–9);

Mal. 3:4;

D&C 122:25 (12, 25)

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60 Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the ^aGentiles.

61 But thou knowest that thou hast a great love for the children of Jacob, who have been ^ascattered upon the ^bmountains for a long time, in a ^ccloudy and dark day.

62 We therefore ask thee to have mercy upon the children of Jacob, that ^aJerusalem, from this hour, may begin to be redeemed;

63 And the yoke of bondage may begin to be broken off from the house of ^aDavid;

64 And the children of ^aJudah may begin to return to the ^blands which thou didst give to Abraham, their father.

65 And cause that the ^aremnants



“We are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory, ... when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the Spirit of God will also dwell with His people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ”

(Teachings of Presidents of the Church: Joseph Smith, 513–14).

68 O Lord, remember thy servant, Joseph Smith, Jun., and all his afflictions and persecutions—how he has ^acovenanted with ^bJehovah, and vowed to thee, O Mighty God of Jacob—and the commandments which thou hast given unto him, and that he hath sincerely striven to do thy will.

69 Have mercy, O Lord, upon his ^awife and children, that they may be exalted in thy presence, and preserved by thy fostering hand.

70 Have mercy upon all their ^aimmediate connections, that their prejudices may be broken up and swept away as with a flood; that they may be ^bconverted and redeemed with Israel, and know that thou art God

71 Remember, O Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them, with all their families, and their immediate connections, that their names may be perpetuated and had in everlasting remembrance from generation to generation.

74 And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to ^aflow down at thy presence, and the ^bvalleys to be exalted, the rough places made smooth; that thy glory may fill the earth;

75 That when the trump shall sound for the dead, we shall be ^acaught up in the cloud to meet thee, that we may ever be with the Lord;

76 That our garments may be pure, that we may be clothed upon with ^arobes of ^brighteousness, with palms in our hands, and ^ccrowns of glory upon our heads, and reap eternal ^djoy for all our ^esufferings.

77 O Lord God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with ^aglory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fulness, from everlasting to everlasting.

78 O hear, O hear, O hear us, O Lord! And answer these petitions, and accept the ^adedication of this

of Jacob, who have been cursed and smitten because of their transgression, be ^bconverted from their wild and savage condition to the fulness of the everlasting gospel;

66 That they may lay down their weapons of bloodshed, and cease their rebellions.

67 And may all the scattered remnants of ^aIsrael, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from ^boppression, and rejoice before thee.

68 O Lord, remember thy servant, Joseph Smith, Jun., and all his afflictions and persecutions—how he has ^acovenanted with ^bJehovah, and vowed to thee, O Mighty God of Jacob—and the commandments which thou hast given unto him, and that he hath sincerely striven to do thy will.

69 Have mercy, O Lord, upon his ^awife and children, that they may be exalted in thy presence, and preserved by thy fostering hand.

70 Have mercy upon all their ^aim-

72 Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth; that the ^akingdom, which thou hast set up without hands, may become a great mountain and fill the whole earth;

73 That thy ^achurch may come forth out of the wilderness of darkness, and shine forth fair as the ^bmoon, clear as the sun, and terrible as an army with banners;

74 And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to ^aflow down at thy presence, and the ^bvalleys to be exalted, the rough places made smooth; that thy glory may fill the earth;

75 That when the trump shall sound for the dead, we shall be ^acaught up in the cloud to meet thee, that we may ever be with the Lord;

76 That our garments may be pure, that we may be clothed upon with ^arobes of ^brighteousness, with palms



“We are witnessing the answer to that remarkable pleading. Increasingly the Church is being recognized at home and abroad for what it truly is. There are still those, not a few, who criticize and rebel, who apostatize and lift their voices against this work. We have always had them. They speak their piece as they walk across the stage of life, and then they are soon forgotten. I suppose we always will have them as long as we are trying to do the work of the Lord. The honest in heart will detect that which is true and that which is false. We go forward, marching as an army with banners emblazoned with the everlasting truth. We are a cause that is militant for truth and goodness. We are a body of Christian soldiers ‘marching as to war, with the cross of Jesus going on before’ (‘Onward, Christian Soldiers,’ Hymns, no. 246).

“Everywhere we go we see great vitality in this work. There is enthusiasm wherever it is organized. It is the work of the Redeemer. It is the gospel of good news. It is something to be happy and excited about”

(President Gordon B. Hinckley, “Remember ... Thy Church, O Lord,” Apr 1996 GC, Ensign, May 1996, 83).

prejudices may be broken up and swept away as with a flood; that they may be ^bconverted and redeemed with Israel, and know that thou art God.

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78 O hear, O hear, O hear us, O Lord! And answer these petitions, and accept the ^adedication of this

house unto thee, the ^bwork of our hands, which we have built unto thy name;

79 And also this church, to put upon it thy ^aname. And help us by the power of thy Spirit, that we may ^bmingle our voices with those bright,

shining ^cseraphs around thy throne, with acclamations of ^apraise, singing Hosanna to God and the ^eLamb!

80 And let these, thine ^aanointed ones, be clothed with salvation, and thy saints ^bshout aloud for joy. Amen, and Amen.



President Russell M. Nelson suggested: “Find a way to make an appointment regularly with the Lord—to be in His holy house—then keep that appointment with exactness and joy” (“Becoming Exemplary Latter-day Saints,” Oct 2018 GC, Ensign or Liahona, Nov. 2018, 114).

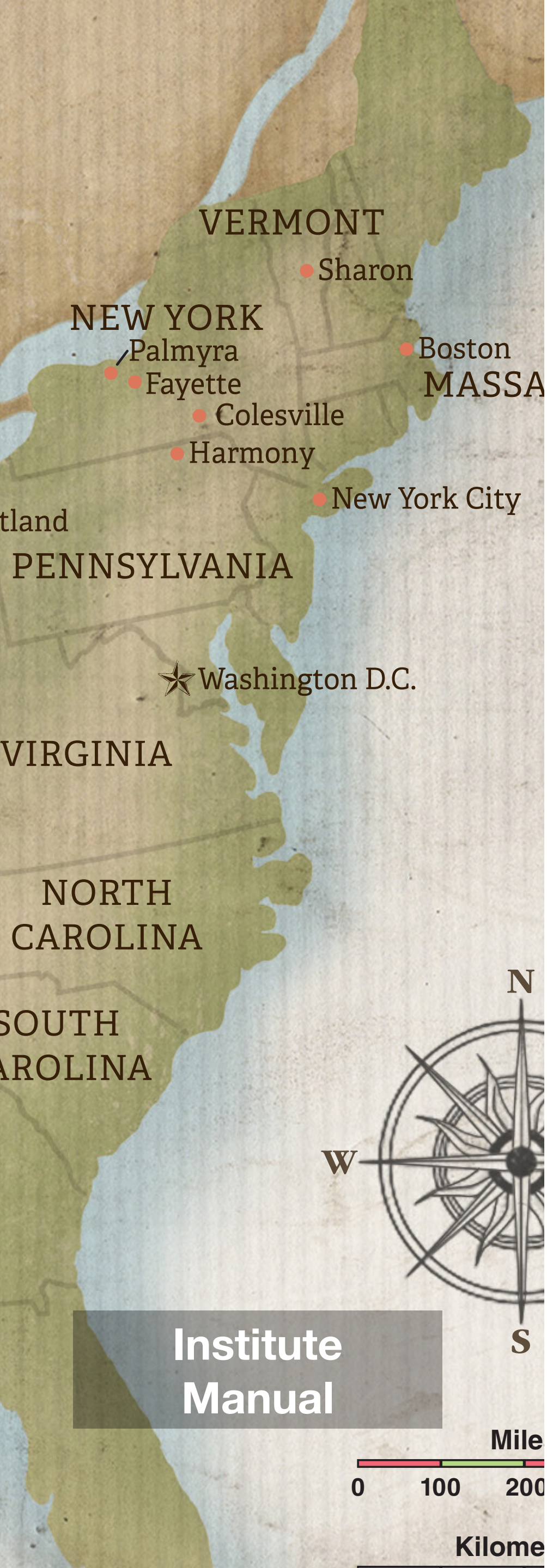
“If you have made covenants, keep them. If you haven’t made them, make them. If you have made them and broken them, repent and repair them. It is never too late so long as the Master of the vineyard says there is time. Please listen to the prompting of the Holy Spirit telling you right now, this very moment, that you should accept the atoning gift of the Lord Jesus Christ and enjoy the fellowship of His labor”

(Elder Jeffrey R. Holland, “The Laborers in the Vineyard,” Apr 2012 GC, Ensign or Liahona, May 2012, 33).



**Doctrine
Covenants & 110**





On Easter Sunday, April 3, 1836, one week after the Kirtland Temple was dedicated, approximately 1,000 people gathered in the temple to worship. During the morning meeting they were instructed by Thomas B. Marsh and David W. Patten, who were the senior members of the Quorum of the Twelve Apostles. That afternoon the Prophet Joseph Smith assisted members of the Quorum of the Twelve Apostles in the administration of the sacrament to the congregation (see *The Joseph Smith Papers: Journals, Volume 1: 1832–1839*, 219). Later in the meeting, Joseph Smith and Oliver Cowdery went to the elevated pulpits on the west end of the lower court of the temple and lowered the “veils,” or canvas curtains, that surrounded the pulpits (see *The Joseph Smith Papers: Documents, Volume 5: October 1835–January 1838*, 225). After they prayed, the Prophet and Oliver had a vision of the glorified Jesus Christ, who spoke to them. That visitation was followed by the appearance of Moses, Elias, and Elijah, who committed priesthood keys to the Prophet Joseph Smith and Oliver Cowdery. An account of that sacred experience was recorded in the Prophet’s journal and was later published as Doctrine and Covenants 110.

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79 And also this church, to put upon it thy ^aname. And help us by the power of thy Spirit, that we may ^bmingle our voices with those bright,

shining ^cseraphs around thy throne, with acclamations of ^dpraise, singing Hosanna to God and the ^eLamb!

80 And let these, thine ^aanointed ones, be clothed with salvation, and thy saints ^bshout aloud for joy. Amen, and Amen.

SECTION 110

Visions manifested to Joseph Smith the Prophet and Oliver Cowdery in the temple at Kirtland, Ohio, April 3, 1836. The occasion was that of a Sabbath day meeting. Joseph Smith's history states: "In the afternoon, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us."

1–10, The Lord Jehovah appears in glory and accepts the Kirtland Temple as His house; 11–12, Moses and Elias each appear and commit their keys and dispensations; 13–16, Elijah returns and commits the keys of his dispensation as promised by Malachi.

THE ^aveil was taken from our minds, and the ^beyes of our ^cunderstanding were opened.

2 We ^asaw the Lord ^bstanding upon the breastwork of the pulpit, before us; and under his feet was a

paved work of pure ^cgold, in color like amber.

3 His ^aeyes were as a flame of fire; the hair of his head was white like the pure snow; his ^bcountenance shone above the brightness of the sun; and his ^cvoice was as the sound of the rushing of great waters, even the voice of ^dJehovah, saying:

4 I am the ^afirst and the last; I am he who ^bliveth, I am he who was slain; I am your ^cadvocate with the Father.

5 Behold, your sins are ^aforgiven

78b TG Industry.
79a TG Jesus Christ, Taking the Name of.
b D&C 20:16, 36 (35–36).
c Isa. 6:2 (1–6).
d Ezra 3:11 (11, 13).

Seeing;
Jesus Christ, Appearances, Postmortal.
b 1 Sam. 3:10;
1 Ne. 1:11 (8, 15).

Rev. 1:15;
D&C 133:22.
d TG Jesus Christ, Jehovah.
4a TG Jesus Christ, Firstborn

you; you are clean before me; therefore, lift up your heads and ^brejoice.

6 Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, ^abuilt this house to my name.

7 For behold, I have ^aaccepted this ^bhouse, and my name shall be here; and I will ^cmanifest myself to my people in mercy in this house.

8 Yea, I will ^aappear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not ^bpollute this ^choly house.

9 Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the ^ablessings which shall be poured out, and the ^bendowment with which my servants have been endowed in this house.

10 And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be ^apoured out upon the heads of my people. Even so. Amen.

11 After this ^avision closed, the heavens were again ^bopened unto us; and ^cMoses appeared before us,

and committed unto us the ^akeys of the ^egathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the ^fnorth.

12 After this, ^aElias appeared, and committed the ^bdispensation of the ^cgospel of Abraham, saying that in us and our seed all ^dgenerations after us should be ^eblessed.

13 After this vision had closed, another great and glorious ^avision burst upon us; for ^bElijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

15 To ^aturn the ^bhearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

16 Therefore, the ^akeys of this ^bdispensation are committed into your hands; and by this ye may know that the great and dreadful ^cday of the Lord is near, even at the doors.

5b TG Joy.
6a D&C 109:4 (4–5).
7a 2 Chr. 7:16.
TG Dedication.
b TG Temple.
c TG God, Manifestations of.
8a Ex. 19:11 (10–11);
D&C 50:45.
b D&C 88:134;
97:15 (15–17).
TG Pollution

D&C 133:55.
d D&C 113:6.
TG Priesthood, Keys of.
e 1 Ne. 22:12 (10–12);
Jacob 6:2;
D&C 29:7; 45:43; 127:6.
TG Israel, Gathering of.
f D&C 133:26.
TG Israel, Ten Lost Tribes of.
12a BD Elias.
b TG Dispensations

Matt. 17:3 (1–4);
Luke 4:25;
3 Ne. 25:5 (5–6);
D&C 2:1; 35:4; 128:17;
138:46.
TG Translated Beings.
15a JS—H 1:39 (38–39).
b TG Family, Love within;
Genealogy and Temple Work;
Salvation for the Dead.
16a TG Authority:

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10 And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be ^apoured out upon the heads of my people. Even so. Amen.

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“The Kirtland Temple holds a peculiar place in the annals of temple building. It is not like other temples. It was built primarily for the restoration of keys of authority. In the receiving of these keys the fulness of the gospel ordinances is revealed. ...

“In the Kirtland Temple there was no provision made for the salvation of the dead. It had no baptismal font, for it was only a preparatory temple. It had no provision for the endowment ordinances which were later revealed. It was a temple, however, and fully answered the purpose of its creation.

“The Kirtland Temple filled its mission shortly after the time of its dedication”

(President Joseph Fielding Smith, Doctrines of Salvation, comp. Bruce R. McConkie [1955], 2:242).

President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles explained:

“[In 1836] the Lord prophesied that the ‘fame of this house shall spread to foreign lands.’ (D&C 110:10.) That, under the circumstances then existing, was at best improbable. The Church members were but a handful of Saints living and scattered in the rural areas of a new land. But despite the persecution and struggles and trials of those early days, there are congregations now spread literally across the world, and tens of thousands of missionaries bear witness at every door where they are welcome” (The Holy Temple [1980], 135).

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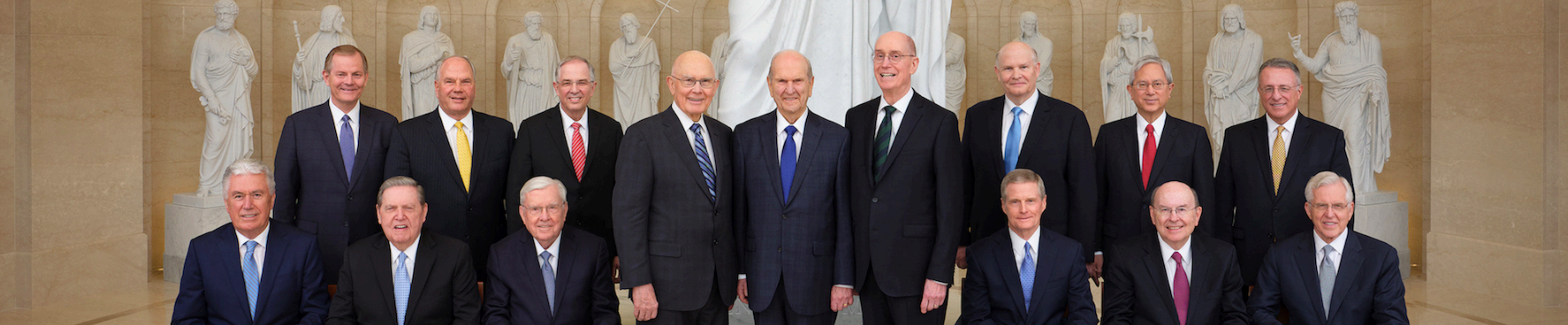
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14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

15 To ^aturn the ^bhearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

16 Therefore, the ^akeys of this ^bdispensation are committed into your hands; and by this ye may know that the great and dreadful ^cday of the Lord is near, even at the doors.



“You know something about keys. In your pocket there might be a key to your home or car. Priesthood keys, on the other hand, are intangible and invisible. They ‘switch on’ the authority of the priesthood. Some keys even convey power to bind in heaven as well as on earth [see Matthew 16:19; 18:18; D&C 124:93; 127:7; 128:8, 10; 132:46].

“Joseph Smith conferred priesthood keys upon all of the Twelve. Those keys have been transferred to successive leaders. Today [the President of the Church] holds authority for every restored key held by ‘all those who have received a dispensation at any time from the beginning of the creation’ [D&C 112:31; see also D&C 128:18]”

(President Russell M. Nelson, “Personal Priesthood Responsibility,” Oct 2003 GC, Ensign or Liahona, Nov. 2003, 45–46).

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15 The ^atime of the ^bfirst ^cfruits of the ^dseed of the ^epromise.

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles:

“Elias brings back ‘the gospel of Abraham,’ the great Abrahamic covenant whereby the faithful receive promises of eternal increase, promises that through celestial marriage their eternal posterity shall be as numerous as the sands upon the seashore or as the stars in heaven for multitude. Elias gives the promise—received of old by Abraham, Isaac, and Jacob—that in modern men and in their seed all generations shall be blessed. And we are now offering the blessings of Abraham, Isaac, and Jacob to all who will receive them” (“The Keys of the Kingdom,” GC Apr 1983, Ensign, May 1983, 22).

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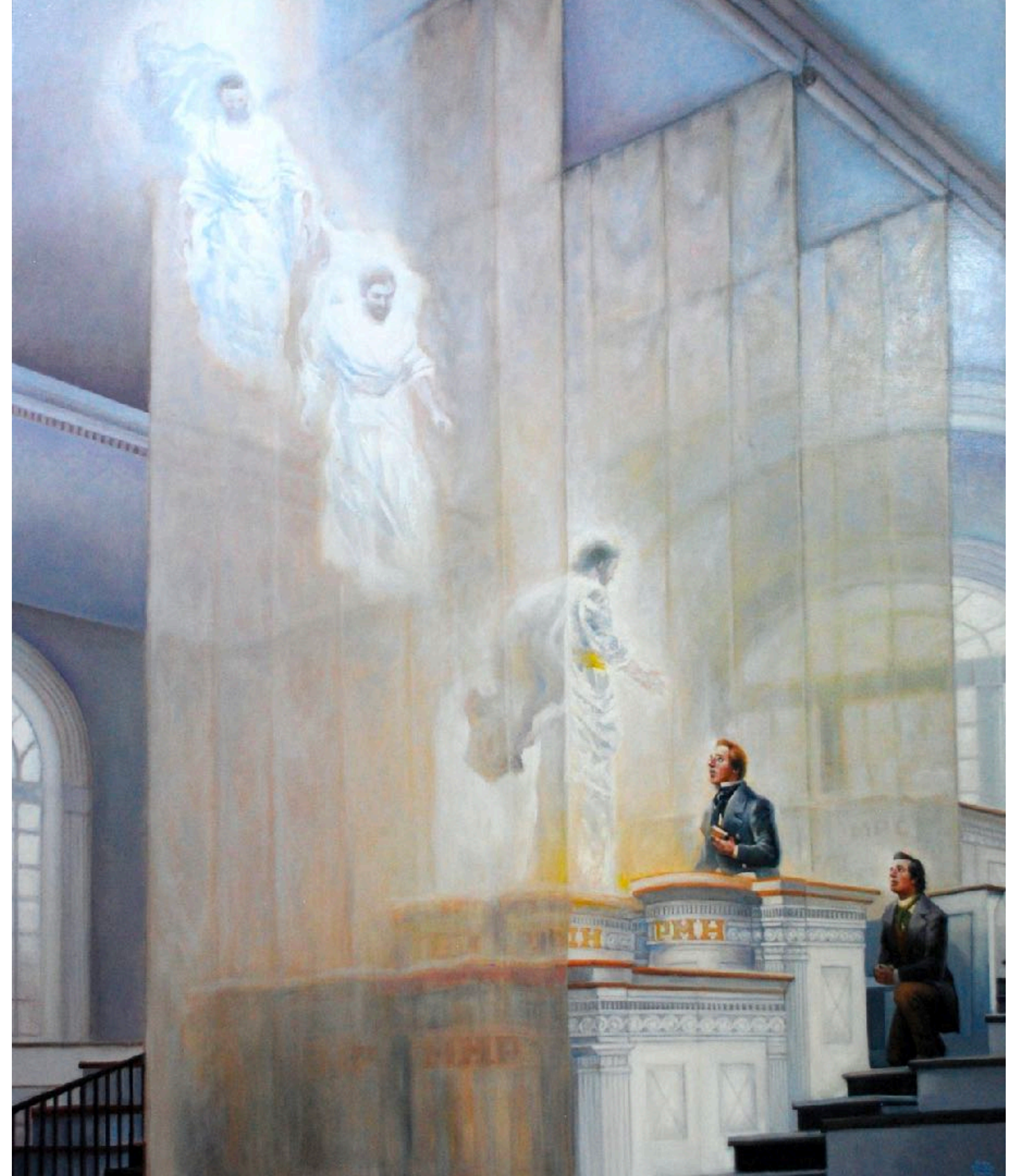
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The coming of Elijah in the Kirtland Temple also fulfilled Malachi's Old Testament prophecy that Elijah would return "before the coming of the great and dreadful day of the Lord." In doing so, Elijah's appearance coincided, though not by coincidence, with the Jewish Passover season, which tradition reverently anticipates Elijah's return.

Many devout Jewish families set a place for Elijah at their Passover table. Many fill a cup to the brim to invite and welcome him. And some, during the traditional Passover Seder, send a child to the door, sometimes left partly open, to see if Elijah is outside waiting to be invited in.

In fulfillment of prophecy and as part of the promised restoration of all things, Elijah did come as promised, at Easter and the onset of Passover. He brought the sealing authority to bind families on earth and in heaven. As Moroni taught the Prophet Joseph, Elijah "shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so," Moroni continued, "the whole earth would be utterly wasted at [the Lord's] coming." The spirit of Elijah, a manifestation of the Holy Ghost, draws us to our generations—past, present, and future—in our genealogies, histories, and temple service." (Elder Gong, "Hosanna and Hallelujah—The Living Jesus Christ: The Heart of Restoration and Easter", Apr 2020 GC)



חמץ

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The Appearance of Elijah and Moses in the Kirtland Temple and the Jewish Passover

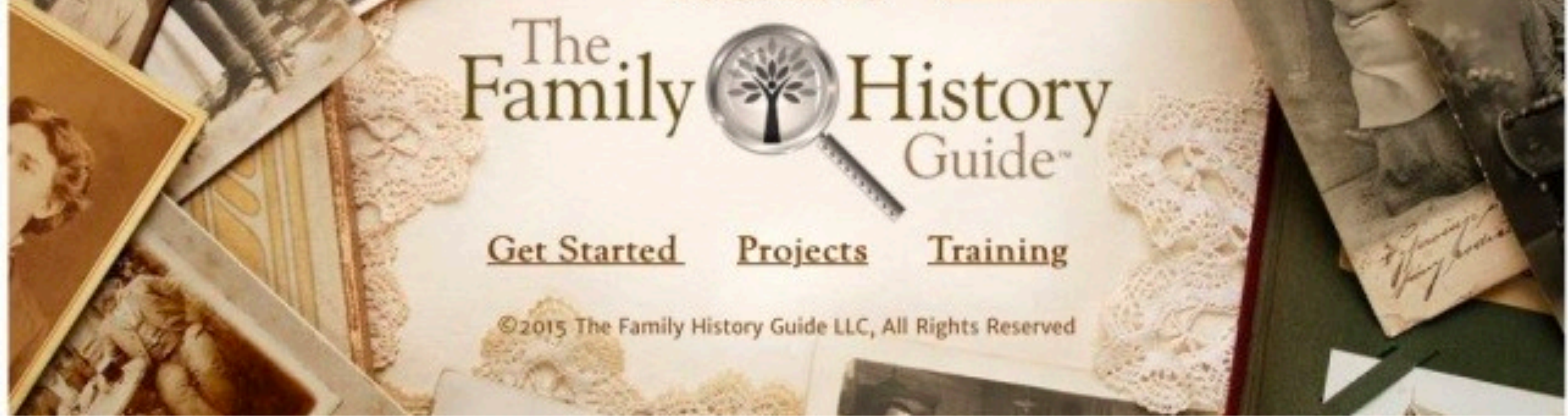
Stephen D. Ricks

“Elijah came to turn the hearts of the fathers to their children and the children to the fathers.

“With that, natural affection between generations began to be enriched. This restoration was accompanied by what is sometimes called the Spirit of Elijah—a manifestation of the Holy Ghost bearing witness of the divine nature of the family”

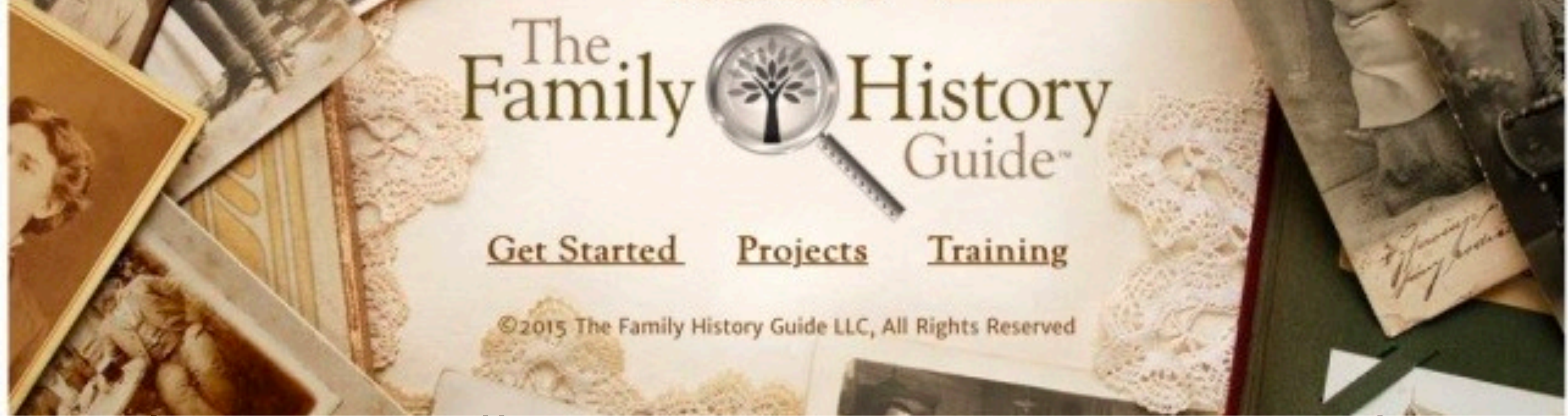
(President Russell M. Nelson, “A New Harvest Time,” Apr 1998 GC, Ensign, May 1998, 34).





“I testify that the Spirit of Elijah is touching the hearts of many of Father’s children throughout the world, causing the work for the dead to accelerate at an unprecedented pace.

“But what about you? Have you prayed about your own ancestors’ work? Set aside those things in your life that don’t really matter. Decide to do something that will have eternal consequences. Perhaps you have been prompted to look for ancestors but feel you are not a genealogist. Can you see that you don’t have to be anymore? It all begins with love and a sincere desire to help those beyond the veil who can’t help themselves. Check around. There will be someone in your area who can help you have success.



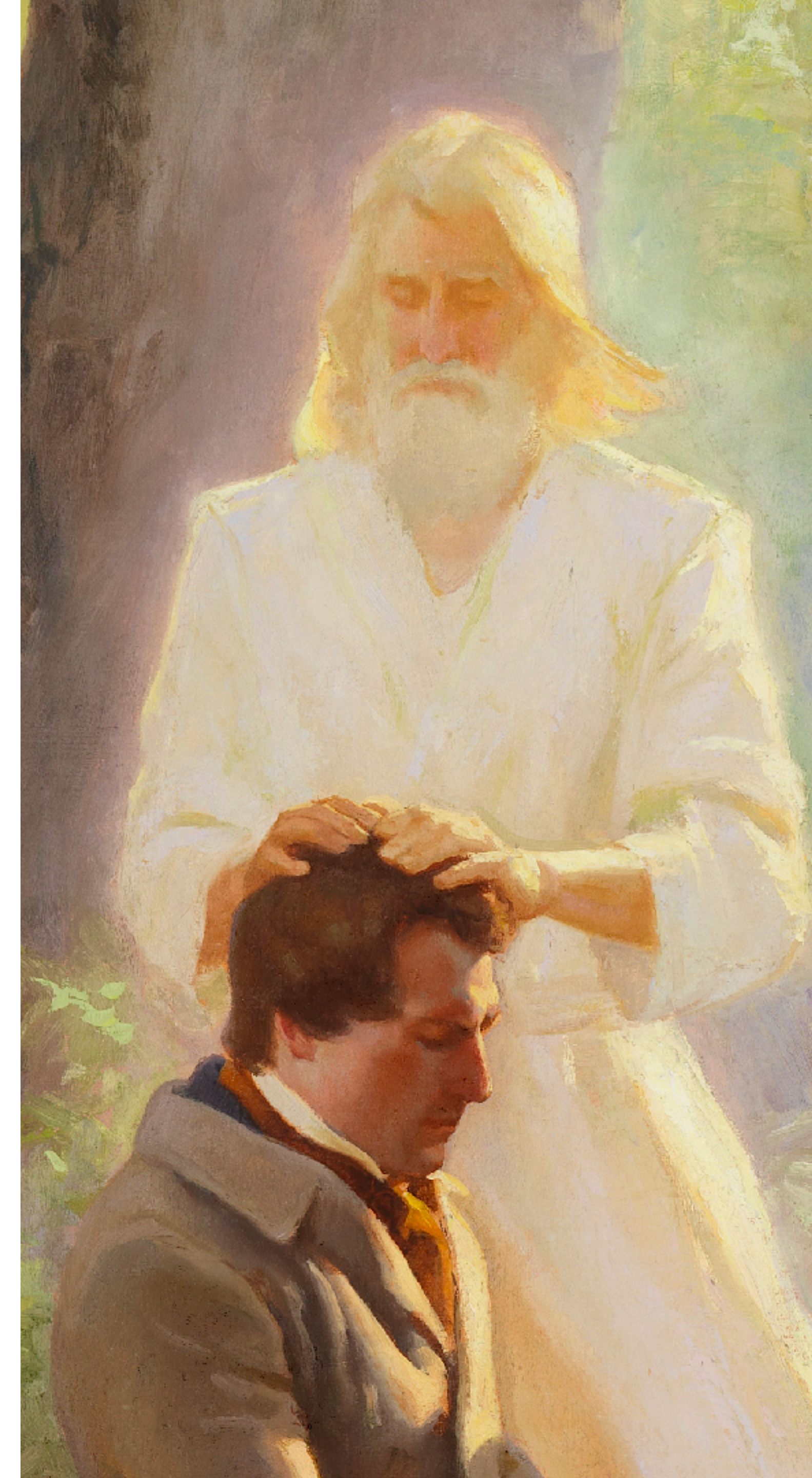
beyond the veil who can't help themselves. Check around. There will be someone in your area who can help you have success.

“This work is a spiritual work, a monumental effort of cooperation on both sides of the veil, where help is given in both directions. Anywhere you are in the world, with prayer, faith, determination, diligence, and some sacrifice, you can make a powerful contribution. Begin now. I promise you that the Lord will help you find a way. And it will make you feel wonderful”

(Elder Richard G. Scott, “The Joy of Redeeming the Dead,” Oct 2012 GC, Ensign or Liahona, Nov. 2012, 95).

“Priesthood authority has existed in many dispensations, such as those of Adam, Noah, Enoch, Abraham, Moses, the meridian of time, the Jaredites, the Nephites, and others. All previous dispensations were limited in time, as each ended in apostasy. They were also limited to small segments of planet Earth. In contrast, our dispensation—the dispensation of the fulness of times—will not be limited in time or place. Globally, it will host a whole, complete, and perfect union, welding together dispensations, keys, powers, and glories from the days of Adam even to the present time [see D&C 128:18].

“The Aaronic Priesthood was restored May 15, 1829, by John the Baptist; the Melchizedek Priesthood was restored shortly thereafter by Peter, James, and John [see Joseph Smith—History, 1:72; D&C 27:8–12]. Other heavenly



time [see D&C 120:10].

“The Aaronic Priesthood was restored May 15, 1829, by John the Baptist; the Melchizedek Priesthood was restored shortly thereafter by Peter, James, and John [see Joseph Smith—History 1:72; D&C 27:8, 12]. Other heavenly messengers conveyed specific keys of the priesthood. Moroni held the keys of the Book of Mormon [see D&C 27:5]. Moses brought keys of the gathering of Israel and the leading of the ten tribes [see D&C 110:11]. Elias conveyed keys of the restoration of all things [see D&C 27:6], including the Abrahamic covenant [see D&C 110:12]. And Elijah conferred keys of the sealing authority [see D&C 27:9; 110:13–16].

(President Russell M. Nelson, “Personal Priesthood Responsibility,” Oct 2003 GC, Ensign or Liahona, Nov. 2003, 45–46).

