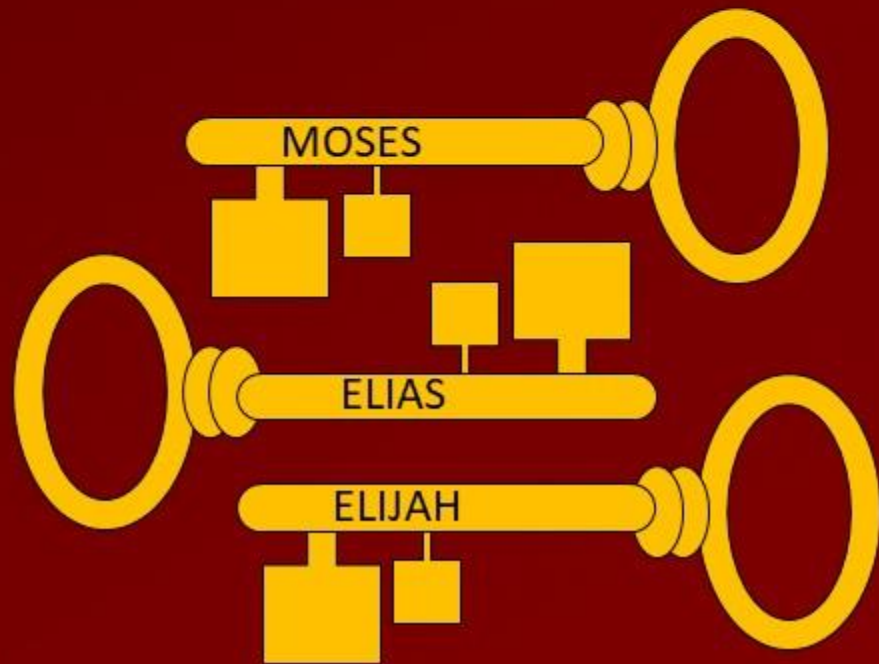


The Veil Opens and Keys Revealed

Doctrine and Covenants 110



Background

April 3, 1836

One week after dedication
of Kirtland Temple



The Lord was pleased with the sacrifices made by the Saints to complete "a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God" D&C 88:119



"After the dedication of the Kirtland Temple, council and spiritual meetings were held in the building almost daily. Sunday, April 3, 1836, was one of the most eventful days in the history of the Church"

Joseph Fielding Smith



In Israel

“It is interesting to know that on the third day of April, 1836, the Jews were celebrating the feast of the Passover, and were leaving the doors of their homes open for the coming of Elijah.”

Joseph Fielding Smith

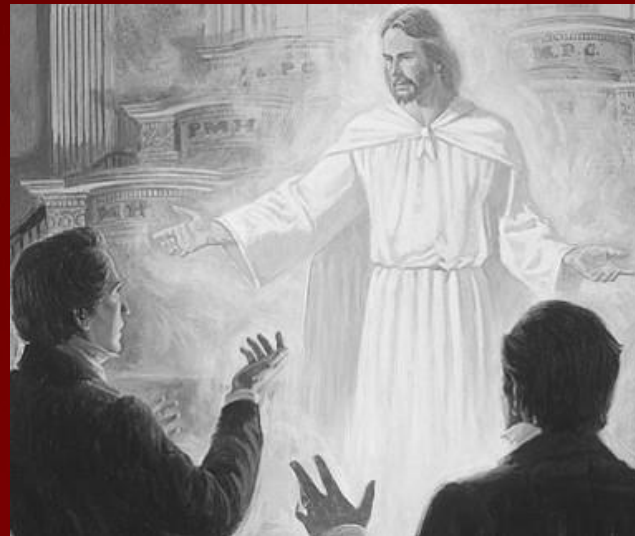
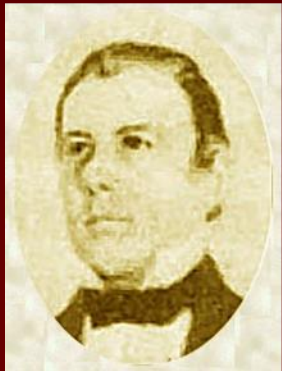
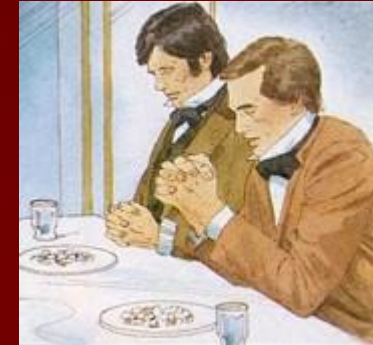


A Jewish family celebrating the Passover Feast. The cup in the center of the table is for the Prophet Elijah, who is expected to return on a Passover to herald the coming of the Messiah.

During a Sacrament Meeting

Thomas B. Marsh and David W. Patten spoke in the forenoon to an attentive audience of about one thousand persons

A meeting was being held in the Temple in which Joseph along with the Twelve 'distributed the Lord's Supper to the Church'



"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."

Joseph Smith

Doctrine and Covenants 110 records the vision and visitations received on that day.



The Veil

“When the spirit children of God leave the realms of heaven and come to the earth to obtain a body, a veil is drawn across their minds, taking from them both the memory of their divine origin and the ability to see and comprehend the things of heaven.”

McConkie and Ostler



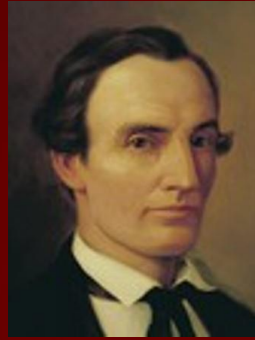
“Not only does the veil keep us from remembering our past, which we call the preexistence, but also it keeps us from seeing many things that are going on at the present—for God, his angels, and their activities are hidden from our sight.”

Elder Bruce C. Hafen



The Veil Opened

Besides Oliver Cowdery and Joseph Smith seeing the Lord, John Murdock also saw



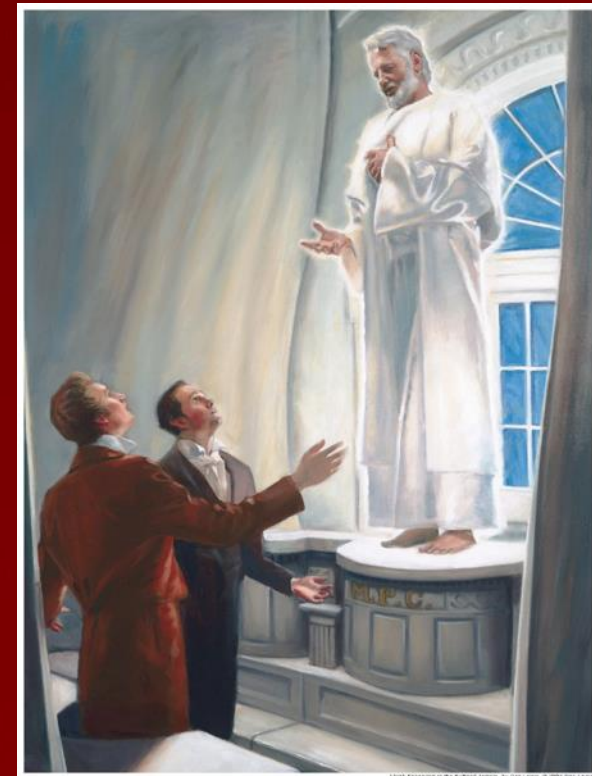
"I saw the glory of God, like a great cloud, come down and rest upon the house... I also saw cloven tongues like as of fire rest upon many...while they spake with other tongues and prophesied" Oliver Cowdery



"The visions of my mind were opened, and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely!

The visage of his face was sound and fair as the sun. His hair, a bright silver gray, curled in most majestic form. His eyes, a keen penetrating blue, and the skin of his neck a most beautiful white, and He was covered from the neck to the feet with a loose garment, pure white, whiter than any garment I have seen before."

John Murdock



Dan Lewis

Similar Visions

Joseph

We saw the Lord standing upon the breastwork of the pulpit, before us; 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 white 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:



Daniel

His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.
Daniel 10:6



John, the Revelator

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Revelation 1:13-15

Identified As Jehovah

The God of the Old Testament

Hebrew יהוה:

יהוה YHWH—proper name of God of Israel

This vocalization has been transliterated as "Yehowah", while YHWH itself has been transliterated as "Yahweh".



To Be Clean Before Me

To Be Clean--He whose sins are forgiven

*But that ye may know that the Son of man hath power on earth to forgive sins,
Matthew 9:6*



"It is evident to each of us that we cannot live in this world and be surrounded by its negative influences and remain untouched.

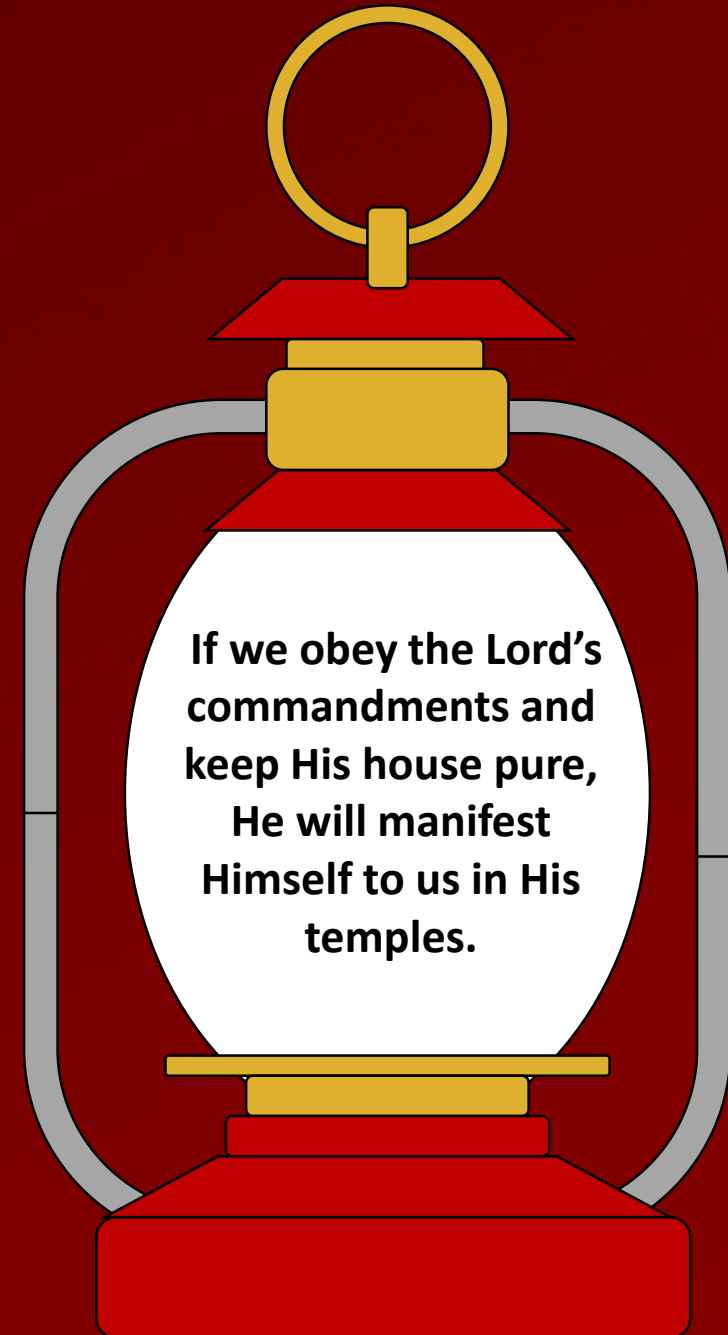
There is a spirit of evil that can creep into our thoughts and hearts and that will tend to cloud our vision and the reception of spiritual guidance."

Gerald E. Melchin





Sapporo Japan Temple



The Lord Accepted This House

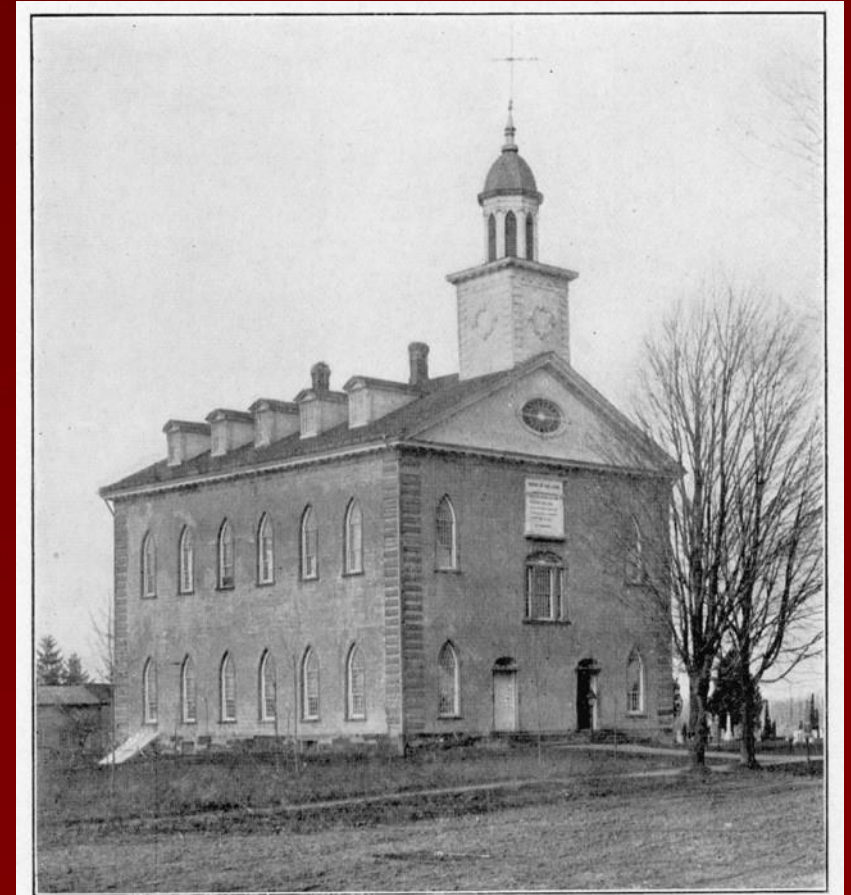


“The Saints did all the work they could on the building, and then went out and obtained work here and there, and with the money they earned they purchased those things that were necessary for its completion.

It was done by sacrificing all that they had; and when we had done all that we could do, Oh! how joyous it was to know the Lord accepted the work, when He stood upon the breastwork of the Temple, conversed with the Prophet Joseph and Oliver, and revealed to them their duties, and informed them that the Gospel should go from there and be preached throughout the nations of the earth.”

Elder Franklin D. Richards

If we obey the Lord's commandments and keep His house pure, He will manifest Himself to us in His temples



THE HOUSE OF THE LORD AT KIRTLAND, OHIO



A Polluted Temple

After the Saints left Ohio, the dissenters of the Church, such as Warren Parrish and others, too control of the Kirtland Temple in 1838

“It is not a sacred temple today—not by any means. It is no more a temple than an adobe building, and is not recognized by the Lord any more. It fill the measure of its creation, then fell into the hands of wicked men, and the Lord ceased to consider that building a house built unto his name.”

See D&C 124

Joseph Fielding Smith

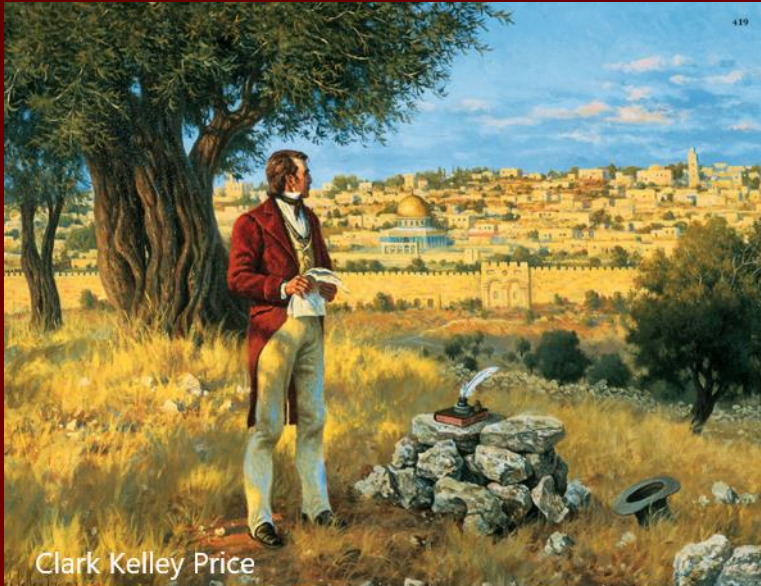




Key To Gathering Israel

“Moses held the keys of the gathering of Israel. He led Israel out of Egypt into the land of Canaan. It was his appointment in this dispensation to come and restore those keys for the modern gathering”

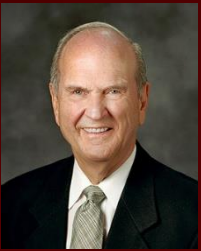
Joseph Fielding Smith



Clark Kelley Price

Soon after this vision in the Kirtland Temple, the Prophet Joseph Smith exercised these keys to begin gathering Israel from all parts of the world.

For example, in 1837 Elder Heber C. Kimball, Elder Orson Hyde, and other missionaries were sent to England, where they helped gather nearly 2,000 souls to the restored Church of Jesus Christ through their preaching.



Missionary Work

“Missionary work is crucial to the gathering of Israel. ... In many nations our missionaries have searched for those of scattered Israel”

Elder Russell M. Nelson



How does missionary work prepare people for the Lord's Second Coming?

How does the promise of eternal marriage and families prepare people for the Lord's Second Coming?

How does temple work prepare people for the Lord's Second Coming?

Who Was/Is Elias

Elias is the New Testament (Greek) form of Elijah (Hebrew)

In these instances, Elias was the ancient prophet Elijah whose ministry is recorded in 1 and 2 Kings.

Elias is also a title for one who is a forerunner. For example, John the Baptist was an Elias because he was sent to prepare the way for Jesus

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Matthew 17:3-4



Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

James 5:17



...That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Then the disciples understood that he spake unto them of John the Baptist. Matthew 17:12-13

Elias Who Lived in the Days Of Abraham

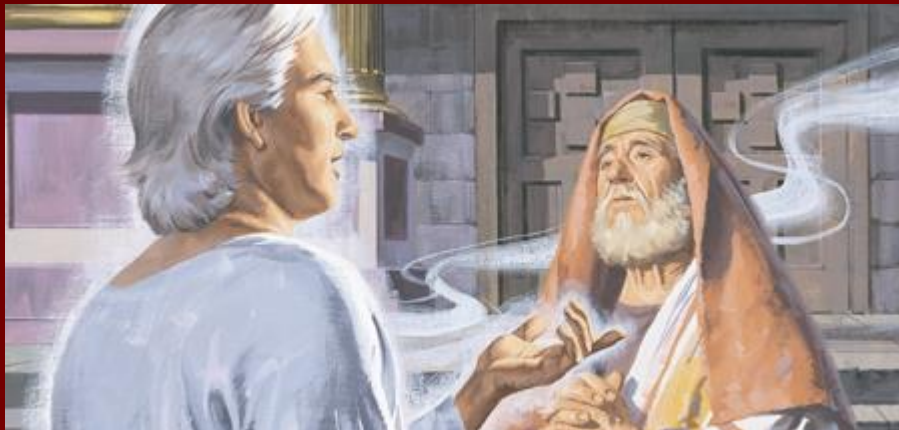
The title Elias has also been applied to others who had specific missions to fulfill, such as John the Revelator



...little book which was eaten by John, as mentioned in the 10th chapter of Revelation? A. We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.

D&C 77:14

Gabriel



And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

Luke 1:19 (to Zacharias)

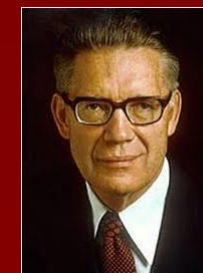
Dispensation of the Gospel of Abraham

Celestial Marriage and Eternal Posterity



“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”

Elder Bruce R. McConkie





The Keys of This Dispensation

Sealing power, including temple and family history work

“This sealing power bestowed upon Elijah, is the power which binds husbands and wives, and children to parents for time and eternity. It is the binding power existing in every Gospel ordinance. ... It is by this power that all the ordinances pertaining to salvation are bound, or sealed, and it was the mission of Elijah to come, and restore it.”

President Joseph Fielding Smith

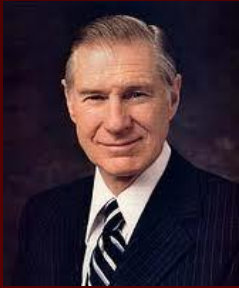


“As members of Christ’s restored Church, we have the covenant responsibility to search out our ancestors and provide for them the saving ordinances of the gospel. ... For these reasons we do family history research, build temples, and perform vicarious ordinances.


For these reasons Elijah was sent to restore the sealing authority that binds on earth and in heaven.”

Elder David A. Bednar





“Malachi said that the power of Elijah would turn the *hearts* of the fathers and the children to each other.

A photograph of a family of five silhouetted against a sunset beach. The family consists of a man, a woman, and three children. They are standing on the wet sand near the water's edge, looking out at the ocean. The sky is a mix of orange and grey, and the waves are gently lapping at the shore.

The heart is the seat of the emotions and a conduit for revelation. This sealing power thus reveals itself in family relationships, in attributes and virtues developed in a nurturing environment, and in loving service. These are the cords that bind families together”

President James E. Faust

Sources:

Video Presentations:

Priesthood Keys Restored in Kirtland Temple (2:12)

Their Hearts Are Bound To You(3:15)



Hope of Israel (1:01:34)

Joseph Fielding Smith *Church History and Modern Revelation*, 2:46, Vol. 3 pp. 78,84; 2 vols. [1953], 2:48

Doctrines of Salvation 2:242-43

Elijah the Prophet and His Mission [1957], 5

Joseph Smith (*History of the Church*, 2:434–35.)

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Joseph Fielding McConkie and Craig J. Ostler *Revelations of the Restoration* pg. 885

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Oliver Cowdery (Arrington, p. 426). BYU Studies Author: Anderson, Richard Lloyd

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Gerald E. Melchin "Thy Sins Are Forgiven" January 1995 Ensign

Elder Franklin D. Richards (In Conference Report, Apr. 1898, p. 17.)

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Illustration of John the Revelator © Review and Herald Publ. Assoc... also Posted in Daily Photos & Art

Elder Bruce R. McConkie("The Keys of the Kingdom," *Ensign*, May 1983, 22).

" Elder David A. Bednar ("The Hearts of the Children Shall Turn," *Ensign* or *Liahona*, Nov. 2011, 25–26).

President James E. Faust ("Father, Come Home," *Ensign*, May 1993, 37).

Keys Restored to Joseph Smith and Oliver Cowdery

	D&C 110:11	Elias D&C 110:12	Elijah D&C 110:13–16
Priesthood keys restored	The keys of the gathering of Israel	The dispensation of the gospel of Abraham	The keys of this dispensation
What these keys direct	Missionary work	Celestial marriage and eternal posterity	Sealing power, including temple and family history work

Keys Restored to Joseph Smith and Oliver Cowdery

	D&C 110:11	Elias D&C 110:12	Elijah D&C 110:13–16
Priesthood keys restored			
What these keys direct			

The Passover feast centered on the paschal lamb, which was a sacrificial lamb, a male without blemish and with no broken bone, even after death. (See Ex. 12:5, 46.) Likewise, Jesus was the "Passover," the "Lamb of God" (1 Cor. 5:7; John 1:29), a male without blemish and with no broken bone, even after death (John 19:36). He was the Firstborn of God in the premortal existence (D&C 93:21), sanctified in the flesh as were the firstborn of Israel (Ex. 12:23-24), and slain even as were the firstborn of Egypt (Ex. 12:29).

The Passover lamb was to be chosen on 10 Nisan, the tenth day of the Jewish lunar month Nisan. It was to be killed by "the whole assembly of the congregation of Israel" on 14 Nisan (Ex. 12:6), which was usually the day of the first full moon of spring. Jewish sources state that the lamb was sacrificed between 3:00 and 5:00 P.M. on that day.

Jesus, too, was "chosen" on 10 Nisan at his triumphal entry into Jerusalem, when he was hailed as the Messiah (see Matt. 21:1-9; Mark 11:1-11; Luke 19:37-40; John 12:12-16), which had been prophesied by Zechariah (Zech. 9:9). The multitude who had assembled in Jerusalem for Passover later consented to his death when they "all" cried out on 14 Nisan, "Let him be crucified." (Matt. 27:20-23.) The Lamb of God died about 3:00 P.M. (Matt. 27:46) on the day of preparation for Passover (John 19:14), 14 Nisan, just when the paschal lambs were also being slain.

Of course, at the triumphal entry the multitude did not understand that they were choosing the Lamb of God to sacrifice, but believed they were choosing a king (Luke 19:38) whom they expected to liberate them from Roman rule. And at the Crucifixion they were unaware that they were sacrificing the Lamb of God, but believed they were slaying an imposter who could not even save his own life. (Matt. 27:41-44.)

The preparation of the lamb for the feast had to be hurriedly completed before sunset, after which would begin the first day of Passover, 15 Nisan, a day sanctified as a special Sabbath day. After sunset, the lamb was eaten with bitter herbs, unleavened bread, and wine. This ritualized Passover meal was also called the feast of unleavened bread; it began a week in which no leavened bread was eaten, symbolic of the haste of preparation which did not allow enough time for bread dough to rise. (Ex. 12:18-20, 34, 39; Lev. 23:6-8.)

Likewise, the body of Jesus had to be hurriedly prepared for burial before the sunset would commence the Sabbath, which would be a "high day" (John 19:31) because it was not only Saturday, the weekly Sabbath, but also 15 Nisan, the first day of Passover.

It was on 15 Nisan, after the slaying of the first-born, that Pharaoh declared liberty to the captive Israelites. After their long period of bondage in Egypt, it must have been a day of great rejoicing. One reason that 15 Nisan was sanctified as an annual feast day was to commemorate that day on which the Lord brought Israel out of bondage and released them from the chains of slavery. (See Ex. 12:14-17, 29-31; 13:3, 14-15.)

Similarly, on 15 Nisan A.D. 33, the Passover feast day, the Savior declared liberty to the captives in the spirit prison after their long period of bondage. (See D&C 138:18, 31, 42.) Before the Savior arrived, they had been "assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death." In fact, they were already "rejoicing in the hour of their deliverance from the chains of death." (D&C 138:16, 18.) The fact that they were assembled, rejoicing in the hour of their deliverance, suggests that they expected his arrival on the Passover feast day, the day of liberation.

The law of Moses states that "on the morrow after the sabbath" of Passover, the priest should wave before the Lord a sheaf of the firstfruits of the harvest. (See Lev. 23:10-12.) On Easter Sunday, 16 Nisan, the morning after the Jewish Sabbath, the Savior, through his resurrection, became "the firstfruits of them that slept." (1 Cor. 15:20, 36-38.) Jesus had already taught that he was like a kernel of grain which must abide alone until it dies in the ground, whereupon it can bring forth much fruit. (See John 12:23-24.) Lehi also explained that the Savior, "being the first that should rise . . . is the firstfruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved." (2 Ne. 2:8-9.)

Thus, the carefully prescribed elements of the Passover ceremony precisely foreshadowed both the events of the Atonement and the time each would occur. The annual sacrifice of the paschal lamb on 14 Nisan was not only in remembrance of the Israelites' having been saved by the blood of the lamb on the houses in Egypt (Ex. 12:13), it was also anticipating the 14 Nisan when the great sacrifice of the Lamb of God would occur. The feast on 15 Nisan celebrated not only the liberation of the captives of Egypt; that day would also be the time of even more rejoicing when the Savior would declare liberation to the captives in the spirit prison. And the third day, 16 Nisan, was not only the time when the firstfruits of the harvest of barley were presented to the Lord, it was also the glorious day of the Resurrection the firstfruits of the harvest of souls.

A Polluted Temple: Lorenzo Snow Biography

Warren Parrish, who had been a humble, successful preacher of the Gospel, was the ringleader of this apostate party. One Sabbath morning, he, with several of his party, came into the Temple armed with pistols and bowie-knives, and seated themselves together in the Aaronic pulpits, on the east end of the Temple, while Father Smith and others, as usual, occupied those of the Melchizedek Priesthood on the west. Soon after the usual opening services, one of the brethren on the west stand arose, and just after he commenced to speak, one on the east interrupted him. Father Smith, presiding, called order—he told the apostate brother that he should have all the time he wanted, but he must wait his turn—as the brother on the west took the floor and commence first to speak, he must not be interrupted. A fearful scene ensued—the apostate speaker becoming so clamorous, that Father Smith called for the police to take that man out of the house, when Parrish, John Boynton, and others, drew their pistols and bowie-knives, and rushed down from the stand into the congregation; J. Boynton saying he would blow out the brains of the first man who dared to lay hands on him. Many in the congregation, especially women and children, were terribly frightened—some tried to escape from the confusion by jumping out of the windows. Amid screams and shrieks, the policemen, in ejection the belligerents, knocked down a stovepipe, which fell helter-skelter among the people; but, although bowie-knives and pistols were wrested from their owners, and thrown hither and thither to prevent disastrous results, no one was hurt, and after a short, but terrible scene to be enacted in a Temple of God, order was restore, and the services of the day proceeded as usual.

But the next day Father Smith, and sixteen others, were arrested on complaint of the apostate party, charged with riot, and bound over for their appearance in court to answer to the charge. With other, I was subpoenaed as a witness, and I found the court scene as amusing as the Temple scene was appalling. (cited in Smith, Biography and Family Record of Lorenzo Snow)

Fame of the Temple:

President Boyd K. Packer 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).

“The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Tempe to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all. Messiah is above the spirit and power of Elijah, for He made the world, and was the spiritual Rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it.”

Joseph Smith History of the Church Vol. VI p. 254