Spoke of King David being saved but without his Priesthood and crown—for the King did not receive full endowments nor the spirit of Elijah. See further about David, in my journal p.19 1893.

Edward Stevenson papers BYU Mss. 673 No. 1, Journal p. 93.
David in Last Days:

1. Win. Edge, David in 1791 AV reads "David will set up a prince"
2. John 20:22 "David was a king over Israel, which shall
    more after he received"
3. 10 March 1884 David - taken from him and given to another by the
    name of David in the last days raised up out of the
    lineage.

4. 21st century and beyond?
5. Other Huntington diary, transcript 1:53

The name of David here before his death
was to be the David the Bible speaks of to rule
over Israel forever.

Scriptural Commentary

By Steven F. Christensen

10 March 1844 as recorded in the Journal of Wilford Woodruff. (WJS p. 331) "A murderer; for instance one that sheds innocent Blood Cannot have forgiveness. David sought repentance at the hand of God Carefully with tears, but he could owly get it through Hell; he got a promise that his soul should not go in Hell. Although David was a King and never did obtain the spirit & power of Elijah & the fulness of the Priesthood, & the priesthood that he received & the throne & kingdom of David is to be taken from him & given to another by the name of David in the last days, raised up out of his lineage Peter referred to the same subject on the day of pentecost, but the multitude did not get the enlightenment that Peter had but several days after the people asked what we should do, Peter says I would ye had done it ignorantly speaking of crucifying the Lord & he did not say to repent and be baptised for the remission of your sins but he said repent therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, Acts iii, 19 this is the case with murderers they could not be baptized for the remission of sins for they had shed innocent Blood. 10 March 1844 as recorded in the James Burgess Notebook (WJS p. 334) Make your calling and election sure go on from grace to grace until you shall obtain a promise from God for yourselves that you shall have eternal life this is eternal life to know God and his Son Jesus Christ it is to be sealed up unto eternal life and obtain a promise for our posterity. Whatever you shall bind on earth shall be bound in heaven this is the power that you have to bind or turn the hearts of the fathers to their children sealed against all sin but the sin of shedding innocent blood and the Sin against the holy ghost David was the promise seed yet he was guilty of murder see Acts Chap 2:3 other sins will go to judgement not before hand. 10 March 1844 as recorded in Franklin D. Richard's "Scriptural Items." (WJS p. 335) "there are two sins against which power does not prevail they are The sin against the Holy Ghost and 'shedding of innocent Blood' which is the equivalent to 'crucifying the Son of God afresh & putting him to an open shame' Those who do these is it impossible to renew unto repentance for they are delivered to the buffettings of satan until the day of redemptions " illustrated the case of David said he could not obtain celestial glory and the reason why he had any hope or obtained a promise that of his seed one should be raised up to reign over Israel forever was because that he had not spoken against the spirit & because he had not done this he obtained promise that God would not leave his soul in Hell."

The editors of The Words of Joseph Smith comment: (WJS p. 390) "Although David was anointed by the Prophet Samuel, it was not according to this teaching of Joseph Smith, after the order of the fulness of the Melchizedek Priesthood (see 1 Samuel 16:12-13). For this reason, when David ordered the murder of Uriah (2 Samuel 11), he did not commit the unpardonable sin."

The ecclesiastical office of a "king and priest" is further commented upon in their footnotes of Joseph's 27 August 1843 discourse, which among other items deals with Abraham and the fulness of the priesthood. (WJS pp. 303-305). "The Prophet here teaches that though Abraham had not yet received the fulness of the priesthood, he had received from the Lord the promise of an innumerable posterity both for this world and for the world to come (D&C 132:28-31). Joseph Smith, however, clarifies that Abraham's endowment (Abraham Facsimile Number 2, Figures 3 and 7) was greater than that which his descendants Aaron and Levi would be allowed: and thus "Abraham's" Patriarchal Priesthood (the ordinances of the endowment and the patriarchal marriage for time and eternity) comprehended the Aaronic portion of the endowment. Additionally, the Prophet here clarifies that the Patriarchal Priesthood was not the same as the crowning ordinances of the fulness of the Melchizedek Priesthood. Elias returned the authority of promising innumerable posterity, but Elijah restored the authority of the fulness of the priesthood (D&C 110:12-16)."

"Aside from this theological commentary, it is important to point out that the Prophet's teachings fit perfectly within a historical context. Joseph Smith administered the first ordinances of the Patriarchal Priesthood on 4 May 1842 when he gave both the Aaronic and the Melchizedek portions of the endowment to nine men in his store in Nauvoo (see History of the Church, 5:1-2, or Teachings, p. 337; and H. W. Mills, "The Palms Of Ta.

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and his wife, Jennetta, were all sealed the next day. But the higher ordinances that confer the fulness of the priesthood had not as yet been administered. However one month and a day after this 27 August 1843 discourse, Joseph and Emma received the anointing and ordinance 'of the highest and holiest order of the priesthood' (Joseph Smith Diary, 28 September 1843, Church Archives). Hence by 27 August 1843, "Abrahams patriarchal power..." was the greatest yet experienced in [the] church. As abstract as this may seem, the Prophet was not the only one who understood the relationship between these three orders of priesthood blessings that he said were recorded in Hebrews 7; they who received these ordinances also understood these relationships. For example, Brigham Young later discussed in public discourse the relationship between the Aaronic and Patriarchal orders of the endowment as follows:

When we give the brethren their endowments, we...confer upon them the Melchizedek Priesthood; but impart to see the day when we shall...say to a company of brethren, you can go and receive the [endowment] ordinances pertaining to the Aaronic order of Priesthood, and then you can go into the world and preach the Gospel, or do something that will prove whether you were in the Priesthood before you receive more. Now we pass them through the [temples] ordinances of both Priestships in one day. (Journal of Discourses, 10:309, quoted in John A. Widtsoe, Discourses of Brigham Young [Salt Lake City: Deseret Book Co., 1973], p. 396).

"Perhaps more important than his later understanding of the relationship between the Aaronic and Melchizedek portions of the endowment is the fact that three weeks before this 27 August 1843 discourse, Brigham Young demonstrates that the prophet made clear to those who had received the endowment and patriarchal marriage ordinances, that they had not as yet received the fulness of the priesthood. On 6 August 1843, Brigham Young said, 'If any in the church have the fulness of the Melchizedek Priesthood [I do] not know it. For any person to have received the fulness of the priesthood, he must be a king and a priest.' Since he had received, with eight others, an anointing in 1842 promising he would, if faithful, receive another anointing actually ordaining him a king and a priest before he receives his king and a priest, Brigham Young then added, 'A person may be anointed king and priest long before he receives his kingdom, History of the Church, 5:527, which is quoted verbatim from the contemporary account kept by Wilford Woodruff. Based on his understanding from Joseph the Prophet, Brigham Young said of this third order of priesthood blessings, 'Those who...come in here [the Nauvoo temple] and have received their washing & anointing will [later, if faithful] be ordained Kings & Priests and will then have received the fulness of the..."
August at a Glance

CONCERTS
Mormon Youth Symphony and Chorus, featuring barbershop quartet. Tabernacle, Temple Square. 7:30 p.m. Free.
August 1
Mormon Youth Symphony and Chorus, featuring Susan Duelmeier and Nancy Futrell, piano duet. Tabernacle, Temple Square. 7:30 p.m. Free.
August 5
Utah Chorale. The Whittlin' Whistlin' Brigade, BYU Utah Chorale. Tabernacle, Temple Square. 7:30 p.m. Free.
August 7-8
Mormon Youth Symphony and Chorus, featuring Sun, Shade and Rain. Tabernacle, Temple Square. 7:30 p.m. Free.
August 12
University of Utah A Capella Choir. Tabernacle, Temple Square. 7:30 p.m. Free.
August 14-15
Ruben Christiansen, organ. Tabernacle, Temple Square. 7:30 p.m. Free.
August 17
Hong Kong Children's Choir. Tabernacle, Temple Square. 7:30 p.m. Free.
August 21-22
PAGEANTS
August 28-29
THEATER
"Promised Valley." Promised Valley Playhouse. 7:30 p.m. Free for tourists, $2.00 others.
"Arms and the Man." BYU. 8:00 p.m. 4:30 August 3.
August 1, 3-8
August 2
August 17
"Saturday's Warrior, Roadshow '81." The Salt Lake Acting Company.
Through August 29
VISUAL ARTS
Paintings by Joseph A.F. Everett. B.F. Lauren Gallery, BYU HFAC.
All Month
Sculpture by Curtis Van Buren, Secured Gallery, BYU HFAC.
All Month
"Retrospective of Utah Arts: Selections from the State Collection." Utah Museum of Fine Arts, University of Utah.
10 a.m. M-F, 2-5 p.m. Sat and Sun.
Through the summer.


Priesthood, all that can be given on earth.
For Brother Joseph said he has given us all that could be given to man on earth."
(Heber C. Kimball Journal, kept by William Clayton, 26 December 1843, Church Archives, italics added). This is the theological and historical context for the Prophet's comments on the three orders of temple blessings outlined in this extremely important discourse.

As high and important to the Church as the office of prophet, apostle and patriarch are, nevertheless, these highest ecclesiastical ordinances do not confer the authority of Elijah, the sealing power of the priesthood, or the power of a king and priest. As President Joseph Fielding Smith expressed it best in our own century:

I do not care what office you hold in the Church—you may be an apostle, you may be a patriarch, you may be a high priest or anything else—but you cannot receive the fulness of the priesthood and the fulness of eternal reward unless you receive the ordinances of the house of the Lord...

Then (the door is open so you can obtain all the blessings which any man can gain...

There is no exaltation in the kingdom of God without the fulness of the priesthood."

Joseph Fielding Smith, first address to the Priesthood as President of the Church, 4 April 1970, The Improvement Era '71 (June 1971), 65-66.

In summary, it would appear that:

1. In order to commit the unpardonable sin one would first have to receive fulness of the temple ordinances, i.e. in the case of David becoming a king and a priest.

2. Evidently David did not receive this ordinance even though he was a leader of his people and highly favored of the Lord.

3. To commit murder then does not necessarily mean that one commits the unpardonable sin.

4. However, it would appear that to knowingly or willfully commit murder which is not covered by the atonement of Christ—therefore forgiveness is not possible under the atonement of Christ.

5. It would appear that the murderer must suffer for this action himself—hence the necessity to be delivered unto the buffetings of Satan until the day of redemption.

Note: Historically the Brethren have had mixed feelings as to whether or not women could become "daughters of priesthood." Some believe that since they do not hold the priesthood they are excluded from this punishment. Others, however, state that since women and men share the fulness of the temple ordinances jointly they also may commit the unpardonable sin.