

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:
see p. 431 notes - under of H -
D. M. Quinn - JWHA Journal vol. 1 (1981)

p. 16

1. Wm. Blair Deas 17 June 1824 unborn son David "will yet be a Prince"
2. Rev. 27 July 1842 "David may reign King over Israel, which shall
no longer be revealed"
3. 10 March 1844 David - taken from him & given to another by the
name of David in the last days, raised up out of his
lineage"
4. 21st century or beyond?
5. O. B. Huntington, diary, typescript 1853 - BYU
 1. name gave David throne before his death
 2. was to be the David the Bible speaks of to rule
over Israel forever"

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Chatelain - p. 279, fn. 408 - Sarah Ann Whitney - Rev. July 27, 1842,

Scriptural Commentary

David & Perdition

BY STEVEN F. CHRISTENSEN

Question: As a result of being responsible for the murder of Uriah will David join the ranks of "sons of perdition?"

Answer: Evidently not. Consider the following statements of Joseph Smith in regard to David: 12 January 1841 as recorded in the McIntire Minute Book. (WJS p. 62) "in the Eternal Judgment there is many things to know & to under stand in Gods Judging for instance Peter said David had not yet ascend to heaven & that he was a Murderer & that His soul was in Hell is plainly told by Peter in acts 2d ch. Petter shews plainer in the 3d of acts that a murderer could Not be Redmed intill he would send Jesus Christ which was before preached unto you & c—that is that faith Repentance & Baptizm would not save them until the(y were) scourged in hell or paid the Last farthing."

16 May 1841 as recorded in *Times and Seasons* 2:429-30. (WJS p. 73) "Peter preached repentance and baptism for the remission of sins to the Jews, who had been led to acts of violence and blood, by their leaders, but to the Rulers he said, 'I would that through ignorance ye did it, as did also those ye ruled.'—Repent, therefore, and be converted that your sins may be blotted out, when the time of refreshing (redemption), shall come from the presence of the Lord, for he shall send Jesus Christ, who before was preached unto you &c. The time of redemption here had reference to the time, when Christ should come; then and not till then would their sins be blotted out. Why? Because they were murderers and no murderer hath eternal life. Even David must wait for those times of refreshing, before he can come forth and his sins be blotted out; for Peter speaking of him says, 'David hath not yet ascended into Heaven, for his sepulchre is with us to this day: his remains were then in the tomb. Now we read that many bodies of the saints arose, at Christ's resurrection, probably all the saints, but it seems that David did not. Why? because he had been a murderer.'"

16 May 1841 as recorded in William Clayton's Private Book. (WJS p. 331) "All the priests in christendom might pray for a murderer on the scaffold forever, but could not avail so much as a gnat toward their forgiveness. There is no forgiveness for murderers. They will have to wait until the time of redemption shall come and that in hell. Peter had the keys of eternal judgment and he saw David in hell and knew for what reason, and that David would have to remain there until the resurrection at the coming of Christ."

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 ownly get it through Hell, he got a promise that his soul should not be left 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 refered to the same subject on the day of pentecost, but the multitude did not get the endowment that Peter had but several days after the people asked what should we do, Peter says I would ye had done it ignorantly speaking of crucifying the Lord &c He did not say to repent and be baptized for the remission of your sins bue 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 untill you 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 of Elijah to seal or 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 one of the promised seed yet he was guilty of murder see Acts Chap 2&3 other sins will go to judgement before hand."

10 March 1844 as recorded in Franklin D. Richard's "Scriptural Items." (WJS p. 335) "there are two sins against which this power does not prevail they are 'The sin against the Holy Ghost' and 'shedding of innocent Blood' which is the equivelant to 'crucifying the Son of God afresh & putting him to an open shame' Those who do these it is impossible to renew unto repentance for they are delivered to the buffetings of satan untill 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 a king 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 dealt 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. 137; and H. W. Mills, "De Tal Palo Tal Astilla," *Annual Publications—Historical Society of Southern California* 10 [Los Angeles: McBride Printing Company, 1917]:120-121). By a year later, most of the nine received the ordinances of marriage for time and eternity. In particular, the Prophet and his wife, Emma, and James and Harriet Adams were sealed on 28 May 1843 (Joseph Smith Diary, Church Archives). Similarly, Hyrum Smith and his wife, Mary Fielding, Brigham Young and his wife, Mary Ann, and Willard Richards