

Comments on Doctrine & Covenants 88

The revelation is similar in content to that of D&C 29, with certain things being addressed in greater detail. With the additional comments on post-mortality addressed in D&C 76, D&C 88 picks up the theme of the various degrees of glory, focused squarely on obedience (or in this section's parlance, "abidence", in an effort to emphasize the necessity of being part of parcel of the Lord's work), which has been a problem within the ecclesia, and incorporates it into the general themes from D&C 29.

D&C 88 also addresses the "Perfect the Saints" theme just as much as the "Proclaim the Gospel" theme and dwells more on the Day of the Lord and Judgement, whereas D&C 29 emphasizes the "Proclaim the Gospel" and the Fall. This additional emphasis on getting the ecclesia in line would likely be a result of the recalcitrance of the ecclesia in Missouri.

Various commentators present D&C 88 as a complimentary message of peace to the D&C 87 message of war. This reading is superficial (especially given the subject of v. 87-116), and ignores the clear historical context of the ongoing conflict between Smith in Kirtland and the leaders of the Church in Missouri (e.g., see the History of the Church statement excerpted below). D&C 87 is a warning to the Saints that they need to establish Zion so they will have a holy place where they will be safe (cf. D&C 87:8). The present section is the Lord telling the Church they need to do what He tells them to do, and then tells the ecclesia at Kirtland to build a Temple, as the Saints in Missouri are not going to build the Temple He had previously told them to build.

The message of peace Smith spoke of was that of the Lord's irritation being assuaged at the Church because the ecclesia at Kirtland is now going to build a Temple. The Lord is letting the Church know that He is still their Savior and Advocate and He will abide with them as long as they do what He says. In other words, the conflict between the Kirtland ecclesia and the Missouri ecclesia, and the latter's failure to build the Temple has not resulted in the Church being rejected by the Lord.

Addressing the overarching subjects of the text, the text can be grouped as follows:

- The promise of the Second Comforter, Jesus Christ (v. 1-13)
- Parenthesis on the nature of Jesus Christ (v. 6-13)

- Kingdoms and Laws (v. 14-61)
 - Degrees of Glory according to the abidance (v. 14-35)
 - Abidance versus non-abidance detailed (v. 36-45)
 - Parable of the twelve servants (v. 46-61)
- The first laborers in this last kingdom (v. 62-126)
 - Remember great and last promise, sanctify yourselves (v. 62-86)
 - Their mission: proclaim the gospel (v. 81-85)
 - The warning message of the Day of the Lord (v. 87-116)
 - Perfect the saints (v. 117-126)
- The order of the school of the prophets (v. 127-141)

A summary of section 88 is it is an explanation of the relationship between the Lord of all Creation and mankind, starting with an eternal, cosmological scope that then narrows down to specifically addressing the contemporary ecclesia.

1 Verily, thus saith the Lord unto you who have assembled yourselves together to receive his will concerning you: 2 Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified, even them of the celestial world. 3 Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. 4 This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; 5 which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son--

6 He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth; 7 which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. 8 As also he is in the moon, and is the light of the moon, and the power thereof by which it was made; 9 As also the light of the stars, and the power thereof by which they were made; 10 And the earth also, and the power thereof, even the earth upon which you stand. 11 And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; 12 which light proceedeth forth from the presence of God to fill the immensity of space-- 13 The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

v1-13 The promise of the Second Comforter, who is the Lord

Jesus Christ (v. 6-13, cp. Isa. 51:12). The Lord gives the earthly ecclesia, the members of the Church, a promise that they may join the heavenly ecclesia, the Church of the Firstborn, and inherit Celestial Glory (v. 1-5).

This is not the same as having their calling and election made sure, as this promise is presented as being conditional in v. 69 and v. 74-75, also ct. D&C 130:2.

v3 "as is recorded in the testimony of John", cp. JST/IV on John 7:39, Acts 1:8. This other Comforter is that spoken of in John 14:26, John 15:26 and so on. The purpose of this ancient dispensation of the Holy Spirit was to spread the gospel to all nations, cf. Acts 10. Thus, the latter-day ecclesia is given the same promise of divine support via the Holy Spirit of Promise.

v4 "the promise", cp. Luke 24:49, Acts 1:4, Acts 2:33 and 39.

v6-13 Parenthesis on the nature of Jesus Christ. As Jesus' mortal ministry is what made this dispensation of the Holy Spirit of Promise possible (cf. Acts 2:33), and those who are partakers of the fullness of his glory become joint-heirs with him (cf. Rom. 8:17), a discourse on his nature is appropriate at this point as they may become like him through this promise.

The discourse is dealing with Jesus Christ as the light of the world and being in and through all things. Based upon the context of v. 7-10, the statement that he is in and through all things means he created them all. In and through Him, all things were created and made possible. Verses 11-13 then turn to a more spiritual type of light that enlightens mankind, and presents him as the incarnation and representation of the Law, cf. 3 Ne. 15:9. He is the light of the Law in that He shows forth its spiritual power, is an example of it.

Also note the Lord is speaking in the 3rd person about His mortal aspect, cp. v. 41-42, D&C 49:5-6.

14 Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. 15 And the spirit and the body are the soul of man. 16 And the resurrection from the dead is the redemption of the soul. 17 And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

18 Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial

glory; 19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified. 21 And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. 22 For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. 23 And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. 24 And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

25 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law-- 26 wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

27 For notwithstanding they die, they also shall rise again, a spiritual body. 28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

29 Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. 30 And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness. 31 And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness. 32 And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift. 34 And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. 35 That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.

v14-61 The subject of Kingdoms and Laws is presented in the context of the Resurrection and attendant Glory. After having

promised the Church that they can have the highest glory (v. 1-16), the Lord explains to them they must abide the Laws of the highest kingdom in order inherit that glory post-mortally. Whatever law a person can observe, that is the glory they are assigned (v. 14-35). All things work in an orderly fashion, and the natural laws that govern all things are established (v. 36-45). A parable is then given to explain how the Lord addresses each kingdom, or order, according to that which was assigned to it (v. 46-61).

v14-35 Degrees of Glory according to abidance of the laws of the respective kingdoms. Whatever law a person or thing abides, they are ultimately given the honor relative to it (v. 18-26), and live according to that law, because there is no point in giving people more than they are willing to accept or live by (v. 27-35).

The text follows a pattern of repetition based upon subject:

Intro (v. 14-17)

A - (v. 18-19) Sanctified body

B - (v. 20) Celestial glory

C - (v. 21-22) Terrestrial glory

D - (v. 23) Telestial

E - (v. 24) Perdition - no glory

F - (v. 25-26) "abideth the law...be sanctified"

A - (v. 27-28) Spiritual body

B - (v. 29) Celestial glory

C - (v. 30) Terrestrial glory

D - (v. 31) Telestial glory

E - (v. 32) Perdition - they who remain

F - (v. 33-35) "breaketh a law...[not] sanctified"

v14-17 Compare Hela. 14:15-17.

v18-19, 27-28 These sections both comment on the resurrected physical body, which is in a sanctified or "spiritual" state in that it is no longer natural and corrupt like our current mortal flesh, cp. 1 Cor. 15:44.

v19, 25 "filled the measure of its creation", this is an ancient Semitic phrase going all the way back to the Creation accounts:

G-d's creations exist in this world for the good that they contain. Something that lacks any good cannot have an enduring existence. The Torah concludes each step of creation with the words "Vayar Elokim ki tov," and G-d saw that it was good, as well as concluding the entire creation "Vayar Elokim et kol asher asah, v'hinei tov meod," and G-d saw all that he made, and it was very good. This is because the good contained in every creation was a fundamental element in its creation process, and without this essence it has no enduring existence, doomed to extinction.

(The word "tov" which is translated as "good" forces us to confront the definition of "good." What is it? The root of the Hebrew word "tov" is tet-bet, which means to prepare something to receive. The classic example is "hatavat haneirot," preparing the wicks of the candles/lamps in the Temple to be lit by the Kohen. When G-d saw that what He created was prepared and suitable to fulfill the purpose for which it was created, He said about it "ki tov," that it was "good." If something isn't able to fulfill some purpose of creation, it is "rah" whose root word means unstable, with no sense of future and continuity. It has no basis for existence, and is doomed to extinction.)

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See also 49:15-17, where the phrase is used by the Lord when He states the purpose of the earth is to be filled with mankind.

v20-24, 29-32 Compare the various degrees of glory discussed in D&C 76.

v25-26, 33-35 These two groups contrast Creation in general with mankind in general. Creation is presented as abiding the Laws applied to it and therefore being celestialized (v. 25-26, cf. D&C 77:1-3, cp. Gen. 1:31), but mankind is generally breaking the Laws applied to it and are therefore not justified (v. 33-35). See comments on v. 36-45.

36 All kingdoms have a law given; 37 And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. 38 And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. 39 All beings who abide not in those conditions

are not justified. 40 For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

41 He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever.

42 And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons; 43 And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets. 44 And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years--all these are one year with God, but not with man. 45 The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

v36-45 Abidance versus non-abidance is detailed. Taking up the subject of the F's from v. 25-26 and 33-35 we have additional detailed comments in reversed order. The abidance of inanimate things (v. 42-45) is contrasted with the rebellion of man (v. 39-41). Verse 41 is the center and presents the only man who abided the Law, namely Jesus Christ.

This same theme of the faithfulness of Creation contrasted with the instability of man is addressed by Mormon in Hela. 13.

v36-38 These verses are apparently referring to the various levels of Law as they are applied to mankind. There are those that are covenant Israel, and there are those that are not. These different groups have different sets of Laws applied to them, cf. Rom. 2:14. The minimum set of Laws applied to the human race are those established at the Noachide Covenant, cf. Gen. 9.

v39-40 The Law of Restoration, cp. Alma 41:10-14.

v41 The king of all of these kingdoms, the Lawgiver, the one mortal to abide all of these Laws. This verse agrees in subject with v. 6-13.

v42-45 All of Creation has Laws applied to it, only this Creation abides all of its Laws as their courses are fixed.

v45 "earth rolls upon her wings", the reference to the wings is apparently referring to the motion of the earth as referred to in v. 47, also cp. the symbolic meaning of wings in D&C 77:6.

46 Unto what shall I liken these kingdoms, that ye may understand? 47 Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power. 48 I say unto you, he hath seen him; nevertheless, he who came unto his own was not comprehended. 49 The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him. 50 Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me; otherwise ye could not abound.

51 Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field. 52 And he said unto the first: Go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance. 53 And he said unto the second: Go ye also into the field, and in the second hour I will visit you with the joy of my countenance. 54 And also unto the third, saying: I will visit you; 55 And unto the fourth, and so on unto the twelfth. 56 And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord. 57 And then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth.

58 And thus they all received the light of the countenance of their lord, every man in his hour, and in his time, and in his season-- 59 Beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; 60 Every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in his lord, that they all might be glorified. 61 Therefore, unto this parable I will liken all these kingdoms, and the inhabitants thereof--every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made.

v46-61 Parable of the twelve servants. The parable presents 12 servants in 12 hours, each receiving the countenance of the Lord in their appointed time. The interpretation of the parable is

provided in v. 58-61, with the thesis being v. 61. The Lord has already decreed certain laws, times, and domains which are comprehensive. We have agreed to and accepted them, so the outcome is predictable.

That there are 12 servants and 12 hours most likely has to do with the number of hours in the day rather than anything else, cf. Matt. 20:6. Verse 59 implies the order of the visitation is indicative of the relative position of the Lord's favor, cp. Matt. 20:8, 16. Thus, those of the first order would be those most favored and those of the 12 hour would be those least favored.

It seem odd those inheriting Telestial glory would be classified as "servants" as that typically is used to identify celestial quality mortals (cf. Isa. 53), but that is the case, cf. D&C 76:109-112. Now that these post-mortal individuals have bowed their knees and confessed that the Lord is their God, they are become His servants post-mortally if not in mortality. Also note that in this parable all 12 of them receive some glory of the Lord, so none of these are Perdition, cf. v. 24, 35.

Determining the setting of the parable is somewhat problematic. Is it referring to mortality or post-mortality? Given the preceding text was talking about post-mortality one would initially favored that. However, in v. 70 and 74 we have the contemporary audience of the revelation being called the "first laborers in this last kingdom", which might connect with v. 52. This parable also bears some similarity to that of Matt. 20:1-16, which has its setting in mortality. The result is we must turn to internal evidence to determine what the setting is. Fortunately there is some in the introduction. Verses 46-50 form the introduction to the parable, with v. 48c-50 being a parenthesis. The parenthesis presents two antithetical strophes: one addressing the Lord's mortal ministry where he came and was rejected by those who are spiritually blind (v. 48c-49b, cp. John 1:5); one addressing His post-mortal activities (v. 49c-50, cp. v. 104). In the second strophe it states all are perceiving the light of the Lord and it is in them. The parable at hand has all of the servants receiving the light of the Lord in their respective times. Thus, it is safe to conclude the parable is referring to a post-mortal setting.

62 And again, verily I say unto you, my friends, I leave these sayings with you to ponder in your hearts, with this commandment which I give unto you, that ye shall call upon me while I am near-- 63 Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive;

knock, and it shall be opened unto you. 64 whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; 65 And if ye ask anything that is not expedient for you, it shall turn unto your condemnation. 66 Behold, that which you hear is as the voice of one crying in the wilderness--in the wilderness, because you cannot see him--my voice, because my voice is Spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound. 67 And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. 68 Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. 69 Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter far from you. 70 Tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom. 71 And let those whom they have warned in their traveling call on the Lord, and ponder the warning in their hearts which they have received, for a little season. 72 Behold, and lo, I will take care of your flocks, and will raise up elders and send unto them. 73 Behold, I will hasten my work in its time. 74 And I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; 75 That I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise, which I have made unto you, when I will. 76 Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth. 77 And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. 78 Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; 79 Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms-- 80 That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. 81 Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to

warn his neighbor. 82 Therefore, they are left without excuse, and their sins are upon their own heads. 83 He that seeketh me early shall find me, and shall not be forsaken. 84 Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come; 85 That their souls may escape the wrath of God, the desolation of abomination which awaits the wicked, both in this world and in the world to come. Verily, I say unto you, let those who are not the first elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation. 86 Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.

87 For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree. 88 And after your testimony cometh wrath and indignation upon the people. 89 For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. 90 And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. 91 And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people. 92 And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him. 93 And immediately there shall appear a great sign in heaven, and all people shall see it together. 94 And another angel shall sound his trump, saying: That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood--she who sitteth upon many waters, and upon the islands of the sea--behold, she is the tares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it. 95 And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; 96 And the saints that are upon the earth, who are alive, shall be quickened and be caught up to

meet him. 97 And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven-- 98 They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God. 99 And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh. 100 And again, another trump shall sound, which is the third trump; and then come the spirits of men who are to be judged, and are found under condemnation; 101 And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth. 102 And another trump shall sound, which is the fourth trump, saying: There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still. 103 And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting gospel--flying through the midst of heaven, unto all nations, kindreds, tongues, and people; 104 And this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth--for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying: Fear God, and give glory to him who sitteth upon the throne, forever and ever; for the hour of his judgment is come. 105 And again, another angel shall sound his trump, which is the sixth angel, saying: She is fallen who made all nations drink of the wine of the wrath of her fornication; she is fallen, is fallen! 106 And again, another angel shall sound his trump, which is the seventh angel, saying: It is finished; it is finished! The Lamb of God hath overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. 107 And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him. 108 And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousand years. 109 And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years-- 110 And so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer; and Satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a

thousand years. 111 And then he shall be loosed for a little season, that he may gather together his armies. 112 And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. 113 And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies. 114 And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all. 115 For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. 116 This is the glory of God, and the sanctified; and they shall not any more see death.

117 Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you. 118 And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. 119 Organize yourselves; prepare every needful thing; and establish a house, even 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; 120 That your incomings 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. 121 Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. 122 Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege. 123 See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires. 124 Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. 125 And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace. 126 Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen.

v62-126 The first laborers in this last kingdom. This block contains a number of typical admonitions common to the D&C, namely proclaim the gospel and perfect the saints.

v62-86 Remember the great and last promise, sanctify yourselves. The admonition to remember the great and last promise is repeated twice in this section in v. 69 and 75 for

emphasis. The surrounding text contains general admonitions encouraging them to be spiritually clean, to seek after the Lord and His will, teach each other, and so forth. These things are presented as necessary so they may be effective ministers of the gospel as they proselyte.

v66 "the voice of one crying in the wilderness", the footnotes in the 1981 LDS edition D&C cross reference Isa. 40:3 and Ps. 97:7-8. The latter is a good reference and is what is being paraphrased here (cp. Ps. 95:7 with v. 72, and Ps. 95:8 with v. 66). The former is a bad cross reference as the KJV on Isa. 40:3 is a poor translation which should read, "A voice cries out, 'In the wilderness prepare a road...'".

v70 "first laborers in this last kingdom", if there are first laborers, then there must be last laborers as well. This would indicate theirs was a preparatory work.

v79 The celes, terres, teles triplet appears here in an obscure fashion, see also v. 104 as well, cp. Isa. 44:23, Philip. 2:10.

v81-85 Their mission is to proclaim the gospel. This is the mission referenced in v. 80. They are told they are to assist the gentiles in avoiding the Lord's day of wrath (v. 84-85), as well as to get the blood of this wicked generation off their garments (v. 85, cp. Ezek. 3:17-21, Ezek. 33).

v87-116 The warning message of the Day of the Lord. The warning message prompted by the admonition in v. 86 where they are told to "be clean, until the Lord comes". This massive parenthesis then launches into the Second Coming of the Lord. This particular version of the events appears to be presented in a straightforward chronological order, whereas other versions of these events are not presented chronologically.

v87-91 The destruction of the wicked. See also D&C 29:13-28 has a considerable amount of similar material, plus a hailstorm.

v87 Interpreting this verse is problematic as it appears to mix figurative imagery with literal descriptions (this is similar to John's application where Rev. 6:12-14 favors a literal interpretation and Rev. 8:12 favors a spiritual one). In general, the verse is a paraphrase of Isa. 43:1-6, but it contains some unique text.

"earth shall tremble", literally referring to earthquakes, cp. v. 89.

"sun shall hide his face", for a literal reading see Isa. 13:9-10, for a figurative reading see D&C 133:49.

"moon shall be bathed in blood", apparently a figurative reference to the Abomination of Desolation with the "moon" being a reference to the lunar festival calendar, cf. Amos 8:2-10, Joel 2:1-2 and 30-31. See also the JST on Matt 24. It is important to note blood is equated with crime, corruption, and suffering in the scriptures, cp. Isa. 1:15, Hab. 2:12, Rev. 6:10, Rev. 16:6.

"stars...shall cast themselves down", for a literal reading see Rev. 6:14, for a figurative reading see Dan. 8:10.

v89 Compare D&C 49:23-25.

v90 Compare D&C 61:13-19, D&C 87:6.

v92-95 The Apocalypse, the revelation of the Lord to all ends of the earth. Verse 93 is probably referring to the subject of Isa. 30:26, Zech. 14:6-7. On the tares of v. 94, cp. D&C 86:7. On the silence of v. 95, cp. Rev. 8:1.

v95 "as a scroll is unfolded", in Isa. 34:4 there is a scroll being rolled up (which would represent the closing out of the spirit world at the Day of the Lord cf. v. 96-101), but here a scroll is being unrolled and revealing the Lord to all the inhabitants of the earth. Hence the warning in Matt. 24:26-27.

v94 Compare 84:3.

v96-98 The so-called Rapture, cp. 1 Thes. 4:16-17, D&C 109:75. Mortals of celestial quality on the earth at the time will be caught up to the Lord as He descends. They will be "quickenened", presumably sanctified or transfigured in some way, but not resurrected (v. 96). Those of celestial quality who are dead will be resurrected (v. 97) as part of the First Resurrection.

v99 The resurrection of those who accepted the gospel post-mortally.

v100-101 The condemnation of those of Terrestrial (those who did not accept the gospel post-mortally) and Telestial glory (v. 100). These are resurrected in the Second Resurrection at the end of the Millennium (v. 101).

v102 Sons of Perdition.

v103-104 All mortal survivors accept the gospel, cp. 4 Ne. 1:1-3, D&C 84:96-98.

v105-106 Babylon annihilated, cp. Rev. 14:8, Isa. 47. Note the treading of the wine press alone is equated with the annihilation of Babylon, thereby giving the interpretation of the symbolism. See comments on Isa. 63:3 for additional discussion.

v107 The saints are exalted, made equal with the Lord in fulfillment of the promise of v. 4.

v108-110 All things revealed, resulting in Satan being bound, cp. 2 Ne. 30:16-18.

v111-115 Satan loosed and then ultimately cast down.

v116 Conclusion of v. 86-115. The whole period of temporality for the earth and its inhabitants is brought to closure, with those of the celestial glory being spared from both physical and spiritual death.

v117-126 These verses pick up from v. 86 to continue with admonitions. But, this time the primary focus is to perfect the saints. The block of text reiterates a lot of the admonitions from v. 62-86, which is predictable given the considerable overlap between the two missions. Verse 118 reiterates v. 77-79, v. 121 reiterates v. 69.

v119 "a house of God", at that point it was referring to the school of the prophets, cf. v. 137. However, it was certainly prefiguring the establishment of a Temple worshipping people.

v120 Expanded upon in v. 132-135.

v122 Expanded upon in v. 128-129.

v124 The old proverb "Early to bed, early to rise; makes a man healthy, wealthy, and wise" is made scripture.

"cease to be idle", cp. D&C 42:42.

127 And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons-- 128 And this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him. 129 Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. 130 And when he cometh into the house of God, for he should be first in the house--behold, this is beautiful, that he may be an example-- 131 Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant. 132 And when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words: 133 Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen. 134 And he that is found unworthy of this salutation shall not have place among you; for ye shall not suffer that mine house shall be polluted by him. 135 And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same. 136 Behold, verily, I say unto you, this is an ensample unto you for a salutation to one another in the house of God, in the school of the prophets. 137 And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification. 138 And ye shall not receive any among you into this school save he is clean from the blood of this generation; 139 And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted. 140 And again, the ordinance of

washing feet is to be administered by the president, or presiding elder of the church. 141 It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

v127-141 The order of the school of the prophets. The text largely deals with matters of policy and governance.

v131 The verse presents the kneeling as a "token or remembrance of the everlasting covenant", in addition to the obvious symbolism of humility and submission to God, cp. Luke 22:41, Isa. 45:23, D&C 76:110.

v134 "he that is found unworthy of this salutation", in other words, anyone not fitting the description of the hypothetical character in v. 134 is not to be attending the school.

Historical Material Pertaining to Doctrine & Covenants 88

Apparently, verses 1-116 were received December 27, verses 117-126 received December 28, and v. 127-138 received January 3. Unclear when v. 139-141 was added, and under what circumstances.

Portions of the text (v. 117-126) of section 88 were published in the Evening and Morning Star, volume 1, number 9, page 90, dated February, 1833 and then (v. 127-137) in volume 1, number 10, page 78, dated March, 1833. The full text was published in the Kirtland edition Doctrine and Covenants in 1835, pages 100-108. It was published in Evening and Morning Star Kirtland reprints. It was published in the Millennial Star, volume 1, number 10, pages 245-252, dated February, 1841. It was published in Times and Seasons in two installments, volume 5, numbers 20-21, pages 688-691, 704-705, dated November 1 and 15, 1844.

Excerpt from Kirtland Book of Minutes

A conference of High Priests assembled in the translating room in Kirtland Ohio on the 27th. day of Dec. AD 1832—
Present— Joseph Smith [Sr.],— Sidney Rigdon— Orson Hyde— Joseph Smith Jr.— Hiram [Hyrum] Smith— Samuel H Smith— N K Whitney [Newel K. Whitney] F[rederick] G. Williams— Ezra Thayer— & John Murdock commenced by prayer, Then Bro Joseph arose and said, to receive revelation and the blessings of heaven it was necessary to have our minds on god and exercise faith and become of one heart and of one mind therefore he recommended all present to prey seperately and vocally to the Lord for to reveel his will unto us concerning the upbuilding of Zion, & for the benifit of the sa[i]nts and for the duty and employment of the Elders— Accordingly we all bowed down before the Lord, after which each one arose and spoke in his turn his feelings, and determination to keep the commandments of God, And then proceded to receive a revelation concerning the subject of our above stated 9 oclock PM. the revelation not being finished the conference adjourned till tomorrow morning 9 oclock AM—.

28th. meet according [to?] adjournment and commenced by Prayer then proceded to receive the residue of the <above> revelation and it being finished and there being no further business before the conference closed the meeting by prayer in harmony with the brethren and gratitude to our heavenly Father for the great manifestation of his holy spirit during the

setting of the conferenc[e] (Frederick G. Williams, [Kirtland Book of Minutes](#), 27-28 December 1832, pages 3-4)

Excerpts from History of the Church

Two days after the preceding prophecy, on the 27th of December, I received the following:

[text of D&C 88 quoted]

(Joseph Smith, History of the Church, volume 1, page 302)

IMPORTANT CORRESPONDENCE WITH THE BRETHREN IN ZION
KIRTLAND, January 14, 1833.

I send you the "olive leaf" which we have plucked from the Tree of Paradise, the Lord's message of peace to us; for though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established His name in Kirtland for the salvation of the nations; for the Lord will have a place whence His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath the inhabitants of Zion shall not enter into His rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you. You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets, this is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience He has promised us great things; yea, even a visit from the heavens to honor us with His own presence. We greatly fear before the Lord

lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in His presence. Our hearts are greatly grieved at the spirit which is breathed both in your letter and that of Brother Gilbert's, the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.

Brother, suffer us to speak plainly, for God has respect to the feelings of His Saints, and He will not suffer them to be tantalized with impunity. Tell Brother Gilbert that low insinuations God hates; but He rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion is, if the fountain of our tears be not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

[Signed] JOSEPH SMITH, JUN.

P. S.-I am not in the habit of crying peace, when there is no peace; and, knowing the threatened judgments of God, I say, Wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not suspect you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will show itself in speaking and in writing, as well as in all our other conduct. It is also needless to make great pretensions when the heart is not right; the Lord will expose it to the view of His faithful Saints. We wish you to render the Star as interesting as possible, by setting forth the rise, progress, and faith of the Church, as well as the doctrine; for if you do not render it more interesting than at present, it will fall, and the Church suffer a great loss thereby.

[Signed] J.S. JUN.

(Joseph Smith, History of the Church, volume 1, page 316-317)

[A. Sidney Gilbert's letter, referenced above, was not preserved. But, of that letter, it was said by Orson Hyde and Hyrum Smith in their letter of reply in January, 1833, "Brother Gilbert's letter of December 10th, has been received and read

attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretensions to holiness were great."]

Excerpt from Doctrine and Covenants Commentary

This Revelation is known as The Olive Leaf. The Prophet Joseph, in a letter to Elder Wm. W. Phelps, dated Kirtland, January 14th, 1833, referred to it under that name. "I send you," he wrote, "the 'Olive Leaf' which we have plucked from the tree of Paradise, the Lord's message of peace to us." At that time some of the Saints in Zion did not strictly obey the commandments of the Lord, and their feelings towards the Prophet Joseph were not those of perfect harmony. But the Prophet had only one desire, that the Saints in Zion and in Kirtland would merit the approbation of God. In this spirit he sent a copy of this Revelation to Elder Phelps, who was the editor of the Evening and Morning Star, and accompanied it by a letter in which the Saints were admonished to repent. He wrote: "For if Zion will not purify herself, so as to be approved in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath." A copy of the Revelation was sent to Zion, by the Prophet, as a message of peace, as "oil upon troubled waters"; hence, it was called the "Olive Leaf." (Hyrum M. Smith and Janne M. Sjodahl, Doctrine and Covenants Commentary, page 540)

Excerpt from The Revelations of the Prophet Joseph Smith

...this revelation was received in the Prophet's translating room in the Whitney Store. Present were Joseph Smith, Jr., Joseph Smith, Sr., Sidney Rigdon, Orson Hyde, Hyrum Smith, Samuel H. Smith, Newel K. Whitney, Frederick C. Williams, Ezra Thayer, and John Murdock. Frederick G. Williams, who took minutes on this occasion, recorded the following:

Bro Joseph arose and said, to receive revelation and the blessing of heaven it was necessary to have our minds on god and exercise faith and become of one heart and of one mind. therefore he recommended all present to pray separatly and vocally to the Lord for to reveal his will unto us concerning the upbuilding

of Zion & for the benifit of the saints and for the duty and employment of the Elders. Accordingly we all bowed down before the Lord, after which each one arose and spoke in his turn his feelings, and determination to keep the commandments of God. And then proceeded to receive a revelation concerning the duty [of the Elders as] above stated. 9 oclock P.M. the revelation not being finished the conference adjourned till tomorrow morning 9 oclock A.M. [28th] met according to adjournment and commenced by Prayer thus proceded to receive the residue of the above revelation and it being finished and there being no further business before the conference closed the meeting by prayer in harmony with the brethren and gratitude to our heavenly Father for the great manifestation of his holy Spirit during the setting of the conference.

In addition to the items of doctrine contained in this revelation, there are references to a number of topics which would have great significance to the church at Kirtland: a solemn assembly, the construction of a house of worship, and the organization of the School of the Prophets. (Lyndon W. Cook, The Revelations of the Prophet Joseph Smith)

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