

Shechinah For Justin

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LDS Bible Dictionary

Shechinah. *The Presence*. A word used by the later Jews (and borrowed from them by the Christians) to denote the cloud of brightness and glory that marked the presence of the Lord, as spoken of in Ex. 3: 1-6; 24: 16; 1 Kgs. 8: 10; Isa. 6: 1-3; Matt. 17: 5; Acts

7: 55. The Prophet Joseph Smith described this phenomenon in connection with his first vision, as a "light..above the brightness of the sun," and said that he saw two Personages whose "brightness and glory defy all description," standing "in the light" (J S-H 1: 1~18).

Other sources:

Contents

- Joseph Smith's First Vision - p. 1
- Moroni's Visit - p. 9
- Shechinah in the Book of Mormon - p. 14
- John the Baptist - p. 19
- D&C references - p. 19

JOSEPH'S FIRST VISION

Joseph was only fourteen when he became the focal point of one of the most pivotal events of human history. There are four versions of his First Vision which can be attributed directly to him. The following is a partial composite of them:

Information was what I most desired at this time, and with a fixed determination to obtain it, I called on the Lord for the first time in the place above stated, or in other words, I made a fruitless attempt to pray. My tongue seemed to be swollen in my mouth, so that I could not utter. I heard a noise behind me like some one walking towards me. I strove again to pray, but could not; the noise of walking seemed to draw nearer, I sprang upon my feet and looked around, but saw no person, or thing that was calculated to produce the noise of walking. I kneeled again, my mouth was opened and my tongue loosed; I called on the Lord in mighty prayer. A pillar of fire appeared above my head; which presently rested down upon me, and filled me with unspeakable joy. A personage appeared in the midst of this pillar of flame, which was spread all around and yet nothing consumed. Another personage

soon appeared like unto the first: he said unto me thy sins are forgiven thee. He testified also unto me that Jesus Christ is the son of God. I saw many angels in this vision. I was about 14 years old when I received this first communication.¹

While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day.²

I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him! My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)--and which I should join. I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "They draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time.³

A pillar of light above the brightness of the sun at noon day came down from above and rested upon me and I was filled with the spirit of God and the Lord opened the heavens upon me and I saw the Lord and he spake unto me saying, "Joseph, my son, thy sins are forgiven thee. Go thy way; walk in my statutes and keep my

1 Dean C. Jessee, "The Early Accounts of Joseph Smith's First Vision," BYU Studies, Spring, 1969, p.248. Spelling has been corrected and punctuation added. Emphasis added.
 2 Dean Jessee, "Early Accounts," p. 295. This is the Wentworth letter. Some punctuation has been added.
 3 J.S.-History 1:16-20.

commandments. Behold I am the Lord of Glory. I was crucified for the world that all those who believe on my name may have eternal life. Behold the world lieth in sin at this time, and none doeth good, no not one. They have turned aside from the gospel and keep not my commandments. They draw near to me with their lips while their hearts are far from me and mine anger is kindling against the inhabitants of the earth to visit them according to this ungodliness and to bring to pass that which hath been spoken by the mouth of the prophets and Apostles. Behold and lo, I come quickly, as it is written of me, in the cloud, clothed in the glory of my Father and my soul was filled with love and for many days I could rejoice with great joy and the Lord was with me but I could find none that would believe the heavenly vision."⁴

What Joseph tells us about the First Vision re-defines the traditional Christian concept of God, yet he actually wrote very little about what he saw or about what he was told. We cannot know the full story of the First Vision because Joseph has not chosen to tell us. His account contains enough detail that we know the events immediately preceding it, and we know its conclusion--that no church had the true gospel, and that it would be Joseph's responsibility "to bring to pass that which hath been spoken by the mouth of the prophets and Apostles." However, concerning the particulars of the vision itself, Joseph preserved a reverent silence.

There are many accounts in the scriptures of the visions in which prophets of old were told about their own foreordination and call to serve. In some accounts we find mention of angels gathered in a heavenly temple, singing praises to their God. Joseph's "I saw many angels" may be that.

One wonders how much like the visions recorded by the ancient prophets Joseph's might have been, and a comparison is interesting. But it would be a mistake to try to superimpose their accounts of their visions upon young Joseph's First Vision. The following comparison is relevant, however, if to do nothing more than teach us about the modest and unpretentious personality of Joseph Smith.

Joseph opens his account of his First Vision by writing, "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me." Through Joseph's words one senses an encompassing serenity in that hovering, blazing pillar. But for Ezekiel, it was a veritable tornado. "I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire."⁵

Joseph did not share Ezekiel's need to express the dramatic, it was more in keeping with his personality (and perhaps with his culture) to content himself with just being sure that the record was correct and understandable. On another occasion the

4 Dean Jessee, "Early Accounts," p. 280-1. Spelling has been corrected and some punctuation added to this quote. Frederick G. Williams, the scribe who wrote this account, wrote "a pillar of fire" then crossed out the word "fire" and replaced it with "light."

5 Ezekiel 1:26.

young prophet described a "cloud of light," (perhaps like the one Ezekiel saw) in connection with the visit of John the Baptist, but again, his account conveys a sense of peace more than of wonder. The words "a messenger from heaven descended in a cloud of light" said for Joseph whatever needed to be said.⁶

Joseph's account of his First Vision never takes us from the rural setting in which he was most comfortable, and that homespun elegance never loses its sense of reverence. "I was enwrapped in a heavenly vision,"⁷ and "when the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air."⁸ Isaiah, on the other hand, transports us to the heavenly temple where he "saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."⁹ Lehi not only told his family about the throne, but also of the congregation who attended the meeting: "He was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God."¹⁰ In Ezekiel's description one can feel the sense of awe in the congregation which looked upon that throne. His words as they are translated stumble as he tries to describe what they saw. "Above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it."¹¹

There are other characteristics which appear in many, but not all, of the accounts of the foreordination of the prophets.¹² Usually it is apparent that the event takes place in

6 J.S.-History 1:68.

7Dean Jessee, "Early Accounts," p. 295.

8 J.S.-History 1:17.

9 Isaiah 6:1.

10 I Nephi 1:8.

11 Ezekiel 1:26.

¹²AMONG THOSE VISIONS ARE THE FOLLOWING:

Enoch's, recorded in Moses 7:2-4

7:5-67 are about the call (note v. 63-4).

Abraham's, recorded in Abraham 3:22-28

Chapters 4 and 5 continue the story.

Moses's, recorded in Exodus 3:1-15

3:29 to 4:17 the Lord and Moses discuss the call.

Moses chapter 1

The rest of the book of Moses continues the story (note Moses 4:2-3).

Isaiah's, recorded in Isaiah 6:1-13.

Jeremiah's, recorded in Jeremiah 1:4-6

1:7 through chapter 19 the Lord and Jeremiah discuss the call, then there is a short break and the dialogue continues.

Lehi's, recorded in I Nephi 1:3-16,19

See also II Nephi 1:15.

Ezekiel's, recorded in Ezekiel 1:3-28, 3:12-14

2:1 to 3:11 the Lord explains the call (note v. 7-10).

Alma's, recorded in Alma 36:11-23

Note v. 14 & 22.

Moroni's, recorded in Ether 12:22, 3

Verses 23-37 the Lord and Moroni discuss the call.

The Saviour's, recorded in many places. Some are:

John 1: 1-5 and Joseph Smith Translation, John 1:1-19, 29-33 (page 807-808 of LDS Bible);

a meeting. The location, when specified, is in the temple of the throne of God with those in attendance singing hymns of joy. At these meetings several things occur: (a) Earth life and the plan of salvation are discussed. (b) There is a vote taken or a covenant made by which those present express their assent to the proposed plan. (c) Specific assignments, in terms of earth-times, places, and objectives, are made to individual prophets and to those who are fore-ordained to assist them. (d) In conjunction with those assignments, ordinances¹³ and ordinations¹⁴ are performed.

In each of these visions the prophets are told about their own foreordination. They are shown that in these heavenly councils they themselves were called to their earthly missions and ordained to the requisite authority. To their readers, these prophets described that foreordination in different ways. John the Beloved, in his vision, was given a little book which he was asked to eat. That book was symbolic of both his foreordination and the mission to which he was called.¹⁵ Lehi also was given a book, but he was asked to read his. In it he learned of the destruction of Jerusalem, and of his responsibility to warn the people.¹⁶

For Jeremiah that moment was when the Lord put forth his hand, and touched Jeremiah's mouth, saying, "I have put my words in thy mouth. See, I have this day set thee over the nations."¹⁷ For Isaiah that symbol seems to have been a burning light. One of the seraphim took a live coal from the altar of the temple and placed it to Isaiah's lips to purge his iniquity, apparently giving him authority and power to speak the Lord's words to Israel.¹⁸

Ezekiel spends about a page explaining the responsibilities of the call he received at that time. Nephi takes a little less space to tell about his father's call. Jeremiah uses 19 chapters to describe his, and alludes to it often thereafter.

The candor of Isaiah's reaction to his call is delightful: "I saw the Lord"! Isaiah was shown a meeting in the temple in the pre-mortal existence. In the vision, probably while watching himself participate in a discussion about a bad situation which was going to develop on the earth in about 750 B.C., he hears, as he had heard eons before, "the voice of the Lord, saying, Whom shall I send and who will go for us?" Isaiah sees his own response, "Here am I; send me," and hears the Lord review what his assignment will be. After a little consideration on Isaiah's part, that assignment looks a bit heavy, and he asks, "Lord how long?" The Lord gives a straightforward, but not very comforting, reply,

Doctrine and Covenants 93:1-21; Luke 1:69-75; and Isaiah chapter 61.

John the Baptist's is suggested in Luke 1:76-79, and in John 1:33

("He that sent me to baptize with water, the same said unto me,...").

Joseph Smith's, recorded in J.S.-History 2:15-20

Also in Isaiah, chapter 48, as will be discussed below.

13 See, for example, "a mission and an ordinance," Doctrine and Covenants 77:14; "anointed," Isaiah 61:1; and perhaps I Nephi 20:1. Compare, also, John 1:33, Ephesians 1:4 & 13 and Doctrine and Covenants 93:21-22 with Doctrine and Covenants 76:51-56.

14 As in Alma 13:1 where it is the Father, himself, who performed the ordinations.

15 Revelation 10:7-11; Doctrine and Covenants 77:14.

16 I Nephi 1:11-15.

17 Jeremiah 1:9-10.

18 Isaiah 6:6-7.

As in Doctrine and Covenants 77:14, "a mission and an ordinance."

"Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."¹⁹ "Oh. I just thought I would ask," one can almost hear Isaiah sigh to himself.

We find nothing like that in Joseph's story. For him it is sufficient to report that he was told not to join any church, and then to add, with a note of solemn self-understanding, "and many other things did He say unto me, which I cannot write at this time."²⁰

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MORONI'S VISITS

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The rest of the family had already gone to bed when Joseph knelt to pray. As he prayed he noticed the darkness of his room gradually displaced by a light which grew brighter and brighter until it was "lighter than at noonday." Within the light he saw an angel standing in the air beside his bed.

[The angel wore] a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen....Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning."²¹

That was apparently a more dramatic answer to Joseph's prayer than he had anticipated, or else it was something about the angel. Joseph's first reaction was to be afraid. But when Moroni spoke, Joseph's fear ended and the friendship began.

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After the angel had delivered his message, the light gathered around him until the rest of the room was dark again. Then Joseph saw "a conduit open right up into heaven." The angel ascended through that conduit until he passed from view. The room was then as dark as it had been before.

19 Isaiah, chapter 6.

20 J.S.-History 1:20.

21 J.S.-History 1:30-32.

Joseph lay there thinking about his visitor and what the angel had said, when his room began to fill with light again. Moroni returned and reviewed everything he had told Joseph before.

This time when the angel left, Joseph was wide awake. As he lay there, thinking, his room filled with light a third time. Moroni appeared and repeated it all again, adding this warning: Satan was also aware of the importance of Joseph's mission and would try to divert him by calling his attention to the worth of the gold.²²

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The evening they arrived at the Whitmer farm they all read together from the completed translation of the Book of Mormon. The next morning they gathered again, to continue to read. After "the usual services, namely, reading, singing and praying," Joseph arose from his knees, and said to Martin Harris, "You have got to humble yourself before God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look upon the plates, in company with Oliver Cowdery and David Whitmer."²³

A few minutes later those four--Joseph, Martin, Oliver, and David-- left the others and walked together into the woods near the house. Joseph did not carry the plates with him. Moroni had them, and would show them to the Three Witnesses himself.

Joseph Smith, David Whitmer, and Martin Harris each left detailed accounts of what they saw and heard that morning. They are dissimilar enough to enable us to see the

22 J.S.-History. 1:33-47.

23 Lucy Smith, History, 151-2.

event from their different perspectives, but near enough alike that they corroborate each other's testimonies. Joseph Smith's account reads as follows:

Not many days after the above commandment was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfillment of the promises given in the above revelation--that they should have a view of the plates. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises.

According to previous arrangement, I commenced by vocal prayer to our Heavenly Father, and was followed by each of the others in succession. We did not at the first trial, however, obtain any answer or manifestation of divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before.

Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps His commandments;" when, immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again opened to me, and I once

more beheld and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in an ecstasy of joy, "'Tis enough; 'tis enough; mine eyes have beheld; mine eyes have beheld;" and jumping up, he shouted, "Hosanna," blessing God, and otherwise rejoiced exceedingly.²⁴

Even though David Whitmer was an old man when his account was written, he describes it with vivid memory.

It was in June, 1829, the latter part of the month, and the Eight Witnesses saw them, I think, the next day or the day after (i.e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the Three Witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us at this time; he obtained a view of them afterward (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him), there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (i.e., the ball which Lehi had) and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand) and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God." Pratt: Did you see the angel at this time? Whitmer: "Yes; he stood before us. Our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written."²⁵

Martin Harris's account was given in an interview which is as

24 DHC 1:54.

25 Cannon in Nibley, *LDS Stories*, 96;
Jensen, *Biog. Enc.* 1:266, 270;
also Doctrine and Covenants 17:1.

follows:

Brother Harris said that the angel stood on the opposite side of the table on which were the plates, the interpreters, etc., and took the plates in his hand and turned them over. To more fully illustrate this to them, Brother Martin took up a book and turned the leaves over one by one. The angel declared that the Book of Mormon was correctly translated by the power of God and not of man, and that it contained the fullness of the gospel of Jesus Christ to the Nephites, who were a branch of the lost sheep of the House of Israel, and had come from the land of Jerusalem to America. The witnesses were required to bear their testimony of these things, and of this open vision to all people, and he (Harris) testified, not only to those present, but to all the world, that these things were true, and before God whom he expected to meet in the day of Judgment he lied not.²⁶

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SHECHINAH IN THE BOOK OF MORMON

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1 Nephi 1

5 Wherefore it came to pass that my father, Lehi, as he went forth prayed unto the Lord, yea, even with all his heart, in behalf of his people.

6 And it came to pass as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard he did quake and tremble exceedingly.

7 And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the Spirit and the things which he had seen.

8 And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.

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26 Jensen, Biog. Enc. 1:275.

2 Nephi 14 (Isaiah 4)

3 And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy, every one that is written among the living in Jerusalem——

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

5 And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain.

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2 Nephi 16 (Isaiah 6) [temple full of ‘smoke’]

1 In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said: Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I: Wo is unto me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.

6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar;

7 And he laid it upon my mouth, and said: Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then I said: Here am I; send me.

9 And he said: Go and tell this people——Hear ye indeed, but they understood not; and see ye indeed, but they perceived not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes——lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and be healed.

11 Then said I: Lord, how long? And he said: Until the cities be wasted without inhabitant, and

the houses without man, and the land be utterly desolate;

12 And the Lord have removed men far away, for there shall be a great forsaking in the midst of the land.

13 But yet there shall be a tenth, and they shall return, and shall be eaten, as a teil-tree, and as an oak whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof.

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Mosiah 27

10 And now it came to pass that while he was going about to destroy the church of God, for he did go about secretly with the sons of Mosiah seeking to destroy the church, and to lead astray the people of the Lord, contrary to the commandments of God, or even the king——

11 And as I said unto you, as they were going about rebelling against God, behold, the angel of the Lord appeared unto them; and he descended as it were in a cloud; and he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood;

12 And so great was their astonishment, that they fell to the earth, and understood not the words which he spake unto them.

13 Nevertheless he cried again, saying: Alma, arise and stand forth, for why persecutest thou the church of God? For the Lord hath said: This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people.

14 And again, the angel said: Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.

15 And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also behold me before you? And I am sent from God.

16 Now I say unto thee: Go, and remember the captivity of thy fathers in the land of Helam, and in the land of Nephi; and remember how great things he has done for them; for they were in bondage, and he has delivered them. And now I say unto thee, Alma, go thy way, and seek to destroy the church no more, that their prayers may be answered, and this even if thou wilt of thyself be cast off.

17 And now it came to pass that these were the last words which the angel spake unto Alma, and he departed.

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Helaman 5

Helaman 5

22 And after they had been cast into prison many days without food, behold, they went forth into the prison to take them that they might slay them.

23 And it came to pass that Nephi and Lehi were encircled about as if by fire, even insomuch that they durst not lay their hands upon them for fear lest they should be burned. Nevertheless, Nephi and Lehi were not burned; and they were as standing in the midst of fire and were not burned.

24 And when they saw that they were encircled about with a pillar of fire, and that it burned them not, their hearts did take courage.

25 For they saw that the Lamanites durst not lay their hands upon them; neither durst they come near unto them, but stood as if they were struck dumb with amazement.

26 And it came to pass that Nephi and Lehi did stand forth and began to speak unto them, saying: Fear not, for behold, it is God that has shown unto you this marvelous thing, in the which is shown unto you that ye cannot lay your hands on us to slay us.

27 And behold, when they had said these words, the earth shook exceedingly, and the walls of the prison did shake as if they were about to tumble to the earth; but behold, they did not fall. And behold, they that were in the prison were Lamanites and Nephites who were dissenters.

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3 Nephi 18

38 And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude that they could not see Jesus.

39 And while they were overshadowed he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven.

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Ether 2

4 And it came to pass that when they had come down into the valley of Nimrod the Lord came down and talked with the brother of Jared; and he was in a cloud, and the brother of Jared saw him not.

5 And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel.

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14 And it came to pass at the end of four years that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord.

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Ether 3

5 Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.

6 And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

7 And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen?

8 And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

9 And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?

10 And he answered: Nay; Lord, show thyself unto me.

11 And the Lord said unto him: Believest thou the words which I shall speak?

12 And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

13 And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

14 Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

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JOHN THE BAPTIST

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JS History 1

68 We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

69 Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

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D&C REFERENCES

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D&C 84:5 For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

D&C 29: 12 And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else.

D&C 34:7 For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory.

D&C 45: 45 But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud.

D&C 76:102 Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud.

D&C 78: 21 For ye are the church of the Firstborn, and he will take you up in a cloud, and appoint every man his portion.

D&C 109: 75 That when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord;