

Come Follow Me Lesson 36
August 30-September 5
D&C 94-97

D&C 94

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How many temples, that we know of, were built by the Lord's covenant people before this dispensation? 4 – Solomon's temple, and 3 Nephite temples: Nephi's temple, Zarahemla and Bountiful temples.

How many temples were built or planned in the days of the Prophet Joseph Smith: 5 – Kirtland, Independence, Far West, Adam-ondi-Ahman, and Nauvoo. Kirtland still stands but is not owned by the Church. There are currently temples in Far West and Nauvoo, but no temples have been built in Independence and Adam-ondi-Ahman. See the end of the lesson for information about the temple to be built in Independence. The following is about the temple that was to be built in Adam-ondi-Ahman. (A red brick storehouse was erected part way up Spring Hill. Although it is grass-covered today and cattle graze there, remains of the bricks can still be found forming a slight rise or knoll on the surface of the ground. At the top of the hill, perhaps a mile from the storehouse, at a spot permitting a view of the surrounding country in every direction, a site was marked out and dedicated for a temple block. **Elder Heber C. Kimball, who was present at the dedication, is credited with the following report of this event: After hearing of the mobbing, burning and robbing in Gallatin, Daviess Co., and the region round about the brethren of Caldwell went directly to Adam-ondi-Ahman, which is on the west fork of Grand River. Thomas B. Marsh, David W. Patten, Brigham Young, myself, Parley P. Pratt and John Taylor amongst the number. When we arrived there we found the Prophet Joseph, Hyrum Smith and Sidney Rigdon, with hundreds of others of the Saints, preparing to defend themselves from the mob who were threatening the destruction of our people. . . . While there we laid out a city on a high elevated piece of land, and set the stakes for the four corners of a temple block, which was dedicated, Brother Brigham Young being mouth; there were from three to five hundred men present on the occasion, under arms. This elevated spot was probably from two hundred and fifty to five hundred feet above the level of Grand River, so that one could look east, west, north and south, as far as the eye could reach; it was one of the most beautiful places I ever beheld. The Prophet Joseph called upon Brother Brigham, myself and others, saying, "Brethren, come, go along with me, and I will show you something." He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood; "There," said Joseph, "is the place where Adam offered up sacrifice after he was cast out of the garden." The altar stood at the highest point of the bluff. Although the "temple block" was dedicated, apparently no corner stones were laid, and no temple was built. Persecution soon forced the Saints to flee to Illinois, and thus the settlement had a short existence lasting only a few months, because by November 1838 the Saints were leaving their homes and abandoning Adam-ondi-Ahman. Robert Matthews, Encyclopedia of Latter-day Saint History, Donald Q. Cannon, Richard O. Cowan, Arnold K. Garr.)**

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but they lacked land, money, and architectural knowledge. But they united and called upon the Lord for help. Through visions and revelations to the First Presidency (Joseph Smith, Sidney Rigdon, and Frederick G. Williams) the pattern of this building was unfolded, after which these leaders supervised its construction. Meanwhile, missionaries went forth converting others and instructing converts to gather in Kirtland and contribute financially to the temple project. Heeding this call, many faithful Saints migrated to northeastern Ohio. Within three years, membership in Kirtland increased from one hundred to thirteen hundred. *Studies in Scripture*, 1:417)

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Joseph Smith Papers – 321, 339, 341, 531, 533

(On 23 March 1833 a council was called to appoint a committee to purchase land in Kirtland to which the Saints could gather in a city-stake of Zion. The committee was appointed and some large farms purchased (Smith, *History of the Church*, 1:335-36). Once the land had been purchased, a city plat was surveyed, and the Saints began to gather to it. Two days before this revelation was given, Joseph Smith wrote: "A conference of High Priests assembled in Kirtland, to take into consideration the necessity of building a school house, for the accommodation of the Elders, who should come together to receive instruction preparatory for their missions, and ministry, according to a revelation on that subject, given March 8, 1833 [D&C 90], and by unanimous voice of the conference; Hyrum Smith, Jared Carter, and Reynolds Cahoon were appointed a committee to obtain subscriptions, for the purpose of erecting such a building. (*History of the Church*, 1:342-43). The building designed to house the "school of the prophets" (D&C 90:7) or "the school of mine apostles," as the Lord called it, was the Kirtland Temple. *Revelations of the Restoration*, 684)

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 6, 1833. HC 1: 346–347. Hyrum Smith, Reynolds Cahoon, and Jared Carter are appointed as a Church building committee.

1–9, A commandment relative to the erection of a house for the work of the Presidency; 10–12, A printing house is to be built; 13–17, Certain inheritances are assigned.

1 AND again, verily I say unto you, my ^afriends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the ^bstake of Zion, here in the land of Kirtland, beginning at my house. **(Each city of the stake of Zion was to be built according to the pattern of the city of Zion in Jackson County, Missouri. Therefore, like the center place in Independence, a stake begins with Saints gathering together in strength, enabling them to build houses for the purpose of furthering the work of the Lord. The Prophet Joseph Smith sent a plat of the city of the New Jerusalem to Independence, Missouri, which served as a model for the cities of the stakes of Zion. He explained that the city stake of the Saints would center on a fifteen-acre block containing "twenty-four buildings to supply them with houses for public worship and schools. These buildings will be temples," each of which was to be of identical dimensions and two stories high. Ten-acre blocks containing twenty equal lots for homes were to extend from the central block, filling the city until it equaled one mile square and providing for fifteen to twenty thousand people. "Lands on the north and south of the city will be laid off for barns and stables for the use of the city," wrote the Prophet, "so there will be no barns or stables in the city among the homes of the people." This allowed everyone, families of businessmen and farmers alike, to enjoy the benefits of public schools, social refinements, worship, and ease of access to commerce. "When this square is thus laid off and supplied, lay off another in the same way," wrote the Prophet to those to whom the city plat was sent, "and so fill up the world in these**

last days, and let every man live in the city, for this is the city of Zion" (Roberts, *Comprehensive History of the Church*, 1:311-12). The city was to be laid out with the temple as the starting point, and the rest of the city being built in relation to it. This pattern was followed by Brigham Young in laying out Salt Lake City. He first identified the spot upon which the temple would be built and paralleled all the streets out from what is called Temple Square. Revelations of the Restoration, 684-85)

2 And behold, it must be done according to the ^apattern which I have given unto you.

3 And let the first lot on the south be consecrated unto me for the building of a house for the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the ^apresidency, in all things pertaining to the church and kingdom.

4 Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof and in the length thereof, in the inner court. **(The same dimensions as the Kirtland Temple.)**

5 And there shall be a lower court and a higher court, according to the pattern which shall be given unto you hereafter.

6 And it shall be ^adedicated unto the Lord from the foundation thereof, according to the ^border of the priesthood, according to the pattern which shall be given unto you hereafter. **(To be dedicated to the Lord is to be consecrated or set apart for his purpose. Thus, the "temples"—those buildings to be used as schools or for other public purposes in a city of Zion—were to be dedicated "from the foundation" or from their very inception to the purposes of the Lord. Formal dedicatory services are held at the ground breaking and completion of such buildings. There is also a formal ceremony for the laying of the cornerstone at the dedication of temples. "If the strict order of the Priesthood were carried out in the building of Temples," explained the Prophet Joseph Smith, "the first stone would be laid at the south-east corner, by the First Presidency of the Church. The south-west corner should be laid next. The third, or north-west corner next; and the fourth, or north-east corner last. The first Presidency should lay the south-east corner stone and dictate who are the proper persons to lay the other corner stones. "If a Temple is built at a distance, and the First Presidency are not present, then the Quorum of the Twelve Apostles are the persons to dictate the order for that Temple; and in the absence of the Twelve Apostles, then the Presidency of the Stake will lay the south-east corner stone; the Melchisedec Priesthood laying the corner stones on the east side of the Temple, and the Lesser Priesthood those on the west side" (*History of the Church*, 4:331). Revelations of the Restoration, 685-86)**

7 And it shall be wholly dedicated unto the Lord for the work of the ^apresidency.

8 And ye shall not suffer any ^aunclean thing to come in unto it; and my ^bglory shall be there, and my ^cpresence shall be there.

9 But if there shall come into it any ^aunclean thing, my glory shall not be there; and my presence shall not come into it.

10 And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of a house unto me, for the work of the ^aprinting of the ^btranslation of my scriptures, and all things whatsoever I shall command you.

11 And it shall be fifty-five by sixty-five feet in the width thereof and the length thereof, in the inner court; and there shall be a lower and a higher court.

12 And this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, undefiled, according to the pattern in all things as it shall be given unto you. **(The printing office described was never built. The Lord commanded that before this or the office for the presidency be built, the Kirtland Temple be finished. Debts, apostasy, and persecution prevented any further building in Kirtland in fulfillment of this revelation. However, before the temple in Kirtland could be finished, it was decided in council "to erect a house for the printing office, which is to be thirty by thirty-eight on the ground; the first story to be occupied for the School of the Prophets this winter [1833], and the upper story for the printing press" (Smith, *History of the Church*, 1:418), located near the temple.**

The reason for this decision appears to be the destruction of the printing office and theft of the Church's press in Independence, Missouri (see commentary on D&C 98). Stewardship for the printing office was given to Oliver Cowdery and Frederick G. Williams (D&C 104:28-29). "The second lot south of this building was to be dedicated for the building of another house where the printing for the Church could be done and the translation of the scriptures, on which the Prophet had been working off and on for many months, could be published. . . . This house also was to be dedicated to the service of the Lord, and set apart for the printing" (Smith, *Church History and Modern Revelation*, 1:404). Revelations of the Restoration, 686-87)

13 And on the third lot shall my servant Hyrum Smith receive his inheritance.

14 And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritances—

15 That they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I, the Lord God, have given unto you.

16 These two houses are not to be built until I give unto you a commandment concerning them. (The building of the First Presidency house and the printing house were postponed until the Temple could be finished, but the Temple took up all their time and resources that these two buildings were not built.)

17 And now I give unto you no more at this time. Amen.

D&C 95

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Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1, 1833. HC 1: 350—352. This revelation is a continuation of divine directions to build houses for worship and instruction, especially the House of the Lord. See Section 88: 119—136 and Section 94. 1—6, The saints are chastened for their failure to build the House of the Lord; 7—10, The Lord desires to use his house to endow his people with power from on high; 11—17, The house is to be dedicated as a place of worship and for the school of the apostles.

(The commandment to build a temple was first given in December 1832 (see D&C 88:119). The Prophet Joseph Smith reported that when Doctrine and Covenants 95 was given, "great preparations were making to commence a house of the Lord," but "the Church was poor" and the work lagged (*History of the Church*, 1:349–50.) On 1 June 1833 the temple committee, composed of Hyrum Smith, Reynolds Cahoon, and Jared Carter, sent a circular to all the members, encouraging them to assist spiritually and temporally in building the temple. On the same day the Prophet Joseph Smith received section 95, in which the Lord reproved the Saints for neglecting the commandment to build a temple. Institute Manual, 224)

1 VERILY, thus saith the Lord unto you whom I love, and whom I ^alove I also chasten ("Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). Spencer W. Kimball said, "We are concerned that too many times the interviewing leader in his personal sympathies for the transgressor, and in his love perhaps for the family of the transgressor, is inclined to waive the discipline which that transgressor demands. Too often a transgressor is forgiven and all penalties waived when that person should have been disfellowshipped or excommunicated. Too often a sinner is disfellowshipped when he or she should have been excommunicated. . . . Do you remember what was said by the prophet Alma? 'Now,' he said, 'repentance could not come unto men except there were a punishment.' (Alma 42:16.) Ponder on that for a moment. Have you realized that? There can be

no forgiveness without real and total repentance, and there can be no repentance without punishment. This is as eternal as is the soul. . . . Please remember these things when somebody comes before you who has broken the laws of God. It is so easy to let our sympathies carry us out of proportion; and when a man has committed sin, he must suffer. It's an absolute requirement—not by the bishop—but it's a requirement by nature and by the very part of a man" (Conference Report, April 1975, 116). Brigham Young said: "At times I may to many of the brethren appear to be severe. I sometimes chasten them; but it is because I wish them to so live that the power of God, like a flame of fire, will dwell within them and be round about them. These are my feelings and desires" (Journal of Discourses, 8:62.) that their sins may be ^bforgiven, for with the ^cchastisement I prepare a way for their ^ddeliverance in all things out of ^etemptation, and I have loved you— (Leaun G. Otten and C. Max Caldwell explained: "We learn from this revelation that when the chastisement ceases, the chastiser is responsible to show the one who has erred how to proceed to correct his mistake. . . . It is one thing to tell a person that he is wrong. It is quite another to show him how to do things right. When the saints failed to begin to build the Kirtland temple, the Lord not only chastised them for their failure, but He also revealed to them how to proceed in the accomplishment of their assigned task (see D&C 95:13-17)" (Sacred Truths, 2:151).)

2 Wherefore, ye must needs be chastened and stand rebuked before my face;

3 For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine ^ahouse; (It had been six months since the revelation to build a temple and nothing had happened. After this revelation, they hasten the building of the Kirtland temple.)

4 For the preparation wherewith I design to prepare mine apostles ("Apostles" as used in this text has reference to those who go forth at the direction of the Lord to testify of his restored gospel. It does not refer to the office of apostle, which had not yet been restored. It was in the Kirtland Temple that the elders were instructed in the principles of the gospel and endowed with the power of God. Both experiences were fundamental to their preparation to represent the Lord. Revelations of the Restoration, p. 690) to ^aprune my vineyard for the last time (Zenos's allegory of the olive trees in Jacob 5), that I may bring to pass my ^bstrange act, (The language is that of Isaiah (Isaiah 28:21-22: 21 For the LORD shall rise up as *in* ^amount Perazim, he shall be wroth as *in* the valley of ^bGibeon, that he may do his work, his **strange work**; and bring to pass his act, his ^cstrange act. 22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a ^aconsumption, even determined upon the whole earth.). **It was quoted by Moroni to Joseph Smith on their first meeting. The idea that it conveys is that the gospel will appear "strange," and the things the Lord does or has his people do will appear as a "strange act" to those so given up to the things of the world that they have lost all spiritual discernment or sensitivity.** Revelations of the Restoration, p. 690) that I may ^cpour out my Spirit upon all flesh—

5 But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are ^achosen. (We do the choosing.)

6 They who are not chosen have sinned a very grievous sin, in that they are ^awalking in ^bdarkness at noon-day.

7 And for this cause I gave unto you a commandment that you should call your ^asolemn assembly, that your ^bfastings and your ^cmourning might come up into the ears of the Lord of ^dSabaoth, (The Hebrew meaning of Sabaoth is literally "hosts." Often the word is used in conjunction with hosts of soldiers organized for war. Bible scholars explain that "since the realms of earth and heaven were closely related in ancient thought, it was believed that the same kind of organized military array was found in the heavenly sphere" (Interpreter's Dictionary of the Bible, 2:655). This text expands our understanding of those who marched in the heavenly army. It describes the Lord of Sabaoth as the "creator of the first day, the beginning and the end." In earlier revelations Christ is referred to as "the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made" (D&C 38:1). Again, we are told to give "ear to

him who laid the foundation of the earth, who made the heavens and all the hosts thereof" (D&C 45:1). **We would understand the heavenly host to be the righteous spirits who had marched in the army of the Lord against Lucifer and his legions** (D&C 29:36). Revelations of the Restoration, p. 690-91) which is by interpretation, the ^ccreator of the first day, the beginning and the end.

8 Yea, verily I say unto you, I gave unto you a commandment that you should ^abuild a house, in the which house I design to ^bendow those whom I have ^cchosen with power from on high; (The Lord wanted to give his church leaders great blessings, but couldn't do so until the temple was completed. There are hundreds in Canada waiting for the servants of God to preach the gospel and convert them. There are tens of thousands in England waiting for these missionaries as well. **The endowment spoken of here is not the same as the ceremony administered in later temples. Priesthood members in Kirtland did participate in a partial endowment, the full ordinance being reserved for a future performance when a temple designed for ordinance work itself should be built. Bruce R. McConkie, Ensign, Aug 1976, p. 10. The first complete endowment in this dispensation was given by Joseph Smith in Nauvoo on 4 May 1842. The endowment received in Kirtland included washings and anointings, as well as the washing of feet for official priesthood brethren. The Lord also poured out His Spirit, or in other words endowed them with spiritual power, and many received revelations or other gifts.** Doctrine and Covenants Student Manual, p. 226)

9 For this is the ^apromise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem.

10 Nevertheless, my servants sinned a very grievous sin; and ^acontentions arose in the ^bschool of the prophets; which was very grievous unto me, saith your Lord; therefore I sent them forth to be chastened. (The School of the Prophets was held over the Newell K. Whitney store in Kirtland.)

11 Verily I say unto you, it is my will that you should build a house. ^aIf you keep my commandments you shall have power to build it.

12 If you ^akeep not my commandments, the ^blove of the Father shall not continue with you, therefore you shall ^cwalk in darkness.

13 Now here is wisdom, and the ^amind of the Lord—let the house be built, not after the manner of the world, for I give not unto you that ye shall live after the manner of the world; (The building of the temple is a pattern of how our families should be built, in faith and obedience.)

14 Therefore, let it be built after the ^amanner which I shall show unto three of you (Joseph Smith, Sidney Rigdon and Frederick G. Williams), whom ye shall appoint and ordain unto this power. (In fulfillment of the Lord's promise, the First Presidency were shown in vision the temple they had been commanded to build. Concerning the construction, Truman O. Angell, an early convert to the Church, recorded in his journal: "About this time Frederick G. Williams, one of President Smith's counselors, came into the Temple when the following dialogue took place in my presence: Carpenter Rolph said, 'Doctor, what do you think of the House?' He answered, 'It looks to me like the pattern precisely.' He then related the following: 'Joseph received the word of the Lord for him to take his two counselors, [Frederick G.] Williams and [Sidney] Rigdon, and come before the Lord and He would show them the plan or model of the House to be built. We went upon our knees, called on the Lord, and the Building [Kirtland Temple] appeared within viewing distance. I being the first to discover it. Then all of us viewed it together. After we had taken a good look at the exterior, the Building seemed to come right over us, and the Makeup of this Hall seemed to coincide with what I there saw to a minutia'" ("His Journal," [1967] 198). The Prophet Joseph Smith's mother, Lucy Mack Smith, wrote regarding a council meeting held to discuss the building of the house of the Lord in Kirtland: "In this council Joseph requested each of the brethren to rise and give his views, and when they were through, he would give his opinion concerning the matter. They all spoke. Some thought that it would be better to build a frame house. Others said that a frame house was too costly, and the majority concluded upon putting up a log house and made their calculations about what they could do towards building it. Joseph rose and reminded them that they were not making a house for

themselves or any other man, but a house for God. 'And shall we, brethren, build a house for our God of logs? No, I have a better plan than that. I have the plan of the house of the Lord, given by himself. You will see by this the difference between our calculations and his idea of things.' "He then gave them the full plan of the house of the Lord at Kirtland" (History of Joseph Smith, 1996, 321-22). Revelations of the Restoration, p. 695-96)

15 And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof. **(The temple at Kirtland was mainly a house of worship. Ordinances such as endowments, sealings, baptisms, and other vicarious work for the dead were not revealed until the Saints were commanded to build a temple in Nauvoo, Illinois. In addition, the Kirtland Temple was built that the keys for performing these ordinances might be restored.** The physical layout of the temple met the purpose for which it was built. The lower part of the Lord's house in Kirtland, or the main floor, was used for church services similar to the chapels in church buildings today. Congregations met to worship and partake of the sacrament. The congregational seating of the building followed the custom of the day, which included enclosed pews. The benches in the pews were movable, allowing the congregation to sit facing either direction. The distinction that separates this building apart from other church meetinghouses is the three tiers of pulpits at each end of the inner court, each row set a little higher than the previous one. In addition, the pulpits had three seats behind an enclosed breastwork, with a fourth row on ground level behind a hinged table that extended when lifted and upon which the emblems of the sacrament were placed. The west pulpits were designated for the presiding officers of the Higher, or Melchizedek, Priesthood. Those on the east were for the presidencies of the Lesser, or Aaronic, Priesthood. The breastwork of the pulpits at each end had lettering that designated the proper seating for the various offices. The second floor had pulpits at each end similar to those on the main floor. This was a visible designation that the activities of the school held there were under the direction of the priesthood (D&C 90:7, 13-15). It was unusual for the times to have a school as part of a church building. This floor served a missionary training center at which secular as well as religious instruction was offered. The third floor was in the attic of the building. It was divided into five rooms, which were utilized as offices for the presiding quorums and officers. Revelations of the Restoration, p. 694)

16 And let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the ^aoffering up of your most holy desires unto me, saith your Lord. (Orson Pratt explained: "By and by we will have Temples, with a great many things contained in them which we now have not; for with them, as with all other things, the Lord begins little by little; he does not reveal everything all at once. He gave the pattern of these things in Kirtland, Ohio, as the beginning; but there were not rooms for the washings, no rooms such as we have now, and such as were prepared in the Nauvoo Temple; and in other respects, there was something added to the Nauvoo Temple. Why; Because we had greater experience, and were prepared for greater things. There was no font in the basement story of the Kirtland Temple, for baptismal purposes in behalf of the dead? Why not! Because that principle was not revealed. But in the Nauvoo Temple this font was prepared, which was something in advance of the Kirtland Temple. We have, of late, constructed a Temple at St. George. Blessings have been administered in that Temple, that were totally unknown in the two former Temples, namely, endowments for the dead. Again, **by and by, we build a Temple in Jackson County, Missouri. Will it be built according to the pattern of our present Temples? No. There will be, according to the progress of this people, and the knowledge they receive, and the greatness of the work that is before them, many things, pertaining to the pattern, that will then be given, which will differ materially, or will be, at least, in addition to that which is in these Temples now built. I think if you will go and search in the Church Historian's office, you will find a plan of a Temple, that is to be built in Jackson County, which will be very different from the little Temples we now build"** (Journal of Discourses, 19:19).)

17 And let the higher part of the inner court be dedicated unto me for the ^aschool of mine apostles, saith Son ^bAhman; **(This is the name of Jesus Christ in the pure language given to Adam. Orson Pratt**

stated: "There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, 'What is the name of God in the pure language?' The answer says, 'Ahman.' 'What is the name of the Son of God?' Answer, 'Son Ahman'" (Journal of Discourses, 2:342). Elder McConkie explained, "In the pure language spoken by Adam—and which will be spoken again during the millennial era (Zephaniah 3:9)—the name of God the Father is Ahman, or possibly Ah Man, a name-title having a meaning identical with or at least very closely akin to Man of Holiness (Moses 6:57). God revealed himself to Adam by this name to signify that he is a Holy Man, a truth which man must know and comprehend if he is to become like God and inherit exaltation (1 John 3:1-3; D&C 132:19-24)" (Mormon Doctrine, 29). "Since Ahman is the name of God the Father in the pure language spoken by Adam, Son Ahman is the name of his Only Begotten Son" (McConkie, Mormon Doctrine, 740.) or, in other words, Alphas; or, in other words, Omegas; even Jesus Christ your ^cLord. Amen.

D&C 96

Revelation given to Joseph Smith the Prophet, showing the order of the City or Stake of Zion at Kirtland, Ohio, June 4, 1833. Given as an example to the saints in Kirtland. HC 1: 352–353. The occasion was a conference of high priests, and the chief subject of consideration was the disposal of certain lands, known as the French farm, possessed by the Church near Kirtland. Since the conference could not agree who should take charge of the farm, all agreed to inquire of the Lord concerning the matter.

(As more and more Saints gathered to the Kirtland area, the need arose to purchase lands for their settlement. In April 1833 the Church purchased a 103-acre farm from Peter French. This farm extended south from the Kirtland flats, near the Newel K. Whitney home and store, and rose up the hill to the lot upon which the Kirtland Temple now stands. The Prophet Joseph Smith wrote: "A conference of High Priests convened in the translating room in Kirtland . . . and took into consideration how the French farm should be [distributed]. The conference could not agree who should take charge of it, but all agreed to inquire of the Lord; accordingly we received the following" (History of the Church, 1:352). The revelation deals with concerns that were specific to the historical context in which it was received. Revelations of the Restoration, 697)

1, The Kirtland Stake of Zion is to be made strong; 2–5, The bishop is to divide the inheritances for the saints; 6–9, John Johnson is to be a member of the United Order.

1 BEHOLD, I say unto you, here is wisdom, whereby ye may know how to act concerning this matter, for it is expedient in me that this ^astake that I have set for the strength of Zion should be made strong. (In this scriptural imagery Zion is likened to a tent with stakes as its support. If the stakes are driven securely into the ground the stake will be secure. The expression comes from Isaiah, who wrote, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Isaiah 33:20). And again the ancient prophet wrote, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2). Responding to the misuse of this imagery among the Saints, Joseph Fielding Smith reminded us: "Isaiah speaks of Zion as a tent, or tabernacle, having in mind the Tabernacle which was built and carried in the wilderness in the days of Moses, and the cords are the binding cables and extend from the tent, or tabernacle, to the stakes which are fastened in the ground. Now the Lord revealed that Zion was to be built and surrounding her would be the stakes helping to bind and keep her in place. This figure of speech has almost been lost through the

intervening years, but it retains its significance, or beauty. To speak of Zion, the New Jerusalem, or even that section where the city will be built, as a stake of Zion, is a sad mistake. Zion is the tent, the stakes of Zion are the binding pegs that support her. Zion, therefore, cannot be a stake, it would be as improper to call a tent a stake as to apply this term to Zion" (*Church History and Modern Revelation*, 1:321-22). Revelations of the Restoration, 697-98)

2 Therefore, let my servant Newel K. ^aWhitney (Bishop) take charge of the place which is named among you, upon which I design to build mine ^bholy house.

3 And again, let it be divided into lots, according to wisdom, for the benefit of those who seek ^ainheritances, as it shall be determined in council among you.

4 Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine ^aorder, (The Literary Firm) for the purpose of bringing forth my word to the children of men.

5 For behold, verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men for your good. Even so. Amen. (Do missionary work where you live to build up Zion.)

6 And again, verily I say unto you, it is wisdom and expedient in me, that my servant ^aJohn Johnson (Prior to this revelation, the Prophet Joseph Smith and his wife, Emma, had lived with John and his wife, Elsa, on their farm in Hiram, Ohio. It was on this farm that the leading elders of the Church met in conference and determined to publish a selection of the revelations which had been received, known as the Book of Commandments (D&C 67). It was there that Joseph Smith and Sidney Rigdon received the visions of the three degrees of glory while engaged in the translation of the Bible (D&C 76) and were later tarred and feathered. (Revelations of the Restoration, 699) whose offering I have accepted, and whose prayers I have heard, unto whom I give a promise of eternal life inasmuch as he keepeth my commandments from henceforth—

7 For he is a descendant of ^aJoseph and a partaker of the blessings of the promise made unto his fathers—

8 Verily I say unto you, it is expedient in me that he should become a member of the ^aorder, that he may assist in bringing forth my word unto the children of men. (The order of which John Johnson was to become a member was composed of some of the leading elders of the Church and was referred to as the united order, or United Firm. Members of this order oversaw Church-owned properties. As members of the order, they covenanted to consecrate their surplus property and business profits for the poor and needy of the Church. Revelations of the Restoration, 699)

9 Therefore ye shall ordain him unto this blessing, and he shall seek diligently to take away ^aincumbrances that are upon the house named among you, (The Peter French Inn) that he may dwell therein. Even so. Amen. (At this time, as indicated in the introduction, the Church had negotiated the purchase of a farm from Peter French, which included a house or inn. The Lord commanded John Johnson to supply funds to help pay the debt the United Firm incurred in the purchase of the farm. This simple passage in the Doctrine and Covenants had a profound influence in the life of John Johnson and the history of the Church. **John gave liberally of his means for the building of the kingdom and eventually sold his home and farm in Hiram, Ohio, as part of honoring the covenant he had made as a member of the order. His offerings were combined with the money of the order and used to pay the mortgage on the Peter French farm. It was upon a portion of this land that the Kirtland Temple was built. This temple and the resulting blessings, namely the preparatory endowment ordinances (washings and anointings), many great spiritual manifestations, and the long awaited restoration of priesthood keys held by Moses, Elias, and Elijah were made possible due, in part, to this one man's offering.** Revelations of the Restoration, 699-700)

D&C 97

(On 20 July 1833 an armed mob, approved by the state Lieutenant Governor Lilburn W. Boggs, demanded that all Mormons remove from Jackson County, Missouri. They ransacked the home of William W. Phelps and destroyed the unbound sheets of the Book of Commandments that were in the printing office above his home. The printing press was destroyed, and Brother Phelps's personal belongings were plundered. Bishop Edward Partridge and another member, Charles Allen, were taken into the county courthouse square where they were stripped of their clothing, tarred, and feathered. Sidney Gilbert was forced to agree to close his mercantile store. Three days later, leaders among the Saints signed a treaty with the mob that they would leave the county.

During the summer of 1833 the Saints in Kirtland had devoted much of their attention to building the temple, as commanded by the Lord. On 23 July, the very day that the treaty was signed in Missouri, "the corner stones of the Lord's House were laid in Kirtland, after the order of the Holy Priesthood" (Smith, *History of the Church*, 1:400). The Prophet, who was in Kirtland, was without knowledge of what was happening in Missouri. On 2 August he received the following revelation, which warned the inhabitants of Zion to observe the commandments or be visited "with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire" (D&C 97:26). Revelations of the Restoration, 701)

Joseph Smith Papers – 319, 537

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 2, 1833. HC 1: 400–402. This revelation deals particularly with the affairs of the saints in Zion, Jackson County, Missouri, in response to the Prophet's inquiry of the Lord for information. Members of the Church in Missouri were at this time subjected to severe persecution, and on July 23, 1833, had been forced to sign an agreement to leave Jackson County.

1–2, Many of the saints in Zion (Jackson County, Missouri) are blessed for their faithfulness; 3–5, Parley P. Pratt is commended for his labors in the school in Zion; 6–9, Those who observe their covenants are accepted by the Lord; 10–17, A house is to be built in Zion in which the pure in heart shall see God; 18–21, Zion is the pure in heart; 22–28, Zion shall escape the Lord's scourge if she is faithful.

1 VERILY I say unto you my friends, I speak unto you with my ^avoice, even the voice of my Spirit, that I may show unto you my will concerning your brethren in the land of ^bZion, (Jackson County, Missouri) many of whom are truly humble and are seeking diligently to learn wisdom and to find truth.

2 Verily, verily I say unto you, blessed are such, for they shall obtain; for I, the Lord, show mercy unto all the ^ameeek, and upon all whomsoever I will, that I may be ^bjustified when I shall bring them unto judgment.

3 Behold, I say unto you, concerning the school in Zion, (Missionary preparation school.) I, the Lord, am well pleased that there should be a ^aschool in Zion, and also with my servant ^bParley P. Pratt, for he abideth in me.

4 And inasmuch as he continueth to abide in me he shall continue to preside over the school in the land of Zion until I shall give unto him other commandments.

5 And I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the ^aschool, and of the church in Zion. (It is the privilege of those appointed to teach in the kingdom to receive inspiration from God and, if they are faithful in teaching the scriptures, to have the mysteries of godliness unfolded to them. The blessing extends to all who are called to teach, whether it be in Primary, Sunday School, Relief Society, the quorums of the priesthood, or the Church Educational System. The promise extends to tens, even hundreds of thousands who have been so called. According

to the apostle Paul, these teachers rank second only to apostles and prophets in their importance in the Church. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" (1 Corinthians 12:28). There is no thought here that the right to teach or to receive the appropriate revelation for the particular teaching assignment to which one has been called is limited to those holding high office or position. All who have been baptized and had the gift of the Holy Ghost conferred upon them have received not just the right but the responsibility to receive revelation. Joseph Smith said, "No man can receive the Holy Ghost without receiving revelations" (*Teachings of the Prophet Joseph Smith*, 328). Revelations of the Restoration, 702)

6 And to the residue of the school, I, the Lord, am willing to show mercy; nevertheless, there are those that must needs be ^achastened, and their works shall be made known.

7 The ^aax is laid at the root of the trees; (The tree seeing the ax laid at its roots should be motivated to change and do better and bring forth good fruit.) and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire. I, the Lord, have spoken it. (Thus, those in the School of the Elders who, like their ancient counterparts in the nation of the Jews, had not brought forth good works, whose private lives did not match their public professions, stood in danger of being cut down and destroyed. Revelations of the Restoration, 703)

8 Verily I say unto you, all among them who know their hearts are ^ahonest, and are broken, and their spirits contrite, and are ^bwilling to observe their covenants by ^csacrifice—yea, every sacrifice which I, the Lord, shall command—they are ^daccepted of me.

9 For I, the Lord, will cause them to bring forth as a very fruitful ^atree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

10 Verily I say unto you, that it is my will that a ^ahouse should be built unto me in the land of Zion, like unto the ^bpattern which I have given you. (This refers to the temple in Independence, Missouri. The instructions sent to Zion indicate that the temple to be built at this time in Independence, Missouri, was identical in style to the temple in Kirtland, Ohio, except that the dimensions were larger (Roberts, Comprehensive History, 1:359).)

11 Yea, let it be built speedily, by the tithing of my people.

12 Behold, this is the ^atithing and the ^bsacrifice which I, the Lord, require at their hands, that there may be a ^chouse built unto me for the salvation of Zion— (Because the Saints in Zion had not lived worthily of the Lord's blessing, they were unable to build the temple in Jackson County as they had been commanded. Rather than redeem Zion according to the ancient promises, they were driven from it. Bruce R. McConkie said: "Time and time again the early saints in this dispensation were offered the precious privilege of building up Zion, of establishing the New Jerusalem, and of crowning that Holy City with the temple of temples. But always the promises were conditional. Always the divine provisos set forth the need for faith, obedience, righteousness, and complete conformity to the high, holy, and heavenly law. Sad to say, the Lord's people failed to gain the promised blessing. Obeying only in part, they received only a partial reward. Failing to live the fulness of the divine law, they were denied an inheritance in the Holy City in the days of their mortal probation. "It was with the Latter-day Saints as it had been with their ancestors in the days of Moses. The Lord Jehovah offered ancient Israel the fulness of his eternal gospel; by the mouth of Moses and others of the prophets, he pled with his people to sanctify themselves and receive the fulness of his glory while in the wilderness and again after they entered their promised Canaan. A few in Israel gained wondrous gifts and powers, but the generality of the people, obeying only in part, rose no higher in spiritual stature than provided for in the lesser law. And yet in that law, always and everlastingly, there was a call to higher things. The very law itself was a schoolmaster to prepare the people for the fulness of the gospel. "And so it has been among us. Though the newly called saints of the nineteenth century failed to build their promised Zion, yet they retained the glorious gospel, with all its hopes and promises. They were left in that state which now exists among us. What we now have is a schoolmaster to prepare us for that which is yet to be. We are now seeking to build Zion in our hearts by faith and personal righteousness as we prepare for

the day when we will have power to build the city whence the law will go forth when He rules whose right it is" (New Witness, 610-11). Revelations of the Restoration, p. 703-04)

13 For a place of ^athanksgiving for all saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices; (The temple in the New Jerusalem was, like the Kirtland Temple, to house the School of the Prophets, or the School of the Elders. It was in effect to perform the function now assumed in our Missionary Training Centers. Revelations of the Restoration, p. 704)

14 That they may be perfected in the ^aunderstanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the ^bkingdom of God on the earth, the ^ckeys of which kingdom have been ^dconferred upon you.

15 And inasmuch as my people ^abuild a ^bhouse unto me in the ^cname of the Lord, and do not suffer any ^dunclean thing to come into it, that it be not defiled, my ^eglory shall rest upon it;

16 Yea, and **my ^apresence shall be there**, for I will come into it, and all the ^bpure in heart that shall come into it shall see God. (The psalmist asked, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" (Psalm 24:3). His response: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face" (Psalm 24:4-6). After recounting the visions received by prophets of past ages, Joseph Smith taught, "And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves" (Teachings of the Prophet Joseph Smith, 13). The promise is given to the pure in heart that enter the house of the Lord that they shall see him. Those entering the temple with a pure heart have been baptized and have so lived as to receive a remission of sins. They have had hands laid upon their heads and been commanded to receive the Holy Ghost and have responded to that command. Thus they have been baptized by fire as the dross of sin has been purged from their souls. In the temple they have been washed and anointed and properly clothed so that they might stand in the presence of the Holy One, which becomes their privilege as they prepare themselves for it. Revelations of the Restoration, p. 704-05)

17 But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into ^aunholy temples. (There will actually be 24 temples built in Independence.)

18 And, now, behold, if Zion do these things she shall ^aprosper, and spread herself and become very glorious, very great, and very terrible. ("And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand" (D&C 45:70). Joseph Smith: "You know there has been great discussion in relation to Zion— where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it" (Teachings of the Prophet Joseph Smith, 362). Brigham Young: This American continent will be Zion; for it is so spoken of by the prophets. Jerusalem will be rebuilt and will be the place of gathering, and the tribe of Judah will gather there; but this continent of America is the land of Zion. JD, 5:4)

19 And the ^anations of the earth shall honor her, and shall say: Surely ^bZion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there;

20 And he hath sworn by the power of his might to be her salvation and her high ^atower.

21 Therefore, verily, thus saith the Lord, let Zion rejoice, for **this is ^aZion—THE PURE IN HEART;** therefore, let Zion rejoice, while all the wicked shall mourn. (Zion is a state of being, a state of purity of heart that entitles one to be known as a member of the household of faith. President Brigham Young spoke of the Saints having Zion in their hearts: "Unless the people live before the Lord in the obedience

of His commandments," he said, "they cannot have Zion within them." Further, "As to the spirit of Zion, it is in the hearts of the Saints, of those who love and serve the Lord with all their might, mind, and strength" (Young, *Journal of Discourses*, 2:253).

22 For behold, and lo, ^avengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?

23 **The Lord's ^ascourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;**

24 For the ^aindignation of the Lord is kindled against their abominations and all their wicked works.

25 **Nevertheless, Zion shall ^aescape if she observe to do all things whatsoever I have commanded her.** (Melvin J. Ballard: Why should we hope to escape, who have been baptized into this Church, yet ignore the commandments of the Lord? For there are among us those who do not keep the Word of Wisdom, some of us do not pay our tithing; we do not sanctify ourselves by adding unto our faith, virtue; to virtue, knowledge, to knowledge, temperance, and patience, and godliness, and brotherly kindness. Why should we claim exemption—we who know the truth, we who have been warned, we who will testify that we believe God has spoken—why should we escape if we do not keep the commandments of the Lord? And I say this with a feeling in my heart of deep appreciation that the Latter-day Saints are, notwithstanding all this, the best people in the world; and I have received a witness to my soul that the innocent children and faithful Latter-day Saints were not taken because they were wicked, nor because the families that were touched needed to be chastised more than others, but that the Lord was speaking through those who have been taken—these one thousand [Latter-day Saints who died in the influenza epidemic] who have gone from us. The Lord is speaking through them to the whole Church, crying repentance unto us, calling us to set our houses in order, to keep the commandments of the Lord. (CR, June 1919, pp. 88-89.))

26 **But if she ^aobserve not to do whatsoever I have commanded her, I will ^bvisit her ^caccording to all her works, with sore affliction, with ^dpestilence, with ^eplague, with sword, with ^fvengeance, with ^gdevouring fire.** (Joseph Smith: 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 yet 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 my rest, TPJS, p. 18-19)

27 Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more ^anone of these things shall come upon her;

28 And I will bless her with ^ablessings, and multiply a multiplicity of blessings upon her, and upon her generations forever and ever, saith the Lord your God. Amen. (God's designs always honor the agency of his children. Although the Lord foreordained that Zion in all her beauty should fill the earth, he has not predestined such to be the course for any particular set of people. The early Saints were given a choice; they could participate in the building up of Zion in her glory or suffer affliction, pestilence, plague, and the sword. The determining factor was obedience to all of God's commands, for the Lord "cannot look upon sin with the least degree of allowance" (D&C 1:31). The inhabitants of geographical Zion cannot be accepted simply because of the location of their earthly dwelling place. They must live the laws of Zion. Satan had stirred up the hearts of the citizens of Jackson County in anger against the Saints. Apparently, there was a window of opportunity still available to the Saints in which the Lord could turn away the wrath of their enemies. It required immediate and complete obedience to the laws and covenants the Lord had given them. We may never know before the Lord comes and reveals all

things what the history of Zion might have been had the Saints hearkened to the Lord's Spirit and word at this time. Revelations of the Restoration, 706)