

Come Follow Me Lesson 40
September 27-October 3
D&C 109-110

D&C 109

Prayer offered at the dedication of the temple at Kirtland, Ohio, (Palm Sunday) March 27, 1836. HC 2: 420—426. According to the Prophet's written statement, this prayer was given to him by revelation. (In preparation for the dedication of the Kirtland Temple, the Prophet Joseph Smith, Sidney Rigdon, and Oliver Cowdery, as well as Warren A. Cowdery and Warren Parrish, who acted as scribes for the Prophet, met the day previous to the dedication "to make arrangements for the solemn assembly; this business occupied the remainder of the day" (Smith, History of the Church, 2:409). During this meeting the dedicatory prayer for the temple was written down. It is likely that Warren A. Cowdery and Warren Parrish recorded the prayer because they served the Prophet as his scribes and personal secretaries. Oliver Cowdery recorded in his journal: "This day our school did not keep, We prepared for the dedication of the Lord's house. I met in the presidents room pres. J. Smith, jr. S Rigdon, my brother W. A. Cowdery & Elder W. Parrish, and assisted in writing a prayer for the dedication of the house" (cited in Cook, Revelations, 218; spelling and punctuation as in original). **The precedence of writing the temple dedicatory prayer has continued in the Church today.** Now the day of dedication had come. The people assembled early, full of joy and gratitude, and they were not disappointed in their expectations. The manifestations of the divine presence were such as to leave no room in the minds of the true Saints for doubt concerning the nature of the work in which they were engaged. Heber C. Kimball relates that during the ceremonies of the dedication, an angel appeared (probably Peter) and sat near Joseph Smith, Sr., and Frederick G. Williams, so that they had a fair view of his person. He was tall, had black eyes and white hair; wore a garment extending to near his ankles, and had sandals on his feet. "He was sent," President Kimball says, "as a messenger to accept of the dedication" (Whitney's Life of Heber C. Kimball, p. 103). A few days afterwards, a solemn assembly was held in accordance with a commandment received (See Sec. 108:4), and blessings were given. "While these things were being attended to," Heber C. Kimball says, "the beloved disciple John was seen in our midst by the Prophet Joseph, Oliver Cowdery, and others" (Ibid., p. 104). On the 6th of April, a meeting was held which was prolonged into the night. On this occasion the spirit of prophecy was poured out upon the Saints, and many in the congregation saw tongues of fire upon some of those present, while to others angels appeared. "This," President Kimball says, "continued several days and was attended by a marvelous spirit of prophecy. Every man's mouth was full of prophesying, and for a number of days and weeks our time was spent in visiting from house to house, administering bread and wine, and pronouncing blessings upon each other to that degree, that from the external appearances one would have supposed that the last days had truly come, in which the Spirit of the Lord was poured out upon all flesh," (Ibid., p. 105; see also Hist. of the Church, Vol. II., p. 427). Nor were the Saints the only ones who were aware of supernatural manifestations at this time. Elder George A. Smith rose to prophesy, when a noise was heard like the sound of a rushing wind. All the congregation arose, and many began to speak in tongues and prophesy. And then people of the neighborhood came running together (hearing an unusual sound within and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place. This continued until the meeting closed, at 11 p.m. (History of the Church, Vol. II., p. 428).)

1—5, Kirtland Temple built as a place for the Son of Man to visit; 6—21, It is to be a house of prayer, fasting, faith, learning, glory, and order, and a house of God; 22—33, May the unrepentant who oppose the Lord's people be confounded; 34—42, May the saints go forth in power to gather the righteous to Zion; 43—53, May the saints be delivered from the terrible things to be poured out upon the wicked in

the last days; 54—58, May nations and peoples and churches be prepared for the gospel; 59—67, May the Jews, the Lamanites, and all Israel be redeemed; 68—80, May the saints be crowned with glory and honor and gain eternal salvation. (The meeting was from 9am to 4pm with only one 15-20 minute intermission. Some who attended this solemn assembly testified that an angel was present and accepted the proceedings. Others were more specific and declared that the Savior was present and that the apostle Peter had come to accept the dedication. Backman, The Heavens Resound, p. 299, Studies in Scripture, 1:421)

1 ^aTHANKS be to thy name, O Lord God of Israel, who keepest ^bcovenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts— **(This verse is similar to the verse in the dedicatory prayer offered by Solomon on that temple. 1 Kings 8:23: Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.)**

2 Thou (The dedicatory prayer is addressed to the Father, as all prayers should be; it is addressed to the One whose original command it was that the house be built, which direction had been revealed to the builders by the Son through whom all revelation comes" (McConkie, Promised Messiah, 561-62).) who hast commanded thy servants to ^abuild a house to thy name in this place [Kirtland].

3 And now thou beholdest, O Lord, that thy servants have done according to thy commandment.

4 And now we ask thee, Holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation **(Only in Christ can we be saved)** can be administered to the children of men, we ask thee, O Lord, to accept of this ^ahouse, the ^bworkmanship of the hands of us, thy servants, which thou didst command us to build.

5 For thou knowest that we have done this work through great tribulation; and out of our poverty we have ^agiven of our substance to build a ^bhouse^c to thy name, that the Son of Man might have a place to ^cmanifest himself to his people. **(It took about 3 ½ years to build the temple. Sacrifice brings forth the blessings of heaven.)**

6 And as thou hast said in a ^arevelation, given to us, calling us thy friends, saying—Call your solemn assembly (The solemn assembly to whom this reference was made was the School of the Prophets, where the elders would be instructed and endowed with power from on high. The dedication of a temple is also a solemn assembly as noted in Doctrine and Covenants 109:10. The pattern of such assemblies would follow that of the Lord's people in ancient times. Solemn assemblies included the gathering of his servants in a state of ritual purity for sacred purposes and holy convocations such as the Festival of Unleavened Bread (Deuteronomy 16:8, 16) or the eighth day of the Festival of Booths (Leviticus 23:36; Numbers 29:35; 2 Chronicles 7:9; Nehemiah 8:18). Revelations of the Restoration, p. 868. Heber C. Kimball: We had been commanded to prepare ourselves for a solemn assembly. At length the time arrived for this assembly to meet; previous to which the Prophet Joseph exhorted the elders to solemnize their minds, by casting away every evil from them, in thought, word and deed, and to let their hearts become sanctified, because they need not expect a blessing from God without being duly prepared for it, for the Holy Ghost would not dwell in unholy temples. This meeting took place soon after the house of the Lord had been dedicated. When the Prophet Joseph had finished the endowments of the First Presidency, the Twelve and the Presiding Bishops, the First Presidency proceeded to lay hands upon each one of them to seal and confirm the anointing; and at the close of each blessing the whole of the quorums responded to it with a loud shout of Hosanna! Hosanna! etc. While these things were being attended to the beloved disciple John was seen in our midst by the Prophet Joseph, Oliver Cowdery and others. Life of Heber C. Kimball, April 6, 1836, p. 91-92), as I have commanded you;

7 And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best ^abooks words of wisdom, seek learning even by study and also by faith;

8 Organize yourselves; ^aprepare every needful thing, and establish a house, even a ^bhouse of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of ^corder, a ^dhouse of

God; (As our bodies are temples, these scriptures also mean that we should live our lives as mentioned here. We should pray, fast, have faith, learn, be organized, etc.)

9 That your ^aincomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High—

10 And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our ^asolemn assembly, that it may be done to thine honor and to thy divine acceptance;

11 And in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the ^apromises which thou hast made unto us, thy people, in the revelations given unto us;

12 That thy ^aglory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house;

13 And that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a ^aplace of thy holiness.

14 And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best ^abooks, and that they may seek learning even by study, and also by faith, as thou hast said;

15 And that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing;

16 And that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house;

17 That all the incomings of thy people, into this house, may be in the name of the Lord;

18 That all their outgoings from this house may be in the name of the Lord;

19 And that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High;

20 And that no ^aunclean thing shall be permitted to come into thy house to ^bpollute it; (Those who participated in the ordinances performed in the temple in Kirtland did so by invitation. These rites were performed on the third floor of the temple. It was not this area that was polluted by apostates who sought to depose the Prophet. Their activities took place in the assembly room on the main floor which was open to the public (D&C 95:16-17). Notwithstanding, their actions were sufficient to offend the Spirit of the Lord and pollute his house. Similarly, the Nauvoo Temple was built with the idea that the lower floors of the temple would be available for public meetings and activities. Ordinances were performed in the upper rooms or attic where those who desired to participate in the temple ritual were required to first pass through an "examination area," or room, of which there were two presumably: one for men and the other for women (Brown, "Sacred Departments," 3:369). It was only after temples were built in the territory of Utah that recommendations signed by priesthood leaders were required of those desiring to enter the temple. Revelations of the Restoration, p. 869)

21 And when thy people ^atransgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall ^breverence thee in thy house.

22 And we ask thee, Holy Father, that thy servants may go forth from this house armed with thy power, and that thy ^aname may be upon them, (In the waters of baptism we covenant to take upon ourselves the name of Christ (D&C 18:21-22). We renew that covenant when we partake of the sacrament (D&C 20:77). We take that name upon us in the anointing associated with the temple endowment. The Greek form of the word anointed is Christos (Christ). See commentary on Doctrine and Covenants 20:77. For Christ to place his name upon someone is for him to identify them as his. Thus those bearing his name are rightfully endowed with his power and authority. "Their arm," the Lord said, "shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of

mine indignation will I preserve them" (D&C 35:14; see also v. 26). Revelations of the Restoration, p. 870) and thy glory be round about them, and thine ^bangels have charge over them; (Do we have guardian angels? To those who have received the Melchizedek Priesthood, the Lord said, "I have given the heavenly hosts and mine angels charge concerning you" (D&C 84:42). And again he said, "And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up" (D&C 84:88). **"Angels are our associates," explained Heber C. Kimball, "they are with us and round about us, and watch over us, and take care of us, and lead us, and guide us, and administer to our wants in their ministry and in their holy calling unto which they are appointed"** (Journal of Discourses, 2:222). However, none of this should be construed to mean that individuals are assigned guardian angels with the sole responsibility of following us around "silent notes taking;" which is not good doctrine (Hymns, no. 237). Such a thought is demeaning to both the living and the dead. It demeans the living in the assumption that they need constant watching, a divine baby-sitter, as it were. It demeans the dead in the assumption that they have no greater work or labor to do. That simply is not the case. Were it so, we would be left to wonder why we had been given the companionship of the Holy Ghost and a blessing of protection as part of the endowment.

Revelations of the Restoration, p. 870-71. John A. Widtsoe: "Undoubtedly angels often guard us from accidents and harm, from temptation and sin. They may properly be spoken of as guardian angels. Many people have borne and may bear testimony to the guidance and protection that they have received from sources beyond their natural vision. Without the help that we receive from the constant presence of the Holy Spirit, and from possibly holy angels, the difficulties of life would be greatly multiplied. The common belief, however, that to every person born into the world is assigned a guardian angel to be with that person constantly, is not supported by available evidence. It is a very comforting thought, but at present without proof of its correctness. An angel may be a guardian angel though he come only as assigned to give us special help. In fact, the constant presence of the Holy Spirit would seem to make such a constant, angelic companionship unnecessary." (GI, pp. 28-29.))

23 And from this place they may bear exceedingly great and glorious tidings, in truth, unto the ^aends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou hast spoken by the mouths of the prophets, concerning the last days.

24 We ask thee, Holy Father, to establish the people that shall worship, and honorably hold a name and standing in this thy house, to all generations and for eternity; (A blessing to temple recommend holders.)

25 That no weapon ^aformed against them shall prosper; that he who diggeth a ^bpit for them shall fall into the same himself; (Joseph Smith: No unhallowed hand can stop the work of God from progressing.

Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent and visited every clime, swept over the country and sounded in every ear till the purposes of God shall be accomplished and the great Jehovah shall say the work is done. DHC, 4:540)

26 That no combination of wickedness shall have power to rise up and ^aprevail over thy people upon whom thy ^bname shall be put in this house;

27 And if any people shall rise against this people, that thine anger be kindled against them;

28 And if they shall smite this people thou wilt smite them; thou wilt ^afight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

29 We ask thee, Holy Father, to confound, and astonish, and to bring to ^ashame and confusion, all those who have spread ^blying reports abroad, over the world, against thy servant or servants, if they will not repent, when the everlasting gospel shall be proclaimed in their ears;

30 And that all their works may be brought to naught, and be swept away by the ^ahail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to ^blyings and slanders against thy people.

31 For thou knowest, O Lord, that thy servants have been innocent before thee in ^abearing record of thy name, for which they have suffered these things.

32 Therefore we plead before thee for a full and complete ^adeliverance from under this ^byoke;

33 Break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

34 O Jehovah, have mercy upon this people, and as all men ^asin forgive the transgressions of thy people, and let them be blotted out forever.

35 Let the ^aanointing of thy ministers be sealed upon them with power from on high. (Preparatory to the anticipated outpouring of the Spirit at the dedication of the temple, the Prophet and the "first elders" were washed and anointed. Joseph Smith records as follows, on 21 January 1836: "About three o'clock, P.M., I dismissed the school, and the Presidency retired to the attic story of the printing office, where we attended the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads, in the name of the Lord. At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion met in the two adjoining rooms, and waited in prayer while we attended to the ordinance. I took the oil in my left hand, Father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ. We then laid our hands upon our aged Father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the oldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the oldest, and received their anointing and blessing under the hands of Father Smith. And in my turn, my father anointed my head" (History of the Church, 2:379-80). During the weeks that preceded the dedication of the temple, others of the brethren participated in the biblical ritual of washing and anointing. Revelations of the Restoration, p. 873)

36 Let it be fulfilled upon them, as upon those on the day of Pentecost; let the gift of ^atongues be poured out upon thy people, even ^bcloven tongues as of fire, and the interpretation thereof.

37 And let thy house be filled, as with a rushing mighty ^awind, with thy ^bglory. (This was fulfilled the next week. The Prophet recorded that following the closing hymn and benediction at the dedicatory service: "President Brigham Young gave a short address in tongues, and David W. Patten interpreted, and gave a short exhortation in tongues himself, after which I blessed the congregation in the name of the Lord, and the assembly dispersed a little past four o'clock, having manifested the most quiet demeanor during the whole exercise. I met the quorums in the evening and instructed them respecting the ordinance of washing of feet, which they were to attend to on Wednesday following; and gave them instructions in relation to the spirit of prophecy, and called upon the congregation to speak, and not to fear to prophesy good concerning the Saints, for if you prophesy the falling of these hills and the rising of the valleys, the downfall of the enemies of Zion and the rising of the kingdom of God, it shall come to pass. Do not quench the Spirit, for the first one that opens his mouth shall receive the Spirit of prophecy. Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place. This continued until the meeting closed at eleven p. m." (Smith, History of the Church, 2:428). The Pentecostal season continued for weeks after the dedication of the temple. The Prophet Joseph Smith recorded a week later: "I left the meeting in the charge of the Twelve, and retired about nine o'clock in

the evening. The brethren continued exhorting, prophesying, and speaking in tongues until five o'clock in the morning. The Savior made His appearance to some, while angels ministered to others, and it was Pentecost and an endowment indeed, long to be remembered, for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations: as the day of Pentecost, so shall this day be numbered and celebrated as a year of jubilee, and time of rejoicing to the Saints of the Most High God" (History of the Church, 2:432-33). Revelations of the Restoration, p. 874-75)

38 Put upon thy servants the ^atestimony of the covenant, that when they go out and proclaim thy word they may ^bseal up the law, and prepare the hearts of thy saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the ^cearth, because of their transgressions, that thy people may not faint in the day of trouble.

39 And whatsoever city thy servants shall enter, and the people of that city ^areceive their testimony, let thy peace and thy salvation be upon that city; that they may gather out of that city the righteous, that they may come forth to ^bZion, or to her stakes, (Elder Bruce R. McConkie explained: "The law of gathering as given to us has varied to meet the needs of an ever-growing Church that one day will have dominion over all the earth. In 1830 the saints were commanded to assemble in 'one place.' (D&C 29:8). How could it have been otherwise? They were told to 'assemble together at the Ohio' (D&C 37:3) and to go forth to Zion in 'the western countries' (D&C 45:64). In 1833 they were told to gather in the Zion of Missouri, 'Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them,' saith the Lord, 'and they shall be called stakes, for the curtains or the strength of Zion.' They were to worship the Lord 'in holy places.' (D&C 101:21-22.) In the revealed prayer dedicating the Kirtland Temple (1836), the Prophet importuned for the righteous, 'that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy.' (D&C 109:39.) In 1838 the Lord spoke of 'the gathering together upon the land of Zion, and upon her stakes.' (D&C 115:6.) In 1844 the prophetic word acclaimed: '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.' (Teachings of the Prophet Joseph Smith, 362.) "We now have stakes of Zion in many nations, in Europe and Asia and South America and upon the islands of the sea. Before the Lord comes, there will be stakes in all lands and among all peoples. Any portion of the surface of the earth that is organized into a stake of Zion—a City of Holiness, as it were— becomes a part of Zion. A stake of Zion is a part of Zion—it is just that simple. And every stake becomes the place of gathering for the saints who live in the area involved" (Millennial Messiah, 294-95).) the places of thine appointment, with songs of everlasting joy;

40 And until this be accomplished, let not thy judgments fall upon that city.

41 And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy prophets.

42 But deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and ^acleanse them from their blood.

43 O Lord, we delight not in the destruction of our fellow men; their ^asouls are precious before thee;

44 But thy word must be fulfilled. Help thy servants to say, with thy ^agrace assisting them: Thy will be done, O Lord, and not ours.

45 We know that thou hast spoken by the mouth of thy prophets terrible things concerning the ^awicked, in the last days—that thou wilt pour out thy judgments, without measure;

46 Therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and ^abind up the testimony, that they may be prepared against the day of burning.

47 We ask thee, Holy Father, to remember those who have been ^adriven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance, and break off, O Lord, this ^byoke of affliction that has been put upon them.

48 Thou knowest, O Lord, that they have been greatly ^aoppressed and afflicted by wicked men; and our ^bhearts flow out with sorrow because of their grievous ^cburdens.

49 O Lord, ^ahow long wilt thou suffer this people to bear this affliction, and the ^bcries of their innocent ones to ascend up in thine ears, and their ^cblood come up in testimony before thee, and not make a display of thy testimony in their behalf?

50 Have ^amercy, O Lord, upon the wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins if repentance is to be found;

51 But if they will not, make bare thine arm, O Lord, and ^aredeem that which thou didst appoint a Zion unto thy people. (On the 29th of November, 1843, in the city of Nauvoo, when reviewing in the presence of a number of brethren the course taken by Missouri against the saints, the Prophet said: "They shall be oppressed as they have oppressed us, not by Mormons, but by others in power. They shall drink a drink offering, the bitterest dregs, not from the Mormons, but from a mightier source than themselves, God shall curse them." History of the Church, 6:95. On one occasion General Doniphan caused the sheriff of the county to bring Joseph Smith from the prison to his law office, for the purpose of consultation about his defense. During Smith's presence in the office, a resident of Jackson county, Missouri, came in for the purpose of paying a fee which was due by him to the firm of Doniphan and Baldwin, and offered in payment a tract of land in Jackson county. Doniphan told him that his partner, Mr. Baldwin, was absent at the moment, but as soon as he had an opportunity he would consult him and decide about the matter. When the Jackson county man retired, Joseph Smith, who had overheard the conversation, addressed General Doniphan about [it] as follows: "Doniphan, I advise you not to take Jackson county land in payment of the debt. God's wrath hangs over Jackson county. God's people have been ruthlessly driven from it, and you will live to see the day when it will be visited by fire and sword. The Lord of Hosts will sweep it with the besom of destruction. The fields and farms and houses will be destroyed, and only the chimneys will be left to mark the desolation." Comprehensive History of the Church, 1:538. During the Civil War these prophecies were fulfilled and Missouri was a scene of widespread terrible destruction. A detailed discussion of these destruction is in Comprehensive History of the Church, 1:539-59.)

52 And if it cannot be otherwise, that the cause of thy people may not fail before thee may thine anger be kindled, and thine ^aindignation fall upon them, that they may be wasted away, both root and branch, from under heaven;

53 But inasmuch as they will repent, thou art ^agracious and merciful, and wilt turn away thy wrath when thou lookest upon the face of thine Anointed. (Repentance is a rescuing, not a dour doctrine. It is available to the gross sinner as well as to the already good individual striving for incremental improvement. Neal A. Maxwell, CR, Oct 1991, p. 40)

54 Have mercy, O Lord, upon all the ^anations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the ^bConstitution of our land, by our fathers, be established forever. (America is the Lord's base of operations. It will be from America that the gospel will go forth to other nations. The Constitution will go to other nations as a beacon.)

55 ^aRemember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and afflicted ones of the earth;

56 That their hearts may be softened when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name; that their prejudices may give way before the ^atruth, and thy people may obtain favor in the sight of all;

57 That all the ends of the earth may know that we, thy servants, have ^aheard thy voice, and that thou hast sent us;

58 That from among all these, thy servants, the sons of Jacob, may gather out the righteous to build a holy ^acity to thy name, as thou hast commanded them.

59 We ask thee to appoint unto Zion other ^astakes besides this one which thou hast appointed, that the gathering of thy ^bpeople may roll on in great power and majesty, that thy work may be cut ^cshort in righteousness. (The Saints of latter days are commanded to preach repentance to the world and to invite

them to come unto Christ. Those who hearken to the message of the Restoration are commanded to gather to the stakes of Zion before the wicked are destroyed. "For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—Until all shall know me, who remain" (D&C 84:96-98). As the prophesied destruction of the last days gets closer, the Lord will prosper the preaching of the gospel to all nations. Doors now locked to our missionaries will be opened. The Lord's work will be hastened by the blessings that he bestows upon the earth that all might know the truth. The Lord's work being cut short in righteousness will happen according to a divinely predetermined timetable. Revelations of the Restoration, p. 879)

60 Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the ^aGentiles. (As used in the Bible, the word Gentile means nation—a collective body. It is used in the same manner in the Book of Mormon. As a Jew is a Jewish national, so is a Gentile a citizen of a gentile nation. Thus, Joseph Smith, a pure-blooded Israelite, is referred to as a Gentile; and the gospel, it is prophesied, will be restored in a gentile nation. By this definition Latter-day Saints are Israelites by descent but Gentile by culture. Any nation that does not have prophets at its head, revelation as its constitution, and the Messiah as its king is a gentile nation. Revelations of the Restoration, p. 879)

61 But thou knowest that thou hast a great love for the children of Jacob, who have been ^ascattered upon the ^bmountains for a long time, in a ^ccloudy and dark day.

62 We therefore ask thee to have mercy upon the children of Jacob, that ^aJerusalem, from this hour, may begin to be redeemed;

63 And the yoke of bondage may begin to be broken off from the house of ^aDavid;

64 And the children of ^aJudah may begin to return to the ^blands which thou didst give to Abraham, their father. (As part of the promises of the Lord to be fulfilled before the coming of the Son of Man, the Prophet Joseph Smith taught that "the tribe of Judah will return to old Jerusalem" (Teachings of the Prophet Joseph Smith, 17). In this inspired prayer dedicating the Kirtland Temple, the Prophet was moved upon by the Holy Ghost to ask that the long-awaited day of Judah's return to Jerusalem be hastened. Jerusalem had not been under Jewish control since the Roman destruction of the holy city in 70 AD. The Lord covenanted with Abraham that the land of Palestine was to be given to him and his seed after him forever (Genesis 13:14-15). Preparations for that promise to be fulfilled were enacted with the gathering of the Jewish remnant to Palestine and the establishment of the nation of Israel following World War II. The keys for gathering Judah to Jerusalem were restored by Moses to the Prophet Joseph Smith and Oliver Cowdery as part of the keys of the gathering of Israel (D&C 110:11). In 1841, under the direction of the Prophet Joseph Smith, Elder Orson Hyde traveled to Palestine and dedicated the land of Israel for the gathering of the Jews. He knelt on the Mount of Olives to the east of the city and dedicated the land for that purpose. Concerning the return of the Jews to their ancient homeland, he prayed: "Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye. "Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel— raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David to be their king" (Smith, History of the Church, 4:457). Christ, when he returns in glory as the promised David of the millennial kingdom, will claim his right to reign over the house of Israel, including Judah (D&C 45:43-53). Revelations of the Restoration, p. 879-880)

65 And cause that the ^aremnants of Jacob, who have been cursed and smitten because of their transgression, (This verse refers to the descendants of Lehi identified with the Indian nations of North

America. They bore the curse of their ancestors who rejected the fulness of the gospel and had been smitten by the Gentiles that came to the Americas from across the Atlantic Ocean. Because of apostasy, they had no knowledge of the Holy One of Israel, even though they are descendants of the house of Israel. They have been promised that in the last days they will be restored to a knowledge of the true Messiah, believe in his gospel, and blossom as a rose (D&C 3:16-19; 49:24). Revelations of the Restoration, p. 880) be ^bconverted from their wild and savage condition to the fulness of the everlasting gospel;

66 That they may lay down their weapons of bloodshed, and cease their rebellions.

67 And may all the scattered remnants of ^aIsrael, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from ^boppression, and rejoice before thee.

68 O Lord, remember thy servant, Joseph Smith, Jun., and all his afflictions and persecutions—how he has ^acovenanted with ^bJehovah, and vowed to thee, O Mighty God of Jacob—and the commandments which thou hast given unto him, and that he hath sincerely striven to do thy will.

69 Have mercy, O Lord, upon his ^awife and children, that they may be exalted in thy presence, and preserved by thy fostering hand.

70 Have mercy upon all their ^aimmediate connections, that their prejudices may be broken up and swept away as with a flood; that they may be ^bconverted and redeemed with Israel, and know that thou art God.

71 Remember, O Lord, the presidents, even all the presidents of thy church, (This reference is not to those who have succeeded Joseph Smith in the office of president of the Church but rather to those who stood with him in the presidency of the Church at that time and those who presided in the presidency of the two stakes of Zion that had been organized by that point in time. Revelations of the Restoration, p. 881) that thy right hand may exalt them, with all their families, and their immediate connections, that their names may be perpetuated and had in everlasting remembrance from generation to generation.

72 Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth; that the ^akingdom, which thou hast set up without hands, may become a great mountain and fill the whole earth; 73 That thy ^achurch may come forth out of the wilderness of darkness, and shine forth fair as the ^bmoon, clear as the sun, and terrible as an army with banners; (The Church is likened to a mighty army that has come to reclaim the earth for its rightful king. Revelations of the Restoration, p. 73)

74 And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to ^aflow down at thy presence, and the ^bvalleys to be exalted, the rough places made smooth; that thy glory may fill the earth; (Elder Bruce R. McConkie said: "Knowing as we do from latter-day revelation that the islands and continents were once joined in one landmass and will yet again be joined, we find new meaning in allusions and comments found in the ancient scriptures. As part of a description of the Second Coming, John tells us: 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.' (Rev. 6:14). In connection with the greatest earthquake of the ages, John says: 'And every island fled away, and the mountains were not found.' (Rev. 16:20). Also in a Second Coming setting John speaks of the voice of the Lord 'as the voice of many waters, and as the voice of a great thunder.' (Rev. 14:2). This is the identical language used by the Lord in telling Joseph Smith that the mountains and valleys shall not be found, that the great deep (apparently the Atlantic Ocean) will be driven back into the north countries, 'and the islands shall become one land.' (D&C 133:22-23). The voice of many waters and of a great thunder could well be the thunderous surging of a whole ocean moving half an earth's distance from where it now is. And all of this gives deep meaning to John's account, which says: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' (Rev. 21:1). The apparent meaning of this is that the sea, or ocean, that separates the continents will cease to be, for their great landmasses will be joined together again" (Millennial Messiah, 623-24).) (Parley P. Pratt: But in the

resurrection which now approaches, and in connection with the glorious coming of Jesus Christ, the earth will undergo a change in its physical features, climate, soil, productions; and in its political, moral and spiritual government. Its mountains will be leveled, its valleys exalted, its swamps and sickly places will be drained and become healthy, while its burning deserts, and its frigid polar regions, will be redeemed and become temperate and fruitful. Key to Science and Theology, p. 132)

75 That when the trump shall sound for the dead, we shall be ^acaught up in the cloud to meet thee, that we may ever be with the Lord;

76 That our garments may be pure, that we may be clothed upon with ^arobes of ^bbrighteousness, with palms in our hands (The palm leaf is a symbol of victory and peace.), and ^ccrowns of glory upon our heads (The crowns represent those that reign as kings and queens over their posterity in eternity. They have been married in "the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise. . . . [They] shall inherit thrones, kingdoms, principalities, and powers" (D&C 132:19). Revelations of the Restoration, p. 882), and reap eternal ^djoy for all our ^esufferings.

77 O Lord God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with ^aglory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fulness, from everlasting to everlasting.

78 O hear, O hear, O hear us, O Lord! And answer these petitions, and accept the ^adedication of this house unto thee, the ^bwork of our hands, which we have built unto thy name;

79 And also this church, to put upon it thy ^aname. And help us by the power of thy Spirit, that we may ^bmingle our voices with those bright, shining ^cseraphs around thy throne, with acclamations of ^dpraise, singing Hosanna (The word Hosanna is "of Hebrew origin, meaning literally, save now, or save we pray, or save we beseech thee—[and] is both a chant of praise and glory to God and an entreaty for his blessings" (McConkie, Mormon Doctrine, 368). At the dedication of the Kirtland Temple, a pattern for all subsequent temple dedications, the proceedings of the day were sealed "by shouting hosanna, hosanna, hosanna to God and the Lamb, three times, sealing it each time with amen, amen, and amen"(Smith, History of the Church, 2:427-28). Revelations of the Restoration, p. 883) to God and the ^eLamb! (William W. Phelps wrote a dedicatory hymn for this occasion, "The Spirit of God Like a Fire Is Burning," which has been sung at all latter-day temple dedications. The words of the first verse and chorus express the sentiments of the dedicatory prayer and are familiar to Latter-day Saints. The fifth verse, which is particularly fitting for a temple dedication, is no longer sung. We'll wash and be washed, and with oil be anointed, withal not omitting the washing of feet; For he that receiveth his penny appointed Must surely be clean at the harvest of wheat. (Smith, History of the Church, 2:426)

Revelations of the Restoration, p. 882. This day among Christians was celebrated the day when Christ rode into Jerusalem upon a donkey when the people shouted Hosanna.)

80 And let these, thine ^aanointed ones, be clothed with salvation, and thy saints ^bshout aloud for joy. Amen, and Amen.

D&C 110

Visions manifested to Joseph Smith the Prophet and Oliver Cowdery in the temple at Kirtland, Ohio, (Easter Sunday and Passover Weekend) April 3, 1836. HC 2: 435—436. The occasion was that of a Sabbath day meeting. The Prophet prefaces his record of the manifestations with these words: "In the afternoon, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us."

Inside the Kirtland Temple where the Lord appeared to Joseph and Oliver.



1—10, *The Lord Jehovah appears in glory and accepts the Kirtland Temple as his house; 11—12, Moses and Elias each appear and commit their keys and dispensations; 13—16, Elijah returns and commits the keys of his dispensation as promised by Malachi.* (The visitations of heavenly messengers on this occasion is similar to the events occurring on the Mount of Transfiguration with Peter, James, and John.)

1 THE ^aveil was taken from our minds, and the ^beyes of our ^cunderstanding were opened.

2 We ^asaw the Lord (Like Joseph and Oliver, John Murdock also saw the Lord. He recorded: "The visions of my mind were opened, and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely! The visage of his face was sound and fair as the sun. His hair, a bright silver gray, curled in most majestic form, His eyes, a keen penetrating blue, and the skin of his neck a most beautiful white, and He was covered from the neck to the feet with a loose garment, pure white, whiter than any garment I have ever before seen. His countenance was most penetrating, and yet most lovely! And while I was endeavoring to comprehend the whole personage, from head to feet, it slipped from me, and the Vision was closed up. But it left on my mind the impression of love, for months, that I never before felt, to that degree" (quoted in Anderson, Joseph Smith's Kirtland, 109-10). Revelations of the Restoration, p. 885) ^bstanding upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure ^cgold, in color like amber.

3 His ^aeyes were as a flame of fire; the hair of his head was white like the pure snow; his ^bcountenance shone above the brightness of the sun; and his ^cvoice was as the sound of the rushing of great waters, even the voice of ^dJehovah, saying:

4 I am the ^afirst and the last; I am he who ^bliveth, I am he who was slain; I am your ^cadvocate with the Father.

5 Behold, your sins are ^aforgiven you; you are clean before me; therefore, lift up your heads and ^brejoice.

6 Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, ^abuilt this house to my name.

7 For behold, I have ^aaccepted this ^bhouse, and my name shall be here; and I will ^cmanifest myself to my people in mercy in this house.

8 Yea, I will ^aappear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not ^bpollute this ^choly house. ("Like the Temple of Solomon and those which succeeded that grand structure in Jerusalem, the Kirtland temple was polluted and ceased to be a sanctuary to the name of the Lord. Even today, if it had remained undefiled it could hardly be used for the performance of the essential ordinances which are received in temples, for it was not built for them. . . **It is not a sacred temple today—not by any means.** It is no more a temple than an adobe building, and is not recognized by the Lord any more. It filled the measure of its creation, then fell into the hands of wicked men, and the Lord ceased to consider that building as a house built unto his name, and in the 124th section of the Doctrine and Covenants [v. 28] he says so" (Smith, Doctrines of Salvation, 2:242-43). Eliza R. Snow later described in part how the Kirtland Temple became polluted: "During the time my brother [Lorenzo Snow] was on this, his first mission, a great change had been going on in Kirtland, in the midst of the Saints. A spirit of speculation had crept into the hearts of some of the Twelve, and nearly, if not every quorum was more or less infected. Most of the Saints were poor, and now prosperity was dawning upon them—the Temple was completed, and in it they had been recipients of marvelous blessings, and many who had been humble and faithful to the performance of every duty— ready to go and come at every call of the Priesthood, were getting haughty in their spirits, and lifted up in the pride of their hearts. As the Saints drank in the love and spirit of the world, the Spirit of the Lord withdrew from their hearts, and they were filled with pride and hatred toward those who maintained their integrity. They linked themselves together in an opposing party—pretended that they constituted the Church, and claimed that the Temple belonged to them, and even attempted to hold it. Warren Parrish, who had been a humble, successful preacher of the Gospel, was the ringleader of this apostate party. One Sabbath morning, he, with several of his party, came into the Temple armed with pistols and bowie- knives, and seated themselves together in the Aaronic pulpits, on the east end of the Temple, while Father Smith and others, as usual, occupied those of the Melchisedec Priesthood on the west. Soon after the usual opening services, one of the brethren on the west stand arose, and just after he commenced to speak, one on the east interrupted him. Father Smith, presiding, called to order—he told the apostate brother that he should have all the time he wanted, but he must wait his turn— as the brother on the west took the floor and commenced first to speak, he must not be interrupted. A fearful scene ensued— the apostate speaker becoming so clamorous, that Father Smith called for the police to take that man out of the house, when Parrish, John Boynton . . . saying he would blow out the brains of the first man who dared to lay hands on him. Many in the congregation, especially women and children, were terribly frightened— some tried to escape from the confusion by jumping out of the windows. Amid screams and shrieks, the policemen, in ejecting the belligerents, knocked down a stovepipe, which fell helter-skelter among the people; but, although bowie- knives and pistols were wrestled from their owners, and thrown hither and thither to prevent disastrous results, no one was hurt, and after a short, but terrible scene to be enacted in a Temple of God, order was restored, and the services of the day proceeded as usual" (cited in Smith, Biography and Family Record of Lorenzo Snow, 20-21). Revelations of the Restoration, p. 886-87)

9 Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the ^ablessings which shall be poured out, and the ^bendowment (Joseph Fielding Smith: "In January, 1836, over two months before the dedication, the first ceremonies of endowment were given in the temple. They were not as complete as are the ceremonies today, but nevertheless, it was the beginning of the revealing and bestowing of the heavenly blessings in this dispensation. Washings and anointings were given, and the Prophet saw wonderful visions of the celestial kingdom. . . . The greater manifestations and endowment came, however, after the dedication of the temple. At that time all the elders who were out preaching the gospel were ordered to come to Kirtland to receive their endowment. The Lord said in June, 1834: 'Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of

Kirtland' (see D&C 105:33). For this reason they were assembled at Kirtland at the dedication. This prophetic utterance about the elders obtaining an endowment in the temple at Kirtland is of double meaning. First, there were to come from on high essential blessings for the saints, which up to that time had not been revealed. Second, the elders were to receive greater powers that they might be better qualified to teach. It was made known by many manifestations of divine power at the dedication that the temple had been accepted as the house of the Lord" (Doctrines of Salvation, 2:241-42.) with which my servants have been endowed in this house.

10 And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be ^apoured out upon the heads of my people. Even so. Amen.

(April 3, 1836 was Easter Sunday and the day of the Jewish Passover. These next three visions bring priesthood keys that correspond to the three-fold mission of the Church. Moses – proclaim the gospel; Elias – Perfect the Saints; Elijah – Redeem the dead.)

11 After this ^avision closed, the heavens were again ^bopened unto us; and ^cMoses appeared before us, and committed unto us the ^dkeys of the ^egathering (To be gathered is to be baptized for the remission of sins.) of Israel (When Moses gave the keys of the gathering of Israel to Joseph Smith and Oliver Cowdery, it meant that they alone held the presidency over this event. Thus everything that happens relative to the gathering of Israel that constitutes the fulfillment of prophecy must take place under their direction, or under that of their legal and lawful successors as possessors of those keys, or that presidency. To be gathered is to be baptized for the remission of sins. Revelations of the Restoration, p. 889) from the four parts of the earth, and the leading of the ten tribes from the land of the ^fnorth. (Elder Bruce R. McConkie explained: "'We believe in the literal gathering of Israel and in the restoration of the Ten Tribes' (A of F 10). This inspired language leaves the clear impression that the gathering of Israel is one thing and the restoration of the Ten Tribes is another. Why this distinction? Are not the Ten Tribes a part of Israel? And if Israel is to be gathered, surely in the very nature of things this would include the gathering of the major portion of that ancient and favored people. "An immortal Moses, appearing in resurrected glory on the 3rd day of April, 183[6], in the Kirtland Temple, committed unto his mortal fellowservants, Joseph Smith and Oliver Cowdery, 'the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north' (D&C 110:11). Again there is a distinction between Israel as a whole and the Ten Tribes who are the dominant portion of Jacob's seed. All scripture comes by the power of the Holy Ghost and is verily true. When special and unusual language is used, there is a reason. Holy writ is not idle chatter; it is the mind and will of the Lord; it says what he wants said. And so it now behooves us to learn why it is one thing to gather Israel from the four parts of the earth and yet another to lead the Ten Tribes from the land of the north. "We have already seen that all Israel, including specifically and pointedly the Ten Tribes, is scattered in all the nations of the earth, upon all the islands of the sea, and among every people who dwell on this planet. . . . "We are also aware that the Ten Tribes were first taken as a body into Assyria; that they went out from Assyria, northward, in a body, under prophetic guidance; and that they were then splintered and driven and scattered into all places and among all peoples. These Ten Tribes, no matter where they are located, are in nations and places known in the days of Isaiah and Jeremiah and the ancient prophets as the north countries. Hence, their return to Palestine at least will be from the land of the north. "The tribe of Ephraim is one of the Ten Tribes; and her people became wanderers in the nations, where they now reside and where they are now being found and gathered, one of a city and two of a family, into the stakes of Zion in those nations. This gathering of Israel is not to an American Zion; it is not to Palestine and the ancient holy land; it is not to any central place or location. Rather, it is to the holy places of safety that are now being set up in all nations as rapidly as our strength and means permit. As we have seen, this gathering of Ephraim falls in the category of the gathering of Israel and not of the leading of the Ten Tribes from the land of the north. This gathering of Ephraim is into the stakes of Zion in all the nations of the earth. There are, of course, isolated and unusual instances of people from the other lost tribes gathering with Ephraim, but these are few and far between. The gathering of these other tribes is

not yet, but by and by. . . . But with the Ten Tribes, in part at least, it will be another thing. They are destined to return (at least in large and representative numbers) to the same soil where the feet of their forebears walked during the days of their mortal pilgrimage. They are to return to Palestine. At least a constituent assembly will congregate there in the very land given of God to Abraham their father. Others will, of course, be in America and in all lands, but the formal return, the return from the north countries, will be to the land of their ancient inheritance" (Millennial Messiah, 319-21). Revelations of the Restoration, p. 890-91. Joseph Fielding Smith: The ten tribes from the land of the north: Notwithstanding all that has been written, there are many members of the Church who think that these "lost tribes" were scattered among the nations and are now being gathered out and are found through all the stakes and branches of the Church. They reach this conclusion because the general opinion is that these tribes went into the North, and it is the northern countries from whence most of gathered Israel has been found. . . . Whether these tribes are in the North or not, I am not prepared to say. As I said before, they are "lost" and until the Lord wishes it, they will not be found. All that I know about it is what the Lord has revealed, and He declares that they will come from the North. He has also made it very clear and definite that these lost people are separate and apart from the scattered Israelites now being gathered out. If this be not true, then the commission of Moses to the Prophet Joseph Smith is without meaning, wherein we read: [Sec. 110:9, quoted.] The statement that the tribes are to be led from the North harmonizes perfectly with the words of Jeremiah (Jer. 16:14-15) and Section 133, verses 26 to 34. Surely there must be a time when this great body of people will come to the children of Ephraim to receive their blessings. At their presence the mountains will tremble; they shall smite the rocks, and the ice shall flow down. They will bring forth their rich treasures to the children of Ephraim, at whose hands they shall receive the rich blessings which the Gospel and its ordinances offer them. Speaking of this, Elder Orson F. Whitney has said: "It is maintained by some that the lost tribes of Israel—those carried into captivity about 725 B.C.—are no longer a distinct people; that they exist only in a scattered condition, mixed with the nations among which they were taken by their captors, the conquering Assyrians. If this be true, and those tribes were not intact at the time Joseph and Oliver received the keys of the 'gathering of Israel from the four parts of the earth.' What need to particularize as to the Ten Tribes, if they were no longer a distinct people? And why do our Articles of Faith give these tribes a special mention?" (See Saturday Night Thoughts, p. 174.) Another striking statement pointing to the fact that these people are now in a body in preparation for their return is the statement by the Prophet Joseph Smith at the conference held in Kirtland, June 3 to 6, 1831. At this conference the Prophet said: "John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, King of Assyria, to prepare them for their return from their long dispersion." The Savior also bore witness that these tribes were in a body like the Nephites and he would visit them. [3 Nephi 15:20 and 16:1-4.] (Signs of the Times, 1943, pp. 158-60.) (Bruce R. McConkie: "The Lost Tribes are not lost unto the Lord. In their northward journeyings they were led by prophets and inspired leaders. They had their Moses and their Lehi, were guided by the spirit of revelation, kept the law of Moses, and carried with them the statutes and judgments which the Lord had given them in age past. They were still a distinct people many hundreds of years later, for the resurrected Lord visited and ministered among them following his ministry on this continent among the Nephites. (3 Ne. 16:1-4; 17:4.) Obviously he taught them in the same way and gave them the same truths which he gave his followers in Jerusalem and on the American continent; and obviously they recorded his teachings, thus creating volumes of scripture comparable to the Bible and Book of Mormon. (2 Ne. 29:12-14.) In due course the Lost Tribes of Israel will return and come to the children of Ephraim to receive their blessings. This great gathering will take place under the direction of the President of The Church of Jesus Christ of Latter-day Saints, for he holds the keys of 'the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.' (D. & C. 110:11.) Keys are the right of presidency the power to direct; and by this power the Lost Tribes will return, with 'their prophets' and their scriptures to 'be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.' (D. & C.

133:26-35.)” (*Mormon Doctrine*, pp. 455-8) In 721 BC, the ten northern tribes of Israel were taken captive into Assyria. From there they were led into the lands of the north and were thereafter lost from the annals of history. They have thus come to be known as the ten lost tribes. Much discussion and extended speculation have taken place as to their whereabouts and the manner in which they will return and be gathered home to the lands of their inheritance. It is common for Latter-day Saints, for example, to cite numerous legends or reminiscences of persons who supposedly heard Joseph Smith state that these Israelites are in the center of the earth, on a knob attached to the earth, on the North Star, or on another planet. We shall focus in our discussion of this subject upon what the Book of Mormon teaches on the matter. In one of his concluding testimonies in the Book of Mormon, Mormon said: “I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel” Mormon 3:18. If words mean what they say and Mormon knew whereof he spoke, the twelve tribes of Israel were then scattered from one end of the earth to the other and but waiting for the message of the Book of Mormon that they might be gathered. When the ten tribes return, among the sacred treasures that they will have with them will be the Book of Mormon. Because he wrote so eloquently on this subject, we here quote extensively from Elder Bruce R. McConkie: Our friend Mormon, as he nears the end of his divinely appointed work, that of preserving the everlasting word as it was had among the Nephites, says: I write unto you Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance.’ Then as though this salutation was not sufficient, and lest any should be confused as to the people to whom the Book of Mormon shall go, Mormon wrote: ‘Yea, behold, I write unto all the ends of the earth; yea, unto you, [the] twelve tribes of Israel.’ The Book of Mormon is written to the twelve tribes of Israel. And this includes the lost Ten Tribes. For that matter, the New Testament is addressed to the twelve tribes which are scattered abroad. (James 1:1) And these things doth the Spirit manifest unto me; therefore I write unto you all – all the house of Israel. Why” That ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God. And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ. (Mormon 3:17-22) That is to say, all Israel, the Lamanites and the Ten Tribes included, shall be gathered if and when they believe the Book of Mormon. The Ten Tribes shall return after they accept the Book of Mormon; then they shall come to Ephraim to receive their blessings, the blessings of the house of the Lord, the blessings that make them heirs of the covenant God made with their father Abraham. But, says one, are they not in a body somewhere in the land of the north? Answer: They are not; they are scattered in all nations. The north countries of their habitation are all the countries north of their Palestinian home, north of Assyria from whence they escaped, north of the prophets who attempted to describe their habitat. And for that matter, they shall also come from the south and the east and the west and the ends of the earth. Such is the prophetic word. But, says another, did not Jesus visit them after he ministered among the Nephites? Answer: Of course he did, in one or many places as suited his purposes. He assembled them together in exactly the same way he gathered the Nephites in the land Bountiful so that they too could hear his voice and feel the prints of the nails in his hands and in his feet. Of this there can be no question. And we suppose that he also called twelve apostles and established his kingdom among them even as he did in Jerusalem and in the Americas. Why should he deal any differently with one branch of Israel than with another? Query: What happened to the Ten Tribes after the visit of the Savior to them near the end of the thirty-fourth year following his birth? Answer: The same thing that happened to the Nephites. There was righteousness for a season, and then there was apostasy and wickedness. Be it remembered that darkness was destined to cover the earth – all of it – before the day of the restoration, and that the restored gospel was to go to every nation and kindred and tongue and people upon the face of the whole earth, including the Ten Tribes of Israel... And finally, says yet another, will they not come with their prophets and seers? Answer. There is no other way they or any people can be gathered. Of course they will be led by their prophets, prophets who are subject to and receive instructions from, and

prophets who report their labors to the one man on earth who holds and exercises all of the keys of the kingdom in their fullness. Did not Paul say that the spirits of the prophets are subject to the prophets, and that God is not the author of confusion? (1 Corinthians 14:32-33) the Lord's house is a house of order; it has only one head at one time; Christ is not divided. In this day when the head of the Church can communicate with all men on earth, there is no longer any need to one kingdom in Jerusalem and another in Bountiful and others in whatever place or places the Ten Tribes were when Jesus visited them. This is the promised day when there shall be one God, one Shepherd, one prophet, one gospel, one church, and one kingdom for all the earth. Bruce R. McConkie, *Millennial Messiah*, p. 215-17) In speaking of the return of the lost tribes, a modern revelation attests: "He [Christ] shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided." And now we note the millennial setting for this gathering: "And the Lord, even the Savior, shall stand in the midst of his people and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves. (D&C 133:23-26) As to the prophets among the ten tribes in our day, Elder McConkie has written: "Their prophets are members of the Church of Jesus Christ of Latter-day Saints. They are stake presidents and bishops and quorum presidents who are appointed to guide and direct the destinies of their stakes and wards and quorums. *Millennial Messiah*, p. 326. That is, the ten tribes shall be gathered into the fold in the same way as all others: missionaries shall search them out, they shall hear the message of the Restoration through the Book of Mormon, shall be baptized and receive the gift of the Holy Ghost, and shall thereafter locate themselves in the quorums and wards and stakes where the Saints congregate. We frequently hear that when the ten tribes return they will bring their scriptures with them. This idea, though not found specifically in scripture, is generally inferred from Nephi's prophecy: And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. (2 Nephi 29:13) will they not bring their scriptures with them? Elder McConkie asked. Probably not; at least there is no such promise. Yes, we and they will have their scriptures; and those scriptures will tell of the visit of the Risen Lord among their forebears. How they shall be brought to light is not known. It may be in much the same way the Book of Mormon was revealed to the world. And once again it will be by or under the direction of the President of the Church, for he holds the keys of the mysteries of the kingdom and of the things that are sealed and hidden up. *New Witness*, p. 521. In summary, to those who argue that the ten tribes are presently together in one large body – totally organized and empowered as members of the Church – we might consider the following: 1. It is an established doctrine of the Church, one easily sustained by each of the standard works, that there was a universal apostasy after the mortal ministry of Christ. That such an apostasy embraced the ten tribes is evident in the Allegory of Zenos (Jacob 5:29-49). 2. It is an equally well-established doctrine that in the last days there would be a universal restoration of the gospel. That is, the gospel restored to the earth through the Prophet Joseph Smith is the gospel that is destined to go to those of every nation, kindred, tongue and people. There is no justification to suppose that every nation, kindred, tongue and people does not include the ten tribes. Indeed, if the ten tribes were together in a body in 1830 with their prophets, why the necessity of a Joseph Smith and the return of a host of ancient prophets with their keys and authority to him? Surely it all these things were already on the earth the Lord would not ignore them and start from scratch with some other people. 3. The keys of the gathering of Israel and the leading of the ten tribes from the land of the north – a phrase which seems to mean, more generally, from their scattered condition – were given to the President of the Church of Jesus Christ of Latter-day Saints. Keys are the right of presidency, the directing power. They imply responsibility. How could the prophet claim to preside over a people and an event unknown to him? This would be akin to calling a man to preside over some foreign mission but (a) refusing to tell him where

the mission was located or (b) allowing him any contact with the people. According to the analogy, all he would be afforded would be an invitation to the mission reunion. Truly, It shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church. (D&C 42:11) DCBM, 4:104-107)

12 After this, ^aElias appeared, (The identity of Elias – whether he be Noah, Abraham himself, or a prophet named Elias from the days of Abraham – is not clearly known. Studies in Scripture, 1:425. Discussions about the identity and mission of Elias demand attention and a careful reading of the texts involved. Two doctrines and a number of prophets are involved. First, Elias is a title properly given to a prophet whose office or calling is that of a forerunner, that is, one who prepares the way for something greater. The Aaronic Priesthood, for instance, could be called the Priesthood of Elias because it is a preparatory priesthood. It prepares the way for that which is greater (JST Matthew 17:11, 13). Second, there is a doctrine of Elias that pertains to restoration rather than preparation (JST Matthew 17:9-10). Scripture speaks of John the Baptist as an Elias of preparation (Luke 1:16-17; JST John 1:21-22) and Christ as an Elias of restoration (JST John 1:26-28). The name Elias can also be a title for those prophets who play a part in the restoration of all things. For instance, John the Revelator is referred to as Elias in section 77 (vv. 9 and 14); in the present text another prophet is identified as an Elias restoring keys from the dispensation of Abraham. In section 27 we are told that Gabriel (whom the Prophet Joseph Smith identified as Noah) holds the keys of the restoration of all things (Teachings of the Prophet Joseph Smith, 157; D&C 27:5-6). The identity of the Elias in the present text is not entirely certain. It could have been Abraham himself or Melchizedek, either of whom could have restored keys from that dispensation. **It is frequently said that it was Noah**, because he is identified as an Elias in Doctrine and Covenants 27:5-6. This, however, seems unlikely, as Noah's life did not overlap that of Abraham (Bible Dictionary, 636). It is something of a strain on the order of heaven to suppose that Noah would restore the keys of a dispensation in which he did not live. Further, the text from which this conclusion is made identifies Noah as holding the keys of the restoration of all things. This seems to mean that all the Eliases who came to restore keys in this dispensation (or in the meridian of time) did so under Noah's direction, not that he restored all the keys (McConkie, Millennial Messiah, 103-4, 115-21; McConkie, Mormon Doctrine, 219-22). Revelations of the Restoration, p. 891-92. Joseph Fielding Smith: Elias came and restored the gospel of Abraham. Who was Elias? Well, Elias was Noah, who came and restored his keys. "The priesthood was first given to Adam; he obtained the First Presidency and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the priesthood; he is called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then, in heaven." [HC 3:385-86.] It was Gabriel who appeared to Zacharias and promised him a son, and who appeared to Mary and announced the coming of the Son of God as recorded by Luke. It was also Gabriel as an Elias who is mentioned in the Doctrine and Covenants, Section 27, verse 7, and was Gabriel or Noah, who stands next to Michael or Adam in the priesthood. (CR, April 1960, p. 72.)) and committed the ^bdispensation of the ^cgospel of Abraham, (The gospel of Abraham is that power and authority distinctive to Abraham and the covenant that God made with him. A "dispensation" of that gospel is the giving of it anew, or its restoration to those willing to enter into a like covenant. Thus all promises made to Abraham relative to his seed— the endless continuation of his family and his eternal relationship with his wife Sarah—are granted to all who receive that same gospel. The keys to perform the ordinances were restored by the Elias spoken of in this verse; the keys to seal this and all gospel ordinances were restored by Elijah. Revelations of the Restoration, p. 892) saying that in us and our seed all ^dgenerations after us should be ^eblessed.

13 After this vision had closed, another great and glorious ^avision burst upon us; for ^bElijah the prophet,

who was taken to heaven without tasting death, stood before us, and said: (This event occurred on April 3, 1836, the same day celebrated by Jews throughout the world as Passover. "Edersheim in his work, The Temple, says: "To this day, in every Jewish home, at a certain part of the Paschal service [i.e. when they drink the "third cup"]—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with his "third cup." "It was, I am informed on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter—not in the home of the Jews to partake of the Passover with them—but he appeared in the house of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking." (Joseph Fielding Smith, DS 2:100-101.)

14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

15 To ^aturn the ^bhearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse— (Precisely on the day that Elijah's appearance took place, Jews throughout the world were engaged in the celebration of the Passover, the annual commemoration of the day over three thousand years before when the angel of death had passed over the firstborn of Israel whose dwellings were marked by the blood of lambs. Since the time of Malachi—from about 500 B.C.—Jews worldwide waited with anxious anticipation for the coming of Elijah. Alfred Edersheim has written: "Hence to this day, in every Jewish home [which formally celebrates the Paschal feast], at a certain part of the Paschal service—just after the 'third cup,' or the 'cup of blessing,' has been drunk—the door is opened to admit Elijah the prophet." Elijah did come, but not to Jewish homes. He came rather to the house of the Lord, and to his legal administrators; there he bestowed priesthood keys of inestimable worth and eternal import. Studies in Scripture, 1:427)

16 Therefore, the ^akeys of this ^bdispensation are committed into your hands; and by this ye may know that the great and dreadful ^cday of the Lord is near, even at the doors. (Three months before his death, Joseph Smith instructed the Latter-day Saints concerning the mission of Elijah: "The spirit, power, and calling of Elijah is that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth." Elijah restored the keys whereby individuals and families may (through the blessings of the holy temple) develop line upon line to the point where they receive the "fulness of the priesthood," and thus become kings and priests, queens and priestesses unto God in the patriarchal order. "Those holding the fulness of the Melchizedek Priesthood," Joseph had taught earlier, "are kings and priests of the Most High God, holding the keys of power and blessings." 32 Through the powers delivered by Elias (via the marriage discipline of the Fathers—Abraham, Isaac, and Jacob) eternal family units—here and hereafter—are created. Through the powers delivered by Elijah, families may be sealed unto eternal life, inasmuch as "the power of Elijah is sufficient to make our calling and election sure." Studies in Scripture, 1:428)

This is not part of the lesson, but is interesting about the temples to be built in Independence, Missouri.

The Great Temple of the New Jerusalem - Dedication of Independence Temple Site, Richard O. Cowan

The book of Ezekiel ends with the prophet's description of the latter-day inheritances of the twelve tribes in the Holy Land. He indicates that there would be a holy city, 4,500 cubits (approximately one and one third miles) square in which the Lord would be present (Ezek. 48:30-35). In the Apocalypse, John similarly spoke of latter-day events, including the final judgment and millennium. He declared that he

had seen a new heaven and a new earth and "the holy city," the dwelling place of God known as the "New Jerusalem," descending down from heaven to the earth (Rev. 21:1-4).

Since the early days of the Restoration, Latter-day Saints have been fired with the vision of this holy city, or Zion, on earth. The Book of Mormon, published in March 1830, declared that the New Jerusalem would be built upon "this land" (Ether 13:2-3), meaning the American continent. In December of that same year, when the writings of Enoch were made known, Latter-day Saints were not only thrilled with descriptions of the power and glory of the ancient city of Zion, but also learned that in a future era of righteousness the elect would be gathered into a similar "Holy City" to be known as Zion or the New Jerusalem (Moses 7:13-19, 62). Two months later, the Lord specifically mentioned that there would be a temple in the New Jerusalem. As he revealed the law of consecration, he indicated that, among other things, the consecrated funds would be used for the "building up of the New Jerusalem" to which the Lord's people would gather at the time he would come to his temple (D&C 42:35-36; cf. 36:8 and 133:1-2). Another revelation given the following month further intensified the Saints' anticipation of establishing this Latter-day Zion: "And it shall be...a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there" (D&C 45:66-67).

Location of the "Center Place"

Information concerning the location of the latter-day Zion and the specific nature and design of the great temple to be built there was not given all at once, but was received piecemeal. The Lord has revealed these matters "precept upon precept [and] line upon line" (Isa. 28:10), typically in connection with specific direction or counsel to the Saints at a given time. Similarly, Church leaders have focused on different aspects of building the future temple; their particular areas of emphasis can often be related to the circumstances of the Saints to whom they were speaking.

In September 1830, Hiram Page announced revelations through a "certain stone" in his possession concerning "the upbuilding of Zion" and other subjects.

A revelation through the Prophet to Oliver Cowdery at this time declared that "no man knoweth where the city of Zion shall be built." Nevertheless, Oliver was called to "go unto the Lamanites" (D&C 28:8) and was told that Zion would be "on the borders by the Lamanites" (v 9).

When the Saints began to gather to Ohio, some supposed that Kirtland might be the "place of the New Jerusalem spoken of in the Book of Mormon." A few months later, the elders in Ohio were told to convene their next conference in Missouri, upon the land God would consecrate to his people (D&C 52:2). In July 1831, they arrived there with heightened feelings of anticipation. Newel Knight wrote:

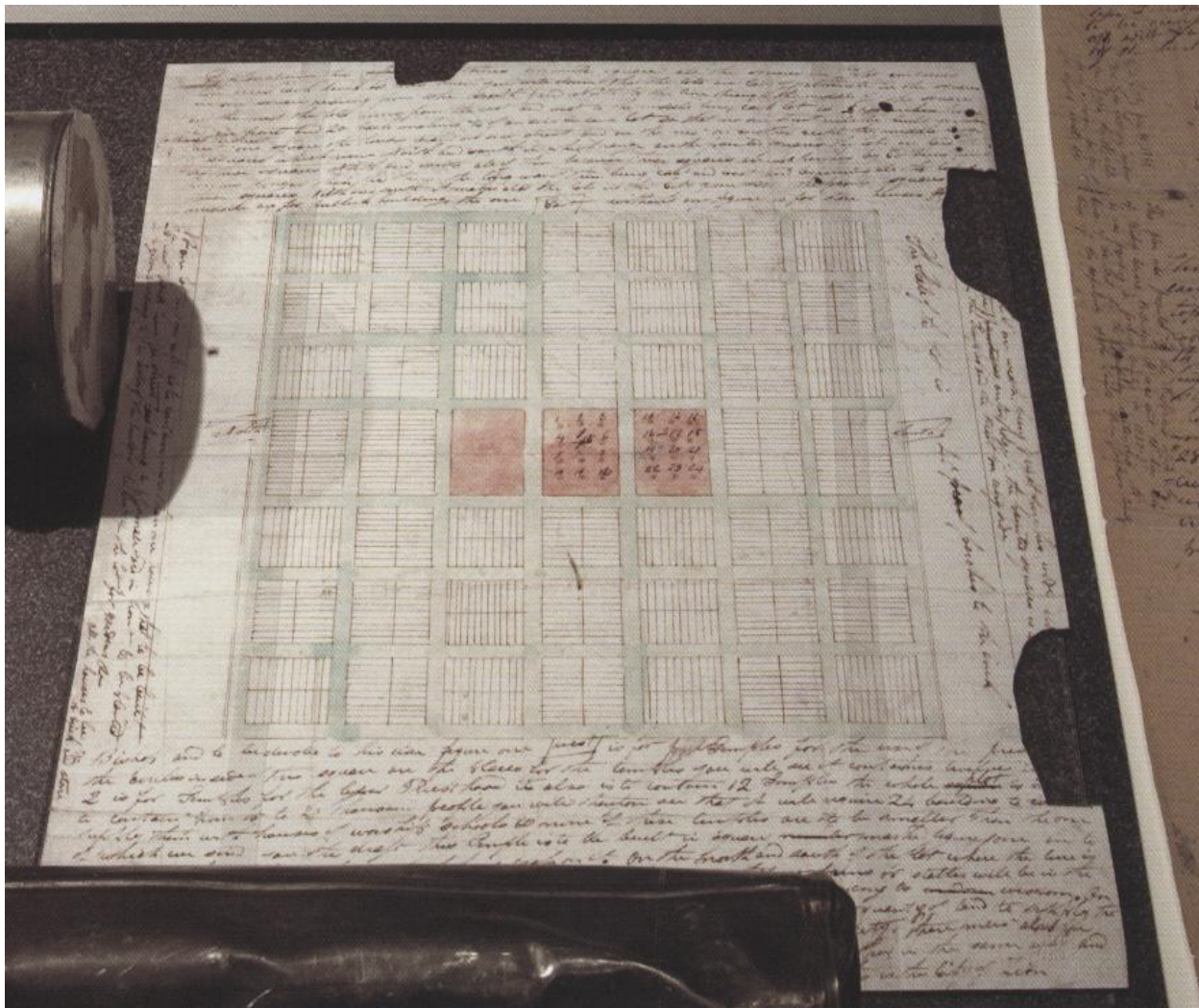
Our feelings can be better imagined than described when we found ourselves upon the Western frontiers. The country itself presented a pleasant aspect with its rich forests bordering its beautiful streams, and its deep rolling prairies spreading far and wide, inviting the hand of industry to establish for itself homes upon its broad bosom. And this was the place where the Lord had promised to reveal unto us where...the New Jerusalem [or] Zion should be and our hearts went forth unto the Lord desiring the fulfillment, that we might know where to bestow our labors profitably.

The Prophet Joseph Smith was likewise moved to exclaim, "When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?" The new arrivals did not have to wait long for the answer. A revelation dated 20 July specified that Independence was to be the "center place" and that the temple should be built not far west of the courthouse (D&C 57:3).

On Wednesday, 3 August 1831, Joseph Smith and a small group of elders went to a knoll about a half-mile west of the Independence courthouse, turned south from the old road (now Lexington Avenue), and made their way about 200 feet through the thick forest. The Prophet then indicated the specific spot where the temple was to stand, and placed a stone to mark the northeast corner of the future structure. Relevant scriptures were read, and a dedicatory prayer was offered, in accordance with previously revealed instructions (D&C 58:57). "The scene was solemn and impressive." In December of that same year, Bishop Edward Partridge purchased in behalf of the Church some 63.27 acres, which included the spot dedicated for the temple (Figure 1).

For the next two years, Independence, Jackson County, was a focal point of the Saints' activity. Interest grew when, in June of 1833, Joseph Smith released his plan for the city of Zion (Figure 2). At the center of the mile-square city, he envisioned two large blocks containing 24 sacred "temples." These were to be assigned to the various priesthood quorums and were to serve a variety of functions. The Prophet anticipated that the city would have a population of from 15,000 to 20,000 so that these 24 buildings would be needed as "houses of worship, schools, etc." Because all inhabitants of the city should be living on a celestial level (D&C 105:5) all these structures could properly be regarded as "temples"-places of communication between heaven and earth-even though their functions were not restricted to ordinance work.

The Prophet's plat for the city of Zion was prepared when he was also in the midst of planning Kirtland and its temple. A revelation given 6 May 1833 (D&C 94) called for three sacred structures at the center of Kirtland. Another revelation given 1 June (D&C 95) gave more details concerning the design and functions of the temple itself. The plat for Zion (drawn up the same month as this latter revelation) therefore represented an expansion in the number of sacred buildings from three to 24.



The Prophet specified that "none of these temples are to be smaller than the one of which we send you a draft.... The house of the Lord for the Presidency, is eighty-seven feet long and sixty-one feet wide, and ten feet taken off the east end for the stairway, leaves the inner court, seventy-eight feet by sixty-one." At least three sets of plans for this temple are extant. The first two sets, sketched freehand, follow the dimensions specified by the Prophet, so were undoubtedly linked with his June 1833 plat for the city of Zion. The third set, drafted more precisely, extended the length of the building by ten feet. Only fragments of the first set have survived. (The second and third sketches are shown in Figure 3, being compared with the Kirtland Temple.) All three sketches described a building having many of the features which would characterize the slightly smaller Kirtland Temple—the unique system of veils, box pews with reversible seating, and a series of pulpits at each end of the main halls. These buildings described by Joseph Smith were suited to the needs of the Saints in the 1830s and to construction methods common at the time. That these descriptions and plans were not the last word concerning the appearance of the ultimate New Jerusalem Temple became evident in later years.

Temple Numbers and Names Pulpits

10-12 House of the Lord, for the **Presidency** of the High and West: most Holy Priesthood, after the order of Melchizedek. Melchizedek Pres.

7-9 Sacred Apostolic Repository, for the use of the Bishop Bishopric

4-6 Holy Evangelical House, for the High Priesthood of the High Priests Holy Order of God.

1-3 House of the Lord, for the Elders of Zion, and Ensign Elders of the Nations. East: Aaronic

22-24 House of the Lord for the **Presidency** of the High Presidency Priesthood, after the Order of Aaron.

19-21 House of the Lord, Law of the Kingdom of Heaven, Priests Messenger to the People; for the **Highest Priesthood after the Order of Aaron.**

16-18 House of the Lord for the Teachers in Zion, Teachers Messenger to the Church.

13-15 House of the Lord for the Deacons in Zion, Deacons Helps in Government.

Furthermore, this plan for the city of Zion came at a time when the organization of priesthood quorums was still being unfolded. Significantly, the names to be given to the 24 temples emphasize the roles of various priesthood officers in these sacred structures. These officers corresponded precisely to those who were to occupy the tiered pulpits at the two ends of the temple's main rooms (Figure 4).

But the temple in Zion was not to be built at that time. Anti-Mormon violence flared in Jackson County, and the Saints' press at Independence was destroyed on 20 July, less than one month after the Prophet had drawn up his plat for the City of Zion. By late fall, the Saints had to flee their homes in the chosen land. During the years following their expulsion they empathized with the ancient Israelites who sat down by the rivers of Babylon and "wept when [they] remembered Zion" (Ps. 137:1). In 1838, Joseph Holbrook, a Latter-day Saint then living in northern Missouri, returned to Jackson County on business: "At Independence I saw the temple lot that had been dedicated and consecrated to the Lord of hosts by the Prophet Joseph Smith, Jr. as the capital of Zion in the last days and now the Saints are driven from Jackson County and their inheritance laid waste and no Mormon is safe in this county, if known.... When shall we build the[temple?]" Holbrook mused. "The Lord must truly work a work upon this land before this can be fulfilled so Lord, let it be."

Interest Continues Following the Exodus

Even after Brigham Young led the Mormon pioneers to Utah in 1847, their hope to build this center place and its future glorious temple remained bright. "When Zion is established in her beauty and honor and glory," declared John Taylor in 1858, "the kings and princes of the earth will come, in order that they may get information and teach the same to their people."

The following year, Elder Charles W. Penrose explained that at the Second Coming, the Savior will first appear at the New Jerusalem. "He will come to the temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips, they will receive further instructions for the development and beautifying of Zion."

Once, while Brigham Young was walking through the Temple Block in Salt Lake City, his thoughts turned to Jackson County. He described what he thought the great temple might look like: Each building would have its own tower, and in the center of the "temple complex" there would be a "high tower" and a square beautified by "hanging gardens" where the people could meet.

The importance of the Saints' preparation was emphasized early. "When will Zion be redeemed?" asked Brigham Young in 1861; only "as soon as the Latter-day Saints are ready and prepared," he insisted. His stressing the need for hard work reflected the immediate demands on the pioneers: "Where is the man that knows how to lay the first rock for the wall that is to surround the New Jerusalem?" God will not do the work for us which we should do for ourselves, President Young emphasized, unless we "let him work by, through, and with us, . . . we shall fall short and shall never have the honor of building up Zion on the earth."

The Saints in Utah were naturally interested in the prospects of returning to Jackson County, many assuming that the time of the return was not distant. In 1862, Brigham Young declared that he wanted to push construction of the Salt Lake Temple as far as possible before returning to Jackson County. "The way things are going," he believed, "the way will soon be clear." In fact, President Young hoped that it would be his privilege to see the temple in Jackson County finished before any other temple. Other events, however, would alter the Saints' timetable.

During the Civil War, the Mormons felt secure in the relative isolation of their Rocky Mountain stronghold. They viewed the destruction which the North and South were heaping on one another as just recompense for the nation's earlier mistreatment of the Latter-day Saints and supposed that this desolation would open the way for their return to Jackson County. When this failed to materialize, the Saints looked to a more distant return.

Orson Pratt, for example, exhibited this shift in feeling. In 1872, he quoted Joseph Smith's 1832 revelation that the "temple shall be reared in this generation" (D&C 84:4). Noting that most who were living when that revelation was given had passed away, Elder Pratt concluded that "the time must be pretty near when we shall begin that work." Just three years later he referred to the same prophecy, but this time emphasized that he believed that God was not "limited to any definite period."

During the 1870s a number of Latter-day Saints in Utah engaged in a variety of cooperative ventures known as "united orders." They recalled the 1834 revelation given at Fishing River, Missouri, which specified that the people must be united and impart to the poor according to a celestial law before Zion could be established (D&C 105:3-5). In this setting, Church leaders emphasized the need to live this higher law before the New Jerusalem and its temple could be built. "We are not yet prepared to go and establish the Center Stake of Zion," President Young emphasized. The Lord gathered the Saints to the place where the New Jerusalem would be built and gave them laws concerning the establishment of Zion, "but the people could not abide them, and the Church was scattered."

Speaking in 1874, Orson Pratt recalled the Fishing River revelation given 40 years before and declared that if the Saints in their prevailing way of life were to attempt to build the temple on the consecrated spot, "we should be cast out again," because "the Lord would not acknowledge us as his people." Elder Pratt continued: "If we would go back then, we must comply with the celestial law, the law of consecration, the law of oneness." "When we go back to Jackson County, we are to go back with power," he declared on another occasion. "Do you suppose that God will reveal his power among an unsanctified people who have no regard nor respect for his laws?"

Brigham Young likewise cautioned, "If we are not very careful, the earth will be cleansed from wickedness before we are prepared to take possession of it. We must be pure to be prepared to build up Zion." George Q. Cannon insisted that before Jesus will come to his latter-day temple, "the organization of society that exists in the heavens must exist on the earth; the same condition of society, so far as it is applicable to mortal beings, must exist here."

Likewise, Wilford Woodruff reminded the people of Enoch's example and stressed that the New Jerusalem will have to be built "by the United Order of Zion and according to the celestial law." A portion of the property consecrated to the Lord's storehouse, explained Elder Orson Pratt, "will be used for the building of temples."

The opening of the St. George Temple in 1877 sparked a revival of interest in temples and temple ordinances. This, in turn, heightened interest in the future temple of the New Jerusalem. During the next two or three years, Elder Orson Pratt spoke repeatedly on the function and design of this magnificent structure. Citing the 1833 revelation directing that no unclean thing should be allowed to enter and defile the temple (D&C 97:15-17), he emphasized that "there are certain places appointed, and certain provisions to be complied with" in order for the fullness of priesthood ordinances to be made known by which fathers and children as well as the living and the dead are united. "This is the object of Temples," he declared.

Elder Pratt then reviewed how the pattern of temple design had unfolded: there had been no provisions for sacred ordinances at Kirtland, but a font was added at Nauvoo. Likewise, the New Jerusalem temple will not be built "according to the pattern of our present Temples." But "there will be, according to the progress of this people, and the knowledge they receive," many features not found in present temples. Speaking in the recently dedicated Tabernacle in Salt Lake City, Orson Pratt shared his idea of what the temple would look like. It would be "much larger, very much larger" than any existing Latter-day Saint building. It would not consist of one large hall as in the Tabernacle, but there would be 24 separate "compartments." "When we build these 24 rooms in a circular form and arched over the center [like the building in which Elder Pratt was speaking], we shall give the names to all these different compartments just as the Lord specified through Joseph Smith." "The Lord our God will command his servants to build that Temple in the most perfect order," Elder Pratt testified. "When we build a Temple that is never to be destroyed, it will be constructed after the most perfect order of the celestial worlds." For this purpose, he concluded, we must have prophets in our midst who can receive "the whole pattern thereof given by revelation."

Elder Wilford Woodruff learned by means of a dream that the glorious latter-day temple would be built with the help of heavenly beings:

I saw a short distance from the Missouri River, where I stood, twelve[men...[whose] hands were uplifted while they were consecrating the ground; and later they laid the corner-stones of the house of God. I saw myriads of angels hovering over them, and above their heads there was a pillar-like cloud. I heard the most beautiful singing in the words: "Now is established the Kingdom of our God and His Christ, and He shall reign forever and forever, and the Kingdom shall never be thrown down, for the Saints have overcome." I saw people coming from the river and from distant places to help build the Temple. It seemed as though there were hosts of angels helping to bring material for the construction of that building.

Elder Orson Pratt was also very much interested in the visible manifestation of God's glory at the future temple: "A cloud of glory [will] rest upon that temple by day, the same as the cloud rested upon the tabernacle of Moses"... Not only that, but a flaming fire will rest upon the temple by night." He continued: "You will have no need of any artificial light, for the Lord God will be the light thereof, and his glory will be there, and you will see it and you will hear his voice." This conspicuous display of God's glory will have "quite a tendency to strike terror to all the nations of the earth." Elder Pratt expected that its fame would become known worldwide and that people would travel from around the earth to see it.

Developments at the "Center Place"

During the later nineteenth century, even though the Saints in Utah gave up the idea of an immediate return to Missouri and anticipated a more distant fulfillment of prophecies concerning the New Jerusalem and its temple, activities in the appointed "center place" did not cease. In 1867, a small group of former Mormons who were now followers of Granville Hedrick, returned to Independence and began the process of quietly purchasing two and one-half acres including the spot where Joseph Smith had placed the temple cornerstone over three decades earlier. This group would form the "Church of Christ, (Temple Lot)." During the 1870s and 1880s, the Reorganized Church of Jesus Christ of Latter Day Saints, followers of Joseph Smith III, also began to return and eventually established their headquarters at Independence.

During these years, the Utah Saints lived in relative isolation, but this situation changed with the 1890 Manifesto announcing the end of plural marriages. During the decade of goodwill that followed, mission fields, including Missouri, that had lain dormant for several decades, now began to revive. This led the Saints once again to become more aware of contemporary developments affecting the temple site. In the early 1890s, for example, Utah newspapers covered the major features of the "Temple Lot Case" between the Church of Christ (or Hedrickites) and the Reorganized Church. Interest was particularly high during March 1892, when attorneys from both sides came to Salt Lake City to interview witnesses during a series of formal hearings.

Utah interest in Missouri was further enhanced in 1904 when The Church of Jesus Christ of Latter-day Saints began to purchase 20 of the 63 acres originally acquired by Bishop Edward Partridge for the temple and other uses in Independence. In 1907 the Church located headquarters of the Central States mission here, and also established a press, Zion's Printing and Publishing Co., from which millions of missionary tracts, as well as copies of the Book of Mormon and the *Liahona* magazine were issued.

Latter-day Saints noted the activities of other groups interested in building a temple at the divinely appointed site. As early as 1914, Utah papers reported that the Church of Christ (not to be confused with the larger denomination having the same name) was actively considering temple construction. James A. Hedrick, a descendant of that church's founder, believed that Joseph Smith's declaration that the temple would be built "in this generation" (D&C 84:4) meant the work would need to be completed within 100 years of 1832. As the deadline drew closer, a Hedrickite apostle, Otto Fetting, announced a series of revelations commanding that the work proceed, and on 6 April 1929, the Church of Christ "broke the sod" for the temple. An excavation was made for the 90 by 180-foot structure.

Speaking at the October 1929 General Conference in Salt Lake City, Anthony W. Ivins of the First Presidency referred to appeals for funds and to invitations from the Church of Christ for the Utah Church to join them in building the temple. "With all good feelings toward these people," he observed, "you will readily understand the impossibility of such a coalition." Referring to these developments, Elder Joseph Fielding Smith affirmed that God had not released the Saints from their responsibility to establish Zion and to build the temple on the designated spot. He insisted that the temple would have to be built by those possessing proper priesthood authority and a knowledge of the purposes of temples and temple ordinances. An editorial in the *iahona* declared that "all premature, unauthorized movements" to build the temple must inevitably "come to naught."

When Fetting's apostasy in 1930 drew away about one-third of the Church of Christ's 4,000 members, progress on the temple project halted. In 1946, the Hedrickites had the excavation filled in, the ground leveled, and the lot seeded in grass. They now view themselves as guardians of this sacred property

awaiting the time when all of the followers of Joseph Smith who are "pure in heart" will unite to build the temple.

A More Cautious Interest

Even though the General Authorities spoke of the New Jerusalem temple publicly less often during the twentieth century than previously, their occasional statements did reflect a continuing interest. For example, speaking at the dedication of the beautiful Alberta Temple in 1923, Elder Rudger Clawson anticipated that "the time will come when we shall have much finer temples. That which is to be built in the Center Stake of Zion, in Jackson County, will be far more magnificent than any yet erected."

During the 1960s, Elder Alvin R. Dyer, who earlier had been a mission president at Independence, was assigned to take a special interest in the sacred lands of Missouri. Speaking to students at Brigham Young University, he said he envisioned "a temple complex such as has never been known." At its center will be the great temple of the New Jerusalem in which the Lord will make his appearance, and from which he will govern all the earth.

Writing about prophesied events, Elder Bruce R. McConkie also emphasized the importance of the temple. He insisted that the New Jerusalem could not be "built up" as "a holy city, a city of Zion," until a temple is erected there. "The Lord will not reign in or send forth his law from a city in which he has no house of his own." Nevertheless, Elder McConkie did not believe that this temple needed to be built immediately: "Because the Saints were `hindered by the hands of their enemies, and by oppression,' the Lord withdrew the time limitation (D&C 124:49-54), and the command now in force is: `Zion shall be redeemed in mine own due time' (D&C 136:18)."

During the 1970s, the Saints' attention again turned to Missouri. In 1971, the Church dedicated its visitors center designed to highlight the significance of Independence, both in the past and in the future. However, the Saints' interest in prophesied events has sometimes led them to attach undue significance to present-day developments in Missouri. In 1978, for example, when The Church of Jesus Christ of Latter-day Saints purchased over 4,000 acres of land across the river in Clay County, many Mormons concluded that this was somehow a sign of the temple's immediate construction. Church leaders stressed that the purchase was for investment purposes only.

Rather than focusing on actually moving to Missouri, the General Authorities have continued to urge the Saints to develop the qualities that must characterize those who build Zion. Elder Harold B. Lee cautioned: "The Lord has placed the responsibility for directing the work of gathering in the hands of the leaders of the Church." He emphasized that the Saints would do well, therefore, to look to the First Presidency for instructions as to when and where they should gather.

Consistent with this more cautious emphasis, developments in Missouri received relatively little public attention during the later twentieth century. Even though Utah newspapers covered the sensational story of the arson-caused fire which destroyed the Hedrickites headquarters building on New Year's Day, 1990, they gave little or no attention to a more significant story-the Reorganized Church's beginning construction of their temple across the street during that same year. The new structure featured a 300-foot spiral tower, regarded as a "divinely inspired plan that would speak in a universal language to all persons throughout the world."

The "Center Place" as Viewed by a Worldwide Church

The Latter-day Saints' feelings about the land of Missouri have necessarily been affected by the growing emphasis on the Church's broader worldwide mission. Throughout the twentieth century, LDS leaders have urged the Saints to remain in their own lands, strengthen the Church there, and establish stakes of Zion. For example, at the 1972 Mexico City area conference, Elder Bruce R. McConkie again stressed the need to build up the Church in many lands: "The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. Japan is for the Japanese; Korea is for the Koreans; Australia is for the Australians; every nation is the gathering place for its own people."

As part of its broadened focus, the Church has increasingly erected temples in many lands. Latter-day Saints believed these developments began to fulfill prophecies that temple work would accelerate even faster during the millennium. "When the Savior comes," foresaw Elder Wilford Woodruff, "a thousand years will be devoted to this work of redemption; and Temples will appear all over this land of Joseph-North and South America-and also in Europe and elsewhere." "To accomplish this work," President Brigham Young explained as early as 1856, "there will have to be not only one temple but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal." Likewise, President Spencer W. Kimball looked forward to the time "when the temples will be used around the clock and throughout the year."

In an era of international growth and temple building worldwide, what were the Saints to think about Missouri? "Let Israel gather to the stakes of Zion in all nations," exclaimed Elder McConkie. "Let temples arise wherein the fullness of the ordinances of the Lord's house may be administered. But still there is a center place, a place where the chief temple shall stand, a place to which the Lord shall come,"...and that center place is what men now call Independence in Jackson County, Missouri." Hence, despite the Church's broader view of the gathering and of temple building, the Saints have continued to show a keen interest in the land of Missouri, the center place, and the future temple to be built there. Paraphrasing the ninth article of faith, the Saints are grateful for all that God has revealed concerning Zion, they are excited about what he is now revealing about temples and temple service worldwide, but they are eagerly anticipating what he will yet reveal concerning the great temple of the New Jerusalem.

CHURCH HISTORY PHOTOGRAPHS
THE VALLEY OF ADAM-ONDI-AHMAN



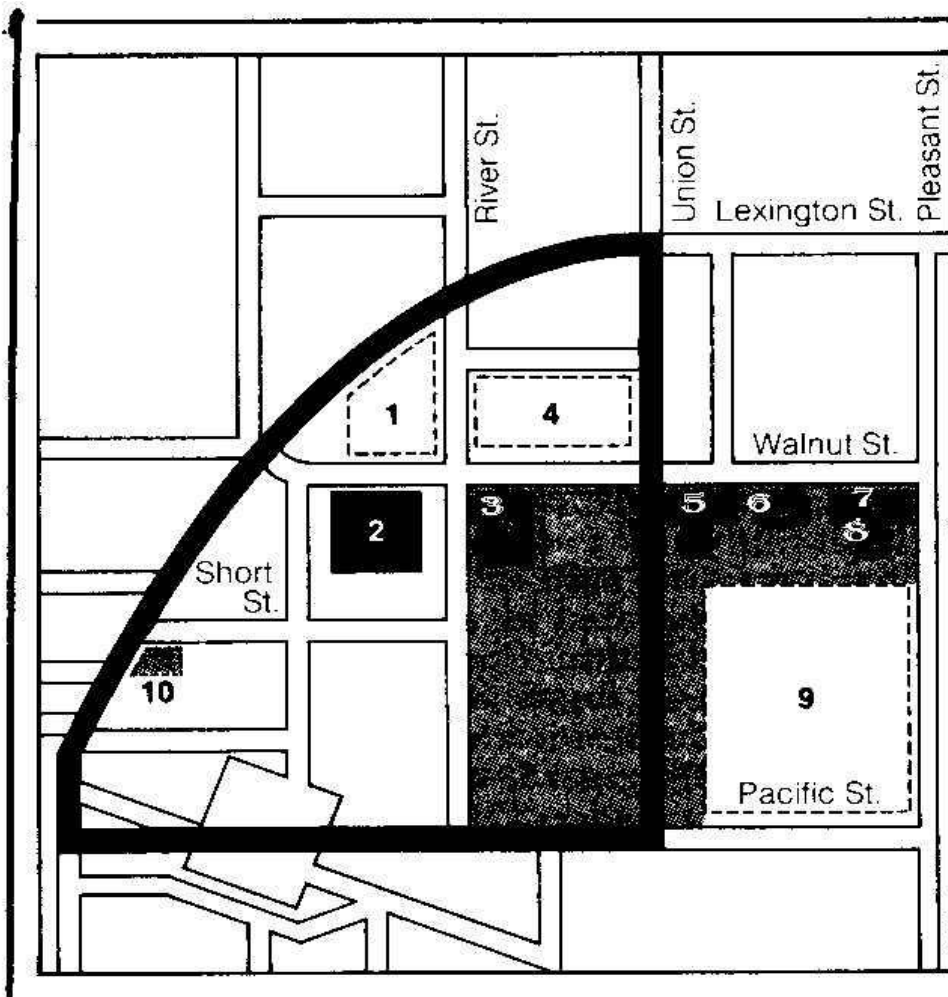
Here Adam and his righteous posterity met (see D&C 107:53-57). Adam, other prophets, and faithful Saints from all ages will meet the Savior here prior to His Second Coming.

Looking eastward across the valley of Adam-ondi-Ahman, a quiet, beautiful valley located in northwestern Missouri near the community of Gallatin.

Significant Events:

Three years before he died, Adam called his righteous posterity into this valley and bestowed on them his last blessing (D&C 107:53-56). In 1838 Adam-ondi-Ahman was the location of a settlement of between 500 and 1,000 Latter-day Saints. The Saints abandoned this settlement when they were expelled from Missouri. Before Christ's Second Coming in glory, Adam and his righteous posterity, which includes Saints of all dispensations, will again assemble in this valley to meet with the Savior (Dan. 7:9-10, 13-14; D&C 27; 107:53-57; 116:1).

Jackson County, Missouri Temple Lot



- 1 Church of Christ (Temple Lot)**
- 2 Reorganized LDS Auditorium**
- 3 LDS Visitor's Center**
- 4 Proposed RLDS temple site**
- 5 New Independence, Mo., Stake Center**
- 6 Mission Home Residence**
- 7 Mission Office**
- 9 RLDS "The Campus" Property**
- 10 LDS-owned lot**