An Analysis of the Role of Temples in the Establishment of Zion

C. Max Caldwell
Brigham Young University - Provo

Follow this and additional works at: https://scholarsarchive.byu.edu/etd

Part of the Anthropology Commons, Cultural History Commons, and the Mormon Studies Commons

BYU ScholarsArchive Citation
https://scholarsarchive.byu.edu/etd/4578

This Thesis is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in Theses and Dissertations by an authorized administrator of BYU ScholarsArchive. For more information, please contact scholarsarchive@byu.edu, ellen_amatangelo@byu.edu.
AN ANALYSIS OF THE ROLE OF TEMPLES
IN THE ESTABLISHMENT OF ZION

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
C. Max Caldwell
August 1971
This thesis, by C. Max Caldwell, is accepted in its present form by the Department of Church History and Doctrine in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Arts.

Roy W. Doxey, Committee Chairman

Russell R. Rich, Committee Member

LaMar C. Berrett, Department Chairman

July 20, 1971
Date of Department Chairman's Signature
The writer wishes to thank those who have assisted in making this study possible and bringing it to its present form.

Appreciation is expressed to Roy W. Doxey and Russell R. Rich for their timely and invaluable suggestions.

Special gratitude is expressed to the writer's mother, Electa J. Caldwell, for her assistance in grammatical correction and form and for having typed the thesis in its final form, also to both parents, Mr. and Mrs. Chellus M. Caldwell, whose lives and teachings have portrayed the concepts discussed in this study.

Most of all, heartfelt gratitude is expressed to the writer's wife, Bonnie, and children—Teri, Tami, Richard, and Robert—for their patience, sacrifices, and encouragement in connection with the completion of this work.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. INTRODUCTION</strong></td>
<td>1</td>
</tr>
<tr>
<td>Statement of the Problem</td>
<td>3</td>
</tr>
<tr>
<td>Methods of Procedure</td>
<td>4</td>
</tr>
<tr>
<td>Theoretical Framework</td>
<td>5</td>
</tr>
<tr>
<td><strong>II. BACKGROUND AND DEVELOPMENT OF TEMPLE ORDINANCES</strong></td>
<td>7</td>
</tr>
<tr>
<td>The Dispensation of Adam</td>
<td>7</td>
</tr>
<tr>
<td>Moses and the Israelites</td>
<td>11</td>
</tr>
<tr>
<td>The Ministry of Elijah</td>
<td>12</td>
</tr>
<tr>
<td>The Meridian of Time</td>
<td>13</td>
</tr>
<tr>
<td>Ancient America</td>
<td>15</td>
</tr>
<tr>
<td>Joseph Smith and the Restoration</td>
<td>16</td>
</tr>
<tr>
<td><strong>III. THE CONCEPT OF ZION</strong></td>
<td>21</td>
</tr>
<tr>
<td>The City of Enoch</td>
<td>21</td>
</tr>
<tr>
<td>Noah's Ministry</td>
<td>24</td>
</tr>
<tr>
<td>Melchizedek</td>
<td>25</td>
</tr>
<tr>
<td>Abraham</td>
<td>26</td>
</tr>
<tr>
<td>Moses</td>
<td>27</td>
</tr>
<tr>
<td>Ancient America</td>
<td>29</td>
</tr>
<tr>
<td>Joseph Smith and the Restoration</td>
<td>30</td>
</tr>
<tr>
<td><strong>IV. TEMPLES AND THE ESTABLISHMENT OF ZION</strong></td>
<td>38</td>
</tr>
<tr>
<td>Preparing the Saints</td>
<td>39</td>
</tr>
<tr>
<td>Receiving Instruction</td>
<td>44</td>
</tr>
<tr>
<td>Gaining Experience</td>
<td>47</td>
</tr>
<tr>
<td>Knowing One's Duty</td>
<td>51</td>
</tr>
<tr>
<td>Receiving Endowments</td>
<td>53</td>
</tr>
<tr>
<td>Becoming Sanctified</td>
<td>55</td>
</tr>
<tr>
<td><strong>V. SUMMARY AND CONCLUSIONS</strong></td>
<td>59</td>
</tr>
<tr>
<td>Evidence in Conclusion</td>
<td>60</td>
</tr>
<tr>
<td>Conclusions</td>
<td>63</td>
</tr>
<tr>
<td><strong>BIBLIOGRAPHY</strong></td>
<td>64</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

Early in the history of The Church of Jesus Christ of Latter-day Saints, Joseph Smith claimed to have received revelation that the City of Zion should be established in Western Missouri and that a special temple should be erected at that place.

Hearken, 0 ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints.

Wherefore, this is the land of promise, and the place for the city of Zion.

And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse. 1

It is said that a year later, the Lord reaffirmed the earlier instruction with these words:

Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

1The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 57:1-3, hereafter cited as D & C
For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.  

It is significant to note that coupled with the declared intention to establish Zion, was a requirement to build a temple unto the Lord. The idea of placing a requirement for a temple alongside the concept of the establishment of Zion has given rise to the nature of this study. The revelation suggests a correlation between these two objectives.

Because of persecution from the Missourians and transgression of the Saints, the city was never built, the temple was never constructed, and Zion was never permanently established in Missouri. The Lord reportedly told Joseph Smith in 1834, "... in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion--." The establishment of Zion is still to be accomplished. In the same revelation several prerequisite conditions were given that must be met by the people before there could be such an establishment. Speaking of the needs of the members generally and the elders specifically, it was said:

That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands.
And this cannot be brought to pass until mine elders are endowed with power from on high.

---

2D & C 84:2-5
3D & C 105:9
For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me. 4

The statement went on to say that the Church would need to grow and the members must become more holy. "... let my army become very great, and let it be sanctified before me..." 5

STATEMENT OF THE PROBLEM

The problem is to discover the role or significance of Latter-day Saint temples in the establishment of Zion. In order to accomplish this, it appears to the writer that one must find the answer to each of the following questions.

1. Do LDS temples provide assistance in satisfying the requirements which were stated as being prerequisite to the establishment of Zion in Missouri?

2. What role does the temple play in helping people in their preparation to become a zion-people?

3. Does the temple provide the Latter-day Saint a means whereby he can be taught more perfectly?

4. As a result of temple activity, will the member of the Church likely have experience that will stimulate him and strengthen his determination to be prepared?

5. Is the temple participant gaining insight as to knowing his duty and what is required of him?

6. Is the temple the place where the elders are given the great endowment and blessing as promised?

---

4D & C 105:10-12 (italics added) 5D & C 105:31 (italics added)
7. Will preparation for and participation in temple ordinances assist the Latter-day Saint to become sanctified and pure in heart?

METHODS OF PROCEDURE

Delimitations

This study is doctrinal in nature. That is, the only source materials used are those statements, scriptural references, commentaries, etc., which are already extant. No attempt has been made to initiate statistical surveys on the effectiveness of temple activity. This study does not include information concerning the temple ceremony itself, but it will deal exclusively with the doctrine of temple work. Only the purposes and effects of such ceremonies have been analyzed. Finally, nothing is offered herein as to the functions and operations of the City of Zion nor any attendant philosophies or social reforms connected therewith. The writer has limited himself to the fact of the establishment of Zion and has not been concerned with the mechanical ways and means of its functional operation.

Sources of Data

The standard scriptural works of the Church, (The Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price), have been used as a primary source of information. These works are accepted by members of the Church as scripture and binding upon them as the word of God. In addition, a search has been made of recognized sources containing the statements of Church authorities. These sources include the History of the Church, the Journal of Discourses, Conference Reports, The Improvement Era, and other church-related publications.
Also included are books and statements authored by various General Authorities of the Church.

Personal resources as well as libraries at the Logan LDS Institute of Religion and the Brigham Young University have provided the source material referred to above.

THEORETICAL FRAMEWORK

Definition of Terms

Church - The Church of Jesus Christ of Latter-day Saints

Temple - A building, representative of several buildings, constructed and dedicated by the Church for purposes of ordinance work, assembly of personnel, meetings of authorities of the Church, etc. Only worthy members of the Church are permitted to enter the temple.

Zion - For the purposes of this study, a people as well as a place.

1. People - This term is used to describe those who are "... THE PURE IN HEART; ..."6 Those who qualify as zion-people are also described as being "sanctified."7

2. Place - Instructions were supposed to have been given in Jackson County, Missouri, as part of the establishment of the millennial reign of the Savior.8 This city is referred to as Zion. In a larger sense, however, the concept of government and social reform that will characterize this zion-city will also be applied throughout the world. The term is also intended to apply to an eventual worldwide society.

---

6D & C 97:21  7D & C 105:31,36  8D & C 57:1-3
Purposes of the Study

The fulfillment of this outlined plan will depend upon the members of the Church being prepared to carry out their part of this divine program. The preparation of this people is no small task. Yet upon the assumption that it may be done rests the thesis of this study. Inasmuch as the temple ordinances are given major emphasis as a means of salvation and exaltation for members of the Church, it will be determined whether these sacred, dedicated edifices provide the key to preparing a people for the building of a zion-society. It is the intent of this study to describe the correlation between the role of temples in the Church and the concepts involved in the establishment of a "zion-place" as well as a "zion-people." Results of research are presented to discover whether participation in temple ordinances assists the Latter-day Saints in their preparation for this great accomplishment. The membership is often taught moral, social, psychological, and other reasons for being engaged in temple activity. But seldom, if ever, does one hear in the meetings of the Church anything concerning this possible vital role of temples as it is discussed in this study.

As a result of research, many appropriate references and statements have been found which have a significant bearing upon the objective of this study. A sufficient number of scriptural and doctrinal references were examined to determine the validity of the conclusions reached. They are presented herein.
CHAPTER II

BACKGROUND AND DEVELOPMENT OF TEMPLE ORDINANCES

Of all the marvelous things revealed during the restoration of the gospel, one of the most significant was a knowledge of temples and their purposes.¹

A search through history produces fascinating discoveries of the knowledge of temples and their purposes. According to scriptural statements and various commentaries thereon, temples and temple ordinances have traditionally and historically been a source of spiritual strength and a means of motivation towards righteous living for mankind. Temple ordinances have been represented as the spiritual link between God and man. They have been a means of changing people's lives, strengthening them, teaching them, and preparing them for greater spiritual experiences.

THE DISPENSATION OF ADAM

According to scriptural authority in the Church, the first man of the human race (Adam) was given certain information by the Lord even before the first parents were driven out of the Garden of Eden. While dwelling there with his wife, Eve, "... the grand key-words of the Holy Priesthood ..." were revealed to Adam.² Following his


²Pearl of Great Price (Salt Lake City: Deseret Book Co., 1969), page 35, Fig. 3, explaining Facsimile No. 2, opposite page, hereafter referred to as P G P
eviction from the Garden, Adam was taught the gospel by the Lord, forgiven of his transgressions in the Garden, baptized, given the Holy Ghost and ordained to the Holy Priesthood. Having been prepared through these various experiences and ordinances and by understanding "the grand key-words of the Holy Priesthood" as they were previously revealed to him, "... all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof ..." By way of explanation and opinion as to the meaning of the foregoing quotation, one author writes:

Those familiar with the blessings to be received in the temple will recognize in this statement a likely reference to the endowment which could not be more accurately described than as a "holy ordinance" designed to confirm all things pertaining to the gospel plan—the Fall, the influence of the adversary in the earth, the preaching of the gospel to all mankind and the necessity for repentance and obedience to the ordinances and principles of the plan of salvation.

Baptism is also a "holy ordinance" but it would not confirm "all things" unto Adam. It would have had to be something much more illuminating than that. It seems to point clearly to the endowment.

In order to better understand the use of the term "endowment," a statement is presented by Brigham Young, successor to Joseph Smith and second President of the Church:

Let me give you the definition in brief. Your endowment is to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the

---

3Moses 6:51-68. See also Joseph Fielding Smith, Teachings of the Prophet Joseph Smith (Salt Lake City: The Deseret News Press, 8th Printing, 1954), p. 168, hereafter referred to as T P J S

4Moses 5:59 (italics added)

5W. Cleon Skousen, The First 2,000 Years (Salt Lake City: Bookcraft, 7th Printing, 1959), p. 94
angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood and gain your eternal exaltation in spite of earth and hell. 6

The endowment is a sacred ordinance of the Church and as such, its meaning and description are kept from the world. Additional discussion of the subject will be given hereafter in Chapter 4. Joseph Smith commented on the time when he conferred ordinances of the temple endowment on certain individuals in Nauvoo on May 4, 1842, and referred to these ordinances as being the order had by Adam.

I spent the day . . . instructing them in the principles and order of the priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days . . . . 7

The premise that Adam received sacred priesthood ordinances as are now administered in modern temples is further strengthened by the declaration that "... the Lord God, ... hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation ...." 8 These "keys of salvation" undoubtedly referred to all the authority conferred upon Adam

---


8The Doctrine and Covenants (Salt Lake City: Deseret Book Co., 1969), Section 78:15-16, hereafter referred to as D & C (italics added) Note: For identification of Michael as Adam, see D & C 27:11.
to preside over the entire human family and all of the various dispensations throughout history. However, Joseph Smith taught that all the ordinances prescribed by the Gospel are needed for salvation. This includes temple ordinances such as the endowment and eternal marriage and must be considered a part of the "keys of salvation" held by Adam.

Despite the limited amount of scriptural discussion on the subject, various authors have expressed a belief that a knowledge of temples, including their purposes and ordinances, dates back as far as Adam, the earliest man.

It is difficult to determine when the true temple ordinances as instituted by God actually began. In connection with those things which some feel are new with us today, Elizabeth E. Goldsmith said, "We glorify acquisitions as our own which were known at least six thousand years ago." (Adam's dispensation)

Not only were "the grand key-words of the Holy Priesthood" revealed to Adam" . . . also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed. This succession of ordinances and instructions prompted Dr. Sperry to say:

... this fact makes it reasonable to suppose that father Adam was acquainted with . . . those ordinances now performed in our present temples (LDS) . . . . The sealing ordinances of the Holy Priesthood, including those pertaining to marriage, must have been known to Adam and the great patriarchs that succeeded him . . . . Endowments for the living were known and employed by the ancient patriarchs . . . . They were administered in some sacred temple or structure built for that specific purpose . . . .

---


11 P G P, p. 35, Explanation Fig. 3, opposite page

Spencer W. Kimball declared that "Eternal marriage was known to Adam and others of the prophets ..."\(^{13}\)

MOSES AND THE ISRAELITES

Concerning the employment of these priesthood ordinances and their intended use among the Israelites in Moses' time, the Lord reportedly told Joseph Smith:

For this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was.\(^{14}\)

As scriptural history attests, Moses did not give the people of Israel all of the original revelations which he had received from God. In consequence of their transgressions and apparent inability to yield obedience to laws and commandments, Moses destroyed the first set of tablets.\(^{15}\)

Moses went up to the mount once more to receive the will of the Lord for his people. As he received the second set of tablets, he also received the following information concerning it, according to information provided by Joseph Smith:

... but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them, for my presence shall not go up in their midst, lest I destroy them.\(^{16}\)

\(^{13}\)Conference Report (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, October, 1964), p. 25

\(^{14}\)D & C 124:38

\(^{15}\)Ex. 32:19

As a people, Israel apparently lost the opportunity to participate in certain ordinances of the "holy order" at that time, although the original intent was that they would have them. However, in response to the question, "Were God's leaders allowed to receive the endowment?" one author offers this commentary:

We have reason to believe that even though the Lord withheld the endowment and related Melchizedek Priesthood ordinances from the main body of Israel, he nevertheless permitted this sacred ordinance to be received by his chosen leaders. This is strongly inferred from two sources.

First of all, we know that Moses had the Melchizedek Priesthood (Doc. & Cov. 84:6), and several generations later we find the heirs of the Priesthood building a temple in the promised land (Solomon's Temple) and ministering the endowment. In a modern revelation the Lord makes specific reference to this fact. The Lord says he commanded his servants "to build a house in the land of promise (Solomon's Temple), that those ordinances might be revealed which had been hid from before the world was." (Doc. & Cov. 124:38). As we have already pointed out, this particular phraseology has reference to the higher ordinances in the temple. The very next verse in the Doctrine and Covenants so identifies it. (Doc. & Cov. 124:39)

This would therefore indicate that those who traced their Priesthood from Moses were ministering in these higher ordinances in the Temple of Solomon. ¹⁷

THE MINISTRY OF ELIJAH

Approximately 600 years passed from Moses to Elijah. During this period, it is likely that the ordinances of the temple were offered to the prophets and perhaps certain other selected leaders of the priesthood. According to Joseph Smith, "Elijah was the last prophet that held the keys of the Priesthood ..."¹⁸ and that "keys" and powers of Elijah should be understood as:


¹⁸D H C, Vol. IV, p. 211
power to hold the key of the revelation, ordinances, oracles, powers and endowments of the fullness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God. \[19\]

THE MERIDIAN OF TIME

According to Joseph Fielding Smith, as Jesus Christ lived upon the earth in his dispensation, the opportunity to participate in the higher ordinances of the Priesthood was extended once again.

The fulness of the gospel, as that expression is generally used, was revealed in the Dispensation of the Meridian of Time, and the saints in that day had the privilege of receiving all the ordinances essential to their exaltation. They also had the privilege of performing ordinance work for their dead. \[20\]

Ordinance work for the dead referred to by President Smith was apparently a common practice among the Christian Saints. The apostle Paul used such a concept in his defense of the reality of the resurrection when he said, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" \[21\]

President Smith discussed the subject further:

Salvation for the dead was understood in the days of the primitive Christian Church, and to some extent baptism for the dead continued to be performed until A.D. 379, when the Council of Carthage forbade any longer the administration of this ordinance and "holy communion" for the dead. \[22\]

\[19\] D H C, Vol. VI, p. 251


\[21\] I Cor. 15:29

One of the significant happenings of this period was an experience shared by the apostles Peter, James, and John. Jesus had taken them to a high mountain where he "... was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him."23 Joseph Fielding Smith has said that "... Elias ought not to be Elias; it should be Elijah. The reference to Elijah in the New Testament, where it is interpreted Elias, should be Elijah."24

Although Jesus had ordained these men to the Holy Priesthood,25 they apparently received additional keys and blessings on the Mount of Transfiguration.

It seems apparent that while on the mount these three apostles received an endowment and a commission to act as a presidency in the Church after the crucifixion of our Lord. The Lord revealed to the Prophet Joseph Smith the following in relation to this spiritual manifestation: "The Priesthood is everlasting. The Savior, Moses, and Elias (Elijah) gave the keys to Peter, James, and John on the mount, when they were transfigured before him..."26

In support of such conclusion it is noted that Moses had been entrusted with the Covenant of the Old Testament and to Elias had been given the mission to "restore all things."27 Evidence of the transmission of such special keys and blessings is seen in the Savior's instruction to the three apostles as they descended the mount: "... tell no man what things they had seen, ..."28 and then further noting

28Mark 9:9, Matt. 17:9
that their conversation turned to a discussion of the "restoration of all things."\textsuperscript{29}

In light of the scriptural references and doctrinal commentary thus presented, it appears that the prophets and saints of old as well as the Church at the time of the Savior received and enjoyed the blessings of the Priesthood endowment and other temple ordinances.

ANCIENT AMERICA

In looking to the civilizations of the ancient Americas, it is not certain as to the extent of their participation in similar ordinances. Clearly they built temples as noted in various references in the Book of Mormon,\textsuperscript{30} one of the standard scriptural works of the Church. The account describing Christ's appearance to the Nephites following his resurrection indicates that the people were gathered together at the temple in Bountiful.\textsuperscript{31} But if the temples were used for the purposes of administering endowments and/or other temple ordinances, it is not known. Reasonably they may have been, since the records indicate the people participated in other activities and ordinances similar to their counterparts in the Old World.\textsuperscript{32} Since records of the civilization in America tell of their origin in Jerusalem and surrounding areas, they may have brought with them knowledge and authority sufficient to permit their participation in temple ordinances. This thought can only be an allowable assumption.

\textsuperscript{29}Mark 9:12, Matt. 17:11

\textsuperscript{30}The Book of Mormon (Salt Lake City: Deseret Book Co., 1969), II Nephi 5:16, Jacob 1:17, Mosiah 1:18

\textsuperscript{31}III Nephi 11:1-10  \textsuperscript{32}Mosiah 18:8-25, III Nephi 18:37, 26:17
JOSEPH SMITH AND THE RESTORATION

The next recorded experience pertaining to temple ordinances is reported to have occurred during the night of September 21, 1823. Joseph Smith describes the coming of a messenger from God. He refers to the messenger as the angel Moroni. Moroni was supposed to have quoted from the writings of Malachi as follows: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."33

This assurance of the coming of Elijah was but a prelude to many recorded experiences pertaining to temple activity. Step by step, various portions of temple ordinances were recorded and participated in by the members of the Church. On December 27, 1832, the ordinance of the washing of feet was instituted to be accomplished in a temple built unto the Lord.34 In 1834, a group of men were called to go to Missouri to assist members of the Church there. On June 22, this group, known as Zion's Camp, were instructed by Joseph Smith that the Lord had "prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me."35 The following day, members of Zion's Camp were "called and chosen" to go to Kirtland, Ohio, and receive their endowments "with power from on high."36 In meeting with the Council of the Twelve Apostles on October 5, 1835, Joseph gave instructions that they should "... attend to the ordinance of the washing of feet ..." and prepare their hearts in all humility as preparation for receiving the endowment.37

33Joseph Smith 2:38 34D & C 88:119, 137:141 35D & C 105:12
The anticipation of receiving the endowment was fulfilled, but only in part, as noted by the following:

The ordinance (the endowment) was first practiced in an incomplete form January 20, 1836, at a council meeting held in the Kirtland Temple.\(^{38}\) In later years (1853), Brigham Young indicated that some of the saints in Kirtland "... received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment."\(^{39}\)

The climax to activities in the Kirtland Temple was reported to have taken place on April 3, 1836, when Joseph Smith described the appearance of the Savior there and his statement that "... the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house."\(^{40}\) On the same day, Joseph recorded that Elijah the prophet also appeared in the Kirtland Temple and made the following statement:

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

To turn the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.\(^{41}\)

In referring to the powers brought by the Prophet Elijah, Joseph Fielding Smith has said he restored "... the keys of the sealing power; and that sealing power puts the stamp of approval


\(^{39}\)J D, Vol. II, p. 31

\(^{40}\)D & C 110:9

\(^{41}\)D & C 110:14-16
upon every ordinance that is done in this Church and more particularly those that are performed in the temples of the Lord.”

It is evident that Joseph Smith did not present the temple endowment in its entirety in Kirtland. It appears that he likely did not receive it all or did not have complete knowledge of it all at one time. Elder B. H. Roberts has said:

I believe the beginning of God's revelation to him of the endowment ceremonies began with his getting possession of the Book of Abraham, in the form of Egyptian papyrus manuscripts... Joseph first saw the rolls of papyrus which subsequently produced the Book of Abraham on July 3, 1835. The saints in Kirtland purchased them a short time thereafter and Joseph commenced a translation of the characters. It is altogether possible that certain contents of the papyrus manuscript assisted him in the preparation of the temple endowment. There is indication that the manuscript did contain information pertinent to the temple.

Another heavenly messenger in the Kirtland Temple on April 3, 1836, was Elias, who stood at the head of the dispensation of Abraham. In connection with the reported visit of Elias, the work of Joseph Smith with the Book of Abraham, and the relationship of both to the ordinances of the temple, Elder Roberts continued:

---

42 Roy W. Doxey, The Latter-day Prophets and the Doctrine and Covenants (Salt Lake City: Deseret News Press, 1965), Vol. IV, pp. 120-121

43 "Masonry and Mormonism," The Improvement Era, Vol XXIV, p. 938 (italics added)


46 P G P, p. 35, Explanation of Fig. 8, opposite page

47 D & C 110:12
... as the visit of Elias occurred about one year after Joseph obtained the Book of Abraham, it was likely through the keys of knowledge restored by Elias that he was able to understand the subject matter of the Book of Abraham.  

Orson Pratt suggested that the giving of the endowment a little at a time was in complete harmony with the plan of the Lord to "... give unto the faithful line upon line, precept upon precept.  ..."  

He spoke of the endowment as being evolutionary:

By and by we will have temples, with a great many things contained in them which we now have not; for with them, as with all other things, the Lord begins little by little; he does not reveal everything all at once. He gave the pattern of these things in Kirtland, Ohio, as the beginning; but there were not rooms for the washings, no rooms such as we have now, and such as were prepared in the Nauvoo Temple.  

Joseph Smith apparently reduced the endowment ceremony to writing sometime before he conferred the complete endowment on certain of the brethren in Nauvoo. Willard Richards served as secretary to Joseph Smith at that time. Joseph said to him, "I want your help when I start the dialogue for the endowment ceremonies." This statement was supposed to have been made the first part of March, 1842. It is of interest to note that a portion of the Book of Abraham was published in the Times and Seasons on March 1, 1842. A short while later, this comment was made, "He (Willard) had worked with Joseph on the ritual, (The endowment) writing the lines as the Prophet dictated."  

---

48 "Masonry and Mormonism," op. cit. p. 939 (italics added)  
49 D & C 98:12  
50 J D, Vol. XIX, p. 19 (italics added)  
51 Claire Noall, Intimate Disciple (Salt Lake City: University of Utah Press, 1957), p. 319  
52 Noall, p. 327 (italics added)
As previously noted, Joseph Smith conferred the complete endowment on certain of the leading officials of the Church in Nauvoo on May 4, 1842. Thus marked the beginning of a continued practice of receiving endowments in their entirety by members of the Church. Such practice has continued to the present day.

In addition to the endowment, the Church administers certain other priesthood ordinances in the temples of latter days. Such ordinances include baptisms for the dead and marriages for this mortal life as well as for eternity, as taught by the Church. The use of temples and the administering of the temple ordinances continue to be a vital part and a significant function of the religion of the Latter-day Saints. Just how vital and how significant is to be determined. The words of Elder John A. Widtsoe are appropriate:

... I have always felt that temple work is a direct evidence of the truth of the work reestablished by the Prophet Joseph Smith. It may be that the temple endowment and the other temple ordinances form the strongest available evidence of the divine inspiration of the Prophet Joseph Smith.

\[53\text{D & C 124:29-33}\]
\[54\text{D & C 132:18-19}\]
CHAPTER III

THE CONCEPT OF ZION

As part of an editorial in the Times and Seasons, April 2, 1842, Joseph Smith said:

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests, and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live.¹

THE CITY OF Enoch

As noted above, Zion is a term that has had usage in identifying goals of people and prophets in many precious dispensations. For example, it has long been known that Zion was a term applied to the city built by Enoch, the seventh in the line of patriarchs descending from Adam. It is recorded that Enoch "built a city that was called the City of Holiness, even ZION."²

The city was unique and so were the people who occupied it. They stand out in recorded history as a unique group who were successful in living the principles of revealed law that pertain to Zion. Concerning that law, Joseph Smith declared the word of the Lord as


²The Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1969), Moses 7:19
follows: "Zion cannot be built up unless it is by the principles of the law of the Celestial Kingdom."³

The success of the people of Enoch's city in living the law of the celestial kingdom is demonstrated in the statement recorded by Moses, "And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them."⁴ In commenting upon this blissful state, Orson Pratt continued the description by saying that the people practiced

... a perfect union of sentiment and feeling: no bitterness—no hatred—no slandering or reviling—no defrauding or taking the advantage one of another—no person seeking to aggrandize himself by heaping up riches while others were poor—one loved his neighbor as himself—everyone studied the welfare of the whole—everyone considered himself as only a steward over the things committed to his charge: it was all considered the Lord's and ready to be appropriated for any purpose which the Lord should direct.⁵

This ability to remain committed to the principles of celestial law enabled the people of Zion to live lives of righteousness and "... the Lord came and dwelt with his people ..."⁶

Thus, the city of Enoch has been an example for all dispensations to emulate. Generally, when the concepts of Zion are discussed, this holy city is looked upon as a prototype for all to follow. The lives of its righteous inhabitants stand as a model of successful application of the principles of celestial law in mortality. The steps leading to such successful accomplishments are noted:

³The Doctrine and Covenants (Salt Lake City: Deseret Book Co., 1969), 105:5, hereafter cited ad D & C
⁴Moses 7:18 ⁵The Seer, Vol. II (May, 1854), p. 264
⁶Moses 7:16
life of the individual must first be set in order; he must consistently strive to remove all evidence of pride, selfishness, and all manner of unrighteousness. He must prepare himself through the application of the principles of faith and repentance and keeping the commandments of God. Such faithful obedience results in the spiritual rebirth of the soul, and he is "born again" or "born to God." According to Alma, the Lord said:

Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; and thus they become new creatures; and unless they do this they can in nowise inherit the kingdom of God.  

Joseph Smith declared the word of the Lord, ". . . this is Zion—THE PURE IN HEART . . . " The accumulated results of successful effort by many individuals produces a zion-type society. When all people within a group learn to live in such a way as to become pure in heart, the group itself becomes Zion. Enoch's initial work among his people clearly depicts these processes as described by Orson Pratt, a member of the original Quorum of Twelve Apostles of the Church:

Enoch was called of God, when but a young man, and was sent forth unto the antediluvian nations to preach Faith, Repentance, and Baptism for the remission of sins, and to Prophesy and warn the people of approaching judgment. Many among the nations hearkened to his voice, and received the gospel, and became the sons of God. These by the commandment of God, were gathered out from the nations by themselves, and they were established upon the high places of the earth and upon the mountains; and became sanctified before the Lord: . . . It was under these circumstances that the Lord called his people Zion.  

---

7 The Book of Mormon (Salt Lake City: Deseret Book Co., 1969), Mosiah 27:25-26
8 D & C 97:21  9 The Seer, op. cit., pp. 261-262
However, such a state of celestial living was not destined to remain upon the earth among the wicked inhabitants thereof. Elder Joseph Young, brother of President Brigham Young and one of the first members of the First Council of Seventy, quoted Joseph as saying:

... that the people, and the city, and the foundations of the earth on which it stood, had partaken so much of the immortal elements, bestowed upon them by God through the teachings of Enoch, that it became philosophically impossible for them to remain any longer upon the earth; consequently, Enoch and his people with the city which they occupied, and the foundations on which it stood, with a large piece of earth immediately connected with the foundations and the city, had assumed an aerial position within the limits of our solar system; and this in consequence of their faith.\(^\text{10}\)

Moses recorded that "... Zion, in process of time, was taken up into heaven"\(^\text{11}\) and "... God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED."\(^\text{12}\)

**NOAH'S MINISTRY**

Whereas Enoch was seventh, Noah was tenth in the succeeding line of patriarchs from Adam. Since Enoch did not remain on the earth as long as many of his long-lived ancestors and descendants, Noah apparently missed the opportunity of meeting his great-grandfather Enoch who had been promised that Noah would come of his loins.\(^\text{13}\) However, he was charged with teaching the gospel in the same manner with the same goals in mind for the people to whom he went. To the people he said:

Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and

---

\(^\text{10}\)Joseph Young, History of the Organization of the Seventies (Salt Lake City: Deseret News Press, 1898), p. 11 (italics added)

\(^\text{11}\)Moses 7:21 \quad \(^\text{12}\)Moses 7:69 \quad \(^\text{13}\)Moses 8:2
ye shall receive the Holy Ghost, that ye may have all things made manifest...14

Those who accepted the message of Noah were given the same blessing as those of Enoch's day who lived lives of righteousness. Speaking of them, Moses recorded, "... they were caught up by the powers of heaven into Zion."15

MELCHIZEDEK

Following the Lord's taking of the city of Enoch into heaven and the subsequent experience of Noah and his people, an account is given of another people and their attempts to duplicate the righteous lives of the inhabitants of Zion. These people lived under the inspired leadership of Melchizedek, King of Salem, to whom Abraham paid tithes.16

In describing this great leader, Joseph Smith wrote of him:

Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.
And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch.17

Since the calling and authority of Melchizedek paralleled that of Enoch, it would be reasonable to expect their efforts to be directed towards similar goals. That their work produced somewhat similar results with their people is apparent from the following statement of Joseph Smith as he wrote concerning the people of Melchizedek:

14Moses 8:24 (italics added) 15Moses 7:27 16Alma 13:15

And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth . . . 18

This statement indicates the spiritual greatness which Melchizedek and his people achieved. As they "obtained heaven," they truly were able to enjoy the blessings God has promised to his zion-people. It is interesting to note that Melchizedek and his people, as well as Enoch and his city, were set as a standard worthy of emulation by Alma who counseled his people many centuries later to, "... humble yourselves even as the people in the days of Melchizedek . . . ." 19 Speaking of this great king of Salem, Alma said, "Now, there were many before him, and also there were many afterwards, but none were greater . . . ." 20

ABRAHAM

Following the ministry of Melchizedek, there is no recorded time wherein another zion-society was established. Abraham was commissioned to teach the gospel and he labored diligently in his calling. The Lord promised him great blessings when he said:

... I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;
And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;
... and in thy seed . . . shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." 21

---

18Inspired Version, Gen. 14:34 (italics added)
The blessings and covenants of Abraham provide that every individual who receives the Gospel inherits the right to "life eternal." He becomes a part of God's chosen and covenant people. In other words, he is a part of Zion. Although many individuals did respond to Abraham's teaching and did participate in the covenant, it should be noted that Abraham was unable to establish a zion-type society. There was no such group identified with his ministry.

MOSES

The next apparent effort toward establishing a zion-people came in the time of Moses. One author has said:

> When Moses led the Israelites out of Egypt, he sought to develop them in spiritual excellence and power to be like the people of Enoch, so that they could be endowed with glory and enter into the presence of God.\(^{22}\)

Joseph Smith recorded that "... Moses plainly taught ... the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God ..."\(^{23}\)

Although Moses attempted to teach his people and even though the Lord revealed his "... holy order, and the ordinances thereof, ..."\(^{24}\) the Israelites did not respond nor prepare themselves to receive it all. They returned to their idolatrous ways and provoked Moses unto the breaking of the tablets on which were engraven the higher laws of the priesthood. They lost their opportunity to become a zion-people.

\(^{22}\)Hyrum L. Andrus, Principles of Perfection (Salt Lake City: Bookcraft, 1970), pp. 431-432 (Italics added)

\(^{23}\)D & C 84:23

\(^{24}\)Inspired Version, Ex. 34:1
THE MERIDIAN OF TIME

In the dispensation of the meridian of time, Jesus taught a law that superceded the Mosaic, ritualistic way of living. Through adherence to the concept and doctrines he presented, mankind could once again have become a zion-society. That this was his intention is discussed by Dr. Hyrum L. Andrus:

... Jesus and His Apostles tried to achieve the same goals which Moses sought to realize. George Q. Cannon explained: "It was God's design—if the people would have submitted to it, if they would have received the message that He sent unto them through John (the Baptist) and afterwards through His beloved Son—to have restored the Kingdom even to Israel, and to have built up the Kingdom in great power and glory upon the earth."25

Joseph Smith likewise declared:

Christ, in the days of His flesh, proposed to make a covenant with them (Israel) but they rejected Him and His proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time.26

It appears from the writings of Luke that there was a continued effort on the part of the apostles to bring the people into a state of living the higher law. He described a plan of having things in common amongst people:

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.27

As Enoch of old, the apostles attempted to see that there were "no poor among them." The degree of success to which they attained, we are unable to learn. That they attempted to emulate

25Andrus, op. cit., p. 455  
27Acts 4:34-35
the pattern of zion-living is clear. But there was little success realized. The Jews crucified the Savior and, in time, the Gentiles rejected the teachings of his apostles and became apostate to the Christian Church established and promoted by Jesus. These people, too, failed to live up to their potential opportunity.

ANCIENT AMERICA

Subsequent to Christ's ministry among the Jews, he made personal visits to the inhabitants of the American continents and there organized his church. To them, he also revealed the higher law and taught them a way of life far superior to anything they had previously known. Their response to him must have been gratifying. Since the days of Enoch, never had there been such an example of righteous living for such a long period of time. The principles of a zion-society were evident in the patterns of living demonstrated by the Nephite and Lamanite people. In their history is recorded a description of their way of life. It reads:

there were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gifts. they did walk after the commandments which they had received from their Lord. ...
there was no contention in the land because of the love of God which did dwell in the hearts of the people. 28

In commenting upon this remarkable period of peace, President Joseph Fielding Smith has said:

What a glorious time that must have been when everybody was happy, when everybody was at peace, when everyone loved his

28IV Nephi 2-3, 12, 15 (italics added)
neighbor as himself, and above all he loved God, because this condition of happiness was the fact that the love of God was in the hearts of the people. There never will be a time of peace, happiness, justice tempered by mercy, when all men will receive that which is their right and privilege to receive, until they get in their hearts the love of God.  

Perhaps the "love of God in the hearts of men" is somewhat akin to the condition of being "pure in heart," a phrase used to describe Zion. Regardless, the Book of Mormon people were able to apply the principles and conditions that are prerequisite to achieving Zion status. It all came about as a result of their being "... converted unto the Lord, ..."  And how did they feel as a result of this manner of living? How did they compare with people of other times and places? According to their record:

... surely there could not be a happier people among all the people who had been created by the hand of God, ..., and they were in one, the children of Christ, and heirs to the kingdom of God.  

Although this prosperous and peaceful period lasted 200 years, it came to an end with the introduction of various Satanic influences that found root among the people. Perhaps it takes a longer time to create permanency, or it could even be that different leadership makes the difference. The city of Enoch existed 365 years under the direction of the prophet Enoch before the Lord took it. In any case, the Book of Mormon people approached, but did not reach, the permanent state of living enjoyed by the inhabitants of Zion of old.

JOSEPH SMITH AND THE RESTORATION

---

29 Joseph Fielding Smith, Doctrines of Salvation (Salt Lake City: Bookcraft, 1956), Vol. III, p. 320

30 IV Nephi 2

31 IV Nephi 16-17 (italics added)
The dispensation of the fulness of times becomes the next scene in the panorama of appearances of the Zion concept.

Even before the Church was organized in 1830, the Lord reportedly directed a number of the brethren to "seek to bring forth and establish the cause of Zion."\(32\) At that time, such a goal was very indefinite and undefined as to the intent and desires of the Lord. Yet on the day the Church was organized, the Lord said, speaking of Joseph, "Him have I inspired to move the cause of Zion in mighty power for good . . . ."\(33\) From the beginning, the Church and its leadership were intended to form an integral part of the zion movement.

Later, in September, 1830, Joseph recorded the first indication that the Lord intended to have a city built as part of this zion concept. But at that time no one knew where such a city was to be built. This statement was made:

> . . . no man knoweth where the city Zion shall be built, but it shall be given hereafter. Behold I say unto you that it shall be on the borders by the Lamanites.\(34\)

Approximately six months later, instructions were given to the elders of the Church to go into the western lands that they might purchase a land of inheritance which was to be appointed.

> It shall be called the New Jerusalem, 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 . . . and it shall be called Zion. And . . . the righteous shall be gathered out from among all nations and shall come to Zion . . . .\(35\)

\(32\)D & C 6:6, 11:6, 12:6, 14:6
\(33\)D & C 21:7
\(34\)D & C 28:9
\(35\)D & C 45:66-67, 69
These instructions and descriptions parallel very closely those of Enoch's day when he successfully established his city of Zion. Thus, the eventual goal began to be more apparent. Orson Pratt discussed this parallelism as part of an editorial in 1854.

The Latter-day Zion will resemble, in most particulars, the Zion of Enoch: it will be established upon the same celestial laws—be built upon the same gospel, and be guided by continued revelation. Its inhabitants, like those of the antediluvian Zion, will be the righteous gathered out from all nations: the glory of God will be seen upon it; and His power will be manifested there, even as in the Zion of old. All the blessings and grand characteristics which were exhibited in ancient Zion will be shown forth in the Latter-day Zion.36

In compliance with instructions to go West, Joseph journeyed from Kirtland to Missouri. After his arrival, he inquired of the Lord concerning the establishment of Zion and received the following:

... the land of Missouri, ... is the land which I have appointed and consecrated for the gathering of the saints. Wherefore, this is the land of promise, and the place for the city of Zion.

... the place which is now called Independence is the center place, and a spot for the temple is lying westward, upon a lot which is not far from the court-house.37

The location for the city of Zion had been identified. Plans for the physical establishment and construction of the city were begun and some land purchases were consummated. Excitement ran high and the saints were eager to know their part in the carrying out of such a bold plan. Surely their appetites for Zion were whetted when, "On the 25th of June, 1833, the First Presidency sent letters of instruction ... and enclosed plans for the future city of Zion and its temples."38 Then in August of the same year, Joseph received

38Hyrum M. Smith and Janne M. Sjodahl, Doctrine and Covenants Commentary (Salt Lake City: Deseret Book Co., 1950), p. 608
the following promises based upon certain requirements of the saints in Missouri:

... if Zion do these things she shall prosper, and spread herself and become very glorious, very great, and very terrible. And the nations of the earth shall honor her, and shall say: Surely Zion is the city of our God, and surely Zion cannot fall, neither can be moved out of her place ... 39

Perhaps their eagerness caused them to overlook the requirements that were to be made of them individually. Did they think that the physical construction of a city would bring about a modern-day city of Enoch? Did they not know that a zion-society is composed of a gathering of zion-people? And even if they knew, were they then aware of their responsibility to prepare themselves individually?

In the same revelation referred to above, Joseph learned that Zion was made up of "THE PURE IN HEART ... " 40 Now, a new light had been shed on the subject. No longer was Zion just a physical city to be constructed. Rather, it was to be a society of people who are individually "pure in heart" and in every way worthy of being called and chosen by the Lord as his covenant people who keep his commandments and live his laws of the highest order.

In the meantime, the saints in Missouri launched upon an ambitious program for obtaining land and made plans to establish a Zion of the latter days. Their over-zealous actions may have been a cause for the conflict that arose between the saints and the older established settlers of the land. 41 In any case there was conflict and the Mormons were driven from their homes in Jackson County and

39 D & C 97:18-19  
40 D & C 92:21  
the proclaimed intent to establish Zion seemed destined for sure defeat. The actions of the mobs broke out in July, 1833, and continued through that winter.

On December 16, 1833, Joseph said he received information from the Lord concerning the saints who were afflicted, persecuted, and cast out of the lands of their inheritance. He said they were allowed to suffer

... in consequence of their transgressions:
... there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.
They were slow to hearken unto the voice of the Lord ... .

The saints must have been encouraged though, for after they had been chastized, they were told:

... it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon.
... for inasmuch as they bring forth fruit and works meet for my kingdom they shall dwell thereon.
They shall build, and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof.\(^4\)\(^2\)\(\text{D & C 101:2, 6-7}\)

The desires of the Lord were clear. But it all depended upon the people and their ability to comply with and live up to the conditions required of them.

In February, 1834, Joseph was instructed to organize a group of volunteers in Ohio to march to the aid of their brethren in Missouri. Once again Joseph was given to understand that the saints in Missouri could still hope for a redemption of the land from which they had been driven and there was still hope for an establishment of Zion in Jackson County, Missouri. However, it was all conditioned upon

\(^4\)\(^3\)\(\text{D & C 101:99-101 (italics added)}\)
strict obedience on the part of the saints to "all" the commandments of the Lord. 44

This group of approximately 200 men, which came to be known as Zions Camp, proceeded to march to Missouri—a remarkable accomplishment under some very trying circumstances. The announced intention of the march was to seek restitution of the lands in Jackson County from which the members of the Church had been driven. Their desire was to reclaim the land of inheritance on which the Lord had declared his intention to have built a city of Zion.

Upon arrival of Zions Camp at Fishing River in Missouri, Joseph claimed to have received a revelation from the Lord on the subject of the redemption of Zion. The Lord expressed his displeasure with the saints in Missouri since the time he had redressed them previously for their wrong doings. He said:

... were it not for the transgressions of my people, ... they might have been redeemed even now.

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

And are not united according to the union required by the celestial kingdom;

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. 45

Since the membership had not proven worthy of the opportunity given them to build and establish a city of Zion, they were rebuked for their failure. Since they were not prepared individually as zion-people, there was no hope for the creation of a zion-society nor for a city in which such a society might dwell as a holy people.

44 D & C 103

45 D & C 105:3-5
Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion. 46

At least temporarily the Church lost its opportunity to create a city of Zion like unto the Zion of Enoch's day. In suspending this project "for a little season" several conditions were described as being prerequisite accomplishments to the redemption of Zion. These conditions will be treated in detail in the succeeding chapter.

At this point it is logical to wonder why the Latter-day Saints were requested to make such mighty and noble efforts toward the establishment of Zion. The Lord must have known of the extreme unlikelihood that the Church could fulfill such an undertaking at that time. Why, then, did he not wait for a time until such a task could be accomplished? Two possible answers are presented for consideration.

First, there must have been a reasonable possibility that Zion could have been established when the plan was first announced. Repeatedly it was declared as a possibility, provided that the Saints render strict obedience to the laws governing such a society. It must be remembered that the Lord declared the transgressions of the people were the cause for Zion not being "redeemed even now."

Secondly, an interesting statement is noted in a revelation which was claimed to be received by Joseph Smith when he was in Jackson County in August 1831. (This came immediately following the revealing of the spot where Zion was to be built.) The Lord spoke of the land of Missouri to which he had sent his people and indicated there would be "much tribulation" before they would receive their blessings. He said:

\[D & C 105:9\]
... the hour is not yet, but is nigh at hand.
... for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come.
And also that you might be honored in laying the foundation and in bearing record of the land upon which the Zion of God shall stand. 47

In perspective then, the saints were given an opportunity to make an effort towards the establishment of a zion-city in Missouri. Had they been totally faithful and strictly obedient, they would, apparently, have been successful. However, in his foresight, the Lord anticipated their difficulties and promised them that at least they would have the honor of "laying the foundation." They had the responsibility to initiate this great work and they played a significant role in its beginning.

And so, the future still holds in store the culmination of the great movement associated with the concept of Zion in the latter days. Elder Joseph Young has said:

The saints are looking for a modern Zion which shall be after the identical order of the ancient one; and for a time when the Apostles with their President at their head, will rise up and thunder so loud, that if they do not shake the mountains from their foundations, they will have the effect of shaking pride and covetousness out of the hearts of the Saints, who will be filled with righteousness—their only motive, the building up of Zion; making their faith and their works, their means and their substance to bow to that end, and that only, and so continuing their labors in this good work, answering to the Zion within them, and erecting and adorning temples and mansions; building cities, and spreading abroad, until they shall become a model of Zion of old, built by Enoch. 48

47 D & C 58:4, 6-7 (italics added)
48 Joseph Young, op. cit., p. 11
CHAPTER IV

TEMPLES AND THE ESTABLISHMENT OF ZION

During the first half of the nineteenth century, the Church made plans and preparations pertaining to the establishment of Zion in Missouri. Revelations were recorded on the subject and sermons and writings of the leadership of the Church contained information and encouragement for the membership to accomplish this desired objective. However, the governing of one's life according to the suggested standards was still a matter of free agency. Not until the individual member fulfilled his obligations and the collective membership could stand approved for their actions, could there be a zion-society and subsequently a zion-place. That desirable status was not reached, and the efforts to establish a latter-day Zion were temporarily suspended.

In the suspension process, several prerequisite conditions were given that must be met by the members of the Church. These were noted in Chapter 1 are are here listed in order that they might be further discussed:

1. That they themselves may be prepared, . . .
2. . . . that my people may be taught more perfectly, . . .
3. . . . and have experience, . . .
4. . . . and know more perfectly concerning their duty, . . .
5. . . . are endowed with power from on high, . . . a great endowment and blessing to be poured out upon them, . . .

---

1 See Chap. 3, pp. 31-35

38
6. . . . let my army become very great, and let it be sanctified before me . . . .

Since Zion is still to be established, there are questions to be answered now: Do the temples of the Church assist the membership in their efforts to fulfill these prerequisite conditions? In connection with the Zion concept, is there a special purpose for temples being constructed in this dispensation? Is the temple, in fact, a necessary element in the overall plan to provide a zion-people?

PREPARING THE SAINTS

With these questions in mind, the conditions for redemption of Zion will be discussed in the order listed. First, relative to the preparation of the people, what is the role of the temple: George Q. Cannon, a member of the Quorum of Twelve Apostles of the Church, said in April Conference, 1871:

. . . we wish to rear temples and administer ordinances, looking, as we do, upon this life as a state of probation in which we may gain experience and prepare ourselves . . . .

We build temples and we administer and submit to ordinances and perform those things within them which will prepare us . . . .

President Brigham Young was concerned about the preparedness of the people to receive the Savior when he comes to usher in the millenium. He said:

When Jesus makes his next appearance upon the earth, but few of this Church will be prepared to receive him and see him

---

2The Doctrine and Covenants (Salt Lake City: Deseret Book Co., 1969), Section 105:10-12, 31, hereafter referred to as D & C (italics added)

face to face and converse with him; but he will come to his temple.\textsuperscript{4}

This concept is in keeping with the promise of the Lord as recorded by Joseph Smith:

\textbf{\ldots inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.}\textsuperscript{5}

It is clear that the members of the Church need to make certain preparations prior to going to the temples. Apparently there is a need to become "pure in heart" (Zion) if one is to receive all the eventual blessings promised to the faithful temple goer.

Orson Pratt, a member of the Quorum of Twelve Apostles, emphasized this point in the Salt Lake Tabernacle on May 13, 1877:

\ldots is it not of still greater importance that we, as a people, when these temples are built, and finished, and dedicated, should be prepared to enter into the courts of the same, to go in there with a perfect oneness and union of feeling? Can we expect in these holy temples, \ldots to receive the blessings promised in temples, unless we are a people of one heart and one mind? I think not.\textsuperscript{6}

Elder Pratt's concluding reference to "a people of one heart and one mind" is a phrase which was used to describe the Zion people of Enoch's day.\textsuperscript{7}

The preparation of the people to enter into and participate in the ordinances and activities of the temple is of particular im-

\textsuperscript{4}Brigham Young, \textit{Discourses of Brigham Young}, arr. John A. Widtsoe (Salt Lake City: Deseret Book Co., 1951), p. 114

\textsuperscript{5}\textit{D & C} 77:15-16

\textsuperscript{6}\textit{J D}, XVIII, p.366 (italics added)

\textsuperscript{7}\textit{Pearl of Great Price} (Salt Lake City: Deseret Book Co., 1969), Moses 7:18, hereafter referred to as PGP
importance. The Church has had, and does now have, a series of specific questions, prepared by the First Presidency, which are used to determine the worthiness of the individual member to go to the temple.

Some of the questions are as follows:

1. Are you morally clean and worthy to enter the temple?
2. Will you and do you sustain the local and General Authorities of the Church, and will you live in accordance with the accepted rules and doctrines of the Church?
3. Are you a full tithe payer?
4. Are you honest in your dealings with your fellowmen?
5. Do you keep the Word of Wisdom?
6. Do you wear the regulation garments?
7. Will you earnestly strive to do your duty in the Church, to attend your sacrament, priesthood, and other meetings, and to obey the rules, laws, and commandments of the Gospel?

Inquiry is made by Church authorities into the various areas of Church activity to determine whether there has been obedience or compliance with required standards of behavior. In other words, the individual is expected to prepare himself to go to the temple. Since the temples provide for vicarious work for the dead, each temple-going member of the Church has the opportunity to return as often as he desires. That the member continues to be worthy from year to year is assured through the practice of a repeated searching interview and a renewal of temple recommends annually.

President John Taylor emphasized the importance of these standards of worthiness when he said to the Bishops and Stake Presidents who conduct these interviews for temple recommends:

... if people do not fulfill the requirements of the Gospel, you have no right to recommend them to the house of the

---

8An extract of a letter of instructions to Bishops and Stake Presidents from the First Presidency—Joseph Fielding Smith, Harold B. Lee, and N. Eldon Tanner. It is printed on the inside cover of the current Temple Recommend Book.
Lord. They do not belong there. People who do not observe the laws of the Gospel and live their religion, should not receive recommends.9

Preparation of the people, then, is a many-sided thing. Not only do the temples have a possible role to assist in preparing the people, the people must also prepare themselves to be in the temple. Preparation to be in the temple is a part of the preparation required of a person who desires to be part of Zion. For example, if a person is to go to the temple, he must be a full tithe payer. Yet, compliance with the law of tithing is a further preparation for a higher law associated with the concepts of Zion, the law of consecration. Elder Orson F. Whitney has said:

The Law of Tithing was given to supersede, for the time being, a greater law known as the Law of Consecration, (Doc. & Cov. 42:30-42) the object of which was and is to sanctify the Lord’s people and "prepare them for a place in the celestial world." (Doc. & Cov. 78:7) . . . That lesser law, the Law of Tithing, is as a schoolmaster, a disciplinary agent, to bring the Saints eventually up to the practice of the higher law, and meanwhile, to keep their hearts open for its reception when it returns. Those who obey the Law of Tithing will be prepared to live the Law of Consecration. Those who do not obey it will not be prepared. 10

Another parallel is noted in the statement that without the priesthood, "no man can see the face of God, . . . and live.11 A man cannot abide the day of the Lord’s coming and be in his presence in Zion unless he is a worthy holder of the priesthood; yet to obtain the priesthood in its entirety, one must go to the temple.

9 J D, Vol. XXIV, pp. 269-270
11 D & C 84:22
If a man gets a fullness of the Priesthood of God, he has to
get it in the same way that Jesus Christ obtained it; and that was
by keeping all the commandments and obeying all the ordinances of
the house of the Lord.
... you cannot receive the fullness of the Priesthood unless
you go into the temple of the Lord and receive these ordinances of
which the Prophet speaks. No man can get the fullness of the
Priesthood outside of the temple of the Lord.\textsuperscript{12}

The correlation between the preparation for temple activity
and for eventual blessings in Zion and in the presence of the Lord is
further emphasized by Orson Pratt:

The Lord will come to the temple of Zion (New Jerusalem)
before he comes to the temple at (old) Jerusalem. Before he
comes in the clouds of heaven with power and great glory, he
will manifest himself in the city and temple of Zion; or in
other words all the pure in heart who are permitted in those
days to enter into the Lord's temple in Zion, which will be built
on this continent, the Lord will reveal his face unto them; they
will see him and he will dwell in the midst of Zion.\textsuperscript{13}

Additional correlation is suggested in the types of covenants
taken by the member of the Church. Every member takes upon himself
certain covenants and obligations at the time of his baptism. He
promises to love and assist his fellowmen, to bear witness of God by
the way he lives, and to serve the Lord and keep his commandments.\textsuperscript{14}

But the member who participates in temple activity takes upon
himself higher covenants that are specifically designed to increase
his level of spirituality. He is expected to govern his life accord-
ing to certain covenants and obligations which are in addition to the
baptismal covenants and are in keeping with the standards of living

\textsuperscript{12}Doxey, op. cit., p. 271 (italics added)

\textsuperscript{13}Roy W. Doxey, Zion in the Last Days (Salt Lake City: Olympus
Publishing Co., 1965), pp. 71-72 (italics added)

\textsuperscript{14}The Book of Mormon (Salt Lake City: Deseret Book Co., 1969),
Mosiah 18:8-10
required of a zion-people. These covenants are discussed by Elder James E. Talmage as follows:

The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King,—the Lord Jesus Christ. With the taking of each covenant and assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions.\(^{15}\)

As the member continues to participate in temple activity in behalf of the dead, he is exposed to regular reminders of the covenants which he has made and is continually strengthened as he commits himself to live as he has promised to do.

RECEIVING INSTRUCTION

The second area of prerequisite requirements suggests this question: Does the temple provide the Latter-day Saint a means whereby he can be taught more perfectly? Since the Lord is desirous of his people being taught, is the temple an instrument whereby such teaching might be accomplished? It is of particular significance to note the description given by Elder Talmage:

The Temple Endowment, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone

and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.

As will be shown, the temples erected by the Latter-day Saints provide for the giving of these instructions in separate rooms, each devoted to a particular part of the course; and by this provision it is possible to have several classes under instruction at one time.\(^\text{16}\)

From the above quotation, it is noted that the temple provides instruction on many subjects of gospel teaching. Included are such subjects as the creation, the Fall, purposes of mortality, the atonement, apostasy from truth, restoration of the gospel, duties and responsibilities of mankind, and man's eventual destiny in the hereafter. In other words, the member of the Church who attends the temple is given perspective concerning his position in the overall plan of salvation. Thus, he is instructed and prepared to perform his role in the establishment of Zion.

It is not uncommon to hear the temple referred to as "the University of the Lord" in terms of its function as a "house of learning."\(^\text{17}\) A description of such learning activity of the temple is given by the late Elder John A. Widtsoe of the Quorum of the Twelve Apostles:

We go to the temple to be informed and directed, to be built up and to be blessed. How is all this accomplished? First by the spoken word, through lectures and conversations, just as we do in the classroom, except with more elaborate care. . . . Meanwhile the recipients themselves, the candidates for blessings, engage actively in the temple service as they move from room to room, with the progress of instruction. Altogether our temple worship follows a most excellent

---

\(^\text{16\text{Talmage, op. cit., pp. 99-100}}\) \(^\text{17\text{D \\& CO 88:119}}\)
pedagogical system. I wish instruction were given so well in every school room throughout the land, for we would then teach with more effect than we now do.18

Speaking of the temple at Nauvoo, Illinois, Joseph Smith declared it to be a place "where instructions from the Most High will be received . . . ."19

Prior to that time, Joseph had dedicated a temple at Kirtland, Ohio. He offered a prayer which he said had been given to him by revelation. It included in part:

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 books, and that they may seek learning even by study, and also by faith, as thou hast said . . . .20

As the successor to President Brigham Young, John Taylor had the opportunity to dedicate the Logan Temple. In his dedicatory prayer on May 17, 1884, he prayed:

... that thou wouldst teach us Thy will and Thy law, and Thine ordinances more fully and completely, and reveal unto us the abundance of truth and intelligence . . . .
... we ask that in this house a more full knowledge of Thee and Thy laws may be developed . . . .
... may this house be preserved unto us as a holy place wherein to worship Thee, and to administer Thine ordinances, to learn Thy laws, the laws of the universe—embracing the world and other worlds; for the instruction of Thy people in the higher branches of education in all true intelligence, scientific, linguistic, natural, and theological.21


19Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret Book Co., 1949), Vol. IV, p. 269, hereafter referred to as D & C

20D & C 109:14

21Millennial Star, June 23, 1884, pp. 388-390 (italics added)
A further statement was made by President John Taylor as he spoke at great length concerning temples. He said:

... God is introducing Temples and ordinances and blessings, and light, revelations and intelligence, to lift us up, to exalt us, that we may be a city set upon a hill that cannot be hid; that we may progress from intelligence to intelligence, from knowledge to knowledge...22

GAINING EXPERIENCE

The third area of interest in this study concerns the experience that is to be had by the membership of the Church prior to Zion's establishment. In seeking a relationship between such experience referred to previously and participation in temple ordinances generally, the following question is now suggested: As a result of temple activity, will the members of the Church likely have experience that will stimulate them and strengthen their determination to be prepared for the eventual redemption of Zion?

One of the earliest allusions in this dispensation to the value of experience to be gained through temple activity was given by Joseph Smith. In his dedicatory prayer of the Kirtland Temple on March 27, 1836, he prayed thus:

And we ask Thee, Holy Father, that thy servants may go forth from this house armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them.23

By way of followup to that prayerful plea, George Q. Cannon spoke of the blessings of the Lord that had attended the Saints since the days of the dedication of the Kirtland Temple. He addressed the

Saints assembled in the Salt Lake Tabernacle, April 8, 1871:

I fully believe that when that temple (Salt Lake) is once finished there will be a power and manifestation of the goodness of God unto this people such as they have never before experienced. Every work of this kind that we have accomplished has been attended with increased and wonderful results unto us as a people—an increase of power; and the Saints, since the completion of and the administration of ordinances in those buildings, have had a power they never possessed previously.  

One week after Joseph Smith dedicated the temple at Kirtland, Ohio, a meeting was held in the temple. After its dismissal, Joseph Smith and Sidney Rigdon retired to the pulpits at one end of the main assembly room of the temple. They reported that they received a glorious visitation by a number of heavenly beings including Moses, Elias, and Elijah of Old Testament times; Joseph recorded that "We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber." Thus, according to the record, occurred one of the greatest manifestations of heavenly power ever recorded.

The Kirtland Temple was the scene of many more reported spiritual experiences in the early days of the Church. One such happening that was shared by many of the leading authorities of the Church was recorded by the Prophet Joseph.

At early candlelight I met with the President at the West school room, in the Temple . . .

The heavens were opened upon us, and I beheld the celestial Kingdom of God, . . . also the blazing throne of God, whereon was seated the Father and the Son.

I saw the Twelve Apostles of the Lamb, who are now upon the earth . . . and Jesus standing in their midst, and they did not behold Him.

I also beheld the redemption of Zion . . . .

Many of my brethren who received the ordinance with me

24 J D, Vol. XIV, p. 125  
25 D & C 110:2
saw glorious visions also. Angels ministered unto them as well as to myself. . . . The house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. My scribe also received his anointing with us, and saw, in a vision, the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

The Bishops of Kirtland with his counselors, and the Bishop of Zion with his counselors, were present with us, and received their anointings under the hands of Father Smith, and this was confirmed by the Presidency, and the glories of heaven were unfolded to them also.

We then invited the High Councilors of Kirtland and Zion into our room . . . .

The visions of heaven were opened to them, also. Some of them by holy angels. 26

The impact of such an experience in the temple would be difficult to measure. This time, many members of the Church claimed to be the recipients and benefactors of such experiences as those typified in the foregoing account. A commentary by Orson Pratt of the Quorum of the Twelve Apostles, is explanatory as to the type of experiences that were enjoyed.

What high privileges and great blessings were conferred upon those former-day Saints! They had been enabled by their faith to come up before God and claim, not only those common spiritual gifts that are imparted to the Church for the mutual edification of its members, but they were also permitted to rise still higher by virtue of their faith and gaze upon the heavenly Jerusalem, to come unto Mount Zion, to the city of the living God. They could behold the face of God, the face of the Lord Jesus Christ, and the faces of an innumerable company of angels— the church of the First Born, and mingle themselves, as it were, in their society. All these things were obtained through obedience to the Laws and institutions that God had made manifest in the midst of his house. 27

Of the many experiences that have been recorded by various people in various temples, one of the lesser known was described by Elder Franklin D. Richards:

When we dedicated the temple at Manti, many of the brethren and sisters saw the presence of spiritual beings, discernible

---

only by the inward eye. The Prophets Joseph, Hyrum, Brigham, and various other Apostles that have gone were seen and not only this, but the ears of many of the faithful were touched, and they heard the music of the heavenly choir.²⁸

A person might read the stirring account of Lorenzo Snow's reported conversation with the Savior in the Salt Lake Temple,²⁹ or of the visit of the signers of the Declaration of Independence to Wilford Woodruff in the St. George Temple.³⁰ Or perhaps one might converse for a time with members of the Church who are willing to share some personal or private experience had in one of the temples. Whatever the source, there seems to be an accompanying conviction of the value and meaningfulness in the lives of the participants. The experiences are not always outward or tangible manifestations of heavenly powers. Most often the church member describes his reactions and feelings in a less dramatic but nonetheless powerful internal feeling within his soul. Perhaps all of the experiences to be had in the temples might be appropriately described as responsiveness to the prayer of President John Taylor as he dedicated the Logan Temple:

... we pray Thee that Thy presence may be with us. We pray also that the presence of Thy Son, Jesus Christ, our Savior, may be here, and that the Holy Ghost, the Comforter, may be our guide and instructor, and that Thine angels may be permitted to visit this holy habitation and communicate with Thy Priesthood in the interests of the living and the dead.³¹

²⁸N. B. Lundwall, Temples of the Most High (Salt Lake City: Bookcraft, 1962), p. 116 (italics added)
²⁹Ibid., pp. 139-142
³⁰Wilford Woodruff, The Discourses of Wilford Woodruff, arr. and ed. by G. Homer Durham (Salt Lake City: Bookcraft, 1946), pp. 160-161
³¹Millennial Star, op. cit., p. 389
In summary, it might be said that not only Joseph Smith and other leaders, but also many other members of the Church have had faithful promoting experiences in the temples. It is reasonable to assume that while temples continue to function, present-day members might also look forward to receiving additional experiences through their temple participation.

**KNOWING ONE'S DUTY**

In looking to the fourth requirement in the series of discussion areas, the question is suggested: Is the temple participant gaining insight as to knowing his duty and what is required of him? The most direct commentary on this subject is found in the revelation recorded by Joseph Smith concerning the building of a temple in Missouri. He recorded the voice of the Lord as saying:

... it is my will that a house should be built unto me in the land of Zion ...

... for a place of instruction for all those who are called to the work of the ministry, in all things pertaining to the Kingdom of God on earth. ... 32

Elder John A. Widtsoe, a member of the Quorum of Twelve Apostles commented on these verses and gave added dimension to their meaning in the following statement:

Temple work, for example, gives a wonderful opportunity for keeping alive our spiritual knowledge and strength. The mighty perspective of eternity is unraveled before us in the holy temples; we see time from its infinite beginning to its endless end; and the dream of eternal life is unfolded before us. Then I see more clearly my place amidst the things of the universe, my place among the purposes of God; I am better able to place myself where I belong, and I am better able to value and to weigh, to separate and to organize the common,
ordinary duties of my life so that the little things shall not oppress me or take away my vision of the greater things that God has given us.\(^{33}\)

Elder Talmage pointed out some specific duties which Latter-day Saints are given as they receive their endowments in the temple.

No jot, iota, or tittle of the temple rites is otherwise than uplifting and sanctifying. In every detail the endowment ceremony contributes to covenants of morality of life, consecration of person to high ideals, devotion to truth, patriotism to nation, and allegiance to God.\(^{34}\)

That there were duties placed upon the heads of the Latter-day Saints in connection with their regular participation in temple work is clear from the statement of Joseph Smith as recorded in the king Follett sermon. "The greatest responsibility in the world that God has laid upon us is to seek after our dead."\(^{35}\) Vicarious work for the dead is done only in the temples of the Latter-day Saints. Therefore, compliance with the above-quoted injunction necessitates a regular participation in temple activity. By way of reaffirmation of the duty to act in behalf of the dead, President Taylor stated further in his Logan Temple dedicatory prayer:

... that Thy servants and handmaidens who may officiate in Thy holy ordinances therein may thus become saviors upon Mount Zion.

... for Thou has said that they without us cannot be made perfect, and that we without them (our dead) cannot be made perfect... \(^{36}\)

Elder Charles C. Rich, an apostle of the Church, described the need for the church membership to learn their duty pertaining

\(^{33}\)Doxey, The Latter-day Prophets and the Doctrine and Covenants, Vol. III, pp. 330-331 (italics added)

\(^{34}\)Talmage, op. cit., p. 100

\(^{35}\)D H C, Vol. VI, p. 313

\(^{36}\)Millennial Star, op. cit., p. 388
to their temple responsibilities and act accordingly.

We have, through the goodness and mercy of God, learned that temples are for an important use, and that without them we cannot, in our present condition, receive certain blessings necessary to our salvation and exaltation in the Kingdom of God. Why so? Because the Lord has ordained that those blessings shall be administered in such places, and which, if not performed as he has directed, are without effect. These are things that we understand because the Lord has enlightened us through his Holy Spirit. 37

In a further directive, the Lord's words were recorded: "Let every man learn his duty, and to act in the office in which he is appointed, in all diligence." 38

RECEIVING ENDOWMENTS

The fifth question is stated in the following terms: Is the temple the place where the elders are given the "great endowment and blessing" as promised?

Joseph Smith pointed out the necessity of having an endowment as he counseled the first Quorum of Twelve:

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; ... when you are endowed and prepared to preach the Gospel to all nations, kindred, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels. 39

President Joseph Fielding Smith left no doubt as to the need for the endowment and indicated the place where it may be received.

If you would become a son or daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which

37J D, Vol. XIX, p. 375  
38D & C 107:99 (italics added)  
39D H C Vol. II, p. 309
cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end . . . . The ordinances of the temple, the endowment and sealings, pertain to exaltation in the Celestial Kingdom, where the sons and daughters are . . . . Sons and daughters have access to the home where he dwells, and you cannot receive that access until you go to the temple. Why? Because you must receive certain key words as well as make covenants by which you are able to enter. If you try to get into the house, and the door is locked, how are you going to enter, if you haven't your key? You get your key in the temple, which will admit you.40

Although the term "endowment" is often used among the membership to refer to certain temple ordinances, it is usually difficult for the average member to define or give meaning to the word. Apparently this difficulty is not new with the current generation. President Brigham Young took occasion to discuss the endowment and its meaning:

But be assured, brethren, there are but few, very few, of the Elders of Israel, now on earth, who know the meaning of the word endowment. To know, they must experience; and to experience, a temple must be built.

Let me give you the definition in brief. Your endowment is to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.41

In a series of radio talks in 1945, Harold B. Lee, a member of the Quorum of Twelve Apostles at that time, discussed the temple endowment. In a concluding statement he said, "In the temples of God you are endowed not with a rich legacy of worldly treasure,


41 J D, Vol. II, p. 31
but with a wealth of eternal riches that are above price.\textsuperscript{42}

\textbf{BECOMING SANCTIFIED}

The sixth and final area of interest concerned a requirement for the Lord's "army" to "become very great, and let it be sanctified before me, ... that her banners may be terrible unto all nations."\textsuperscript{43}

In commenting on this scriptural statement, Orson Pratt said:

Not terrible by reason of numbers, but terrible because of the sanctification they will receive through obedience to the law of God.

... If, then Zion must become great, it will be because of her sanctification.\textsuperscript{44}

What is this process of sanctification? Brigham Young answered the question this way:

I will put my own definition to the term sanctification, and say it consists in overcoming every sin and bringing all into subjection to the law of Christ. God has placed in us a pure spirit; when this reigns predominant, without let or hindrance, and triumphs over the flesh and rules and governs and controls as the Lord controls the heavens and the earth, this I call the blessing of sanctification.\textsuperscript{45}

As to the need for being sanctified, the First Presidency under John Taylor's administration, identified such a requirement:

\textit{Hear it, O House of Israel! Ye who are seeking to attain to the Celestial Kingdom of our Father—none but the pure in heart can see God; none but those who have sanctified all their affections and passions by entire and complete subservience to His laws can dwell in His eternal presence!}\textsuperscript{46}

\textsuperscript{42}Harold B. Lee, Youth and the Church (Salt Lake City: Deseret Book Co., 1945), p. 144 (italics added)

\textsuperscript{43}\textsuperscript{\textsuperscript{D} \& C 105:31}

\textsuperscript{44}\textsuperscript{J D, Vol. XVII, p. 112 (italics added)}

\textsuperscript{45}\textsuperscript{J D Vol. X, p. 173}

\textsuperscript{46}James R. Clark, Messages of the First Presidency (Salt Lake City: Bookcraft, 1966), Vol. III, p. 62
Now, what of the temples? Will preparation for and participation in temple ordinances assist the Latter-day Saint to become sanctified and "pure in heart"? Sanctification is a cleansing of the soul by the Holy Spirit. So as an individual strives to be worthy of a temple recommend and subsequent attendance at activities and sessions of the temple, does he, at the same time, become worthy to be sanctified in his heart and soul? Are these two goals parallel as to the requirements made of the individual to achieve them? This suggested correlation was discussed by Erastus Snow, an apostle in the Church:

Having these keys committed unto us, we proceed to establish Zion; to build up her stakes; to build her temples; to gather together those who purify themselves before the Lord, and qualify and fit themselves to become saviors upon Mount Zion, by entering into holy places and officiating for themselves and their dead, thus laying the foundation for the redemption of the dead in being baptized for them, in being ordained for them, in being blessed and endowed for them, in receiving the keys and the key-words for them, . . . (that they may) stand upon their feet an exceedingly great army . . . .

Early in the history of the Church, the elders were given instructions concerning their teaching and were told "... ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken." Heber C. Kimball, a member of the First Presidency, also noted the need for certain temple ordinances in this regard:

If I obtain all the blessings of the Priesthood, all the endowments, all the blessings that God has to confer upon us in this probation, and keep those things sacred while I live,

47J D, Vol. XXV, p. 32 (italics added)
48D & C 43:16
I am then as pure and holy as it is possible for a man to be while in the flesh. 49

That the temple ceremonies contribute to the sanctification process is considered in the statement of Elder James B. Talmage: "No jot, iota, or tittle of the temple rites is otherwise than uplifting and sanctifying." 50

In commenting upon the use that was made of the temple in Nauvoo, Illinois, following the death of Joseph Smith, Elder George Q. Cannon said that

... the Elders could go in and administer in the ordinances of God's house—the sealings, washings and anointings, and in the performance of those ceremonies and ordinances which were necessary for our growth, increase and perfection as a people ... . 51

While in Logan, Utah, for the dedication of the Logan Temple, President John Taylor spoke in the tabernacle on the subject of temples and their use, saying:

We have now finished this temple, and some people inquire, what is it for? For many things: ... that there may be a royal Priesthood, a holy people, a pure people, a virtuous people on the earth to officiate and operate in the interests of the living and the dead ..... 

... We have to build up here a Zion unto God. Who are Zion? The pure in heart, and the pure in life. 52

As noted earlier, Elder Harold B. Lee spoke in a series of radio talks that were directed towards the youth of the Church. Many subjects were discussed, but in one presentation, Elder Lee counseled concerning the temples. He said:

Youth should begin today to so order their lives that they will be found worthy at the proper time to go to the House of

49 J D Vol. V, p. 18 50 Talmage, op. cit., p. 100
the Lord and be uplifted and sanctified by the temple ceremony. . . .

---

53Lee, op. cit., p. 144
CHAPTER V

SUMMARY AND CONCLUSIONS

The intent of this study has been to determine the correlation between temple activity in the Church and the development of a people prepared for the eventual establishment of Zion.

Material has been presented describing the historical development and usage of temple ordinances. It was shown that people of the various dispensations from father Adam down to the present have participated in certain holy ordinances of the priesthood. Finally, in the present dispensation, temples have been built and ordinances are now being administered therein so that worthy members of the Church are able to participate regularly in temple activity.

Next, information was presented concerning the Zion concept and its attendant philosophies. Historically, it has often been the goal of the Lord's covenant people to become a zion-people. This means faithful obedience to the principles and practices of the Kingdom of God. Such obedience has brought some people to such a state of purity that they have been described as being "... Zion--THE PURE IN HEART ..."1 The development of a zion-people is the declared intention of the Church in the latter days. The achievement of such a goal will provide for the eventual establishment of a zion-place. In the early days of the Church, the leadership attempted

1 The Doctrine and Covenants (Salt Lake City: Deseret Book Co., 1969), 97:21, hereafter cited as D & C
to bring about the creation of such a state in accordance with the revelations reportedly given to Joseph Smith. The location for the proposed Zion was given as Jackson County, Missouri, and much effort was expended to bring about the accomplishment of this stated objective. However, circumstances compelled a suspension of their efforts. Zion was not established at that time.

The eventual redemption and establishment of Zion depends upon the Saints being able to fulfill certain requirements. These prerequisite conditions were discussed in detail in Chapter 4. For each one, information was presented describing how the temples and temple ordinances can be of assistance in fulfilling the various requirements. It is appropriate now to present authoritative material pertaining to overall conceptual relationships as part of the conclusions reached herein.

EVIDENCE IN CONCLUSION

President John Taylor envisioned this correlation, for in his dedicatory prayer of the Logan Temple, he said:

... so we have now completed this, another house, which we this day dedicate and consecrate unto Thee, that we may be further prepared to carry out Thy will, to administer in Thine ordinances, to purify and instruct Thy Church, and to build up and establish Thy Zion on the earth, which Thou has decreed should be accomplished in the dispensation of the fullness of times.²

In this connection, there is a recorded statement attributed to the Lord as he spoke of the need to build a temple and his desire

²Millennial Star, (June 23, 1884), p. 387 (italics added)
"... that there may be a house built unto me for the salvation of Zion."³

After the saints settled in the West, great efforts were made to construct temples in the new territory. During the construction phase of the Salt Lake Temple, Elder George Q. Cannon explained his feelings relative to its value:

I fully believe also, as I have said, that when this and other temples are completed, there will be an increase of power bestowed upon the people of God, and that they will, thereby, be better fitted to go forth and cope with the powers of darkness and with the evils that exist in the world and to establish the Zion of God, nevermore to be thrown down.⁴

President Brigham Young spoke on the same subject, making specific reference to the Salt Lake Temple:

The Lord has declared it to be his will that his people enter into covenant, even as Enoch and his people did, which of necessity must be before we shall have the privilege of building the Centre Stake of Zion, for the power and glory of God will be there, and none but the pure in heart will be able to live and enjoy it. Go to now, with your might and with your means, and finish this temple.⁵

President Wilford Woodruff commented upon the need to build and use temples in connection with the establishment of Zion as he addressed the membership assembled in General Conference, April 6, 1876:

Somebody or other has got to build up Zion; somebody has got to build temples, and to go into them and attend to the ordinances therein. The Lord has said that he will come and visit the earth, but before he does come the people have got to be

³D & C 97:12 (italics added)


⁵J D, Vol. XVIII, p. 263
pure. The Lord Jesus has declared that he will come and reign on the earth . . . But before Christ comes, a people have got to be prepared by being sanctified before the Lord. Temples have got to be built, Zion has got to be built up . . .

In the year of his death, President Young reported on his experiences in the St. George Temple and counseled the Saints in the Salt Lake Tabernacle as follows:

Brethren, will you put forth your hands and rear these temples, these buildings wherein we can enter and officiate for ourselves and our progenitors, preparatory to the coming of the Son of Man, which coming draws near? Will we build up the Zion of God before entering into the millennium of rest, when wickedness will be taken away from the earth?

Considering all the ways in which temples assist the Latter-day Saints in their efforts to become a zion-people, Elder George Q. Cannon gave a fitting discourse on the subject. He referred to many of the specific areas wherein temples play a specific role in bringing about the eternal purposes of God upon the earth. He said:

For the day of God's power in the redemption of Zion will come. But I do not expect that to come upon us all of a sudden. I expect that it will be the natural result of the natural growth of the people in the things of God. I expect that we will go on step by step from one degree of knowledge, and of power, and of faith to another, until we shall be prepared to receive all the Lord has in store for us and be prepared to enter into that glory promised to the faithful saints. The Lord has given unto his people and to his church every gift and every qualification and every key which is necessary to lead this people into the celestial kingdom of our father and our God . . . When he restored the keys of the holy priesthood unto his servant Joseph, when he gave unto him the sealing powers, when he gave unto him the endowments and the keys of the holy priesthood associated therewith, when the Prophet Joseph received the keys from Elijah, and from all the prophets that had existed upon the earth . . . there was embodied in him all the priesthood they held . . . One temple, at least, has been completed, while three others are in process of erection, . . . into which buildings the saints

---

6J D, Vol. XVIII, p. 192 (italics added)

7J D, Vol. XIX, p. 3 (italics added)
of God can enter and receive their endowments, receive their washings and anointings and sealings and ordinances, and have the keys of the holy priesthood bestowed upon them, which they can exercise in the right way for the building up of the work of God.  

CONCLUSIONS

As a result of the findings presented in this study, the following conclusions are submitted. It is evident that Latter-day Saints have a great destiny as they have been commanded to establish Zion on the earth. In order to do so, they must comply with the requirements specified and become a zion-people. It is also apparent that they have been given a means whereby they may accomplish this assigned task. Temples and temple ordinances have been provided to assist them in fulfillment of their quest. It is concluded, therefore, that one of the purposes of the temples is to help each member of the Church improve his life that he might become a worthy candidate for the zion-society of the last dispensation, wherever and whenever a zion-place is established.

8J D, Vol. XXI, pp. 269-270 (italics added)
SELECTED BIBLIOGRAPHY

LATTER-DAY SAINTS SCRIPTURE


The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1969.

The Holy Bible. King James Version; Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1969.


BOOKS AND PAMPHLETS


Smith, Hyrum M. and Sjodahl, Janne M. *Doctrine and Covenants Commentary*. Salt Lake City: Deseret Book Co., 1950


Woodruff, Wilford W. *The Discourses of Wilford Woodruff*. Salt Lake City: Bookcraft, 1946

Young, Brigham. *Discourses of Brigham Young*. Salt Lake City: Deseret Book Co., 1951


PERIODICALS

Conference Reports. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964.


The Ensign. Salt Lake City, 1971.
The Improvement Era. Salt Lake City, 1921, 1927, 1948, 1953.

The Seer. Orson Pratt, ed. Washington, D. C., 1853-54

UNPUBLISHED MATERIALS


AN ANALYSIS OF THE ROLE OF TEMPLES
IN THE ESTABLISHMENT OF ZION

C. Max Caldwell
Department of Church History and Doctrine
M.A. Degree, August 1971

ABSTRACT

The establishment of Zion has been a goal of interest to every
dispensation. The building of temples and participation in temple
ordinances has likewise been a practice of many generations throughout
history. In the present dispensation, Joseph Smith declared the need
to construct temples in connection with the building of a latter-day
Zion.

The purpose of this study has been to discover a correlation
between temple activity and the development of the Church membership
in their preparation for the establishment of Zion. It has been con-
cluded that the temples do perform a very significant role in the
development of the Latter-day Saints as a zion-people prior to their
establishment of a zion-place.

COMMITTEE APPROVAL:

Roy W. Doxey, Committee Chairman
Russell R. Rich, Committee Member
LeMar E. Berrett, Department Chairman