

D&C#18 "Establish...a House of God"

Outline:

- I. Introduction
- II. The Lord Commanded the Saints to Build the Kirtland Temple
- III. The Saints Were Blessed for their Great Sacrifices in Building the Temple
- IV. Joseph Smith Dedicated the Kirtland Temple
- V. The Lord Accepted the Kirtland Temple and Ancient Prophets Restored Priesthood Keys
- VI. Temple Building and Temple Work Accelerated in Our Day
- VII. Conclusions

I. Introduction

What is a Temple?

James E. Talmage states,

"Both by derivation and common usage the term "temple," in its literal application, is of restricted and specific meaning. The essential idea of a temple is and ever has been that of a *place* specially set apart for service regarded as sacred, and of real or assumed sanctity; in a more restricted sense, a temple is a *building* constructed for and exclusively devoted to sacred rites and ceremonies.

"The Latin *Templum* was the equivalent of the Hebrew *Beth Elohim*, and signified the abode of Deity; hence, as associated with Divine worship, it meant literally the House of the Lord.

"Temples have never been regarded as places of ordinary public assembly, but as sacred enclosures consecrated to the most solemn ceremonies of that particular system of worship, idolatrous or divine, of which the temple stood as visible symbol and material type." (*The House of the Lord*. Salt Lake City: Deseret Book Co., 1968, [Third Printing of Revised Edition, 1969, 1-2].

James E. Talmage continues,

"The history of Israel as a nation dates from the exodus. In olden times the people of Israel were distinguished among nations as the builders of sanctuaries to the name of the living God. This service was specifically required of them by Jehovah [pre-mortal Jesus Christ], whom they professed to serve...No sooner had they escaped from the environment of Egyptian idolatry, than they were required to build a sanctuary, wherein Jehovah would manifest His presence and make known His will as their accepted Lord and King." (*The House of the Lord*. Salt Lake City: Deseret Book Co., 1968, [Third Printing of Revised Edition, 1969, 2]).

The initial structure constructed by the children of Israel was portable and served them well as they moved from place to place over the next forty years. Its construction was specifically designed and directed according to divine instructions. The tabernacle, though a tent, was to be built from the best materials that were available. It was to be the place where Moses received direction from the Lord and was considered the most holy place of Israel.

Once Israel had obtained the land of promise, a building was constructed by Solomon and though his father David had gathered the materials, he was not allowed to construct the Lord's temple. It became known as the Temple of Solomon. As a result of their wickedness, the temple was desecrated and Israel was again left without a temple.

Following the return of the Jews from captivity, the Temple of Zerubbabel was constructed, however, this temple was desecrated by Antiochus Epiphanes (168 B.C.). He stripped the temple of its sacred items, and offered swine upon its altar.

Prior to Jesus' earthly ministry, Herod I had reconstructed the decayed temple of Zerubbabel. His purpose for doing so was to aggrandize himself and gain popularity among the Jews. It was known as the Temple of Herod. While the temple had been established by a corrupt king, it was all Israel had to offer and served as the center of their religious worship. It is evident from the scripture, that while opposed to the degradation and commercial use to which the temple had been subjected, Christ recognized and acknowledged the sanctity of the temple grounds. On two

separate occasions, He drove out the money changers from the grounds. During His initial cleansing, He stated, "make not my Father's house an house of merchandise" (John 2:16).

In 70 A.D., Herod's Temple was utterly destroyed by fire in connection with the capture of Jerusalem. Someday, the Jews hope to once again have a temple in Jerusalem.

In 600 B.C., under the Lord's direction, Lehi and his family departed from their home in Jerusalem. They became established in ancient America. In 570 B.C., the Nephites built a Temple, patterned after the Temple of Solomon (B/M, 2 Nephi 5:16).

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"[Along with the temple built by Nephi], two others are mentioned in the Book of Mormon: the temple in the land of Zarahemla from which King Benjamin gave his final address (B/M, Mosiah 1:10; 2:1), and the temple in the land of Bountiful where the people gathered before the appearance of the resurrected Lord (3 Nephi 11:1)." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 99).

James E. Talmage states,

"[The end of Nephite nation occurred] within about four centuries after Christ. It is evident, therefore, that on both hemispheres temples ceased to exist in the early period of the apostasy..." (*The House of the Lord*. Salt Lake City: Deseret Book Co., 1968, [Third Printing of Revised Edition, 1969, 10]).

With the restoration of the Church of Jesus Christ of Latter-day Saints upon the earth, the Lord soon directed the Saints to build a temple.

James E. Talmage continues,

"...A temple is more than chapel or church, more than synagogue or cathedral; it is a structure erected as a House of the Lord, sacred to the closest communion between the Lord Himself and the Holy Priesthood, and devoted to

the highest and most sacred ordinances characteristic of the age or dispensation to which the particular Temple belongs. Moreover, to be indeed a holy Temple--accepted of God, and by Him acknowledged as His House--the offering must have been called for, and both gift and giver must be worthy.

"The Church of Jesus Christ of Latter-day Saints proclaims that it is the possessor of the Holy Priesthood again restored to the earth, and that is invested with Divine commission to erect and maintain Temples dedicated to the name and service of the true and living God, and to administer within those sacred structures the ordinances of the Priesthood, the effect of which shall be binding both on earth and beyond the grave." (*The House of the Lord*. Salt Lake City: Deseret Book Co., 1968, [Third Printing of Revised Edition, 1969, 14]).

We now focus our attention upon the building of the temple at Kirtland and the significance of temples in the latter days and in the lives of the members of the Church.

II. The Lord Commanded the Saints to Build the Kirtland Temple

It is important to understand that the building of the temple, its purpose and ordinances, were revealed to Joseph Smith, "line upon line, precept upon precept" (B/M, 2 Nephi 28:30). The Lord told the Prophet Nephi,

B/M, 2 Nephi 28:30

30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

Heidi S Swinton states,

"Early Mormonism drew from a fairly orthodox, committed body of Christians. As a religion it attracted men and women who were accustomed to a church with institutional

patterns and doctrines. Joseph taught the Saints of Christ's mission, of His Atonement, of His resurrection, and the hope of the resurrection. Joseph tied temple rites to that hope."

"Yet, there were those who turned away from Joseph's teaching, their faith fractured by doctrines tied to the temple." (*Sacred Stone: The Temple at Nauvoo*. American Fork, Utah: Covenant Communications, Inc., 2002, 75).

David J. Whittaker states,

"Many could accept the idea of continuing revelation, but they could not accept the implication of continuing revelation, that it would grow, that it would change, that institutions would change." (The Joseph Smith Papers, Season One, Disc #6, Episode #43, Developments in Nauvoo).

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"[In early Church History],...five temples were built or planned during the life of the Prophet Joseph Smith. [They] were: in Kirtland, Independence, Far West, Adam-ondi-Ahman, and Nauvoo." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 99).

In Doctrine and Covenants, Section 37, Joseph Smith was told "ye shall go to the Ohio...again, a commandment I give unto the church that it is expedient in me that they should assemble together at the Ohio..." (D&C 37:1,3).

Leaun G. Otten states,

"December 23, 1832 (two day before Christmas) the Savior gave to the Latter-day Saints what is known as section 88 of the Doctrine and Covenants.

"In verse 119 of the section 88 the Savior counseled the Saints that they were to build a temple in Kirtland, that the elders might be endowed with power so that they could go on their missions with power and authority from the Father. Now the date for section 95 is June 1, 1833. This is six months later and not one shovelful of dirt had been turned on that temple." ("Heavenly Father-Child

Relationships From The Doctrine And Covenants," in *California "Know Your Religion" Lecture Series, 1973-74, 72).*

Doctrine and Covenants 95:1-4

1 Verily, thus saith the Lord unto you whom I love, and whom I love I also chasten [To make pure by correction] that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you-
2 Wherefore, ye must needs be chastened and stand rebuked before my face;
3 For ye have sinned against me a very grievous sin in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house;
4 For the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh--

Stephen E. Robinson and H. Dean Garrett state,

"My strange act. The work of the Lord often seems strange, puzzling, or even foolish when judged from the perspective of human wisdom and worldly leadership (see D&C 101:92-95; 1 Corinthians 2:5-8, 14)." (*A Commentary on the Doctrine and Covenants, Vol. 3. Salt Lake City: Deseret Book Co., 2004, 208).*

The Lord is indicating here that He is not pleased with his servants. They have committed an error in not keeping the commandment that He gave them to build a house in His name.

Doctrine and Covenants 95:8-9

8 Yea, verily I say unto you, I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high;
9 For this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem.

One reason for building the Lord's house in Kirtland was so that power and authority could be given to those who are going to serve missions. They are not to depart on their missions until the temple was completed and this requisite power was given them. These were not the sacred ordinances the missionaries today receive in the temple prior to their departure, for these blessing will not be fully restored until the Saints are in Nauvoo.

Doctrine and Covenants 95:14-17

- 14 Therefore, let it be built after the manner...**
15 And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof.
16 And let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering of your most holy desires unto me, saith your Lord.
17 And let the higher part of the inner court be dedicated unto me for the school of mine apostles, saith the Son Ahman; or, in other words, Alphas; or, in other words, Omegus; even, Jesus Christ your Lord. Amen.

Leaun G. Otten and Max M. Caldwell state,

"When the saints failed to begin to build the Kirtland temple, the Lord not only chastised them for their failure, but He also revealed to them how to proceed in the accomplishment of their assigned task. (See D&C 95:13-17.)" (*Sacred Truths of the Doctrine and Covenants*, Vol. 2. Springville, Utah: LEMB, Inc., 1983, [Second Edition], 151).

Leaun G. Otten continues,

"[The Lord states:] I give you the Doctrine and Covenants that you might come to understanding. Inasmuch as you have erred it might be made known. Inasmuch as you have sought wisdom you might be instructed. Inasmuch as you have sinned you might be chastened that you might repent. And inasmuch as you were humble you might be made strong and receive knowledge from time to time. (see D&C 95:1-3,8,14)."
("Heavenly Father-Child Relationships From The Doctrine And

Covenants," in *California "Know Your Religion" Lecture Series, 1973-74, 82*).

Joseph Fielding Smith states,

"...Four days after the Lord had rebuked the brethren for their neglect without waiting for subscriptions, the brethren went to work on the Temple. Elder George A. Smith, a recent convert, hauled the first load of stone for the Temple. Hyrum Smith and Reynolds Cahoon commenced digging the trench for the walls, and they finished the same with their own hands..." (*Church History and Modern Revelation. Course of Study for the Melchizedek Priesthood Quorums, 1948. Salt Lake City: Deseret News Press, 1947, 168*).

In the Dedicatory Prayer offered by Joseph Smith at the dedication of the temple at Kirtland, on March 27, 1836, he stated,

Doctrine and Covenants 109:4-5, 8 [underline added]

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

5 For thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.

8 Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

The House of the Lord built at Kirtland, Ohio, was a temple. The saints had been commanded of God to build it; the purpose was so that He would have a place to manifest himself to His people; and, it was dedicated as His house, even "a house of God" (D&C 109:8).

*What do these verses teach about the purposes for building the Kirtland Temple?

The Lord had commanded them to build it so that those who would serve missions would be given power and authority to assist them in their service. This power and authority could only be receive in a temple dedicated to the Lord. The Lord desired to manifest Himself to his servants, and desired to have them build Him a house for that purpose. We will learn that not only the Lord appeared to Joseph Smith and Oliver Cowdery, but others will also appear in order to restore sacred priesthood keys. (see D&C 110.)

Joseph Smith states,

"[Some had suggested they build the temple with logs or boards, but Joseph replied:] 'Shall we...build for our God, of logs? No...I have a plan of the house of the Lord, given by himself; and you will soon see by this, the difference between our calculations and his idea of things" (*History of Joseph Smith by His Mother Lucy Mark Smith*. Edited by Preston Nibley. Salt Lake City: Bookcraft, 1958, 230).

It is important to note that the material used in building the Kirtland Temple were as the Lord prescribed.

Fredrick G. Williams states,

"Joseph received the word of the Lord for him to take his two counselors [Fredrick G.] Williams and [Sidney] Rigdon and come before the Lord, and he would show them the plan or model of the House to be built. We went upon our knees, called on the Lord, and the Building appeared within viewing distance. I being the first to discover it. Then all of us viewed it together. After we have taken a good look at the exterior, the building seemed to come right over us, and the Makeup of this Hall seemed to coincide with that I there saw to a minutia." (*The Revelations of the Prophet Joseph Smith*. Provo, Utah: Seventy's Mission Bookstore, 1981, 198).

Today, the First Presidency, through revelation, determines when and where to build temples.

III. The Saints Were Blessed for their Great Sacrifices in Building the Temple

Lisa Olsen Tait and Brent Rogers state,

"[To meet the requirement to] 'build an house of God & establish a school for the Prophets'...Joseph Smith and the Saints in Kirtland...had only a dim understanding of what it would ultimately mean or of the enormous sacrifices it would require...Though the building would come to be known as the Kirtland Temple, the Saints in 1833 did not yet know they were building a temple. They had read of temples in the Bible and the Book of Mormon, but they still knew little about them...[however the preceding visions given to Joseph and the First Presidency had] expanded the vision of Joseph Smith and the Saints regarding the physical appearance of the house of the Lord to be built in Kirtland;..." ("A House for Our God," in *Revelations in Context*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2016, 165-167).

*What were some of the challenges and sacrifices associated with building the temple?

Lisa Olsen Tait and Brent Rogers continue,

"Building the temple would be a huge challenge for the Saints. In the summer of 1833, there were only 150 members of the Church living in the area. None of them had the traditional qualifications to oversee such a ambitious construction project--there was not a single architect or engineer among them, and even an experienced draftsman to draw up the plans. Money was already tight, and the construction of the large, distinguished building, at an estimated cost of \$40,000, stretched the Church's financial resources beyond capacity over the next three years." ("A House for Our God," in *Revelations in Context*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2016, 169).

The Lord did provide a number of individuals who had the talent and money to make the Kirtland Temple a reality. Truman O. Angel, who was the brother-in-law of Brigham Young, was an expert craftsman. Brigham Young, and his brother, Joseph employed their expert craftsmanship to build and install the windows. Another Young brother,

Lorenzo worked with Artemus Millet, who was a convert and experienced masonry builder from Canada. John Tanner would loan, and then donate, approximately \$45,000. (see Lisa Olson Tait and Brent Rogers. *Revelations in Context*, 170; Milton V. Backman, Jr. *The Heavens Resound*, 351-352).

Our Heritage states,

"The remarkable efforts put forth by the Kirtland Saints are examples of sacrifice and consecration of time, talents, and means. For three years they labored on the building. Besides the construct skills and effort provided by the men, the women spun and knit in order to clothe those who were working. Later they made the curtains that partitioned the rooms. Construction was made more difficult by mob threats to destroy the temple, and those who worked by day guarded the temple by night. But after the Saints' immense sacrifices of time and resources, the temple was finally completed in the spring of 1836." (*Our Heritage*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, 34).

*How were the Saints blessed for the sacrifices they made in building the Kirtland Temple?

Our Heritage continues,

"With the completion of the temple, the Lord poured out powerful spiritual blessings upon the Saints in Kirtland, including visions and the ministering of angels. Joseph Smith called this period 'a year of jubilee to us, and a time for rejoicing.' Daniel Tyler testified, "All felt that they had a foretaste of heaven...We wondered whether the millennium had commenced." (*Our Heritage*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, 34).

*What sacrifices have you seen members of the Church make to receive temple blessings or to participate in temple work?

The Church granted permission for a temple to be built in Orange County, California, when the leaders indicated that the members would provide the financing of its building. Members met with the Bishop and determined the amount they could donate to the building fund. For many, it was truly a sacrifice of funds, but as promised, their sacrifices

brought forth multiple blessings from the Lord. It was a joy to the members to know that their sacrifices had led to a temple being built in Orange County. As we continue to sacrifice our time to gather names of our ancestors to take to temple, and as we attend the temple on a regular basis, the blessings continue to come into our lives. Health and strength, the joy of service, and feelings of gratitude are just a few of the blessings that accompany continued temple service.

IV. Joseph Smith Dedicated the Kirtland Temple

March 27, 1836 was a day never to be forgotten by the Saints living in Kirtland, Ohio. On this day, they gathered to hear the Prophet Joseph Smith offer the dedicatory prayer now recorded in Doctrine and Covenants, Section 109.

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"The dedicatory service lasted seven hours and was accompanied by a great outpouring of the Spirit. It included the dedicatory prayer, hymn singing, testimony bearing, the passing of the sacrament, sermons, and a solemn assembly in which members sustained Joseph Smith and other Church leaders. The service ended with the Saints giving the Hosanna Shout--raising their hands above their heads and shouting three times, 'Hosanna, hosanna, hosanna to God and the Lamb, amen, amen, and amen.'" (*History of the Church*, Vol. 2, 427-428)." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 101).

Karen Lynn Davidson states,

"During the previous year, Emma Smith had published a hymnbook for use throughout the Church. 'The Spirit of God,' already published in that hymnbook, was printed again in January 1836 in the newspaper called *The Messenger and Advocate*.

"William W. Phelps's hymn text anticipated one of the most important milestones in Church history--the dedication of the Kirtland Temple on March 27, 1836. The minutes of that ceremony indicate that this hymn and 'Now Let Us Rejoice'

(No.3) were sung to the same tune—HOSANNA—during the meeting. 'The Spirit of God' was sung immediately following the dedicatory prayer, which is given in its entirety in section 109 in the Doctrine and Covenants.

"The hymn is sung today at every temple dedication and is also frequently used in conferences and on other occasions that call for a strong expression of rejoicing." (*Our Latter-Day Hymns*. Salt Lake City: Deseret Book Co., 1988, 30-31).

The second hymn, "Now Let Us Rejoice," sung at the dedication of the Kirtland Temple, came out of a most difficult situation for the early Saints in Jackson County, Missouri. In the midst of winter, November, 1833, they had been driven from their homes by a mob leaving them without food or clothing.

George D. Pyper states of their circumstances,

"Now Let Us Rejoice' came out of this situation [persecution of the Saints in Jackson County]. Defeat, frustration, homelessness, suffering, privation, hunger, even--these produced a hymn that still gives hope and sustenance to hundreds of thousands who live in better times--It was the lily coming out of the ooze." (*Stories of Latter-Day Saint Hymns*, 188, quoted in Karen Lynn Davidson, *Our Latter-Day Hymns*. Salt Lake City: Deseret Book Co., 1988, 32).

*Why do we dedicate temples?

Joseph Fielding McConkie and Craig J. Ostler state,

"To be dedicated to the Lord is to be consecrated or set apart for his purposes. Thus, the 'temples'--those buildings to be used as schools or for other public purposes in a city of Zion--were to be dedicated 'from the foundation' or from their very inception to the purposes of the Lord." (*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 685).

Boyd K. Packer states,

"While members of the Church may have contributed the money to build the temple and may themselves have labored to

construct it, it is not theirs once it is dedicated. The dedication of a temple, in a real way, gives the building and all of the landscaping and structures related to the temple site to the Lord. The temple itself becomes literally the house of the Lord.

"After a temple is dedicated we do not feel we own it. It is the Lord's house. He directs the conditions under which it may be used. He has revealed the ordinances that should be performed therein and has established the standards and conditions under which we may participate in them...When we go there we go as His servants." (*Holy Temple*. Salt Lake City: Bookcraft, 1980, [11th Printing, 1987], 34-35).

*How are temples different after they are dedicated?

Prior to the dedication of the temple, a period of time is designated for individuals, including families and children, to take a tour of the inside of the newly constructed temple. Once the temple has been dedicated, only those who meet required standards, including Church membership, may be granted entrance.

*What spiritual manifestations occurred after the dedication of the Kirtland Temple?

Joseph Smith states,

"In the evening, the record states, [I] met with 'the quorums...and instructed them...and gave them instructions in relation to the spirit of prophecy, and called upon the congregation to speak, and not to fear to prophecy good concerning the Saints...

"Brother George A. Smith arose and began to prophecy when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; other saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place." (*History of the*

Church. Vol. 2. Salt Lake City: Deseret Book Co., 1951, [Second Edition Revised, 1969), 428).

Doctrine and Covenants and Church History Gospel Doctrine Teachers Manual states,

"...[I]n the dedicatory prayer, the Prophet emphasized some responsibilities of Church members in regard to temples. These are now listed as a-d. (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 102).

*What responsibilities did he emphasize?

"a. We should seek diligently to learn by study and by faith.

Doctrine and Covenants 109:7, 14

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

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

*Why is this an important responsibility with regard to temples?

We need to fill our minds with the solemnities of eternity as found within the scriptures and other works of wisdom, especially those written by the spirit of the Lord.

"b. Our incomings, outgoings, and salutations should be in the name of the Lord.

Doctrine and Covenants 109:9, 17-19

9 That your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord,

that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High--

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

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

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

Joseph Fielding McConkie and Craig J. Ostler state,

"The spirit one feels in the temple or other sacred places is the spirit they take with them. No divine endowment will compensate for our failure to have prepared properly."

(*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 649-650).

"c. We must be clean to enter the temple.

Doctrine and Covenants 109:20-21

20 And that no unclean thing shall be permitted to come into thy house to pollute it;

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

Purity of mind and body are minimum requirements of preparation for those who come to commune with Deity. We come as their guests and thus must prepare ourselves accordingly to be taught by the Spirit.

*Why is it necessary that we be worthy when we enter the temple?

Doctrine and Covenants 97:15-17

15 And 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;

16 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.

17 But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into unholy temples.

The purity of the temple is dependent upon the cleanliness of those who enter its doors. Frequently, defilement occurs when our individual thoughts are impure. It is as important that we keep our thoughts clean, as it is our bodies.

*How do we verify our worthiness to enter the Lord's house?

The simple answer is to be completely honest with the member of the Bishopric and Stake Presidency as we seek to obtain our temple recommend. Our sincere and honest answer to their questions ensures that we are worthy to enter the house of the Lord. It is equally important that we maintain our personal worthiness throughout the time we hold our recommend.

"d. We should leave the temple bearing the great tidings of the gospel to the ends of the earth."

[Responsibilities Joseph Smith noted have been listed as a-d.] (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 102).

Doctrine and Covenants 109:23

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

We have been directed by the Lord "not to light a candle and put it under a bushel, [but to be] the light [to] the world" (Matthew 5:14-15). Our joy is not truly full until we have shared the truths of the restored gospel with others so that they may also receive the blessings we enjoy.

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"...[I]n the dedicatory prayer, the Prophet prayed for many great blessings." "[These are now listed as a-h." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 102).

*What blessings did he pray for?

"a. The Lord's people would receive a fullness of the Holy Ghost.

Doctrine and Covenants 109:15

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

Spencer W. Kimball states,

"The Holy Ghost comes to you as you grow and learn and make yourselves worthy. It comes a little at a time as you merit it. And as your life is in harmony, you gradually receive the Holy Ghost in a great measure." (*Teaching of Spencer W. Kimball*. Edited by Edward L. Kimball. Salt Lake City: Bookcraft, 1982, 114).

As our thirst for spiritual understanding increases and our desire is to be of greater service to others, we receive more fully the blessing of the Holy Ghost in our lives to prompt, guide, and direct us in our sincere efforts.

"b. The Lord's people would go forth from the temple armed with power and watched over by angels.

Doctrine and Covenants 109:22

22 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;

One of the reasons the Lord required that the Saints should go to the Ohio was that "there I will give unto you my law; and there you shall be endowed with power from on high" (D&C 38:32). The fulfillment of this instruction could only be given in the Lord's Holy house.

Joseph Fielding McConkie and Craig J. Ostler state,

[On February 9 1831, Section 42 was revealed.] "It begins with direction about how the missionaries were to go forth and what they were to teach. It announces the manner in which the missionaries, and all Church officers, were to be called and set apart...this revelation [was known as] the law of the Church.

"The elders of Israel--like their ancient counterparts--were not to go to the nations of the earth until they had received...[their] heavenly endowment (Luke 24:49; Acts 1:4, 8; D&C 95:8-9)...

"A partial endowment--an ordinance of protection and blessing, was first given in the Kirtland Temple--[to those newly called missionaries, prior to their departure, so they may be armed with power and authority]." (*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 287-288, 300).

"c. No weapon or wickedness would prevail against the Lord's people.

Doctrine and Covenants 109:25-27

25 That no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself.

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

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

Joseph Fielding McConkie and Craig J. Ostler state,

"Endowed servants of the Lord enjoy a special blessing of protection. Of their enemies the Lord has said, 'There bounds are set, they cannot pass' (D&C 122:9). The

experience of tens of thousands of missionaries attests to the reality of this promise." (*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 872).

"d. The Lord would break off the yoke of affliction from His people.

Doctrine and Covenants 109:31-33

31 For thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered these things.
32 Therefore we plead before thee for a full and complete deliverance from under this yoke;
33 Break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

In the brief interval since the restoration of the Church of Jesus Christ of Latter-day Saints, the servants of the Lord had been subjected to persecution and threats of imprisonment as they went forth declaring the truths of the gospel. It was Joseph's plea to the Lord that the "shame and confusion...spread [by] lying reports abroad, over the world, against thy servant or servants...may be brought to naught,..." (D&C 109:29-30).

'e. There would be an outpouring of the Spirit, as on the day of Pentecost; see Acts 2:1-4.

Doctrine and Covenants 109:36-37

36 Let it be fulfilled upon them, as upon those on the day of Pentecost; let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof.
37 And let thy house be filled, as with a rushing mighty wind, with thy glory.

We have noted the outpouring of the Spirit that occurred during the priesthood meeting on the night of the dedication [see *Spiritual manifestations after the dedication of the Kirtland Temple* under IV. Joseph Smith dedicated the Kirtland Temple]. This was a direct fulfillment of Joseph's petition to the Lord.

Joseph Fielding McConkie and Craig J. Ostler state,

"The Pentecostal season [however] continued for weeks after the dedication of the temple. The Prophet Joseph Smith recorded a week later:

'I left the meeting in the charge of the Twelve, and retired about nine o'clock in the evening. The brethren continued exhorting, prophesying, and speaking in tongues until five o'clock in the morning. The Savior made His appearance to some, while angels minister to others, and it was Pentecost and an endowment indeed, long to be remembered, for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations: as the day of Pentecost, so shall this day be numbered and celebrated as a year of jubilee, and time of rejoicing to the Saints of the Most High God.'" (*History of the Church*, Vol. 2, 432-433)." (*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 875).

"f. The Lord would have mercy on the nations of the earth, softening the hearts of the people to prepare them for the gospel message.

Doctrine and Covenants 109:54-58

54 Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely the Constitution of our land, by our fathers, be established forever.

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

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

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

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

Joseph Fielding McConkie and Craig J. Ostler state,

"Knowing that the adversary would seek to prevent the ambassadors of the Lord from entry into the various communities, cities, states, and nations to which the gospel must go, this inspired prayer called upon the Lord to open the way for the restored gospel to be taught to all the peoples. The prayer recognizes the leaders of nations are the gates through which missionaries must pass to enter their countries. The Prophet Joseph Smith pled with the Lord to soften their hearts so that the message might be taught." (*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 878).

Andrew Jensen reports,

"In June 1837, [fifteen short months from the dedication of the Kirtland Temple,]...Heber C. Kimball and Orson Hyde were set apart by the First Presidency of the Church to go on a mission to England. This was the first foreign mission of the Church. A few days later, Willard Richards was called to accompany them...Joseph Fielding [will also accompany them, along with] three brethren from Canada, namely, John Goodson, Isaac Russell and John Snider.]" (*Church Chronology*. Compiled by Andrew Jensen. Salt Lake City: Deseret News, 1898, [Second Edition, Revised and Enlarged, 1914], 13).

The dedicatory prayer of the Kirtland Temple, offered by Joseph Smith, anticipated the expansion of the missionary work that would soon be commenced by the Lord to include all the earth.

"g. The scattered children of Israel would begin to be gathered and redeemed.

Doctrine and Covenants 109:61-64, 67

61 But thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains for a long time, in a cloudy and dark day.

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

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

64 And the children of Judah may begin to return to the lands which thou didst give to Abraham, their father.

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

Joseph Fielding McConkie and Craig J. Ostler state,

"In this inspired prayer dedicating the Kirtland Temple, the Prophet was moved upon by the Holy Ghost to ask that the long-awaited day of Judah's return to Jerusalem be hastened. Jerusalem had not been under Jewish control since the Roman destruction of the holy city in 70 AD. The Lord covenanted with Abraham that the land of Palestine was to be given to him and his seed after him forever (Genesis 13:14-15). Preparations for that promise to be fulfilled were enacted with the gathering of the Jewish remnant to Palestine and the establishment of the nation of Israel following World War II.

"The keys for gathering Judah to Jerusalem were restored by Moses to the Prophet Joseph Smith and Oliver Cowdery [April 3, 1836, at Kirtland Temple] as part of the keys of the gathering of Israel (D&C 110). In 1841, [Five years after dedication of Kirtland Temple], under the direction of Prophet Joseph Smith, Elder Orson Hyde traveled to Palestine and dedicated the land of Israel [October 24, 1841] for the return of the Jews to their ancient homeland." (*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 879-880).

"h. The Lord's Church would fill the whole earth. [There were included a-h."] (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 102).

Doctrine and Covenants 109:72-74

72 Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth; that the kingdom, which thou hast set up without hands, may become a great mountain and fill the whole earth;

73 That thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners;

74 And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth.

Joseph Smith drew upon the words of Daniel, spoken to King Nebuchadnezzar as he interpreted his dream.

Daniel 2:44-45

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed;...

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold;...the dream is certain, and the interpretation thereof sure.

The kingdom of God has been established upon the earth in these latter days. Through the restoration of the priesthood and the building of temples upon the earth, the inhabitants of the earth may be blessed.

Howard W. Hunter states,

"[The promises of the Kirtland temple dedicatory prayer]... continue to be answered upon us individually, upon us as families, and upon us as a people because of the priesthood power the Lord has given us to use in His holy temples." ("The Great Symbol of Our Membership," in *Ensign*, October, 1994, 4).

IV. The Lord Accepted the Kirtland Temple and Ancient Prophets Restored Priesthood Keys

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"...the Lord fulfilled His promise to endow His servants with power from on high when the Kirtland Temple was completed (D&C 109:8). This endowment of power included an appearance of the Savior in the temple; an outpouring to the Spirit, many revelations, and the restoration of priesthood keys by Moses, Elias, and Elijah. With these sacred experiences and keys, the Lord's servants were able to move His work forward with greater power and authority." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 103).

*How did the Prophet Joseph Smith describe the appearance of the Savior in the Kirtland Temple?

Doctrine and Covenants 110:1-3

- 1 The veil was taken from our minds, and the eyes of our understanding were opened.**
- 2 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.**
- 3 His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:**

In these simple words, Joseph Smith attempts to describe the glory and majesty of the Savior as He appeared to himself and Oliver Cowdery on April 3, 1836. He notes his eyes, his hair, countenance, and His voice as He spoke to them.

*What did the Savior say about Himself?

Doctrine and Covenants 110:4

4 I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

In these words the Savior distinguishes Himself from all others. He notes his death, his resurrection, and, his role in pleading the cause of His Father's children in the heavenly courts.

We are reminded of the words Jesus spoke to Joseph Smith as He clarified His role with the Father during the time of our judgment.

Doctrine and Covenants 45:3-5

**3 Listen to him who is the advocate with Father, who is pleading your cause before him--
4 Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified;
5 Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.**

LDS Bible Dictionary states,

"Advocate. One who pleads another's cause. Jesus Christ is the Advocate with the Father, on behalf of the righteous (1 John 2:1; B/M, Moroni 7:28; D&C 45:3-5; D&C 110:4). (**Advocate.** LDS Bible Reference, in *Holy Bible*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, 604).

*What did He say to Joseph Smith and Oliver Cowdery about the [Kirtland] temple?

Doctrine and Covenants 110:6-10

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

7 For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

8 Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

9 Yea 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.

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

*What priesthood keys did Moses, Elias, and Elijah restore?

Doctrine and Covenants 110: 11 [Keys Moses restored]

11 After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

Doctrine and Covenants 110:12 [Keys Elias restored]

12 After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

Doctrine and Covenants 110:13-16 [Keys Elijah restored]

13 After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

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

15 To turn the heart of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse--

16 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.

*What blessings and responsibilities do we have today as a result of the restoration of these three priesthood keys?

***Chart 1: Ancient Prophets Restored Priesthood Keys**

Person	/Key Restored/	Blessing and Responsibilities Today
Moses	Gathering of Israel	The authority to preach the gospel to gather Israel (missionary work).
Elias	The dispensation of the gospel of Abraham	The blessings of the Abrahamic covenant and the responsibilities associated with that covenants. (see PGP, Abraham 2:9-11 for a review of these blessings and responsibilities.)
Elijah	Sealing power	The power that makes priesthood ordinances valid in heaven. The sealing power makes possible temple marriage, sealing to children and ancestors, eternal families, and temple ordinances for the dead.

*Reference: *Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 103.

Mark Lyman Staker states,

"Joseph related the experience [appearance of the Savior, Moses, Elias, and Elijah], to his clerk who recorded the vision in his journal [Diary, April 3, 1836], but the remarkable experience was not published in Joseph Smith's lifetime or shared widely with the membership. [A reference by Mary Ann Winters however] suggests that there may have been some knowledge of a visitation by heavenly beings in the temple among Kirtland members at the time." (*Hearken, O Ye People: The Historical Setting of Joseph Smith's Ohio Revelations*. Draper, Utah: Greg Kofford Books, Inc., 2009, 440, ft note. 456, 22).

At the funeral of Seymour Brunson on 15 August, 1840, Joseph Smith introduced the term of "baptism for the dead."

Albert L. Zobell, Jr. states,

"[Following the fall of 1840], for a time baptisms were performed in the Mississippi River...River baptisms were discontinued by the Lord on October 3, 1841.

The work of salvation for the dead was deemed so important that a room in the Nauvoo Temple which was to be used as the baptistery was dedicated and a temporary font was installed. It was this baptismal font that Brigham Young dedicated about five o'clock in the afternoon, November 8, 1841, in the presence and under the direction of the Prophet Joseph Smith.

"At four o'clock Sunday afternoon, November 21, 1841, Elders Brigham Young, Heber C. Kimball, and John Taylor of the Council of the Twelve baptized about forty persons for and in behalf of the dead. Elders Willard Richards, Wilford Woodruff, and George A. Smith, also of the Council of the Twelve, confirmed these baptisms by the laying on of hands for the gift of the Holy Ghost. These were the first baptisms for the dead to be performed in a temple in this dispensation." ("One Hundred Years of Baptism for the Dead," in *Improvement Era*, 1941, Vol. XIII. November. 1941, No. 11).

In a sermon on March 27, 1842, Joseph stated,

"If we can, by the authority of the Priesthood of the Son of God, baptize a man in the name of the Father, of the Son, and of the Holy Ghost, for the remission of sins, it is just as much our privilege to act as an agent, and be baptized for the remission of sins for and in behalf of our dead kindred, who have not heard the Gospel, or the fullness of it." (*History of the Church*, Vol. 4. Salt Lake City: Deseret Book Co., 1951, [Second Edition Revised, 1969], 569).

VI. Temple Building and Temple Work Accelerated in Our Day

Richard O. Cowan states,

"Kirtland Temple: Specifically, the temple's 'inner court' (main interior space) would have two levels. The main floor would be a chapel where the Saints might fast, pray, and partake of the sacrament. The second floor was to have

another large room to serve as a school for those called into the Lord's service. (see D&C 95:8, 13-17). Hence, the main spaces in the Kirtland Temple were intended for activities which were about the same as what was typically taking place in most church buildings of the time.

"Nauvoo Temple: [Consisted of] rooms for ordinances; assembly room [for] conferences and other meetings, [and in the basement, a Baptistry where] ordinances such as baptisms for the dead [could occur].

Logan and Manti Temples: [Consisted of] an assembly room [for special meetings]; Rooms for Endowments and Sealings; and a Baptistry [for ordinances including baptisms for the dead]. ("What is a Temple?," in *Foundations of the Restoration*. Edited by Craig James Ostler, Michael Hubbard MacKay, and Barbara Morgan Gardner. Provo, and Salt Lake City, Utah: Religious Studies Center, Brigham Young University, and Deseret Book Co., 2016, 271, 276, and 284).

Orson Pratt states,

"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 at once. He gave the pattern of these things in Kirtland, Ohio, as the beginning; but there were not rooms for the washings, no rooms such as we have now, and such as were prepared in the Nauvoo Temple; and in other respects, there was something added to the Nauvoo Temple. Why? Because we had greater experience, and were prepared for greater things. There was no font in the basement story of the Kirtland Temple, for baptismal purposes in behalf of the dead? Why not? Because that principle was not revealed. But in the Nauvoo Temple this font was prepared, which was something in advance of the Kirtland Temple. We have, of late, constructed a Temple in St. George, [also in Logan and Manti, [Utah]. Blessings have been administered in...[those] Temple[s], that were totally unknown in the two former Temples, namely, endowments for the dead." (*Journal of Discourses*, Vol.19. London: Latter-Day Saints' Book Depot, 1878, [Eighth Reprint, 1974], 19).

*How has temple building accelerated in our day?

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"The Church had 19 temples in 1980 and 51 temples by the end of 1997. In the October 1997 general conference, President Gordon B. Hinckley announced plans to construct smaller temples. In the April 1998 conference he announced plans to have 100 temples by the end of the year 2000, which meant constructing as many temple in three years as were built in the first 167 years after the organization of the Church.

"Along with the acceleration in temple building, Church leaders have given renewed emphasis to participating in temple work." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 103).

Doctrine and Covenants 138:53-56

53 The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits who were reserved to come forth in the fulness of times to take part in laying the foundations of the great latter-day work,
54 Including the building of the temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world.
55 I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God.
56 Even before they were born, they, with many others, received their first lessons in the world of spirits and were prepared to come forth in the due time of the Lord to labor in his vineyard for the salvation of the souls of men.

You will recall [See D&C#05] that Joseph F. Smith, the President and Prophet of the Church of Jesus Christ of Latter-Day Saints, received this vision from the Lord. He had been mediating upon the Savior's visit to the spirits of the dead while his body was in the tomb as recorded in 1 Peter 3:18-20. (see D&C 138:1-11.)

Each of us have been blessed to come to the earth at this time so that we may be able to participate in the

ordinances as found in the Lord's latter-day temples. It is essential that this work be accomplished on behalf of those who have gone before us.

Howard W. Hunter states,

"Let us be a temple-attending and a temple-loving people. Let us hasten to the temple as frequently as time and means and personal circumstances allow. Let us go not only for our kindred dead, but let us also go for the personal blessing of temple worship, for the sanctity and safety which is provided within those hallowed and consecrated walls. The temple is a place of beauty, it is a place of revelation, it is a place of peace. It is the house of the Lord. It is holy unto the Lord. It should be holy unto us." ("The Great Symbol of Our Membership," in *Ensign*, October, 1994, 5).

VII. Conclusions

The definition of a temple: The abode of Deity; hence, as associated with divine worship, it means literally the House of the Lord.

The previous temples are the tabernacle of Moses; the temple of Zerubbabel constructed following the return of the Jews from captivity, and the temple of Herod. In 70 AD, Herod's temple, as had been prophesied by the Savior, was destroyed by fire with the capture of Jerusalem. There were also three known temples built by the Nephites in ancient America.

From approximately four centuries after Christ, on both hemispheres, temples ceased to exist. Soon after the restoration of the Church of Jesus Christ of Latter-Day Saints, the Lord directed the Saints to build a temple.

Lord Commanded the Saints to Build the Kirtland Temple:

Following the directions of the Lord, "to go to the Ohio" (D&C 37:1), the Saints were directed to build a "house of the Lord" (D&C 88:119). In Doctrine and Covenants, Section 95, six months had passed, and not one shoveful had been turned toward building the Kirtland Temple. The Saints were chastened by the Lord for their failure to build His house. In accordance with His directions, they began immediately to commence the work on the temple. On March 27, 1836, the

Kirtland Temple was dedicated. It was accomplished only under great sacrifice and dedication by the poverty stricken Saints.

Saints Were Blessed for their Great Sacrifices in Building the Temple: Initially, there were no skilled individuals to commence the building and the estimated cost was \$40,000.00. The Lord provided both the skilled workers and sufficient funds for its construction. There were threats and persecutions they had to endure. They worked on the temple during the day and defended it at night.

Joseph Smith Dedicated the Kirtland Temple: The dedicatory service lasted seven hours. It consisted of the dedicatory prayer, singing, testimony bearing, passing of the sacrament, sermons, and a solemn assembly in which the leaders were sustained by the church membership. The service concluded with the Hosanna shout. As Boyd K. Packer states, "the dedication of a temple, in a real way, gives the building and all of its landscaping and structures...to the Lord" (*The Holy Temple*, 34).

Following the Temple Dedication, there was an outpouring of the Spirit of the Lord as a Pentecostal spirit was poured out upon the Saints which continued for weeks afterward. Just fifteen short months after the dedication of the temple, brethren were set apart to go on a mission to England.

Lord Accepted the Kirtland Temple and Ancient Prophets Restored Priesthood Keys: On April 3, 1836, the Savior appeared to Joseph Smith and Oliver Cowdery and accepted His house. Also ancient Prophets, Moses, Elias, and Elijah appeared and restored sacred keys. These keys were necessary for the gathering of Israel, the Abrahamic Covenant, and the sealing power essential to the performing of temple ordinances.

Temple Building and Temple Work Accelerate In Our Day: Line upon line, precept upon precept, the temple work has increased with the building of the Kirtland Temple, followed by the Nauvoo Temple, and then the St. George, Logan, and Manti Temples, among others. There are currently approximately 150 temple operating throughout the world. We are greatly blessed to live at a time when the blessings of

the temple are once again available in their fullness for the Lord's people.

Our next lesson [D&C#19] will focus upon the Plan of Salvation, its blessings and benefits to us as the Lord's children.