

The Coming Temple (Reference Material)

Top of the Mountains Conference, Idaho

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The Coming Temple

Week 1: The Purpose of the Temple

Week 2: Abraham's Cosmic Education

Week 3: The Ancient Mystery Schools

Week 4: The Power of the Patriarchs

The original presentation about The Coming Temple was given in 2023 over a period of four weeks.

What precipitated the material?

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The Coming Temple

Week 1: The Purpose of the Temple

Part 2: Abraham's Cosmic Education

Part 3: The Ancient Mystery Schools

Part 4: The Power of the Patriarchs

At this conference, we will be covering only the material from Week 1 of that original presentation and that material will be covered in two parts.

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The Coming Temple

Part 1: The Purpose of the Temple

We will discuss the *overarching purpose* of the Temple; for clarity, we will discuss *five specific reasons* for the Temple, laying out plainly what must be accomplished in and by the Temple.

Part 2: The Work Remains Unaccomplished

We will first discuss *the Nauvoo period* and look closely at what Joseph and Hyrum were telling the Saints in 1843-1844; and then we will discuss *the post-martyrdom period* and look at statements made by Brigham Young, Wilford Woodruff and others between 1844-1847 & beyond.

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The Coming Temple

What I hope you'll come away with—

It will be clear what the Lord intends to accomplish in and by the presence of an authorized Temple, that it is not possible for mankind to accomplish such a work without the direct involvement of the Lord, and that the early latter-day Saints failed in every respect to accomplish the work relating to the Temple.

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Part 1, The Purpose of the Temple

“When God has a people, they are *always* commanded to build a Temple. Joseph Smith explained: ‘What was the object of gathering the . . . people of God in any age of the world?’ . . . ***The main object was to build unto the Lord a house*** whereby he could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; ***for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.***” (Denver, “Civilization” (2018), 9.)

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Part 1, The Purpose of the Temple

“***Prophecies require*** that there be a house built, that there be a people gathered, that there be a location where God can take up His abode. ***The earth ultimately is going to be redeemed and returned to*** an original state that was described in Scripture as being ***a New Creation*** in which there was ***a garden planted*** eastward in Eden in which God could come, and He could visit directly, face to face, with man.

“***The purpose of the temple is*** to construct another prototype that is symbolically representative of that same condition in which it is possible for angels, God, men, the living and the dead to be reunited as ***a single spot from which*** a restoration and a return of everything will spread until it finally fills the whole earth. But ***it begins in a single spot*** at a single place.” (Denver, Podcast 183: The Ascent, Part 4)

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Part 1, The Purpose of the Temple

At another time, Denver said:

“***The purpose of a temple (meaning an actual temple commissioned, ordered, blessed, accepted and visited with His presence) is to substitute for the temporary ascent of a mortal into God's presence.*** A real temple becomes ‘Holy Ground’ and the means for making available *to faithful people* in every state of belief and hope the opportunity to receive, by authorized means, the same covenant, obligation, association, expectation and sealing through an authorized and binding arrangement in sacred space. This is the same thing they can receive from God directly if they enter into His presence while still in the flesh. ***In effect, the temple becomes an extension of heaven. God, angels and mankind are able to associate there as in Eden. It is a return to Eden,*** where ‘God walks in the cool of the day.’” (Gen. 3:8.) (Denver, “Why a Temple?” April 29, 2016)

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Part 1, The Purpose of the Temple

And at yet another time, Denver said:

“The purpose of a temple is to allow the communication of great knowledge and greater knowledge, to restore what has been lost since the time of Adam, **in order for people to rise up and receive the Holy Order.**” (Denver, Podcast 31: Temple, Part 1)

While the purpose of the Temple does involve your individual salvation, it is clear that there is something far more familial about the purposes for which the Temple is built.

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Part 1, Five Reasons for the Temple

There are at least five reasons why the Temple is necessary in the last days for the accomplishment of God’s ultimate purposes:

Reason 1: **Restoring** the Fulness of the Priesthood

Reason 2: **Sealing** Husbands and Wives & then also to the Fathers in Heaven

Reason 3: **Performing** Ordinance Work for the Dead

Reason 4: **Re-establishing** the University (i.e. culture, civilization, law, etc.)

Reason 5: **Bringing** Heaven and Earth Together (ref. fiery corridor, protection, etc.)

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Part 1, Five Reasons for the Temple

When all five reasons for the Temple are actually being accomplished in and by the Temple, then the revealed knowledge that is available to the elect will reach the highest heaven, and the recipients thereof will begin to be in possession of the knowledge and power of the Gods:

“The gospel is vast, and only the beginning, introductory part of the restoration was established through Joseph Smith. There is still a great deal left to recover. The task is daunting. Unto what can I liken it to help you see it clearly:

“I stand beside a great ocean and I cannot convey it to you. I am but a man and all I have is a cup with which to show you. If I labor all my life using my cup I can never convey the ocean to you.” (Denver, “Keep the Covenant: Do the Work” September 30, 2018)

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Part 1, Five Reasons for the Temple

Reason 1: Restoring the Fulness of the Priesthood

The Lord Himself has informed us that the restoration of the fulness of the Priesthood **is not possible** without His people constructing a Temple:

“In 1841 you mercifully extended another opportunity to the gentile saints to repent and return, and you approved Joseph’s offering and acknowledgements of the past failures of the saints when he petitioned you on their behalf. You found the prayers of Joseph and the gentiles were acceptable before you, and you granted to the saints another chance for you to recover them as your people. . .

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Part 1, Five Reasons for the Temple

Reason 1: Restoring the Fulness of the Priesthood

“As you stated to the former gentiles, ***There is not a place found on earth that*** you may come to and restore again that which was lost unto us, or which you had taken away, ***even the fullness of the Priesthood. You offered and intended for a house to be built unto your name in which you deigned to reveal to your people things which have been kept hidden from before the foundation of the world,*** things which pertain to the dispensation of the fullness of times. You gave to them sufficient time to build a house unto your name, warning them to complete the work ***or their baptisms for the dead would be unacceptable.***” (T&C 156:4; see also T&C 141:10)

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Part 1, Five Reasons for the Temple

Reason 2: Sealing Marriages & Sealing to the Fathers (Adoption)

“Marriage is necessary for the exaltation of the man and woman and ***is ordained by me through the Holy Spirit of Promise,*** or in other words, by my covenant, my law, and my authority. ***Like the marriage in Eden, marriage is a sacrament for a sacred place, on holy ground, in my presence, or where the Holy Spirit of Promise can minister.*** But rebellion has kept mankind from inheriting what I ordained in the beginning, and therefore women and men have been left to marry apart from me. Every marriage established by me requires that I be part of the covenant for it to endure, for Endless is my name and without me the marriage cannot be without end: for so long as I endure it shall also endure, if it is made by my word and covenant.”

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Part 1, Five Reasons for the Temple

Reason 2: Sealing Marriages & Sealing to the Fathers (Adoption)

“***But know also that I can do my work at any time, for I have sacred space above, and can do my work despite earth and hell.*** The wickedness of men has not prevented my will, but only kept the wicked from what they might have received.

“***Whenever I have people who are mine, I command them to build a house, a holy habitation, a sacred place where my presence can dwell or where the Holy Spirit of Promise can minister,*** because ***it is in such a place*** that it has been ordained to recover you, ***establish by my word and my oath your marriages, and endow my people with knowledge from on high that will unfold to you the mysteries of godliness,*** instruct you in my ways, that you may walk in my path.

“Therefore ***the marriage covenant is needed . . . for only through marriage*** can Thrones and Kingdoms be established.” (T&C 157:39-41, 43)

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Part 1, Five Reasons for the Temple

Reason 2: Sealing Marriages & Sealing to the Fathers (Adoption)

“It was abundantly clear, according to Joseph, that ***the only way*** in which this kind of a welding link could be accomplished ***required a temple*** to be built.” (Denver, “Plural Marriage,” March 22, 2015, 27)

“The coming of the Lord in the future will not bring an immediate resurrection—just as the resurrection of Christ did not empty the world of spirits of even the righteous dead. ***Those who will be prepared at His coming*** will remain comparatively few still. Hence, the great need to turn the hearts of the children to the fathers, and the fathers to the children—and this too ***by covenant and sealing through the Holy Spirit of Promise.***

“According to Joseph, ***the only way*** in which this kind of a welding link could be accomplished ***was in a temple.***” (Ibid., 42)

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Part 1, Five Reasons for the Temple

Reason 3: Performing Ordinance Work for the Dead

The Lord has informed us that (at least) the ordinance of baptisms for the dead “*belongs to [His] house*” and cannot be acceptable to Him outside of an authorized temple.

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Part 1, Five Reasons for the Temple

Reason 3: Performing Ordinance Work for the Dead

On January 19, 1841, the Lord said this to the saints:

“For *a baptismal font* there is not upon the earth, that they my saints may be baptized for those who are dead; for *this ordinance belongs to my house and cannot be acceptable to me*, only in the days of your poverty *wherein you are not able to build* a house unto me. But I command you, all you my saints, *to build a house* unto me, and I grant unto you a sufficient time *to build a house* unto me, and during this time your baptisms shall be acceptable unto me. But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me.

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Part 1, Five Reasons for the Temple

Reason 3: Performing Ordinance Work for the Dead

On January 19, 1841, the Lord said this to the saints (continued):

“And if you do not these things, at the end of the appointment you shall be rejected as a church with your dead, says the Lord your God. For verily I say unto you that after you have had sufficient time to build a house unto me, *wherein the ordinance of baptizing for the dead belongs*, and for which the same was instituted from before the foundation of the world, your baptisms for your dead *cannot be acceptable* unto me, . . .” (T&C 141:11)

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Part 1, But Why in a Temple?

Now you could ask *why* the Lord cannot restore *the fulness of the Priesthood* on a mountain top somewhere, and I could only speculate. But what we know is that He’s said it needs to be done in a Temple. And it is clear that the Lord has kept certain knowledge “hidden from before the foundation of the world, things which pertain to the dispensation of the fulness of times,” that He would like to reveal specifically in a Temple built for that purpose.

And you could ask *why* the Lord cannot *seal a couple* on a mountain top somewhere, or seal that couple to the Fathers, and it appears He can and do just that, for he can “do His work at any time, for [He] has sacred space above” in which to do it. But what we do know is that He’s said it “is in such a place” as the temple that he intends to “establish . . . our marriages.”

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Part 1, But Why in a Temple?

Again, you could ask *why* the Lord cannot simply allow *baptisms for the dead* to take place in a river, lake, or ocean, and I could speculate. It's clear that He has been willing to accept baptisms for the dead outside of the Temple setting temporarily when His people were living in poverty, but always with the expectation and intent that they go to and build the Temple. What we know is that He's said it needs to be done in a Temple and in "a baptismal font" constructed for that purpose.

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Part 1, Five Reasons for the Temple

Reason 4: Re-establishing the University (culture, civilization, law)

It appears that the Temple itself will be the preeminent shaping force of *Zion's culture*—a properly invested cultural center. This, of course, because the temple is the place where the Lord has promised he will visit his people. (T&C 158:15)

"Anciently, civilizations were founded around the Temple. . . . The Temple is the hierocentric point around which all things are organized. It is the *omphalos* ("navel") around which the earth was organized." (Denver, "Civilization," 2018, 9.)

"Everything must be returned as it was in the beginning." In our day, we are a far cry from *the culture of* the Patriarchal Fathers. But "civilization began with the Temple as *the center of learning, law, and culture*. The Temple was *the original university* because it taught of man's place with God in the Universe." (Denver, Podcast 32: Temple, Part 1)

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Part 1, Five Reasons for the Temple

Reason 4: Re-establishing the University (culture, civilization, law)

Three things are required to properly convey the fulness: Revealed *architecture*, ritual, and instruction. Without any one of these three the fulness simply cannot be properly conveyed.

As for the ritual and instruction:

"The Egyptians called it the 'house of Life.' It was an observatory." (Nibley, Temple & Cosmos, 25.)

"Where the Temple that gave us birth is missing, civilization itself becomes a hollow shell. The Temple must be there. It is not just a myth, it is the core of all our civilization." (Ibid.)

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Part 1, Five Reasons for the Temple

Reason 4: Re-establishing the University

"Society is broken. Everywhere we see corrupt cultures based on corrupt *laws*, corrupt *religions*, corrupt *values*, and ultimately corrupt *thought*. Beginning again requires *re-civilizing people*. To be free from corruption requires a change in thinking. If the Lord is to accomplish this, *there will need to be a new Temple at the center of that new civilization*." (Denver, "Civilization" (2018), 9.)

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Part 1, Five Reasons for the Temple

Reason 5: Bringing Heaven and Earth Together

In effect, the temple becomes an extension of heaven. God, angels and mankind are able to associate there as in Eden. It is a return to Eden, where “God walks in the cool of the day.”

There is tremendous spiritual and physical coordination required to bring heaven and earth together in a permanently established link. At the outset, the work requires mortals (e.g. God’s covenant people) to create a sacred and orderly space on earth in response to a commandment from the Lord. That space then becomes the focal point of the conduit—a locus of energy—that is established between the earth and the heavens. (Denver, “The Mission of Elijah Reconsidered,” 2011)

When one stands at the pinnacle of that mountain of the Lord’s House, one is no longer of this earth but is part of the heavens. (Denver, Podcast 32: Temple, Part 1)

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Part 1, Five Reasons for the Temple

Reason 5: Bringing Heaven and Earth Together

The authentic temple becomes the accepted House of the Lord on earth *and must therefore be a pattern or template (L. templum) of something that exists in the heavens*. Anything less cannot serve its proper function.

The Temple is a sacred space that is *ordered (i.e. created) in such a way* as to convey instructions to God’s people so that there might be a shared knowledge of *His ways and His paths* in the Kingdom.

“The paths of God lie in the Heavens. So, if you’re going to learn to walk in His paths, you’re going to have to learn how to walk in the Heavens.”

That the Temple becomes an extension of Heaven, with all its glory and power, is the reason the wicked view it and its inhabitants as “terrible.”

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Part 1, Five Reasons for the Temple

I’ve of course not covered every aspect of the Temple’s function. We know, for example, that part of the coming Temple includes at least the following:

- The return of the sacrifice of animals
- A place for the collection of donations
- An observatory for the study of the stars
- A treasury for the safekeeping of sacred records
- Feasts/festivals will be celebrated at holy days at or near the Temple

I didn’t mention these things as main reasons for the Temple because I consider them incidental or ancillary (if I can say that without lessening any of them)

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Reflecting on History

Question: *Of the five reasons for the Temple that the Lord has addressed, which, if any, did Brigham Young and his successors accomplish?*

Reason 1: **Restoring** the Fulness of the Priesthood

Reason 2: **Sealing** Husbands and Wives & then also to the Fathers in Heaven (adoption)

Reason 3: **Performing** Ordinance Work for the Dead (baptisms, at least)

Reason 4: **Re-establishing** the University (culture, civilization, law)

Reason 5: **Bringing** Heaven and Earth Together (fiery corridor, protection)

The Lord provided the answer in the revealed Prayer for Covenant (T&C 156)

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Joseph Smith's Dream (Another One)

"Feb 3d 1844 I walked into President Joseph Smith Store or office over the store & spent a few moments in conversing with Elders W. Richards And Wm W. Phelps & President Joseph Smith Smith (sic) Came into the room & Said he had a dream & related it to us which was as follows

"[unidentified drawing] I was standing on a peninsula in the midst of a vast body of water where there appears to be a large harbor or a pier built out for boats to come into. **I was surrounded by my friends** & while looking at this harbor I saw a Steem boat approaching the harbour. There were bridges on the pier for persons to cross & there came up a wind & drove the steem boat under one of the bridges & upset it. I run up to the boat expecting the persons would all drown[.] **And wishing to do something to assist them I put my hand against the side of the boat** & with one surge I shoved it under the bridge & righ[t]ed it up & then **[I] told them to take care of themselves[.]** . . .

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Joseph Smith's Dream (Another One)

"but it was not long before I saw them starting out into the channel or main body of the water again. the storms were raging & the waters rough[.] **I said to my friends that if they did not understand the signs of the times & the spirit of Prophecy they would be apted [apt] to be lost.** It was but a few moments after when we saw the waves break over the boat & **she soon foundered[ed] & went down with all on board & perished.**

"the storm & waters were still very rough. yet **I told my friends around me** that I believed I could stem those waves & storm & swim in the waters better than the steem boat did & at any rate I was determined to try it[.] . . .

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Joseph Smith's Dream (Another One)

"but my friends laughed at me & told me I Could not stand the storm at all but should be drowned. the waters looked Clear & beautiful though exceeding rough, & I {sa}id I believed I could swim & I would try it anyhow[.] they said I would drown[.] I said I would have a frolic in the water first if I did, & I dove of[f] into the raging waves

"I had swum but a short distance when a towering wave overwhelmed me for a time but I soon found myself on the top of it & soon I met the second wave in the same way & for awhile I struggled hard to live in the midst of the storm & waves[.] But I soon found I gained upon every wave & stemmed the torrent better & better & I soon had power to swim with my head out of water so the waves did not break over me at all, & I found I had swam a great distance & **in looking about me I saw Br Samuel by my side[.]** I asked him how he liked it[.] he said first rate & I thought so to[o]. . . .

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Joseph Smith's Dream (Another One)

"I was soon enabled to swim with my head & Sholdiers out of water & I could swim as fast as any steem Boat, & in a little time it becam [became] calm & I could rush through the water & ownly go in to my loins & so[o]n I ownly went in to my knees & **finally could tread on the top of the water & went almost with the speed of an arrow** & I said to Samuel see how swift I can go & i though[ht?] it was great sport & pleasure to travel with such speed & I awoke.

Then, in the same entry, Wilford Woodruff records this:

"Jos[eph] said

"what the interp[r]etation of the foregoing dream was **the spirit of God or time must determin[e].**" (The Wilford Woodruff Journals, vol. 1, 607)

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Joseph Smith's Dream (Another One)

Joseph's statement implies he believed there was an interpretation of his dream that might some day be realized; e.g. the Spirit of God or time would tell.

Wilford Woodruff seems to have interpreted the dream as an ominous warning *to the United States*; e.g. that Joseph could have saved the country but the country would not let him (Joseph) save it and so it "did go and [drown?]". (ref. meeting in Nauvoo Mayor's office, January 29, 1844, within a week of the dream)

But is Wilford Woodruff's interpretation what "the Spirit of God or time" has determined to be the truth? We'll look more closely at some of what was on Joseph's mind in 1843 & 1844 next week.

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End Part 1, The Purpose of the Temple

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The Coming Temple

Part 1: The Purpose of the Temple

We will discuss the *overarching purpose* of the Temple; for clarity, we will discuss *five specific reasons* for the Temple, laying out plainly what must be accomplished in and by the Temple.

Part 2: The Work Remains Unaccomplished*

We will first discuss *the Nauvoo period* and look closely at what Joseph and Hyrum were telling the Saints in 1843-1844; and then we will discuss *the post-martyrdom period* and look at statements made by Brigham Young, Wilford Woodruff and others between 1844-1847 & beyond.

**WWJ* is used as the primary source in Part 2.

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Part 2, The Nauvoo Period (1843)

On Sunday, June 11: "A large assembly of Saints met *at the Temple* & were addressed by president Joseph Smith[.] He took for *the foundation of his discourse* the words of Jesus to the Jews *how oft would I have gathered you* together as a hen gathereth her chickens under wings But ye would not &c."

- He then asked what was the object of Gathering the Jews?
- *Main object, to build unto the Lord an house* & reveal to his people the ordinances
- *Certain ordinances/principles* that when taught/practiced, must be done in Temple
- *Baptism for dead, God decreed before foundations of world*, must be done in Temple
- Men will say I will never forsake you, but the moment you teach them some of the mysteries of God that are retained in the heavens, they will be the first to stone you

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Part 2, The Nauvoo Period (1843)

Joseph concludes his remarks at this June 11, 1843 meeting by saying:

“Why gather the people together in this place[?] for the same purpose that Jesus wanted to gather the Jews. to receive the ordinances, the blessings & glories that God has in store for his Saints[.] ***And I would now ask this assembly and all the Saints if they will now build this house*** & receive the ordinances & Blessings which God has in store for you, ***or will you not build unto the Lord this house & let him pass by & bestow these blessings upon another[?] I pause for reply.***”

He means what he's saying. Wilford Woodruff doesn't indicate in the entry whether or in what manner the Saints replied to Joseph's question.

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Part 2, The Nauvoo Period

The next big Temple sermon Joseph delivers comes Sunday, January 21, 1844, over 7 months after his June 11, 1843 sermon we just discussed.

Note: It is worth asking, What is Wilford Woodruff writing about in his journal between Joseph's June 11, 1844 sermon and this next sermon in January 1844?

- He has 16 more entries in June *after* the 11th; the Temple is not mentioned
- Wilford records that he is working on his land
- He is building his house
- He notes that the elders are fraught with contentions: July 29: “***many elders are contending about presiding*** over Churches when they are not capable of presiding over themselves or the least child they have”
- Entries for ***all 31 days in July, not a mention*** of the temple

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Part 2, The Nauvoo Period (1844)

Sunday, January 21: “A large assembly met at the Temple And herd an interesting discours[e] deliver[e]d By President Joseph Smith.”

Joseph's sermon is about Elijah's (apparently) yet future coming and the Temple.

- The Bible says ‘I will send you Elijah . . .’
- But what is the object of this important mission or ***how is it to be fulfilled?***
- The keys ***are to be*** deliver[e]d the spirit of Elijah ***is to come*** . . .
- & ***herein is the Chain*** that binds the hearts of the fathers to the Children, etc.

Then this: “***I would to God*** that this temple was now done that we might go into it & go to work & improve our time & make use of the seals ***while they are on the earth.***” It is in the context of fulfilling Elijah prophecies that Joseph wishes the Temple done.

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Part 2, The Nauvoo Period (1844)

Sunday, January 21 continued:

“& ***my ownly trouble at the present time is concerning ourselves*** that the Saints will be divided & broken up & scattered before we get our Salvation secure[.]”

And this:

“The question is frequently asked can we not be saved without going through with all thes[e] ordinances &c[.] ***I would answer No*** not the fulness of Salvation. . .

Then:

”But ***there has been a great difficulty getting anything into the heads of this generation***[.] . . ***I have tried*** for a number of years to get the minds of the saints prepared to receive the things of God, but . . . Many are Called & few are Chosen.”

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Part 2, The Nauvoo Period (1844)

February 3: Joseph has the dream of the sinking ship that we discussed last time, just two weeks after his January 21 sermon that we just reviewed.

Still, during the early months of 1844, Wilford Woodruff rarely if ever mentions the Temple in his scores of journal entries unless Joseph and/or Hyrum are preaching about it (this of course doesn't mean none of the Saints became busy working on the temple, but its at least indicative of Wilford Woodruff's heart).

Wilford does, however, mention the Temple in his February 19 entry: "19th I spent the day at home at work[.] *I drew one cord of stone from the Temple* for a vault."

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Part 2, The Nauvoo Period (1844)

March 7 (now within only *several months* of the martyrdom): Joseph and Hyrum preach: "A vast assemble of saints met at the Temple of the Lord at 9 oclock AM *by a special appointment of President Smith for the purpose of advancing the progress of the Temple* &c. The quorum of the Twelve were present Temple Committee & six or eight thousand saints."

[Now this is where we unfortunately really do the record injustice; it is jam-packed with great sermons and we're going to speed through them today]

- Hyrum speaks first and calls on the saints "for a donation to buy powder & fuse rope to *blast the rocks* in the quarry. . . . We do not intend to finish the Nauvoo House this season but to finish the Temple this summe/r\ *or the walls of it & get the roof on by December & do the inside next winter & about a year from this spring we will dedicate it.*" (i.e. Spring 1845).

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Part 2, The Nauvoo Period (1844)

March 7: Joseph gets up after Hyrum and wants the saints to understand clearly what "the object of the meeting" is. "I have had so much on my mind since I saw you that I hardly know whare to begin or to say but *one of the grand objects that I had in view in Calling this meeting was in making a few remarks relative to the laws & ordinances and building the temple.*"

- I despise the man that will betray you with a kiss.
- He pledged that every bit of donations/material is going for the building of the Temple; "I will show him on Book that every farthing has gone on book . . . I will pledge my head for a foot ball that this is true."
- Men in our midst that are trying to build themselves up (*this is a theme*)
- President Joseph Smith's views of government was then read; nominated by the Saints as a candidate for President of the USA; voice of innocence from Nauvoo read

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Part 2, The Nauvoo Period (1844)

March 10: JS preached about Elias, Elijah, and Messiah to "a large assembly of the Saints" who "met at the temple."

- "Now for Elijah . . ."; Joseph again talks about the Elijah events as if yet future; it is to "hold keys of the revelations[,] ordinances, oracles powers & endowments of the fulness of the Melchizedek Priesthood . . ." and sealing "unto the fathers even those who are in heaven."
- Spirit of Elijah, keys, and work for the dead all mentioned in the same context
- "(the spirit of) Elijah is to come after (Elias) holding the keys of power *build[ing] the Temple to the cap stone*, placing the seals of the Melchizedek priesthood upon the house of Israel & making all things ready[.] Then Mesiah comes to his Temple . . ."

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Part 2, The Nauvoo Period (1844)

March 24: “I met with the saints at the Temple. when I arrived President Joseph Smith was speaking[.]”

- Joseph refers to a conspiracy “got up in this place for the purpose of taking” his life
- Remarks refer to conspiracies, God’s power to build/throw down kingdoms, gov’t

*Sidney Rigdon preaches a sermon that *refers to Elijah as a yet future event*

Joseph arose again: “I am as the voice of one crying in the wilderness repent of your sins & prepare the way for the Coming of the son of Man, **for the kingdom of God has Come unto you and henceforth the ax is laid unto the root of the tree**, and evry tree that bringeth not forth good fruit, God Almighty (and not Jo Smith) shall hew down.”

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Part 2, The Nauvoo Period (1844)

April 5: “I attended the dedication of *the Nauvoo Masonic Hall* which was truly grand and interesting.” (**June 24, 1843** is when the cornerstone was laid by Hyrum Smith; **clearly a Mormon undertaking**; 1,500+ LDS men become Masons by 1846, including the first 5 presidents of the Church)

April 6: “President Joseph Smith said He should not occupy time *in speaking on any difficulties that might have occurred in our midst*. Said He was not a fallen prophet, & never in any nearer relationship to God than at the present time.”

Sunday, April 7: Joseph preaches the King Follett discourse after 3pm

April 8: **More from Joseph on the Temple** and ordinances in relation to the establishment of Zion . . .

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Part 2, The Nauvoo Period (1844)

April 8, continued: “**when the House is done**, Baptism font erect[e]d and finished & the worthy are washed, anointed, endow[e]d & ordained kings & priests, which must be done in this life, **when the place is prepared** you must go through all the ordinances of the house of the Lord so that you who have any dead friends must go through all the ordinances for them the same as yourselves; **then the Elders are to go** through all America & build up Churches **until all Zion is built up, but not to commence to do this until the Temple is built** up here and the Elders endowed. then go forth & accomplish the work & build up stakes in all North and South America.”

Just a note. The “endowment of power” Joseph had in mind was never accomplished and should not be conflated with what came to be called “the endowment.” This is borne out in statements from future nineteenth-century church presidents.

47

Part 2, The Post-Martyrdom Period (1844)

June 27: The martyrdom of the Prophets

August 8: The succession debates; Brigham says: “And for the first time are you called to walk by faith and not by sight. for always **before you have had a Prophet** as the mouth of the Lord to speak to you.”

Sunday, August 18: “Sunday I met I [a] vast congregation of the Saints at the grove to hear a discourse from President Young.”

- Brigham says: “When the question was asked me **if they Should continue to Baptize for the dead, I said I had no council to give upon that subject at present** but should think it **not best to attend to it** at that time.” (of note: entry 9 days later, August 27: “I went to the River in Company with Mrs Woodruff\ to be baptized for some of our dead friends[.] I was baptized . . . under the hands of G.A. Smith. . .”)

48

Part 2, The Post-Martyrdom Period (1844)

Sunday, August 18, continued:

- Brigham and the Twelve are clear that they have *no intentions of leaving Nauvoo*.
- No man has “any right to lead away one soul out of this City”
- There is “no man who has any liberty to lead away people into the wilderness”
- “I tell you in the name of Jesus Christ . . . *if men will not stop striving to be great and exalted* (the theme) and lead away parties from us, and strive to weaken our hands they will fall and not rise again, and *I will destroy their influence* in this church.”
- “Stay here in Nauvoo, and build up the Temple & *get your endowment*.”
- “*If we do not Carry out the plan* Joseph has laid and the pattern he has given for us to work by *we cannot get any further endowment*.” (no endowment yet!)

49

Part 2, The Post-Martyrdom Period (1844)

Sunday, August 18, continued:

- “We want to build the Temple in this place if we have to build it as the Jews built the walls of the Temple in Jerusalem *with a sword in one hand and the trowel in the other*.”
- “Do you suppose the mouth of God is Closed to be opened no more to us. If this was the Case I would not give the ashes of arie straw for the salvation of the Church.”

Brigham Young was adamant that the Saints stay and not leave him and the Twelve in Nauvoo so that they might complete the Temple and get the full endowment by revelation; the “salvation of the Church” depended on getting further revelation about the endowment, which included adoption and work for the dead.

50

Part 2, The Post-Martyrdom Period (1844)

Sunday, August 18, continued:

“I had a dream which I will here relate[.] I saw a fruit tree, & I went into the tree in search of fruit. I soon discover[e]d that *some of the main branches on the top growing from the main body was dead*. It *seemed necessary to cut off the dead branches in order to save the tree*[.] So I told some person to help me cut them off & they stepped on to a large green limb[.] they were afraid it would break, so I put my sholder under it & held it up while he cut off the dead branches[.] *it cracked the green limb but it did not break*. after we Cut off the dry limbs *the wounds healed up and the tree grew finely*. (my note: did it bear fruit?)

“Now let us cut off the dead branches of the Church that good fruit may grow and the voice will soon be herd go and build Zion and the great Temple of the Lord.”

Brigham interpreted the dream to mean that apostates must be cut off.

51

Part 2, The Post-Martyrdom Period (1844)

August 27: Wilford Woodruff visited the (Nauvoo) Temple with “Mrs Woodruff &” Gen C.C. Rich and Elder Godard, and “we bowed our knees upon the top Corner stone which was prepared to receive its Capitol, And their with lifted hands towards heaven” thanked God for “giving us power *to build the Temple thus far*. Prayed that the Saints might have power *to finish the Temple* according to the Patern given, and accepted at their hands, *that the Saints might receive their endowment*, and be prepared to plant the work of God in all the world.”

52

Part 2, The Post-Martyrdom Period (1845)

October 27: Woodruff says: "I spent the day at the office looking over the Temple Books[.] I commenced receiving Temple [donations] on the 20 day of Aug and balanced my Books this day . . . ***I should judge from my feelings and intimations of the spirit of God that the endowment had commenced & that the Lord had commenced pouring out some special blessings upon the Saints in Nauvoo but time will determin[e] whether this be the case.***"

Note: The Temple has not yet been finished or dedicated.

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Part 2, The Post-Martyrdom Period (1846)

April 30: Temple Dedication
Wilford Woodruff "repaired to the Temple And dressed in our Priestly robes in company with Elder Orson Hyde And about 20 others of the Nobility /Elders\ of Israel[.] we dedicat/ed\ the Temple of the Lord built by the church of Jesus Christ of Latter Day Saints, unto His Most Holy name[.] we had An interesting time."

May 1: The public dedication of the Temple

- Tickets were sold for \$1/per
- WW paid \$7 for 7 tickets
- One for Mary Jackson, a young house servant of the Woodruffs*

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Part 2, The Post-Martyrdom Period (1846)

August 2 (Note: ***no further revelation*** has been received from the Lord about the ordinances of the Temple!): Woodruff records: "During the evening President Young And Dr Richards Called at my tent[.] President Young deliver[e]d ***an interesting lecture upon the priesthood And the principle of sealing*** there being present

Phebe W. Woodruff (spelled his own wife's name wrong)

Caroline Barton

Sarah Brown

Mary Jackson*

"Mrs woodruff was quite unwell[.] is vary weak & feeble in body[.] will require great Care in order to preserve herself in life"

August 8: Wilford and the women were "baptized for the remission of sins"

55

Part 2, The Post-Martyrdom Period (1847)

February 16, 1847:

In a meeting with the Twelve, Brigham Young insists that there are certain things that simply could not be taught ***about the Priesthood*** because they needed "to get ***another Temple*** built," saying they didn't have the "time" to accomplish such things in the Nauvoo Temple.

Wilford Woodruff calls this meeting "one of the most interesting days of my life."

In the meeting, Brigham explains to the Twelve that "jealousies . . . afflicted [the saints'] minds . . . ***this I have seen in the Church ever since its rise.*** (the theme) It was manifest in Kirtland when the first Bishop was ordained this jealous feeling was manifest[.] some wondered if the Lord would think enough of them to ordain them a Bishop. . . . And when the Twelve were Chosen the same feelings existed . . ."

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Part 2, The Post-Martyrdom Period (1847)

February 16, 1847:

Also in the meeting, Brigham mentions the “uneasiness and trouble” the teaching of plural marriage was making for the Church:

“There is another principle *that has Caused considerable uneasiness and trouble* i.e. the Idea of some mens having more wives than one. such tremendous fears take hold of some that they hardly know how to live[.] Still they can’t die, [and] Begin to whisper and talk around[.] *[I] am actually afraid to go on a mission for fear some man will be sealed to my wife, & when they return home some will be blabbing about, you don’t know but what you have got another mans wife*, are afraid to speak to a young woman for fear that she belongs to somebody els[e] or for fear somebody els[e] wants her.”

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Part 2, The Post-Martyrdom Period (1847)

February 16, 1847:

Brigham went on to talk about adoption: “The Apostle Paul while speaking of the Fathers & the Ancients said that they without us could not be made perfect[.] there was a lack in his day & Still will be to all eternity *until the *Chain of that Priesthood is restored* . . .

“Joseph Smith was entitled to the Keys of the Priesthood according to Blood[.] Still He was the fourth son. But *when we get another Temple built then* we will teach you concerning those things

“Suffice it to say that I will extend the Chain of Pri[e]sthood back through the Apostolic dispensation to Father Adam *just as soon as I can get a temple built.*”

President Heber C. Kimball and Brother Orson Pratt each arose, in turn, addressed the meeting, and “bore testimony to the truth” of what Brigham shared.

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Part 2, The Post-Martyrdom Period (1847)

February 16, 1847 (later in the evening):

Brigham Young testified to the importance of adoption, admitting it was not possible to continue without a Temple and also that *he didn’t possess the requisite knowledge to teach or accomplish* that work:

“President Young arose & Continued his remarks *upon the law of adoption*[.] . . . This Principle I [Brigham] am aware *is not clearly understood* by many of the Elders in this Church at the present time *as it will Hereafter be: And I confess that I have had ownly a smattering of those things* but when it is necessary I will attain to more knowledge on the subject *& consequently will be enabled to teach & practice more* and will in the mean time glorify God the bountiful giver.”

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Part 2, The Post-Martyrdom Period (1847)

It was this same month, on February 23, 1847, *just one week after* Brigham made the remarks about the priesthood and the law of adoption in that meeting with the Twelve, that he says Joseph Smith visited him in a dream. Brigham was in Winter Quarters making plans for a pioneer vanguard group to reach the Salt Lake Valley and he’s just told the Twelve that neither he nor any of them possess the knowledge necessary to carry on the work of adoption.

It is in this context of Brigham Young’s and the Twelve’s concern about the law of adoption that Brigham has a dream in which Joseph Smith appears to him.

Brigham relates the following about his dream:

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Part 2, The Post-Martyrdom Period (1847)

“I [Brigham] then discovered there was a hand rail between us, Joseph stood by a window, and to the southwest of him it was very light. I was in the twilight and to the north of me it was very dark.

“I said, ‘Brother Joseph, the brethren you know well, better than I do; you raised them up, and brought the Priesthood to us. ***The brethren have a great anxiety to understand the law of adoption or sealing principles***, and if you have a word of counsel for me, I should be glad to receive it.’

“Joseph stepped toward me, and looking very earnestly, yet pleasantly said, ‘Tell the people to be humble and faithful, be sure to keep the spirit of the Lord and it will lead them right. Be careful and not turn away the small voice; it will teach you what to do and where to go; it will yield the fruits of the kingdom. . . . Tell the brethren if they follow the spirit of the Lord they will go right. Be sure to tell the people to keep the Spirit of the Lord. . . .’

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Part 2, The Post-Martyrdom Period (1847)

Denver says: “Joseph’s answer to the pressing question of how do we go about getting these sealings right, is to say, ‘Oh, go and get the Holy Ghost, and let the Holy Ghost guide you. God will get you organized.’ In other words, Joseph punted on the answer. It would do no good for the answer to be given if the authority with which to administer the answer was something that wasn’t there. Therefore, rather than to tell him so that some solemn mockery continued, it was time to bring it to an end.” (Denver, Podcast 132: Adoption, Part 1)

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Part 2, The Post-Martyrdom Period (1894)

“More to be revealed on this subject. . . .”

Despite their lack of understanding of sealings by the law of adoption and the lack of an authorized Temple (and their open admissions of such a lack), Brigham Young, John Taylor, and Wilford Woodruff continued the practice of sealing church members and the dead to themselves (e.g. Presidents of the Church) and to Joseph Smith until Wilford Woodruff abandoned the practice of adoption on April 8, 1894. He announced the change in the sixty-fourth annual general conference of the Church.

In his remarks, Woodruff said: “I have not felt satisfied, neither did President Taylor, ***neither has any man since the Prophet Joseph*** who has attended to the ordinance of adoption in the temples of our God. We have felt that there was ***more to be revealed upon this subject than we had received.***” (1894)

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Part 2, The Post-Martyrdom Period (1894)

Reiterating the need for further instructions on the subject, Woodruff continues: “I have prayed over this matter, and my brethren have. We have felt, as President Taylor said, that ***we have got to have more revelation concerning sealing under the law of adoption.***” (1894)

He goes on to describe the ***ambition and electioneering*** with which men in Nauvoo pursued the ordinance of sealing by adoption: “In the commencement of adopting men and women in the Temple at Nauvoo, ***a great many persons*** were adopted to different men who were not of the lineage of their fathers, ***and there was a spirit manifested by some in that work that was not of God. Men would go out and electioneer and labor with all their power to get men adopted to them.***”

Woodruff admits that he and each of his predecessors were essentially in the exact same predicament Brigham Young was in back in 1847 when he admitted that not enough was known about the matter to continue the practice of sealing by adoption.

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Part 2, Whither Sealings?

After Wilford Woodruff abandoned the law of adoption, the “sealings” performed thereafter by the LDS Church were changed, both for the living and for the dead. Rather than seeking sealing by adoption directly to the Father of the dispensation (Joseph Smith) or to the Church president, now men and women would be sealed to their own parents and to their own children.

This change is a big part of the reason for the LDS Church’s excitement about “endless genealogies” that, as Paul warned, lead to “speculations” and “disputes” that do not “advance the work of God.” (Titus 1:4)

65

Part 2, Salt Lake City (1852-1853)

April 9, 1852: President Brigham Young said “but is it not necessary that we should have a Temple[?] ***it is Absolutely necessary*** that we should have a Temple . . . ***Are we prepared to go & redeem our dead[?] is their a place prep[are?]d to go & Redeem our dead[?]*** ***No there is not[.]***”

April 6, 1853: “the four Corner Stones of the Temple in Great Salt Lake City [were laid]. . . . after the 12 Had laid the last stone on the North East corner & closed the ceremony[.] President Young ascended the Stone & gave his benediction as follows. Brethren & Sisters I bless you in the name of Jesus Christ of Nazareth & pray my father in heaven to encircle you in the Arms of his love & mercy ***protect us until we have finished the Temple received the fulness of our endowments*** therein & then build many more. And I pray also that we may live to see the great Temple in Jackson Co.”

66

Part 2, Why Zion Was Not Redeemed

You and I often take for granted that we have advantages when it comes to interpreting Mormon history:

- We have the retrospective advantage of time and distance
- We have Denver’s teachings, especially *Passing the Heavenly Gift* (2011) and *Preserving the Restoration* (2014; e.g. the 10 Lectures)
- We have a revelation from the Lord about Mormon history (T&C 156)

We use that vital information as a lens through which we read and assess the details of Mormon history and scripture. But the view that you and I have come to was not entirely foreign to even Mormon leaders.

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Part 2, Why Zion Was Not Redeemed

Ezra Taft Benson, for example, often spoke about the Church being under condemnation for treating lightly the Book of Mormon.

Here are some insights into Bruce McConkie’s views on early Mormon history that we’ve been talking about today. From *A New Witness for the Articles of Faith* (1985):

“In the true sense, the wilderness shall blossom as the rose when the earth is renewed and receives its paradisiacal glory. In the full sense, Zion shall regain her ancient glory, and attain the grandeur and might promised in the prophetic word, only during the Millennium, ***though the work of establishing Zion and building the New Jerusalem must precede our Lord’s return.*** And as to the temple unto which all nations shall come in the last days, it shall be built in the New Jerusalem before the Second Coming . . .”

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Part 2, Why Zion Was Not Redeemed

McConkie goes on to say, 'I know we're doing a lot of temple building everywhere, BUT . . . "still there is a center place, a place where the chief temple *shall stand*, a place to which the Lord *shall come*, a place whence the law *shall go forth* to govern all the earth in that day *when the Second David reigns personally upon the earth.*"

McConkie, of course, mistook the location for Missouri, but so has everyone. It was his view that the latter-day David to whom the scriptures refer is Christ Himself, which is not a bad interpretation. And he didn't consider the SLC Temple as fulfilling any of that.

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Part 2, Why Zion Was Not Redeemed

"Time and time again (quite literally; T&C 156) the early saints in this dispensation *were offered* the precious privilege of building up Zion, of establishing the New Jerusalem, and of crowning that Holy City with the temple of temples. But always the promises were conditional. Always the divine provisos set forth the need for faith, obedience, righteousness, and complete conformity to the high, holy, and heavenly law. *Sad to say, the Lord's people failed to gain the promised blessing.* Obeying only in part, they received only a partial reward. *Failing* to live the fulness of the divine law, *they were denied an inheritance in the Holy City* in the days of their mortal probation."

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Part 2, Why Zion Was Not Redeemed

"It was with the Latter-day Saints as it had been with their ancestors in the days of Moses. . . . And so it has been among us. Though the newly called saints of the nineteenth century failed to build their promised Zion, yet they retained the glorious gospel, with all its hopes and promises. *They were left in that state which now exists among us. What we now have is a schoolmaster* to prepare us for that which is yet to be."

"That the evil and worldly powers did prevail over them to the extent that they were finally driven from the confines of the United States to a destined inheritance in the mountains of western America is now known to us all. 'For they were to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, *they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.*' . . .

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Part 2, Why Zion Was Not Redeemed

"And even now, to some extent, the saints are trodden underfoot of men and are suffering many things that need not befall them, all of which is permitted *because we are no better than our forebears who in their day failed to exercise the power that was theirs to build the Zion* that might have then been. . . . And that *they did pollute their inheritances* is now one of the unchangeable facts of history."

"[T]he redemption of Zion must needs come by power.' It would have taken power in that day, and it will take power in the day when it is destined to be. 'Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.' Joseph Smith was such a man for his day, *and another like him shall wear his mantle when the future hour of our redemption arrives.*" (NOTE: The clear implication is that, in BRM's view, none since Joseph had worn his mantle and therefore none had the power to redeem Zion.)

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Part 2, Why Zion Was Not Redeemed

“And so we wait, wondering the while how long the ‘little season’ is destined to last. As to its length, we cannot say. . . . In [that little season] we must attain the same spiritual stature enjoyed by those who built the original Zion.”

“The response of his early Latter-day Saints having been inadequate, the Lord will now choose, when he will, those who are to accomplish the great work. ‘And let those be chosen that are worthy.’” (Bruce McConkie, *A New Witness*, Chapter 62.)

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Part 2, Summary

Zion was never redeemed during Joseph Smith’s lifetime. Just as Bruce McConkie said and as Denver has said, Zion has **yet** to be redeemed. And the Temple of Temples has **yet** to be built.

Because *the Temple was never completed in Joseph Smith’s lifetime*, and because certain principles and ordinances when they are given are required to be given and practiced only in an authorized Temple, it is clear that whatever ordinances Joseph was able to communicate to the Saints in his day were **only a beginning part of** what will be restored when the fulness is given in an authorized Temple.

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Reflecting (Again) On History

Question: *Of the five reasons for the Temple that the Lord has addressed, which, if any, did Brigham Young and his successors accomplish?*

- Reason 1: **Restoring** the Fulness of the Priesthood
- Reason 2: **Sealing** Husbands and Wives & then also to the Fathers in Heaven (adoption)
- Reason 3: **Performing** Ordinance Work for the Dead (baptisms, at least)
- Reason 4: **Re-establishing** the University (culture, civilization, law)
- Reason 5: **Bringing** Heaven and Earth Together (fiery corridor, protection)

The Lord provided the answer in the revealed Prayer for Covenant (T&C 156)

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Reflecting (Again) On History

Of the five major reasons for the Temple that we’ve covered, it seems clear **none of them were accomplished by the Saints while Joseph and Hyrum were alive**. And since “the seals” were taken from the earth with Joseph at his death, it is certain that none of those things have been accomplished **since then to the present day, despite all the temple building** that has been done by the LDS Church.

It is clear that the law of adoption will need to be restored in the coming Temple, the fulness of the priesthood must be restored, that revelation for the work for the dead is needed, the law of sacrifice must be properly observed, that certain holy days will need to begin being observed, and many other things.

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End Part 2, The Work Remains
Unaccomplished