

Summary Handout

“Zion—The Pure in Heart”

Lesson

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Summary

Scripture Summary:

Doctrine and Covenants 45:66–67; Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 7, 1831. HC 1: 158—163. Prefacing his record of his revelation, the Prophet states that “at this age of the Church many false reports and foolish stories were published and circulated, to prevent people from investigating the work or embracing the faith; but to the joy of the saints . . . I received the following.” 63—75, The saints are commanded to gather and build the New Jerusalem, to which people from all nations will come.

Doctrine and Covenants 57:1–3; Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, July 20, 1831. HC 1: 189—190. In compliance with the Lord’s command (Section 52), the elders had journeyed from Kirtland to Missouri with many varied experiences and some opposition. In contemplating the state of the Lamanites and the lack of civilization, refinement, and religion among the people generally, the Prophet exclaimed in yearning prayer: “When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the last days?” Subsequently he received this revelation. 1—3, Independence, Missouri, is the place for the City of Zion and the temple.

Doctrine and Covenants 64:33–43; Revelation given through Joseph Smith the Prophet to the elders of the Church, at Kirtland, Ohio, September 11, 1831. HC 1: 211—214. The Prophet was preparing to move to Hiram, Ohio, to renew his work on the translation of the Bible, which had been laid aside while he had been in Missouri. A company of brethren who had been commanded to journey to Zion (Missouri) was earnestly engaged in making preparations to leave in October. At this busy time, the revelation was received. 33—36, The rebellious shall be cut off out of Zion; 37—40, The Church shall judge the nations; 41—43, Zion shall flourish.

Doctrine and Covenants 82:14–15; Revelation given to Joseph Smith the Prophet, in Jackson County, Missouri, April 26, 1832. HC 1: 267—269. The occasion was a general council of the Church at which Joseph Smith the Prophet was sustained as the President of the High Priesthood, to which office he had previously been ordained at a conference of high priests, elders, and members, at Amherst, Ohio, January 25, 1832 (see heading to Section 75). Formerly unusual names were used in the publication of this revelation to conceal the identity of the persons named (see heading to Section 78). These unusual names have now been dropped, except in cases where the identification is not known (see verse 11). 14—18, Zion must increase in beauty and holiness; 19—24, Every man should seek the interest of his neighbor.

Doctrine and Covenants 97:8–28; Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 2, 1833. HC 1: 400—402. This revelation deals particularly with the affairs of the saints in Zion, Jackson County, Missouri, in response to the Prophet’s inquiry of the Lord for information. Members of the Church in Missouri were at this time subjected to severe persecution, and on July 23, 1833, had been forced to sign an agreement to leave Jackson County. 6—9, Those who observe their covenants are accepted by the Lord; 10—17, A house is to be built in Zion in which the pure in heart shall see God; 18—21, Zion is the pure in heart; 22—28, Zion shall escape the Lord’s scourge if she is faithful.

Doctrine and Covenants 105:1–12; Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. HC 2: 108—111. Mob violence against the saints in Missouri had increased, and organized bodies from several counties had declared their intent to destroy the people. The Prophet had come from Kirtland at the head of a party known as Zion’s Camp, bringing clothing and provisions. While this party was encamped on Fishing River, the Prophet received the revelation. 1—5, Zion shall be built up by conformity to celestial law; 6—13, Redemption of Zion deferred for a little season.

Moses 7:12–19, 61–63, 68–69; Enoch teaches, leads the people, moves mountains—The City of Zion is established—Enoch foresees the coming of the Son of Man, his atoning sacrifice, and the resurrection of the saints—He foresees the restoration, the gathering, the Second Coming, and the return of Zion.

Articles of Faith 1:10; We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

Supplemental Holy Land and Jewish insights:

Two Zions: As there are two gatherings, one spiritual and another physical, there are also two definitions of Zion, one in the heart and another in the place. What the Jews may not realize is that there are two chosen people that will have two Zion headquarters. Two centers in the “Tops of the Mountains” should be considered. Presently, there are two dedicated centers in the two “Zions” in the two “Tops of the Mountains,” Jerusalem and Salt Lake City. The Lord will speak from two Zions.

Tops of the Mountains—Everlasting Hills: Jerusalem, where the tribe of Judah and the prophets of Israel lived. These mountains create a backbone of the country of Israel. In fact, the land of Israel has mountains from its northern to its southern borders, that is “everlasting hills.” In latter times, the word of the Lord comes from the “tops of the mountains,” Salt Lake City, where the prophets and leadership of the Lord’s kingdom and the tribe of Joseph are presently situated. The Ute Indians used the word Utah to denote the tops of the mountains. It is also the only other range of mountains that extends from the northern to the southern borders of the land, “everlasting hills.” Judah and Utah even sound linguistically similar. There is an Arab village close to Hebron that is called

Yatta. An old synagogue of the first century was found there with characteristics of Levitical use. Some even suggest it to be the wilderness area of Judah where John the Baptist (a Levite) might have lived.

Camp–City of the Lord: Tents with their poles (stakes) and curtains may represent the organized facilities and order of heaven. It seems that the “camp” of Israel was organized in a “City of the Lord” (Isaiah 60:14) which was likened to the “House of the Lord.” The families were on the outside; the priests (Levites) were next. They surrounded the holiest place (the Ark) where the Lord’s prophet communed with God. It may be likened to the terms telestial, terrestrial and celestial. “. . . the Tabernacle was erected at the very center of the camp . . . physically and spiritually it was the central object for the Children of Israel and it was through the Tabernacle that they felt their connection with God.” (*Encyclopedia Judaica Jr.*)

Would God Dwell With You? “. . . it seems, the ancient Israelites were commanded to build a sanctuary so that God may dwell amongst them (Exodus 25:8). The Tabernacle became the place to which sacrifices were brought in times of joy and in times of sadness. It became the place to which Moses retired when he wanted to communicate with God. When the Children of Israel camped in the desert, the Tabernacle was erected at the very center of the camp; when they moved, the Tabernacle was taken apart, and was moved with them. Physically and spiritually it was the central object for the Children of Israel and it was through the Tabernacle that they felt their connection with God.” (*Encyclopedia Judaica Jr.*)

Latter-day “Stakes of Zion:” These have the same purpose in reminding us to live in dignity and sacredness and commune with God as a community. “. . . they shall be called stakes, for the curtains or the strength of Zion.” (*Doctrine & Covenants 101:21*) Stakes will become Temples in the future, (D & C 124:35). The Lord will return to two Jerusalems that will have the Houses of the Lord. They will become the Cities of The Lord. “. . . built up again, and become a holy city of the Lord . . .” (*Ether 13:5*)

Jewish Tradition, More than One Zion–Temple: “The Bible uses a variety of Hebrew terms when speaking of the place where God and Israel communed: a) *Mishkan* - ‘Dwelling’ (God’s dwelling place among the people of Israel). b) *Mishkan ha-Edut* - ‘The dwelling place of the Testimony’ (the place where the two tablets . . . Ten Commandments were kept). c) *Ohel Mo’ed* - ‘Tent of Meeting’ (where God reveals Himself to Israel). d) *Mikdash* - ‘Sanctuary’ or the ‘Holy Place’; and especially *Kodesh ha-Kodashim* [Holy of Holies], the most holy place within the Tabernacle. “. . . many critical scholars believe that these terms may refer to more than one place;” (*Encyclopedia Judaica Jr.*)

Parallel of Old Zion and New Zion: Prophecies of one may apply to both. One thing is for sure: The Lord will come and He will dwell in his cities. That means that a degree of sanctity and cleanliness must exist in these cities. It is the same sacredness that any temple building requires. It will require us to be a “temple society.” “Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.” (*Zechariah 8:3*)

Two Headquarters for the Redeemer: The Prophet Joseph Smith said, “Judah must return, Jerusalem must be rebuilt, and the temple, . . . and all this must be done before the Son of Man will make His appearance” (History of the Church 5:337). “Jerusalem of old, after the Jews have been cleansed and sanctified from all their sin, shall become a holy city where the Lord shall dwell . . . likewise, on this continent, the city of Zion, New Jerusalem, shall be built . . . each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred ‘the richer blessings.’” (*Joseph Fielding Smith Jr., Doctrines of Salvation, Vol. 3, p. 69 - p. 70*)

Ready? May we be prepared for His coming. May we learn from our forefathers and benefit from their mistakes. May we ever praise God for sending His Son to pay for all mistakes. May we live with Him, in His house, in His city, in His glory.

Daniel Rona, born in Israel and living in Jerusalem has authored Old & New Testament, Book of Mormon and Doctrine and Covenants and Church History Supplement Study Materials to be used in conjunction with the weekly LDS Gospel Doctrine Lesson study. NOTE: Three versions of the supplemental study materials are available FREE at www.HolyLandsRevealed.com. (Just click “LDS SUPPLEMENTS”)

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