

Aug 30-September 5, 2021

Doctrine and Covenants 94–97

“FOR THE SALVATION OF ZION”

Summary: *Doctrine and Covenants 94. Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 2, 1833. Hyrum Smith, Reynolds Caboon, and Jared Carter are appointed as a Church building committee. 1–9, The Lord gives a commandment relative to the erection of a house for the work of the Presidency; 10–12, A printing house is to be built; 13–17, Certain inheritances are assigned.*

Doctrine and Covenants 95. Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1, 1833. This revelation is a continuation of divine directions to build a house for worship and instruction, the house of the Lord (see section 88:119–36). 1–6, The Saints are chastened for their failure to build the house of the Lord; 7–10, The Lord desires to use His house to endow His people with power from on high; 11–17, The house is to be dedicated as a place of worship and for the school of the Apostles.

Doctrine and Covenants 96. Revelation given to Joseph Smith the Prophet, showing the order of the city or stake of Zion at Kirtland, Ohio, June 4, 1833, as an example to the Saints in Kirtland. The occasion was a conference of high priests, and the chief subject of consideration was the disposal of certain lands, known as the French farm, possessed by the Church near Kirtland. Since the conference could not agree who should take charge of the farm, all agreed to inquire of the Lord concerning the matter. 1, The Kirtland Stake of Zion is to be made strong; 2–5, The bishop is to divide the inheritances for the Saints; 6–9, John Johnson is to be a member of the united order.

Doctrine and Covenants 97. Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 2, 1833. 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. 1–2, Many of the Saints in Zion (Jackson County, Missouri) are blessed for their faithfulness; 3–5, Parley P. Pratt is commended for his labors in the school in Zion; 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 will see God; 18–21, Zion is the pure in heart; 22–28, Zion will escape the Lord’s scourge if she is faithful.

Supplemental Jewish and Holy Land Insights

How does a “House of the Lord” influence my living space?

Before the first

Israelite temple was built, the entire encampment of Israel was a “city temple” (apparently it will be that way again when the Lord returns to Jerusalem (**Doctrine and Covenants 124:33-36**)) “In pre-Temple times, in the desert, the whole encampment was considered to be in a state of sanctity, and hence anyone who was *tameh* (unclean) was forced to go outside the marked boundaries and was forbidden to return until he had completed the purification ritual. With the destruction

of the Temple, such sanctions ceased to apply. Nevertheless, the maintenance of ritual impurity has remained an essential aspect of Jewish life. Thus, because all Jews are now assumed to be ritually impure, they are even today forbidden to enter the Temple area in Jerusalem.”

(**Encyclopedia Judaica Jr.**) How grateful are we that true Temple worship has been restored and so accessible today?

What do religious Jews do to remind themselves of the temple sacrifices?

The call to go to the temple includes the phrase, “He that hath clean hands and a pure heart.” (**Psalms 24:1-3**) As mentioned in previous discussions, since the Jews

do not have a temple presently, they have used the meal table as a substitute “altar.” “With the destruction of the Second Temple sacrifices were no longer made. It was then said: ‘Now that there is no altar, a man's table . . . and prayer takes the place of the sacrifices.’ “The *Talmud* describes in detail the various modes of conduct to be observed at meals. For example, persons should engage in a discussion of *Torah* during the meal so that they will be ‘as though they had eaten at the table of God.’ Furthermore, the table is regarded as a substitute for the altar in the Temple, and therefore, it must be treated with reverence. Before any meal, the hands must be washed pronouncing the appropriate blessing over the washing, after which bread is eaten. The meal is concluded with the Grace after Meals. “. . . (a) benediction (after meals), called *Boneh Yerushalayim* . . . asks God to have mercy on Israel and to restore the Temple and the Kingdom of David. It includes a plea that He may always sustain and support Israel.”

(Encyclopedia Judaica Jr.) Imagine, a plea to rebuild the Temple, before and after every mealtime! It is appropriate to wash hands before every prayer at the beginning and ending of each meal. That is why kosher hotels have a basin and naturally flowing water at the entrances of each dining room. There are large cups in public restrooms and other public fountains (like the Western Wall) so a Jew can fill the cup and then let the water flow naturally over his hands before he prays. Forgotten among the Jews is the meaning of clothing that wraps them in Temple culture. The *tallit* worn under their clothing and used as a marriage canopy as well as the shroud veil at the wedding moment can be viewed as an echo of ancient Temple worship.

Where did the term “Stakes” originate?

The areas of responsibility and assigned living were “staked” out, there were

stakes, poles or standards that identified the living areas of each tribe. “The Lord spoke to Moses and Aaron saying, “The Israelites shall camp each with his standard under the banners of their ancestral house.” **(Numbers 2:2)**. In the ancient days, the inner two courtyards were draped or had curtains draped between the stakes or poles and cords so that the sacredness and dignity of the priestly area and the Lord’s habitation were maintained. “Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” **(Isaiah 33:20)** In the latter-days, an organizational unit called “Stakes of Zion” may have the same purpose in reminding us to live in dignity and sacredness and commune with God as a community. “Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion.” **(Doctrine & Covenants 101:21)** Remember, our stake centers are destined to be temples, “For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.” **(Doctrine and Covenants 124:33-36)**

What is the reason the Lord emphasizes “school” and “learning?”

“A.J. Heschel (1907-1972) based his views on a *Midrash* (ancient commentary on the scriptures) stating that holiness is the only way to combat evil and that learning and obeying the precepts of *Torah* is the only way to gain holiness. The simplest advice in combating evil: ‘Turn from evil and do good’ is from the Book of **Psalms (34:15)**.” **(Encyclopedia Judaica Jr.)**

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

(Psalm 1:1-3)

What are the results of learning and seeking understanding?

Learning is more than gaining knowledge. It is drawing on discernment, expanding of spiritual; edification; using the wisdom of intelligence, practicing prudence, cherishing the value of study, being open to education, gaining and developing wisdom, savoring the scriptures, opening ourselves to the omniscience of God, treasuring truth, and

wrapping all those into understanding.

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

(Psalm 1:1–3)

What do the scriptures teach about understanding?

In the English language here are some different verses in our scriptures that teach true learning or “understanding.”

See also: [Discernment](#); [Spiritual](#); [Edification](#); [Education](#); [God, Omniscience of](#); [God, Wisdom of](#); [Intelligence](#); [Knowledge](#); [Learn](#); [Prudence](#); [Scriptures, Value of Study](#); [Truth](#); [Understand](#); [Wisdom](#).

1. [Deut. 4:6](#) this is your wisdom and your *understanding*,
2. [Deut. 32:28](#) neither is there any *understanding* in them,
3. [1 Kgs. 3:9](#) Give ... thy servant an *understanding* heart,
4. [1 Kgs. 4:29](#) God gave Solomon wisdom and *understanding*,
5. [2 Chr. 26:5](#) who had *understanding* in the visions of God,
6. [Job 28:28](#) To depart from evil is *understanding*,
7. [Job 32:8](#) inspiration of the Almighty giveth them *understanding*,
8. [Job 38:36](#) who hath given *understanding* to the heart,
9. [Ps. 32:9](#) Be ye not ... as the mule, which have no *understanding*,
10. [Ps. 49:3](#) meditation of my heart shall be of *understanding*,
11. [Ps. 111:10](#) good *understanding* have all they that do his commandments,
12. [Ps. 119:130](#) thy words ... giveth *understanding*..
13. [Ps. 147:5](#) ([Alma 26:35](#)). Lord ... his *understanding* is infinite,
14. [Prov. 2:2](#) apply thine heart to *understanding*,
15. [Prov. 2:6](#) out of his mouth cometh ... *understanding*,
16. [Prov. 3:5](#) lean not unto thine own *understanding*,
17. [Prov. 3:13](#) Happy is the man ... that getteth *understanding*,
18. [Prov. 3:19](#) by *understanding* hath he established the heavens,
19. [Prov. 4:7](#) with all thy getting get *understanding*,
20. [Prov. 7:4](#) call *understanding* thy kinswoman,
21. [Prov. 9:10](#) knowledge of the holy is *understanding*,
22. [Prov. 10:13](#) In the lips of him that hath *understanding* wisdom is found,
23. [Prov. 10:23](#) man of *understanding* hath wisdom,
24. [Prov. 13:15](#). Good *understanding* giveth favour,
25. [Prov. 14:29](#) He that is slow to wrath is of great *understanding*..
26. [Prov. 15:14](#) heart of him that hath *understanding* seeketh knowledge,
27. [Prov. 15:21](#) man of *understanding* walketh uprightly,
28. [Prov. 15:32](#) he that heareth reproof getteth *understanding*,
29. [Prov. 16:16](#). *understanding* rather to be chosen than silver,
30. [Prov. 16:22](#) *Understanding* is a wellspring of life,
31. [Prov. 17:27](#) man of *understanding* is of an excellent spirit,
32. [Prov. 18:2](#) fool hath no delight in *understanding*,
33. [Prov. 19:8](#). he that keepeth *understanding* shall find good,
34. [Prov. 21:30](#) There is no ... *understanding* ... against the Lord,
35. [Prov. 28:16](#) prince that wanteth *understanding* is also a great oppressor,
36. [Isa. 11:2](#), [2 Ne. 21:2](#). upon him, the spirit of wisdom and *understanding*,
37. [Isa. 27:11](#) people of no *understanding*,
38. [Isa. 29:14](#), [1 Cor. 1:19](#); [2 Ne. 27:26](#). *understanding* of their prudent men shall be hid,
39. [Isa. 40:14](#) who ... shewed to him the way of *understanding*,
40. [Jer. 5:21](#) O foolish people, and without *understanding*,
41. [Jer. 51:15](#) stretched out the heaven by his *understanding*,
42. [Dan. 1:17](#) Daniel had *understanding* in all visions,
43. [Dan. 11:35](#) some of them of *understanding* shall fall,
44. [Mark 12:33](#) love him ... with all the *understanding*,
45. [Luke 2:47](#) astonished at his *understanding* and answers,
46. [Luke 24:45](#) Then opened he their *understanding*,
47. [Rom. 1:31](#) Without *understanding*, covenant breakers..
48. [1 Cor. 14:15](#) I will pray with the *understanding*,
49. [1 Cor. 14:19](#). I had rather speak five words with my *understanding*,
50. [1 Cor. 14:20](#) be not children in *understanding*,

51. [Eph. 1:18](#) eyes of your *understanding* being enlightened,
52. [Eph. 4:18](#) Having the *understanding* darkened,
53. [Philip. 4:7](#) peace of God, which passeth all *understanding*,
54. [Col. 1:9](#) his will in all wisdom and spiritual *understanding*,
55. [Col. 2:2](#) full assurance of *understanding*,
56. [2 Tim. 2:7](#) Lord give thee *understanding* in all things,
57. [1 Ne. 13:29, 14:23](#) plain unto the *understanding*,
58. [1 Ne. 16:29](#) new writing ... which did give us *understanding*,
59. [2 Ne. 21:2](#) Spirit of the Lord shall rest upon him, the spirit of wisdom and *understanding*,
60. [2 Ne. 31:3](#) God giveth light unto the *understanding*,
61. [Words of Mormon 1:9](#) finish out my record ... according to ... *understanding* which God has given me,
62. [Mosiah 1:2](#) become men of *understanding*,
63. [Mosiah 12:27](#) not applied your hearts to *understanding*,
64. [Alma 17:2](#) they were men of a sound *understanding*,
65. [Alma 32:28](#) beginneth to enlighten my *understanding*,
66. [Alma 48:11](#) Moroni ... was a man of a perfect *understanding*,
67. [Ether 3:5](#) great power, which looks small unto the *understanding* of men,
68. [D&C 1:24](#) commandments ... given ... that they might come to *understanding*,
69. [D&C 20:68](#) expound all things ... to their *understanding*,
70. [D&C 29:50](#) he that hath no *understanding*, it remaineth in me,
71. [D&C 32:4](#) unfold the same to their *understanding*,
72. [D&C 76:9](#) their *understanding* reach to heaven,
73. [D&C 76:12](#) our *understandings* were enlightened,
74. [D&C 76:89](#) glory of the telestial, which surpasses all *understanding*,
75. [D&C 88:11](#) same light that quickeneth your *understandings*,
76. [D&C 97:14](#) be perfected in the *understanding* of their ministry,
77. [D&C 110:1, 138:11](#) eyes of our *understanding* were opened,
78. [Abr. 1:14](#) That you may have an *understanding* of these gods,
79. [JS—H 1:74](#) began to have the scriptures laid open to our *understandings*,