

# Doctrine and Covenants 64–66

“THE LORD REQUIRETH THE HEART AND A WILLING MIND”

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## Summary:

*Doctrine and Covenants 64. Revelation given through Joseph Smith the Prophet to the elders of the Church, at Kirtland, Ohio, September 11, 1831. 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.*

*1–11, The Saints are commanded to forgive one another, lest there remain in them the greater sin;*

*12–22, The unrepentant are to be brought before the Church;*

*23–25, He that is tithed will not be burned at the Lord’s coming;*

*26–32, The Saints are warned against debt;*

*33–36, The rebellious will be cut off out of Zion;*

*37–40, The Church will judge the nations;*

*41–43, Zion will flourish.*

*Doctrine and Covenants 65. Revelation on prayer given through Joseph Smith the Prophet, at Hiram, Ohio, October 30, 1831.*

*1–2, The keys of the kingdom of God are committed to man on earth, and the gospel cause will triumph;*

*3–6, The millennial kingdom of heaven will come and join the kingdom of God on earth.*

*Doctrine and Covenants 66. Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, October 29, 1831. William E. McLellin had petitioned the Lord in secret to make known through the Prophet the answer to five questions, which were unknown to Joseph Smith. At McLellin’s request, the Prophet inquired of the Lord and received this revelation.*

*1–4, The everlasting covenant is the fulness of the gospel;*

*5–8, Elders are to preach, testify, and reason with the people;*

*9–13, Faithful ministerial service ensures an inheritance of eternal life.*

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## Supplemental Jewish and Holy Land Insights

### Should there be a “forgive-and-forget?”

There is a mistaken idea that if one truly repents and truly forgives, he will forget. The scriptural verses about remembrance indicate that the Lord is the one who will forget our mistakes. Apparently we need to have memory, because it is from our memory of good and bad that we learn. As we remember our sins and the sins of our forefathers, we can prevent ourselves from repeating the same mistakes. “But this shall be the covenant that I will make with the house of Israel; After those days,

saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”

**(Jeremiah 31:33-34)** There is great value in being reconciled with God through the process of remembering. It leads us to seek forgiveness and imbues us with a sense of forgiving. “It is natural for someone who has endured a terrible

disaster to want to bury his painful memories along with the dead and forget the past. But the Jews, being only a tiny minority in the world and having a long history of persecution, cannot afford to forget that Nazism brutally murdered six million of their people. Thus in 1953 the Knesset, Israel's parliament, established *Yad Vashem*, the Martyrs' and Heroes' Remembrance Authority, to perpetuate their memory." (*Encyclopedia Judaica Jr.*) Alma teaches, as prophets taught in the past and as they teach today, to look forward to the past! In other words, our memory must be "before" us so that we can learn from the past. At the same time, our future is before us as well. In that way we have the advantage of a "wide screen" view of life. "... again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember . . ." (*Alma 13:1*)

### **How do the Jews, you and I, view the Biblical tithe?"**

The Law of Tithing was given as a part of the plan to teach, by means of serving each other, how to develop a total commitment to serving Him. When discussing tithes and offerings, consider that God's math is different to man's math. Man will think that 100% goes farther than 90%. Yet God's instruction is to bring the tithes, 10%, to him and that the remaining 90% will go farther than the 100% could. Alma reminds the people that Melchizedek paid tithes. Those tithes were part of the true order of things. The Jewish view of tithing still has some biblical meaning even though Jews do not have an order or organized way of collecting and distributing tithes. "The Hebrew words used for tithes are: *terumot*, "heave offerings," and *ma'aserot*, "tithes." Judaism reflects a great history of instructions and traditions in paying tithes, giving charity and making offerings to

assist the less fortunate. Philanthropy is a basic part of Biblical life, and hence, a religious life. To devout Jews, Biblical life means a Jewish life. During Temple times Israelites would set aside a portion of their agricultural products as tithes which were given to the priests, Levites, and alternately to the poor or were to be taken to Jerusalem and eaten there. "The tithes served the purpose of supporting the priest and Levite who did not have any ancestral holdings of land and were occupied with the Temple service and other ritual duties, of supporting the poor, and of strengthening the position of Jerusalem in the consciousness of all the people of Israel. Basing themselves on the close similarity in sound between the words *te aser* (give tithes) and *tit'asher* (become rich), Rabbi Johanan (30BCE-90CE) said: 'Give tithes so that you will become rich,' and Rabbi Akiva (50BCE-135CE) added that, 'tithes are a fence which guards one's riches.' After the exile from Erez Israel, pious people became accustomed to give one-tenth of their earnings to charity, although this 'tithe' is of comparatively modern origin. "It is still customary among Orthodox Jews to set aside tithes from all produce of the Land of Israel, and the produce marketed by *Tnuva*, the large agricultural collective, is tithed at source before it is sold. The *terumah* part is either destroyed or used as fodder for animals owned by priests; because they are ritually unclean, the *kohanim* themselves cannot eat it. The other tithes are distributed to the poor and needy." (*Encyclopedia Judaica Jr.*)

### **How were tithes used biblically?**

"The tithes were used to take care of the Jerusalem Temple, the House of the Lord. After it was destroyed, a memory of the last temple was perpetuated and a hope for its return was and still is constantly repeated. The principle of tithes, however, has diminished and now includes offerings for the needy. "The obligation to

help the poor and the needy and to give them gifts is stated many times in the Bible and was considered by the rabbis of all ages to be one of the cardinal *mitzvot* [good deed or commandment] of Judaism. "In the Bible there are several laws which are in effect a sort of tax for the benefit of the poor. Among these are *leket*, *shikhhah* and *pe'ah*, according to which the farmer could not pick up the ears of corn that had fallen during the harvest or go back for forgotten sheaves or reap into the corners of the field. All these he was required to leave for the poor. Every third year the farmer was also required to put aside a special tithe for the needy. The institution of the *Sabbatical* Year and *Jubilee* was in order 'that the poor of your people may eat' as well as to cancel debts. The Torah also insists that the needy be remembered when the festivals are celebrated, e.g., 'You shall rejoice before the Lord your God, with your son and daughter, your male and female slave, the Levite in your communities, and the stranger, the fatherless and the widow in your midst. The Bible expects Israel to be aware of the needs of the poor and the stranger because Israel itself had experienced this situation in Egypt. "Although the idea of charity and almsgiving is spread throughout the whole of the Bible, there is no special term for it. The rabbis of the *Talmud* (written biblical Jewish interpretation), however, adopted the word (*zedakah*) for charity and it is used (but not exclusively so) throughout rabbinic literature in the sense of helping the needy by gifts. The word has since passed into popular usage and is almost exclusively used for charity. The term *hesed* ('loving-kindness'), which is used widely in the Bible, has taken on the meaning of physical aid, or lending money without interest. "Everybody is obliged to give charity; even one who himself is dependent on charity should give to those less fortunate than himself. The court can compel one who refuses to give charity—or

donates less than his means allow—to give according to the court's assessment." (*Encyclopedia Judaica Jr.*)

### How should charity be dispensed?

"To give a tenth of one's wealth to charity is considered to be a 'middling' virtue, to give a 20th or less is to be "mean"; but the rabbis decided that one should not give more than a fifth lest he become impoverished himself and dependent on charity. "The rabbis were especially concerned about the manner in which alms are to be dispensed. The prime consideration is that nothing be done that might shame the recipient. About one pious man it was related that if he met a man of good family who had become impoverished he would say, 'I have heard that a legacy has been left to you in such a place; take this money in advance and pay me back later. When the man accepted it he then said to him, 'It is a gift.' "Maimonides (1138-1204) lists seven ways of giving *zedakah* which are progressively more virtuous: (1) to give, but sadly; (2) less than is fitting, but in good humor; (3) only after having been asked to; (4) before being asked; (5) in such a manner that the donor does not know who the recipient is; (6) in such a manner that the recipient does not know who the donor is; and (7) in such a way that neither the donor nor the recipient knows the identity of the other. "The highest form of charity is not to give alms but to help the poor to rehabilitate themselves by lending them money, taking them into partnership, employing them, or giving them work, for in this way the purpose is achieved without any loss of self-respect at all. "This last way of helping the poor is known as *Gemilut Hasadim*, 'dispensing kindness.' This term also includes aiding people who need help and encouragement and includes such matters as visiting the sick and looking after them and inviting needy guests to eat at your home. One of the

greatest acts of charity is to provide for orphans.” (**Encyclopedia Judaica Jr.**) In modern times, the principle of tithing among Jews has been modified to reflect the charity and alms given. It is a general Jewish understanding that three percent of one’s income should be used for charitable purposes. I have found a few who prefer the tithing amount to be ten percent. In the Islamic religion, charity is one of the basic five pillars or tenants of faith. That charitable contribution is generally considered to be two percent.

### **How may I better understand the term, “Judge the Nations?”**

Part of God’s judgment will occur when Jesus returns to the earth at the end of times, part of His glorious Second Coming. Consider His word; “the times of the Gentiles [will] be fulfilled” (**Luke 21:24**). The Prophet Daniel predicted this future of history, God’s kingdom “shall break in pieces and consume all these kingdoms” (**Daniel 2:44**) The major prophecies about this important event are in (**Joel 3**) and (**Matthew 25**) The Prophet Joel declares that a judgment of the nations will occur when God restores the fortunes of Judah and Jerusalem (**Joel 3:1**). The times will be marked by the completion of Judah’s return from captivity and settlement in the land of Israel. Although a small group of Jews returned from the 70-year Babylonian captivity in 538 B.C.E., this end-time return will be from all over the earth. Other prophets confirm that Israel will complete its regathering to its ancient homeland in the final days of history (**Isaiah 11:11, Jeremiah 30:3; Ezekiel 34:13; Zechariah 10:10**). Jesus’ taught that “When the Son of man shall come in his glory . . . then shall he sit upon the throne of his glory” (**Matthew 25:31**). The judgment of the nations is a judgment of the living. Joel states that God will gather all the nations to be judged (**Joel 3:2**). Jesus said that “before him shall be gathered all the

nations” (**Matthew 25:32**). This event is called the *judgment of the nations* to distinguish it from God’s other judgments. Joel predicts that it will occur in “the Valley of Jehoshaphat” (**Joel 3:2**) which proceeds into the Kidron Valley at the base of the Mount of Olives. When the Messiah returns and splits the Mount of Olives (**Zechariah 14:4**), Jesus will separate these people as a shepherd divides the sheep from the goats. He will reveal the reason for the division: their treatment of His mortal self. When both groups hear this, they will question Him. The righteous will ask, “Lord, when saw we thee hungry, and fed thee; or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in; or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?” (**Matthew 25:37–39**). His response will be, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (**Matthew 25:40**).

### **How do I view a Zion?**

In about five decades of being a licensed tour guide in Israel, one of many experiences stands out as most touching. It is the experience of reviewing Israel’s history and sacred way of dwelling. There seemed to be a telestial, terrestrial and celestial identity. I see the Lord’s people as a “temple society,” a “Zion,” with eleven parts (tribes) of the camp on the outside circle periphery. Each tribe had stakes with banners identifying their location. They circled another tribe, the priestly Levites, who made a ring around the Lord’s “presence,” his tabernacle. The tabernacle, the “Holy of Holies” and center part of the camp of Israel, was likewise identified by stakes that were draped with curtains because of its very holy and high priestly state. Eventually, Israel began to grow and wander from the unity the temple society required. So, the system of cities and of capital cities began to



develop. The capital city had the tabernacle with temple courtyards large enough to handle tens of thousands of worthy Israelites to teach and remind them of ordinances that still applied to the whole Zion society. There still was an outer ring for the multitude that circled a center ring that was under the priestly Aaronic-Levite administration. Only worthy members were then able to be brought through the priestly courtyard to participate in ordinances and sacrifices that occurred in the higher priestly Melchizedek part of the temple with its altar in front of the "Holy of Holies." 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.

### **Where are the two Zions?**

The "two Zions" points to a unique geographical consideration. In this case, geography lends its testimony of the Lord. In ancient times, the word of the Lord came from the "tops of the mountains," 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. It is a mountain range that is "everlasting." 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. It is also the "land of 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.

### **How do "everlasting hills" relate to Zion?**

The blessings of the "everlasting hills" have affected, are affecting and will continue to affect all the world. "The blessings of thy fathers have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (**Genesis 49:26**) "And the boundaries of the everlasting hills shall tremble at their presence." (**Doctrine & Covenants 133:31**) "Everlasting is also used to signify the eternal, lasting, and enduring nature of some particular thing. For instance: the 'everlasting covenant' (**D. & C. 1:15**), 'the everlasting gospel' (**D. & C. 36:5**), 'songs of everlasting joy' (**D. & C. 45:71**), 'an everlasting inheritance' (**D. & C 57:5**), 'the everlasting hills.' (**D. & C. 133:31.**)" (**Mormon Doctrine, Bruce R. McConkie, Pg.243**) How beautiful upon the mountains of Judah and Joseph are the feet of Him who brought salvation to all of us! How beautiful are the garments of them that are worthy to bow at His feet. Religious Jews use garments to remind them of ancient temple rituals. The garment is called a '*Tallit*' and it has four sets of *Zizit* (strings with knots – 613) that are reminders of the binding covenants. Although mentioned previously, let's consider again the image of heavenly living that is in the pattern of living in the

“City of our Lord” with our Lord. The imagery of dwelling places such as tents with their poles (stakes) and curtains may represent the organized facilities and order of heaven.

### **What “comes forth” from the Zions?**

“Micah directed his prophecy against the rich who lived in ill-gotten splendor at the expense of the poor. He warned them that God would forsake His people and that the inevitable results of the corruption of Judah would follow: the ravaging of Judah by its enemies, the destruction of Jerusalem and the Temple, and exile. Micah stated God's demand of justice tempered with mercy. Micah's verses of consolation are beautiful in their vision of the glorious future of Zion: ‘For out of Zion shall go forth the law, and the word of the Lord from Jerusalem . . . And they the nations shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid . . .’ (Micah 4:5).” (Encyclopedia Judaica Jr.) “The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.” (Isaiah 60:14)

### **How is the “camp of Israel” part of the Zion city?**

The “camp” of Israel was organized in a “City of the Lord” 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 where the Lord’s prophet communed with God who stood or sat between the two Cherubim (on the Ark). Some Jews have named the two angelic figures as “Justice” and “Mercy.” It is clear that the temple contains the likeness of celestial,

terrestrial and celestial. “. . . 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.) “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)

### **How else was the Temple referred to?**

“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 containing the Ten Commandments were kept). (C) *Ohel Mo'ed* - ‘Tent of Meeting’ (where God reveals Himself to Israel). It should be noted that the words *Mishkan* and *Ohel* are synonyms. In the Bible they are both used to denote the Tabernacle. (D) *Mikdash* - ‘Sanctuary’ or the ‘Holy Place’; and especially *Kodesh ha-Kodashim* [Holy of Holies], the most holy place within the Tabernacle. “Some traditional commentators and many critical scholars believe that these terms may refer to more than one place;” (Encyclopedia Judaica Jr.) 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)** The Lord will return to a Jerusalem that will have the House of the Lord. The entire city will become the City of The Lord. “And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come--after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.” **(Ether 13:5)** The Lord will also come to a Zion that will have a House of the Lord. Apparently it will become a City of the Lord as well. “That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman;” **(Doctrine & Covenants 78:15)**

### **What is included as another name for Zion?**

“ . . . Adam-ondi-Ahman means the place or land of God where Adam dwelt . . . Apparently the area included was a large one; at least, the revelations speak of the land, the valley, and the mountains of Adam-ondi-Ahman. They tell us that Christ himself ‘established the foundations of Adam-ondi-Ahman’ **(D. & C. 78:15-16)**, and that it included the place now known as Spring Hill, Daviess County, Missouri. **(D. & C. 116.)** Far West, Missouri, also appears to be included in the land of Adam-ondi-Ahman. On April 17, 1838, the Lord commanded his saints to assemble at Far West, which place, he said, was

holy ground; and there they were to build a city. **(D. & C. 115)” (Bruce R. McConkie, Mormon Doctrine, Page 20)** Going back in history, turning around and looking at today, I begin to better understand the present and the future of temple buildings and the system of two capital cities, the Lord’s cities of new and old Jerusalem. I see the possibility of being the Lord’s people, dwelling with him in his city. We have additional insights from Elder Bruce R. McConkie. “Up to now, through all of earth’s long years, there has been one time, one time only, when the Lord’s system of capital cities has worked perfectly. Such was in the day of Enoch, the seventh from Adam. In that holy day, so faithful were the saints that the Lord, the Great Jehovah, ‘came and dwelt with his people,’ even as he will in the millennial era that is to be. In that holy day, the saints ‘dwelt in righteousness,’ even as they shall when the Lord comes again to dwell among mortals.” **(Bruce R. McConkie, The Mortal Messiah, Vol.1, p.84)** “And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there were no poor among them. And Enoch built a city that was called the City of Holiness, even ZION . . . And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.” **(Moses 7:16-21, 69)**

### **Which prophecy, for which Zion?**

There is a 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)** 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 and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem, shall be built and from it the law of God shall also go forth. There will be no conflict, for 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)** “Isaiah describes a glorious age, the coming of ‘the day of the Lord.’ After the evil are punished, ‘it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people’ **(Isaiah 11:11)**. With the coming of the Messiah, Jews will come home to Jerusalem, the everlasting city. “The

majority of religious leaders believed that there could be no return to Zion before the coming of the Messiah; and the active Zionists were mostly those who had abandoned their traditional religious roles and replaced them with secular, political activities.” **(Encyclopedia Judaica Jr.)** “Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from **Revelation 21:2**, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here. As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also Jerusalem shall be rebuilt on the eastern continent (see Book of Mormon, **Ether 13:1-12**). This may suffice, upon the subject of gathering, until my next.” **(Teachings of the Prophet Joseph Smith, Section Two 1834-37 p.86)** 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.