

The Parable of the Nobleman and the Olive Trees v. 1.02

“As you study this parable, consider the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles: “[The Savior’s] parables had multiple meanings or applications according to the spiritual maturity of the listener. They had a message for both children and gospel scholars” (“Scripture Reading and Revelation,” Ensign, Jan. 1995, 8). Look for multiple meanings and applications in this parable (see also Bible Dictionary, “Parables”).” (D&C 101 Seminary Manual)

With that in mind, please stop sending me quotes from individuals (including prophets and apostles) who have interpreted the parables differently. That is not what the purpose of these papers are. In this series I wish to go over parables of the utmost importance that have been used so often in their secondary and tertiary forms that most members don’t understand or even know the primary interpretation of the parables. Can parables be interpreted or likened in multiple ways for the benefit of man? Yes. Can washing the vase and the dishes and placing them on a clean cloth add symbolic weight to traditions and ordinances (Mark 7:4-23)? Yes. The problem comes when the washing of the dishes in the eyes of the participant becomes the primary activity and they neglect the actual primary purpose. Jesus, pointing the Jews towards their behavior in doing this very thing, said you “have omitted the weightier matters of the law” (Matthew 23:23-28). Understanding how the Lord teaches is crucial to understanding the primary intent of the parable. Joseph Smith had a laugh at a member who thought that the beast kingdoms described in Daniel’s vision were symbols of God’s kingdoms. Joseph Smith said, “the Lord would never make use of a figure of a beast nor any of the brute kind to represent His Kingdom” (Teachings of the Prophet Joseph Smith, p. 289). Joseph Smith taught that every jot and tittle of the word had to be literally fulfilled and this included parables, visions etc. Joseph Smith in identifying that the Lord even in a parable or vision wouldn’t use something ungodly to represent something godly clarifies that even the symbols in parables have to make sense. Joseph Smith also taught on another occasion the best way to go about trying to find this primary purpose; “I have a key by which I understand the scriptures. I inquire, what was the question which drew out the answer, or caused Jesus to utter the parable?” (Teachings of the Prophet Joseph Smith, p.276-277) Joseph then goes on to explain that the question being answered is the primary interpretation and “all straining on this point is a bubble” (Teachings of the Prophet Joseph Smith, p.277).

What drew out the parable?

The Saints were chastened and afflicted because of their transgressions and were “cast out of the land of their inheritances” (ie. Zion, New Jerusalem in Jackson County Missouri). The Lord in D&C 101:1-42 proceeds to explain that there will be a time of chastening, “all those who will not endure chastening but deny me cannot be sanctified.” He then says that His indignation was soon to be poured out when the cup of the gentile nation’s iniquity is full. The Lord then promises “in that day”, meaning in the day that his wrath is poured out because of the people’s iniquity being full, “all who are found upon the watchtower, or in other words, all mine Israel, shall be saved. And they that have been scattered shall be gathered. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands. Zion shall not be moved out of her place,

notwithstanding her children are scattered. They that remain, and are pure in heart, shall return, and come to their inheritances...to build up Zion and all these things that the prophets might be fulfilled.” The Lord then describes that after that event, the redemption of Zion and building of New Jerusalem, “they shall prepare themselves, for that which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.”

D&C 101:23-26

23 And prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.

24 And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed;

25 And also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth.

26 And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face.

These scriptures describe the Great and Dreadful Day. The Lord then describes conditions in the Millennium and the hope that members should have in the Millennium that will give them strength to pass through the tribulations and that brings us up to verse 42.

So in summary, the Lord gives you the macro timeline of the last days.

1. Saints kicked out of Jackson County MO (ie. Zion, New Jerusalem)→
2. Many days will pass as “the Lord their God is slow to hearken unto their prayers” →
3. The Gentile nation’s cup of their iniquity is full →
4. The years of tribulation kick in →
5. The wrath of the Lord is poured out without measure. “All who are found on the watchtower, they that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion” and shall be saved. This is the redemption of Zion→
6. There they will prepare for the Great and Dreadful Day →
7. The Great and Dreadful Day

After the Lord explains all this, he says “and now, I will show unto you a parable, that you may know my will concerning the redemption of Zion.” Looking at the points of reference above, what time period do you think this parable takes place in?

The folly of the early Saints in believing that this had to do entirely with them and thus the redemption of Zion also had to deal with them (Zion’s camp), is surpassed only by the folly of members today treating all of this like it had do with the Saints’ failure back then and nothing to do with the failure of the Saints today. The Lord said, “When the cup of their iniquity is full”- I’ve discussed in a number of papers that this point did not arrive until 2015. He then says, “In that day”, meaning at that time, a future day from 1830s, (we know it to be 2015, and an

interesting side note, that within two years we had the sign of the Kingdom of God being birthed in Virgo), that He promised then they that remain and are pure in heart shall return and come to their inheritances. And then in case you are confused and want to say it is figurative or maybe think times have changed, the Lord says to us, the Saints in the 2020s, he tells us to remember that there is none other place appointed than that which the Lord had appointed. Meaning Jackson County is it folks. So, what is the act of the Saints returning to Zion/Jackson County referred to as? It is referred to as the redemption of Zion.

And did Joseph not teach this? Yes, he did teach this. And a full transcript of what he taught will be provided at the end of the paper, but this quote is important to understand now:

“The olive trees are 12 stakes which are *yet* to be built not the Temple in Jackson as some suppose for while the 12 olive stakes are being built we will be at peace” (Joseph Smith Papers, 19 July 1840)

Proving that the majority of this parable was to take place in futurity from that time.

So I ask the question. Did any of this parable have to do with 1840 (when Joseph gave that talk, let alone the 1830's? No, because 1. The Lord said “in that day”, meaning that the redemption of Zion occurs in the day or after the cup of their iniquity is full. 2. We are not in Jackson County Missouri, meaning this parable does not refer to the past for the parable is about the redemption of Zion, meaning this parable is about the time period surrounding the redemption and building of New Jerusalem. It is not a parable about why we are not in Jackson County Missouri and it is not a parable about how the early Saints failed to build New Jerusalem etc. It would be no different than saying that the parable of the ten virgins dealt with the ancient church of Christ and when the virgins “slept” it actually meant that they died and a thousand plus years passed and when the procession passed by, the old Saints were resurrected (ie. Woke up), but some found that they had no oil when they woke up and couldn't join the procession. And the procession consisted of all members of the modern church. Do you see what viewing a parable in that lens does to you? It puts all of the failure, all of the fear, all of the actions on a previous generation and alleviates you, the reader in the present generation, of any guilt or action etc. And thus, would literally hold no value for the Saints in that time period. We know that there is value in the ten virgins parable only because we liken ourselves to the ten virgins and then we scrutinize and try to figure out what the oil is so that we can be ready. Likewise, in this parable, if you believe that 90% of the parable had to do with failures of previous Saints and the only thing that has to deal with you is “Yay, we win! Yay, we redeem Zion! Yay, we build New Jerusalem!”, it is no different. What value would there be in this parable written specifically for Saints to know the will of the Lord regarding the redemption of Zion, if none of it had to do with the generation that would redeem and build Zion? This parable and the ten virgins have more in common than members realize. The failure of members to build the tower in this parable is exactly why the necessity of oil in the ten virgins is the way it is. And 3. Joseph himself identified these events as future from 1840.

What are, doctrinally, things that we know that take place directly before and during the redemption of Zion? And what are some events that occur in conjunction with or shortly after? If

this parable, the parable of the nobleman and his vineyard, does in fact reveal the will of the Lord regarding the redemption of Zion, knowing these things should in theory bring into focus this parable.

First let us go to the Isaiah + Jesus Macro Last Days Timeline and let's focus in on only the period that deals with the redemption of Zion. The points that we are going to hone in on are points 7-29.

Take a moment to go back and re-read those points mentioned above, and now at last, let us read the will of the Lord, a parable concerning the redemption of Zion (point 22 in that macro timeline), and let's see how much sense this parable already makes.

The Parable

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive trees; And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive trees may not be broken down when the enemy shall come to spoil and take upon themselves the fruit of my vineyard. Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower? And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? For there is no need of these things. And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord. And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees. Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen. And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land. And the servant said unto his lord: When shall these things be? And he said unto his servant: When I will; go ye straightway, and do all things whatsoever I have

commanded you; And this shall be my seal and blessing upon you—a faithful and wise steward in the midst of mine house, a ruler in my kingdom. And his servant went straightway, and did all things whatsoever his lord commanded him; and after many days all things were fulfilled. (D&C 101:44-62)

Let's go through the parable and identify what we clearly should recognize and relate it back to points in the timeline:

The nobleman: is the Savior

Vineyard: is the promised, choice land (ie. America), point #7

Servants: prophets or leaders of the church (ie. People with keys)

12 Olive trees: 12 is a symbol of completeness. The trees represent point #13 (which would include LDS temples, churches, etc) Remember that the members of the Church planted the olive trees (ie. They built or were involved with the temples, churches, wealth, etc). Also remember that the house of Israel was always compared to that of an olive tree and the house consists of 12 tribes. And the function of our churches, temples, wealth etc is entirely that of gathering scattered Israel and building them up. We refer to these collective units as “stakes”. The fruit of the trees include saving ordinances, temporal salvation, money, converts etc. performed or gained by the house of Israel. (ie. The works)

Watchmen: are political leaders, they protect/maintain the hedge

Enemy/Destroyer: the Assyrian or scourge, point #17

Hedge: the hedge being in place is what gave them a sense of security, it is the law of the land/lower laws. It and the tower held similar functions, the tower was simply greater and more important.

Period of peace: the Saints did not experience in 1830. This is further proof that this parable did not all take place pre-1840 (and remember that Joseph said this period of peace was to take place in the future from 1840). This period of peace gives birth to the next point.

Period of variance: this is a time period where people debated the need to build the tower vs simply maintaining the hedge and basking in the fruit. This period might have taken place among the Saints as early as Brigham Young to Wilford Woodruff.

Period of slothfulness: not only did they give up on the tower, they began to neglect the hedge and their watching. This completes point #14. President Benson warned that the Church had reached this point, that we were neglecting our fight for freedom on the hedge. This was done primarily because of pride and the love of money

Period of wickedness (not keeping commandments): this is now a point in time where members have given up on the tower, neglecting their watch duties and the hedge, and now they are watering down or completely making obsolete the commandments of God. A more in depth breakdown of this is found in the *Understanding Isaiah* chapters. Joseph Smith will be discerning between the righteous and wicked in the Church in point #19, ergo there has to be an

unrighteous element established in the church before that point. The Family Proclamation given in 1995 identified that we had entered this time period.

Period of breaking down the hedge and robbing the vineyard: this is the period of the Assyrian breaking down the laws of the land, the protections and freedoms thereof etc. (the hedge). Specifically *Understanding Isaiah Chapter 10* goes over the Assyrian breaking down the hedges (verses 1-5) as well as robbing the eggs from the nest (verse 14). Joseph Smith in his sermon said, “Then the Enemy shall come as a thief in the night and scatter the servants abroad... This Nation will be on the very verge of crumbling to pieces and tumbling to the ground and when the constitution is upon the brink of ruin this people will be the Staff up[on] which the Nation shall lean and they shall bear the constitution away from the <very> verge of destruction.” (The Joseph Smith Papers, 19 July 1840). This once again confirms the connection between “the enemy” and “the Assyrian” for both destroy the laws of the land and also confirms the connection between the hedge and the laws of the land as they are what was broken down.

Period of separation and capitulation: this is when the servants flee from the hedge and capitulate to all of the demands of the Assyrian (ie. shut down the temples, shut down the churches, kiss the ring of Black Lives Matter, kiss the ring of the NAACP, etc.). This is the period where the focus of the Church is drawn to that of the will of the Assyrian over that of the twelve olive trees. The problem in the eyes of many members and leaders of the Church become that of the Assyrian’s will versus that of the Lord’s will and His vineyard. And it is explained later in the parable that if the tower had been built, this would never have happened. This is point #20.

Period of chastisement: this is the rebuking from the Lord which is mentioned in point #21. If the leaders and members of the church had built the tower, the capitulation and losses to the Assyrian would not have occurred. The Lord says that he (the nobleman) personally goes to the servants, which would include the 12 apostles. The Lord in the time of Joseph Smith did not make such an appearance rebuking the leaders in person, and as of yet (2021) still has not made such an appearance.

The one servant: we learn in D&C 103:21 that this servant is Joseph Smith and lookey here, this is exactly the time period that Joseph is to be returning (points #19-22)

Period of gathering: this is a period where Joseph is discerning and gathering “the strength of mine house”. The reasons for why this only includes middle aged and young men is explained in *The Generation*, simply put, the Lord holds the older people responsible for not building the tower. The ten tribes do not return until after the redemption of Zion, but the Lord says here, “ALL of my house” so this obviously includes reference to point #24, which is the return of the lost 10 tribes as a body. They will be made ready.

Those asked to tarry: there will be those who will be asked to tarry, who are worthy. They are being asked to tarry for a specific, foreordained mission.

Period of redemption: this is when the Lord, with these individuals, redeem Zion (point #22). These are Joseph’s Boy. The Lord in the 1830s (after Zion’s camp) told the Saints to purchase the land in Jackson Country legally so that at this time the Lord would be justified in taking this

specific land by force because “I have bought it with money.” Whereas in the parable, when the redemption occurs, the land has already been bought.

The enemy’s walls, towers, watchmen: it is important to mention these because there are some people who hypothesize that the tower represents the temple (despite Joseph Smith’s clear teaching to the contrary), however the Lord here says that the enemy has towers, as well as watchmen. The Lord would not compare his temple with that of some other religion’s sacred building and make them equal. However, a member of the Church in political office defending the hedge could be compared to an enemy of the Lord in politics on another wall/hedge. Also, the Lord only has one tower whereas the enemy has multiple towers (D&C 105:16), so once again, the tower is not the temple.

A period of gathering to New Jerusalem: gathering the residue to New Jerusalem (point #27)

The Ultimatum: this is 1 Nephi 14:7 or as the parable says “inasmuch as they gather together against you, avenge me of mine enemies”.

I hope that after having taken the time to learn the macro timelines and now having read this parable, it becomes self-evident what is happening in this parable. I would also say that this parable is yet another proof that Joseph Smith will return, much like 2 Nephi 27, there was not “another servant” that was promised. And the Savior specifically identified this servant in this parable as Joseph Smith by name (D&C 103:21). Hopefully what the tower represents is starting to become self-evident in your mind. But for further edification let’s investigate this a little further. What do we know about the tower?

1. We know the Saints were commanded by the Lord to build it
2. They started laying the foundation- they actually started to build it (dedicating land is not starting to build it) and we also know that the Kirtland temple was built and it didn’t stop the Saints from being driven out. We also know the Nauvoo temple was built- it also didn’t stop the Saints from being driven out. Ergo this has nothing to do with the temple in Jackson County because a temple in and of itself was not and is not enough to keep the enemy at bay.
3. We know that the debate on following through was fought entirely over money and the time of peace, meaning that they either a. thought that building it would disrupt the peace, b. because it was peace there was no need for it, or c. they became greedy, selfish and prideful and they decided that they knew a better way to use resources or they simply wanted the resources for themselves and were justifying not giving them up
4. The enemy had towers
5. Lastly, and the most telling of all, is that the building of this tower would have prevented the damage dealt by the Assyrian to the Saints. So, when determining what the tower is, ask the question, “would ___ have prevented the damage?”

So let’s take a moment to recap what we know about the Assyrian and what he does (the damage). The top two things that he does (mentioned in Isaiah chapter 10) are first, he breaks down the laws of the land- this breaking down of the laws has a catastrophic effect on the poor and specifically two groups in the poor class: the widows (ie. single mothers) and the fatherless

(ie. children without fathers). The second thing he does is he robs the nest, the nest being an economic thievery, including land. He/they steal the wealth of the nation and there isn't so much as a peep from the bird as he does it or the bird raising his wing in protest. We also know that these people are unelected people who are those leaders who built the idolatry nations of the country/world (Facebook, YouTube, Microsoft, Apple, etc) and the way that they are allowed to make these laws and paralyze the bird simultaneously so that they can steal the egg and destroy the laws or freedom of the land will be to use the argument of that of Lucifer, "give me thine honor, give me thine glory and I will not lose one soul" meaning a single death or a single loss is unacceptable regardless of the cost. We also know that the sickness paves the way for the Assyrian/scourge so the thing doing the killing is a sickness, and the entity promising to protect you from that sickness is the Assyrian or scourge; that protection however will come at the cost of all of your freedom and your wealth/money/economy. We also learn from the Savior that the Assyrian/scourge will be western Gentiles. It should be fascinating to note that the most draconian measures to COVID have been in western countries (England, America, New Zealand etc.). Sweden, Russia, Israel etc have none of this. We learn in this parable that the damage that the Assyrian/enemy/destroyer does is to the olive trees, which we know what they represent. There are some that even connect Daniel's prophecies to the Assyrian (this is speculation however) and Daniel prophesied that the Assyrian would cause the daily sacrifices to cease (ie. shut down the churches, temples etc) and thus speculate that the Assyrian will do this. We do learn some things about the Assyrian studying Isaiah Chapter One where he says, "bring no more vain oblations unto me; the new moons and Sabbaths, the callings of assemblies, I cannot away with; it is iniquity, even the solemn meetings. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am wary to bear them." So we learn in Isaiah (multiple locations) that the Lord allows the Assyrian to do this because of the wickedness and slothfulness of the Saints. Which is exactly what happens in the parable.

What has the Lord commanded us to do, that if we would have done, it would have protected us from the effects of the Assyrian entirely (this damage)?

D&C 78:13-15

13 Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample which I give unto you, whereby you may accomplish the commandments which are given you;

14 That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world;

15 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;

Elder Bruce R. McConkie also gives us a hint,

"And so we raise the warning voice and say: Take heed; prepare; watch and be ready. There is no security in any course except the course of obedience and conformity and righteousness.

For thus saith the Lord: “The Lord’s scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come; ...

“Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her,” saith the Lord.

“But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.” (D&C 97:23, 25–26.)” (Stand Independent Above All Other Creatures, April 1979)

Here the Lord identifies that the building of the tower would allow us to be independent of all creatures under heaven. And if we don’t build it, we will have to face the scourge. President Joseph Fielding Smith, after reading those same scriptures, said, “This way of escape, insuring the protection of the Lord, is a very simple one. Unfortunately, many of the people of Zion have refused to take advantage of this promise. As I observe conditions among the people I cannot see how we are going to escape when the judgments are to pass over the nations, which are promised in this revelation and in others which I cannot take time to read. Because of our disobedience and our failure to keep the commandments of the Lord, the righteous, as in times past, may be called upon to suffer with the unrighteous among us.” (Doctrines of Salvation, vol 3, p.32)

Brigham Young brings into clear view what the tower was that would have allowed us to stand independent above all nations.

“Some may ask why we did not tarry at the Center Stake of Zion, when the Lord planted our feet there? We had eyes, but we did not see; we had ears, but we did not hear; we had hearts that were devoid of what the Lord required of his people; consequently we could not abide what the Lord revealed to us. We had to go from there to gain an experience. Can you understand this? I think there are some here who can. **If we could have received the words of life and lived according to them**, when we were first gathered to the Center Stake of Zion, we never would have been removed from that place. **But we did not abide the law the Lord gave to us**. We are here to gain an experience, and we cannot increase in that any faster than our capacities will admit. Our capacities are limited, though sometimes we could receive more than we do, but we will not. Preach the riches of eternal life to a congregation, and when the eyes and affections of that congregation are like the fool's eyes, to the ends of the earth, it is like throwing pearls before swine. If I can actually reach your understandings, you will know just what I know, and see just what I see in regard to what I may say.” (Brigham Young, May 15 1864 Journal of Discourses 10:290)

Brigham Young here explains that obedience to the revelations and laws from the Lord would have granted us the independence from all nations and would have saved us from the damage of the Assyrian/destroyer/scourge. What were those laws? They were the celestial laws. Simply put, the command from the Lord to become a Zion people, living Zion’s law (celestial law), the redemption of Zion etc could have happened from any generation from Joseph to today. The failure to do so is what is causing everything in this parable to take place, is what is causing the years of tribulation, the Assyrian etc. Celestial law contains in it the law of consecration and the

law of plural marriage. Living this law would have allowed the Church and Saints of God to stand independent of all nations, meaning, temple work and churches would not have been closed or ceased to produce fruit. Our economy also would have been independent, the poor would not have been crushed the way that they were. Businesses would not have been shut down or robbed. If we were living the law of plural marriage, there would be no “husbandless and fatherless” to suffer. And on top of all of that, if we were living that, Christ would make that city a city of Holiness and receive it into His bosom. The failure of Saints of all generations, from Joseph Smith’s time to today, to rise to that occasion is what brings us to today, is what brings us to:

D&C 112:22-26

22 Inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit.

23 Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face.

24 Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

25 And upon my house shall it begin, and from my house shall it go forth, saith the Lord;

26 First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

Because past generations did not do this themselves, the Lord will use tribulation and great tribulation to create the Zion people. Brigham Young knew all too well that this would be the future for the Saints.

“This is the land of Zion; but we are not yet prepared to go and establish the Center Stake of Zion. The Lord tried this in the first place. He called the people together to the place where the New Jerusalem and the great temple will be built, and where He will prepare for the City of Enoch. And He gave revelation after revelation; but the people could not abide them, and the Church was scattered and peeled, and the people hunted from place to place till, finally, they were driven into the mountains, and here we are. Now, it is for you and me to prepare to return back again; not to our fatherland, in many cases, but to return east, and by-and-by to build up the Center Stake of Zion. We are not prepared to do this now, but we are here to learn until we are of one heart and of one mind in the things of this life. Do all the Latter-day Saints arrive at this? No; they have not, our former experience has proved this. Of the great many who have been baptized into this Church, but few have been able to abide the word of the Lord; they have fallen out on the right and on the left, and have foundered by the way, and a few have gathered together. Will these be prepared to enter the celestial kingdom? Some of them will be, and will become kings and priests; but not all of these, only a portion of them. They do not know what to do with the revelations, commandments, and blessings of God. Talking, for instance, about everyday things, how many do we see here that know what to do with money and property when

they get it? Are their eyes single to the building up of the kingdom of God? No; they are single to the building up of themselves. With all the knowledge that Elders have obtained who have traveled in the Church five, ten, fifteen, twenty, twenty-five, or thirty years, there are few who understand the principles of the kingdom and whose eyes are single to the building of it up in all respects; but their eyes are like the fool's eye—looking to the ends of the earth. They want this and that, and they do not know what to do; they lack wisdom. **By-and-by, perhaps, their wealth will depart from them, and when left poor and penniless, they will humble themselves before the Lord that they may be saved.**

This is the situation of the Latter-day Saints, yet they are increasing. It is astonishing to look back and see the ignorance that was manifested by the people in their first gathering together; their experience then was far less than their experience and doings now. Still we are far short of being what we should and must be.

When the people assemble together they should be instructed with regard to their temporal lives. It is good to assemble together and pray, and preach, and exhort, so that we may obtain the power of God to that degree that we can heal the sick, cast out devils, speak with tongues, prophecy and enjoy all the blessings and gifts of the holy gospel; but that does not raise our bread, nor perfect the Saints in wisdom. I referred here, last Sunday, to men out of the Church who possess great gifts and who are not in the Church. Men who know nothing of the Priesthood receive revelation and prophecy, and yet these gifts belong to the Church, and those who are faithful in the kingdom of God inherit them and are entitled to them; and all ought to live so as to enjoy the spirit of these gifts and callings continually.

Do we know and understand that it is our business to build up Zion? To have seen the way this people have conducted themselves in years past, one would not have had the least idea that such was our business; but it made no difference whom we built cities for; many would build for Jew or Gentile, Greek, Mahomedan, or Pagan, every class of men on the earth, as readily, apparently, as they would build up Zion. Yet the word of the Lord to us is to build up Zion and her cities and stakes. Lengthen her cords and strengthen her stakes, O ye House of Israel; add to her beauty and add to her strength! Why, to have seen the conduct of the people you might have supposed they knew no more about Zion than about a city of the Chinese, or a city in France, Italy, Germany, or Asia; just as soon build up a city in Asia or Africa as anywhere else, “no matter whom we build for if we only get the dollar, only get our pay for our work.” Yet the commandment of God to us is to build up Zion and her cities. I told you here last Sunday what Joseph said in this respect—what we should build and what we should not build up. This book [the book of Doctrine and Covenants] is full of it.

We say we believe Joseph was a prophet, that he had the priesthood and was called of God to gather the people together and establish Zion. If we believe this, why not let our lives prove that we believe the doctrine that we profess? Can you see any of the Christians in the world who do not believe the doctrine they profess? It is a very dark picture to look upon—a sad affair that we disbelieve our own doctrines. Let us remember them and live accordingly.” (Brigham Young, February 10 1867, Journal of Discourses, 11:324)

It *is* a sad state where the Saints know more about the Palmyra temple dedication than they do about the New Jerusalem. It *is* a sad state that we could not come to our God and knit our hearts together in unity and build Zion. Zion was the tower and Zion cannot be built up save it be on celestial law. Members of the Church, not only are not espousing Zion and her law, they are actively supporting Satan and his laws (towers) of communism, socialism, redistribution of wealth etc. It *is* a sad state that members find themselves in, when they not only didn't make themselves a Zion people, willing and able to live celestial law, they believe that because of a couple prayers and fake revelations and fake translations, that they will be able to hop on a cloud, avoid all of the tribulations that are now on our doorstep, and park themselves next to Paul, Peter, and the rest and say "aren't we the same?" We didn't get ourselves ready, and as Elder Holland (Waiting on the Lord, October 2021) poignantly pointed out, the Saints will now pass through what they need to pass through in order to make themselves ready. My prayer for the Saints today can be nothing more than that for them to be able to survive the tribulations. It's coming. And those that have oil in their lamps will join the procession. The rest will panic or continue to say "all is well in Zion". Saints of God, buckle in, strap down, don't stop preparing and when you are in the thick of it, remember, Joseph Smith is coming back for those who remain faithful during this time. The prepared shall not fear, those that are not prepared, those that did not do what was asked of them, those that did not do all that they could do (and easily so, it wasn't difficult) will have their knees buckle in fear and trembling. And when the manna and saving doesn't come raining down from heaven, they will find themselves fulfilling yet another prophesy, "I command and men obey not; I revoke and they receive not the blessings. Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above (D&C 58:32-33), for of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law. I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise (D&C 82:3-4, 10)." We love you Saints of God, God bless, God speed, keep the faith. In the name of Jesus Christ, Amen.

Additional References:

This revelation was given as a disbandment of Zion's Camp:

D&C 105:27-37

27 And I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Joseph Smith, Jun., and mine elders, whom I have appointed, shall have time to gather up the strength of my house,

28 And to have sent wise men, to fulfil that which I have commanded concerning the purchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about.

29 For it is my will that these lands should be purchased; and after they are purchased that my saints should possess them according to the laws of consecration which I have given.

30 And after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and avenging me of mine enemies unto the third and fourth generation of them that hate me.

31 But first let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations;

32 That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland.

34 And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption.

35 There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy.

36 And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified;

37 And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

The united order in Kirtland and the order in Zion are to operate separately:

D&C 104:47-53

47 And now, a commandment I give unto you concerning Zion, that you shall no longer be bound as a united order to your brethren of Zion, only on this wise—

48 After you are organized, you shall be called the United Order of the Stake of Zion, the City of Kirtland. And your brethren, after they are organized, shall be called the United Order of the City of Zion.

49 And they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names;

50 And you shall do your business in your own name, and in your own names.

51 And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out and that which is to come.

52 The covenants being broken through transgression, by covetousness and feigned words—

53 Therefore, you are dissolved as a united order with your brethren, that you are not bound only up to this hour unto them, only on this wise, as I said, by loan as shall be agreed by this order in council, as your circumstances will admit and the voice of the council direct.

The Lord explains the sacred treasury that the people of the Lord are to set up:

D&C 104:59-73

59 For the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

60 And ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name.

61 And ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing.

62 And there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury; and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord.

63 And I give it unto you from this very hour; and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of printing these sacred things as I have said.

64 And the avails of the sacred things shall be had in the treasury, and a seal shall be upon it; and it shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by commandment.

65 And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes.

66 And this shall be called the sacred treasury of the Lord; and a seal shall be kept upon it that it may be holy and consecrated unto the Lord.

67 And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it;

68 And all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, or in lands, or in cattle, or in all things save it be the

holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives.

69 Or in other words, if any man among you obtain five dollars let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise;

70 And let not any among you say that it is his own; for it shall not be called his, nor any part of it.

71 And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order.

72 And this shall be the voice and common consent of the order—that any man among you say to the treasurer: I have need of this to help me in my stewardship—

73 If it be five dollars, or if it be ten dollars, or twenty, or fifty, or a hundred, the treasurer shall give unto him the sum which he requires to help him in his stewardship

Subheading for D&C 104: “The Lord provides for the Saints in his own way, the gospel law is to govern the care of the poor”:

D&C 104:11-18

11 It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his stewardship;

12 That every man may give an account unto me of the stewardship which is appointed unto him.

13 For it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures.

14 I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

15 And it is my purpose to provide for my saints, for all things are mine.

16 But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

17 For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

18 Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

D&C 82:11-24

11 Therefore, verily I say unto you, that it is expedient for my servants Edward Partridge and Newel K. Whitney, A. Sidney Gilbert and Sidney Rigdon, and my servant Joseph Smith, and John Whitmer and Oliver Cowdery, and W. W. Phelps and Martin Harris to be bound together by a bond and covenant that cannot be broken by transgression, except judgment shall immediately follow, in your several stewardships—

12 To manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion and in the land of Kirtland;

13 For I have consecrated the land of Kirtland in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion.

14 For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

15 Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

16 Behold, here is wisdom also in me for your good.

17 And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

18 And all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church—

19 Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

20 This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not.

21 And the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.

22 And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you.

23 Leave judgment alone with me, for it is mine and I will repay. Peace be with you; my blessings continue with you.

24 For even yet the kingdom is yours, and shall be forever, if you fall not from your steadfastness. Even so. Amen.

Sunday School presidency speaks about this year's (2012) curriculum (Doctrine and Covenants):

“The Doctrine and Covenants is the handbook for building Zion, and the revelations recorded therein are as timely and applicable in the current day as they were when Jesus Christ gave them to the Prophet Joseph Smith and others. This is the story of the Doctrine and Covenants: The Lord expected great things and still does expect great things,” said Brother Richardson. “The whole Doctrine and Covenants in my opinion is really the handbook for building Zion, whether it's in your heart or in your home or a ward, a stake or the Church. That is a great expectation, but I think the Lord is saying ‘You can do this, and I actually expect you to do this, or I wouldn't ask it of you.’”

Brigham Young:

“How long, Latter-day Saints, before you will believe the Gospel as it is? The Lord has declared it to be his will that his people enter into covenant, even as Enoch and his people did, which of necessity must be before we shall have the privilege of building the Center Stake of Zion, for the power and glory of God will be there, and none but the pure in heart will be able to live and enjoy it.” (Brigham Young, Oct 8 1876, Journal of Discourses, 18:263)

“I want to say a few words still further to the people with regard to their faith in temporal things. If the people called Latter-day Saints do not become one in temporal things as they are in spiritual things, they will not redeem and build up the Zion of God upon the earth.” (Brigham Young, April 7 1869, Journal of Discourses 13:3)

Lorenzo Snow:

“Zion cannot be built up except on the principles of union required by the celestial law.” Lorenzo Snow, April 21 1878, Journal of Discourse, 19:350)

“What a glorious thing! You will know no prison walls, your friends turning away from you, your being dispossessed of your property, being driven from your home, being cast into prison, being defamed. These things do not hurt you one particle. They do not destroy your prospects, which are still glorious before you. And then we should understand that the Lord has provided, when the days of trouble come upon the nations, a place for you and me, and we will be preserved as Noah was preserved, not in an ark, but we will be preserved by going into these principles of union by which we can accomplish the work of the Lord and surround ourselves with those things that will preserve us from the difficulties that are now coming upon the world, the judgments of the Lord.” (Lorenzo Snow, Conference Report, October 1900, p.4)

“The principles of Plural Marriage were revealed for the benefit and exaltation of the children of men, but how much unhappiness has arisen through failure, on the part of some who have contracted this order of marriage, to conform to the laws that govern it! But does it arise through any defect in the order of the marriage system? O no; but from ignorance and the folly and wickedness of those individuals who enter into it, who abuse, rather than righteously obey, it. So in regard to the principles of the United Order. Its principles too are sacred, and I assure you we will never go back to Jackson County, Missouri, there to build up the new Jerusalem of the latter days, until there is a perfect willingness on our part to conform to its rules and principles. Many years have transpired since we received the revelation of the United Order, and in one sense that long period of time bespeaks negligence on our part in not more fully obeying it. The very principles of that order, in my estimation, were given for our temporal and spiritual salvation. In order to derive the benefit that God designed should flow from them, they must be established and systematized on the principle of righteousness, each person learning to love his neighbor as himself. For us to undertake to deal with them on any other principle would virtually open the way to bitter disappointment.” (Lorenzo Snow, April 5 1877, Journal of Discourses, 18:375)

“Hence we learn that the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not justified in anticipating the privilege of returning to build up the Center Stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth.” (Lorenzo Snow, October 7 1873, Journal of Discourses, 16:276)

Wilford Woodruff:

“Let us, therefore, try and do our duty. Let us attend to the ordinances of the house of God, and unite ourselves according to his law, for Jesus will never receive the Zion of God unless its people are united according to celestial law, for all who go into the presence of God have to go there by this law. Enoch had to practice this law, and we shall have to do the same if we are ever accepted of God as he was. It has been promised that the New Jerusalem will be built up in our day and generation, and it will have to be done by the United Order of Zion and according to celestial law. And not only so, but we have to keep that law ourselves if we ever inherit that kingdom, for no man will receive a celestial glory unless he abides a celestial law; no man will receive a terrestrial glory unless he abides a terrestrial law, and no man will receive a telestial glory unless he abides a telestial law. There is a great difference between the light of the sun at noonday and the glimmer of the stars at night, but that difference is no greater than the difference of the glory in the several portions of the kingdom of God.” (Wilford Woodruff, Oct 9 1874, Journal of Discourses, 17:250)

Heber C. Kimball:

“An army of Elders will be sent to the four quarters of the earth to search out the righteous and warn the wicked of what is coming. All kinds of religions will be started and miracles performed that will deceive the very elect if that were possible. Our sons and daughters must live pure lives so as to be prepared for what is coming.

After a while the Gentiles will gather by the thousands to this place, and Salt Lake City will be classed among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints, and the results will be financial bondage.

Persecution comes next and all true Latter-day Saints will be tested to the limit. Many will apostatize and others will be still not knowing what to do. Darkness will cover the earth and gross darkness the minds of the people. The judgments of God will be poured out on the wicked to the extent that our Elders from far and near will be called home, or in other words the gospel will be taken from the Gentiles and later on carried to the Jews.

The western boundary of the State of Missouri will be swept so clean of its inhabitants that as President Young tells us, when you return to that place, there will not be left so much as a yellow dog to wag his tail.

Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes.

Then the Prophet Joseph and others will make their appearance and those who have remained faithful will be selected to return to Jackson County, Missouri and take part in the building of that beautiful city, the New Jerusalem.” (Heber C. Kimball, First Counselor in the First Presidency, May 1868, in *Deseret News*, 23 May 1931; see also Conference Report, Oct. 1930, p. 58-59)

Joseph Smith:

“A few items from a discourse delivered by Joseph Smith July 19— 1840

Read a chapter in [Ezekiel] concluding with this saying and when all these things come to pass and Lo they will come then shall you know that a Prophet hath been among you.

Afterwards read the parable of the 12 olive trees and said speaking of the Land of Zion that It consisted consists of all N. & S America but that any place where the Saints gather is Zion which every righteous man will build up for a place of safety for his children that The olive trees are 12 stakes which are yet to be built not the Temple in Jackson as some suppose for while the 12 olive stakes are being built we will be at peace but the Nations of the Earth will be at war:

Our cry from the 1st has been for peace and we will continue pleading like the Widow at the feet of the unjust judge but we may plead at the feet of Magistrates and at the feet of Judges At the feet of Governors and at the feet of senators & at the feet of the Pre[s]idents for 8 years it will be of no avail we shall find no favor in any <of the> courts of this government.

The redemption of Zion is the redemption of all N & S America and those 12 stake must be built up before the redemption of Zion can take place and those who refuse to gather and build when they are commanded to do so cease to be Saviours of men and are thenceforth good for nothing but shall be cast out and trodden underfeet of men for their transgression as Reed Peck was when he applied in the name of an apostate for business in a store in Quincy⁸ They told him that they wanted no apostates round them and showed him the door At this same store the Authorities of this Church could have obtained almost any amount of Credit they could have asked—

*We shall build the Zion of the Lord in peace until the servants of that Lord shall begin to lay the foundation of a great and high watch Tower and then shall they begin to say within themselves what need hath my Lord of this tower seeing this is a time of peace

Then the Enemy shall come as a thief in the night and [one blank line] scatter the servants abroad when the seed of these 12 Olive trees are scattered abroad they will wake up the Nations of the whole Earth even this Nation will be on the very verge of crumbling to pieces and tumbling to the ground and when the constitution is upon the brink of ruin this people will be the Staff up[on] which the Nation shall lean and they shall bear away the constitution away from the <very> verge of destruction—¹² Then shall the Lord say Go tell all my servants who are the strength of mine house my young men and middle aged & come to the Land of my vineyard and fight the battle of the Lord— Then the Kings & Queens shall come then the rulers of the Earth shall come then shall all saints come yea the Foreign saints shall come to fight for the Land of my vineyard for in this thing Shall be their safety and they will have no power to choose but will come as a man fleeth from a sudden destruction— But before this the time shall be when these who are now my friends shall become my enemies and shall seek to take my life and shall be m there are those now before me who will more furiously pursue me and more diligently seek to my life and be more blood thirsty upon my track thus <than> ever were the Missourian Mobbers you say among yourselves as did them of old time is it I & is it I¹⁴ but I know these things by the visions of the Almighty—

But brethren come ye yea come all of you who can come and go to with your might and build up the cities of the Lord and whosoever will let him come and partake of the poverty of Nauvoo freely¹⁵ for those who partake of her poverty shall also shall also partake of her prosperity and it is now wisdom in God that we should enter into as compact a city as possible For Zion and Jerusalem and must both be built up before the coming of Christ This will near a half of a century How long will it take to do this 10 years yes more than 40 years will pass before this work will be accomplished and when these cities are built then shall the coming of the son of man be.

Now let all who can coolly and deliberately dispose of their property come up and give of their substance to the poor that the hearts of the poor may be comforted and all may worship god together in holiness of heart¹⁶ come brethren come all of you— And I prophecy in the name of the Lord that the state of Illinois shall become a great mountain and mighty mountain as [a] city set upon a hill that cannot be hid and a great [candle] that giveth light to the world and The city of Nauvoo also shall become the Greatest city in the whole world—

curse that man who says to his neighbor you are a mean man because you do not believe as I do I now invite all liberal minded men to come up to Nauvoo and help to build up the city of our God We are not greatly distressed No no nor ever will be This is the principle place of gathering therefore let the brethren begin to roll in like clouds and we will sell you lots if you are able to pay for them and of if not you shall have them without money and without price¹⁸

The greater blessing is unto those who come in times of adversity. For many will come to us in times of prosperity that will stand at the corners of the streets saying with long pharisaical faces to those that come after them don't go near Brother Joseph don't go near the authorities of the church for they will pick your pockets they will rob you of all your money Thus will they breed in our midst a spirit of dissatisfaction and distrust that will end in persecution and distress——

Now from this hour bring everything you can bring and build a Temple unto the Lord a house into the mighty God of Jacob. We will build upon the top of this Temple a great observatory a great and high watch tower and in the top thereof we will Suspend a tremendous bell that when it is rung shall rouse the inhabitants of [Fort] Madison and wake up the people of Warsaw and sound in the ears of men [in] Carthage Then comes the ancient records yea all of them dig them yes bring them forth speedily

Then shall the poor be fed by the curious who shall come from all parts of the world to see this wonderful temple Yea I prophecy that pleasure parties shall come from England to see the Mamoth and like the Queen of Sheba shall say the half never was told them. School houses shall be built here and High schools shall be established and the great men of the [earth] shall send their sons here to board while they are receiving their education among us and even Noblemen shall crave the privilege of educating their children with us and these poor saints shall chink in their pockets the money of these proud men received from such as come and dwell with us,

Now brethren I obligate myself to build as great a temple as ever Solomon did if the church will back me up. moreover it shall not impoverish any man but enrich thousands and I prophecy that the time shall be when these saints shall ride proudly over the mountains of Missouri and no Gentile dog nor Missouri dog Shall dare lift a tongue against them but will lick up the dust from beneath their feet and I pray the father that many here may realize this and see it with their eyes and if it should be (Stretching his hand towards the place and in a melancholy tone that made all hearts tremble) will of God that I might live to behold that temple completed and finished from the foundation to the top stone I will say Oh Lord it is enough Lord let thy servant depart in peace which is my earnest prayer in the name of the Lord Jesus Amen. (Discourse, circa 19 July 1840, as Reported by Martha Jane Knowlton Coray—B)