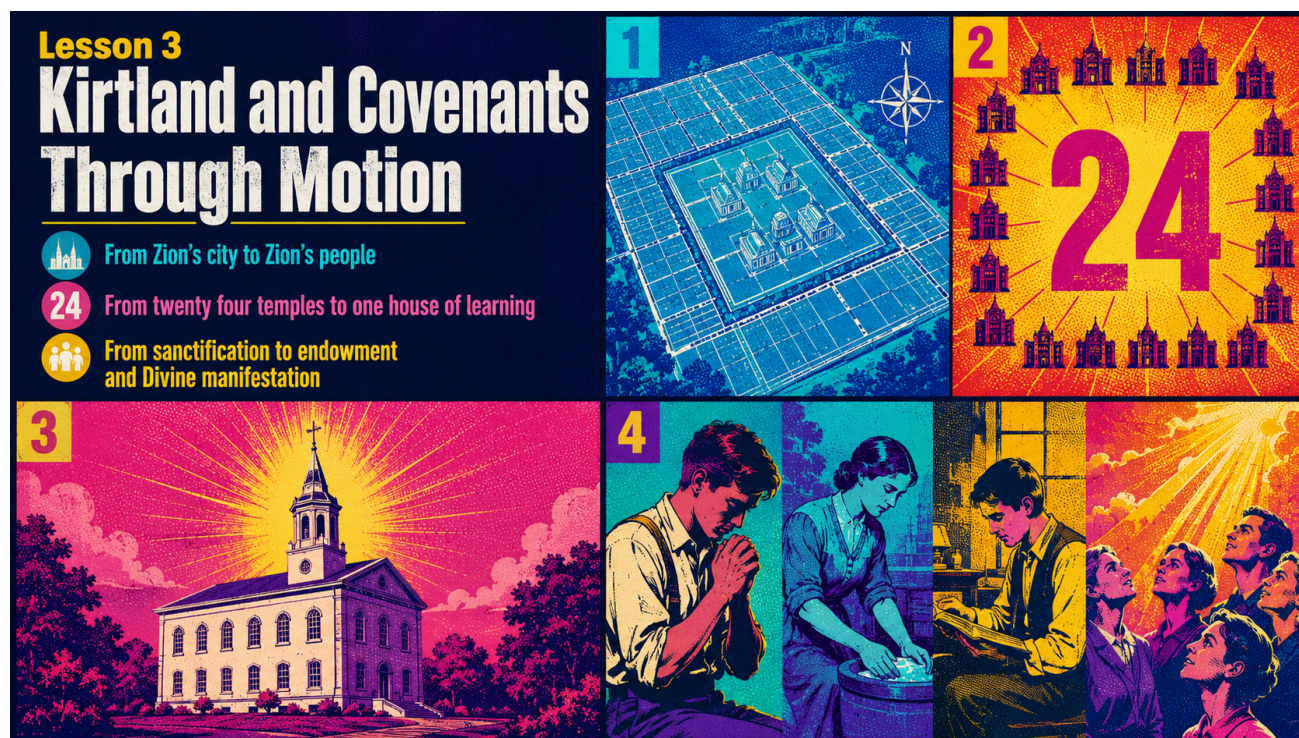




Welcome everyone to our part two of lesson three. In part two, we are watching Joseph in his decision to move from the revealed city pattern of Jackson County into the lived temple pattern of Kirtland. Teaching the saints to purify themselves through sacred motions. Joseph seems to recognize that the Saints had to become a prepared people and then the Lord promised the Saints great manifestations of the Spirit. So Kirtland becomes the workshop to accomplish this goal. The sacred motions are the key. Prayer drives and focuses their inquiry. Confessions and fastings are helping purge any obstacles. Experimentations with different forms of Washings and anointings are laying a foundation for what sacred motions will become. Tongues, visions, and prophetic claims have to be discerned. Dedication becomes the moment a house is offered to heaven. The hard part is the polysemy. Words like house, order, glory, power, endowment, sanctify, and vision carry more than one layer, so the Saints had to receive their meaning by revelation and practice. That is why Kirtland works so well for this lesson. Joseph begins with the attainable work of preparing people, and then the temple opens into vision, endowment, heavenly commission, and the plan of salvation.

Readings:

[Joseph Smith Papers, "Revelation, February 1831–A \[Doctrine and Covenants 43\]"](#)

This is the Mrs. Hubble source. It shows Joseph facing a Kirtland question about a woman claiming revelations, commandments, and laws for the Church. The seer stone parallel belongs most directly to Hiram Page, but Mrs. Hubble gives us the women and revelation piece in Kirtland.

[Doctrine and Covenants 109](#)

This is the Kirtland Temple dedicatory prayer. Read it as the moment the Saints gather all the preparation into one prayer for glory, protection, power, and Divine presence.

[Doctrine and Covenants 110](#)

This is the answer from heaven. Christ accepts the house, and Moses, Elias, and Elijah commit keys that move the temple story forward.

Sacred Verticality and the Kirtland Spire

16

Ancient vertical sacred space

Obelisk	Ziggurat	Mountain	Temple	Spire
				

Sacred verticality marks places where heaven and earth meet.

1833 to early 1836

The Kirtland Temple rises The spire crowns the covenant labor

July 30, 1835
 Work continued on the steeple
 William W. Phelps to Sally Phelps

March 27, 1836
 The completed house is dedicated

The spire teaches the pattern

 **Organize**

 **Sanctify**

 **Build**

 **Receive**

Later memory gathered around the steeple


Light


Sound


Steeple


Memory




John Corrill, 1839
 Reports of unusual lights and sounds


George A. Smith recollections
 Visible signs associated with the temple's height

The Saints reached upward through consecrated labor
In their telling, heaven responded from above

The final design of the Kirtland Temple looked familiar enough to nineteenth century Christians, but Joseph was working from a revealed pattern. And we should be asking why the architecture was so important that it needed to be revealed in a specific manner. The Kirtland evidence says Joseph Smith, Sidney Rigdon, and Frederick G. Williams saw the building in vision in 1833. Frederick G. Williams later remembered, “We went upon our knees, called on the Lord, and the building appeared within viewing distance.” After they saw the exterior, “the building seemed to come right over us.” That gives us the frame for the spire. We have already studied the older history of sacred verticality and what towers, sacred trees, pillars, and temple heights represent in the age of the First Temple. The spire gathers the eye upward and turns the building into a symbol of ascent. Later Nauvoo evidence shows this same principle with even clearer language. Joseph told William Weeks, “I wish you to carry out my designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me.” Weeks’s surviving drawings also included “frameworks for the four tiered tower,” showing how carefully the vertical form of the temple was being worked out. So Kirtland gives us the early vision of the revealed house, and Nauvoo shows Joseph still insisting that temple architecture follow the vision he had seen. A vision of the spires that ascend just as they did in the age of the first temple as a symbol of the role of the Mother that was worshiped there. And while the Saints were learning that sacred form teaches before explanation catches up to it. We have the history and understanding today to better see what was veiled to the Saints then.

The later Nauvoo pattern helps us read Kirtland with more confidence. Joseph treated temple architecture as vision, pattern, illumination, and ascent. The Nauvoo tower plan moved through design

changes, and the finished temple carried one dominant tower, but the point remains the same. Joseph wanted the house carried out according to revealed pattern. As there was a lesson in the architecture. So when we talk about the Kirtland spire, we are seeing an early Restoration pattern that becomes clearer in Nauvoo. The spire reaches upward, the people consecrate themselves below, and the dedication stories remember heaven answering from above.

Readings:

[Faith and Devotion in Building the Kirtland Temple, Religious Studies Center](#)

Kirtland temple vision and construction.

[Church History Topics, “Kirtland Temple”](#)

Short historical overview of the revealed design.

[William Weeks: Architect of the Nauvoo Temple, Church History Museum](#)

Joseph, Weeks, vision, pattern, and temple architecture.

[Marjorie H. Bennion, “William Weeks’ Nauvoo Temple Drawings”](#)

Weeks drawings and Joseph’s illuminated temple quote.

The Dedicatory Prayer and the Answer from Heaven

1 March 27, 1836
Doctrine and Covenants 109



- The house is dedicated
- The Saints ask in covenant prayer

The prayer petitions for

- Divine presence
- Glory
- Sanctification
- Protection
- Angelic ministry
- Missionary power
- Gathering Israel
- Turning hearts

Doctrine and Covenants 109 asks

2 Kirtland's Pentecost



Wind
Tongues
Prophecy
Angels
Fire

Doctrine and Covenants 110 answers

3 April 3, 1836
Doctrine and Covenants 110

Christ accepts the house



CHRIST

Accepts the house



MOSES

Gathering Israel



ELIAS

Further priesthood commission



ELIJAH

Turning hearts

THE KIRTLAND TEMPLE BECAME
a house accepted by heaven and a place of priesthood commission

Doctrine and Covenants 109 is given to Joseph, and is given as restoration language. Joseph has been praying for this new temple when God has been answering in an old scriptural pattern of the soft conceptual tone of the call and response. When he asks the Lord to “accept of this house,” the language points directly back to temple acceptance texts like **1 Kings 8:29** and **1 Kings 9:3**, where the Lord places His name in the house and His eyes and heart are there. When Joseph prays that God’s “glory may rest down upon thy people, and upon this thy house,” he is drawing on the tabernacle and temple cloud texts in **Exodus 40:34 to 35** and **1 Kings 8:10 to 11**, where the glory of the Lord fills the sacred house. When he

asks that the Saints may go forth from the temple “armed with thy power,” the language points directly to **Luke 24:49**, where the disciples are told to wait until they are “endued with power from on high.” This is the linguistic pattern we want to see. Joseph also receives and pulls the prayer into the language of **Mother Zion** when he asks for the righteous to gather “to Zion, or to her stakes,” it is restoration language of the Mother as Zion in Isaiah 54 where the barren woman enlarges her tent, strengthens her stakes, and receives her children again. Joseph is using temple language, name theology, glory theology, angelic protection language, gathering language, and endowment language, all inside one dedicatory prayer. All of this is being used again and again in the back and forth pattern of revelation concerning the temples.

Doctrine and Covenants 110 then answers the prayer in section 109 Joseph asks for acceptance, name, glory, power, gathering, and the turning of hearts. In section 110 Christ appears and says, “I have accepted this house,” which echoes **1 Kings 9:3** almost directly. His voice is described like “the sound of the rushing of great waters,” which belongs to the visionary language of **Ezekiel 43:2** and **Revelation 1:15**. Moses comes with the keys of gathering Israel, which draws on the scattered Israel promises in **Deuteronomy 30:3 to 4** and **Isaiah 11:11 to 12**. Elias brings the gospel of Abraham, which points back to **Genesis 12:3** and the promise that all families of the earth would be blessed through Abraham’s seed. Elijah brings the turning of hearts, which is the plain return of **Malachi 4:5 to 6**. So what we need to be doing is seeing how the studies from our old and new testament text is being restored in the context of the plea and what it all indicates. We will always have to decide for ourselves and answer how we will. God will not just give us the absolute truth or the perceived best answer. The answer will come when in the form of our response to the Shema of God. But God is always pushing us to a better response. In the differences is the answer of progression.

Readings:

[Doctrine and Covenants 109](#)

Dedicatory prayer, temple acceptance, glory, power, gathering, and protection.

[Doctrine and Covenants 110](#)

The answer from heaven: Christ, Moses, Elias, Elijah, and priesthood commission.

[1 Kings 8](#)

Solomon’s temple dedication, the name of the Lord, prayer, glory, and heaven hearing the house.

[1 Kings 9:1 to 3](#)

The Lord accepts the temple and places His name, eyes, and heart there.

[Exodus 40:34 to 35](#)

The glory cloud fills the tabernacle.

[Luke 24:49](#)

“Endued with power from on high,” the clearest New Testament parallel for Kirtland’s endowment language.

[Malachi 4:5 to 6](#)

Elijah and the turning of the hearts.

[Joseph Smith Papers, “Minutes and Prayer of Dedication, 27 March 1836”](#)

Primary source for the dedication.

[Joseph Smith Papers, “Visions, 3 April 1836”](#)

Primary source for the vision of Christ, Moses, Elias, and Elijah.