

Chapter 29

The School of the Prophets

Its Purpose!

The purpose of the “School of the Prophets” is the same as the purpose for a Prophet! It is to prepare the people to “behold the face of God” in the flesh personally, a solo journey to Christ and then to Father!

“Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might **behold the face of God**; But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, **which rest is the fulness of his glory**. Therefore, he took Moses out of their midst, and the Holy Priesthood also” (Doctrine and Covenants | Section 84:23 - 25)

Symbolically, the same scenario happened in these latter days when the Prophet Joseph Smith was taken from our “midst and the Holy Priesthood also,” [Romans 3: 23; D&C 22; D&C 33: 4]. Later Lectures on Faith were removed from our scriptures, [but not our hearts] which teach the higher law and instruction on how to prepare ourselves for a “face to face” with Christ and then Father *on a personal level*.

It is all about understanding symbolism. I have pondered this subject for a long time and thought how wonderful it would be, to be part of such an experience as outlined in (D&C 88:127-141) ⁱ and John 13, especially if it were led by the Savior Jesus Christ or the Prophet Joseph Smith, or Enoch, a few of my favorites. The “School of the Prophets” was yet another attempt by the Lord through the Prophet Joseph Smith to awaken the “church,” and the brethren to “seek the face of the Lord.” But they hardened their hearts as did as ancient Israel.

The symbolism continues: The spiritual model for the “School of the Prophets” is [“made without hands”] and is alive and well at this very moment because it is a “spiritual school” gathering those “hungering and thirsting” after righteousness with a “broken heart and contrite spirit,” seeking “a new covenant” [Jeremiah 31:31-34; D&C 84: 54-59].

The symbolism continues and goes deeper into the mysteries of godliness. First, a little background, which, will symbolize anyone who has come to mortality. For

example, I was born [BIC] born in the covenant of the LDS church with Brigham Young being my great, great-grandfather. Later, serving a mission for nearly 3 years with my parents and siblings in American Samoa, graduating from High School there. I served another mission for 2-years working with the Lamanites on several reservations in what was then called the Pacific Northwest Mission. After a few years of working and college in Hawaii, I found and married my soul mate and sweetheart, Karen, we solemnized our marriage in the ancestral Salt Lake City LDS Temple. Later in life, I realized “LDS histories” are not always honest representations of what really took place. There have been lots of lies, deceptions, and altered LDS histories, not to mention the lies and deceptions going on in politics throughout the world. The scriptures show these deceptions very clearly. I came to share my personal testimony of these deceptions within the LDS Church by creating a website called www.MarriageAndPolygamy.com with several personal letters that I wrote and sent to the LDS church leadership, beginning in November 2018. The website also has several essays and personal dreams* [please read the dreams] that I have had, they can all be found on that website.

The symbolism continues: I have been told many times through the Spirit that if I were to go to the Lord in solemn prayer, which I have, to find out what “church I should join,” it would be the same answer the Prophet Joseph received: “I was answered that I must **join none of them**, [for me, the author of this essay, I was told what “**join none of them**” means, and that does not mean one cannot affiliate with people or religions, it merely means to NOT “**join**” in the corruption, pride, lies, deceit, and immorality that is found in all organizations “made with hands”] for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: “**they draw near to me with their lips, but their hearts are far from me**, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof. He again forbade me to **join** with any of them” (Pearl of Great Price | JS-History 1:19 - 20).

The symbolism continues: So, I asked myself the question, how do I give my “heart” to the Lord and become free from the blood and sins of this and all past generations? The answer came quickly. I must “**become**” “**the temple of the living God**” [2 Corinthians 6:16-18] “**made without hands.**” Symbolism is the language of the Father and Christ to fallen mankind. **Everything outside of us is, all “form and structure,”** including creation itself, other people, individuals, and the Gods... “All” these, are symbols and define who we truly are if we are awake spiritually! All symbolism [forms and structures, ordinances, priesthoods, ceremonies] point to our spiritual eternal nature, having no beginning or end [Abraham 3:18; D&C

93:23-25] and that everyone is endowed innately to become as God is in attribute and character! Everything we need to do, to “become” as Christ and Father are innately within us all.

The whole focus of the “restoration” is not about the “form and structure” of religion but to *awaken* us “*all*” from our “*slumber*” [Parable of the 10 Virgins Matthew 25: 1-13] (“*all slumber,*” meaning our indoctrination into “religion” and the ego of fallen and carnal nature of man) and we must all wake up and seek the path back to Father’s presence through a spiritual re-birth! “And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh” (Old Testament | Ezekiel 11:19). “Ye must be “*born again*” [John 3: 1-13]. To understand the meaning of being “*born again,*” is to realize that to be “*born of water*” as Christ put it, is to recognize our mortal birth in the watery womb [“mother’s womb”] “*made without hands,*” this is the true water baptism which all who come into mortality have fulfilled and what is not yet fulfilled, is to understand that the true meaning of being “*born of the Spirit*” is found by *partaking of the “fruit of the spirit”* within us [John 3: 6; 1 John 2: 5-7; Galatians 5: 22-25] which means to *awaken* the “*Holy*” Spirit within us by immersing our thoughts, words, and deeds into the attributes, character, and perfections of godliness “*made without hands.*” This is what it means to truly be “*born again*” as Christ taught in his conversation with Nicodemus. Hence, to realize, we can all become literally the “*temple of the living God*” “*made without hands.*”

I am on this personal journey of “seeking the face of God,” however, NOT through “forms and structures” but through the “inner man,” “*made without hands,*” for these spiritual reasons.

1. Salvation to Father will always be a personal journey into our innermost being [becoming the true “temple of the living God,” “*made without hands*”] [2 Cor 6:16; 1 Cor 3: 16; 1 Cor 6: 19-20; Ephesians 3: 16-21].
2. Salvation through Christ will always be through the “forms and structures” “*made with hands*” and most people will follow this path. [D&C 76: 71-80; 98-103] and slumber in understanding the symbolism.
3. Moses said: “Would God that all the Lord’s people were prophets” [Numbers 11: 29] ...” which symbolically teaches that *the whole reason for a Prophet was to get us to seek the “face of the Lord” personally as Moses did, by himself.* This was the purpose for the “school of the Prophets,” to teach both males and females what the true temple endowment is all about revealed in “Lectures on Faith” [See *Lecture 2: 55; Lecture 7: 15-17*]. This is the “straight and narrow way” where only one person can pass through the

veil at a time and literally see “eye to eye” and “face to face” with the Christ and then Father.

When we consider that our journey back to Father is incomplete without our immersion into the “fruit of the Spirit” [Galatians 5] which fruits are potentially innate to all, “made without hands” and **available to everyone** who has been born into mortality [“born of water,” the watery womb of mortal birth] hence Father and Christ truly are “no respecter of persons,” religion or race, but of a holy and righteous character only! This makes the journey to Father **available to everyone**, through the **“effects of faith”** alone! Lectures on Faith instruct all in the higher spiritual law of salvation with our Father in Heaven and is therefore an inward journey of obedience! Organized religions should teach this symbolism but they don’t do it very well and get caught up the “letter of the law.” Perhaps some of these scriptures will help paint that symbolic picture:

“We heard him say, I will destroy this temple that is **made with hands**, and within three days I will build another **made without hands**” (Mark 14:58).

“For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision **made without hands**, in putting off the body of the sins of the flesh by the circumcision of Christ:” (Colossians 2:9 - 11) **“For in him dwelleth all the fulness of the Godhead bodily** [potential to become] **“And ye are compete in him.”** Meaning you and I have this same divine potential literally to become as he is. But we have to seek it unceasingly. [D&C 121: 45-46] “Let virtue [“virtue” symbolizes all the attributes of godliness that we need to] garnish thy thoughts unceasingly [with].

“Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth; that the kingdom, which thou hast set up **without hands**, may become a great mountain and fill the whole earth” (Doctrine and Covenants | Section 109:72).

This "kingdom" set up **“without hands”** is righteous and holy people! We can all become that kingdom. You are that Temple **made without hands**. Make it "Holy," "Pure," and "Virtuous." So that when He comes to you personally, will be like Him.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, [which would include all outward ordinances and ceremonies] **as**

though he needed any thing, seeing he giveth to all life, and breath, and all things" (New Testament | Acts 17:24 - 25).

"FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, ***an house not made with hands***, eternal in the heavens." (New Testament | 2 Corinthians 5:1)

"Thou sawest ... that ***a stone was cut out without hands***, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces." (Daniel 2:34).

This "***stone***" "***cut out without hands***" is a "***spiritual church***," which has been rolling forth gathering those who are truly "born again," who are seeking a "face to face" with Christ and Father from the days of Adam and Eve to this current moment in time. These are those who are of "the church of the firstborn," "***made without hands***" [Hebrews 12:23; D&C 76:53-54, 71, 94, 102; 77: 11; 78: 19-21; 88: 3-5; 93: 22; 107: 19*] and members of the "the Church of the Lamb of God," "***made without hands***" "And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth NOT to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; [which would include all "forms and structures" "made with hands," of brick and mortar] and she is the whore of all the earth." (Book of Mormon | 1 Nephi 14:10).

The symbolism continues: "*Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, ***but in fleshy tables of the heart.***" (New Testament | 2 Corinthians 3:3)

"Who also hath made us able ministers of the new testament [new covenant]; not of the letter, ***but of the spirit***: for the letter killeth, ***but the spirit giveth life.***" (New Testament | 2 Corinthians 3:6)

Everything outside of us symbolizes the journey inward where true conversion and re-birth really take place.

"For I delight in the law of God after the inward man" (New Testament | Romans 7:22) "though our outward man perish, yet the inward *man* is renewed day by day" (New Testament | 2 Corinthians 4:16).

"It is scarcely necessary here to observe what we have previously noticed: That the glory which the Father and the Son have, is because they are just and holy

beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have, never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it.” [Lecture 7: 15]

“Who cannot see, then, that salvation [with Father, Lecture 7: 9] *is the effect of faith?* for as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved: *for nothing but this could save them.* And this is the lesson that the God of heaven, by the mouth of all *his holy prophets*, has been endeavoring to teach to the world. Hence we are told, that without faith it is impossible to please God; *and that salvation is of faith, that it might be by grace to the end, the promise might be sure to all the seed.* [Romans 4:16](#):—And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. [Romans 9:32](#):” [Lectures on Faith 7: 17].

Modern Israel and most of humanity collectively are following the same stumbling stones today as ancient Israel did in the past.

The symbolism continues: the word “Holiness” is one of those words that has lost its meaning. The best definition for it is found in LDS Bible Dictionary, under the word “Holiness.” In the quote below the bracket in bold was added for clarity.

“According to the Old Testament, things or places were holy that were set apart for a sacred purpose; the opposite of holy is therefore common or profane ([1 Sam. 21:5](#); [Ezek. 22:26](#); [42:20](#); [44:23](#); [48:13–15](#)). Similarly, a holy person meant one who held a sacred office. The Israelites were a holy people because they stood in a special relationship to Jehovah. Under the guidance of the Prophets, it was seen that what distinguished Jehovah from the gods of the heathen was His personal character. The word *holy* therefore came to refer to moral character ([Lev. 11:44](#); [19:2](#); [21:8](#); [Isa. 6:3–8](#)). Israel must be holy in character because the God of Israel was holy ([Jer. 7:4–7](#); see also [Matt. 5:48](#)). **The Law of Holiness ([Lev. 17–26](#)) shows how the attempt was made by means of ceremonial observances to secure this holiness of character. The attempt failed [it will always fail because “Holiness” can never be obtained through any outward ordinances, ceremonies, or organized religion. “Holiness” is created and found within you, the temple of the living God ([2 Corinthians 6: 16–18](#)) “made without hands”]** because the later Jews observed the letter and neglected the spirit; they attached more importance to the ceremonial than to the moral; and the result was a lapse into **formalism**. But in

the writings of the Prophets, it is clearly laid down that the value of worship in the eyes of God depends upon the personal character of the worshipper.”

True Prophets teach us to seek the “face of the Lord.” What was taught in the School of the Prophets was Lectures on Faith 1-7 and was to prepare the initiates to seek and have a “face to face” encounter with Christ.

“for I have seen God face to face, and my life is preserved.”
(Old Testament | Genesis 32:30)

And the LORD spake unto Moses face to face, as a man speaketh unto his friend.
(Old Testament | Exodus 33:11)

Speaking of the Lord Jesus Christ: Nephi said “I have seen him.
3 And my brother, Jacob, also has seen him as I have seen him;”
(Book of Mormon | 2 Nephi 11:2 - 3)

Moroni said: “And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language,”
(Book of Mormon | Ether 12:39)

“the brother of Jared upon the mount, when he talked with the Lord face to face”
(Doctrine and Covenants | Section 17:1)

“Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made;”
(Pearl of Great Price | Abraham 3:11)

“And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.
39 When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men;” (Doctrine and Covenants | Section 101:38 - 39)

ⁱ “And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called

to the ministry in the church, beginning at the high priests, even down to the deacons—

128 And this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him.

129 Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech.

130 And when he cometh into the house of God, for he should be first in the house—behold, this is beautiful, that he may be an example—

131 Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant.

132 And when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words:

133 Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.

134 And he that is found unworthy of this salutation shall not have place among you; for ye shall not suffer that mine house shall be polluted by him.

135 And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same.

136 Behold, verily, I say unto you, this is an ensample unto you for a salutation to one another in the house of God, in the school of the prophets.

137 And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

138 And ye shall not receive any among you into this school save he is clean from the blood of this generation;

139 And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.

140 And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church.

141 It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.”

“He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.” (New Testament | John 13:4 - 9).

“And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.”

(New Testament | Luke 7:37 - 50)

This essay is for informational purposes only and is the opinion of the author.

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