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THE TEMPLE AND
ITS SIGNIFICANCE

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PREFACE

This collection of material represents an overview of significant contributions by Latter-day Saints who have attempted to aid members of the Church understand the depth and breadth of Temple worship. These handouts should be used in conjunction with the appropriate lectures given by the compiler in order to insure maximum benefit of the material cited. When reading this compilation this should be kept in mind. Care should be used in drawing conclusions from some of the material included since it is in outline form only.

Special credit is to be given to Dr. Ches Gottfredson and Dr. Wilson Anderson for earlier compilations.


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PART I

INTRODUCTION TO THE TEMPLE

Temple Endowment

The Temple Endowment, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.

As will be shown, the temples erected by the Latterday Saints provide for the giving of these instructions in separate rooms, each devoted to a particular part of the course; and by this provision it is possible to have several classes under instruction at one time.

The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King,-- the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions.

No jot, iota, or tittle of the temple rites is otherwise than uplifting and sanctifying. In every detail the endowment ceremony contributes to covenants of morality of life, consecration of person to high ideals, devotion to truth, patriotism to nation, and allegiance to God. The blessings of the House of the Lord are restricted to no privileged class; every member of the Church may have admission to the temple with the right to participate in the ordinances thereof, if he comes duly accredited as of worthy life and conduct.

Talmage, James E. The House of
The Lord third printing. p99-101

I. Ordinances


1. Baptism
2. The laying on of hands for the gift of the Holy Ghost
3. Priesthood Ordinations
4. Washings & Anointings
5. Marriage
6. Sealings of Children to Parents
7. The Endowment
- * 8. Animal Sacrifice
- * 9. Offerings (incense and others)

* Not found in
modern-day Temples

II. Courses of Instruction in Connection with:

1. Ordinances
 - a. Washing & Anointing Rooms
 - b. Sealing Room
2. The Creation Room
3. The Garden Room
 - a. The fall of man
 - b. The law of obedience
 - c. The law of the gospel
4. The World (Telestial) Room
 - a. The law of sacrifice
 - b. The nature of man
 - c. The Savior and the redemption of man
5. The Terrestrial Room
 - a. The law of chastity
 - b. The law of consecration
 - c. The true order of prayer
 - d. The veil
6. The Celestial and Sealing Rooms
 - a. The Holy Spirit of Promise
 - b. The Patriarchal Order of family relationships

III. Oaths and Covenants in Connection with:

1. The tokens of the Priesthood with their accompanying names, signs and penalties (Not to be discussed in any way outside of the Temple)
 2. The specific new name (Not to be discussed outside of the Temple)
 3. The ordinances
 4. The law of obedience
 5. The law of the gospel
 6. The law of sacrifice
 7. The law of chastity
 8. The law of consecration
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(Gospel Ordinances The Same For Living And Dead)

1. The same principles that apply to the living apply also to the dead. "For this cause," said the apostle, "was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." And so we are baptized for those that are dead. The living cannot be made perfect without the dead, nor the dead be made perfect without the living, there has got to be a welding together and a joining together of parents and children and children and parents until the whole chain of God's family shall be welded together into one chain, and they shall all become the family of God and His Christ.

--Joseph F. Smith, MS 68:628-629, August 26, 1906.

2. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

--Joseph Smith, Jr., DHC 5:423, June 11, 1843

3. There is but one way by which exaltation and glory can be secured. We have to be baptized for the remission of sins and have hands laid upon us for the reception of the Holy Ghost. These and other ordinances are absolutely necessary for exaltation and glory; and where individuals have lived when the Gospel has not been accessible, these things can be attended to by their friends. We have come into the world now in order to do these things. . . we cannot lay too great stress upon the importance of this work.

--Lorenzo Snow, MS 57:405, April 6, 1895

4. It takes just as much to save a dead man as a living man.

--Wilford Woodruff, JD 19:228, September 16, 1877

5. It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves.

--Joseph Smith, Jr., DHC 6:365, May 12, 1844

6. Every man who wishes to save his father, mother, brothers, sisters and friends must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the priesthood, the same as for himself.

--Joseph Smith Jr., DHC 6:319, April 8, 1844

7. The same gospel, the same ordinances, the same authority and blessings that were administered by the Prophet Joseph Smith and taught by him to his associates are now being enjoyed by and taught to the Letter-day Saints.

--Joseph F. Smith, CR, p. 46, October, 1900

8. The question is frequently asked, "Can we not be saved without going through with all those ordinances, etc?" I would answer No, not the fullness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too.

--Joseph Smith, Jr., DHC 6:184, January 21, 1844

9. Summary

a. The Prophet Introduced The Temple Ordinances

The Prophet Joseph Smith writing in his journal, on the date of Wednesday May 4, 1842, speaks of "the principles and order of the Priesthood, attending to washings, annointings, endowments, and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles, by which anyone is enabled to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the Eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, and to be received only by the spiritual minded; and there was nothing made known to these men but what will be made known to all the Saints of the last days, as soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent. . . and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation."

--Joseph Smith Jr., DHC, V:1-2

b. Ordinances For Both The Living and The Dead

Four main types of temple ordinances

	For Self	As Proxy	
Baptisms	o	x	o performed outside the temple
Ordinations	o	x	side the temple
Endowments	x	x	x performed in the temple
Sealing of families	x	x	

The Living - The living receive two of these only in the temple, and two they receive outside the temple. Living members are regularly baptized and ordained to the priesthood outside the temples. In the temples they receive (1) the ordinances of the Endowment, and (2) are sealed--both parents to children and husbands to wives--for all eternity.

The Dead - The dead, on the other hand, may receive all the ordinances of the kingdom through proxy service in the temple. Baptism are done with young members of the Church acting as proxy. Ordinations (to the Melchizedek Priesthood) and the Endowment are the work that is done when our adult members regularly go on a "temple excursion." This they do for and in behalf of the dead, after having previously received these same ordinances for themselves. The sealings of families for the dead (both husbands to wives and parents to children) are done in special "sealing excursions" with the living as proxies.

--Wilson K. Anderson, An Endowment For the Faithful, pp. 1-2

TEMPLE SERVICE

by

Elder John A. Widtsoe

Taken from Power From On High,
Fourth Year Junior Genealogical
Classes, published by the Genealogical Society of Utah, 1937.

A Temple Defined. God's definition of a temple is given over and over again in this good book, the Doctrine and Covenants. A temple is a place in which those whom he has chosen are endowed with power from on high. And what is power? Knowledge made alive and useful--that is intelligence; and intelligence in action--that is power. Our temples give us power--a power based on enlarged knowledge and intelligence--a power from on high, of a quality with God's own power.

This is accomplished through the various purposes of temples. A temple is a place where God will come; a place where the pure in heart shall see God; a place where baptisms for the dead are performed; a place where sealings for time and for eternity are done; a place where the endowment of the Priesthood is given; a place where the keys of the Priesthood are committed in abundance; a place where many other wonderful things may occur, should occur, and in fact do occur.

A Place of Revelation. It is a great promise that to the temples God will come, and that in them man shall see God. What does this promised communion mean? Does it mean that once in a while God may come into the temples, and that once in a while the pure in heart may see God there; or does it mean the larger thing, that the pure in heart who go into the temples may there, by the Spirit of God, always have a rich communion with God? I think that is what it means to me and to you and to most of us. We have gone into these holy houses, with our minds freed from the ordinary earthly cares, and have literally felt the presence of God. In this way, the temples are always places where God manifests himself to man and increases his intelligence. A temple is a place of revelation.

Internal Evidence of Truth. I desire to leave with you as the next thought that the work done in temples brings to those of pure and sincere hearts the evidence of its veracity. This is said in view of the question so often asked, Is there anything in the temple ordinances themselves that speaks for their truth.

The temple ordinances encompass the whole plan of salvation, as taught from time to time by the leaders of the Church, and elucidate matters difficult of understanding. There is no warping or twisting in fitting the temple teachings into the great scheme of salvation. The philosophical completeness of the endowment is one of the great arguments for the veracity of the temple ordinances. Moreover, this completeness of survey and expounding of the Gospel plan, makes temple worship one of the most effective methods of refreshing the memory concerning the whole structure of the Gospel.

Another fact has always appealed to me as a strong internal evidence for the truth of temple work. The endowment and the temple work as revealed by the Lord to the Prophet Joseph Smith (see also Dr. Talmage's *The House of the Lord*) fall clearly into four distinct parts: the preparatory ordinances; the giving of instructions by lectures and representations; covenants; and, finally, tests of knowledge. I doubt that the Prophet Joseph, unlearned and untrained in logic, could of himself have made the thing so logically complete. The candidate for the temple service is prepared, as in any earthly affair, for work to be done. Once prepared, he is instructed in the things that he should know. When instructed, he covenants to use the imparted knowledge, and at once the new knowledge, which of itself is dead, leaps into living life. At last, tests are given him, whereby those who are entitled to know may determine whether the man has properly learned the lesson. The brethren and sisters who go through the temple should observe all these things and recognize the wonderful coherence and logical nature of the carefully worked out system, with a beginning and an end, fitting every known law of God and nature, which constitutes temple worship.

Impressive Teaching. The wonderful pedagogy of the temple service, especially appealing to me as a professional teacher, carries with it evidence of the truth of temple work. We go to the temple to be informed and directed, to be built up and to be blessed. How is all this accomplished? First by the spoken word, through lectures and conversations, just as we do in the class room, except with more elaborate care, then by the appeal to the eye by representations by living, moving beings; and by pictorial representations in the wonderfully decorated rooms (as any one may see in Dr. Talmage's book). Meanwhile the recipients themselves, the candidates for blessings, engage actively in the temple service as they move from room to room, with the progress of the course of instruction. Altogether our temple worship follows a most excellent pedagogical system. I wish instruction were given so well in every school room throughout the land, for we would then teach with more effect than we now do.

For these reasons, among many others, I have always felt that temple work is a direct evidence of the truth of the work reestablished by the Prophet Joseph Smith. It may be that the temple endowment and the other temple ordinances form the strongest available evidence of the divine inspiration of the Prophet Joseph Smith.

Objections to Temple Worship. I said near the beginning of this address that with any increase in temple activity we must expect a new and vigorous opposition to temple work, from evil forces, which however will be wholly subdued if the work is continued. This opposition will not wholly come from without; some will come from within the Church. Unfortunately, that is also a natural law. Young people and sometimes older people, will question this or that thing about the temple service. "Is this or that necessary?" "Is this or that thing reasonable?" "Why should I do this or that?" Even though such questions should be needless, it is best to answer them, especially if they are asked by those who are untrained and inexperienced, and therefore unable to think clearly for themselves.


The holy endowment is deeply symbolic. "Going through the temple" is not a very good phrase; for temple worship implies a great effort of mind and concentration if we are to understand the mighty symbols that pass in review before us. Everything must be arranged to attune our hearts, our minds, and our souls to the work. Everything about us must contribute to the peace of mind that enables us to study and to understand the mysteries, if you choose, that are unfolded before us. We would not give our family dinners out of doors, in the crowd; why should anyone ask us to do our most sacred work in the face of the crowd.

Sacred vs. Secret. Some young persons do not like temple work "because the things done in it are secret, and we do not believe in secret things; we want to stand in the sunshine." In fact, there is nothing secret about the temple. I have found nothing secret in or about our temples; I have found many things that are sacred. There is a vast difference between things secret and things sacred--the thing hidden away from the light, and the thing sacred, which plays in the light, and is protected from darkness and impurity and all unworthy conditions.

God has declared that He will not enter a defiled temple, whether that temple be the body of a man or a dedicated grove or a mountain top, or a house, like the temple on these grounds. The Holy Spirit will withdraw from a defiled place. People who have no faith in temple worship, who desire simply as tourists to inspect unsympathetically our holy house, in spite of themselves defile it. We desire to present our temple ordinances to those who are believers. Moreover, visitors in temples would interfere with the procedure of the work. Of itself there is no reason why at proper times the temple may not be inspected.

Covenants and Promises. Many young people object to temple work because "we must make covenants and promises, and we do not like to be tied; we want full freedom." This objection arises from a misunderstanding of the meaning of covenants. Knowledge becomes serviceable only when it is used; the covenant made in the temple, or elsewhere, if of the right kind, is merely a promise to give life to knowledge, by making knowledge useful and helpful in man's daily progress. Temple work, or any other work, would have no meaning unless accompanied with covenants. It would consist simply of bits of information for ornament; the covenant gives life to truth; and makes possible the blessings that reward all those who use knowledge properly; or the penalties that overtake those who misuse knowledge. That knowledge of itself is valueless, and that its use or misuse brings about inevitable results are the a b c of every scientific laboratory. The electric current properly used lights this building; improperly used, it may go through the body of the man and leave death behind. Unused, the electric current is to the man as if it were not. Penalties and rewards hang upon the use of knowledge.

Symbolizes Great Truths. Others say that the temple ordinances are unbeautiful. Some young man ready for a mission, or some young lady just married, says, "It is unbeautiful; I did not enjoy it."



Again, the misunderstanding. They have gone through the temple looking at the outward form and not the inner meaning of things. The form of the endowment is of earthly nature, but it symbolizes great spiritual truths. To build this temple, earth had to be dug; wood had to be cut; stone was quarried and brought down the canyon. It was dusty and dirty work, and made us sweat--it was of this earth--yet it was the necessary preparation for the mighty spiritual ordinances that are carried on daily in this magnificent temple. The endowment itself is symbolic; it is a series of symbols of vast realities, too vast for full understanding. Those who go through the temple and come out feeling that the service is unbeautiful have been so occupied with the outward form as to fail to understand the inner meaning. It is the meaning of things that counts in life.

Corruptions of Temple Worship. Many apostates have tried to reveal the ordinances of the House of the Lord. Some of their accounts form a fairly complete and correct story of the outward form of the temple service; but they are pitiful failures in making clear the eternal meaning of temple worship and the exaltation of spirit that is awakened by the understanding of that meaning. Such attempts are only words; symbols without meaning. Is anything more lifeless than a symbol of an unknown meaning?

Such attempted improper revelations of temple worship have led in all ages to corruptions of temple ordinances. The fact that such corruptions of ordinances and ceremonies have always existed is a strong evidence of the continuity of temple worship, under the Priesthood, from the days of Adam. Such corruptions of temple worship are found everywhere; but they are poor, lifeless imitations, symbols from which the meaning has been wrested.

The Revelation of the Temple. If we are correct in believing that the blessings obtained in the temples of the Lord are a partial fulfillment, at least, of the promise made when the Holy Ghost, which is a Revelator, is conferred upon man, it would be expected that temple ordinances would be in the nature of a revelation to those who participate. Certainly the temple is a place where revelations may be expected.

But, whether in the temple or elsewhere, how do men receive revelations? How did the Prophet Joseph Smith obtain his first revelation, his first vision? He desired something. In the woods, away from human confusion, he summoned all the strength of his nature; there he fought the demon of evil, and, at length, because of the strength of his desire and the great effort that he made, the Father and the Son descended out of the heavens and spoke eternal truth to him. So, revelation always comes; it is not imposed upon a person; it must be drawn to us by faith, seeking and working.

Just so; to the man or woman who goes through the temple, with open eyes, heeding the symbols and the covenants, and making a steady, continuous effort to understand the full meaning, God speaks his word and revelations come. The endowment is so richly symbolic that only a fool would attempt to describe it; it is so packed full of revelations to those who exercise their strength to seek and see, that no

human words can explain or make clear the possibilities that reside in the temple service. The endowment which was given by revelation can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be greatest.

I believe that the busy person on the farm, in the shop, in the office, or in the household, who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will leave his problems behind and in the temple work for himself and for his dead, he will confer a mighty blessing upon those who have gone before, and quite as large a blessing will come to him, for at the most unexpected moments, in or out of the temple will come to him, as a revelation, the solution of the problems that vex his life. That is the gift that comes to those who enter the temple properly, because it is a place where revelations may be expected. I bear you my personal testimony that this is so.

In temple worship, as in all else, we probably gain understanding according to our differing knowledge and capacity; but I believe that we can increase in knowledge and enlarge our capacity, and in that way receive greater gifts from God. I would therefore urge upon you that we teach those who go into the temples to do so with a strong desire to have God's will revealed to them, for comfort, peace and success in our daily lives, not for publication, or for conversation, but for our own good, for the satisfying of our hearts.

Preparation for Temple Worship. We should give more attention to preparing our young people and some of the older people, for the work they are to do in the temple. It is not quite fair to let the young girl or young man enter the temple unprepared, unwarned, if you choose, with no explanation of the glorious possibilities of the first fine day in the temple. Neither is it quite fair to pass opinion on temple worship after one day's participation followed by an absence of many years. The work should be repeated several times in quick succession, so that the lessons of the temple may be fastened upon the mind.

Conclusion. The beginning and the end of the Gospel is written, from one point of view, in Section 2 of the Book of Doctrine and Covenants. If I read this section correctly, the work which in part has been committed by the Church to this Society is the keystone of the wonderful Gospel arch. If this center stone is weakened, and falls out, the whole arch falls into a heap of unorganized doctrinal blocks. It is a high privilege for young or old to be allowed to enter the house of the Lord, there to serve God and to win peer.

I hope that temple worship will increase in our midst, that we shall have a finer understanding of its meaning, and that more temples may be built to supply the demands of the living and the dead, and to hasten the coming of the great day of the Lord. (Utah Genealogical Magazine, 12:55-64.)

THE TEMPLE CEREMONY

(Address delivered by President David O. McKay at the Salt Lake Temple Annex, Thursday, September 25, 1941, at 8:30 a.m. Manuscript in BYU Library)

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. (Matt. 28:20)

Such was the commission given by the Savior to His Apostles just prior to the Savior's return to heaven, following His resurrection. Such is the admonition and authority He has given to you, my fellow workers, and I congratulate you this morning upon this calling and upon your acceptance of the privilege to preach the Gospel.

It is not only a privilege but a great responsibility to be commissioned as a missionary in the Church of Jesus Christ of Latter-day Saints.

In that commission the word "teach" is used and repeated. You are teachers. Very young men and young women to go out to show the world the philosophy of life, to teach them the proper way of living, but that is your calling.

I congratulate you upon being worthy to go through the House of the Lord. Your presence here indicates that you have lived a pure life, each of you, that you are worthy to go into the presence of the Father. Are you?

I have come over here this morning particularly because I have met so many young people who have been disappointed after they have gone through the House of the Lord. They have been honest in that disappointment. Some of them have shed tears as they have opened their hearts and expressed heart-felt sorrow that they did not see and hear and feel what they had hoped to see and hear and feel.

I have analyzed those confessions as I have listened to them, and I have come to the conclusion that in nearly every case it was the person's fault. He or she has failed to comprehend the significance of the message that is given in the Temple. And so this preliminary meeting is held that we might, in a way, preview the ceremony and present, in a way, the significance of the ordinances given this day.

Now the only purpose, as I say, is that we might see more clearly, understand more thoroughly, the message of the Temple ceremony. If we can do that, then our time here this morning will not have been spent in vain.

These young people to whom I refer have become absorbed in what I am going to call the "mechanics" of the Temple, and while criticizing these they have failed to get the spiritual significance.

Every word, and nearly every act in life serves two purposes; every name denotes something, but it also connotes other things. For example, when I say George Washington, the name designates or denotes a man of certain stature, rather stockily built, large, open, frank features. You have seen his picture and the name George Washington recalls to your mind that particular individual.



But of what else did you think when I named George Washington? Why, the Revolutionary War; perhaps his attendance at the Constitutional Convention; some of you probably saw Valley Forge; others of you might have thought of his crossing the Delaware in the winter. All of these things, though, are connoted. "George Washington" does not denote Valley Forge, nor the crossing of the Delaware.

Now note the change in your mind when I say "Abraham Lincoln." That denotes a tall, angular man, according to himself not very good looking; but what did you think of besides seeing that tall, lanky, backwoodsman? The Civil War? Perhaps some of you thought of the letter that he wrote to the mother who had lost her sons in the War. Others thought of his monument in Washington, or of his speech at Gettysburg. All these things are connoted by that name.

President Grant designates a man of certain stature and mien. But what is connoted? I think in most of your minds, honesty. Some of you perhaps thought of his recent recovery from illness, his fearlessness in teaching religion, etc.

Now let us apply this thought to the Temple ordinances. Each act presented today will denote certain things; there will be performances, little acts and ceremonies in which you may critically center your thoughts, but each one also connotes something glorious. Let us consider these as realities and also as symbols.

After the preliminaries, you will be asked to go into a room where you will be washed. Now that act of washing in itself will be insignificant. There may be some things associated with it which you might criticize, and in your heart there will be a tendency to criticize. But what is the significance of it? Cleanliness. And the message of this: "Cleanliness is next to Godliness"; not just cleanliness of body alone, but cleanliness of mind, and that cleanliness of mind should have preceded your entrance into this Temple by the eradication of every ill feeling, by the elimination of every vulgar thought.

That is what it means to be clean to enter the House of God. And even as cleanliness of body, clean linen gives to man a sense of dignity, of purity, all through life. Men who will not keep the Sabbath Day, who let their boys put on their old work clothes on Sunday and go out and work, have not a sense of the value of cleanliness upon the character of their boys. The consciousness of clean linen is, in and of itself, a source of moral strength, second only to that of a clean conscience. Some of our young people fail to see the significance of that little simple ceremony.

And then you listen to why you are washed. The blessing that will come to your eyesight, to your mind, to your hearing: all based upon the cleanliness of the thought and the cleanliness of your acts and your deeds.

The next little simple ceremony, I will call it little and simple because you might in your heart so consider it, is the Anointing. That, too, is performed with acts which may be done in a way that will merit criticism. I am not saying that they do not merit it if you have criticism in your heart. But let your spiritual eyes see the significance of that anointing, and then you will realize what it means to be initiated into the House of God and all its mysteries, to have in your heart as young people the spirit of emulation, the realization that anything which any other man or any other woman has accomplished, you may, through the help of God, also accomplish. You know what that means to the human soul! If you do not, then listen to what a young girl said down here in one of

our institutions recently. Discouraged, down-hearted, and despondent, she said to her attendant: Leave me alone. Nobody cares for me."

Emulation dead. No place in the world for her, so she thought. That is the depth to which a person through discouragement may fall, and many have so fallen.

Not so with one who is anointed to become a king and priest of the Most High; a queen and priestess in the realms of God. Now that is what it means. I do not know how long it will take you or me to achieve that, but we are anointed that we may become such. Do not shut your eyes to the glories and open them to the mechanics, that seem so simple and are performed so awkwardly sometimes.

The prophet said: "What is man that thou art mindful of him? and the Son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

With these preparations we then enter upon a presentation of the truest philosophy of life ever given to man. What did the Savior say to His Apostles? "Teach them all things whatsoever I have commanded you."

You are going out to teach people the true philosophy of life, the restored Gospel of Jesus Christ, which is the power of God unto salvation. The world is longing for it.

Now in a few short hours, here, today, will be presented to you in symbolic form that philosophy, that upward climb into the presence of God. I have used the word "mechanics," now I am going to use the word "symbolism." These ordinances will be presented in an outward way. Men with ordinary expressions, with ordinary features, in simple dramatic form, will present this philosophy. You may sit in your seat and criticize the man or the woman, if you wish; you may look at his dress and count the buttons; you may look at her dress and criticize. If you do, I am sorry for you. Or you may sit there and see through the symbolism the glory which God has given you.

For example: You will first be asked if you are willing to obey the law of Eloheim; are you willing to take upon yourself the responsibility of making God the center of your lives? That is what it means. Then you will be asked if you will obey the law of sacrifice, and you will covenant to do it. Well, now, those are just simple words, aren't they? But what does it mean to obey the law of sacrifice? Nature's law demands us to do everything with self in view. The first law of mortal life -- self-preservation, selfishness -- would claim the most luscious fruit, the most tender meat, the softest down on which to lie.

I am taking you back to the Garden of Eden, when man entered into mortality; the Tree of Life, and the Tree of Good and Evil, and everything which man desired was placed before him. And selfishness, the law of nature, would say, "I want the best; that is mine." But God said: "Take the firstlings of the flock and offer a sacrifice unto me."

That is the story. The best shall be given to God; the next you may have. God is the Center.

Here, in your presence, I am going to thank my earthly father for the lessons he gave to two boys in a hayfield, in that connection. We had driven out to the field to get the tenth load of hay, and we drove over to a part of the meadow where we had last loaded the ninth, where wire-grass and slough grass was abundant, and we started to load the hay, but Father called out: "No boys, drive over on the higher ground." There was Timothy and red-top there. But one of the boys (and it was I) called back: "No, let us take the hay as it comes."

"No, David, that is the tenth load, and the best is none too good for God."

That is the best sermon on the law of tithing I ever heard in my life, and it touches, I found later in life, this very principle of the law of sacrifice. You cannot develop a character without obeying that law. Temptation is going to come to you in the Mission Field. You sacrifice your appetites, you sacrifice your passions for the glory of God and you will have the blessing of character and spirituality. That is a fundamental truth.

It is easy enough to be virtuous,
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away!
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth honor on earth
Is the one that resists desire.
By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today.
They make up the sum of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage on earth
For we find them but once in a while.

You can go through the movements of that law of sacrifice and see nothing but mechanics if you will, but if you do you will be disappointed. But you can sit there and commune with the Spirit and receive a message that there is a law that will help me to see spiritually through my entire life.

In the presentation of the Law of the Gospel, "the power of God unto salvation," you will be told where to find these laws specifically, which you are expected to obey -- in the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price; the Bible and the Book of Mormon particularly, and these others are equally important. God does not leave you without a guide. Too many of our young people throw them aside. If you are to teach, you are to study also, and today you covenant that that is what you are going to do. You cannot waste your time in the field looking after pleasure and the sights, or lounging around headquarters. You are studying to teach men the Gospel of Jesus Christ.

With these steps we rise to one of the most significant in all the world. There will be presented to you the law of chastity, and you are going to hold up your right hand that you will obey it. What is that law of chastity which will be given to you?

I am going to tell you young people now, particularly you who have heard professors say something else, that obedience to that law of chastity in this world is the source of virile manhood, and you keep it with your life, young man! It is the crown of beautiful womanhood, and you should treasure it as you treasure your life, young woman. It is the foundation of the happy, contented home. Divorce proceedings bear witness to the fatal result of the violation of that law. It is the chief contributing factor to the strength and perpetuity of the race. That is part of the philosophy of life to be presented in the House of God this day. And if you violate it, then you will bring sorrow upon your heads. Poignantly a young man knows that fact today, who sat in this building four years ago and listened to some such admonition as I am giving you this morning.

If in our souls we can accept these laws, we are then ready, spiritually prepared, to enter the presence of God, provided we can obey the law of consecration, the next step.

The law of consecration -- "my time, my talents, all that I possess, are placed upon the altar for the advancement of the kingdom of God," and when men can attain to that spiritual achievement, they can merit what Christ said to Zacchaeus, a money-maker, a man who I think sometimes had dealt dishonestly with his fellowmen. He was a publican, a tax-collector. One day the Lord said unto him: "Zacchaeus, make haste, and come down; for today I must abide at thy house."

I do not know what happened at that dinner table. Nobody knows, except by inference, but we do know that Zacchaeus' heart was touched, and he recognized Jesus as a man of God, and when that testimony, even that glimmer of a testimony entered his heart, he said:

"Behold, Lord, the half of my goods" (I wish he had said "all", but he did not) "I give to the poor."

That was a wonderful thing for a rich man to say -- "take half of what I have." "And if I have taken anything from any man by false accusation, I restore him fourfold." And Jesus said unto him: "This day is salvation come to this house."

And when you and I can stand at a certain place in the House of God and say conscientiously and truly, "I will consecrate my life, my time, my talents to the advancement of the Kingdom of God," we are prepared through inspiration to enter into His presence.

And that is what you do at the veil, symbolically, when the veil is drawn asunder and you enter into the Celestial Room.

There, brethren and sisters, I have just briefly previewed the ordinances in the Temple of God. You will make covenants. There are certain things which belong to the Priesthood, signs and tokens that belong to the priesthood, which will emphasize the importance of the covenants you make.

Finally, in conclusion I am going to say: Are you willing to keep your word? Will you keep your promise made this day? Are you a man, or a woman of honor? Will you keep your promise? There are men in the world who are not given the responsibility which you have this morning, who prize their word of honor more than they prize their signed note.

One day in the Parliament of England, in the presence of a gentleman, stood two men who had lent him money. To the first, this gentleman had given his note; to the second he had given but his promise. When these two men learned that this gentleman had received his income, they came for their payment. The man who had the note was surprised when his lordship said to the second: "As I cannot pay both at the same time, I will pay the first." And the holder of the note to whom the note had been given protested, saying: "your lordship, I lent you that money first, I should be paid first." His lordship replied: "You have my signed note and promise that I will pay you. This man has only my promise, my word of honor. I will redeem my honor first."

At that, the first lender took the note, tore it up, threw the shreds into the waste basket, and said: "There, your lordship, I have but your word of honor."

"In that event, you shall be paid first."

That is how a gentleman esteemed his promise, his word.

Today you make promises with uplifted hand, and I pray God that you will have power to keep them. Go through the House of God today seeing the spiritual significance of the ordinances, that you may not come out disappointed, but filled with a desire and determination to walk uprightly before God, and thus merit His divine inspiration, not only while you are on your mission where you will need it -- oh, how you will need it -- but all through life when you come back to make a success of your vocation in your own life -- that you may "Seek first the kingdom of God and his righteousness, that all these things may be added unto you."

I pray that this, my dear fellow workers, brethren and sisters, will be your happy lot, in the name of Jesus Christ, Amen.

PART II

THE ENDOWMENT AND TEMPLE PRINCIPLES
IN NEW TESTAMENT TIMES

I. Does the Bible Contain All That Christ Said And Did?

- A. Read John 21:25 "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written"
- B. What are some of the things that were not written?
 1. Obvious items
 2. Sacred items
 3. Make comparison with those sacred principles of the Temple and what is written about them and the principles that Christ taught.

II. Quote from Heber C. Kimball (Salt Lake City--July 19, 1863) J.D. Vol. 10:240-4

- A. "Think of your holy endowments and what you have been anointed to become and reflect upon the blessings which have been placed upon you for they are the same in part that are placed upon Jesus; he was the one that inducted his Apostles into these ordinances; it was he who set up the kingdom of which we are subjects."

III. What Is The Endowment?

- A. "Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angel who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell" --Brigham Young J.D. 2-3.
- B. A gift from God of the knowledge and power necessary to overcome all things; this being predicated upon our obedience to the covenants we make.
- C. Examine the scriptures in the Doctrine and Covenants
 1. D.C. 95:8-9
"Yea, verily I say unto you, I gave you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high;
For this is the promise of the Father unto; therefore I command you to tarry, even as mine apostles at Jerusalem.
 2. Last commandment to the Apostles from the Lord
 - a. Mark 16:15-20 To go out and preach the gospel to every creature
 - b. Luke 24:47-53 "but tarry ye in the city of Jerusalem, until ye be endued (endowed) with power from on high."
 3. Section 38: 32-33 (Jan. 2, 1831 to those preparing for missions)
 - a. "Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law, and there you shall be endowed with power from on high."

IV. What Does It Mean To Be "endowed with power from on high"

- A. Those things spiritual come to us little by little
- B. How prepared were the Apostles to receive the complete endowment at the time of their selection.
- C. It had to be a gradual thing

V. Let Us Examine Those Things Which Make Up The Endowment

- A. Ordinances of the Endowment
 - 1. Washings and anointings
 - 2. Instructions
 - 3. Oath and Covenants
- B. Which of these items do we discuss outside the Temple?
 - 1. Washings and Anointings
 - 2. Some of the instructions
 - 3. BUT NOT THE OATH AND COVENANTS
- C. We should expect to find some indication in the scriptures (Bible) where Jesus spoke to the Apostles concerning a portion of the endowment.
- D. It would be "little by little"

VI. Development of the Endowment Amongst His Apostles

- A. Sermon on the Mount (Inspired Version)
 - 1. Matt. 5:1-4
Emphasis on the mountain and "your words"
 - 2. Matt. 6:1 (Still speaking to the Disciples)
 - 3. Matt. 6:26-27 (Nevertheless, ye shall go forth from house to house, teaching people; and I will go before you.
And your heavenly Father will provide for you, whatsoever things ye need for food, what ye shall eat; and for raiment, what ye shall wear or put on.")
 - 4. Matt. 7:5-9 - Commandment to preach in the synagogues and to preach repentance to the world.
 - 5. Matt. 7:10-11 - Mysteries of the Kingdom
 - 6. Matt. 8:1 - Came down from the Mount and great multitudes followed Him.
- B. Relate this back to John 21:25
- C. Read the account on the Mount of Transfiguration
 - 1. Matt. 17:1-9 - (Received keys to the priesthood and)
 - 2. D & C 63:21

D. Washings and Anointings of Jesus

1. Read the account in John 13:1-16
2. Compare with 'Temples of the Most High' page 24

a. Joseph Smith and washings of the Kirtland Temple

3. D & C 88:74-75 and D & C 88:127-141)

E. Endued with power from on high

1. Compare Luke 24 and D.C. 38 - D & C 105:11-12, 16, 33

F. Day of Pentecost

1. Acts 2:1-6
2. Came upon the Apostles not the multitude.
3. See 40 Day Document article by Nibley.

VII. Refer back to the last chapter of Mark and compare those things which they received added power to do.

- A. Why do missionaries have to have their endowments?
- B. Why do we as Latter-day Saints need the endowment?
- C. Have we received or been endowed with power from on High?

VIII. Garbled Mass of Trash --J.D. Vol. 4:372 Brigham Young

- a. Those that attempt to reveal the endowment
- B. No meaning - it is taken from you
- C. Spiritually minded needed to understand the true meaning of the symbolism in the Temple.

IX. Why the Endowment is Necessary

- A. Read from the Teachings of Joseph Smith, pp. 91-92.
- B. Read House of the Lord by Talmage, pp. 99-101

WHAT WERE THE SECRETS OF THE KINGDOM?

There is a deliberate attempt made by the Savior and his apostles to protect the sacred principles of the Gospels which represented the insights and the heart of Gospel living from the scorn and ridicule of the masses (the non-interested or non-converted). The mysteries and the secrets of the Kingdom which are mentioned in the scriptures below represented the pattern for a fuller life reserved for those who were committed to the Savior and his saving way. Examine these passages of scripture in the light of John 21:25 and Matthew 17:9.

1. John 5:39
2. Luke 24:27
3. II Tim. 3:16
4. Heb. 8:5
5. Matt. 13:35-36
6. Matt. 13:1-3, 10-17, 34-35
7. Alma 12:9-11
8. Luke 8:10
9. I Cor. 4:1
10. II Cor. 13:2
11. I Cor. 14:2
12. Mark 4:11
13. Romans 11:25
14. I Cor. 2:1-16
15. I Cor. 15:51
16. Ephesians 1:9; 3:3-9; 5:32
17. Eph. 6:19
18. Col. 1:26

There were many Gospel principles withheld from man that have been restored in these latter-days. Most of these mysteries and secrets that are referred to above were those Gospel concepts which when understood and lived would aid one to understand the fullness of what the Lord meant when he said to his Apostles prior to the betrayal, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent."

John 17:3

See also Matthew 7:22-23 and the Inspired Version, Matthew 7:10-11 and Matthew 7:32-33.

NIBLEY BIBLIOGRAPHY

Below are a list of articles, pamphlets or books which Dr. High Nibley of the B.Y.U. has prepared which deal with the Temples of ancient and modern times as well as principles and ordinances usually related to the House of the Lord.


1. "Baptism for the Dead" - Improvement Era, December-April, 1948-49
2. "Christian Envy of the Temple" Jewish Quarterly Review, Vol. L, 1959-60
3. "Evangelium Quadraginto Dierum" (Forty Day Gospels) - Vigiliae Christianae 20:1-24, 1966, North Holland Publishing Co.
4. The Expanding Gospel - Second Annual Faculty Lecture BYU, March 17, 1965, BYU Publication Sales or BYU Studies, Vol. VII, No. 1
5. Since Cumorah, Deseret Book Co., Salt Lake City, Utah. 1967
6. "What is a Temple?" - Reprint of Article that appeared in the Millennial Star. BYU Press, Provo, Utah
7. The Early Christian Church in Light of Some Newly Discovered Papyri from Egypt, BYU Press, Provo, Utah
8. When the Lights Went Out (Pamphlet) (Three Studies of the Ancient Apostasy) Deseret Book, 1970

"EVANGELIUM QUADRAGINTA DIERUM"
(Forty Day Gospels)

Summary statement by Dr. Hugh Nibley concluding his above named article which appeared in *Vigiliae Christianae* 20 (1966) 1-24; North-Holland Publishing Co.

To summarize, then, we have in the early apocryphal writings both direct and indirect evidence for the reality of the post-resurrectional activity of Jesus. 1) By uniformly supporting the clear and unequivocal language of Acts 1:3, and by making the 40-Day teaching their principal concern, these writers serve notice that this latterly despised and neglected theme had top priority among the early Christians. 2) Under the heading of the 40-Day conversations the same writings convey to us a consistent and closely-knit body of doctrine 3) accompanied by an equally organic structure of rites and ordinances - not a farrago of odds and ends in the Gnostic manner. 4) The Gnostic phenomenon itself attests the universal awareness that such a teaching had formerly existed and been lost to the Main Church: the specific Gnostic claim to possess the secrets of the 40 Days shows what it was that was missing. 5) Furthermore, the apocryphal writings themselves fully explain that loss in terms both of secrecy and apostasy, while 6) the great impact of the 40-Day image on popular Christianity is clearly reflected in popular legends and cults.

Can be found in *When the Lights Went Out*, by Hugh Nibley,
Published by Deseret Book Company



CHRISTIAN ENVY OF THE TEMPLE

Source: Jewish Quarterly Review
Vol. L 1959-60
Dr. Hugh Nibley

I. The Problem

- A. Christian writers have expressed the conviction that the Church possesses no adequate substitute for the Temple and have yearned for its return.
- B. Determined attempts have been made from time to time to revive in the Church practices peculiar to the Temple.
- C. Church and Temple can't coexist and hence the latter has been abolished forever and Christendom is somewhat worried by a persistent fear that the Temple might be restored.

There is a sense of loss, inadequacy, misgiving concerning this tangible bond between heaven and earth."

II. Good Riddance or Tragic Loss


- A. Philosophical plea against a physical Temple (Isiah 66:1)
- B. Narrow, selfish, tribal world view, incompatible with the grandiose concept of a universal Church.
- C. Mystical Temple
- D. God had allowed the destruction of the Temple
- E. Favorite symbol of the transition from crass Jewish materialism to the Christian Temple of the Spirit is the driving out of the money-changes.
- F. "Rending of the veil"

III. But - Still the desire for "central focus point persists.

IV. The Veil of the Temple of Jerusalem.


SOME IMPORTANT MANUSCRIPT DEPOSITS
IN THE OLD WORLD

1. Knossos, where Sir Arthur Evans in 1900 discovered the library of the Palace of Minos, between 3,000 and 4,000 tablets from the 15th century BC, written in the Minoan Linear Script B. In the 1950s a young British architect, Michael Ventris, deciphered the writings and showed it to be Greek. This has altered the whole picture of ancient Near Eastern civilization and brought the Patriarchs of Israel into contact with people speaking languages related to our own.
2. Modern Pylos in Messenia, where C. Blegen in 1939 discovered 600 tablets of a Mycenaean palace archive. More tablets were discovered after 1952 when work was resumed after World War II. These tablets, in Linear B. Script, showed that the Mycenaeans were Greeks, and that Greeks (whose language is often surprisingly close to our own) were busy in the Near East as early as the times of the Patriarchs.
3. Karatepe where since 1946 have been discovered inscriptions in Phoenician and Hittite, telling how people migrated and founded cities in the century before Lehi.
4. Constantinople, where in 356 the Emperor Constantius founded the Imperial Library, from which a vast number of ancient mss. came to Europe in 1453ff. The city had a very ancient Patriarchal library and many monastic libraries. There, in the library of the Jerusalem Patriarchate, the Greek P. Bryennius in 1872 discovered among many valuable early Christian Apocrypha the only known text of the Didache, which describes the organization and function of the church cir. 140 AD.
5. Boghaz Keui, where beginning in 1906 H. Winckler excavated the royal archives of the Hittites--more than 10,000 cuneiform tablets from the 14th and 13th centuries BC, mostly written in Hittite, a language related to our own. Scholars had formerly maintained that the Hittites, with whom Abraham had intimate dealings in the Old Testament, were either a myth or a scribal mistake--that they never existed!
6. Ras Shamra (ancient Ugarit) where C. Schaeffer beginning in 1929 brought forth thousands of tablets from a temple archive of the Canaanites going back to the 14th century BC. They are in a language closely related to Hebrew and contain many expressions and concepts that are close to those of the Old Testament, making it possible to solve many Bible mysteries and brightly illuminating certain phases of the early history of Israel. Thirty more boxes of tablets were excavated in 1960.
7. Qumran and the surrounding area, where since 1947 hundreds of caves have been explored, many of them yielding written documents comprising tens of thousands of fragments and more than 400 separate works. The most valuable of these were written by Jewish sectaries in the first century BC. The remarkable resemblance of their institutions and language to those found among the early Christians has called for a complete re-evaluation of the nature both of early Christianity and of Judaism.

8. Lachish, where in 1935-6 J. L. Starkey discovered the first of the Lachish Letters, the office files of a military garrison of the time of Hehi. These 18 ostraca (written on potsherds), written in Hebrew, give eyewitness accounts of the state of things in Palestine just before the fall of Jerusalem.
 9. Gizeh near ancient Memphis, where the Pyramid Texts were discovered cut in the walls of tombs of passages of the kings of the V and VI Dynasties of Egypt (2600?-2200 BC). First collected and published by G. Maspero in 1881, they run K. Sethe's edition to 712 spells and 1,048 pages. These writings are continued with new additions in the Coffin Texts, written on the inner sides of non-royal wooden coffins of the IX through XI Dynasties, and published by A. De Buck in 7 volumes. It is now realized that the frequent resemblance of these writings to the literature of Israel is not accidental.
 10. Tell el-Amarna, where in 1887 two hundred cuneiform tablets were dug up by peasants, followed by hundreds of others, many of which were smashed and lost on the way to the dealers. In 1892 F. Petrie discovered the source of the documents, the royal archives of Akhnaton at Amarna. The available collection consists of 358 cuneiform tablets, being the correspondence, in the Akkadian language (some of the letters are in Hittite), between the Egyptian court and the princes of Palestine and Syria, 1370-1348 BC, during the time of Israel's wanderings in the area.
 11. Hieraconpolis, a prehistoric capital of Egypt, where in 1898 J. Quibell found a collection of predynastic Palettes containing very ancient ritual and historic texts. Just across the river in 1878 Mariette discovered the remains of a great royal library building, and to the north at Thebes where the documents now reproduced in the Pearl of Great Price were found, was the great library of the Ramesseum.
 12. Elephantine, where in 1960 A. Cowley and in 1911 E. Sachau discovered the business and law archives of a Jewish community of the fifth century BC. In 1953 more documents were located in Brooklyn, where they had lain unnoticed in a trunk for 50 years. In our opinion these letters, written in Aramaic to Persian officials and to important Jews in Jerusalem, supply the most valuable single commentary to the Book of Mormon.
 13. Serdabit al-Khadim, ancient mines of the Pharaohs where people from Palestine were employed around 1500 BC and where they left some 30 rock inscriptions behind. These were discovered by Petrie in 1905, with important additions in 1948. They are written with Egyptian symbols but in Canaanitish dialect which has been identified as proto-Hebrew. They show the early Egyptianizing of the Semites and indicate much closer ties between the cultures of Egypt and Israel than have heretofore been conceded.
 14. Mt. Sinai, at whose foot in the monastery of St. Catherine, K. Tischendorf in 1844 first spotted the manuscript of the Codex Sinaiticus in a wastebasket. The codex, which he finally acquired in 1859, contains valuable early Christian Apocrypha.
 15. Nineveh, the third capital of Assyria, where in 1851 A. Layard discovered the huge library of Assurbanipal, founded by Sargon in the 8th century BC. Here was found what was long thought to be the original version of the flood story, and many documents illustrating and confirming the history of Israel.
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16. Sippar, where in 1925-26 Edward Cheira brought forth the great archives of the Hurrians, one tablet of which can be dated 1475 BC. These records contain accounts of men engaged in exactly the sort of activities as was Abraham and demonstrate the authenticity of the patriarchal age as depicted in the Old Testament.
17. Sippar, where a large temple library was discovered by H. Rassam in 1879 and P. Scheil in 1894. The ritual texts are important in constructing the over-all picture of Near Eastern religions in general, and of "patternism" in particular.
18. Nippur, where H. Hilprecht and others discovered a library of thousands of documents in 1889, including a flood story much older than the Nineveh version, and much closer to that of the Old Testament.
19. Mari, where in 1935-6 A. Parrot discovered a palace archive which had been destroyed Hammurabi in the 18th century BC. Thousands of tablets, including correspondence with the king of Babylon, depict in great fulness the travels and business activities of important men in the days of Abraham and strikingly vindicate the biblical portrait of the patriarchs.
20. Nag-Hammadi, in which in the remains of an ancient Christian community was found in 1946 (?) a collection of thirteen leather-bound volumes containing 49 separate writings (about 1000 pages). Though the books date from the 4th century, they contain Christian writings going back to the 2nd century of the church. By far the oldest Christian library known.

--"Since Cumorah"
by Dr. High Nibley, October 1964
The Improvement Era, pp. 818-819



PART III

SYMBOLISM IN THE TEMPLE

SYMBOLISM IN THE TEMPLE

by

David R. Roberts

Taken from Power From on High,
Fourth Year Junior Genealogical
Classes, published by the Genealogical Society of Utah, 1937.

Meaning of a Symbol. A symbol is a visible sign or object that suggests something greater than itself; the outward form typifying an inner or symbolic meaning. The brazen serpent raised up in the wilderness to the children of Israel was a type of the greater event when the Son of Man should be so raised, that whosoever would look to him might have everlasting life. The visible symbols of the Sacrament refresh our memories of the sacrifice of our Lord in our behalf. When our memories of the sacrifice of our Lord in our behalf. When Jacob "saw that a part of the remnant of the coat of Joseph was preserved and had not decayed (after Joseph's brothers had dipped it in blood)" he said, "Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of this garment." (Alma 46:24.) Ether spoke of the new Jerusalem to be built upon this, the land of Joseph, "unto the remnant of the seed of Joseph, for which things there has been a type. For as Joseph brought his father down into the land of Egypt, wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not." (Ether 13:6-7.)

The Gospel is Symbolic. The Gospel of the Master is a Gospel of symbols. Every outward expression of it has a deep inner meaning affecting the soul. He who would progress must seek and find that inner, deeper and richer meaning. There can be naught but a waning interest and no development where only the outward sign is observed and contemplated. For instance, the ordinance of baptism is a wonderful and beautiful symbol. It typifies a birth into mortal life, making use of the natural elements--the water, the blood and the spirit. So also it symbolizes death and the resurrection--the death and burial of the old life of sin and the resurrection to a new life of higher progress. By baptism we are also reminded of the death, burial and resurrection of the Redeemer of the world.

A Sign of a Covenant. How simple, how true in type is this symbol of baptism! But if we seek not the reality and purpose back of it, it becomes to us merely a dead form, receiving from us little or no attention, perchance even ridicule. But when we consider it in the nature of a "sign of a covenant" between God and man--the "doorway into the Kingdom of God" and the "outward sign of an inward grace"--the means by which we make effective in our behalf the atoning blood of Christ unto the remission of our sins, it at once assumes a new and greater significance.

Symbolism in Temple Work. Symbolic representations are frequently used in the temple. Elder John A. Widtsoe has aptly explained: "We live in a world of symbols. We know nothing, except by symbols. We make a few marks on a sheet of paper, and we say that they form a word, which stands for love, or hate, or charity, or God or eternity. The marks may not be very beautiful to the eye. No one finds fault with the symbols on the pages of a book because they are not as mighty in their own beauty as the things which they represent. We do not quarrel with the symbol G-o-d because it is not very beautiful, yet represents the majesty of God. We are glad to have symbols, if only the meaning of the symbols is brought home to us.* * * There are men who object to Santa Claus, because he does not exist! Such men need spectacles to see that Santa Claus is a symbol; a symbol of the love and joy of Christmas and the Christmas spirit. In the land of my birth there was no Santa Claus, but a little goat was shoved into the room, carrying with it a basket of Christmas toys and gifts. The goat of itself counted for nothing; but the Christmas spirit, which it symbolized, counted for a tremendous lot.

"We live in a world of symbols. No man or woman can come out of the temple endowed as he should be, unless he has seen, beyond the symbol, the mighty realities for which the symbols stand." (Utah Genealogical Magazine, 12:62.)

Truths Revealed through Symbols. Temple services, then, are richly symbolic in their nature. Through typical representations God reveals to us, step by step, the majesty of his work, his love for us, his mercy and justice, the power and beauty of his laws, and the exaltation, peace and supreme joy he desires we shall attain with him eternally. The temple ceremony is the revelation of God for the perfection of man. Those symbols included in it comprehend the celestial exaltation of man and by reason thereof cannot and will not be fully understood until that celestial condition shall have been fully attained. The soul must be brought in tune with the spirit which revealed those mighty symbols in order to interpret their meaning. If a person is prepared--attuned--there is always something new to be learned about them that thrills and uplifts the soul.

Those symbols, in their true import and meaning, cannot be understood except where they are rightfully and properly given and not then except the soul is prepared. The constant study of them in their true spirit develops the soul and will eventually qualify the individual to enter into and to dwell acceptably in the celestial associations with a sense of ease and perfect satisfaction. They present the true philosophy of eternal progression, the pursuit of which develops the soul to eventually reach out and create and people worlds upon worlds, and to multiply life, and to save, to sanctify, glorify, and exalt life, and brings to pass honor and glory, kingdoms and dominions, principalities and powers.

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From Simple Symbol to Mighty Reality. First comes the symbol to lead us onward and upward from our lowly state; then comes the realization--the full fruition. Those symbols, too, are adapted to the simplest rational minds as well as to the most cultivated and advanced of thinkers and the simplest may find joy in the beauty and sublimity of those things before their more advanced fellows because, through their humility and diligence and trust, their souls have been touched with the light of God revealing their meaning--they have communed with him. So may we. All must pay the same price--the brilliant mind the same as the simplest. No man, however intellectual, can know these things, but by the revelations of God, and that in temples only.

The Universe Built on Symbols. In conclusion, let us consider this matter of symbolism from another viewpoint as expressed by Apostle Orson F. Whitney:

"I have long held the view that the universe is built on symbols whereby one thing bespeaks another; the lesser testifying of the greater, lifting our thoughts from man to God, from earth to heaven, from time to eternity. This, I believe, was what the Lord was teaching Abraham when he said: 'If two things exist, and there be one above the other, there shall be greater things above them.' (Abr. 3:16.) Already the Lord had said to Adam: 'All things have their likeness, and are made to bear record of me.' (Moses 6:63.)

"Man, created in the image of God, testifies or bears record of his Creator, not only by tongue and pen, but by his personality. Men and women such as I see before me are in the likeness of the Eternal Father and Mother, and by that likeness they bear record of their heavenly Parentage."*

"Do I err, then, in believing that the universe is built upon symbols, to the end that it may bear record of its allwise Architect and Builder? God teaches with symbols; it is his favorite method of teaching. The Savior often used them." (Era 30:851.)

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1. Ritual and Symbol - As Aids Toward Salvation

Several fundamentals must be grasped if the beauty of temples and temple work is to be fully appreciated. In the first place, a distinction must be kept in mind between the end sought--salvation, and the means used to help attain that end--ritual and symbols.

Salvation is sometimes termed a gift of God, but it is nonetheless an attainment of man. Man cannot attain salvation except through obedience to all law, for salvation means freedom from all pain, and the breaking of a law is always accompanied by a penalty. Hence the path to freedom is the path of obedience to the laws of progress, which are the laws of God. The law of human progress is the Gospel of Jesus Christ. Those who are brought to realize what that law is have a better opportunity to abide the law than others. Further, those who have taken a solemn covenant to abide the laws of God are more apt to follow those laws than those who do not so covenant, or if they transgress the laws are more anxious to repent of that transgression. Further, those who by some device or symbol are constantly reminded of their covenants with God are more apt to keep those covenants than those who are not thus reminded.

These are fundamental principles of psychology and God, the master of the science of psychology, has not overlooked them in His desire to bring to pass the immortality and eternal life of man.

So, in the temples of God, members of the Church may be instructed more fully in the eternal laws of God and enter into a solemn covenant with Him to keep His commandments, while receiving at the hands of His ordained servant, a promise of the great blessings which will follow obedience to those covenants. This ordinance of entering into covenant with the Lord in His Holy House is called the receiving of "endowments," that is, the recipient is endowed with blessings from God according to his obedience to the covenants. Here, again, a great psychological principle is used. A high jumper invariably jumps higher when a pole is placed for him to jump over than when he has no mark at which to aim. Similarly people drift through life making less than their best efforts in righteousness because they have no understanding of the eternal and lasting joy which righteousness results in. God has decreed that His people build temples to His name and in them become acquainted with the blessings in store for the righteous, that, realizing them, they will strive to attain them.

In order to lead the person to be "endowed" into a realization of the laws of God, symbolism has been instituted by the Great Master Teacher. From the time the recipient of the endowment enters the temple until he emerges, every state of his progress should, if he has a good preliminary knowledge of the gospel, impress upon him God's great plan for the salvation of men.

--William E. Berrett
The Restored Church, pp. 366-367.

2. Symbolisms In the Temple

The form of the endowment is of earthly nature, but it symbolizes great spiritual truths. All that we do on this earth is earthly, but all is symbolic of great spiritual truths. To build this temple, earth had to be dug; wood had to be cut; stone was quarried and brought down the canyon. It was dusty and dirty work, and made us sweat--it was of this earth--yet it was the necessary preparation

for the mighty spiritual ordinances that are carried on daily in this magnificent temple. The endowment is itself symbolic; it is a series of symbols of vast realities, too vast for full understanding. Those who go through the temple and come out feeling that the service is unbeautiful have been so occupied with the outward form as to fail to understand the inner meaning. It is the meaning of things that counts in life.

--John A. Widtsoe
Utah Genealogical Magazine, 12:55-64.

3. Be Not Critical of "Mechanics"

Now in a few short hours, there . . . will be presented to you in symbolic form that philosophy, that upward climb to the presence of God. I have used the word "mechanics" now I am going to use the word "symbolism." These ordinances will be presented in an outward way. Men with ordinary expressions, with ordinary features, in simple dramatic form, will present this philosophy. You may sit in your seat and criticize the man or the woman if you wish; you may look at his dress and count the buttons; you may look at her dress and criticize. If you do, I am sorry for you. Or you may sit there and see through the symbolism the glory which God has given to you.

--David O. McKay
Address, September 25, 1941

4. We Must See Beyond the Symbol

We live in a world of symbols, we know nothing except by symbols. We make a few marks on a sheet of paper and we say that they form a word, which stands for love, or hate, or charity, or God, or eternity. The marks may not be very beautiful to the eye. No one finds fault with the symbols on the pages of a book because they are not as mighty in their own beauty as the things which they represent. We do not quarrel with the symbol G-O-D because it is not very beautiful, yet represents the majesty of God. We are glad to have symbols, if only the meaning of the symbols is brought home to us. . . There are men who object to Santa Claus because he does not exist! Such men need spectacles to see that Santa Claus is a symbol; a symbol of the love and joy of Christmas and the Christmas spirit. In the land of my birth there was no Santa Claus, but a little goat was shoved into the room, carrying with it a basket of Christmas toys and gifts. The goat of itself counted for nothing, but the Christmas spirit which it symbolized, counted for a tremendous lot.

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--John A. Widtsoe
Utah Genealogical Magazine, 12:62

5. "Donotation" and "Connotation" by Symbols

I have come here particularly because I have met so many young people who have been disappointed after they have gone through the House of the Lord. They have been honest in that disappointment. Some of them have shed tears as they have opened their hearts and expressed heart-felt sorrow that they did not see and hear and feel what they had hoped to see and hear and feel.

I have analyzed those confessions as I have listened to them, and I, have come to the conclusion that in nearly every case it was the person's fault. He or she has failed to comprehend the significance of the message that is given in the Temple.

These young people to whom I refer have become absorbed in what I am going to call the "mechanics" of the Temple, and while criticizing these, have failed to get the spiritual significance.

Every word, and nearly every act in life serves two purposes: every name denotes something, but it also connotes other things. For example, when I say George Washington, the name designates or denotes a man of certain stature, rather stockily built, large, open, frank features. You have seen his picture and the name George Washington recalls to your mind that particular individual. But of what else did you think when I named George Washington? Why, the Revolutionary War; perhaps his attendance at the Constitutional Convention; some of you probably saw Valley Forge; others of you might have thought of his crossing the Delaware in the winter. All of these things, though, are connoted. "George Washington" does not denote Valley Forge, nor the crossing of the Delaware.

Now note, the change in your mind when I say "Abraham Lincoln." That denotes a tall, angular man, according to himself not very good looking; but what did you think of besides seeing that tall, lanky, backwoodsman? The Civil War? Perhaps some of you thought of the letter that he wrote to the mother who had lost her sons in the war. Others thought of his monument in Washington, or of his speech at Gettysburg. All these things are connoted by that name.

President Grant designates a man of certain stature and mien. But what is connoted? I think in most of your minds, honesty. Some of you perhaps thought of his recent recovery from illness, his fearlessness in teaching religion, etc.

Now let us apply this thought to the Temple ordinances. Each act presented will denote certain things; there will be performances, little acts and ceremonies in which you may critically center your thoughts, but each one also connotes something glorious.

--David O. McKay
Address, September 25, 1941

6. Ancient Symbols In Worldwide Usage

Numerous symbols are used in connection with the restored Gospel. But knowing that the Gospel (as well as many of its symbols, covenants, and ordinances) was instituted in the beginning of the world it should not be surprising, and least of all to Latter-day Saints, that many of these symbols are found throughout the world and with many meanings. Certainly any new and varied meaning attached to these symbols should not be accepted as the original connotations. As the Prophet Joseph taught, the principles of the Gospel, and certainly those gospel principles connoted by symbols, are to be understood by revelation and guidance through the Holy Spirit.

Biblical symbols are used widely by different groups. They are to be found among: the ancient American Indians, the Brittons, people of West Barbary, the Chaldeans, many Christian churches, the Egyptians, the Essenes, the Greeks, the Indians (of India) Jewish groups, the Freemasons, the early Normans, Pythagoreans, Samothracians, various groups of Templars, and many others.

Biblical symbols used by these various groups include:

priesthood vestments	the constellation Ursa Major (Big Dipper)
the idea of temples	the star of David or Solomon's Seal
the all-seeing eye	the phrase "Holiness to the Lord"
a Holy of Holies	altars, pillars, and veils,
urim and thummim	the equilateral triangle
the beehive	the hand or clasped-hands
the compass	the sun, moon and stars
key words	the phases of the moon
the square	
the circle	
Alpha and Omega	
the apron	
tokens	

See The Relationship of Mormonism and Freemasonry
Anthony W. Ivins, Deseret News Press, 1934

Mormonism and Masonry
E. Cecil McGavin, Bookcraft, 1956

--Wilson K. Anderson
An Endowment For The Faithful, p. 13

7. Inner Meaning Must Be Sought After

If temple service ever becomes uninteresting or tiresome or monotonous, may it not be that the individual so affected has gone there unprepared and therefore failed to catch the real meaning and purpose of those symbols, or catching a ray of light, has ceased to reach out for more, and thereby develop in line with the purpose of those symbols. One man may explain or show a symbol to another, and this is a common, everyday practice, but no man can reveal to another the sublime, deep inner meaning of those symbols presented in the House of the Lord, for it is an individual matter, and every man must seek and obtain it for himself, and that alone, with God's help only. Nor can one acquire this knowledge outside of the House of the Lord, for there we must go to commune with Him about these vital things. Going there once or twice can be of little value to us, comparatively, for what can we know about those things with so little thought and contact. . . . All must pay the same price--the brilliant mind the same as the simplest. No man, however intellectual, can know these things, but by the revelations of God, and that in temples only.

--John A. Widtsoe, Power From On High, p. 48. 1937

8. Keys of the Kingdom

I preached in the grove on the keys of the kingdom, charity, etc. The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the elders till the temple is completed. The rich can only get them in the temple the poor may get them on the mountain top as did Moses. The rich cannot be saved without charity, giving to feed the poor when and how God requires, as well as building. There are signs in heaven, earth and hell; the elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handle something, and this can only be the holiest of holies.

--Joseph Smith, Jr., DHC, 4:608

9. Three Great Principles Underlying Gospel Ordinances

Three great principles underlie the ordinances of God. First--God is no respecter of persons. The poor and the rich, the humble and the proud, who enter, the precincts of the Temple, don a uniform apparel that they might learn the first great principle--all men will be judged by the same law and all who attain salvation must present the same qualities worthy of salvation unto a just God.

Second--A man can be saved only so fast as he gains knowledge of the laws of God. This law of eternal progression is symbolized by a learning process during the endowment and without a mastery of which the recipient cannot advance.

Third--Salvation is obtained by obedience to the laws upon which such blessing are predicated. So the results of obedience and disobedience are symbolized that the recipient might never forget the importance of the great principle once stated by the great Prophet Samuel, "To obey is better than sacrifice and to hearken, than the fat of rams."

The story of temple work is a story of love--the love of God for man--and of men for each other.

"A life without love in it is like a heap of ashes upon a deserted hearth--with the fire dead, the laughter still, and the light extinguished. It is like a winter landscape--with the sun hidden, the flowers frozen, and the wind whispering through the withered leaves."

--William E. Berrett, The Restored Church, pp. 367-368.

10. Symbolism

The letters on the written page are but symbols of mighty thoughts that are easily transferred from mind to mind by these symbols. Man lives under a great system of symbolism. Clearly, the mighty, eternal truths encompassing all that man is, or may be, cannot be expressed literally, nor is there in the temple any attempt to do this. On the contrary, the great and wonderful temple service is one of mighty symbolism. By the use of symbols of speech, of action, of color, or form, the great truths connected with the story of man are made evident to the mind.

--John A. Widtsoe, A Rational Theology, p. 120



PART IV.

SANCTUARIES IN EARLIER DISPENSATIONS



Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretense or policy, but by being, doing, and living of good for the very good's sake --that is spirituality!

The Little Things

The spiritual road has Christ as its ideal--not the gratification of the physical, for he that will save his life, yielding to that first gratification of a seeming need, will lose his life, lose his happiness, the pleasure of living at this present time. If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice saying; "I am the way, the truth, and the life." (John 14:16.) Following that voice he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that "Life is made up, not of great sacrifices and duties, but of little things, in which smiles and kindness, and small obligations given habitually are what win and preserve the heart and secure comfort."

Spirituality, our true aim, is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding, and truth expanding in the soul, is one of life's sublimest experiences.

The man who sets his heart upon the things of this world, who does not hesitate to cheat his brother, who will lie for gain, who will steal from his neighbor, or, who, by slander, will rob another of his reputation, lives on a low animal plane of existence, and either stifles his spirituality or permits it to lie dormant. To be thus carnally minded is to be spiritually dead.

Life is an ever-flowing river on which one embarks at birth and sails, or is rowed, for forty, fifty, seventy, eighty, or more years. Every year that passes goes into an eternity, never to return; yet each carries with it into the past no personal weakness, no bodily ailment, no sorrow, no laughter, no thought, no noble aspirations, no hope, no ambition; all these, with every trait of character, every inclination, every tendency, remain with each individual. In other words, our lives are made up of daily thoughts and actions. We may resolve to let all our sorrows and weaknesses go with the passing time, but we know that every thought, every inclination, has left its indelible impression upon our souls, and we shall have to deal with it today.

A Well-Spent Day

So live, then, that each day will find you conscious of having wilfully made no person unhappy. No one who has lived a well-spent day will have a sleepless night because of a stricken conscience.

Daniel Webster once said that the greatest thought that ever occupied his mind was the realization of the fact that:



1 There is no evil we cannot face or flee from but the consequences
of duty disregarded. A sense of duty pursues us ever. It is omni-
present like the Deity. If we take to ourselves the wings of the morn-
ing, and dwell in the uttermost parts of the sea, duty performed or
duty violated is still with us, in the darkness as in the light, our
obligations are yet with us for our happiness or our misery. If we
say that darkness shall cover us, in the darkness as in the light,
our obligations are yet with us. We cannot escape their power nor fly
from their presence. They are with us in this life, will be with us
at its close, and in that scene of inconceivable solemnity which lies
yet farther on, we shall find ourselves followed by the consciousness
of duty-- to pain us forever if it has been violated, and to console
us so far as God has given us grace to perform it. Weighed against
conscience the world itself is but a bubble. For God himself is in
conscience lending it authority.

Mankind needs a spiritual awakening; the carnal minded are causing
heartaches and threatening the extinction of the race. A spiritual
awakening in the hearts of millions of men and women would bring about
a changed world. I am hopeful that the dawning of that day is not far
distant, and also that fathers and mothers, children, and all members
of the Church everywhere may sense as never before the efficacy of the
Restored Gospel, and will realize that it is our duty to apply spirit-
ual traits in our daily association with one another in our homes, in
our businesses, and in our daily lives and activities.

THE HOLY SPIRIT OF PROMISE

***Joseph Fielding Smith, Doctrines of Salvation, Vol. I, p.45.

The Holy Spirit of Promise is the Holy Ghost who places the stamp of approval upon every ordinance: baptism, confirmation, ordination, marriage. The promise is that the blessings will be received through faithfulness.

If a person violates a covenant, whether it be of baptism, ordination, marriage or anything else, the Spirit withdraws the stamp of approval, and the blessings will not be received.

Every ordinance is sealed with a promise of reward based upon faithfulness. The Holy Spirit withdraws the stamp of approval where covenants are broken.

***Melvin J. Ballard, The Vision, pp. 45.

A man and woman may by fraud and deception obtain admittance to the house of the Lord...But we cannot deceive the Holy Ghost, and our blessings will not be eternal unless they are also sealed by the Holy Spirit of Promise, the Holy Ghost, one who reads the thoughts and hearts of men...As man is God once was, and as God is man may become. Note that it is not to the effect that man will become, but man may become, and I wish to say that few men will become what God is. And yet, all men may become what He is if they will pay the price...It is only attainable by those who pay the price, who stand the test, who prove themselves, who comply with the terms and conditions that make their calling and election sure.

*** Brigham Young, Journal of Discourses, Vol. 12, pp. 102-103. Temples of Most High, pp. 261-262.

If I commit an overt act, the Lord knows the integrity of my heart, and through sincere repentance, He forgives me. Before Joseph's death he had a revelation concerning myself and others, which signified that we had passed the ordeal, and that we should never apostatize from the faith of the Holy Gospel; "and," said Joseph, "if there is any danger of your doing this, the Lord will take you to himself forthwith, for you cannot stray from the truth. When men and women have traveled to a certain point in their labors in this life, God sets a seal upon them that they never can forsake their God in his kingdom; for, rather than they should do this, He will at once take them to Himself. Probably this is so with many of the elders who are taken from us, and over whom many ignorantly mourn. I say, to God give thanks, for who knows but that had they lived there might have been trials to pass through which they could not overcome. It is all right, blessed be the name of the Lord."

*** Joseph Smith, Teachings of the Prophet Joseph Smith, pp. 297-299

It is not wisdom that we should have all knowledge at once presented before us: but that we should have a little at a time; then we can comprehend it. Pres. Smith then read 2 Peter 1:16-ff and dwelt upon the 19th verse with some remarks.

Add to your faith knowledge, etc. The principle of knowledge is the principle of salvation...and everyone that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge

of Jesus Christ. Salvation is nothing more nor less than to triumph over all our enemies... And when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved... Now there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy... Now wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved son. Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God... Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven... I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy and wait patiently for the promise unto you until you receive it.

There are three grand secrets lying in this chapter (II Peter 1) which no man can dig out, unless by the light of revelation... Conclude earnestly for the like precious faith with the apostle Peter, "and add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity; For if these things be in you, and bound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Another point, after having all these qualifications, he lays this injunction upon the people "to make your calling and election sure." He is emphatic upon this subject--after adding all this knowledge, virtue, etc., "Make your calling and election sure." What is the secret--the starting point? "According to His divine power hath given unto us all things that pertain unto life and godliness." How did he obtain all things? Through the knowledge of Him who hath called him. There could not anything be given, pertaining to life and godliness, without knowledge... We have no claim in our eternal compact, in relation to eternal things unless our actions and contracts and all things tend to this. But after all this, you have got to make your callings and elections sure. If this injunction would lie largely on those to whom it was spoken, how much more those of the present generation: First key: Knowledge is the power of salvation. Second key: It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in that kingdom.

*** Bruce R. Mc Conkie, Hormon Doctrine, pp. 331-332.

The Holy Spirit of Promise is the Holy Spirit promised the saints, or in other words the Holy Ghost. This name-title is used in connection with the sealing and ratifying power of the Holy Ghost, that is, the power given him to ratify and approve the righteous acts of men so that those acts will be binding on earth and in heaven. "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations," must be sealed by the Holy Spirit of Promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D&C 132:7)

To seal is to ratify, to justify, or to approve. Thus an act which is sealed by the Holy Spirit of Promise is one which is ratified by the Holy Ghost; it is one which is approved by the Lord; and the person who has taken the obligation upon

himself is justified by the Spirit in the thing he has done. The ratifying seal of approval is put upon an act only if those entering the contract are worthy as a result of personal righteousness to receive the divine approvation. They "are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (D&C 76:53) If they are not just and true and worthy the ratifying seal is withheld.


When any ordinance or contract is sealed by the Spirit, it is approved with a promise of reward, provided unrighteousness does not thereafter break the seal, remove the ratifying approval, and cause loss of the promised blessing. (Doc. of Salvation, vol. 1, p.55; vol. 2, pp. 94-99) Seals are placed on contracts through righteousness.

The operation and power of the Holy Spirit of Promise is best illustrated by the ordinance and contract of baptism. An unworthy candidate for baptism might deceive the elders and get the ordinance performed, but no one can lie to the Holy Ghost and get by undetected. Accordingly, the baptism of an unworthy and unrepentant person would not be sealed by the Spirit; it would not be ratified by the Holy Ghost; the unworthy person would not be justified by the Spirit in his actions. If thereafter he became worthy through repentance and obedience, the seal would then be put in force. Similarly, if a worthy person is baptized, with the ratifying approval of the Holy Ghost attending the performance, yet the seal may be broken by subsequent sin.

These principles also apply to every other ordinance and performance in the Church. Thus if both parties are "just and true," if they are worthy, a ratifying seal is placed on their temple marriage; if they are unworthy, they are not justified by the Spirit and the ratification of the Holy Ghost is withheld. Subsequent worthiness will put the seal in force, and unrighteousness will break any seal.

Even if a person progresses to that state of near-perfection in which his calling and election is made sure, in which he is "sealed up unto eternal life" (D&C 131:5; 132: 18-26), in which he receives "the promise... of eternal life" (D&C 88:3-4), in which he is "sealed up unto the day of redemption" (D&C 124:124; Eph. 1:13)--yet with it all, these great promises are secured only if the "performances" are sealed by the Holy Spirit of Promise. pp. 726-730 (Translated Beings)

During the first 2200 years or so of the earth's history--that is, from the fall of Adam to the ministry of Melchizedek--it was a very common occurrence for faithful members of the church to be translated and taken into the heavenly realms without tasting death... During the nearly 700 years from the translation of Enoch to the flood of Noah, it should appear that nearly all of the faithful members of the Church were translated, for "the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion." (Moses 7:27) That this process of translating the righteous saints and taking them to heaven was still going on after the flood among the people of Melchizedek is apparent from the account in the Inspired Version of the Bible. (Gen. 14:32-34) After recording that Enoch was translated, Paul says that Abraham, Isaac and Jacob, and their seed after them (they obviously knowing that had taken place as pertaining to the people of Melchizedek and others) "looked for a city which hath foundations, whose builder and maker is God" (Heb 11:5-10), that is, they "sought for the city of Enoch which God had before taken." (Insp. Vers. Gen. 14:34) But as Paul said, and as the Lord confirmed by latter-day revelation, even these "holy men...found it not because of wickedness and abominations; and confessed they were strangers and pilgrims on the earth; but obtained a promise that they should find it and see it in their flesh." (D&C 45:11-14; Heb. 11:11-16)



See

D&C 45:11-14
D&C 67:10
D&C 68:1-6
D&C 76:53
D&C 82:10
D&C 89:3-4; 67-69
D&C 89:3, 18-21
D&C 95:8-9
D&C 107:30-31
2 Nephi 1:9; 3:5; 25:21
Enos 9:17
Al 37:36-45
Mormon 9:21
Ether 12:17-22

See Also

D&C 131:5-6
D&C 132:19:49
Acts 2:38-39
Gal. 3: (esp. v.14)
Eph. 1: (esp. v.13) (substitute "foreordained" for "predestinated")
Hebrews 6:10-17
8: (all, esp. vv.6-11
11:11-17,33-40
2 Peter 1:1-11

SEALING BY THE HOLY SPIRIT OF PROMISE

Nature of the Sealing by the Spirit. I will make an explanation of the expression, "Sealed by the Holy Spirit of Promise." This does not have reference to marriage for time and all eternity only, but to every ordinance and blessing of the gospel. Baptism into the Church is sealed by this Spirit, likewise confirmation, ordination, and all ordinances as well as marriage for time and all eternity.

The meaning of this expression is this: Every covenant, contract, bond, obligation, oath, vow, and performance, that man receives through the covenants and blessings of the gospel, is sealed by the Holy Spirit with a promise. The promise is that the blessing will be obtained, if those who seek it are true and faithful, then the Holy Spirit will withdraw the blessing, and the promise comes to an end. (D. & C. 76:50-54; 88:3-5; 124:124; 132:7; Moses 6:60)

Isolated Scriptures Give Wrong Impression. Verse 26, in section 132, is the most abused passage in any scripture. The Lord has never promised any soul that he may be taken into exaltation without the spirit of repentance. While repentance is not stated in this passage, yet it is, and must be, implied. It is strange to me that everyone knows about verse 26, but it seems that they have never read or heard of Matthew 12:31-32, where the Lord tells us the same thing in substance as we find in verse 26, section 132.

It is wrong to take one passage of scripture and isolate it from all other teachings dealing with the same subject. We should bring together all that has been said by authority on the question. If we were to make a photograph, it would be necessary for all of your rays of light to be focused properly on the subject. If this were not done then a blurred picture would be the result. This is the case when we try to obtain a mental picture, when we have only a portion of the facts dealing with the subject we are considering. Therefore we must find out what else has been said about salvation.

None Ever Saved Without Repentance. The Lord said by his own mouth: "And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father. And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words. And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Ne. 27:17-19)

So we must conclude that those spoken of in verse 26 are those who, having sinned have fully repented and are willing to pay the price of their sinning, else the blessings of exaltation will not follow. Repentance is absolutely necessary for the forgiveness, and the person having sinned must be cleansed.

John said: "There is a sin unto death." If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." (1 John 5:16)

The Lord, in verse 27, has pointed out some sins unto death for which there is no forgiveness. It will do no good for one to pray for his brother for forgiveness from such a sin. All other sins, including blasphemy against the Son of God, may be forgiven men, on their true repentance. If they do not repent,

then no matter what the sin may be, or the covenant violated, the guilty party or parties will never enter into the kingdom of God!

Dreadful Penalty for Certain Sins. Here is something which those who contend that the Lord has granted immunity from their sins to some, if they have received certain sealings by the Holy Spirit of promise, have overlooked in this passage. I call attention to these two things. If covenants are broken and enormous sins are committed, but not unto death, there are certain punishments to be inflicted. The mere confession is not enough; the sinners are: 1--to "be destroyed in the flesh"; and 2--to "be delivered unto the buffetings of Satan unto the day of redemption."

Who in the world is so foolish as to wish to sin with the hope of forgiveness, if such a penalty is to be inflicted? No one but a fool! To be "destroyed in the flesh" means exactly that. We cannot destroy men in the flesh, because we do not control the lives of men and do not have power to pass sentences upon them which involve capital punishment. In the days when there was a theocracy on the earth, then this decree was enforced. What the Lord will do in lieu of this, because we cannot destroy in the flesh, I am unable to say, but it will have to be made up in some other way.

Then to be turned over to the buffetings of Satan unto the day of redemption, which is the resurrection, must be something horrible in its nature. Who wishes to endure such torment? No one but a fool! I have seen their anguish. I have heard their pleadings for relief and their pitiful cries that they cannot endure the torment. This was in this life. Add to that, the torment in the spirit world before the redemption comes--all of this, mark you, coming after severe and humble repentance!

Forgiveness Sometimes Requires Repentance and Punishment. Some among us have the idea that to confess their sins with their lips and to turn away from them constitutes all that is required of the repentant. This is not always so. It is our duty to forgive, but the Lord may require a severe penalty after this humble repentance. David sorely repented; read some of his Psalms and realize how he cried in anguish for relief; yet we understand that he is paying the price to this day and will until the Son of God comes to relieve him. (Ps. 16:10; 51:1-19; Acts 2:29, 34.)

I said that when the Lord ruled in a theocracy that punishment by death was the edict for certain crimes. Here is an example: "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death." (Lev. 20:10) There were also other crimes for which this penalty was exacted. (Rom. 1:28-32; Ex. 35:2; Deut. 13:1-11; 17:1-7; 21:20-23.)

No, the Lord has not prepared for favoritism. He has not placed exemption upon some because they have received marriage for time and for all eternity and had it sealed by the "Holy Spirit of promise." He has not given them the privilege of blaspheming his name, of committing any sin whatever, and then coming forth to receive an exaltation. We should all be grateful for the wonderful principle of repentance; we all need it. But we must not lose sight of the fact that the celestial kingdom is reserved for those who are sanctified and none others. Read Mormon 9:3-4.

Let it be remembered also that those who sin must repent in this life; if they die in their sins, unrepentant, then no matter what blessing they have received, they are not re-instated. (Alma 34:31-35; 3 Ne. 12:20; 27:17-19)

Holy Spirit Both Seals and Unseals. When a man and woman, in all sincerity, enter into a covenant of marriage for time and all eternity (and after they have "overcome by faith," and are "just and true") (D. & C. 76:53) the Holy Ghost--who is the Spirit of Promise--bears record of or ratifies that sealing. In other words, he seals the promises appertaining to the marriage covenant upon them.

Now the Lord has said: "But there is a possibility that man may fall from grace and depart from the living God; Therefore let the church take heed and pray always, lest they fall into temptation; Yea and even let those who are sanctified take heed also." (D. & C. 20:31-34)

If one or both of these covenanting persons break that covenant by which they were sealed by the Holy Spirit of promise, then the Spirit withdraws the seal and the guilty party, or parties, stand as if there had been no sealing or promise given. All covenants are sealed based upon faithfulness.

Should a person endeavor to receive the sealing blessing by fraud, then the blessing is not sealed, notwithstanding the integrity and authority of the person officiating. Instead of a blessing they will receive a cursing, the heaviest of all. (D. & C. 41:1) Therefore, a person who may deceive the bishop or any other officer, will stand condemned before the Lord, for he cannot be deceived and justice will be meted out to all.

Unclean Sinners Damned. If a man thinks the Lord has placed upon him a seal by which he is exempt from his transgressions and is bound to inherit eternal life, no matter what he does, as long as he does not commit murder, or shed innocent blood, or deny the Holy Ghost, he is in the gall of bitterness, as a Nephite prophet would have said. (Alma 41:10-11) No man is promised salvation who is not cleansed from all his sins, and if a man sins deliberately, thinking he is exempt, he will be damned.!

"For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God." (Pers. Corresp.; Alma 42:24-25)

Taken from Doctrines of Salvation, Vol. II, by Joseph Fielding Smith, pp. 94-99.



PART VI

TEMPLE MARRIAGE

A COMPARISON OF TEMPLE AND CIVIL MARRIAGE

TEMPLE MARRIAGE

CIVIL MARRIAGE

Counseling Given Before Marriage

Seriousness of the step usually influences the couple to seek Divine guidance in selecting a partner. The couple frequently seeks counsel of parents and Bishop.

No counseling is required and frequently little is given.

Bishop is expected and required to give counsel to the couple when they are interviewed for a temple recommend.

Stake President gives counsel when he signs the recommend.

Temple Matron counsels the bride, and the Temple President counsels the groom. Special rooms are prepared in each temple where this counsel is given.

Entire endowment ordinance is an explanation of the gospel plan of life and indicates to the couple the religious significance of marriage.

Instructions are usually given by the person performing the ceremony in the marriage room just prior to the actual ceremony. These instructions are inspirational and are long remembered by the couple.

Where Ceremony is Performed

Ceremony is performed in the sacredness of a special room, beautifully decorated and furnished, in the most sacred of all places -- the temple.

Usually in the office of the Justice of the Peace, Judge, or in the home of the minister or parents. Many are held in chapels of other churches. LDS permits civil marriages in the chapel.

Preparation Required

Requires a lifetime of preparation to be worthy of a temple recommend. Couple must plan on two or three weeks to secure recommends, clothing, etc.

No special preparation is required except to meet the legal requirements. In some states this includes obtaining a blood test which requires about 24 hours.

Time Required for Ceremony

Ordinarily a couple goes into the temple at 8:30 in the morning and does not get out until around 1:00 P.M. Actual time for the ceremony, however, would be around five minutes.

The service read by the Justice of the Peace or Judge sometimes takes as little as 30 seconds, while the average may be around a minute. The service used by most Ministers would be somewhat longer.

Cost of Ceremony

There is no cost, though the couple may desire to make a contribution to the temple.

There is no set fee, though many frequently charge "whatever the traffic will bear."

Who Performs the Ceremony?

Temple President or one of his counselors, Justice of the Peace, Judge, Minister or one of the General Authorities (First Presidency or members of the Quorum of Twelve) or Bishop.

Length of Marriage Contract

"For time and eternity".

"Till death do ye part".


Opportunity to Renew Marriage Vows

The couple can and should return to the temple on anniversaries or as often as circumstances will permit and do endowment and sealing work for the dead. In this way they can renew their own marriage vows.

Occasionally a couple returns to the person who performed the marriage and has the ceremony read them, but this is an exceptional case.



It is with pleasure that we learn of your plans to be married in the Oakland Temple. The following suggestions are made to help you in carrying out the necessary details prior to your arrival at the temple:

1. Secure your individual "SPECIAL TEMPLE RECOMMEND"* from your Bishop(s), and before leaving the Bishop be sure he has initialed the space 'licensed marriage'. (Recommendations issued for other purposes are not acceptable for marriage). The right portion of the recommendation must be filled in completely, including your full baptismal date. Make sure all names are spelled correctly. Remember to go to your Stake President(s) for an interview, and to secure his signature on the recommendation. Then be sure to bring your recommendation with you when you come to the temple. All ordinances you desire to accomplish in addition to Licensed Marriage should also be initialed by your Bishop in the designated places.
 2. If your baptismal date is less than one year from your anticipated first visit to the temple, a letter of permission from the First Presidency must be attached to your recommendation.
 3. If you plan to go through a session just prior to your marriage (all brides and grooms must have received their own endowments prior to being married) then you should plan to be at the temple at seven thirty a.m. Tuesday through Friday (seven o'clock a.m. Saturday) and six thirty p.m. on the second Tuesday of each month.
 4. If you are coming for a scheduled marriage only (i.e. not going on a session) then you should make an appointment with our 'marriage desk' for the day and hour you wish to be married. Please be here at least one hour before the time agreed upon.
 5. Where possible, please arrange for your two male witnesses (who must hold current recommendations) to accompany you to the temple the day of your marriage, so that all papers can be signed at the time of your interview upon arrival at the temple. If you are coming alone, and do not have witnesses, we will provide them.
 6. It will be necessary for you to secure and bring with you a California marriage license. Out-of-state licenses are not valid in California. You can obtain your license at any county clerk's office in California, and they will require you to have with you when you apply for the license, a medical certificate showing the results of the serological (blood) tests. These tests can be taken in California, and it usually takes from three days to a week to obtain them. However, the certificates of other states having similar blood test requirements are acceptable in California if dated within thirty days of the marriage date. (We suggest you check well in advance to see if your state's certificate is acceptable.) If you bring such a certificate with you, there is no waiting period for issuing the marriage license.
 7. Your bishop will gladly advise you concerning appropriate clothing. Temple clothing is available here on a modest rental basis if you desire.
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8. Street clothing worn to the temple should be modest and clean. Church standards should be observed. Sisters should not come to the temple dressed in extreme mini-skirts or slacks. Brethren should wear white shirts and ties with appropriate coat or jacket.

9. Please notify the marriage desk of the approximate number of guests you expect will be in your wedding group, so the seating capacity of the sealing room assigned to you will be sufficient to accommodate them. Bear in mind that only those who have had their own endowments, and who present current recommends are eligible to come.

10. Please inform your guests that if they plan to go on a session with you, they should arrive at the temple not later than eight o'clock a.m. If they come to observe the marriage only, they should arrive at the temple at least thirty minutes before the scheduled hour of the marriage. Attendants will be available to assist them. Late arrivals cannot be admitted to the sealing room after the marriage ceremony has commenced. Will you please remind all guests to come properly dressed as set forth in #8 above. Also urge them to be on time.

If there is anything about which you would like additional information, please do not hesitate to call the temple, 531-3200. Please read this carefully so that both bride and groom are fully informed. It is important that order and reverence prevail during your visit to the temple.

We are here to serve you, and each of our temple workers whom you contact will render all possible assistance to insure your special day in the temple is all you desire.

Sincerely your brethren,

THE OAKLAND TEMPLE

By s/ Thos. O. Call
President

TOC/mr

* 'Special Temple recommend'-- one that is initialed for the ordinance being performed and completely and accurately filled in on the right hand side.

OUTLINE HISTORY OF ISRAEL'S TEMPLES

1. There were three tabernacles used by Israel
 - a. The Provisional Tabernacle. Exodus 33:7-11
 - b. The Tabernacle of the Congregation. Exodus 25:1-9
(For entire description read all of chapters 25-31 inclusive.)
 - c. The Third Tabernacle was erected by David in his own city as a shelter for the Ark of the Covenant. II Samuel 6:17.
2. The Tabernacle was carried about by Israel until it found a semi-permanent home at Shiloh.
3. It remained at Shiloh during the time of the Judges.
4. During the reign of the Judges the Ark of the Covenant passed from Israel into the hands of the Philistines. I Samuel 4:10-18
5. There is evidence that during the reign of Saul the Tabernacle was established at Nob, but the Ark of the covenant was not there. I Samuel 21:1-6.
6. The Tabernacle was next set up at Gibeon. I Chron. 21:28-30; compare II Chron. 1:3-6.
7. David sought to bring the Ark of the Covenant to his city, but placed it in a private house -- that of Obed-edom the Gittite. II Samuel 6:1-12.
8. Later the Ark was removed to the city of David as was called for by the original plan. It was set up in a tent especially prepared for it.
(See 1 - c.)
9. The first permanent temple in Israel was built by Solomon. (I Kings 6:7) and was dedicated in about 1005 B.C.
10. Solomon's temple was desecrated after only 33 years of supremacy and glory.
11. After Solomon's death the Kingdom of Israel split in two.
12. During Rehoboum's reign Shishak, king of Egypt, besieged the City of David and carried away sacred treasures from the temple.
13. Tehoash, king of one part of the divided nation, took away gold, silver and sacred vessels from the temple and carried them into Sumaria.
II Kings 14:13, 14.
14. Ahaz took the alter, dismantled the lavers and the moulten sea and substituted alters of his own design to worship Baal.
15. Finally in 585 B.C., Nebuchadnezzar took what was left of the temple treasures and destroyed the temple by fire.

16. In 559 B.C., Cyrus became king of Persia and after 70 years in captivity, he allowed the Jews to return to Jerusalem to build the House of the Lord (Ezra 1:2-4)
17. The temple erected by the Jews of this period is known as the Temple of Zerubbabel.
18. King Darius, who succeeded Cyrus as the king of Persia, gave part of the King's tribute to help complete the temple.
19. Finally in 515 B.C., twenty years from the time they left Persia, the Temple of Zerubbabel was completed and dedicated (Ezra 6:21)
20. Antiochus Epiphanes captured and ruled Jerusalem from 168 - 165 B.C. He plundered the temple and carried away the finery that was left.
21. In 163 B.C., Judas Maccabeus led a successful revolt against the oppressors of Judah, returned to Jerusalem, rebuilt and rededicated the temple.
22. Under Roman rule, Herod I became ruler of Palestine in 67 B.C. and erected a structure known as Herod's temple.
23. Finally in 70 A.D. Titus, a general of Rome, leveled Jerusalem and completely destroyed the grandest temple of them all.
24. Rome began to build a Temple to Jupiter in 133 A.D.
25. In 363 A.D., one final effort was made to rebuild the temple of Jerusalem. The Roman emperor, Julian, an apostate Christian, ordered the reconstruction but it was never really begun.

Compiled by Clark V. Johnson

Principle Sources:

James Talmage, THE HOUSE OF THE LORD

THE WORKS OF FLAVIUS JOSEPHUS

Abba Ebben, MY PEOPLE, THE STORY OF THE JEWS

Gabriella Rosenthal, JERUSALEM

I. Overview of the subject

- A. Definition of a temple: "A place especially set apart for service regarded as sacred, and of real or assumed sanctity. A building constructed for and exclusively devoted to sacred rites and ceremonies."
- B. Latin "templum" is the equivalent of the Hebrew, "Beth Elohim" abode of God or Deity. (House of the Lord)
 1. Bethel is a contraction of the Hebrew word.
- C. The purlieus or outer parts of the Temple were used as places of general assembly, but the inner precincts were for the consecrated priests.
- D. Tabernacle constructed in the wilderness. A sanctuary of Jehovah.
 1. A tent, but made of the best, the most prized and costliest materials.
 2. The best, if offered willingly and with pure intent, is always excellent in the sight of God, however poor by other comparisons it might be.
 3. The call for materials was so great that, "For the stuff they had was sufficient for all the work to make it, and too much." Exodus 36:
 - a. Frames of rare wood, its inner hangings of fine linen and elaborate embroideries with prescribed designs in blue, purple, and scarlet; its middle and outer curtains of choice skins; its metal parts of brass.
- E. Ark of the Covenant
 1. Casket or chest made of the best wood obtainable
 2. Lined with and overlaid with pure gold
 3. Four rings of gold to receive the rods or poles for travel
 4. Contents
 - a. Golden pot of manna (preserved as a remembrance)
 - b. Aaron's rod
 - c. Tablets of stone inscribed by the hand of God
 - d. Placed within the inner veil in the Holy of Holies
 - e. Mercy Seat mounted upon the ark, Exodus 25:22
 5. Tabernacles a prototype of the Temple

II. Testimony Depository

- A. A material structure brought with them from Egypt
- B. Existence of a holy sanctuary during the formative stages of Israel's growth
- C. Vessel of Manna
- D. Exodus 16:32-34

III. Provisional Tabernacle

- A. Moses in Sinai-the people build the golden calf (Apis, an Egyptian idol)
- B. Divine manifestations ceased within the camp and only afar could the Lord be found.

1. Exodus 37:7-11

- C. Tabernacle of the Congregation (Tent of Meeting)
- D. Set afar off as an indication of the Lord's withdrawal following Israel's idolatrous turning away from Him.

IV. More elaborate Tabernacle of the Congregation

- A. Read description in I-D
- B. 150 feet by 75 feet (cubit is $1\frac{1}{2}$ feet)
- C. Small structure
- D. Only the appointed bearers of the Priesthood officiated and of these but a few actually engaged in the service of the day could be admitted
- E. Divided by a veil

- 1. Holy Place and Holy of Holies (Most Holy Place)
- 2. Separated by curtain
- 3. Holy of Holies contained Ark of the Covenant, Mercy Seat, etc.
- 4. Exodus 37:1-9
- 5. In the Holy Place were placed the table of showbread, the altar of incense, and the golden seven-branched candlestick.
- 6. Tent of Meeting, but not in the ordinary sense of a place of worshippers, but a place of communion between God and his priesthood.
- F. Tabernacle was prepared primarily for migratory services.

V. Third Tabernacle

- A. Erected by David in his own city to shelter the Ark of the Covenant after it was returned by the Philistines.

VI. Temple of Solomon

- A. Desire of David to construct a Temple to the Lord--Nathan directs him of the Lord's decision not to accept the offer.

- 1. David lives in a house of cedars and the ark under curtains.
- 2. I Chron. 28:2-3, Lord declines David's offer.

- B. David allowed to gather the material and means to build it.

1. I Chron. 22-5-9

- C. Begun the fourth year of Solomon's reign and was ready for dedication at the 12th (1005 B.C.)

- D. Temple builders (I Kings 5:13-18)

- 1. Items were prepared in the forests and quarry - "so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building. I Kings 6:7

- E. Dimensions of the Temple were double those in the Tabernacle
- F. Last about a third of century--Solomon becomes corrupt and the people follow
- G. Read page 43 about Belshazzar and his heathenish feast

VII. Temple of Ezekiel's Vision

- A. Ezekiel 40-43 has a vision of Temple yet to be built.
- B. 750 feet square
- C. Purpose of the revelation was to awaken the people of Israel of their fallen state.

VIII. Temple of Zerubbael (Zerubbabel)

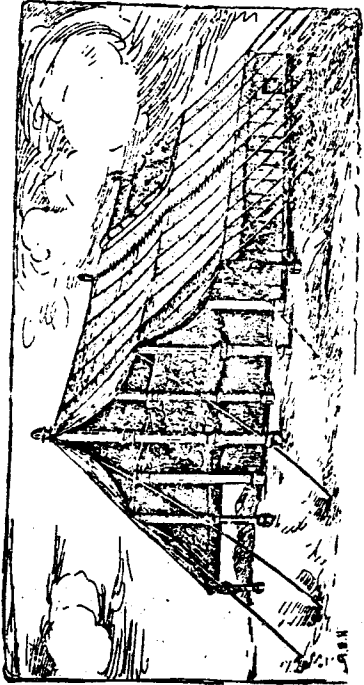
- A. Cyrus the Persian King directs that the Temple of Solomon should be rebuilt
- B. Returns thousands of the vessels from the first Temple taken by Nebuchadnezzar
- C. Zerubbabel and Jeshua had charge of the work.
- D. Tribute from other nations help the work.
- E. Adversaries (Israelites who had forgotten their allegiance to God)
- F. Darius (after Cyrus, decrees that the Jews should be free from interruption and that a portion of the King's tribute, the regular taxes of the land should be devoted to the work.
- G. Finished in 515 B.C. after 20 years of work, the last four being the most important.

IX. Differences between the Temple of Zerubbabel and Solomon

- A. A somewhat larger but not in splendor (stone instead of gold, etc.)
- B. The following missing:
 - 1. Ark of the Covenant
 - 2. Sacred Fire
 - 3. The Shekinah, or the glory of the Lord, manifested of old as the Divine Presence
 - 4. Urim and Thummim
 - 5. Spirit of prophecy
- C. Syrian destruction and idolism--offering of swine in the Temple

X. Temple of Herod

- A. 37 B.C. Herod the I or the Great
- B. Desires to aggrandize himself by reconstructing the Temple
- C. Begun 16 B.C. and completed within 1 1/2 years, but construction continued until 63 A.D.
- D. Far more elaborate than the others. (glittering mass of white marble and gold.)
- E. Its ritual was man prescribed and while the letter of law was followed it had been supplemented by many priestly prescriptions.
- F. Destruction in 70 A.D. blood bath

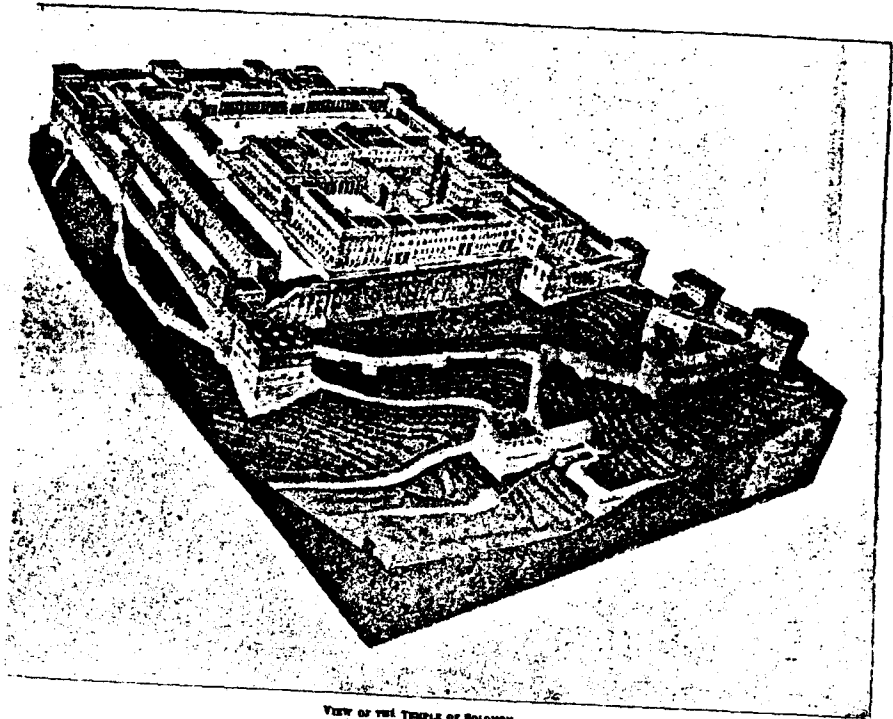


THE FRAMEWORK
(Reconstructed by Ferguson)



THE TEMPLE AREA
(Reconstructed by Clapp)

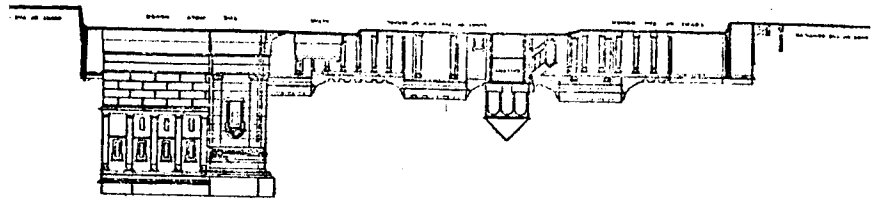




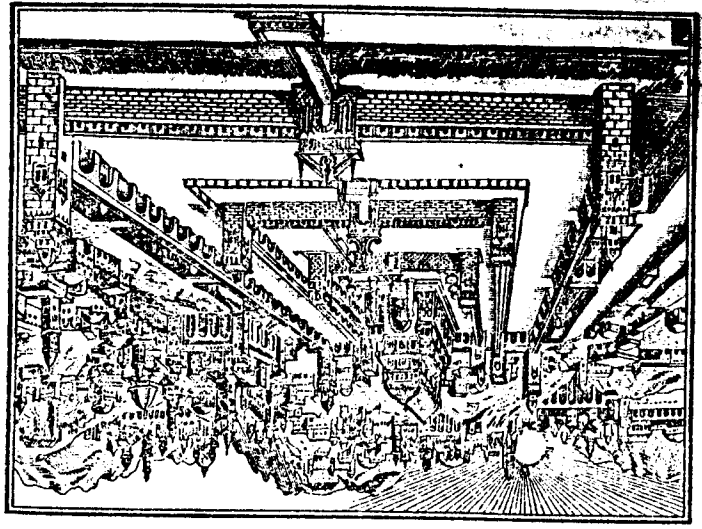
VIEW OF THE TEMPLE OF SOLOMON.
(Reconstructed by Schick.)



SECTIONAL VIEW OF THE TEMPLE OF HERON, LOOKING SOUTH.
(Drawn from a sketch by S. P. Langley.)



THE TEMPLE AT JERUSALEM.
(From a drawing by S. P. Langley, printed in American, 1863.)

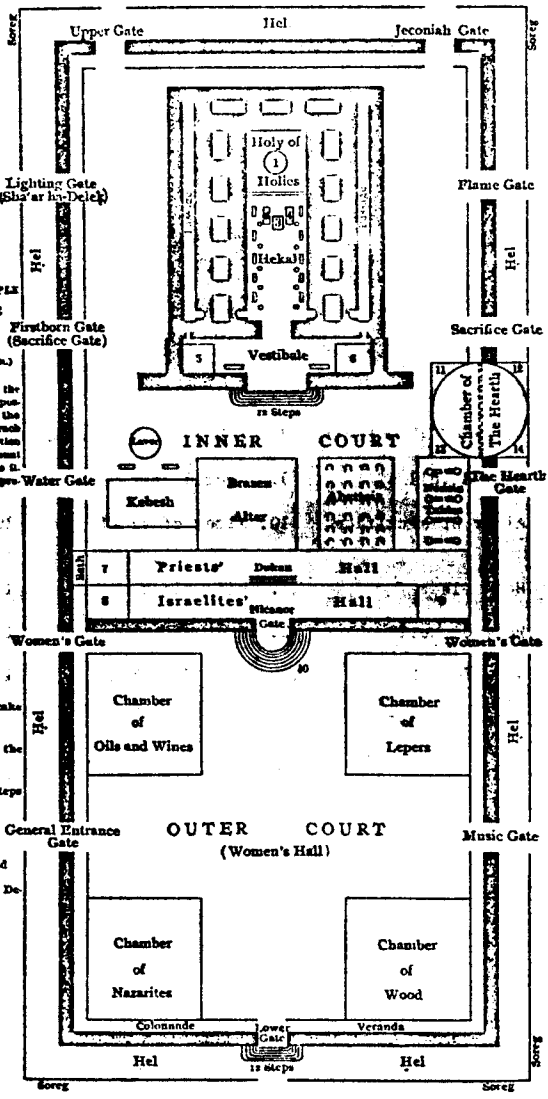


**PLAN OF THE TEMPLE
ACCORDING TO THE
TALMUD.**

(Designed by J. P. Stenhouse.)

NOTE. The smallness of the scale has rendered impossible the delineation of the full number of steps in each staircase. The exact position of the Temple upon Mount Moriah is indicated in the U. S. Government given on the opposite page.

- 1 Upper Gate
- 2 Holy of Holies
- 3 Holy of Holies
- 4 Vestibule
- 5 Chamber of the Hearth
- 6 Chamber of the Hearth
- 7 Chamber of the Hearth
- 8 Chamber of the Hearth
- 9 Chamber of the Hearth
- 10 Chamber of the Hearth
- 11 Chamber of the Hearth
- 12 Chamber of the Hearth
- 13 Chamber of the Hearth
- 14 Chamber of the Hearth



12 Steps

12 Steps

12 Steps

12 Steps

12 Steps

12 Steps

THE GREAT TEMPLES OF ANCIENT ISRAEL COMPARED

<u>SOLOMON'S</u>	<u>ZERUBBABEL</u>	<u>HEROD</u>
1. Ark of the Covenant		
2. Sacred Fire		
3. The Skekinah		
4. The Urim & Thummim		
5. The genius or spirit of prophecy		
6. 10 gold candlestick	6. 1 golden candlestick	
7. Golden incense alter	7. Golden incense alter	
8. Table of shew bread	8. Table of shew bread	
9. Sacred veil	9. Sacred veil	9. Double Veil
10. Alter of sacrifice	10. Alter of sacrifice	10. Great alter of sacrifice
11. Holy Place	11. Holy Place	11. Holy Place
12. Holy of Holies	12. Holy of Holies	12. Holy of Holies
13. 40 x 70 cubits	13. 40 x 70 cubits	13. Covered an area of 600 cubits
14. Laver or font		14. Laver or font
		15. Large stone in the Holy of Holies
		16. Place of Successive courts
		a. Court of the Gentiles
		b. Court of the Women
		c. Court of the Priests
		d. Court of Men
		e. Court of Israel

I. Book of Revelations and the Apostle John

- A. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief and thou shalt not know that hour I will come upon thee.
Thou hast a few names even in Sardis which have not defiled their garments and they shall walk with me in white: for they are worthy.
He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.
--Revelation 3:3-5
- B. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
--Revelation 3:18
- C. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.
--Revelation 16:15
- D. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints.
--Revelation 19:8

II. Paul the Apostle

- A. Royal Armour of God
Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
For we wrestle not against flesh and blood, but against principalities, against rulers of the darkness of this world, against spiritual wickedness in high places.
Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
Stand therefore, Having your loins girt about with truth, and having on the breastplate of righteousness;
And your feet shod with the preparation of the gospel of peace;
Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
And take the helmet of salvation, and the sword of the Spirit, which is the word of God.
--Ephesians 6:11-17
- B. Significance of the Endowment and the Garment to the above scripture.
- How can we be spotless?
And now, I speak also concerning those who do not believe in Christ.
Behold, will ye believe in the day of your visitation--behold, when the Lord shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat, yea, in that great day when ye shall be brought to stand before the Lamb of God--then will ye say that there is no God?

Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell.

For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.

O then ye unbelieving, turn ye unto the Lord: cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.

--Mormon 9:1-6

2. The Temple and its Ordinances

The words which Jacob, the brother of Nephi, spake unto the people of Nephi, after the death of Nephi:

Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God.

--Jacob 2:1-2

III. Royal Raiment

A. Clothing Ourselves for Temple Service

Here we will not only lay aside that clothing of the street, but the thoughts of the street, and will try not only to clothe our bodies in clean white linen but our minds in purity of thought. May we profit by the spoken word and, what is more lasting and more impressive, receive instruction from the spirit.

--President Hugh B. Brown, Continuing the Quest, p. 38.

B. Sacred and Symbolic Raiment

There is given in the temple "Raiment Symbolic of being clothed in righteousness. God, not the raiment, protects and blesses those who keep their covenants." (William E. Berrett) It may also be thought of as a symbol serving as a personal reminder of our obligations and opportunities and also as a mark of distinction, honor, and achievement.

--Wilson K. Anderson, An Endowment for the Faithful, p. 24-25

C. Sacred Vestments In All Ages

From the time when people first began to wear clothing, men have made for themselves separate vestments for religious purpose. Moderns may question or even ridicule this custom. Americans, with their growing contempt for all symbolism and religious observances, with their worship of the commonplace and their scorn for tradition and ceremonials, are apt to underestimate the value of such symbolic customs as have been common to all ancient people.

Anything which is sacred is set apart, and the human mind is so constituted that unless things are set apart by the mind and by the body from the ordinary and everyday observances, we should lose all vestige of reverence and forget there was anything sacred in the world.

The child regards his Sabbath raiment as a very part of the Sabbath day worship, and rightly so, for the symbolism of the unusual clothing worn on the Sabbath day and on holidays, serves a wider purpose than thoughtless people realize. Houses, vessels, and vestments must be separated from those in common use, if they are to represent to the human mind a Superior Being and a divine worship of the Being.

It is with this thought in mind that all the peoples of the earth have arranged special clothing for those who minister in religious ordinances. The Egyptians, the Babylonians, the Chinese, and East Indians, all carry these customs to the utmost limit. Even today, in the Oriental nations, this custom still prevails. The Catholic priests and the Church of England clothe their bishops and priests in gorgeous regalia. The clothing of modern kings and queens is a survival of this custom.

The Lord himself taught Moses the psychological value of buildings, vessels, and clothing, which were to be used only for sacred purposes and to be worn by men when in the service of the sacred house.

Let us look into the pages of the Pentateuch and discover there what the Lord had to say on these matters. During the forty days that Moses was on the Mount, he wrote out the most minute instructions, through the revelations of the Lord, for the building and equipping of his holy house and for the clothing of the priests who were to administer therein.

In the accounts given us by Moses in Exodus and Leviticus there are extremely detailed accounts of the clothing to be worn, especially of the outer garments, with which Aaron and his sons were to be clothed. It will be noted that not much description is given of the sacred inner garments, but the outer robe which is to cover these garments from the gaze of the multitude, is very minutely described. The symbolism of the ephod and the embroidered robe which is to cover the linen robe and garments, is both simple and beautiful.

Each tribe was represented in the Jewels of the Crown which covered the linen bonnet and which adorned the breast-plate and ephod. On two onyx stones were engraven the names of the Tribes of Israel, six on one stone and six on another. These two stones were worn upon the shoulders as a sort of buckle fastening the chains of pure gold which held up the breast-plate.

In the ephod, or outer robe, which was made of gold, of blue, or purple, of scarlet, and of fine twined linen, were four rows of stones. A sardius, a topaz, and a carbuncle, on the first row, The second row contained an emerald, a sapphire, and a diamond. The third row, a ligure, an agate, and an emethyst; while the fourth row was set with a beryl, an onyx, and a jasper. These twelve stones were engraved with the names of the Twelve Tribes of Israel; and whenever Aaron put the breastplate and ephod upon his shoulders, he represented symbolically the Twelve Tribes of Israel, as he appeared in the Holy Place. In the center of the breast-plate was the urum and thummim, which instrument gave out upon certain occasions the judgment of the Lord and his revelations to Moses and Aaron.

The ephod was a most magnificent robe of blue. It was woven all in one garment with an opening through which to insert the head of Aaron. Upon the hem of the ephod was embroidered pomegranates in rich blue, purple, and scarlet threads. The pomegranate flower is one of the most gorgeous blossoms of the Orient. As a fringe to the garment there were tiny golden bells whose musical tinkle was heard by the priests outside when Aaron went into the Holy Place to Minister.

The white linen bonnet worn by Aaron and the priests was covered with a golden crown. Across the piece that encircled the forehead was engraved "Holiness to the Lord." This symbolic crown constituted Aaron and the High priests who followed him, the vicarious minister for the people, making of him a symbolic servant of the Lord, thus typifying in a sense the office of the Savior who bears upon his shoulders, as we are taught by Paul, the sins of the world. The coat of fine linen, the mitre of fine linen, and the girdle of fine linen, and linen breeches, or garments which were worn by Aaron and his sons, were covered as we have noted, with outer colored robes richly embroidered and decorated as a symbol of the glory of the Lord.

We are taught also (Exodus, Chap. 39, Lev., Chap. 8) that Aaron and his sons were taken by Moses in the door of the tabernacle and were washed with water, anointed with oil, and then clothed with the garments, coats, girdles, and bonnets, after which the anointing oil was poured upon the altar, and all their garments were sprinkled with the oil as a symbol and type.

It is surprising to note the many references in the scriptures to the garments and secret, or sacred, clothing.

We find the ancient writings of the Greeks, Egyptians, and Babylonians full of references to the sacred vestiments worn by their priests.

In the Jewish Encyclopedia, in the article on "Nimrod" we are told that when Noah was surprised by his sons that Ham stole the garments given to his father, Noah, and that when Nimrod, who received the garments from his father, Cush, (who was Ham's son) Nimrod could command the beasts of the field and everyliving thing to obey him through the power upon him which thus clothed. We also learn from the same Jewish Encyclopedia in the article on dress that the first garments worn were made of the skins of animals with an apron of leaves. Afterwards the garment was made of linen. In the Encyclopedia Britannica, we find a reference in the article on "Baptism" concerning the Christian church directly after the crucifixion:

The Montanists in Africa believe in baptism for the dead. Justin Martyr says, A.D. 90: "Candidates for baptism fasted for one or two days as would their sponsors. The candidates stepped into the font quite naked, bishops, priests, and deacons officiated. After the candidate came out of the water he was breathed upon to exorcise devils. He was given symbolically milk, honey, and salt. He was touched upon the arms, lips, and nose with spittle, accompanied by a ceremony of words. He was anointed with oil, then he was clothed in a white robe, and was given a new name."

Garments and robes have formed the sacred part of the ceremonial belongings for priesthood office from the earliest days to the present time.

All churches, especially the Catholic and Episcopalian religions, retain the altered and changed forms of clothing for their priesthood. Said a Catholic sister dressed as she was in her heavy wollen black veil and robe, with her white starched bonnet over her perspiring brow, when a "Mormon" woman asked her how she could wear such unsuitable clothing in the heat of the summer months: "I, madam? I wear these garments by the grace of God."

The priesthood of other churches consider it a great privilege and honor to wear the special clothing designed for such purposes, but the Latter-day Saints, who are all practically privileged, both men and women to be partakers in the holy ordinances which are signalized and symbolized by the garments of the priest hood, these Latter-day Saints sometimes permit themselves to feel unwilling, and at times, resentful, with the privilege and honor thus bestowed upon them. Young people should be encouraged to study this subject so that their minds could grasp the symbolism of what they do and what they wear in sacred and holy places.

--Susa Young Gates, Relief Society Magazine, September 1920.

IV. Other References to Holy Garments or Raiment

A. Adam and Eve

Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. --Genesis 3:21

B. Wedding Feast

And when the king came in to see the guests, he saw there a man which had not on a wedding garment.

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

--Matthew 22:11-12

C. Garments are a Sign

I say unto you, ye will know at that day that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins.

And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your garments stained with blood and all manner of filthiness? Behold, what will these things testify against y

Behold will they not testify that ye are murderers, yea, and also that ye are guilty of all manner of wickedness?

Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?

I say unto you, Nay; except he make our Creator a liar from the beginning, or suppose that he is a liar from the beginning, ye cannot suppose that such can have place in the kingdom of heaven; but they shall be cast out for they are the children of the kingdom of the devil.

And now behold, I say unto you, my brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, can ye feel so now?


Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white through the blood of Christ, who will come to redeem his people from their sins?

--Alma 5:21-27

D. To Be Held Sacred

The Lord has given unto us garments of the Holy Priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order that such people may imitate the fashions, they will not hesitate to mutilate that which should be held by them the most sacred of all things in the world, next to their own virtue, next to their own purity of life. They should hold these things that God has given unto them sacred, unchanged and unaltered from the very pattern in which God gave them. Let us have the moral courage to stand against the opinions of fashion, and especially where fashion compels us to break a covenant and so commit a grievous sin.

--Joseph Fielding Smith, Latter-day Prophets Speak, p. 126-27.



Garments of the Priesthood in Ancient Israel

I. Holy Garments

Aaron's "garments" (high priest) would include eight pieces and his sons' "garments" (ordinary priests) would be limited to four pieces.

The "garment" pieces, listed in the order in which they would probably be put on, including Biblical references describing them, are as follows:

<u>Garments for the High Priest</u>	<u>Garments for the Ordinary Priests</u>
1. Linen breeches (Ex. 28:2-5, 42; 39:28.)	Linen breeches
2. Broidered coat (Ex. 28:2-5; 39:27.)	Broidered coat
3. Girdle (Ex. 28:2-5, 8, 40; 39:29.)	Girdle
4. Cap (bonnet) (Ex. 28:2-5, 40; 39:28.)	Cap (bonnet)
5. Robe (Ex. 28:2-5, 31; 39:22-26.)	
6. Ephod (Ex. 28:2-5, 6 ff.; 39:2.)	
7. Breastplate (Ex. 28:2-5, 15 ff., 28-29; 39:8-21.)	
8. Mitre (Ex. 28:2-5, 36-38; 39:30-31.)	

Garments of High Priest Passed from Father to Son

It is significant to note that not only did the office of high priest pass from father to firstborn son, but the special garments worn by the high priest were to be handed down from father to son, as well. The Lord's instructions were explicit:

And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. (Ex. 29:29-30.)

II. Consecration of Priesthood Holders

And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office; Take one young bullock, and two rams without blemish,

And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

And thou shalt bring his sons, and put coats upon them.

And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. (Ex. 29:1-9 ff.;

These are the laws of Carnal Commandments which were added as a schoolmaster to bring Israel to Christ.

LAWS OF
PURIFICATION

All of these were fulfilled at the coming of Christ and were thereafter repealed.

DIETARY
LAWS

ELABORATE SYSTEM
OF SACRIFICES
AND OFFERINGS

THE PERMANENT PART OF THE GOSPEL COVENANT

THE TEN COMMANDMENTS
THE SIMPLE SACRIFICE
THE LAWS OF REPARATION

POLICIES OF
JUSTICE, GENEROSITY, LIBERTY AND EQUALITY
FOR ALL



LAW OF THE COVENANT
(Crimes, Torts and General Policies)

1. Laws governing bond servants. (Exodus 21:2-11)
2. Laws governing deliberate murder specifically distinguished from accidental homicide. (Exodus 21:12-14)
3. Law against the abuse of parents. (Exodus 21:15,17)
4. Law against kidnapping. (Exodus 21:16)
5. Law against battery. (Exodus 21:18-19)
6. Law against the abuse of servants. (Exodus 21:20, 26-27)
7. Law against injury of expectant mothers. (Exodus 21:22)
8. Law governing punishment for mayhem. (Exodus 21:23-25)
9. Law against animals destroying human life. (Exodus 21:28-32)
10. Law against animals injuring other animals. (Exodus 21:35-36)
11. Law against wells or pits left uncovered. (Exodus 21:33-34)
12. Law against cattle-stealing. (Exodus 22:1,4)
13. Law governing the killing of a nighttime burglar. (Exodus 22:2)
14. Law governing the killing of a daytime burglar. (Exodus 22:3)
15. Law against animals being deliberately placed on the property of another to feed. (Exodus 22:5)
16. Law against arson -- fire setting. (Exodus 22:6)
17. Law against embezzlement -- breach of trust. (Exodus 22:7-15)
18. Law against seduction. (Exodus 22:16-17)
19. Law against sodomy. (Exodus 22:19)
20. Law against heathen sacrifices. (Exodus 22:20)
21. Policy governing the treatment of widows and orphans. (Exodus 22:22-24)
22. Policy concerning the treatment of strangers. (Exodus 22:21; 23:9)
23. Policies and regulations relating to usury and loans. (Exodus 22:25-27)
24. The people expected to honor and sustain their judges and rulers. (Exodus 22:28)
25. Religious obligations of the people whether in sacrifices or oblations to be submitted promptly. (Exodus 22:29-30)
26. Animals killed or torn in combat not to be eaten. (Exodus 22:31)
27. Law against bearing false witness. (Exodus 23:1)
28. Law against raising or joining a mob. (Exodus 23:2)
29. Law against the abuse of the poor in the courts. (Exodus 23:3,6)
30. Law against bribery. (Exodus 23:8)
31. Regulations governing the use of the land. (Exodus 23:10-11)
32. Regulations governing the celebration of the three feasts or religious festivals of the Israelites. (Exodus 23:14-17)
33. Law against the heathen practice of "seething a kid in his mother's milk." (Exodus 23:19)
34. Law against idolatry. (Exodus 23:24)

There were many unique features about the Lord's law which we will discuss further on as we deal with later passages where Moses gives a more complete treatment of these and related laws. It is sufficient here to simply state that the principles and practices of the "Mosaic Code" have been seriously misunderstood and a better understanding of these laws reveals them to be a far more advanced system of jurisprudence than any which exists on the earth today.

W. Cleon Skousen, The Third Thousand Years

I. "Veil Rent In Twain"

- A. Christ's prophecy concerning the Temple of God
And said, This fellow said, I am able to destroy the Temple of God, and to build it in three days. --Matt. 26:61
- B. At the death of the Savior
Jesus, when he had cried again with a loud voice, yielded up the ghost.
And, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent;
--Matt. 27:50-51
- C. What is the symbolism involved with the "veil of the temple"?
1. Paul's writings concerning the "ordinances performed through the veil of the temple were in similitude of what Christ was to do."
(Hebrews 8,9)
 2. "Patterns shewed in the mount"
Now of the things which we have spoken this is the sum: We have such an high priest, who is sit on the right hand of the throne of the Majesty in the heavens;
A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.
For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer
For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:
Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.
But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
For if that first covenant had been faultless, then should no place have been sought for the second.
For finding fault with them, he saith, Behold, the days come when I will make a new covenant with the house of Israel and with the house of Judah: --Hebrews 8:1-8
 3. Where are these patterns, promises, covenants, etc?
 4. Christ's sacrifice was represented by the ordinances performed beyond the veil in the ancient temples.
Then verily the first covenant had also ordinances of divine service and a worldly sanctuary.
For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary
And after the second veil, the tabernacle which is called the Holiest of all;
Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. -- Hebrews 9:1-15

5. Bruce McConkie's comment

Once each year in ancient Israel the high priest passed through the veil of the temple into the Holy of Holies. This solemn act was part of the sacrificial rites performed in similitude of the coming sacrifice of the Son of God, and these rites were performed for the remission of sins. (Lev. 16.) "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." (Lev. 16:30)

But Christ is now sacrificed; the law is fulfilled; the Mosaic dispensation is dead; the fulness of the gospel has come with all its light and power, and so--to dramatize, in a way which all Jewry would recognize, that the kingdom has been taken from them and given to others--Deity rent the veil of the temple "from the top to the bottom." The Holy of Holies is now open to all, and all, through the atoning blood of the Lamb, can now enter into the highest and holiest of all places, that kingdom where eternal life is found. Paul, in expressive language (Heb. 9 and 10), shows how the ordinances performed through the veil of the ancient temple were in similitude of what Christ was to do, which he now having done, all men become eligible to pass through the veil into the presence of the Lord to inherit full exaltation. --Doctrinal New Testament Commentary, Vol. 1, pp. 829-830.

II. "Veil taken from ones eyes" (The Savior unveiled)

A. Brother of Jared and his experience with the Lord

And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood, and the brother of Jared fell down before the Lord, for he was struck with fear. Ether 3:6

B. "He could not be kept from within the veil"

And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer for he knew, nothing doubting.

Wherefore, having this perfect knowledge of God; he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him.

--Ether 3:19-20

C. How does one "rent the veil of unbelief?"

Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief.

Behold, when ye shall find that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you--yea, when ye shall come upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel.

--Ether 4:14-15

D. Promises made to God's People

And inasmuch as my people build a house unto me in the name of the Lord and do not suffer any unclean thing to come into it, that it be not defiled my glory shall rest upon it;

Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.

--D.C. 97:15-16

E. "I am in your midst"

Wherefore I am in your midst, and I am the good shepherd and the stone of Israel. He that buildeth upon this rock shall never fall.

And the day cometh that you shall hear my voice and see me, and know that I am.

--D.C. 50:44-45

F. "Hear my voice and shall see me"

For they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming; for they shall be purified, even as I am pure.

--D.C. 35:21

G. "Not with the carnal neither natural mind. . ."

And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am--not with the carnal neither natural mind, but with the spiritual.

For no man has seen God at anytime in the flesh, except quickened by the Spirit of God.

Neither can any natural man abide the presence of God, neither after the carnal mind.

Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience unto ye are perfected.

Let not your minds turn back; and when ye are worthy in mine own due time ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. Amen

--D.C. 67:10-14

H. "Only by the power of the Holy Ghost"

Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him.

--D.C. 76:116

I. Only with the Priesthood

And with this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood the power of godliness is not manifest unto men in the flesh.

For without this no man can see the face of God, even the Father, and live.

--D.C. 84:19-22

J. Other scriptures to be studied

- | | |
|-----------------|----------------|
| 1. D.C. 93:1 | 6. Matthew 5:8 |
| 2. D.C. 97:16 | 7. John 1:14 |
| 3. D.C. 101:38 | 8. Acts 7:56 |
| 4. D.C. 107:19 | 9. I John 3:2 |
| 5. D.C. 110:1-9 | 10. Rev. 1:7 |

III. How might this take place?

A. A Second Comforter

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins and receives the Holy Ghost, (by the laying on of hands) who is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John in the 14th chapter, from the 12th to the 27th verses.

"16. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever;

"17. Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

"18. I will not leave you comfortless: I will come to you. * * *

"21. He that hath my commandments, and keepeth them he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

"23. If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the Lord will teach him face to face, and he may have a perfect knowledge

of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saint who held communion with the general assembly and Church of the Firstborn.

--Teachings of the Prophet Joseph Smith, pp. 150-151

B. Receive His image in your countenance

And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?

--Alma 5:14

I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances?

--Alma 5:19

I. Born Again

To gain salvation in the celestial kingdom men must be born again (Alma 7:14); born of water and of the Spirit (John 3: 1-13); born of God, so that they are changed from their "carnal and fallen state, to a state of righteousness," becoming new creatures of the Holy Ghost. (Mosiah 27: 24-29.) They must become newborn babes in Christ (1 Pet. 2:2); they must be "spiritually begotten" of God, be born of Christ, thus becoming his sons and daughters. (Mosiah 5:7.)

(Mormon Doctrine, McConkie, p. 95)

II. Calling and Election Sure

Those members of the Church who devote themselves wholly to righteousness, living by every word that proceedeth forth from the mouth of God, make their calling and election sure. That is, they receive the more sure word of prophecy, which means that the Lord seals their exaltation upon them while they are yet in this life. Peter summarized the course of righteousness which the saints must pursue to make their calling and election sure and then (referring to his experience on the Mount of Transfiguration with James and John) said that those three had received this more sure word of prophecy. (2 Pet. 1.)

(Mormon Doctrine, McConkie, p. 102)

III. Second Comforter

After a man so devotes himself to righteousness that his calling and election is made sure, "then it will be his privilege to receive the other Comforter; the prophet says. "Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him or appear unto him from time to time, and even he will manifest the Father unto him from time to time, and even he will manifest the Father unto him and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions---Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the saints who held communion with the general assembly and Church of the Firstborn." (Teachings, pp. 150-151; John 14: 16-23; D&C 88: 3-4; 130:3.) "The Holy Spirit of Promise is not the Second Comforter." (Doctrines of Salvation, vol. 1, p. 55.)

V.

(Mormon Doctrine, McConkie, p. 619)

IV. Holy Spirit of Promise

To seal is to ratify, to justify, or to approve. Thus an act which is sealed by the Holy Spirit of Promise is one which is ratified by the Holy Ghost; it is one which is approved by the Lord; and the person who has taken the obligation upon himself is justified by the Spirit in the thing he has done. The ratifying seal of approval is put upon an act only if those entering the contract are worthy as a result of personal righteousness to receive the divine approbation. They are "sealed by the Holy Spirit of

promise, which the Father sheds forth upon all those who are just and true." (D&C 76:53) If they are not just and true and worthy the ratifying seal is withheld.

When any ordinance or contract is sealed by the Spirit, it is approved with a promise of reward, provided unrighteousness does not thereafter break the seal, remove the ratifying approval, and cause loss of the promised blessing. (Doctrines of Salvation, vol. 1, p. 55; vol. 2, pp. 94-99.) Seals are placed on contracts through righteousness.

(Mormon Doctrine, McConkie, p. 331-332)

V. Justification

What then is the law of justification? It is simply this: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" (D&C 132:7), in which men must abide to be saved and exalted, must be entered into and performed in righteousness so that the Holy Spirit can justify the candidate for salvation in what has been done. (1 Ne. 16:2; Jac. 2:13-14; Alma 41:15; D&C 98; 132:1, 62.) An act that is justified by the Spirit is one that is sealed by the Holy Spirit of Promise, or in other words, ratified and approved by the Holy Ghost. This law of justification is the provision the Lord has placed in the gospel to assure that no unrighteous performance will be binding on earth and in heaven, and that no person will add to his position or glory in the hereafter by stealing an unearned blessing.

(Mormon Doctrine, McConkie, p. 374)

VI. Sanctification

To be sanctified is to become clean, pure, and spotless; to be free from the blood and sins of the world; to become a new creature of the Holy Ghost, one whose body has been renewed by the rebirth of the Spirit.

(Mormon Doctrine, McConkie, p. 608)

- VII. Somebody recently asked how one could know when he is converted. The answer is simple. He may be assured of it when by the power of the Holy Spirit his soul is healed. When this occurs, he will recognize it by the way he feels, for he will feel as the people of Benjamin felt when they received remission of sins. The record says, "...the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience,..." (Mosiah 4:3)

When Alma the younger was converted he said: "...I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

"And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

"Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Alma 36: 19-21)

As a third and final guide, I quote from President Joseph F. Smith: "No person can be properly baptized unless he has faith in the Lord Jesus Christ, and has repented of his sins, with a repentance that need not be

repented of. But faith comes by hearing the word of God. This implies that the candidate must be taught. Efficient teaching and preparation must precede the ordinance, so that the candidate may have a proper appreciation and conception of its purposes. The call to baptism, in the mission of our Savior, was always preceded by instructions in the doctrines which he taught." (The Improvement Era, 14, 266; Gospel Doctrine, Joseph F. Smith, 7th ed, p. 99)

Speaking of his own experience, he said: "The feeling that came upon me was that of pure peace, of love and of light. I felt in my soul that if I had sinned--and surely I was not without sin--that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched, and I felt that I would not injure the smallest insect beneath my feet. I felt as if I wanted to do good everywhere to everybody and to do everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it was true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord." (April Conference Report, 1898; Gospel Doctrine, Joseph F. Smith, 7th ed., p. 96)

(Marion G. Romney, Oct. 4, 1963
Conference Session)



THE DIVINE NATURE

A. President McKay interviewed on May 5, 1961

On May 5, 1961, Mr. John Cook, a newspaper feature writer, was granted an interview with President McKay. Towards the close of the interview he said that he hoped the President wouldn't mind if he asked a question, and said that the President wouldn't need to answer the question if he felt that he shouldn't but for his own information, not for publication, he would like to know if President McKay had ever seen the Savior.

President McKay answered that he had not, but that he had heard his voice, many times, and that he had felt his presence and his influence. He then told about Peter (saying that he was his favorite among the apostles, even more so than Paul with all his education and learning--that Peter was a rough, simple man, but sincere) and he told how Peter had spoken of being partakers of the divine spirit, of a divine nature, and explained what he felt that to mean.

Then he told how some evidences were stronger even than that of sight, and recalled the occasion when the Savior appeared to his disciples and told Thomas who had doubted, "Reach hither thy finger and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless but believing." And then President McKay said that he liked to believe Thomas did not actually look up, but knelt at the Savior's feet and said unto him, "My Lord and my God." And then President McKay repeated the words of the Master, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." President McKay then smiled and said, "That is quite a testimony I have given you. I do not know when I have given this before."

Mr. Cook was visibly moved, and after leaving the office said it had been the greatest experience of his life, that President McKay was like no other man he had ever seen or heard. He was so greatly moved that tears were in his eyes as he left President McKay.

This account was written by Ted Cannon, January 7, 1961.

(Improvement Era, Sept. 1965,
pp. 785-786)

B. Is It Necessary for a Member of the Twelve to See the Savior?

The question frequently arises "Is it necessary for a member of the Council of the Twelve to see the Savior in order to be an Apostle?" It is their privilege to see Him if occasion requires but the Lord has told that there is a stronger witness than seeing a personage even of seeing the Son of God in a vision. Impressions on the soul that come from the Holy Ghost are far more significant than a vision. When Spirit speaks to

Spirit the impression upon the soul is far more difficult to erase. Every member of the Church should have impressions that Jesus is the Son of God indelibly pictured on his soul through the witness of the Holy Ghost

(Joseph Fielding Smith
Improvement Era, November 1966, p. 979

C. Excerpts from the sermons given at the Oakland Temple Dedication

1. I welcome, also, an unseen, but I believe a real audience, among whom are former Presidents and Apostles of the Church, headed by the Prophet Joseph, to whom was revealed the essential ordinance of baptism for those who have died without having heard the gospel, President Young, President Taylor, President Woodruff, President Snow, President Joseph F. Smith, President Grant, and President George Albert Smith. With those distinguished leaders, we welcome our departed loved ones whom we cannot see, but whose presence we keenly feel.


David O. McKay
Improvement Era, February 1965, p. 107

2. I felt this morning that same inspiration and also that we witnessed a miracle as the mantle of the prophet rested so unmistakably upon him who has been ordained to lead us. I am satisfied that our Father in heaven buoyed up and directed and inspired our President, our leader, and our prophet.

Gordon B. Hinkley
Improvement Era, February 1965, p. 114

3. When I say I have sought to prepare myself for this occasion, I suppose I was thinking of the very thing that President McKay mentioned. How it must have impressed all of those here with what he said yesterday! He extended a welcome not only to those of us who are here visibly or visually present, but he also extended a welcome to all of the former Presidents of the Church and all the former Apostles; and then the third welcome was a thing that struck right to the center of my soul: to all those others of our loved ones who are in the spirit world, he extended a welcome. I was certain that it would be so, that I would be close to those beyond our sight, those whom we have loved most dearly, whose passing was like the burying of a part of our own soul--to feel that here I would be closer to them today than ever before and that those of our leaders would be here from the Prophet Joseph on down to all the former Presidents and the Apostles of this dispensation. With a feeling that I was one of the least of them, I desired to be worthy to be here in the midst of such a company today. I suppose I have come with anxiety lest I be not approved this day.

Harold B. Lee
Improvement Era, February 1965, p. 121



4. Thank God for the revelations by the power of the Holy Ghost which bears witness to my soul that I know with all my soul that he lives, that he is the Savior of the world. I know that this is a sanctified holy place where he can lay his head because of the holiness herein. May you who come here come with sanctified hearts, with eyes and minds and hearts single to God so that you will feel his presence and the presence of those whom President McKay welcomed yesterday--yes, my own lovely sweetheart, whose presence I have felt as I have sat here through these sessions. God grant it might be so, and may we so live to have the companionship of those who are beyond our sight and even the Master himself. May the Lord guide us to so live that we may be worthy of their sweet presence and to receive their inspired direction. I pray humbly in the name of the Lord Jesus Christ. Amen.

Harold B. Lee
Improvement Era, February 1965, pp. 124-125

5. President McKay said two or three times yesterday that the veil is thin, and one with whom he was associated said there is no veil. I feel this morning that the veil is very thin. I know it is thin, and especially for those who have gone on before us, for those who are on the other side--our Father in heaven, the Lord Jesus Christ, the prophets of these latter days, and our loved ones who are there waiting for us.

President N. Eldon Tanner
Improvement Era, February 1965, p. 125

D. Hugh B. Brown

I bear witness to you now, as you leave for home, and as time goes on I do not know that I will be here again, and that doesn't matter much as far as you are concerned. But I want to leave this witness with you. I am too old to try to deceive you--I have one foot in the grave and waiting to kick the bucket with the other. But this I want to say to you before I leave, and I say it with apologies for holding you a moment.

With all the fervor of my soul, I know that God lives, that he is a reality, that he is a personality; that Jesus of Nazareth is and was and will ever be the Son of God, the Redeemer and the Savior of the world. I know that better than I know anything else, and I say with Peter of old who was asked, "Whom say ye that I am" He replied, as I reply. He replied with the same authority with which I speak, "Thou art the Christ, the Son of the Living God." And he was told by the Master what I have been told by Him as well, "Flesh and blood did not reveal this unto you, but my father which is in heaven." (See Mathew 16:15-17).

CHURCH NEWS, May 24, 1969, p. 14
Address given to BYU on May 13, 1969

E. President McKay

Christ has asked us to develop the spiritual within us.

Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature and whether he will make as his life's purpose the acquisition of spiritual qualities.


"Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretence or policy, but by being, doing, and living of good for the very good's sake--that is spirituality."

The spiritual road has Christ as its ideal--not the gratification of the physical, for he that will save his life, yielding to that first gratification of a seeming need, will lose his life, lose his happiness, the pleasure of living at this present time. If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice, saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Spirituality, our true aim, is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding, and truth expanding in the soul, is one of life's sublimest experiences.

General Conference, April 4, 1958
Available also in EYU Publication:
"Something Higher Than Self"

F. JJ Peter 1: 1-14



Melvin J. Ballard, Second Comforter, Revelation, Lewis J. Harmer, pp. 165-66 as recorded in his diary for May 14, 1917 also in Hinckley, Melvin J. Ballard, p. 66.

"Away on the Fort Peck Reservation where I was doing missionary work with some of our Brethren laboring among the Indians, seeking the Lord for light to decide certain matters pertaining to our work there, and receiving a witness from him that we were doing things according to his will, I found myself one evening in the dreams of the night in that sacred building, the temple. After a season of prayer and rejoicing I was informed that I should have the privilege of entering into one of these rooms, to meet a glorious personage, and, as I entered the door, I saw, seated on a raised platform, the most glorious being my eyes have ever beheld or that I ever conceived existed in all the eternal worlds. As I approached to be introduced, he arose and stepped towards me with extended arms and he smiled as he softly spoke my name. If I shall live to be a million years old, I shall never forget that smile. He took me into his arms and kissed me, pressed me to his bosom, and blessed me, until the marrow of my bones seemed to melt! When he had finished, I fell at his feet and, as I bathed them with my tears and kisses, I saw the prints of thenails in the feet of the Redeemer of the world. The feeling that I had in the presence of him who hath all things in his hands, to have his love, his affection, and his blessings was such that if I ever can receive that of which I had but a foretaste, I would give all that I am, all that I ever hope to be, to feel what I then felt!"

John Murdock, Journal, as found in the Utah Genealogical and Historical Magazine Vol. 28 Year 1937, Month April, p. 61.

"During the winter of 1832-33 he boarded with the Prophet in Kirtland. A number of prayer meetings were held in which they obtained great blessings. John Murdock records in his journal: 'In one of those meetings the Prophet told us if we would humble ourselves before God, and exercise strong faith, we should see the face of the Lord, and about midday the visions of my mind were opened and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely; the visage of His face was round and fair as the sun; His hair a bright silver grey, curled in most majestic form; His eyes a keen penetrating blue; and the skin of His neck a most beautiful white. He was covered from the neck to the feet with a loose garment of pure white-- whiter than any garment I had ever before seen. His countenance was most penetrating, and yet most lovely. And while I was endeavoring to comprehend the whole personage from head to feet it slipped from me, and the vision was closed up. But it left to my mind the impression of love, for months, and I never before felt to that degree.'" (Journal, page 30.)

Heber C. Kimball, Temples of the Most High, N.B. Lundwall, pp. 30-32.

"During this time, many great and marvelous visions were seen, one of which I will mention which Joseph the Prophet had concerning the Twelve... He saw the Twelve going forth and they appeared to be in a far distant land. After some time they unexpectedly met together, apparently in great tribulation, their clothes all ragged, and their knees and feet sore. They formed into a circle and all stood with their eyes fixed upon the ground. The Savior appeared and stood in their midst and wept over them, and wanted to show himself to them, BUT they did not discover him. He (Joseph) saw until they had accomplished their work and arrived at the gate of the celestial city, there Father Adam stood and opened the gate to them, and as they entered he then led them to the throne of God, and then the Savior embraced each one of them and kissed them and crowned each one of them in the presence of God. . . . The impression this vision left on Brother Joseph's mind was of so acute a nature, that he never could refrain from weeping while rehearsing it. "

David O. McKay, taken from Cherished Experiences pp. 101-2 by Claire Middlemiss who extracted it from Pres. McKay's journal during his world tour in May, 1921. (After describing a beautiful sunset he had just seen)

"Pondering still upon this beautiful scene, I lay in my birth at ten o'clock at night, and thought to myself; Charming as it is, it doesn't stir my soul with emotion as do the innocent lives of children, and the sublime characters of loved ones and friends. Their beauty, unselfishness, and heroism are after all the most glorious! I then fell asleep, and beheld in vision something infinitely sublime, In the distance I beheld a beautiful white city. Though far away, yet I seemed to realize that trees with luscious fruit shrubbery with gorgeously tinted leaves, and flowers in perfect bloom abounded these beautiful shades of color. I then saw a great concourse of people approaching the city. Each one wore a white flowing robe, and a white headdress. Instantly my attention seemed centered upon their leader, and thought I could see only the profile of his features and his body, I recognized him at once as my Savior. The tint and radiance of his countenance were glorious to behold! There was a peace about him which seemed sublime--it was divine! The city, I understood, was his. It was the City Eternal; and the people following him were to abide there in peace and eternal happiness. But, who were they? As if the Savior read my thoughts, he answered by pointing to a semicircle that then appeared above them, and on which were written in gold words: 'THESE ARE THEY WHO HAVE OVERCOME THE WORLD--WHO HAVE TRULY BEEN BORN AGAIN!' When I awoke, it was breaking day over Apia harbor!"

Joseph F. Smith, The Vision, p. 104-105 ERA 22:166

"As I pondered over these things which are written (I Peter 2:18-20, 4:6) the eyes of my understanding were opened, and the spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place in innumerable company of the spirits of the just who had been faithful in the testimony of Jesus while they lived in mortality, and who had offered sacrifice in the similitude of the great sacrifice of the son of God, and had suffered tribulation in the mortal life, firm in the hope of a glorious resurrection, thru the grace of God. . . . I beheld that they were filled with joy and gladness. . . . assembled awaiting the advent of the Son of God into the spirit world. . . . the Son of God appeared declaring liberty to the captives who had been faithful, and there he preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance. But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled themselves while in the flesh, his voice was not raised. . . . neither did (they) . . . behold his presence nor look upon his face. Where these were, darkness reigned, but among the righteous there was peace and the saints rejoiced in their redemption and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. Their countenances shone and the radiance from the presence of the Lord rested upon them and they sang praises unto his holy name.

Orson F. Whitney, From Faith of Our Pioneer Fathers, by Bryant S. Hinckley, pp. 211-

"It was a dream, or a vision in a dream, as I lay upon my bed in the little town of Columbia, Lancaster County, Pennsylvania (while on a mission). I seemed to be in the garden of Gethsemane, a witness of the Savior's agony. I saw Him as plainly as I have seen anyone. Standing behind a tree in the foreground, I beheld Jesus with Peter, James, and John, as they came through a little wicket gate at my right. Leaving the three apostles there, and telling them

AT THIS NEW YEAR LET US DETERMINE TO HAVE . . .

MORE SPIRITUALITY IN OUR DAILY LIVES

by President David O. McKay
(Instructor - Jan. 1969)

There is a saying by the Apostle Paul that "to be carnally minded is death; but to be spiritually minded is life and peace." (Romans 8:6.)

Carnal relates, as you know, to the physical. It includes sensuality. But I have in mind our physical surroundings and our animal instincts; the anger that comes to us; the unpleasant words that are spoken, making life unpleasant, rather than emphasizing the spiritual side, the real side of our natures.

At the beginning of this New Year, this text was particularly emphasized to me by a report of unpleasantness in a home which made me wonder why we cannot emphasize spiritual attitudes in our homes instead of unpleasant attitudes, and why, having before us the admonitions of the Lord, all the opportunities offered by the Church, we cannot express spiritual attitudes every day of our lives. What good is religion if it does not make our daily lives better? Why need there be emphasis put upon the carnal side of our natures? True, that is the natural reaction for all animals. But having in our possession the high principles of the gospel as revealed through Christ, why cannot members of the Church, in the home particularly, in school, and in all their associations, emphasize the spiritual side of their natures instead of the carnal side?

The Animal Plane


Through a letter I learned of a condition which I think, so far as members of the Church are concerned, is absolutely inexcusable. A husband and wife quarreling--the husband demeaning himself to such an extent as to curse his wife, and in a mad fit of rage overturning a table spread with dishes--a creature in the form of a man harboring the nature of an animal! A man in such a mental state that the anger itself does him more harm than the condition which aroused his anger; and, in reality, he suffers more from the vexation than he does from the acts that aroused that vexation.

I wonder how long it will take us to realize that in matters of TEMPER nothing can bring us damage but ourselves--we are responsible for what helps us and for what injures us--that the harm each one sustains he carries about with him, and never is he a real sufferer but by his own fault. I think you get that thought--and yet the tendency of each one is to blame somebody else; the wife blaming the husband; the husband blaming the wife; children finding fault with the parents when the fault lies with themselves. If in the dignity of manhood, such a man would cease to magnify his troubles; would face things as they really are; recognize blessings that immediately surround him; cease to entertain disparaging wishes for another, how much more of a man he would be, to say nothing about being a better husband and a more worthy father! A man who cannot control his temper is not very likely to control his passions, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane.

to kneel and pray, the Son of God passed over to the other side, there He also knelt and prayed. It was the same prayer with which all Bible readers are familiar: 'My Father, if it be possible, let this cup pass from me; nevertheless not as I will but as Thou wilt.' As He prayed the tears streamed down His face, which was toward me. I was so moved at the sight that I also wept, out of pure sympathy. My whole heart went out to Him; I loved Him with all my soul, and longed to be with Him as I longed for nothing else. Presently He arose and walked to where those Apostles were kneeling--fast asleep! He shook them gently, awoke them and in tone of tender reproach unincurred by the least show of anger or impatience, asked them plaintively if they could not watch with Him one hour. There He was, with the awful weight of the World's Sin upon His shoulders, with the pangs of every man, woman and child shooting through His sensitive soul--and they could not watch with Him one poor hour! Returning to His place, He offered up the same prayer as before; then went back and again found them sleeping. Again He awoke them, admonished them, and once more returning and prayed. Three times this occurred, until I was perfectly familiar with His appearance--face, form and movements. He was of noble stature and majestic mien--not at all the weak, effeminate being that some painters have portrayed; but the very God that He was and is, as meek and humble as a little child. All at once the circumstance seemed to change, the scene remaining just the same. Instead of before, it was after the crucifixion, and the Savior, with the three Apostles, now stood together in a group at my left. They were about to depart and ascend to Heaven. I could endure it no longer. I ran from behind the tree, and begged Him to take me with Him. I shall never forget the kind and gentle manner in which He stooped, raised me up and embraced me. It was so vivid, so real, I felt the very warmth of His body, as He held me in His arms and said in tenderest tones: 'No my son! they have finished their work; they can go with me; but you must stay and finish yours.' Still I clung to Him. Gazing up into His face--for He was taller than I--I besought Him fervently: 'Well, promise me that I will come to you at the last.' Smiling sweetly, He said, 'That will depend entirely upon yourself!' I awoke with a sob in my throat, and it was morning. . . ."

Lorenzo Snow, From the book Revelation, Lewis J. Harmer, pp. 119-120.

"One evening when I was visiting Grandpa Snow in his room in the Salt Lake Temple I remained until the doorkeepers had gone and the night watchman had not yet come in, so Grandpa said he would take me to the main, front entrance and let me out that way. He got his bunch of keys from his dresser. After we left his room and while we were still in the large corridor, leading into the Celestial room. I was walking several steps ahead of Grandpa when he stopped me, saying: 'Wait a moment, Allie. I want to tell you something. It was right here that the Lord Jesus appeared to me at the time of the death of President Woodruff. . . Then Grandpa came a step nearer and held out his left hand and said, 'He stood right here, about three feet above the floor. It looked as though he stood on a plate of solid gold. Grandpa told me what a glorious personage the Savior is and described his hands, feet, countenance, and beautiful white robes, all of which were of such a glory of whiteness and brightness that he could hardly gaze upon him. Then Grandpa came another step nearer me and put his right hand on my head and said, 'Now, granddaughter, I want you to remember that this is the testimony of your grandfather, that he told you with his own lips that he actually saw the Savior here in the temple and talked with him face to face.'" Testimony of Allie Young Pond, recorded in Revelation, Harmer, p. 119.



The Real Person

Religion is supposed to lift us onto a higher level. Religion appeals to the spirit in man, the real person, and yet how often, notwithstanding our possessing a testimony of the truth, we yield to the carnal side of our nature. The man who quarrels in his home banishes from his heart the spirit of religion. A mother in this Church who would light a cigarette in the home is yielding to the carnal side of her nature. How far below the ideal of the Church! Any quarreling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily lives that these expressions have their effect.

Man is making great progress in science and invention, far greater than ever before, but he is not making comparable progress in character and spirituality.

I read a while ago of a remark of General Omar N. Bradley, a former Army Chief of Staff, who on one occasion said:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it.

"We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.

"The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."

Our living comes hourly and daily in the home, in our associations in business affairs, in meeting strangers. It is our attitude during daily contacts which shows whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. And it is within the power of each one to succeed, especially members of the Church, who make pretensions of faith. You cannot imagine a real, true Christian, and especially a member of this Church, swearing at his wife. Why, it is inconceivable that such a thing as that could occur in a home, and especially with children around. How can anyone justify parents quarreling in front of children? In the instance to which I have referred, the man (I should say the brute) even struck his wife. Such a thing should never be. That is out of the life of Church members.

Christ has asked us to develop the spiritual within us. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature, or whether he will make as his life's purpose the acquisition of spiritual qualities.