

## The Divine Patriarchal Order

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Give in Know Your Religion Series 1972 Modesto Calif.

It is a thrill to be with you this evening many Brothers and Sisters. The theme I would like to discuss with you this evening is right at the heart and core of the gospel plan. If I were limited to speaking on one topic for the rest of any life, and had to make a selection of a given subject, this would be the one that I would choose.

Let me first express the basic idea of this important subject and then develop various ramifications of it. To begin, we should understand that in its true and perfect organization, the kingdom of God is a family, now and that the Church is God's instrument to build up that family order or kingdom. To illustrate the relationship between the Church and this divine family order, let me turn to the blackboard for a minute and draw a line down the middle of it, to make the division between these two aspects of the kingdom of God. On the left side let us put the Church and its program, and on the right side, the ultimate thing that the Church is concerned with developing, which is the divine and celestial family of Christ. The Church, as we know, has its various administrative levels - the General Authority level, Stake level and, down here at the grass-roots, the Ward program. On each level there are various offices, and councils, quorums and auxiliaries. On the right side of the blackboard we will put a pyramid representing a family, and let us designate this as the Divine Patriarchal Order. Again may I say that the relationship between the Church and the Divine Patriarchal Order is simply this, that it is the mission of the Church to build up, establish, and perfect that divine family order in preparation for eternity.

If we were to go to the Celestial Kingdom of God and take a look at the order of society that exists there, we would not find, I suspect, very many Bishops. Instead, we would find a few "has-beens". We would not find very many Stake Presidents there. Again, we would find those who had been called to service in this office on earth. We would not find, I suspect, many High Councilors or Seventies or, maybe even, General Authorities. That which we would find, sisters, would be "has-beens" and husbands. Now isn't that a marvelous idea? The Celestial Kingdom is a great and eternal family organization.

<u>THE CHURCH</u>	<u>THE DIVINE PATRIARCHAL ORDER</u>
GENERAL	The Eternal Family of Christ
STAKE	
WARD	

The relationship between the Church and the divine family order is something like that which exists between a construction crew and a beautiful Temple, which they may be building. In the Provo area we have recently dedicated a beautiful temple. Prior to its dedication, the construction crew worked to build it and prepare everything for its dedication and use. After the construction crew finished its work, that was the end of their program, and the temple should now remain and function as it is intended to do.

In a similar way, the Church is a temporary organization such as is a construction crew. The Apostle Paul said, for example, that God has given "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." He then tells the purpose of these officers and organizations, stating that they are given "for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ. Next he designates how long they are to remain, declaring that they are to stay until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:11-13).

In this statement, Paul implies that when the saints get to that level of spiritual maturity, which is exemplified, in Christ, the Church program will fade into the past and that divine relationship of the saints, which the Church has built up and perfected, will remain in eternity.

The divine patriarchal order is the thing that will continue; it is going to last through eternity. This is the Celestial, or Eternal family of Jesus Christ. It consists of all those who are born again, and have taken upon themselves the name of Jesus Christ in baptism, and received the Holy Ghost, who thereby enter into a new family relationship where they become the sons and daughters of Christ. That family program is the thing that we are dealing with tonight.

It is within the divine, patriarchal order that a man can get a fulness of the priesthood of God and rise to his ultimate potential in eternity. Sometimes we do not realize that the ultimate potential that a man can achieve is to be achieved by and through the family program, and that the great design is to

raise every faithful man to the standard of the fulness. This is made possible in and through the patriarchal order, which is organized in the temple of the Lord. For example, in Section 124 of the Doctrine and Covenants, the Prophet Joseph Smith wrote by revelation in verse 28:

For there is not a place found on earth where He (that is, God) may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.

Note that it is in the temple that the fulness of the priesthood is given. It is not by ordination to an office in the Church, but in and through the temple that a man can receive a fulness of the priesthood. The Prophet Joseph Smith also stressed this fact.

"If a man gets the fulness of the priesthood of God," he said, "he has to get it the same way that Jesus Christ obtained it, and that was by keeping the commandments and by obeying all the ordinances of the house of the Lord." (Teachings of the Prophet Joseph Smith, p.308),

Now, how does a man get the fulness of the priesthood? By keeping all the commandments and by obeying all the ordinances of the house of the Lord. There is no exception. Even Jesus had to get a fulness of the priesthood this way. If an apostle of the Lord gets a fulness of the priesthood, this is the way he must obtain it; and if a prophet of God obtains the fulness, this is the way he must obtain it. The point I would like to stress is that the door is also open, by and through the house of the Lord, for every man who will pay the price of faithfulness and dedication to obtain a fulness of the priesthood. This is to be done in conjunction with the divine patriarchal order, which is organized through the sacred ordinances of the house of the Lord.

Joseph Smith once said: "God hath not revealed anything to Joseph, but what He will make known unto the Twelve, *and even the least Saint may know all things as fast as he is able to hear them.*" (TPJS, p. 149.) This, may I submit, is a tremendous concept. Every faithful man can eventually receive a fulness of glory, power, and priesthood within the divine patriarchal order.

In the Priesthood Session of General Conference, in April, 1970, President Joseph Fielding Smith spoke to the brethren on this basic theme. Having quoted the two statements, which I have given to you, President Smith then made this observation:

Let me put this in a little different way. I do not care what office you hold in the Church--you may be an apostle, you may be a patriarch, a higher priest, or anything else--but you cannot receive the fulness of the priesthood and the fulness of eternal

reward unless you receive the ordinances of the house of the Lord; and when you receive these ordinances, the door is then open so you can obtain all the blessings which any man can gain.

Do not think because someone has a higher office in the Church than you have that you are barred from receiving the fulness of the Lord's blessings. You can have them sealed upon you as an elder, if you are faithful; and when you receive them, and live faithfully and keep these covenants, you then have all that any man can get. (Improvement Era, June, 1970, pp. 65-66.)

Again, may I say that this is a tremendous concept. We have some men who secretly aspire to be some great personality within the Church. There are those who seek to be General Authorities. But we should understand that there is no hierarchy in the Celestial kingdom. Instead, there is a system of fathers and sons. And every man who will pay the price can be raised to the standard of the fulness of the priesthood of God. Every worthy man who will pay that price within the divine patriarchal order can get all that any prophet or apostle of the Lord Jesus Christ can obtain. It is one thing to hold a given office in the Church and quite another thing to be exalted within the divine patriarchal order. The Church and its offices are a means to an end, and it matters more how we serve the Lord than where we serve. The final reward of the righteous will be given to the faithful within the patriarchal order. When Peter inquired of Jesus, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" The Lord replied: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Christ then added: "And every one that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matthew 19:27,29.)

When we view things in light of the above points, it is apparent that the Church is an instrument to bring people to Christ and establish them on this divine family program. In order to see this relationship clearly, let us go back to the earliest period of man's known existence, when he was born as a spirit child in our Father in heaven's family in the pre-earth state. Let us then develop the plan of life in our minds down to the present, and from the present to the future when the faithful, at least, will be crowned with celestial glory in the presence of God. If you take that great span of time and experience, you will see that within it there are three basic stages of life.

First, there is that life which we call "spirit life." Spirit life is the kind of life that we had one hundred years ago. That should apply to most of us that are here, unless there are a few translated beings in our midst. Spirit life, in short, is the life that we had merely as spirit beings, as unembodied spirits.

The second great stage of life is a little better known to us; it may be called "physical life." Physical life is the kind of life that a person has if his spirit is tabernacled in a body of flesh and bone, and receives the endowment of flesh with the emotions, powers, drives, etc., that are related to the physical body. This is vital and important as a part of the great plan of life, is it not?

The third great stage of life is called "eternal life". Because this is the area of life with which we are dealing, and in which we may be identified with the family of Christ, let me spend a minute or two on what the scriptures say about eternal life. Sometimes we define eternal life as knowing God, and that is certainly true. We also define eternal life as living in the presence of God, and that is also true. But we get a little more meaning into the definition when we say that eternal life means something about which we know very little, like going into a technically underdeveloped country and trying to describe to an aborigine what you mean by a car by saying that a car is an automobile. You have defined it correctly, but you have not said anything of significance. So it is when we say that eternal life is God's life. Until a person has a correct idea of God in his mind, it does not mean anything.

To be more explicit, let me refer to a scripture that may help. In the Prophet Joseph Smith's account of his first vision, he said: "I saw a pillar of light exactly over my head, above the brightness of the sun." Picture for a minute what he is saying. He witnessed a brilliant light exactly over his head that would have eclipsed the light of the sun at noonday, and which descended gradually until it fell upon him. Continuing, he said: "When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air." (Smith 2:16-17.)

These two personages were the Father and the Son, were they not? They were separate and distinct individuals. They had bodies of flesh and bones as tangible as man's. But, obviously, there was something more about them. They had centered in them a brilliance of eternal life and power which we call glory and which would eclipse the sun at noonday.

The glory of the Father and the Son is actually a part of their organized beings. They are glorified personages. We are told, scripturally that "the glory of God is intelligence." (D&C 93:36). Can you imagine a person in the stature

of man who has centered in him divine powers and attributes of intelligence celestial powers and attributes of intelligence--to a point of concentration that just the manifestation of them would eclipse the light of the sun at noon-day? If you can imagine that kind of a personage, ask yourself what kind of life he possesses.

Scripturally, we are told that eternal life consists of being endowed in the resurrection with celestial glory. In Section 88 of the Doctrine and Covenants, the Lord gave some of the early brethren the guarantee of eternal life. We call it "making our calling and election sure" or receiving the guaranteed promise of eternal life. The Lord said:

"Wherefore, I now send upon you another Comforter." Of this Comforter, he then said in the next verse: "This Comforter is the promise which I give unto you of eternal life, *even the Flory of the celestial kingdom.*" (D&C 88:3-4)

According to this statement, eternal life is the glory of the celestial kingdom. Eternal life is to be endowed with the glory and power of the celestial kingdom, with the eternal forces and powers of life, which God possesses. He is living on a celestial plane like that which our Father-in-heaven is on. He is not merely a physical being, but, in addition, has the divine endowments and divine powers of eternal life.

That pure and fine substance which we call the Holy Spirit is a living power. It possesses living powers and attributes. For example, the Spirit of the Lord centers in God's person and radiates from his presence to quicken and *give life* to all things throughout his vast domain. (See D&C 88:5, 13.) Now, the Holy Spirit cannot give something, which it does not have, can it? Unless it is a living substance and unless it possesses attributes and powers of life, it cannot give such powers and attributes to us. We are talking about this pure, fine substance, which is God's glory. It is a living substance, and a person who receives it receives the divine powers of eternal life. He actually begins to acquire added endowments and powers, which he would not otherwise have.

The scriptures often speak of the living properties of the Holy Spirit. When Jesus said: "The words that I speak unto you, they are spirit, and *they are life*", (John 6:63) he is speaking about the articulated words conveyed by the power of the Holy Spirit, and he says that *they are life*. Again Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the *light of life*." (John 8:12.)

If a man follows Christ, he will have the *light of life*. What do we mean

by the light of life? We mean that by and through the Holy Spirit he begins to have developed in him living attributes and living powers which come from God, and by which he begins to partake of the divine nature or glory of God. Jesus therefore said: "Because strait is the gate, and narrow is the way, that *leadeth unto life*." (III Nephi 14:14). It is on that basis that Jesus declared: "Whosoever liveth and believeth in me shall never die." (John 11:26.) Not that there will be no dissolution of the physical body, but that they enter, by obeying the gospel, into a newness of life; if they continue in that new stage of life they will never die in relation to the new powers of life which they received. Even when the body is laid in the grave, the spirits of the faithful go into the presence of God and are endowed with great powers and attributes of life, by being endowed with God's glory.

Nephi also testified of this-great purpose of the gospel when he spoke of his love for both Jew and Gentile, but qualified it by saying: "But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path which leads to life." (II Nephi 32:9)

When a person comes unto Christ and is born again, he is born into Christ's celestial family. He literally takes upon himself the name of Christ, and by and through the gospel plan he beings to acquire those divine endowments and powers of life that are given to man through the Holy Spirit. When a person obtains these divine powers in their fulness and is glorified with the fulness of celestial life and power, he comes forth in the resurrection unto eternal life. This is the same kind of life that our Father in heaven has. This is why Jesus spoke of the resurrection of the wicked and said that they will come forth to a "resurrection of damnation," while the righteous will come forth to a "resurrection of life." (John 5:29) In both instances the two kinds of beings are made alive physically by the resurrection. They will rise from their graves and again receive their physical bodies. But the righteous will receive a resurrection of life, while the wicked come forth to a resurrection of damnation. The difference is that the righteous will receive the living powers of the Holy Spirit, or glory of God and be glorified thereby. While the wicked will come forth to a resurrection which is without glory, or without the divine powers and attributes of eternal life. This will be a resurrection of damnation.

There are two levels in this divine family order. First, the obedient became sons and daughters of Jesus Christ by subscribing to what Joseph Smith called the "articles of adoption". Let me explain. A person enters into each of the three basic stages of life of which I have spoken by and through a birth process. We were given spirit life by being born, literally, as the offspring

of God--as sons and daughters of the Man of Holiness, in the pre-earth life. When we came to the earth to acquire physical bodies, we were each born into a family, and we took upon ourselves the name of the family into which we were born, and inherited the physical traits and characteristics of that family.

There is also a birth process, which we must experience in order to acquire eternal life. Here it is necessary for us to be adopted into the family of Jesus Christ. The "articles of adoption" consist of the first four principles and ordinances of the gospel, viz: (1) Faith in the Lord, Jesus Christ; (2) Repentance from sin; (3) Baptism; (4) And the gift of the Holy Ghost. By these, each individual becomes a son (or daughter) of Jesus Christ, and takes upon himself the name of Jesus Christ.

For example, in Section 25 of the Doctrine and Covenants, a revelation given to Emma Smith begins: "Harken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter. . . (note that this is a father-daughter relationship, and it is Christ speaking.) for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom." (D&C 25:1.)

Again, Section 3 of the Doctrine and Covenants is a revelation given to a young man nineteen years of age by the name of Orson Pratt who had recently taken upon himself the name of Christ in baptism. He went to see the Prophet Joseph Smith, who received this revelation, which begins as follows: "My son, Orson... (Note again the relationship), hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your redeemer." (D & C 34:1.)

Who was speaking? It is Christ speaking, and what was Orson Pratt's relationship to Christ? He was a son of Jesus Christ.

Speaking of himself, Jesus then explained: "Who so loved the world that he gave his own life that as many as would believe might become the sons of God. Wherefore, you are my son." (D & C 34:3.) That was the great purpose of the atonement, to open the door into a new stage of life. There is a symbolism here, which we might note. For example, mother travails in pain and anguish in the giving of physical life. So, likewise, did Christ travail in pain, and descend into the depths of despair and darkness, in opening the way into this new stage of life.

Having explained that he so loved the world that he have his own life that as many as would believe might become the sons of God, Jesus then said to Orson Pratt, "Wherefore you are my son. (Ibid.)

In Section 39 of the Doctrine and Covenants, the Lord again spoke on this same theme and said of himself that he say "the same which came in the meridian of time unto mine own, and mine own received me not; but to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons." (D&C 39:3-4)

Can you see the point he made? In the gospel we are dealing with a program of life in which men and women are given divine power, with its several living attributes, and by receiving the power of the Spirit they become the sons and daughters of Jesus Christ.

The Church is as an instrument to bring people to Christ. And as they come to him, they take upon themselves his name and enter into his celestial family, where they will get more powers of life, ultimately, from Christ than they get from their physical parents here on earth. On the day of the resurrection, they will be endowed with the fulness of the glory of God, and there will be more powers of life in them than there is in the sun. That is an extreme understatement. In Christ is centered all power in heaven and on earth, and faithful saints can be endowed with the full powers and attributes of eternal life which Christ possesses.

I indicated that there are two levels in the eternal family of Christ. For example, in physical life, people first become sons and daughters, then they enter into adult relationships of life and become fathers and mothers, physically. The same thing is true in that new stage of life which pertains to eternal life or glory. A person having been born into Christ's family and having taken upon himself the name of Christ, and acquired in some measure the living powers of the Holy Spirit, can grow up spiritually and become, under Christ, a father (or a mother) spiritually to others. In other words, a man can become a father in two ways instead of one. He can become a father physically and he can become a father in eternal life, by obtaining the divine right and power to develop the Holy Spirit--the powers of eternal life--in his children and in others.

The first person on this earth to be born again was Adam. By being born again, he became a Son of God. In the 6th chapter of the Book of Moses, in the Pearl of Great Price, we have the account of Adam being born again. As he was baptized and received the endowments of the Holy Spirit, he heard a voice out of heaven saying: "Behold, thou art one in me, a Son of God; and thus may all become my sons." (Moses 6:68.)

But in addition to receiving what the Prophet Joseph Smith called the

"articles of adoption", our father, Adam, received all those higher ordinances that we now receive in the temple of God. And by means of those sacred ordinances, he was given the right to be a father, spiritually, of his children who believe the gospel and accept Christ. Adam is, therefore, a father, physically, of all men, and he is a father in eternal life, under Christ, of all those who are born into the kingdom of God.

The Prophet Joseph Smith spoke about this subject. Referring to Adam, he said: "He is Michael, *because* he was the first and father of all, *not only* by progeny (that is, physical progeny), but the first to hold, the spiritual blessing."

If Adam is a father "not only" by physical progeny, he apparently is a father in another sense also. About what is Joseph Smith speaking when he refers to the "spiritual blessing"? He is referring to the gospel and to the living spiritual attributes and powers that are given to men through the Holy Spirit. In relation to these attributes and powers, Adam is also a father.

Continuing, Joseph Smith said:

...to (that is, to Adam) was made known the plan of ordinances for the salvation of his posterity to the end, and to whom Christ was first revealed, and *through whom* Christ (note this point) has been revealed from heaven, and will continue to be revealed from hence forth." (TPJS p. 167.)

Through what being is Christ revealed to Adam's children? It is through Adam, and in administering these spiritual attributes and powers to men, he is a patriarch or a father spiritually over mankind on this earth. Therefore, Adam is a father in how many ways? He is a father in two ways, instead of just one. He is called "Michael" because he is a father, not only physically, but also in the spiritual attributes and powers that lead to eternal life.

Again, in this sacred family order, there are two levels. First, the obedient can become sons and daughters of Christ by being born of water and the Spirit into his eternal family. This is the initial relationship within the divine patriarchal order. On the second level, a person, through the higher ordinances of the priesthood, which are administered in the temple of the Lord, can become a father spiritually as well as physically over his children.

In the *Teachings of the Prophet Joseph Smith*, page 237, is recorded the Prophet's account of the introduction of the sacred ordinances of the holy endowment. He said: "I spent the day in the upper part of the store, that is, my private office...."

Across the street from the Prophet's home in Nauvoo, he had a store. The lower floor of the store was taken up in general mercantile activities. In the upper part of the store there was a large room where he had his office. That was Church headquarters at "47 East South Temple" of the Church in Nauvoo. Since the temple in Nauvoo had not then been completed, and since the Prophet was prompted by the Spirit to move forward in this great program, he divided this upper room of the store into various compartments by using curtains. He then decorated each of the rooms appropriately to simulate the rooms of the temple. On one side he had another little room, and there he administered the sacred washing and anointing ordinances. Having done this, he then took the brethren through the various departments that he had organized and gave them the ordinances of the holy endowment for the first time in this dispensation.

Let me get back to the Prophet's report. He said:

I spent today in the upper part of the store, that is my private office (He then identifies the brethren who were there)... instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communications of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, (now, note this:)... setting forth the order pertaining to the Ancient of Days. (TPJS, p. 237.)

Two questions: First: Who is the ancient of Days? The answer is Adam. Question two: What is the order, or system, that pertains to the Ancient of Days? The answer is the divine patriarchal order, which for this earth under Christ, centers in Adam. This means that the person who goes to the temple receives the sacred rights, ordinances, and covenants that were initially administered to Adam and by which Adam became a father in two ways instead of one, When a man goes through this sacred program, he comes out of the temple a patriarch, as Adam is a patriarch or a father spiritually over his children in the flesh. A patriarch is an evangelist. An evangelist is one who teaches the gospel, is he not? This means that a patriarch is an evangelist or one who teachers the gospel, or one who ministers the spiritual blessings of eternal life to others. But he does this in the patriarchal role, primarily to his children, and in that sense a patriarch is a father, spiritually.

The most significant thing about temple marriage is that it gives a man the means and responsibility to become a father in two ways instead of one, and a woman to become a mother in two ways instead of one.

For some time I have had the opportunity, and it is a very sacred (and glorious opportunity, to interview many young people at BYU for their marriage in the temple. Most of them have done their homework well! The young man has finally gained enough courage to say, "Honey wilt thou?" And she "wilts"! That gets the ball rolling in the right direction. They then go to their bishop to see if they are fit to be tied. Finally, they need to get a confirming signature from a member of the stake presidency. After interviewing them as to their worthiness, I like to talk to them about the purpose of the temple, and in doing so I usually ask them this question:

"In your opinion, keeping in mind that the temple has many purposes, what is the most distinct feature of temple marriage? What is it that really sets it apart and makes it different?"

Do you know the first answer they want to give? "It is eternal; it is going to continue forever."

So I head them off at the pass and keep them for a time on the mortal side of the mountain by saying, "Let us talk about temple marriage for now, here on earth. What is it that makes temple marriage different now?"

Their next answer is usually, "It is performed by the priesthood." So, I remind them that as a bishop, I have married people for time, not for eternity, by the authority and power of the priesthood. After I eliminate those two things, they usually hold hands and look at each other and smile at each other and say, Brother Andrus, get us off the hook. What makes temple marriage unique?

The distinct thing about temple marriage is simply that it gives a man the means and the obligation to be a father in two ways instead of one. Do you know what those two ways are? One is physically to multiply and replenish the earth. The second, is to be a father under Christ, in that through us the living powers of the Holy Spirit—the powers and attributes which are given to people through the Holy Ghost are developed in our children, by which they can be born again and begin to acquire the gift's, endowments, and powers of the Holy Spirit that, lead to eternal life.

Let me review briefly with you a few of the basic features of the temple program in light of what I have said of the patriarchal order. The first ordinances a person receives are those which the Prophet Joseph Smith administered initially in the Kirtland Temple. We refer to them as the sacred washing and anointing ordinances. Among other things, a man is anointed to become a priest and a king, and a woman is anointed to become a queen and a priestess, in this divine patriarchal order, which we sometimes call the

House of Israel in eternity. This is the foundation of the whole ritual which a person receives in the house of the Lord. Everything else is designed to enable those who are anointed to become, in actual fact, kings and priests, and queens and priestesses, in that sacred family order for eternity. A king is a political figure, and a priest is one who administers spiritual blessings and powers. These are living spiritual powers, with living attributes and powers to others.

Now let me tell you a secret. There are no bachelor kings and there are no spinster queen's in the eternal house of Israel. In order to become a king and a priest a man must be married for time and eternity. And to be a queen and a priestess, a woman must be married for time and eternity. The rest of the temple program is designed to enable a person to come up to that great position of exaltation in the celestial kingdom.

After receiving the initial foundation ordinances of the temple, a person is then given the sacred ordinance and covenants of the holy endowment ceremony. Ordinances, as you know, are channels through which mercy or power, or both mercy and power, are given to man. For example, baptism is an ordinance, is it not? It is the channel through which we receive legal access to the mercy of Christ unto the remission of our sins. The laying on of hands is also an ordinance. It is the channel through which we receive the Holy Ghost as a gift from God.

The higher ordinances, likewise, are channels of greater spiritual power to man. This is why we call it the ceremony of the holy endowment by that name. This is why, also, we send the missionaries through the temple program up through the endowment ceremony, because they should have access to greater spiritual powers than they otherwise would be able to receive, so they can bear a stronger testimony to the world. For this reason they are given those sacred ordinances.

But, the central purpose of the holy endowment as it relates to the temple program is to build a patriarchal family, and to give those who have been anointed to become kings and priests, and queens and priestesses, the higher ordinances of the priesthood through which they can become patriarchs and matriarchs, or fathers and mothers, spiritually.

When two people intending to be, married have received the initial washings and anointing ordinances and the sacred ordinances of the holy endowment, they go to one of the sacred sealing rooms in the temple and are married for time and eternity. In that sacred ceremony they receive the same general blessings, rights, promises, privileges and responsibilities that

were given to Abraham, Isaac and Jacob. As they come out of the temple, every man is an "Abraham", and every woman is a "Sarah".

Now, ask yourselves: In how many ways was Abraham a father on this earth?" He was a father in two ways. He was a father physically, and through him came the house of Israel. In addition, Abraham is called the "Father of the Faithful". The word "faithful" has reference to those who obey God and subscribe to the ordinance of the gospel, and are born again. Under Christ, Adam and other patriarchs down to his time, Abraham is a father, spiritually, in eternal life, and of all those who are born again after his day. When we get to the celestial kingdom in the resurrection, we will find that every person, without exception, who has lived on the earth since the time of Abraham and is born again, will actually be accounted as Abraham's child in this great family order. I care not whether that person is born in the lineage of Abraham, physically, or not. If a person embraces the gospel, he will actually be sealed into and become part of the family of Abraham. And he will be transformed by the regenerating powers of the Holy Spirit to be just as though he had been born physically in the lineage of Abraham. He will rise up and call Abraham his father in that great celestial patriarchal order. For example, in chapter 2 of the Book of Abraham, the Lord explained this great promise to the patriarch. He said:

I will bless them through thy name for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed and shall be accounted thy seed and shall rise up and bless thee, as their father. (Abraham 2:10)

Those who are married in the temple of the Lord, having received the same general blessings that Adam and Abraham received, have the obligation to be fathers and mothers spiritually as well as physically. Now what does it mean to be a father spiritually? How does that relate to Family Home Evening? Do you think that it would be too strong to say that if a person has been married in the temple and does not do all that he can to teach his family and to apply, for example, the great Family Home Evening program, he is actually desecrating the intent and purpose of his marriage vows? I do not think it is. I think that there is a direct relationship. If we are made "Abrahams", does not that presuppose that we must teach our children as Abraham did? In this way we can become fathers spiritually.

We say that a bishop is the father, spiritually, of his ward and this is true, because he holds the keys of the priesthood over that ward, and the priesthood is the channel through which the living powers and attributes of the Holy Spirit are given to people of that ward. Since these are divine

powers and attributes of life, the man who holds the office of Bishop is a father, spiritually, because through the keys, which he holds, divine powers of life can be given to the people. This is true in a literal rather than in just a symbolic sense. It is through him that these living, regenerating powers of the Holy Spirit are ministered to the members of his ward.

But suppose there is a ward in which every couple has been married in the temple, and every family therefore is founded upon the sacred ordinances of the house of the Lord. Who is the father of the children, spiritually, in a given family, the bishop or the family patriarch? The family patriarch is, is he not?

In addition to being a father, spiritually, in a general way, a bishop is a judge. Before a child in one of those families can be baptized, when he attains the age of accountability, he has an interview with the bishop, and the bishop judges whether that person is worthy to receive that ordinance. He also judges the father to see whether he is worthy to administer that ordinance. But when it comes to performing the ordinance, who has the right to baptize the children in a given family? The father does. Who has the right to confirm them? To ordain them? The father, does he not?

But suppose there is a family where the father as the patriarchal head has passed away, and they have no priesthood in that family. Then what is the role of the bishop? He is a father, spiritually, to the fatherless, is he not? Suppose you have another family where the husband is merely the procreator, physically? He may take care of his children in their temporal needs, and he may be a great guy in that respect, but never get around to teaching them the gospel. He does not develop in them the spiritual powers and attributes by which they can get a testimony, be sanctified, and be glorified with the endowments of eternal life. Now what is the role of the bishop in that kind of a situation? The answer, again, is that he is a father of the fatherless, and by and through the home teaching program, and through the auxiliaries and other instruments, he endeavors to get the gospel of Jesus Christ into the lives of those children. He has to be tactful in this respect and utilize every tactful means by which that objective can be realized. He is the father of the fatherless.

If this program was truly developed to its perfection, every man married in the temple of the Lord would not only be a father, spiritually, in the administration of the basic ordinances of the gospel, but he would also be given the right and privilege of giving patriarchal blessings to his children. In the temple he has become an "Abraham", and has received the blessings of Abraham, Isaac and Jacob. He ought, therefore, to be able to do all that they

did in relation to their families, and one thing they did was give patriarchal blessings to their children. For example, Eliza R. Snow expressed the general concept of patriarchal blessings at the time that program was instituted in this dispensation. She said:

With the restoration of the fullness of the gospel came also the ancient order of patriarchal blessings. Each father, holding the priesthood, stands as a patriarch, at the head of his family, with invested right and power to bless his household, and to predict concerning the future, on the heads of his children, as did Jacob of old.

She then added as she spoke of the office of patriarch in the Church:

Inasmuch as many fathers have died without having conferred those blessings, God, in the order of his kingdom, has made provisions to supply the deficiency, by choosing men to officiate as patriarchs, whose province it is to bless the fatherless. (Quoted in Tullidge, The Women of Mormondom, p. 96.)

Here is another statement on this subject, this time from John Taylor. In an article, which he wrote to clarify the true role of the patriarch of the stake, patriarch and the Patriarch of the Church, he said:

Every father (who is married in the temple), after he, has received his patriarchal blessing, is a Patriarch to his own family; and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any Patriarch of the Church: in fact, it is the right; and a Patriarch in blessing his children, can only bless as his mouth-piece.

Continuing, Eider Taylor said:

A Patriarch to the Church is appointed to bless those who are orphans, or have no father in the Church to bless them.

Again he said of Church patriarchs:

Inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans or had no father to bless them might receive it through a

patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children. (Times and Seasons, Vol. VI, pp. 921,922.)

From these statements it may be seen that a patriarch in the Church blesses people as a proxy for their fathers. In other words, a patriarch in the Church is like a bishop. He is a patriarch to the "patriarches".

Let me clarify what I have said and read. A father can give patriarchal blessings on the basis of two provisions: (1) A physical father only becomes a patriarch through temple marriage, because that is the way he receives the rights and blessing of Abraham, Isaac and Jacob. (2) Since the Church program is designed to build up the patriarchal order, and since the keys to priesthood in the work of building that divine family order are centered in the Church and in the presiding councils of the priesthood, it follows that a man must be subordinate to the program that is instituted by the living prophet--the living oracle. If the living prophet ascertains that the brethren in the Church, in general, are not mature enough, spiritually, to exercise their full prerogatives in regards to the temple and maintains a substitute program (that of having Church patriarchs give these blessings), we are duty bound to follow the program of the Church in our day and in our time. But the point of the matter is this, that if the full program of temple marriage were implemented, the physical father as a family patriarch would be able to give patriarchal blessings to his children. The original idea of calling patriarch in the Church was merely to give patriarchal blessings to those who had no fathers, or those whose fathers were unworthy or unable to perform this sacred function.

After bringing people to Christ to become his sons and daughters in eternal life, a major purpose of the church program is to prepare those who have become the children of Christ to go to the house of the Lord and there receive the higher ordinances by which they can acquire greater endowments of the Holy Spirit and become spiritual fathers and mothers to their children in the flesh. Thereafter the church program is designed to mature spiritually those who have become patriarchs through the sacred rites of the temple so that they can finally come up in the resurrection with a fulness of the glory and power of God.

On the day of resurrection, two things will then be given to a man who has been faithful to the challenge of becoming a father spiritually. First, he will be given a fulness of the glory of God of the divine and living powers of eternal life. He will come up in the resurrection with the fulness of the Holy Spirit - a full endowment of the Father's glory. Second, he will be given the

power to beget spirit children in the first resurrection. Meantime, the power of physical procreation will be continued, and used at appropriate times in the plan of exalted life. For example, President Brigham Young clarifies that a man who is exalted in the celestial kingdom will have power by procreation to produce both a spirit and a physical body, when necessary. Jesus, for instance, was the Only Begotten Son of the Father in the flesh, in this mortal world, was he not? In mortality we are in a state of probation. If we prove faithful, the powers we have received probationally will not be taken away, but continued and expanded.

An exalted man has all the powers necessary to carry on the full plan of life and salvation. He has the power to beget spirit children, to take them through a "first estate" and to prove them worthy of receiving the physical life for them, that they might receive physical bodies and be proven in those physical endowment. And, if I can make this clarification, the way of physical life is opened on earth by and through the process of procreation. The scriptures state that Adam "was the son of God." (Moses 6:22; Luke 3:38.) And we are told that the divine patriarchal order began in eternity before Adam and came down by generation through Adam to the patriarchs of later times. (See Abraham 1:3.) Finally, an exalted being has power to provide a way by which his children in their mortality can be born again into that stage of life, which leads to eternal life. Having begotten spirit children, having given them physical bodies, and provided for them to be born into this great stage of life which leads to eternal life, he can bring them back into his presence to be crowned with celestial glory and power.

A person who is obedient to this divine plan is thereby exalted to become everything that the Man of Holiness is to his children. It is on this basis, any brothers and sisters, which exaltation is given to the faithful. It is the purpose of the Church to develop man to realize his full potential in the divine plan of life and salvation.

It is in the light of this great concept that we begin to see that which we should, place primary emphasis upon in our lives. Let me give you a list of priorities, as I perceive them in light of this concept. A person's primary allegiance ought, I believe, to be to Christ. We are told that whosoever is not willing to leave father and mother for Christ's sake is not worthy of Him, and whosoever is not willing to lay down his life for the sake of the Lord is not worthy of Him. Christ is the Father under the Man of Holiness, in this patriarchal order, and our primary allegiance, therefore, has to be to him.

A person's second allegiance is to his or her spouse. Some people say the church ought to be our first priority. I was reared on that philosophy, until I

learned better and repented. I do not mean that I now have any less allegiance to the church, but it does mean that I see things in a little different light. My second priority is my wife.

Our third priority should be our children. Why does a person's spouse have a higher priority than his children? First, if the basic unit of the husband and Wife is not strong, what would happen to their ability to direct and influence their children for good? Second, as children grow up they leave their parents to start homes of their own. They are only with their parents in the home, for a short time. After that, parents are somewhat alone, and their union must be on a firm basis as they graduate to the grandparent stage.

Our fourth priority is to the church and its program. After that, a man has an obligation to his job, to his vocation.

We hear the view expressed at times that the husband is the breadwinner, and that his obligation is to provide for the temporal needs of his family, and that the woman's obligation is to the family and to the home. After Christ, brethren, your first obligation is to be a husband, and your next obligation is to be a father. Then you have the obligation of being a worthy priesthood bearer. After that, you ought to be man enough to make a living and take care of the temporal needs of keeping the body and soul together. These are the priorities that should exist in our lives as I see them.

It should be on the basis that a person is a true son of Christ and, if married, a true father spiritually under the Master, that he is called to serve in the church. A person cannot bring others to Christ unless he, first, has come to the Lord and become his son in the living powers and attributes of the Holy Spirit. Nor can a person truly aid others to become exalted as patriarchs, or fathers spiritually, unless he has in some measure traversed this path to eternal life. I believe that it was with this object in mind that President David O. McKay declared that no success, not even success as a bishop or a stake president - no success can compensate for failure in the home. I believe that he was speaking of this great concept of the patriarchal order, and of the fact that we are only exalted in this great program which our Father in Heaven has prepared for us.

Can you see this divine family order in relation to the church and the Correlation Program? Let me give you a lesson on correlation. Between these two great systems - the construction crew and the temple or family order, which they are building - is a very important office, namely, the home teacher. He is the man that has the responsibility of working with a family and helping to exalt them to the celestial kingdom. The home teacher is the

liaison between the church and the divine patriarchal order. He has the responsibility of taking the programs which the Lord has introduced for the perfection of the saints and extending them to the families over whom he has priesthood jurisdiction.

There are four major priesthood programs. There is the great program of family education, which involves family evening, etc. There is the great welfare program, the missionary program, and the genealogy program. What are the home teacher's responsibilities in relation to these priesthood programs? He is to go into each home and work with the members of that home to help bring them to Christ, and to establish their lives upon the gospel of Jesus Christ with its divine endowments, powers, and blessings. In doing this, it is the duty of a home teacher to help mate re each person in that spiritual relationship and to prepare those who have not done so to enter into the higher ordinances of the gospel which are administered in the temple. It is his responsibility to help the husband become a true patriarch in his family and implement the four priesthood programs in the home. To this end, a home teacher should help the family patriarch teach the gospel of Christ to the members of the family. He should help the family in regard to the great welfare program, to assist them that they might become independent, economically, in the great program of building up Zion. It is the home teacher's responsibility to help each family fulfill its obligation to the great missionary program, so that every member is a missionary, not in the sense that each person is officially teaching the gospel, but in the sense that he is exemplifying the gospel in his life so that, his influence helps his nonmember friends into the church and in the sense that he cooperates with the great missionary program of the church. Finally, the home teacher ought to go into each home and see that members of they family are getting the help they need in filing out their four generation group sheets, and encourage them to connect their family to earlier generations, recognizing that they cannot be saved without their worthy dead. We are going to be saved in a celestial family order and we have got to have our ancestors in that program, if they are worthy.

It is a home teacher's obligation to take a group of families and assist them to be true members of the divine patriarchal order. I don't know of a greater challenge than that.

[A chart was then referenced]

The Church  
General Offices  
Stake Offices

The Divine Patriarchal Order  
The Eternal Family of Jesus Christ  
ADAM

Ward Offices                      The spiritual father of all men under Christ

Priesthood Programs:

- |                   |  |
|-------------------|--|
| 1. Home Education | 2. Fathers & Mothers spiritually under |
| 2. Welfare        | Christ through Temple Marriage         |
| 2. Missionary     | 1. Sons & daughters of Christ by birth |
| 4. Genealogy      | into his eternal family. (The Church)  |

**Home Teacher**

This great family order was instituted on this earth in the days of Adam. We have, in Section 107 of the Doctrine and Covenants, a revelation, which speaks of the patriarchal order in the period of time before the flood. The Prophet wrote: "This order was instituted in the days of Adam, and came down by lineage in the following manner, " He then speaks of the descent of that order, stating that it came down from "Adam to Seth, who was ordained [a patriarch] by Adam at the age of sixty-nine years, and was blessed by him [Adam] three years previous to his [Adam's] death, and received the promise of God by his father [note this], that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth." (D&C 107:41-42.) Seth was what I refer to as the first "Abraham," that is the first person who received the blessings, rights, and promises which the Lord later gave to Abraham. The first person under Adam to receive the appointments, which pertain to the eternal family order, was Seth. He received the promise, among other things, that the divine patriarch order would be built up among his descendants, and that all other families on earth, as they embraced the gospel, would be seated into his family. That was the nature of this patriarchal system.

From Seth the program was passed down to Cainan, Mahaleel, Jared, Enoch and other patriarchs to Noah. When Adam was about to pass from this mortal state, he called the great patriarchs of this divine family order together, with the righteous of their posterity into the valley of Adam-ondi-Ahman. In this great council, they honored Adam in his role as a father spiritually under Christ. The revelation states: "And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel." (D&C 107:54.) I expect that in this great council they also checked the record of those sacred ordinances by which the divine patriarchal may be built up and perpetuated in eternity. This Adam would want to do before leaving this mortal state, for only in the divine family order

could he be exalted and acquire a fulness of glory in eternity.

This program, as I intimated earlier, is not merely a family program in the sense of family home evening and the patriarchal program in general, but when fully developed it is also a political system in which those who are righteous become kings and priests unto God. A king is a political figure, and each worthy man is anointed to become such by and through the sacred ordinances of the temple. The Prophet Joseph Smith once explained, as he spoke of the temple: "As soon as the Temple and baptismal font are prepared, we calculate the give the Elders of Israel... those last and most effective ordinances, without which we cannot obtain celestial thrones... and be made kings and priests unto the most High God." (HC, VI, p. 319.

The temple is the place where a divine family order is built up in which sanctified man become both priests and kings unto God.

In the latter sense, the eternal family will eventually become a divine political order. For example, when Christ comes, he will reign as King of kings and Lord of lords. Now ask yourself this question, who are the kings over whom he is going to reign as King?" The answer is those who have been anointed kings in the house of the Lord. It follows that before Christ's millennial kingdom can be instituted, Israel must be gathered and the Patriarchal order established.

This kind of system was built up before the time of the flood, and it was a political system in that day. In the Book of Abraham, chapter one, Abraham speaks about the first dynasty of Egypt after the flood and states: "Now the first government of Egypt was established by Pharoah, the eldest son of Egyptus, the daughter of Ham." He is speaking of a political system, the first government of Egypt. Continuing, he says: "It was after the manner of the government of Hamra, which was patriarchal." Having made this point clear, Abraham then explained: "Pharoah, being a righteous Man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers." Now what kind of an order did he establish? He established a patriarchal system of government and sought earnestly to imitate the order, which the fathers had established "in the first generations in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah." (Abraham 1:25-26.)

Who, for example, was Noah in his day, in the sense of the offices, which he held? He was a prophet the Lord's prophet, seer and revelator. He was also the presiding patriarch in a patriarchal society; and, as such, he reigned as king over the earth, at least over those who sustained to a degree

the order that prevailed on earth before the flood. Noah was the king, having received the ordinances of the holy priesthood, which are administered in the temple of the Lord.

After the flood, the Lord sought to build up the divine patriarchal order through Abraham and his elect descendents. Here may be seen the mission and purpose of the house of Israel.

To the end that the eternal family order might be built up among Abraham's elect posterity, the Lord gave the great patriarch the rights and promises of the divine order. He was given the promise of a numerous posterity, both in and out of the world in the resurrection. (See D&C 132:30.) This promise could only be fulfilled within the divine patriarchal order, which will continue in eternity.

To Abraham's elect posterity was also given the right to be adopted into the eternal family of Jesus Christ, and the right to receive the covenants of the temple by which they could be organized and exalted within that divine family. (See TPJS, p. 189.)

Along with the above rights, the Lord gave Abraham the promise that his elect descendants would be natural heirs in the flesh to the priesthood and its rights actually this includes the rights of the temple of which I have just spoken. Concerning the priesthood, the Lord said to Abraham: "And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in they seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of salvation, even of life eternal." (Abraham 2:11.)

With these rights and promises, Abraham's elect descendants were given the obligation to build up the divine patriarchal order, to be an ensign and a standard to the world, and to preach the gospel to all other families of the earth, that true believers among all nations might be made the seed of Abraham by being born into the eternal family of Jesus Christ. Here the Lord promised the great patriarch: "And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father." (Abraham 2:10.)

After Abraham, the rights and promises of the divine patriarchal order were given to Isaac, then to Jacob. Under Jacob, the right of the first born in the eternal family should have gone to Reuben, but because of his

transgression this right was given to Joseph and then, by special appointment, to Ephraim, so that the tribe of Ephraim is the birthright tribe in the house of Israel. This means that Ephraim has the right to minister the spiritual blessings and powers, which lead to eternal life and exaltation to the other tribes of Israel. This is why Ephraim is being gathered first in this dispensation, and why the other tribes of Israel will come to Zion to receive the higher rites and ordinances of the gospel from the children of Ephraim. (See D&C 133:32.)

Here it may be noted that the spiritual line of descent predominates over the mere physical. Just because a man is a father physically does not mean that he is going to be a father in the eternal family order in the resurrection. If he is not also a father spiritually, what will happen to his children in the resurrection, if they are worthy of eternal life? They will be given to someone who is a father in eternal life. The determining factor is whether or not a man is a father spiritually, in developing the blessings of the Holy Spirit in his children. If he does not acquire the ability to teach and sanctify his children, he will lose his rights as a father. The genealogical lines in the divine patriarchal order will follow the divine order, not just the order of the flesh. Seth, for example, was not the first son of Adam, was he? But, he became Adam's firstborn by virtue of the program of the patriarchal order. Come down to the days of Abraham. He was not the firstborn of his father, but he got the appointment while his father Terah apparently lost any privileges he had in the divine family order. Solomon was not the first born of David, but he got the appointment to be king of Israel after David, in the patriarchal order of Israel.

In building up the divine patriarchal order in ancient Israel, the Lord gave certain rights pertaining to the eternal family order to specific tribes and branches of Israel. The ancient record states:

"Now the sons of Reuben the firstborn of Israel, (For he was the first bore) but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright [physically].

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.)" (I Chronicles 5:1-2.)

This statement mentions the appointments, which were given to two of the tribes of Israel: Joseph and Judah. From Joseph, the birth right over

Israel was given to Ephraim, and the Lord therefore said through Jeremiah: "I am a father by re-birth to Israel, and Ephraim is my firstborn." (Jeremiah 31:9.)

To Judah was given the right to direct the political functions of the divine patriarchal order. Within the eternal family order, every man is made a king as well as a priest over his family. But in order to give central direction to the political functions of the whole system, there was a "chief ruler" appointed. King David, for example, was anointed to be the chief ruler in Israel in his day, and the anointing which he received was a sacred priesthood rite like that which pertains to the temple of God. Except for David's transgression, he would have reigned as king in Israel forever - on earth during his mortal life, among the faithful of Israel in the spirit world, and, finally, in the divine patriarchal order in the celestial society of the resurrection. (See *TPJS*, p. 339.)

Through Judah also came Jesus Christ, the great Chief Ruler over the whole patriarchal order for this earth. This was part of the political appointment which was given to that tribe of Israel. Within this divine family order, Jesus will be King of kings and Lord of lords, when it is built up and perfected in preparation for his millennial reign on earth. The millennial kingdom will be the consummation of the great family order, which the Lord tried anciently to establish in Israel. It will not be a new program, but the old program built up, perfected, and sanctified, having its center in the house of the Lord.

The promise, which the Lord gave to the tribe of Judah, and to the house of David within that tribe, was to continue from generation to generation to their descendants. Read what is said, for example, in II Samuel, chapter 7, and in the 89th Psalms. In the latter chapter, the Lord said of David:

My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

His seed also will I make to endure for ever, and his throne as the days of heaven.

If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then I will visit their transgression with the rod, and their iniquity with stripes.

Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

One have I sworn by my holiness that I will not lie unto

David.

His seed shall endure for ever, and his throne as the sun before me. (Psalms 89: 28-36.)

The tribe of Levi, with Aaron and his sons at their head, was also given a significant appointment within the divine patriarchal order of Israel. This was the right to administer the preparatory gospel and to be the center of that program by which people are brought into the divine patriarchal order, to become the sons and daughters of Christ and be prepared for the greater revelations of the gospel, which are given to those who enter into this eternal family order. The program of the preparatory gospel, which is administered in the spirit of Elias, is family oriented. It is designed to bring people into the divine patriarchal order where they can receive the greater revelations of gospel truth and power. For example, it was said of John the Baptist, who held the keys of these functions in his day: "He shall go before him Christ in the spirit and power of Elias, *to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*" (Luke 1:17.) When people come unto Christ, they become his sons and, his daughters in the divine patriarchal order. To prepare a people for the Lord is to prepare them to enter this eternal family order. Within it, the righteous are organized into individual family units under Christ and the patriarch's of old, where men are fathers spiritually as well as physically. John's mission, therefore, was "to turn the hearts of the fathers to the children."(Idem.)

The rights and promises, which were given to the tribe of Levi, and to Aaron as their head, were to continue from generation to generation in Israel. To Moses the Lord said:

And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations. (Exodus 30:30-31.)

Again:

And thou shalt put upon Aaron the holy garment, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

And thou shalt bring his sons, and clothe them with coats:

And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for

their anointing shall surely be an everlasting priesthood throughout their generations. (Exodus 40:13-15.)

Having quoted these two statements in a discourse which he delivered, Joseph Smith commented: "The Levitical Priesthood is forever hereditary fixed on the head of Aaron and his sons forever, and was in actual operation down to Zacharias the father of John." (TPJS, p. 319.)

As Latter-day Saints we often speak of the fact that in this dispensation there will be a restoration of all things in the last days. This great restoration, contrary to the views of some people, has not yet taken place. It is still something to be accomplished in the future. Through Joseph Smith there was a restoration of the keys, power, and doctrine by which this restoration will be brought to pass, but the restoration of all things in its true and full program entails the building again on this earth of the Lord's true system of society - the divine Patriarchal order. And until that eternal family order is established and given authority and power to govern the world, the restoration of all things will not be completed. Speaking of the rights and promises which were given to Abraham's elect seed, Joseph Smith said: "The election of the promised seed still continues, and in the last day, they shall have 'the priesthood restored unto them, and they shall be the 'saviors on Meant Zion', the ministers of our God." (TPJS, p. 189.).

A central factor in building the divine patriarchal order in the last days was the appointment, which was given to Joseph Smith by virtue of his lineage in the flesh. To him the Lord said: "And as I said unto Abraham concerning the kindreds of the earth, even so I say unto any servant Joseph: In thee and in they see shall the kindred of the earth be blessed." (D&C 124:58.) By the ministration of Elias, or Noah, in the Kirtland Temple, the Prophet was given the same appointment, which God formerly gave to Abraham. (See D&C 110:12.) Joseph Smith is the Abraham of this dispensation. This means, I believe, that every person who is born into the family of Christ in this dispensation will eventually be sealed into the family of the Prophet, and will rise up and call him their father.

To restore all things, Israel must be gathered in the last days, and the divine patriarchal order must be built up among the gathered remnants. Ephraim's birthright must be honored; he must give the blessings of the eternal family order to the other tribes of Israel.

There must be a modern David anointed by a modern Samuel, and he must reign as a king over latter-day Israel. With this understanding, Joseph Smith said: "Although the ancient David was a king, he never did obtain the

spirit and power of Elijah and the fullness of the Priesthood: and the Priesthood that he received, and the throne and kingdom of David i.e., the appointment he received to political power in the divine patriarchal order is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage." (TPJS, p. 339.)

Ordinarily a king's political power ends at death; but David's would have continued on into the resurrection, except for his transgression. The latter-day David, who will be raised up out of the lineage of the ancient king, will not only reign over gathered Israel when the divine patriarchal order is re-established upon the earth, but he will inherit the throne that the ancient David would have received in the resurrection.

The full rights and powers of the Lesser Priesthood must also be given to the sons of Aaron in the latter days. Speaking of the rights and powers which God appointed to them, Joseph Smith said: "Here is a little of law which must be fulfilled." (TPJS, p. 319.) This means, for example, that the Presiding Bishop of the Church must eventually be a literal descendant of the first-born son of Aaron.

As the man chosen and raised up to be the head of that dispensation of the fulness of times, when the divine patriarchal order will be built up and sanctified in preparation for the millennial reign of Jesus Christ, Joseph Smith was a natural heir in the flesh to the major powers -- patriarchal and political - - of the eternal family order. (See, for example, D&C 113:1-6.) He is the Abraham, not merely the Ephraim, of the kingdom of God in our day. A revelation implied that he and his associates possessed by right that which was necessary to build up the divine patriarchal order when it said to them: "The priesthood hath continued through the lineage of your father - for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God - therefore your life and the priesthood have remained, *and must needs remain through you and your lineage until the restoration of all things*, spoken by the mouth's of all the holy prophets since the world began." (D&C 86:8-10. Italics added) The fact that the priesthood to which they were lawful heirs was to remain through them and their lineage until the restoration of all things (the full establishment of the divine patriarchal order on earth) implied that, essentially, they were heirs to all that was necessary to bring about that great restoration. It was not, however, to be consummated in their day, but the necessary rights and promises were to continue in them and in their seed until it was brought to pass. Again, the restoration of all things was not to be accomplished in Joseph Smith lifetime.

There are, according to the Prophet, three major features to the

building of the divine patriarchal order: (1) that which is done under the spirit of Elias, (2) that which is done under the spirit of Elijah, and (3) that which Christ does as he comes to his temple in the office and power of Messiah, as foretold by Malachi. Joseph Smith explained:

The spirit of Elias is first. Elijah second, and Messiah last. Elias is a forerunner to prepare the-way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple i.e., the divine patriarchal order of which the temple is here made a symbol to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all.

Messiah is above the spirit and power of Elijah, for He made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the patriarchal kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it. (TPJS, p. 340.)

The spirit of Elias is the spirit by which the preparatory gospel is administered, by which people are brought into the family of Jesus Christ the divine patriarchal order. Under the spirit of Elijah two things are done: First, those who have entered into the family of Christ by baptism are organized into individual family units in which husbands and wives are made fathers and mothers both physically and spiritually over their children, and the respective family units in the divine patriarchal order are connected to their progenitors back to the ancient patriarchs. Second, under the spirit and power of Elijah, "the seals of the Melchizedek Priest-hood" can be placed upon the several family units within the divine patriarchal order, thereby making their calling and election sure to exaltation in the celestial kingdom. (Idem. See also TPJS, pp. 321, 330, 338.)

All this must be done and the divine patriarchal order of which the temple is an appropriate symbol must be built up to the capstone before Christ comes to His temple in the New Jerusalem, as foretold by Malachi, to exercise his rights in the office of Messiah and place the capstone on the completed system.

Moroni clarified some major points regarding the Lord's coming to His temple, when he appeared to the Prophet on the hill Cumorah the day after his initial visits in September, 1823. He first spoke of the Saints building up

the Center Place of Zion, which we know will be in Jackson County, Missouri, and there receiving "an inheritance where the glory of God shall rest upon them" To receive these great spiritual endowments, the Saints must establish their lives fully upon the celestial law of Zion, which is the law by which the divine patriarchal order is built up, for Zion is a patriarchal society.

Continuing, Moroni said: "When this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season."

The ten tribes will then be made part of the great patriarchal order which the Saints - the children of Ephraim - will have built up in their midst. A revelation states that the ten tribes will come to Zion and "he crowned with glory... by the hands of the servants of the Lord, even the children of Ephraim." (D&C 133:32.) This is no idle expression. They will receive the higher sealing ordinances of the priesthood and the full law and program of the divine patriarchal order by which they, like the Saints, can be endowed with the glory of God - the cloud and smoke by day and the pillar of fire by night which Isaiah prophesied would come upon latter-day Zion. (See Isaiah 4:5.)

Having spoken of the Saints being endowed with glory and of the coming of the ten tribes to Zion, Moroni finally declared: "When this is fulfilled will be brought to pass that saying of the prophet - 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. (Kirkham, *A New Witness for Christ In America*, I, p. 100.)

Now can you see what must be done in order to prepare a people for the coming of the Lord? And can you see why the Lord is inspiring the Brethren to emphasize the family and its importance in the Gospel program? I believe we are now seeing programs instituted in the church which will witness in their full fruition the redemption of Zion and the establishment of the divine patriarchal order on earth in operation for Christ's millennial reign. But even after Christ comes to his temple, the Jews must be made part of this great patriarchal order. They will be the last tribe of Israel to become part of the great millennial order, for it is said of Israel in the last days, that the first must be last and the last must be first. (Ether 13:12.) The Jews were the first to have the opportunity to receive Christ when he came in the meridian of time. They will be the last to become part of his great family kingdom when he comes in the last days.

As Latter-day Saints, we are key figures in this great work of building up the kingdom of God. We must first establish the great patriarchal order in our midst before the other tribes of Israel are brought into the program. I have

a personal witness that this is God's work, and that we are vital figures in the development of His purposes in the earth. I know better than I know that I live that Christ lives and that He, personally, is directing the building up of His kingdom. This I know by means that go beyond the general manifestations of the Holy Ghost to man, and I bear you this testimony humbly, in the name of Jesus Christ. Amen.