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January 25-27, 1996

LECTURE - 1 THE IDEA OF THE TEMPLE IN THE PEARL OF GREAT PRICE

My brothers and sisters I appreciate the opportunity of being here very much. It brings many vivid and joyful memories back to me. I don't believe there is another Stake in the Church like the Snowflake Stake. It has a very rare heritage in the Gospel, made up of families and people, individuals who have a special flavor historically and spiritually, and I just want you to know that I feel honored to be able to be with you and to share a few things about the gospel truths with you this evening.

I love the song, "We Thank Thee O God For A Prophet" that we just sang and I'd like to make it the point of beginning, to give us orientation. I've always taught that there are two primary things that a person ought to focus on in his life. One is getting the Spirit of the Lord in your life and living by it so that you are living in what I call the Flow--the flow of the Spirit. The second is to get your life oriented so that it is fully in harmony with, and under the direction of, the living Prophet; and of these two things, if it comes down to an issue, the second is the primary one. That is the teaching of scripture; the second is the primary one. Follow the living Prophet and keep your life in harmony with him.

I'd like to discuss with you this evening the subject of the idea of Zion as a temple centered society. Now this is a seminar on the Pearl of Great Price and while the Pearl of Great Price doesn't say a lot of words about the Temple, specifically, it is a volume about the Temple. Chapter 6 through 8 of the book of Moses is the history of what the scriptures call the Holy Order [Moses 6:67, 8:19, Alma 13:1, See also, Alma 4:20; 5:44, 54; 7:22; 8:4; 13:6, 8, 10, 11, 18; 43:2, and JST Exodus 34:1] in antediluvian times, and the Holy Order is a temple centered society.

In this history we have the record of Enoch. Enoch built Zion. Zion is founded upon the temple. It is founded upon consecration, it is founded on the order of kings and priests, it is founded on the

endowment of glory, the sealing powers that bring the endowment of glory. And in that sense we are dealing with the temple. When you come to the book of Abraham, you are talking about the blessings that center in the temple that are bestowed upon worthy couples over the sacred altar in eternal marriage.

We are dealing with things that relate directly to the Temple, and there is no Scripture that supersedes The Pearl of Great Price in its valuable insights, into the nature and the doctrines of the house of the Lord, and all of this should be placed within the framework of what the living Prophet has said. I want to pay particular attention this evening to two who have presided, President Joseph Fielding Smith and President Ezra Taft Benson, as well as President Howard W. Hunter --in relation to the temple.

They all focus in the Prophet Joseph. In Section 5 of the Doctrine and Covenants, verse 10, the Lord said to the Prophet: "...this generation shall have my word through you;" and no truer statement has ever been made. This generation has received it through him and Joseph still holds the keys and is still the presiding authority of this dispensation. This is not true of any other past Prophet. They have held the Holy Apostleship and acted as Prophets within that calling of the sacred apostleship in presiding over the Church, but they do not today preside over the dispensation. Rather, they have presided within the dispensation. But Joseph Smith is still a living Prophet and he still presides and the day will yet come when we will learn more about him than we have ever learned in this church in the last hundred and some odd years.

So, I'd like to make that the setting of what I have to say and with that, the role of the living Prophet. We have some difficulty on that today in many instances. Read Section 21, verse 5, of the Doctrine and Covenants. A revelation is given to the Prophet Joseph Smith on the day the Church was organized. The Lord makes it very clear in verse 5 stating: "For his word ye shall receive, as if from mine own mouth, in all patience and faith. For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory."

Now there are rich blessings that come from getting our lives centered in the holy Prophet. Each person, for example, here has two channels of revelation. One is that sacred gift that we call the

Gift of the Holy Ghost, which gives us the personal tutelage of the third member of the godhead, and the other channel is the living Prophet and the living Priesthood authorities. I have learned in my life that whatever I may know about the gospel, whenever I'm dealing in a Priesthood relationship with my Bishop, my home teacher, or my Stake President if there is a situation where a decision needs to be made and acted upon I need to bring my thinking in line.

While I may think I know more theology than they know, I have learned that the spirit of revelation through a living oracle, however humble he may be, is superior to anything you get with four college degrees, including a Ph.D. It is far more superior and you get your life focused in Priesthood authority, and when you do that, then the gates of hell do not prevail and the Lord moves, if necessary, to shake the heavens for your benefit and for your good.

Section 28 of the Doctrine and Covenants--let's hit that one first. The Lord came back to this same point in an episode that happened in the summer of 1830, where a fellow by the name of Hyrum Page, a son-in-law to the Whitmer's, found an Indian artifact. It is a stone round, flat, about that thick and it is still in existence. I have seen it. The Reorganized Church has it in their archives. It has a couple of holes in it. If you get your eyes up to it you have to kind of cross them in order to see through the holes.

Now, I don't know if that was the fault of Hyrum Page, but he was looking in those holes and he got some revelations and he was running them off by the ream and it caused a great consternation in the Church and Oliver Cowdery himself, the second Elder of the Church was supporting him and saying, "Hey, we have another Prophet, let's listen to him."

As they met in conference that September of 1830 the Prophet Joseph Smith received this revelation found in Section 28. Beginning with verse 2, note what he says, "But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses.

"And thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church.

"And if thou art led (speaking now to Oliver) at any time by the

Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it.

“But thou shalt not write by way of commandment, but by wisdom;”

No person, no person but the living Prophet has a right to write by way of commandment. All the rest of us write by way of wisdom and suggestion and inspiration. Now that includes members of the Twelve, that includes counselors in the First Presidency. Oliver Cowdery was a joint president of this dispensation. Every key that Joseph received, he received jointly, including the keys of translation and the keys then given by John the Baptist and Peter, James and John and Moses and Elias and Elijah. All of these keys he received jointly and he stood as an associate president of this dispensation, and yet he could not write by way of commandment.

He could speak by the power of the Holy Ghost and in that sense, through counsel, have the Saints accept that in the sense of commandment. But when we go out, for example, and teach and write then it is done by way of wisdom rather than by commandment. The only person where there is an exception to that is the living Prophet.

That point is vital and it is important and it is in that spirit my brothers and sisters that I would like to conduct this seminar with you at this time. Not in the sense of saying that I’ve been over the sources and I’ve done my homework on what we should believe on this or that point, but rather, with an effort to bring my life into harmony and teach those things that are in harmony, or, and, that come from the living prophets.

In that I’ve had the sacred privilege of going back and spending my life on the study of the Prophet Joseph Smith and I don’t know that anyone has had quite as unique an experience at that as I have had, if I can be a little bit boastful. From the time I was a teen age kid I have been reading church literature. I’ve been through hundreds and hundreds of journals and diaries. I’ve been in sacred places in historical settings. I’ve had materials from secluded places that are rather limited to many people and I’ve had a privilege that I stand in awe of as I look back at it, being just a towheaded Idaho farmer, growing up in this day and age of great opportunity and privilege.

Now, the living prophet is important and it is the purpose of this seminar to open the vision of Zion that Joseph had and that

succeeding prophets have had with a special focus and emphasis on that sacred little book that is appropriately called the Pearl Of Great Price. To begin with let's go to the temple and discuss what we call, and the scriptures refer to, as the Holy Order. Sometime when you have a little time take the Book of Mormon and just look for the words Holy Order. Those two words. There is a whole chapter on it in Alma 13. Read other chapters like Alma 5 and 7 and follow through and see what they say and begin to study the Book of Mormon, not just from the standpoint of its history and even its teachings, but put it into the context of the Holy Order and find out what is meant by that term.

It is in the temple, for example, that we get the fullness of the priesthood and this is important because the great goal of the church and of the gospel program is not merely to bring us into the church, and as members of the church, give us the gift of the Holy Ghost and the opportunity of service through our priesthood calling or an auxiliary calling. Those things are important but the great goal of the church is to bring every man and his beloved wife to receive every key, power, and authority that the prophet possesses. To receive the fulness of the priesthood.

Now, that is not done in any church calling. There is no church calling, including the Holy Apostleship where the fulness of priesthood is given. Just let me make that statement and come back to it.

Here in the Teachings, page 308, the Prophet Joseph Smith is speaking and he says, "If a man gets a fullness of the priesthood of God he has to get it the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." Now, how do you get the fulness of the priesthood? You keep all the commandments and you receive all the ordinances of the house of the Lord.

Section 124 of the Doctrine and Covenants--revelation is given as the Saints were beginning to colonize the area that we now call Nauvoo and turn it from a wasteland into the leading city of the state in its day. At that time the Prophet Joseph Smith received this revelation, the date being January 19, 1841. I'm over here in verse 28, if you are following along, and I hope that you are, where the Prophet is given this instruction and observation by the Lord. He says: "For there is not a place found on earth that 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.”

I can still remember in the first general priesthood meeting over which President Joseph Fielding Smith presided as our Prophet. He was discussing this subject. I was at BYU at the time, not just as a faculty member, but I spent almost 17 years as a church official on campus. Bishop, member of the Stake Presidency, and so forth. So when I went to a general priesthood meeting I went to the campus and it was in the old George Albert Smith Field House. I was sitting way up in the back and President Smith got up to speak. I can remember even yet with a thrill how joyous I was of what he was saying.

He quotes these two statements that I've quoted. One from the *Teachings*, page 308 and the other from Section 124, verse 28 and then he says this. “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 high 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 that 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 receive all that any man can have.”

[Joseph Fielding Smith, *Conference Report*, April 1970, pp. 58-60]

Now, can you catch that vision? In the Celestial Kingdom, the Church of Jesus Christ of Latter-day Saints, as we understand it, does not exist. If you were to take a field trip to the Celestial Kingdom and look around you wouldn't see functioning Bishops. You wouldn't see functioning Stake Presidents. You wouldn't see functioning high councilors. You would see has beens and husbands [husbands and wives]. Husbands who had received the fulness of the priesthood, and their wives in conjunction with them. It is not conferred on a man alone. It is conferred jointly. In that sense then it is in the temple.

Another great discourse is one by President Ezra Taft Benson. It was printed in August of 1985 in the *Ensign*. It deals with the temple. The title of it: “What I Hope You Will Teach Your Children About The Temple.” He doesn't talk about temple ordinances. Rather, he talks

about the idea of the temple and he talks about the historical picture of the temple. He talks about the temple down through the ages. The same theme that I want to follow this evening. It is identically the same theme with a few more things historically that in two hours maybe I can give that he didn't have time to give in his more brief discourse.

He says this. "I would like to direct my remarks to you parents and grandparents. I would like to share with you what I would hope you would teach your children about the temple. I believe a proper understanding, or background will immeasurably help prepare our youth for the temple. This understanding I believe, will foster within them a desire to seek their priesthood blessings, just as Abraham sought his." You can't have a desire to seek for something if you don't know about it. You can't have a desire for temple marriage if you think its just a good place to get married and its a beautiful place and that you ought to do it. You need to know what the blessings of Abraham are and why he really applied himself to receive them.

He goes on and says, "When our Heavenly Father placed Adam and Eve on earth he did so with the purpose in mind of teaching them how to regain his presence. Our Father promised the Savior to redeem them from their fallen condition. He gave to them the Plan of Salvation and told them to teach their children faith in Jesus Christ and repentance. Further Adam and his posterity were commanded by God to be baptized and receive the Holy Ghost and to enter into the order of the Son of God. [D&C 107:3, JST Genesis 14:28, JST Hebrews 7:3] To enter into the order of the Son of God is equivalent today of entering into the fulness of the Melchizedek Priesthood, which is only received in the house of the Lord." Do you get that picture?

President Hunter in his statement--he gave us two important points. One is to express greater love for each other and to really base our lives on Christian principles, rather than on self interest. Then he says: "The second thing to emphasize is, in that same spirit I also invite the members of the church to establish the temple of the Lord as the great symbol of their membership and the supernal setting for their most sacred covenants. It would be the deepest desire of my heart to have every member of the church temple worthy. I would hope that every adult member would be worthy of entering into the house of the Lord and receiving the blessings there." He says, "Let

us be a temple attending and a temple loving people. Let us hasten to the temple as frequently as time and means and personal circumstances allow. Let us go not only for our kindred dead but let us also go for the personal blessing of temple worship. For the sanctity and the safety which is provided within these walls.” And the temple he says “is a place of beauty, a place of revelation, it is a place of peace. It is a house of the Lord. It is holy unto the Lord and it should be holy unto us.”

My wife and I have had the privilege for the last five years--it will be five years in a couple of months--of being ordinance workers in the Jordan Temple. My wife is the better part of us twain. Seriously, she is. Her health though is very delicate and her situation has been--if I can just get to the temple today I'll have the energy to carry out the activities. Because when you walk through those sacred doors and the life that is there and the power that is there and the sustaining influence that is there and over and over and over again, week after week after week, as we have gone it has been with that idea in mind. If I can just get there I'll be all right. That's been a very sacred privilege for us to enjoy.

The church isn't fully organized without the temple. The Prophet Joseph Smith once talked to the Relief Society and he said this: “The church is not fully organized in its proper order and cannot be until the temple is completed where places will be provided for the administration of the ordinances of the priesthood,” *Teachings*, page 224.

The temple then is also an eternal order. Some people get the idea that the temple doesn't exist in the Celestial Kingdom. The point I'd like to make is that that is what the Celestial Kingdom is all about. If you read Section 101 you will find it has reference to the temple in the celestial order of things. Here is how the Prophet Joseph Smith put it. He says: “The order of the house of the Lord has been and ever will be the same, even after Christ comes and after the termination of the thousand years, it will be the same and we shall finally enter into the Celestial Kingdom of God and enjoy it forever.” [*Teachings of the Prophet Joseph Smith*, p. 91] The idea of the temple isn't just that we are married for time and eternity. The idea of the temple is that we become kings and priests and queens and priestesses and we function in the Holy Order of eternity. And we function as such. Godhood is merely another term for king and priest. Godhood is

merely another term for exaltation and exaltation is as kings and priests within the Holy Order and that is the whole idea of the thing. When you are going to the temple you are moving into a program that is eternal in its nature. The temple is the center of the Lord's program.

In Section 124 of the Doctrine and Covenants you have a classic statement in this revelation concerning the idea of the temple. The Lord, beginning with verse 39--let's go back to verse 37 to pick up the full thing. He says: "And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built in my name?"

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was." See, the tabernacle was a portable temple and it is so important that the Lord required them to build that and to carry it with them.

He says: "Therefore, verily I say unto you that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, (its a revelatory place, in other words) and your statutes and judgments, for the beginning (note that statement, for the beginning) of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities," See, when Zion becomes a society pure and holy, with a cloud by day and a pillar of fire by night it is because they have established their lives fully on the temple, that is why. This is the beginning of the revelations and the endowments. He says all of these things, "are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name."

Did Enoch have a temple? He absolutely did. Did Melchizedek have a temple? He absolutely did. Did Abraham have access to a temple? He absolutely did. When we begin to see things in this light and see that the Lord wanted to bring people up to that level and establish the temple order, the temple order of obedience, the temple order of true sacrifice in giving our lives and living outside of ourselves in service to others. To be a pure people and to be a consecrated people and to become a kingdom of priests and kings,

this is through the temple. It isn't just the gospel, it isn't just the church, its through this order of things.

As the Prophet Joseph Smith spoke of that he made it clear that the great goal of the kingdom is to bring every man and his wife up to the fulness and to give them all that they can get so that there is no hierarchy in the Celestial Kingdom. There is rather, a system of fathers and each son to a father has all that the father can have. It is that order of things. The Prophet said this: "God has not revealed anything to Joseph but what he will make known unto the twelve. Even the least saint may know all things as fast as he is able to bear them." I like that philosophy. It is contrary to the philosophy of the world.

Again he says, when he began to administer the temple ordinances: "There was nothing made known to these men to whom he first administered the temple ceremonies, 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." [*History of the Church* v.5, p. 2]

Now the Prophet Joseph had difficulty getting this vision over. He wrote to a young lady by the name of Percinda Huntington, she is a sister to Oliver B. Huntington, and a member of the Huntington family very close to the Prophet Joseph Smith. Brother Huntington and his sons took care of the Prophet's body after the martyrdom, they were that close to them.

He is writing now to Percinda Huntington and he says this: "It has been the plan of the devil to hamper and to distress me from the beginning, to keep me from explaining myself to the saints and I have never had opportunity to give them the plan that God has revealed to me." Now that is an interesting statement and it is a tremendous indictment in many ways. "I have never had the opportunity to give them the plan." Much that the Prophet taught was not taught publicly. I have dug things out of sacred documents and journals and histories and when you begin to get that picture of things then it becomes a very beautiful picture.

The temple is a system of power. It is a system of revelation. The Prophet says, "Now Paul understood that glories and perfect order which God established in himself, whereby he sent forth power, revelation and glory." This is an order of communications. This is an

order where the veil is made thin and I've had enough experience personally in the temple to know that that is a living reality. That there are those who are there--and they are there, believe me. You can feel them and there have been those who have seen them. It is a beautiful, beautiful experience to labor in the temple and to have that blessing.

The Book of Mormon gives us the correct relationship. You say - well, we have the church and we have the temple. And that is true and in some measure and way they tie all in together and correlate together.

You may have heard me use this illustration before, but sometimes looking at the kingdom is something like looking at a circus. A circus has, at least back when I was a kid, what they called the big top. The big top is where all the things went on, the high trapeze and the clowns and the elephants and the things of that nature and people sat there and looked, and then you got out of the big top and mingled around on the grounds and then had some little side shows. You could pay an extra nickel or a dime back in those days and go into a side show.

Sometimes we get the idea that the church is the big top and the temple is the side show. Let me suggest that you just turn that one over. The temple is the big top and the church is the side show. The Book of Mormon teaches us the correct view of things. In the Book of Mormon you have reference over and over again to the Holy Order and I suggest to you ---in order to pick that up and show you what I mean, go to Alma 5, verse 44: "For I am called to speak after this manner, according to the holy order of God, (technically those words ought to be capitalized) which is in Christ Jesus; yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which are to come."

Then he goes on to say, in verse 49: "And now I say unto you that this is the order after which I am called, yea, to preach unto my beloved brethren, yea, and every one that dwelleth in the land; yea, to preach unto all, both old and young, both bond and free; yea, I say unto you the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again."

This is a family program. It is a rebirth into Christ's family. And in that sense there is reference over and over again to the Holy Order. In chapter 7 of the Book of Alma, verse 22: "And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God, after which ye have been received."

The whole thirteenth chapter of the book of Alma deals with the Holy Order and I want to use this as a background and the basis to get into The Pearl of Great Price.

Beginning with verse one: "And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.

"And those priests were ordained after the order of his Son, in a manner" and this is an allusion to the temple ceremony--if you will receive the suggestion--and those priests were ordained after the order of his Son in a manner "that thereby the people might know in what manner to look forward to his Son for redemption.

"And this is the manner after which they were ordained--being called and prepared from the foundation of the world according to the foreknowledge of God," Then he goes on and says in verse 7: "This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years,"

The Book of Mormon gives us the key to that. There were times in The Book of Mormon that they didn't have the church, where the righteous people among the Nephites did not have the church. For example, when the colony of Lehi came to America they settled in what we call the land of Nephi. As they settled there the Lord told them--if you are faithful you will stay here and you will prosper, but if you turn to the ways of the world and become corrupt and wicked then I will lead the righteous out from your midst and I'll send the Lamanites in to take care of the rest of you. And true to human nature the latter course is the one they followed.

So in later generations you have a man by the name of Mosiah and

he gathered up the righteous people out of the land of Nephi and he led them out and they became identified with the people of Mulek at Zarahemla and Mosiah was crowned king over the whole of them. Now this wasn't a temporal kingship. The first thing Nephi did when he came to the promised land was to build a temple. They had a temple centered society and the temple is mentioned all through the Book of Mormon. They were at the temple when Christ made his initial appearance there in 3 Nephi 11. In that sense the temple is the basis of the Nephite society.

Mosiah is crowned then as king. But is king by reason of anointing in the temple as king and priest. Then after him the good King Benjamin, who is the ideal king. When King Benjamin concluded his life's ministry, you have Mosiah the second.

During all that period of time this righteous remnant, that left the land of Nephi and became identified with the Lamanites, did not have a church. Let me turn to 3 Nephi 5. Here is where Mormon, in just a brief comment has this to say, verse 12: "And behold I am called Mormon, being called after the land of Mormon, the land in which Alma did establish the church among the people, yea," note this now, "the first church which was established among them after their transgression."

Now what was their transgression? What does that term mean? That is the episode in the land of Nephi where they transgressed and left the Lord and Mosiah led the righteous out from their midst. They had then, instead of the church, the Holy Order. They had the temple society and each person, each father and each mother, presided by reason of that sacred covenant over the altar giving them the blessings of Abraham, Isaac and Jacob. They presided over their families, not only in a family way and a temporal way, but they presided over them in relation to the spiritual welfare of their families and their children.

Then Alma was converted by Abinadi's teaching, there among the people of King Noah and went out secretly teaching the people and gathering them to what we call the Waters of Mormon. They were finally discovered and had to flee and they found their way back ultimately to the main body of the Nephites where Mosiah is king. Not just an earthly potentate though, king and priest by reason of temple anointing. He is king in that sense.

He scratched his head and said, "You know, Alma's doing a great job here, maybe we ought to organize a church, and maybe Alma, in light of what he has done, ought to be president." So he called Alma and made him president of the church. As you read that part of the Book of Mormon you find that Alma has some problems ecclesiastically. He is going back to his file leader, to Mosiah. He says, "Hey, Mosiah, I'd like you to handle this." It wasn't that Mosiah couldn't handle it, because he is the presiding king and priest, and priest is fulness of priesthood. This, not just for himself and his family, but over that group of Nephites.

He had the right to but like a good administrator he says, "Now look Alma, we called you to be president of the church. You handle it." So Alma had to go back and pick up the responsibility and handle the issue himself.

When something came up that involved politics and the denial of individual rights and Alma brings that to the attention of King Mosiah then what does King Mosiah do? He handles that.

There was a situation where the Holy Order prevailed and where the people were married in the temple and blessed with the blessings of Abraham and taught their children and administered the program of the gospel. Then Alma comes along as an auxiliary program, kind of like a motorcycle with a side car. See, he is the auxiliary program. I want you to get that picture because we want to see that in ancient times and I want to bring it right on down through to Joseph Smith and show you that whole vision of things where the temple becomes a vital part of God's Kingdom here upon the earth.

The great ideal in this program is to build what we call Mount Zion. The word mount, what does it mean? The scriptures use various words and we need to know their definition. The word mountain, for example, isn't just something that is elevated above the natural terrain. The word mountain is a center of power. When he says the "mountain of the House of the Lord" he is talking about a center of power. Where the House of the Lord is there. Isaiah, for example, chapter 2: "...the mountain of the Lord's house shall be established in the" and we ought to capitalize these words "top of the mountains," There is a place on earth that is called the tops of the mountains. Another word for that synonym is Utah. Because Utah goes back to the Utes and the word Utah means "tops of the mountains" and Isaiah says there is going to be a center established in the tops of the

mountains. There is going to be a great center and it is going to have a temple in it. In this place we call tops of the mountains.

As you look at that you see that Salt Lake isn't just the capital of Utah. I grew up in southeast Idaho around the area of Rexburg and this was on the east side of Idaho and when we went politicking we traveled over to the west side of Idaho to Boise. As I remember growing up as a kid in that area I didn't think very much at all about Boise. There was no mental picture in my life that Boise was anything except I knew that our representatives went over there and did something once in a while. But whenever we talked about the flow of power, the flow of influence it all came down and centered in Salt Lake City. That is true of Snowflake too, isn't it? That is true of Snowflake.

Salt Lake is a mountain. Mountain means center of power. Now, what does the word mount mean? What does the word mount mean? M-o-u-n-t.the Canadian Police Force and I say the Royal Mounted Police. What does the word mount mean? Well, it means that they are riding on something doesn't it? It means that they are mounted on something. They have their horses under them. If I have a beautiful statue and I want to mount it I put it on something, do I not? Or a painting. Or a vase. It is mounted. Now the word mount then is that on which something else sits.

When you talk about Zion, Mount Zion. Then Zion, to become Mount Zion isn't just a group of pure people. Mount Zion is Zion established upon her mount. And what is her mount? Her mount is the temple of the Lord. Her mount is the sacred covenants of the House of the Lord. Her mount is that order of priesthood that leads to the sealing powers. Her mount is that order of spiritual truth and light and radiance that leads to the endowment of glory. The cloud by day, the pillar of fire by night, see? That's the mount.

When you have Zion established on that, on that mount, then the end result is that Zion becomes an ensign and a standard spiritually. The light literally radiates as a cloud by day and a pillar of fire by night. And it becomes a standard socially and economically and it is an order of true government of kings and of priests. That is the order of the House of the Lord. That is what we are talking about now as a basis for our study of the Pearl of Great Price.

Let's get to that picture. Turn if you will, to Moses, chapter 6. There

are two places in the scriptures where we have a history, just a brief history of the Holy Order, this temple order, this temple society, this order of consecration, this order of kings and priests. There are two places in the scriptures that talk about that. One is chapters 6, 7 and 8 of the book of Moses. The other is section 107 of the Doctrine and Covenants, beginning with about verse 40 and going on down through, dealing with the great patriarchs in the antediluvian period.

There is Adam and there is Seth and there is [Enos and there is] Canaan, there is Mahalaleel and there is Jared and there is Enoch and there is Methuselah and there is Lamech and Noah. These are the great presiding authorities in the Holy Order in that period that we call the antediluvian era of the earth's history.

As you read Moses chapter 6, note how it begins. Verse 4: "And then began these men to call upon the name of the Lord, the Lord blessed them;

"And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;" Now this is not a secular history. This is a history written in the spirit of revelation.

"And by them their children were taught to read and write, having a language which was pure and undefiled." Now this same priesthood, connects us with our day, this Holy Order that we are talking about. This same priesthood which was in the beginning shall be in the end of the world also.

"Now this prophecy Adam spake as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God," We will come to the subject a little more fully, but the term "children of God" are those who are born again. Those who have gone through the new birth and become sons and daughters of Jesus Christ. And this genealogy that was kept was a genealogy not of the people of the earth, not of Adam's natural posterity, but rather of the children of God. "And this was the book of the generations of Adam," and then he talks about Seth and Enos and Canaan and Mahalaleel and Jared and comes down to Enoch.

We are dealing now with a family history and this family history is the family of Jesus Christ and it is that family that we have to join in order to acquire salvation. You have to take upon yourself the name of Christ and become his sons and his daughters. And then the temple

fits in there. It is natural and normal for people when they become sons and daughters to grow up and for the fellows to get their pockets up to where they are stationary. I can't talk about the sisters because you never know where the skirts are going to be. But the fellows finally get their pockets to where they are stationary and then they begin to look slantwise at the fair maidens and they finally, with her help more often than not, get together and go to the Bishop to see if they are fit to be tied and go out and commit matrimony.

Then the little ones come along. The little ones come along and they become fathers and mothers all of a sudden. They get called Dad and Mom. Or Grandpa and Grandma as it goes on through. Sons become fathers and daughters become mothers, do they not? Now the same thing happens spiritually as happens physically. That is the thing that makes temple marriage so important. As you kneel over the altar in the House of the Lord, you receive the blessings of Abraham, Isaac and Jacob.

Abraham is called the father of the faithful. Who are the faithful? Those who are born again. Those who have taken upon themselves the name of Christ. And under Christ, Abraham from his day on down is a father of the faithful. Turn with me to Abraham, chapter 2 where the Lord is talking to him about this subject, and note as we read what the Lord says. How it correlates posterity with priesthood. There are some interesting things there. He says in verse 9: "And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;

"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;" He is not talking about Abraham's children in the flesh. He says anyone who embraces the Gospel and is born again becomes a son or daughter of Christ, and under Christ, is assigned to Abraham as his father.

He says, "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, in thy Priesthood)," Now you correlate seed and priesthood and that is where the doctrine of election comes in and we may have a chance to talk a little about that later, there is a correlation there. The point that I'm endeavoring to make at the present is that when

you kneel over the altar of the temple and receive the blessings of Abraham, Isaac and Jacob you receive the Patriarchal Priesthood. Here is how the Prophet Joseph said it in a great discourse on the Aaronic Priesthood, the Patriarchal Priesthood and the Fulness of the Melchizedek Priesthood. The Patriarchal isn't really the fulness. You need to be faithful and go on back like the temple endowment tells you and receive more blessings than what you are given initially.

He says, "The second priesthood is Patriarchal. Go to and finish the temple and God will fill it with power and you will then receive more knowledge concerning this priesthood. If you receive the blessings of Abraham, Isaac and Jacob then you are a father, not just physically, but in what other way? Spiritually, under Christ. And that is where temple marriage gives you Patriarchal rights and that is where a mother is a matriarch and a husband is a patriarch and that is the thing that really makes temple marriage different. Not just that it is going to last forever. The thing that makes it different is that we have a responsibility to be a father two ways instead of one. And a mother two ways instead of one.

Now what does that say about family home evening? What does that say about teaching our children? We are under covenant in the House of the Lord to be fathers and mothers spiritually, as well as physically. And to help our children through the processes of spiritual renewal and rebirth and bring them to Christ to enjoy those blessings and to be fathers and mothers over them as Abraham is a father of the faithful.

That is the general idea that we are dealing with. As you read these two histories of the Holy Order, Moses 6, 7 and 8 and the 107th Section of the Doctrine and Covenants, that leads on into the great statement of the council of Adam-ondi-Ahman, which was as family gathering, but it wasn't just a family reunion. It was a reunion of the family of God. One thing they did was to check if everyone there was married in the temple and if everyone there had their baptisms recorded. Was everyone ready to come on up and get fulness of priesthood?

That was the great ideal. That is why Adam blessed his posterity as President Benson says. He wanted to bring them into the presence of God and the way you do that is by getting them established in the temple of the Lord. The temple of the Lord focuses in our Father Adam. It is the Holy Order of the Ancient of Days and the Ancient of

Days is Adam. Over here in the Teachings, page 167, the Prophet is talking about Adam and he says this: "...he is Michael, because he was the first and father of all, not only by (physical) progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed," and note this "and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth."

The order of the temple is the order of the Ancient of Days and we are introduced into it and made part of it and become identified with it and the idea is that the end result is that we become fathers and mothers spiritually as well as physically.

The presiding authorities in that order--we have mentioned them-- Adam, Seth, Enos, Canaan, Mahalaleel, Jared, Enoch and then as Section 107 speaks of it, it talks about the council of Adam-ondi-Ahman. It was the first council of Adam-ondi-Ahman, and it is not just that the Lord wants to gather his people together but it was one that was designed to consummate and to correlate and bring the worthy up to the full blessings of the Holy Order. That was the purpose of the Adam-ondi-Ahman council.

Since Adam's posterity continues and since we need to do that whole process over again in preparation for the second coming, then there is going to be a second great council of Adam-ondi-Ahman. We will have a few things to say about that. It ties in and fits in this particular picture.

These were the blessings that Abraham sought to receive. Turn with me to Abraham, chapter 1 and follow through and see if you can get a picture of this young man, if I can call him that. He was probably older than I am when he was dealing with these things and I get to be feeble and aged at times. But it gives you a vision of what he wanted to do. Beginning with verse 2: "And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers," Now who are the fathers to Abraham? The answer is, those ancient patriarchs in the antediluvian period. And what were those blessings?

Those blessings were the temple blessings, those blessings were fulness of priesthood, those blessings were the blessings of the Holy Order. They were the blessings of eternal families, and so Abraham

goes on and says: "I sought for the blessings of the fathers," number one, and number two, "and the right where unto I should be ordained to administer the same;" He didn't want to just receive them, he wanted to be a High Priest over them and to preside over them as a priesthood authority, and give them to his posterity and give them to others.

He goes on and says, "having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers."

I have the office of High Priest in the ecclesiastical order of Christ's church. There are many others of you brethren that likewise hold that office. That is not what this scripture is talking about. There are different kinds of High Priests. There was a high priest of the Aaronic Priesthood in the days of Jesus, was there not? There is a high priest in the ecclesiastical order, which office is that of presidency, of presiding in the church. The church, as Paul says, is an instrument to carry on "the work of the ministry, to edify the body of Christ" and to do these functions of edifying and building up "until we all come to a unity of the faith and to the fulness of the stature of the measure of Christ." [Paraphrasing Ephesians 4:12-13] Now that is fulness of priesthood. The church is here to bring us all to the fulness and when it has done that then it ceases to exist in eternity.

Abraham wanted to receive these full blessings and he also wanted to preside in that program until he became a high priest, and note how he explains it, "holding the right belonging to the fathers." And then he tells us about this priesthood that he has received and don't think ecclesiastical now, think temple. He says, "It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me."

See, that priesthood order goes back before Adam. Right back into eternity and connects and ties up and Adam is merely a link to this earth, perpetuating that eternal order that we call the Holy Order.

And he says, "I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed." Now he is not talking church there, he is talking Holy Order. He is talking temple. He is talking the blessings that relate to those things. This is the celestial order.

Turn over to Section 76 of the Doctrine and Covenants and let's read what the Lord says about those who make it to the celestial kingdom. Now here in this statement he is not talking about the lower degrees of the celestial kingdom. He is talking about exaltation. In verse 53 he says, "And who are overcome by faith, are sealed by the Holy Spirit of promise," Then in verse 54, he says this: "They are they who are the church of the Firstborn." Now, in a manner of speaking, there are two churches. There is the Church of Jesus Christ of Latter-day Saints. You enter the Church of Jesus Christ of Latter-day Saints by baptism and the spiritual rights that you have center in the Gift of the Holy Ghost and are made manifest through that unspeakable gift of personal revelation to you.

For those who persist in righteousness and in truth and hunger and thirst after righteousness move on into what can be called an "inner church", and the inner church is the Church of the Firstborn. You enter the Church of the Firstborn through the sealing powers and the blessings that you receive are not limited to those of the First Comforter, but rather the blessings that you receive are those that pertain to Second Comforter.

The personal ministry of Christ, the general assembly and Church of the Firstborn. They are open to you and you are a part of that program. Now, as the Lord talks about those in the celestial kingdom he says, "These are they of the Church of the Firstborn." They are those who have made it, who have been sealed, who are a part of that inner eternal order and this then is the celestial system that we call the Holy Order in eternity.

He says, "They are they into whose hands the Father has given all things. They are they who are priests and kings, who have received of his fulness, and of his glory;" Now, he is talking temple here. This revelation is given in 1832 interestingly and Joseph didn't really start talking temple, and yet the Lord was talking temple in the revelations that he gave.

He says, "and are priests of the Most High, after the order of

Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.” Now where did Enoch get the pattern to build up the Holy Order in his day? Melchizedek got it from Enoch. Isn't that what he is saying here? Melchizedek got the pattern of the Holy Order from Enoch. Where did Enoch get it? He got it back in eternity and by the Lord's appointment, it centers in the Only Begotten Son. It ties in and it is this program that is the lasting, eternal program. He continues, “Wherefore, as it is written, they are gods, even the sons of God---Wherefore, all things are theirs, whether life or death,” The powers of life and the powers of death are theirs. He says: “or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.” Eventually every righteous person becomes a son or daughter of Jesus Christ, who is the Firstborn. Not just the firstborn spirit, but the presiding authority of the Church of the Firstborn and who has those full powers in him and in the Celestial Kingdom he becomes our Lord and our God and our Father and that is the order of things.

Let me move on. This is the celestial family. Here in Ephesians, chapter 3, the Apostle Paul makes an interesting statement. This is verses 14 through 16. He says, speaking of Christ, “For this cause I bow my knees unto the Father of our Lord Jesus Christ, “Of whom the whole family in heaven and earth is named,

“That he would grant you, according to the riches of his glory,” See, the whole family, all of God's children are finally given to Jesus Christ, and they are Christ's and Christ is God's. When the Prophet Joseph Smith began to administer this program, he gave us the classic statement in all of LDS literature on the idea of the temple. I am reading here on page 237 of the Teachings. This is a report of the introduction of the temple ceremony and Joseph Smith's very brief but succinct explanation of it. Keep in mind that he had received the blessings of the keys of the temple from Moses, Elias and Elijah on April 3, 1836.

Having gone through the Missouri persecutions and having settled the saints in the swampy area of Nauvoo, they begin to build the temple but the Prophet is inspired to move further than what they are doing and to get some of these ordinances actually applied.

So he takes the upper part of his store, which is his private office, and he kind of clears it out and he puts a system of wires across various ways and he hangs curtains on that to create inner rooms within that

one big room. And he had one room that he called the Creation Room. He decorated it accordingly. He had another room called the Garden Room and he decorated it accordingly. He had another room called the Terrestrial Room and he decorated it accordingly. Then the Telestial Room and the Celestial Room. Then he hung up a veil and over in the corner there he had a little cubby hole and he administered what we call the initiatory ordinances in that area.

That is really where the endowment begins. That is where you are anointed to become a king and a priest and that is where the beginning sealing powers of the temple begin to operate, as you confirm and seal those blessings that pertain to that thing. Then the temple endowment opens that up in respect to the drama and the symbolic portrayals and the sacred rights and the covenants and takes you through the veil, after having received the sacred covenant of consecration, into the presence of the Lord. From there then you can go to one of the sacred sealing rooms and receive the full blessings.

The Prophet divided that room up and then he took a select group of brethren and began to administer those ordinances to them and this is what he said: "I spent the day in the upper part of the store, that is in my private office * * * in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood,"

This is not just where you get married, this is a priesthood program, and there are priesthood ordinances that both women and men receive and that both women and men officiate in, by the way, and administer. This isn't the church now, this is the Holy Order and in the Holy Order a woman becomes a queen and a priestess, ultimately, and reigns as such, and receives fulness of priesthood in connection with her husband.

Now, this is a priesthood program and while women don't hold priesthood in relation to the church that picture changes when you get to the temple. It changes and it changes in eternity. It changes there.

Alright he says: "administering the ordinances of the Priesthood, attending to washings, anointings, endowments and the

communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood.” The highest order of the Melchizedek Priesthood is not in any office of the church, it is in the temple.

He says, “setting forth the order pertaining to the Ancient of Days,” Now the order that pertains to the Ancient of days, the Ancient of Days being Adam, is the Holy Order. It is that Holy Order that is eternal, that continues through the Millennium, that continues into the resurrection and that the righteous live in and function in as kings and priests and queens and priestesses. It is that order of things.

He says, “setting forth the order pertaining to the Ancient of Days,” That is Adam. “and all those plans and principles by which any one” Not just the Prophet, not just the General Authorities--anyone. “ is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn,” Now, there is fullness of Priesthood. Do you see how the Prophet has explained that very beautifully?

He continues: “and come up and abide in the presence of the Eloheim” Now the word Eloheim--Elo is God and you put the heim on it and that is plural, and so it means the Gods, but we also use it as a name title, designating the Father. Now technically you can use it as a name title designating Christ because he has all that the Father has. Generally we limit it in its usage to the Father as a name title. But in its strict meaning it means a plurality of beings and the design of the temple is to raise the saints to the point where they can come up and abide in the presence of The Eloheim, the Gods, in the eternal world.

He says: “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, so soon as they are prepared to receive,” See that beautiful picture? There is no hierarchy there. There is no better than thou-ism there. There is merit. There is reward on the basis of just and equitable principles, but there is no hierarchy there. Each person who is exalted becomes a king and a priest unto the Lord.

In this program, this is what Joseph Smith alluded to as the kingdom

of Elias. Let me say a word or two about that. There are two kinds of Elias. Let me give you the references on that. Turn to the book of Luke, chapter 1. This is where Gabriel, and who is Gabriel? He is Noah, is he not? [*History of the Church* 3:386] This is where Gabriel makes one of his appearances and announces the coming birth of John the Baptist. Let's begin with verse 13. "But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. "And thou shalt have joy and gladness; and many shall rejoice at his birth. "And many of the children of Israel shall he turn to the Lord their God." Verse 16.

Now verse 17: "And he shall go before him" Before Christ. "in the spirit and power of Elias," Note what he is going to do. He is going to turn the hearts of the children to the fathers. Now I thought that was Elijah. Broaden your view out just a little, will you on this one. Elias does what? He shall "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."

The Prophet Joseph Smith once talked about Elias here in Teachings, page 335. He said this: "The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.

The first kind of Elias is the kind that John the Baptist was. The first kind of Elias is one then, to be more specific, who presides in the spirit of Elias. Now, a clarification. The spirit of Elias is the spirit of the Holy Order. It is the spirit of Jesus Christ, as the Father of the Holy Order. In that sense then its purpose is to introduce people into that family through what we call the preparatory gospel. Faith in Christ, repentance, baptism by immersion for the remission of sins, so that they can then receive the greater blessings of that sacred family order, which is the family of Jesus Christ, which reaches up into the temple where people become fathers and mothers spiritually and where fulness of priesthood is given.

Now there is another kind of Elias, and that kind of Elias is a presiding office over the Holy Order. For example, in the Inspired Revision of the Book of John, you have the apostle made clear by the

Prophet Joseph Smith, in what he gave us in connection with these verses, speaking then of Jesus as Elias.

Let's go to verse 26. "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;" Speaking, or alluding to Christ. "He it is, of whom I bear record. He is that prophet, even Elias, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose'." Jesus is Elias, not the kind of Elias that John the Baptist was, we are talking about a different ballgame now. Another reference to get this point out just a little bit. In the Teachings of the Prophet Joseph Smith, the Prophet goes back to the Adam-ondi-Ahman council and he says, "I saw Adam in the Valley of Adam-ondi-Ahman. He called his children together and gave them a blessing." [*Teachings of the Prophet Joseph Smith*, Section Four 1839-42 p. 158] This is why Adam blessed his posterity. He wanted to bring them into the presence of the Lord.

He is talking about Adam then getting people together in the Valley of Adam-ondi-Ahman, organizing them and blessing them so that they can come back into God's presence as a Celestial family.

He goes on and says they look for a city whose builder and maker is God. Moses sought to bring the children of Israel into the presence of the Lord through the power of the priesthood, but he could not. [*History of the Church*, 3:388–89; from a discourse given by Joseph Smith about July 1839 in Commerce, Illinois; reported by Willard Richards.]

In the first ages of the world they tried to establish the same thing and there were Eliases raised up who tried to restore these very glories but did not obtain them, but they prophesied of a day when this glory would be revealed. Talking about us in our day, when we finally get on the stick and do what we are supposed to do.

In connection with that, in Section 77 of the Doctrine and Covenants, we have a revelation giving points of clarification concerning the Book of Revelation, John's Book of Revelation. In this particular revelation we have a clarification concerning John in his ministry. John was given a special ministry. He was given a special ministry where he was going to prophesy before kings and nations. His ministry relates to these 144,000 great high priests of the Holy Order who are the final preparing body to bring people into the Church of the Firstborn

and John will minister among them and be a part of them, and that function then is to bring Israel to the Lord. Not just to convert them to the gospel, but to bring them to the temple and to the Holy of Holies and to bring them to the Lord in that sense.

As the Prophet talks about them, talks about John who is functioning now as the fifth angel, saying, "Hurt not the earth, neither the sea, nor the trees, till we seal the servants of God in their foreheads and if you will receive this, this is Elias, which is to come to gather together the tribes of Israel and to restore all things." [D&C 77:9] See, this Elias has power to restore all things. Not just to prepare people for the gift of the Holy Ghost.

Then he goes on and talks about John in Doctrine and Covenants, Section 77, verse 14. He says: "What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation? We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel;" Now the gathering isn't just a physical gathering, again, it is a gathering to the Lord Jesus Christ, to his temple to the Holy of Holies, the fulness of priesthood. He goes on: "behold, this is Elias, who, as it is written, must come and restore all things."

In this sense then, as I have said, there are two kinds of Eliases. One is one who presides over this family, and this family is the family of Jesus Christ. Jesus is the Chief Elias.

Those were great patriarchs who presided in the Holy Order in the antediluvian period of time. They sought to bring their people back into the God's presence, from which Adam had fallen, and to do so by building up the Zion program. The temple program. They were Eliases. In our day, in the last days the Lord reserved John, translated him to a Terrestrial state and gave him the keys of authority to bring to pass the great restitution of all things in relation to Israel, and to bring Israel to Christ and to crown them with glory. He then, in that function stands as an Elias.

As one who ministers with that family as a basis, and whose responsibility as was said of John, who is going to turn the hearts of the fathers to the children and the wisdom of the disobedient to the just, and so forth. One who is going to do that--he functions in the spirit of that family and this is the spirit of Elias and he presides over the preparatory gospel. This is the beginning of the building of the

Lord's house that he has endeavored to establish down through the ages.

In the *Teachings*, page 340, the Prophet Joseph Smith is talking about building the kingdom of God in this sense--he is not talking about organizing the Elders and organizing the High Priests and getting Patriarchs doing their job. He is talking about building this central program, this temple program and he says this: "The spirit of Elias is first," Now that is the John the Baptist thing. That is the preparatory gospel. He continues: "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" He uses the word Temple as a synonym of the Holy Order, which is built up in it. "building the Temple" i.e. the Holy Order, "to the capstone," He didn't say put the capstone on. But building it up here to the point where the capstone can then be placed upon it.

He says: "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." That coming of Messiah to His Temple is the great one foretold by Malachi, the Lord refers to it in Section 42 of the Doctrine and Covenants, and His coming to the Temple is to do what? His coming to the Temple first of all, as a point of reference, will take place after the ministry of the 144,000. Their ministry, if you read Section 77, is to bring people into the Church of the Firstborn, and to raise them to that level where every righteous man and every righteous companion is given fulness of Priesthood, make their calling and election sure and is sealed to the blessings of exaltation.

On the basis that they have been sealed and made their calling and election to it, they then have fulness of Priesthood. But they are not yet kings and priests. Elijah does not have power to make us kings and priests. Elijah has power to organize the saints in the sacred ordinances of the Temple, build the Temple, or the Holy Order, to the capstone, make all things ready, place the sealing power on the house of Israel and then when Christ comes in the office and power of Messiah, He personally makes us kings and priests. So the Prophet says: "Messiah is above the spirit and power of Elijah, for He made the world, and was the spiritual rock unto Moses in the wilderness."

In another place the Prophet says, "The spirit of Messiah is all power

in heaven and in earth. Enthroned in the heavens as King of Kings and Lord of Lords.” Now when Christ comes to His Temple he comes to perform that sacred function in the office of Messiah, in the power of Messiah to make men and women who have been to the Temple, who have proved faithful, who have made their calling and election sure, who have fulness of priesthood, who have got the real sealing powers, then to make these people in actual fact, kings and priests.

Now this, my brothers and sisters is the order that pertains to the Pearl of Great Price. This is what the Pearl of Great Price is talking about. For example, turn with me to Abraham, chapter 1, of the Pearl of Great Price and just read a verse or two here that in a kind of a sideways manner gives us some real insights.

It is talking about the first settlement of Egypt by Egyptus, the daughter of Ham. It says this, and is talking about the political order of Egypt, verse 25: “Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.”

Centered in the temple, it was an order of kings and priests. The Egyptians then sought to apply it. It goes on to say in verse 26: “Pharaoh, being a righteous man,” He was also forbidden to receive priesthood, but he was a righteous person and he wanted to get as near to the truth as he could get and so it says: “Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order” - the word *order* is another reference to the Holy Order – “seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign...” The word *reign* is talking about political power.

He goes on to say: “even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom but cursed him as pertaining to the Priesthood.”

So what kind of order did they have before the flood? Who was Adam? He was not only the first man but he was the first great king and priest and he presided over his posterity. Who was Noah? He wasn't just some wild eyed prophet beating nails in a board over in the Carolinas. We will talk about that a little later. That was done on the American continent. He wasn't just that kind of a person. He was

the king and priest. He was the Mosiah of his day. He was the King Benjamin of his day, over the world. He was the presiding authority as king and priest over the world of his day and Pharaoh sought to implement that.

Now, can we begin to see that picture? We will come back to this thing in future discussions, but if we can see that picture, let me move this thing in the time we have left, down to our day.

The order of the last days, if you read Moses 6, this order that was there is supposed to be restored to us in these days. In beginning the program of the latter day, though, you begin with the restoration of the Aaronic Priesthood, and then with the Melchizedek Priesthood, and then the Prophet gets the brethren and sisters together there on April 6, 1830 on a beautiful Tuesday afternoon and they organize the Church.

You have the basic priesthood restored then by John the Baptist and Peter, James and John. That program was built up and, on the basis of that program, they organized the various offices of the priesthood. For example, the office of Elder was organized on the day that the Church was organized. Joseph was called the first Elder and Oliver the second, and other elders were organized. Offices of Priest, Teacher and Deacon were organized. The Bishop was called out and organized in 1831, the spring of 1831. The first High Priests were ordained in June of 1831. The first Presidency was organized in March of 1833 and the Patriarch to the Church was appointed.

In December of 1833 the High Council of Kirtland was organized. In February of 1834 the High Council in Zion which, if you will study Section 107, was a General Authority body. It was organized in July of 1834. Finally, then, the Quorum of the Twelve was called out in February of 1835, and Apostles now existed in the sense of a Quorum, Joseph and Oliver being the first Apostles and David Whitmer having been ordained one also. Now the Quorum of the Twelve was ordained in February of 1835. The First Quorum of Seventy were organized, in connection with that whole program, so that you had the Church organized between April 6, 1830, on up through to March 31, 1836.

The Prophet then organized the Church and in addition to that he administered the basic ordinances. The ordinances of baptism and the gift of the Holy Ghost by the laying on of hands, and then he

moved into the sealing powers and instituted, and this is the beginning of the temple ceremony, he administered the washing and anointing ordinances. There were no contingency clauses in them, rather the people were sealed unto eternal life and made their calling and election sure.

Now in the last short time we have added two revelations to the Doctrine and Covenants. Sections 137 and 138. Section 137 was given to the Prophet Joseph Smith at the time of one of these sealing sessions. In January of 1836. So they were sealing people to eternal life. When they finally came to the dedication of the Kirtland Temple, which took place March 27, 1836, then the first Solemn Assembly, which is a sacred priesthood assembly and kind of capstones the temple program, was on March 30, 1836.

In the course of that meeting the Prophet got up and said this: Teachings of the Prophet, page 110, "I then observed to the quorums, that I had now completed the organization of the Church, and we had passed through all the necessary ceremonies." The date, March 30, 1836.

Had there been anyone receive the endowment ceremony at that time? The answer is no. Had anyone been married for time and eternity? The answer is no. Had anyone received fulness of priesthood? The answer is no. Did Joseph himself have it? The answer is no. Yet they had passed through, he says, "all the necessary ceremonies." And he had organized the Church. Now that is March 30, 1836.

What happened the next week? April 3rd? Moses came restoring the keys of the gathering of Israel and, two things--the leading of the ten tribes from the land of the north. Elias, who was Noah, as Joseph Fielding Smith points out, [Joseph Fielding Smith, *Answers to Gospel Questions* 3:141] and which has to be right, came reappointing the blessings of Abraham. Those blessings can now be given in proper meaningful ways. Then Elijah came restoring the fulness of the Melchizedek Priesthood.

The Prophet writes about that in the Teachings, page 337, he says: "Now for Elijah. The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive,

obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.” Now that is fulness of priesthood!

There were Apostles one year earlier than that, more than one year earlier. Did those apostles have fulness of the priesthood? They were apostles. What did they have by reason of the apostleship? They had the right to the personal witness and testimony of Jesus Christ and to bear testimony of him. They had a right to open the gospel to the nations of the earth. They had a right under the Prophet and the First Presidency to preside over the Church. Did they have fulness of priesthood? No, they did not.

Joseph and Oliver received that blessing from those three ancient personages, with the program of the Holy Order connected with that sealing power. As a result of that program then the Prophet had a whole new assignment. It was a whole new ballgame. That is to take faithful members of the church, who, many of them, and all of those in the first Solemn Assembly, had been sealed to eternal life and had their calling and election made sure, as individuals. It is the thing that the Lord is talking about here in Section 68, verse 12 of the Doctrine and Covenants. This is a revelation given in November 1831. Now Elijah didn't come with the full sealing powers until 1836, but note what the Lord says in 1831: “And of as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life.”

Now, those sealing powers, sealing individuals to celestial glory were made manifest over and over again. The Prophet sealed up the whole Colesville Branch in the summer of 1831, down in Jackson County. All the members of Zion's Camp were sealed to eternal life. When the Prophet got ready for the temple program and to begin to administer the sacred washing and anointing ordinances, he did it with no contingency clauses in it. Those brethren who received those, and they were those in the first Solemn Assembly, all had their calling and election made sure. Did they have fulness of priesthood? No, they did not. Their calling and election was to the Celestial Kingdom as individual members, but they received marvelous blessings. That is why Kirtland was a time of great endowment. That is why the fire and the power came down.

My great-grandfather was among that group that went to Jackson County, but they went on to Zion's Camp. And he was at the great

Solemn Assembly. He said, "I saw fire descend from Heaven and it rested upon us and we spoke with tongues and we prophesied."

What did Elijah restore then? Elijah revealed the priesthood. Read Section 2 of the Doctrine and Covenants, "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet," Now, what does reveal mean? It means disclose. Can you picture there in the Kirtland Temple as Elijah came? I'm making this all up, but just for the idea of getting the thought over. Perhaps he would say to Brother Joseph and Oliver, "You know, you brethren have been sealing people to eternal life and making their calling and election sure." And Brother Joseph would say, "Boy, that is a great blessing, Brother Elijah, we really appreciate that privilege. It gives them now a guarantee of celestial life and celestial glory." And then Elijah says, "Let me just tell you something, brethren. Do you know that you can take this same sealing power now and you can seal a wife to her husband so that she belongs to him for eternity and they belong together for eternity. Do you know that?"

Now, Joseph, with his loving heart. How do you think that hit him? I'll answer. It hit him broadside. "Wow! Do you mean I can have Emma forever? And we can be together in those sacred, intimate marriage relationships made beautiful and glorious by the sanctifying powers of the Spirit and ultimately by the endowment of celestial glory, so that the marriage union isn't just physical. It is a spiritual thing based on the fulness of glory. It is not sparking, it is flame throwing in its fulness." Some of you people who know what sparking means in allthings.

Can you see that kind of a picture now? Then Elijah says, "Do you know, Joseph, you can take these sealing powers and you can seal children to their parents." Joseph, with his love for family and his love for children, says: "Wow, Elijah, that is a tremendous one." Then Elijah says, "Do you know also that this power will reach into eternity? And you can go back and seal the dead to their ancestry. And I now give you the keys of authority to do that."

So what did Elijah restore? The basic sealing powers. If you study the records closely the answer is, no. Peter, James and John restored that. That is inherent in the Melchizedek Priesthood. [Matthew 16:17-18] Here is how the Prophet explains it, as he talked about it he says, in reference to this, "The word turned' here should be translated bind, or seal, but what is the object of this important

mission? For how is it to be fulfilled? One - the keys are to be delivered, the Spirit of Elijah is to come, the gospel is to be established.

In connection with this he says, "Elijah restored the covenants to seal the fathers to the children and the children to the fathers." He restored the program for the family order. The previous one was just an individual thing, where the other one is a family order.

As the Prophet took this program, he wanted to organize the thing according to the true order and in the Teachings, page 318, we have an interesting report. There are other reports on this in the documents of the church but let me use this, it will be sufficient. This is July of 1843. In May of 1842 he started ministering in the temple. A year later, plus a month or two, now he is not just going to administer these ordinances, he is going to organize the Holy Order, and he wants to be the head of it. He thinks being head of this dispensation, he ought to be the head of it.

So he gets up on Sunday and announces that he is no longer going to be President of the Church. He didn't explain much more than that but, rather he was going to turn that job over to his brother Hyrum. And boy! That was a bombshell.

The next Sunday he comes back to it and he says: "Last Monday morning," that is the day after he made the announcement "certain men came to me and said; Brother Joseph, Hyrum is no prophet--he can't lead the church; you must lead the church. If you resign, all things will go wrong; you must not resign; if you do the church will be scattered'." Then the Prophet felt curious and mused on this thing. He said, "Have we not learned the Priesthood after the order of Melchizedek," Don't you know what the ballgame is about, folks? "which includes Prophets, Priests and Kings; and I will advance your Prophet (speaking of himself) to a Priest, (the fulness of Priesthood in the Holy Order) and then to a King."

This was his answer to that. Now, what was he trying to do? He was trying to say, "Let's get the temple at the center of our lives. We are at the point where we are administering sacred ordinances, let's not just give the ordinances, let's organize the Holy Order like the Nephites had it and let's move the Church President to be an Alma to the Mosiah who is King and Priest. Move the President of the Church to there and let's build up the celestial order like it was in the period

before the flood. Like it was with Melchizedek. Like it was with Abraham, like what Moses wanted to do, that's what he really wanted to do. Like it was in the Book of Mormon days. Let's do that. Let's get this thing built up and I will appoint my brother Hyrum to be President of the Church and I'll get busy then and get the Holy Order moving and get the temple and become the Priest and hopefully, one day in Eternity, if not before, the King over the Holy Order."

Now that is the vision of the Kingdom of God. Do you see that vision? That is the thing we are dealing with now, my brothers and sisters, with the Pearl of Great Price. The Pearl of Great Price is the great history of the antediluvian period. Which is the Holy Order period. It is the record of Abraham, who is a central figure. It is the record of Moses, who tried to bring the people up to that program.

Let me turn to the Inspired Revision to Exodus, chapter 34, where the Lord is speaking to Moses about the second set of tablets after Israel rejected the first. Beginning with verse 1, the Inspired Revision by the Prophet Joseph, "And the Lord said unto Moses, Hew thee two other tables of stone like unto the first; and I will write upon them also the words of the law, according as they were written at the first, or on the tables which thou brakest, but it shall not be according to the first, for I will take away the Priesthood out of their midst, therefore my Holy Order," and President Benson, by the way, quotes this in the talk that I quoted earlier from him. "therefore my Holy Order and the ordinances thereof shall not go before them, for my presence shall not go up into their midst." [JST Exodus 34:1] If you have the Holy Order and the full sealing power, you will have his presence. And if you have a carnal people and his presence is there then judgment has to follow, see?

He says, "for my presence shall not go up into their midst, lest I destroy them, but I will give unto them the law, as at the first, but it shall be after the law of a carnal commandment, for I have sworn in my wrath that they shall not enter into my presence or into my rest in the days of their pilgrimage. Therefore, do as I have commanded you."

Now what happened at Mount Sinai? The Lord offered them a society like Enoch. What kind of society was it? It was the Holy Order in its fulness. Enoch brought his people to the point where they were endowed with glory and power and God came and dwelt among them and they had a system of kings and of priests and they purified

themselves to the point that they could put into operation the keys and powers that pertained to translation. They had a great count down, 10, 9, 8..... and they moved their people into a terrestrial state.

That is the greatest space program that this earth has ever seen. That is the one that we have to come up to. It is a temple centered thing. They got off track at Mount Sinai and they never really got back on. Elijah was the last one to hold the fulness of Priesthood, which means that men like Isaiah and like Daniel and like Malachi, didn't hold the fulness of the Priesthood. Great men though they were. That order of things was restored on the Mount of Transfiguration in the days of Jesus. That is what happened. The restoring of the keys of the Holy Order. That is what took place on the Mount of Transfiguration. Again the effort to administer these programs. But, again apostasy comes in and then with the Prophet Joseph Smith's great ministry the Priesthood is restored, the church is organized and then the Prophet wants to move that thing up and make it a kingdom of Priests and Kings unto God. And to establish a Zion society.

Where are we today, my brothers and sisters? Where are we today? We need to know this picture in order to do something about it. Otherwise we go, can I say "ignorantly" along our way, happily doing the mediocre things and leaving the weightier matters of the law unattended to.

I want to bear you my testimony that these things are true. However rambling I have been in what I have said about them, these things are true, this is the vision, this is where we are and you can't build Zion until you go along this course and finally fulfill the Lord's will. That is what Zion is all about and we are seeking to build a Zion people and struggling to get ourselves sanctified and to get our home teaching done without really having the vision that we need to have.

Now, the Lord bless us my brothers and sisters to see this. I want to spend another 20 hours with you if we have it, elaborating on some of these things and bringing them more fully and clearly into focus in regard to the gospel. In the sacred name of Jesus Christ, Amen.

Questions and Answers

Question: Where do these people move to, what level?

Answer: Let me turn to the Teachings, page 170. The Prophet

Joseph Smith says this: “Now this Enoch God reserved unto Himself, that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, (I want to get into one of these thrilling episodes a little later. There is a lot more you could say on that.) of whom there has been but little revealed. He is reserved also unto the presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise.”

He goes on to say: “Their place of habitation is that of the terrestrial order, and the place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered in so great a fulness as those who are resurrected from the dead.” The Prophet knew a lot more about that and there are other things, and I don’t mean to say this in an improper manner, but there are other things that can be said on it.

Their place is that of a terrestrial order and all of this ties in with this dispensation. The Book of Moses does that for us, Moses, chapter 7. So Enoch yet has a very important role to play in a lot of these things.

Question: Please give chapter and verse of Abraham now, etc., having temples.

Answer: The way you get that is from Section 124 verse 39, where the Lord always causes the people to have temples, but as you read the history of Abraham, not just in the book of Abraham, Abraham is ministered to by Melchizedek, and from Melchizedek--we will discuss this a little bit later--an order of Priesthood came down to Israel. Now, Israel lost it. The Priesthood that Abraham had, gave to Jacob and Isaac and so forth, to put it right, and probably down through to Joseph who was sold into Egypt. That Priesthood eventually fizzled out. When you get the Priesthood again, if you read the Teachings, page 180 and 181, it is apparent that we are talking not just about Priesthood but about fulness of Priesthood.

The Prophet says this: “All Priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face (and that is fulness of Priesthood) was taken away; but that which brought the ministering of angels remained.” Now, where did Moses get this Priesthood that was taken away? Read Section 84 of the Doctrine and Covenants, beginning with verse 6, he is talking about the sons of Moses, according to the Priesthood and he said he received it from his father-in-law, Jethro.

“And Jethro received it (the fulness of the Priesthood, that which was given to Moses) under the hand of Caleb; And Caleb received it under the hand of Elihu; And Elihu under the hand of Jeremy; And Jeremy under the hand of Gad; And Gad under the hand of Esaias; And Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him---” [D&C 84:7-13]

So that Priesthood that came---he talks about Melchizedek in the next verse in relation to that---so that Priesthood that Melchizedek had, that Abraham had---through Abraham it came down to Isaac and Jacob and so forth, and then fizzled out when they were in Egypt. So that when it was renewed, it was renewed through another line of men who had fulness of Priesthood. Jethro being the one then connecting things between Moses and Abraham and Melchizedek. Do you see that? This is a temple program and a temple order.

Question: Is the work of the 144,000 among the righteous saints to bring them to the Church of the Firstborn, or is it regular missionary work?

Answer: Let me read Section 77, verse 11 of the Doctrine and Covenants on that where the Prophet is giving some keys of insight into the book of Revelation. Where it talks about the 144,00.

It says this: “What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel---twelve thousand out of every tribe? We are to understand that those who are sealed are high priests, ordained unto the holy order of God,” Now they aren’t the high priests of the ecclesiastical order, they are high priests of the Holy Order. “to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the Church of the Firstborn.” [D&C 77:11] See, that is the called and elected and made sure church.

They are not regular missionaries. They certainly will do missionary work but their ministry is to build up the Church of the Firstborn. If you read Section 78 of the Doctrine and Covenants you will find that it is only the Church of the Firstborn that is caught up to meet Christ when he comes in His glory. [D&C 78: 21]

Now, if he were to come in his glory today, how many of us would be caught up? If you belong to the Church of the Firstborn you would be

there. Otherwise, you would be sitting looking up.

The great preparation---that is why Zion has to be built---and we will get to this a little later. That is what the Lord says over here in the book of Moses, chapter 7, verse 62, as he talks about the building of the New Jerusalem and he makes this comment, as he speaks of it---that it has to be built up he says: "...that my people may gird up their loins, and be looking forth for the time of my coming;" You have to prepare people for the second coming, which is to get them into the Church of the Firstborn and the blessings. He is going to rein as King of Kings. Now, who are the kings? They have to be those who are made kings. It is not enough just to get us into the church and to do the auxiliary functions and the priesthood functions in the respective quorums. We have to get our lives into the temple and we have to be sanctified and we have to come to the full blessings of the temple in order to prepare for the second coming of Christ. That is what the ballgame is all about.

That is a great revelation to a lot of people. But it is true, believe me. I bear you my witness that it is true. I know it.

If there are no more questions, it has been great seeing you. We will hopefully see you tomorrow and the next day. Thank you very much.