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ANCIENT ORDINANCES*

Temple Endowments

Serekh Manuscript

Bishop and clergy form a prayer circle behind the veil and ask all to be reconciled or withdraw.¹

Records indicate that the apostles and their wives met in a circle around Jesus, who performed at the altar. The Twelve repeated after Jesus the "ordinances which lead to progression." The Twelve stood in the circle, arm on arm.²

Mary, the mother of Jesus, said that before the birth of Christ, she went through the temple, and the person who took her through the veil was an angel (heavenly being), to whom she was married.³

At every level and in every world there are twelve who officiate and three who direct.⁴

There must be a place in the temple for recording the names of the people who came, and the names of the people for whom they give their offerings.⁵

New Coptic Writings

At every stage there is a name and a sign.⁶

There are three levels of the temple, as there are three degrees of blessedness.⁷

Baptism is the first step of the three holinesses.⁸

* This is a 3 page typescript of notes of a talk Nibley gave. [date ??]

The types in the temple prepare us for the world beyond.⁹

If we don't get the ordinances now, we won't get them
later.¹⁰

Endowment means having something which will come to fruition at a certain time when conditions are met.

(Everything in the temple is a type of things to come--a rehearsal of that which will have to be done again sometime with real meaning and understanding.)

The church (temple) should be built with a baptistery below the other levels; there should be three pulpits on three levels, with a curtain (veil) of linen. The man and the woman should stand on either side of an altar.¹¹

Jesus said to John, "Though you put your hand on my head, in reality I am baptizing myself."¹²

The Damascus Covenant (Dead Sea Scrolls)

With every covenant there is a blessing and a curse.¹³ If one is not faithful, he will be delivered up to the execution of the penalty of the covenant.¹⁴

Satan's program in the world is destruction and sickness; Christ's program is to reverse that by preaching and healing (the reversal of the work of death is prominent in these writings).¹⁵

Judas, when he disemboweled himself, fulfilled the contract which he had made.¹⁶

(The good Samaritan healed the afflicted one with oil and wine--a reference to anointing and sacrament.)

The Lord suffered that the blows he received might heal the blows we receive.¹⁷

Satan was demoted and lost his priesthood--he suffers the blows of death and cannot be healed.¹⁸

(God uses priesthood to command spirits and elements but does not command men; he only asks and persuades, etc.)

The eyes, ears, nose, mouth, hands, and feet are anointed that one not go wrong.¹⁹

The purpose of these rites is to bring about resurrection in cleanness and glory.²⁰

There were markings on a special garment, the same as those on the veil.²¹

In the council in heaven, Christ received his commission and a garment.²²

The garment separates one from the world.²³

The five marks suggest something to the mind.²⁴

One cannot go to the king without a new garment.²⁵

(Many writings indicate that the instructions given to the Apostles after the resurrection, during the forty days, were temple ordinances.)²⁶

When Adam was about to die, he sent Seth and Eve back to the garden to get the oil of healing, but an angel stopped them and said that the oil would not be available until Christ comes in the meridian of time. The oil would be from the olive tree.²⁷

The sign of recognition with the Lord is to stretch out the hand and receive the sign of the cross in the hand.²⁸

(The final rite of the crowning of the Egyptian kings was an embrace which a priest gave the king as a representative of the king's father through a canvas in a special manner, whispering certain blessings in his ear.)²⁹

Three types of greetings come from Adam's time:

(1) a call

(2) a sign in the hand

(3) an embrace

These three signs are seals.³⁰

The Lord and his two companions come and teach Adam the ordinances.³¹

Adam was to teach all his children the law of chastity.³²

I Jeu

There was an ordinance for the apostles in which they went through three doors and received signs and tokens.³³ They gathered in a circle and asked Christ for the names.³⁴ He gave them some names at the veil, and then they went through the veil.³⁵

* 1. Ignatius Ephraem II Rahmani, ed., Testamentum Domini Nostri Jesu Christi (Moguntiae: Kirchheim, 1899); cf. Hugh W. Nibley, "The Early Christian Prayer Circle," Brigham Young University Studies 19 (1978): ____; reprinted in CWHN 4:47-48.

* 2. Second Jeu 54 (40) in Carl Schmidt, Gnostische Schriften in Koptischer Sprache aus dem Codex Brucianus (Leipzig: Hinrich, 1892), 99; cf. Nibley, "The Early Christian Prayer Circle," [43-44?]; in CWHN 4:51; The Gospel of Bartholomew II in Willis Barnstone, The Other Bible (San Francisco: Harper and Row, 1984), 353.

§ 3. Mary, the mother of Jesus, said that before the birth of Christ, she went through the temple, and the person who took her through the veil was an angel (heavenly being), to whom she was married.

§ 4. At every level and in every world there are twelve who officiate and three who direct.

§ 5. There must be a place in the temple for recording the names of the people who came, and the names of the people for whom they give their offerings.

§ 6. At every stage there is a name and a sign.

§ 7. There are three levels of the temple, as there are three degrees of blessedness.

§ 8. Baptism is the first step of the three holinesses.

§ 9. The types in the temple prepare us for the world beyond.

§ 10. If we don't get the ordinances now, we won't get them later.

§ 11. The church (temple) should be built with a baptistery below the other levels; there should be three pulpits on three levels, with a curtain (veil) of linen. The man and the woman should stand on either side of an altar.

§ 12. Jesus said to John, "Though you put your hand on my head, in reality I am baptizing myself."

§ 13. With every covenant there is a blessing and a curse.

§ 14. If one is not faithful, he will be delivered up to the execution of the penalty of the covenant.

§ 15. Satan's program in the world is destruction and sickness; Christ's program is to reverse that by preaching and healing (the reversal of the work of death is prominent in these writings).

§ 16. Judas when he disemboweled himself fulfilled the contract which he had made.

17. Ephraem Rahmani, Testamentum Domini Nostri Jesu Christi, 38, 40-42. Cyril of Jerusalem, Catechesis XX, Mystagogica II, de Baptismi Caeremoniis (Catechetical Lecture on the Rites of Baptism), in PG 33:1081; also in Hugh W. Nibley, The Message of the Joseph Smith Papyri: An Egyptian Endowment (Salt Lake City: Deseret, 1976), 282; reprinted in CWHN 4:48.

* 18. Discourse on Abbatôn by Timothy, Arch Bishop of Alexandria, in E. A. Wallis Budge, Coptic Martyrdoms in the Dialect of Upper Egypt (_____: _____, 1914), 483-84. Angelo S. Rappoport, Ancient Israel Myths and Legends, 3 vols. (New York: Bonanza, 1987), 1:147.

§ 19. The eyes, ears, nose, mouth, hands, and feet are anointed that one not go wrong. Cyril of Jerusalem?

§ 20. The purpose of these rites is to bring about resurrection in cleanness and glory.

§ 21. There were markings on a special garment, the same as those on the veil.

22. Discourse on Abbatôn, in Wallis, Coptic Martyrdoms, 482-83. James M. Robinson, ed., The Second Treatise of the Great Seth (San Francisco: Harper and Row, 1977), 330-31.

§ 23. The garment separates one from the world.

§ 24. The five marks suggest something to the mind.

§ 25. One cannot go to the king without a new garment.

§ 26. (Many writings indicate that the instructions given to the Apostles after the resurrection, during the forty days, were temple ordinances.)

* 27. Life of Adam and Eve _____, in R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament, 2 vols. ([pub info]), 142-43[recheck pages]

§ 28. The sign of recognition with the Lord is to stretch out the hand and receive the sign of the cross in the hand.

§ 29. (The final rite of the crowning of the Egyptian kings was an embrace which a priest gave the king as a representative of the king's father through a canvas in a special manner, whispering certain blessings in his ear.)

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