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Endowment History

The "Terrible Questions":--The Endowment is the only answer to the so-called "terrible questions." What are they? When Clement, the earliest authentic Christian writer after the New Testament, was a student in Rome he nearly went crazy trying to find the answer to the terrible questions. Not a professor in Rome could help him as he pestered them by asking, "Do I have a life after death? or won't I exist at all? Couldn't I have existed before I was born? Won't we remember anything after this life, or is the whole vast stretch of time simply to be oblivion and silence, in which we would not only not be there, but there would be no memory of our ever having been?" Such thoughts led naturally to others: "When was the world made, what was there before it was made, or was it always there? It seemed clear to me that if it was created it would have to pass away (dissolve), and if it passed away, what then? Would it be a matter of total oblivion and silence, or something else that we can't even imagine?"¹ (Clem. Recog., I, 1ff, in Patrol. Graec. I:1207)

It was not until he met Peter at a general conference in Caesarea that Clement could get some straight answers. As Peter began telling him about the pre-existence and the Council in Heaven (I,24,28: P.G. 1120, 1222), telling of the fall and redemption and other things related to the Gospel plan. When Clement, thinking of his dead father and mother asks, "will those be excluded from Christ's kingdom who died before his ministry?" Peter answers: "Now, Clement, you are pressing me to talk about some things that cannot be openly discussed, but I will tell you as much as I am allowed to," he then assures Clement that his parents are not in hell for all their never having been baptized and that ample provisions have been made for their salvation, which

Clement may be qualified to learn of later." (I,72: 1236) Plainly the early Christians had something close to what we would call an Endowment, that is a confidential discipline which dealt head on with those terrible questions.

Has modern science put the questions to rest or come up with satisfying answers? Consider the conclusion of a recent book entitled Black Holes by an eminent nuclear scientist: "We have come to the end of our story about the universe. It is full of violent actions and grim forebodings, of horrors unfolded and mysteries still to be explored...The natural reaction to such a tale is that...each of us can continue to live our lives untouched by these immensities and by the catastrophes to come. The satisfaction gained from the simple round of life need be unaltered even when seen against the backdrop of the universe. We may live and die without raising our eyes to the heavens, secure in the safety of our cotton-wool globe. Yet that is false. We cannot divorce our lives from...the basic problems of the universe. It is the answers, or lack of them, which determine our actions, even from day to day. Whatever we do, we must come to terms with the infinite before we can act...one act has another for a goal, but the highest-level goals are always there...they are based on the will to survive and for our loved ones to survive. This is the highest level goal of all...the wish for survival, in one form or another, is absolutely essential for our continued existence." (John G. Taylor, Black Holes, p.187)

The conclusion then is that we cannot escape the terrible questions for all our modern sophistry, but "survival in one form or another," leaving everything up in the air, is hardly a scientific solution. That only carries us as far as the cemetery at best, and C.P. Snow reflects pointedly on the plight of the greatest scientists of his generation: "Does anyone really

imagine that Bertrand Russell, G.H. Hardy, Rutherford, Blackett and the rest were bemused by cheerfulness as they faced their own individual state? In the crowd, they were the leaders; they were worshipped. But by themselves, they believed with the same certainty that they believed in Rutherford's atom that they were going after this life into annihilation. Against this, they only had to offer the nature of scientific activity; its complete success on its own terms. But it is whistling in the dark, when they are alone."

The word Endowment is well chosen in both its forms--"Endowment" and "Enduement"--which Joseph Smith uses interchangeably. To Endow, says Webster is to bestow a gift on one, "to enrich or furnish with anything in the nature of a gift, as a quality or faculty," adding the synonyms, "enrich, furnish, invest, clothe..." The last named is nearer to endue, suggesting the Greek endye, to put on; to invest; to clothe; to indue, citing the Book of Common Prayer: "Endue them...with heavenly gifts." The Latter-day Saints' Endowment is in the nature of Endowment insurance, "in which the policy provides for the payment of an Endowment...at the expiration of a fixed term of years," and only when the recipient has fulfilled certain stipulations. Such ideas were new to many of the saints. "Be assured brethren," said Brigham Young "there are but few, very few of the Elders of Israel, who know the meaning of the word endowment. To know, they must experience; and to experience, a Temple must be built. Let me give you the definition in brief. Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell." (JD 2:31:53)

"We come into this world weak and frail mortals," as Charles C. Rich explained it, "We have an agency given us, with an opportunity of doing good and evil. We are invited to obey the Gospel, which embraces principles that will endow the willing and obedient with exaltation and eternal life." It is that opportunity to direct our actions toward the eternities that makes this "a glorious world, for it is here we are enabled to obtain our blessings and endowments." (JD 19:251:'78)

Something of the richness and scope of the Endowment is indicated in Joseph Smith's record of the first time it was "administered in its fullness," on May 4, 1842, "...instructing them in the principles and order 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, setting forth the order pertaining to the Ancient of Days and all those plans and principles by which one is able to secure the fullness of those blessings prepared for the Church of the First Born, and come up and abide in the presence of Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in the last days...things spiritual and to be received only by the spiritually minded." (TJS, p.237, DHC May 4, 1842)

The Endowment was not only necessary to the exaltation of the individual, but to the spreading of the Gospel in its fullness, a spreading of light to the nations. (PWJS 71, 82). "A man of God should be endowed with all wisdom, knowledge and understanding to teach and lead the people," (WJS 214) and that not only in the Church, but throughout the world: they were first "to be endowed" in Kirtland "and then the elders would go forth and each must stand for himself," (PWJS 183) that individually and collectively the saints might have

the satisfaction of "seeing the blessings of the Endowment rolling on and the kingdom increasing and spreading from sea to sea." (WJS 131) In order to spread the light and knowledge effectively, God has gathered "the people of God in any age of the world...to build unto the Lord a house" in which to receive the ordinances. "This was purposed in the mind of God before the world was...to prepare them for the ordinances and endowments, washings and anointings, etc., administered in a house prepared for the purpose" in every dispensation of the Gospel. (WJS 212, 213)

Naturally, great knowledge can only be received by degrees, it is not all a single package. "Abraham's Endowment was greater than Aaron's," for "Abraham's patriarchal power...was the greatest yet experienced." (WJS 303; DC 110:12-16) Though the Prophet gave the nine brethren "the Endowment ordinances in their fullness for the first time" on the above date actually no one to this day had yet a fullness of the Priesthood, for which "he must be a priest and a king" not merely a candidate. (WJS 304; HC 5:27) But even "to be ordained Kings and Priests... is all that can be given on earth" what is more comes hereafter. (TJS 243ff, 27 Aug. 1843)

The Endowment itself is unchanging and eternal, and hence there is only one. "God purposed...that there should not be an eternal fullness until every dispensation should be fulfilled and gathered together in one...unto the same fullness of eternal glory...therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them." (TJS p.168) It is "an ancient order of things" restored "for the first time in the last days" (Ehat 111,29), "after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came not by man but from God himself." (Ehat,19)

"The Gospel has always been the same...Noah was a preacher of righteousness, he must have been baptized and ordained to the Priesthood by the laying on of hands," etc. (TJS 264) The mysteries of Godliness are "the ordinances of the Temple preparing us for life in the eternities" and the whole thing is endless (DC 19:10ff), prepared from the foundations of the world (DC 128:5). "...it is necessary in the ushering in of the dispensation of the fullness of times ...that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories...revealed from the days of Adam even to the present time..." (DC 128:18) Whenever men can find out the will of God and find an administrator legally authorized by God, "there is the kingdom of God." (TJS 274) To be endless is to be divine, "then they shall be Gods, because they have no end, because they continue." (DC 132:20)

The Temple:--The Prophet insisted emphatically that there could be no proper Endowments until a house was built for them: "finish that Temple, & God will fill it with power." (WJS 245) The idea of the Temple is a compelling one, not just spiritual, but supremely practical. If people are to come together and act in union, a specific time and place must be stipulated with the proper appointments for the planned activities. A recent collection of studies, The Temple in Antiquity, notes that all Temples have in common a specific "place, cult, and personnel." (p.154) At all times the Temple was as it was for ancient Israel "the place which Jehovah your God has chosen out of all your tribes to put his name there for his dwelling; ye shall seek out that place and go there " (Deut. 12:5) It is still the place where all things are gathered in one, "appointed by the finger of the Lord...even the place of the Temple." (DC 84:3f)

The mystique of the Temple lies in its extension to other worlds: it is

the reflection on earth of the heavenly order, and the power that fills it comes from above. That is why all the middoth or sacred measurements of the building have to be so carefully observed. (I Kings 6:2-33) So in modern times all is "according to the pattern...given hereafter." (DC 94:4,5) How the Temple is put into phase with the cosmos itself appears in the dedication. The description of the surveying of the foundation of the great Temple at Edfu, still preserved on the walls there, vividly recalls a like event in St. George: "Precisely at 12m. President Brigham Young, at whose side stood Presidents John W. Young and Daniel H. Wells, broke ground at the southeast corner, and kneeling on that particular spot, he offered the dedicatory prayer." (DN May 2, and May 16, 1877) The southeast corner, Brigham Young explained, because that is where the light comes from. Coordination of time and place by the stars and the compass set the earthly Temple into the framework of the cosmos. The word Temple itself expresses the idea most clearly. (What is a Temple?)

The Temple is a multipurpose structure with but one object, just as the Endowment is a series of ordinances all having the same end, for the Jews, there and there only "you shall bring your sacrifices....there you shall hold your feasts before the Lord joyfully with your families," all great public events and celebrations were centered there. (Deut. 12:6-12) For the Latter-day Saints it was to be a house of prayer, of fasting, of faith, of learning, of glory, of order. (DC 109:8) It is a school "that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith." (DC 109:14) Here the Saints are to be "prepared to receive what is coming (DC 109:14) ... that they may be perfected in their understanding of the ministry, in theory, in principle, and in doctrine." (97:13,14) It is a place of refuge in a hostile

world (109:27,28), and the center from which the brethren go forth into that world "to proclaim my word, seal up my law, to prepare the hearts of the saints for tremendous events, the judgments thou art about to send in thy wrath, that thy people may not faint in the day of trouble...that they may be gathered out and...come forth to Zion." (DC 109:39) At the Temple, for the last times: "and for the fullness of times...I will gather together in one all things, both which are in heaven and which are on earth; and also all those whom my Father has given me out of the world." (DC 27:13f) The messengers came in quick succession (DC 27:5-14): Moroni, Elias, John, Elijah who brings all generations together; the Patriarchs who bring the covenants together and finally Adam or Michael who brings all things together as "the father of all, the prince of all, the ancient of days." Surprisingly, Peter, James and John come next as we go back in time, for it was they who brought the Gospel to Adam in the first place, "by whom I have ordained you and confirmed you to be apostles." Thus the Endowment including the offices of Peter, James and John is already anticipated in August of the year 1830.

The Great Gap:--The first step in preparing "a more gifted people" is to set them apart, to get them out of an environment in which everything exercises a downward drag in the relentless manner of gravitation. "This is a very wicked world," said the Prophet Joseph, "...the world grows more wicked and corrupt. In the earliest stages of the world a righteous man...had a better chance to do good, to be believed...than at the present day." (TJS 196) In our world, says the Lord "all flesh is corrupted before me and the powers of darkness prevail upon the earth." (DC 38:11) This is no place to realize the blessings of one whose "design in making man...was to exalt him to be as God. The mystery, power and glory of the Priesthood is so great and glorious

that the angels desire to understand it and cannot." (TJS 85) Those who wish to "come to mount Zion, the city of the living God, the heavenly place, the holiest of all" (DC 76:66), must be "strangers and pilgrims on the earth" as "all holy men" have been. (DC 45:12,13)

The first order God gave to his people was to remove themselves utterly from the world, to be completely different, holy, set apart, chosen, special, peculiar ('am segullah--sealed), "not like any other people on the face of the earth." (Deut. 7:6) If "glory, salvation, honor, immortality, eternal life, kingdoms, principalities, and powers are to be theirs" (DC 128:23), they must be sanc-tified, con-sacr-ated, hag-ios, gad-osh, all of which mean set off or cut off by a fence, an insurmountable wall, an unbridgeable gap. "Assemble yourselves, organize yourselves...sanctify yourselves, purify your hearts, cleanse your hands and your feet before me, that I might make you clean." (DC 88:84) The almost fanatical insistence of the Jewish law on distinction between the clean and the unclean in all things has the purpose of keeping Israel from backsliding into the ways of the world. Nay, "the earth itself must be sanctified from all unrighteousness that it may be prepared for celestial glory," which was meant to be its permanent and proper condition. (DC 88:18,20) Any who are not sanctified must needs "inherit another kingdom." (21) When "Moses sought to sanctify his people" he first had to "lead them into the wilderness," completely apart and by themselves. (DC 84:23) The Passover was their escape from the fleshpots of Egypt and the corruption of a world that would destroy them; it was even ^{2:7} "with your loins girt, shoes on your feet, staves in your hands, in a hurry," and after it was finished with not a scrap left behind the people were to hit the road and never look back. (Exodus 12:10f) As soon as they were clear of their enemies, Moses was commanded, "go

to the people and make them holy this day and tomorrow they shall wash their garments" (Exodus 19:10). In a like circumstance the Nephites were all to be rebaptized. The exercises of the Priesthood cannot begin until the whole operation is removed from ordinary things by making the sharpest possible distinction (L'habdil) between two worlds. The elaborate instructions of Leviticus Chapters 10 and 11 telling what people may eat and not eat, wear and not wear, who is clean and who is not, etc., are no mere priestly officiousness, but the strenuous insistence on the difference between being in the covenant and out--there is no middle ground; nothing is more important than preserving the sanitary gap between what is holy and what is hilla in every aspect of life. (Leviticus. chps. 20,24,26)

The proximity of a world in which we do not belong is a constant threat and preceding the Endowment Adam receives the garment that is to protect him as he goes forth into that world, not only against it but against himself, i.e., from the temptations and enticements in which he will find himself. (J.Z. Smith The Garments of Shame) It is a strict arrangement, but could one ask less of "a race of Priests and Kings" (Deut 12:2), "Priests and Kings, who have received... fullness and glory," after the order of Melchizedek, Enoch and the Son? (DC 76:56f)

The initiatory is the passing from one state to another, a true "rite of passage" from one phase of life or existence, identity and office to the next. One receives first a new name which marks a new identity, a new persona in a new role. One is then washed by one having authority for the express purpose of separating oneself from all the contamination of a wicked and adulterous generation. Every rite of passage is from death to life and when various parts of the body are cleansed with water and then anointed with the "oil of healing.

which healed Adam of the blows of death and assured his resurrection" (Eg. Endowment), with each member in its "proper and perfect form." (Alma 32:?) One is set apart to become a priest, i.e., one who ministers for another, and a King, i.e., one who acts on his own initiative, one who can be completely trusted to "rule and reign," i.e., to put and keep things in order. These blessings are sealed upon the candidate, the purpose of sealing being ever to keep a thing of value "on hold" until certain conditions have been met. The garment is for this world only, where as an alien the Latter-day Saint is under suspicion, but it also is required as the undergarment of the Priesthood, in ancient Israel as today.

The Creation Drama:--The Endowment as a bestowal of knowledge begins by making it clear how the teachings and ordinances relate to the real world. The great epics of literature begin with the poet asking the Muse the epic question, how it all began and what it is all about. The answer here takes us back to the story of the creation beginning with the Council in Heaven (the Expanding Gospel). Throughout the world the creation story was traditionally presented in dramatic form beginning with the Prologue in Heaven and the triumphant Hymn of the Creation. In the Temple version it is indeed a Council of the Gods with time, place and setting specified: one is to go down to a place where there is "matter unorganized" and organize it after the pattern of other worlds already made of the same stuff. The expression "unorganized matter" is particularly felicitous in the light of the new physics. Ever since the "indescribable...unimaginable" conditions of the "zeroth moment," according to a recent study from the Harvard Observatory, the whole life of the universe has been one continual evocation of "Order out of Chaos," in which the less organized matter takes the form of ever more organized particles and forces:

from chaos, to hadrons, to photons, to leptons, to atoms and on to galaxies, stars and finally to living organisms and intelligent life; and how it all happened, a complete and total mystery. (E. Chassignon, Harvard Mag., 1982, p.25ff)

The Creation as we are taught here is not the "instantaneous and simultaneous" appearance of everything *ex nihilo*, to use Aquinas' expression, nor is it an infinitely long but random series of mindless accidents: it is both a process and a planned and directed operation. The prologue is timeless. in fact, our time "was not measured unto man" until Adam left the garden and started counting the hours in this dreary world. (Moses 5:?) For the rest, "all things made manifest, past, present and future (and) are continually before the Lord." (DC 130:7) This world is to have its own time for its inhabitants, but that is all. "is not the reckoning of God's time angels' time, prophets' time, and man's time, according to the planet on which they reside?" (DC 130:4) Time has been a great stumbling block in imagining these things, but the important thing is to recognize that the whole drama of the universe is a single epic, yet it is divided as all great sagas are, e.g., the Greek dramas, into distinct episodes such as a trilogy of plays, each of them consisting of three acts, each act divided into scenes. Any one of these segments could be presented as a play in itself, yet each one is tied to all the others and from beginning to end they are all just parts of one story. So we must understand that our creation drama is not the absolute beginning of all things; rather we break into the action which has been going on for ages, "in other worlds," all as part of the same mighty cycle. It is strongly emphasized that what is done here is done "like unto the worlds we have hitherto formed," or "as on the worlds we have hitherto created," etc.

Thus we need not begin the story of the earth in the era of radiation or with the first atoms or molecules, neither do we begin with creatures of the primordial ooze. What concerns us here is what concerns our parent Adam. His world begins to take form when the waters which cover the earth (as we now know they do other great spheres of the solar system), are divided and the dry land appears. The process continues forming "mountains and hills" on which the forces of erosion go to work as torrential rains make "great rivers and small streams." So between them mountain building and erosion are basically responsible for that variety which gives beauty to an otherwise flat and uninteresting terrain. Then comes the breakup of the cloud-cover as first the sun and then the moon appears, miraculously occupying exactly the same amount of space in the sky as seen from the earth-- a phenomenon which astronomers show to be inconceivable by mere laws of probability. Since this is the story of man, we skip over ages belonging to lower orders of things which have, in fact, according to the latest report been almost totally exterminated as one general ambience upon the earth has given way to another one. We come in on the show just as "the great plant revolution" takes place, when the angiosperms appear on the earth "with revolutionary suddenness," a "violent explosion" of new life as grass, flowers, shrubs and trees appear in that order. (R. Eisley, The Plant Revolution) This new type of plant life, appearing so suddenly made it possible for new types of animals to appear, beginning with the elephant and followed by the great grazing and browsing herds feeding upon the new cereals. These in turn gave rise to a thriving population of great carnivores, "the lion, the tiger, the bear" that preyed upon and depended upon the herds for their existence. Today we are told that a layer of iridium deposited around the world, perhaps by meteors, marks the abrupt extinction of almost every

life form at the end of the age of dinosaurs and the equally sudden appearance of totally new life forms in the tertiary which is actually labeled the "new world" in which man last appears. (Nat. Geog., Aug. 1985)

It would seem that man at first was something of a primitive, "having become like a little child" and living happily with the animals in a timeless world which only receives passing notice since his real career does not begin until he married into the covenant. (Moses 3:19-21) Having been properly wed to Eve with her he takes the great step forward by accepting the law of God after which they enter another world, the Garden of Eden.

Most Glorious and Beautiful:--This brings us to an important and neglected aspect of the Endowment. Let us recall how at a very early time "mountains and hills, great rivers and small streams" were expressly intended to give variety and beauty to the scene. When the earth was finally in a proper state to receive man, the makers agreed that it was "glorious and beautiful." It was meant to remain so. When Adam entered the garden, which was even more beautiful, it was like receiving a marvelous Christmas or birthday present:

"Adam, we have created for you this earth, and provided it with all manner of vegetable and animal life"--everything that Adam could possibly need in it. He was invited to enjoy an unlimited variety of exquisite fruits, to have a good time dressing the garden and taking good care of it; he was to "be happy," and along with him all the other creatures as well: "I have commanded every form of life to multiply and fill the measure of its creation and have joy therein." Almost in the same breath Adam receives the same commandment as the beasts: "I have commanded you and Eve to multiply...that you might have joy and rejoicing in your posterity." Adam now knowing what the Lord's purpose is towards all his creatures, is put in charge of the whole project: "I give you dominion

over all these things, and make you Lord of the earth and all things on the face of the earth." This is seen throughout the ancient literature to be a charge of grave responsibility for Adam, to supervise the increase and prosperity of all creatures, though many Latter-day Saints have treated it as a license to exterminate! When the time comes to restore that blessed state of the earth which the Gospel anticipates, then "Zion must increase in beauty and in holiness...Zion must arise and put on her beautiful garments." (DC 82:14)

Beauty is mentioned at least twelve times during the Endowment and joy thirteen times.

The commandment to have joy in the garden was carried over into the world that followed, for when Adam grasped the situation, he said: "blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy...and Eve, his wife, heard all these things and was glad..." (Moses 5:10-11) Likewise, when the Israelites were driven out of the lush valley of the Nile which was "like the garden of the Lord" into the dry hill country as Adam was from the garden, God reassured them that it would still be a beautiful world if they would listen to him: "I will give you the rain at the proper season...and I will send the grass," that is as long as you "take heed of yourselves." (Deut. 11:17) They are to have joy and revel in the two great commandments upon which "hang all the laws and the prophets"--since if they are fully observed, none of the other commandments are necessary: "and now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God to walk in his ways, to love him...with all thy heart and with all thy soul." (Deut. 10:12) The second commandment is like unto it since God loves all his creatures, you must do the same--you must love the stranger, the widow and the orphan, because he loves them; you must be concerned for them, because

he is concerned for them. (Deut. 10:18,19) Whether in Eden or out of it, everything he has given you is his (Deut. 10:14), therefore you should give it to all in the same spirit he does, imparting freely of your substance in joy and happiness. (Deut. 15:8,18)

* The Endowment is a gift that should fill us with the love of giving: "Oh that there were such a heart in them...that they should fear me and keep all my commandments...that it might be well with them and with their children forever!" (Deut. '1:29) So the first commandment given is, "Thou shalt love...with all thy heart, soul and might." (Deut. 6:5) "And these words which I command thee this day shall be in thy heart," failing which nothing but destruction awaits Israel, "because thou servedst not Jehovah thy God with joyfulness and with gladness of heart for the abundance of all things." (Deut. 28:47)

When the Prophet Joseph feels to exalt he breaks into a hymn on the beauties of the natural world. (DC 128,23) How was he brought to the sacred grove for the opening of this dispensation? "I looked upon the sun, the glorious luminary of earth, and also the moon rolling in their majesty through the heavens and also without, the stars shining in their courses and the earth upon which I stood, and the beast of the field, and the fowls of the air, and the fish of the waters and also man walking forth upon the face of the earth in majesty and in the strength of beauty whose power and intelligence on governing things...are so exceding great and marvilous even in the likeness of him who created him." What set him to thinking was by contrast the world of early 19th century rural America, the world that men had made, which to us seems like an Age of Innocence: "...I pondered many things in my heart concerning the situation of the world of mankind, the contentions and divisions, the

wickedness and abominations and the darkness which pervaded the minds of mankind..." At the ^{exit} site of this tragic discrepancy, he reports, "my mind

became exceedingly distressed--it raised one of the terrible questions:

"therefore I cried unto the Lord for mercy, for there was none else to whom I could go." (BYU Studies, Spring 1969, pp.279f)

The Lone and Dreary:--From his happy situation Adam was cast out into that lone and dreary world which we now inhabit. He had already accepted the law of God and of Obedience, even before entering the garden, but in this world sacrifice becomes the order of the day. So Adam built an altar and sacrificed. Sacrifice is the central act of our earthly Endowment, as it is of the Law of Moses. The very essence of the Temple in Israel was sacrifice; every major ordinance there was accompanied with sacrifice, and the altar was the center of every sacred activity. (Temple in Antiquity, pp.155,96) This part of the Endowment is recounted in the Book of Moses 5:5ff, where we find Adam obeying the Law of Sacrifice because he had accepted the law of God--"that they should worship the Lord their God" and was now observing the Law of Obedience. He explained to the angel that such was his only reason for making the sacrifice, to fulfill the Law of Obedience (Moses 5:5,6), and then it was explained to him that this was "the similitude of the sacrifice of the Only Begotten," whose sacrifice had redeemed him on condition that he "repent and call upon God in the name of the Son forevermore." (Moses 5:8) Repentance and sacrifice are the plan of life while we are on this earth: "the sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life, he must sacrifice all things." (TJS 322) The Israelites were aware of this: "and as Jehovah thy God has redeemed thee, therefore I command thee this thing this day." (Deut: 15:15) The first thing

Moses taught the Israelites when they were alone in the desert was that each one must give something up, a freewill offering "every individual as his heart moves him." The freewill offering is absolutely required, it cannot be evaded; what makes it free is that the individual, though he must make the sacrifice, may decide for himself how much he will give, for the purpose of the sacrifice is to test him as it did Abraham. (Exodus 25:1,2)

The Principle of Substitution or Proxy:--Inevitably the Law of Sacrifice calls for the principle of proxy or substitution. The two salient examples today are the work done for the dead in the Temple by proxy, both the Endowment and the baptisms.

The Law of the Gospel:--The Gospel was given to Adam and Eve when, "after many days" of sacrificing "an angel of the Lord appeared to Adam" and taught him the Plan of Salvation. (Moses 5:6-9) Adam and Eve joyfully embraced it and taught it to their children (Moses 5:10-12). "But Satan came among them," saying "...believe it not...and men began from that time forth to be carnal, sensual, and devilish" (Moses 5:13). The Law of the Gospel entails a definite pattern or style of life best defined as the opposite of "carnal, sensual, and devilish." Hence the specific charge that goes with it, reiterated in the Olive Branch revelation in connection with the Temple ordinances: "organize yourselves...establish a house; even a house of prayer, etc., therefore cease from all your light speeches, all laughter, from all our lustful desires, from all your pride and light-mindedness, and from all your wicked doings." (DC 88:119-121) this is virtually a paraphrase of the charge that goes with the Law of the Gospel.

As to light-mindedness, humor is not light-minded, it is insight into human foibles; there is nothing light-minded about the incisive appraisal of

satire often delivered with an undertone of sorrow for the foolishness of men and the absurdity of their pretenses. Such was the cutting humor of Abinadi addressing the priests of King Noah--there was nothing light-minded about it, though it might raise a laugh. What is light-minded is Kitch, delight in shallow trivia; the viewing of serious or tragic events with complacency or indifference. It is light-minded as Brigham Young often observed to take seriously and devote one's interest to modes, styles, fads and manners of speech and deportment that are passing and trivial, without solid worth or intellectual appeal. There are times when nonsense is not light-minded, but insightful. Horace is the classic example; his humorous and funny satire is a sad exposure of the evils and corruption of his times, so disturbingly like our own.

As to loud laughter, Joseph Smith had a hardy laugh that shook his whole frame; but it was a meaningful laugh, a good-humored laugh. Loud laughter is the hollow laugh, the bray, the meaningless laugh of the soundtrack or the audience responding to prompting cards, or routinely laughing at every remark made, no matter how banal, in a 'sit-comedy'. Note that "idle thoughts and excessive laughter" go together in DC 88:69. The brainless laugh is always loud since it is wasted if it is not.

As to evil speaking, my policy is to criticize only when asked to: nothing can be gained otherwise. But politicians are fair game--they are hardly "the Lord's anointed." The Prophet Nathan soundly denounced David though he was "the Lord's anointed," but it was for his private and military hanky-panky, thinking only of his own appetites and interests. Since nearly all gossip is without constructive value, it qualifies as "evil-speaking."

As to every other and impure practice, such need no definition, one would

think. Yet historically the issue is a real one due to the aberrations and perversions of the Endowment among various "Hermetic" societies professing higher knowledge from above to resort to witchcraft, necromancy, divination, etc., with a strong leaning toward sexual license, as sanctioned and even required by their distorted mysteries. It is surprising to find such goings on even in such sober communities as the Plymouth and Massachusetts Bay colonies, and in the lives of some of the greatest figures of the Renaissance and Reformation. It was part of the mystique to be riotously over-sexed and this tradition has been laid to Joseph Smith's charge without a shadow of justification.

The injunction to secrecy follows from the stringent necessity of keeping a discrete distance from the world. "Pearls before swine," is not an expression of contempt, but a commentary on the uselessness of giving things to people who place no value on them, have no use for them and could only spoil them. The guarding of their secrets got the early Christians into a great deal of trouble. But if there is one thing all the "mysteries" have in common it is the insistence on secrecy. In many cases, the only capital some secret societies have is their capacity to mystify and excite curiosity in others--the classic instance is the Shrine of the Bottle in Rabelais' Pantagruel. But for us there is no appeal whatever in secrecy as such. Sacred things, if freely discussed in public, would invariably be distorted, vulgarized, misinterpreted beyond recognition, and so lost. Remember that which cometh from above is sacred and must be spoken with care and by constraint of the spirit, without which spirit it is "a great condemnation." (DC 63:64) Why should not these things become the subject of frank discussion among the Saints? Because that would make them subject of contention, and the first word of the Lord to the

15
15

Nephites was that there should be no contention among the people.

Historically, religious issues becoming the subject of contention have brought endless misery and suffering; long horrendous wars have been fought over the issues of ordinances--baptism, chrisa, sacraments, consecration, tonsure, vestments; over doctrines of salvation, atonement, original sin, etc., over times and seasons (the bloody Easter controversies). The things of the

Endowment are wisely withheld from discussion. How then can we learn about

* them? The Endowment itself is the answer, it is a perfect teaching with its

mandatory triple repetitions of important points; all are instructed to go to

the Temple often and the individual who does so learns more in every session.

The opening injunction to the workers is to "be attentive"--the word of the Lord will sooner clarify itself than many hours of wrangling and bull session.

When I have a question I go to the Temple again, and invariably it is cleared

up. Some things are too sacred even to be mentioned, "which he commanded us

that we should not write, and are not lawful for man to utter." (DC 76:115)

From that we can assume that what we are allowed to hear in the Temple, we are

supposed to hear, and what we are supposed to hear, we are supposed to

understand, and what we understand, we must take to heart. All of this is most

intimate and personal and like the covenants we make can profit no one if

bandied abroad.

The Execution of the Penalty:--This is an imitation sacrifice, as it was

in ancient Israel, when the priest shed his own blood either for the king whom

he originally represented or for the people, whom the king also represented. (I

Samuel 13) But as he can represent them by proxy, so he too may shed his blood

by proxy by the sacrificial beast. All of this of course is "in the similitude

of the sacrifice of the Only Begotten" which atoned for the sins of all, and

Don't shed his blood

thus redeems or saves from death.

In the old covenant when the leper was declared clean and his life restored, two birds were taken, one was killed and the other was drenched with its blood (Leviticus 14:1ff), and then allowed to fly away free, taking the leper's sins with it (Leviticus 14:7), while the patient was sprinkled with the same blood (Leviticus 14:7,8). Being thus delivered from death, he washes his clothes, shaves his hair and bathes. Then he brings two lambs, one for trespass, the price of sin (Leviticus 14:12); its blood was placed upon the right ear of the one to be cleansed and upon the thumb of his right hand (Leviticus 14:14). Then the priest took the oil held in his cupped left hand (15) and after sprinkling it put on the ^{right} left ear and right thumb of the healed person where the blood had been, pouring the rest of the oil on his head (Leviticus 14:17,18)--it was the oil of healing (Egyptian Endowment). This is a private version of the public rite in which Aaron and his sons lay their hands on the head of a ram transferring their guilt to it, slay it, and then put the blood on their own thumbs and ears, etc., (Leviticus 8:21) The ram is burnt for a sin-offering as an atonement (Leviticus 9:2-7), etc. It is clear when one thinks back to the ram that was sacrificed in the place of Isaac, Abraham's offering of his only son, that this all looks back to the great atoning sacrifice, the whole idea being to celebrate our redemption from death. (Exodus 13:8ff) We are told that a covenant must be made by the shedding of one's own blood unless a substitute can be found to redeem one. (Numbers 8:15) Even in ancient times, all the sacrifices were symbolic (Numbers 5) and Maimonides says that in the entire history of Israel only nine heifers were really sacrificed. Certainly one of the striking things about the newly discovered Temple Scroll is the avoidance of bloody sacrifice, which takes

place only at a discrete distance from the Temple.

The left ear has a double significance, it is the side on which the cutting begins, but also when a servant in Israel out of pure love, wished to be sealed to a master for the rest of his life, even though free to go his own way, his bond was made sure by fixing his left ear to the door with a nail driven through it. It was a painless operation since, we are told, that there are only three nerves in the lobe of the ear. But it would be hard to find a more convincing symbol of anything fixed in a sure place.

First Token of the Aaronic Priesthood:--A token is according to the dictionary (OED) "something given or shown as a symbol or guarantee of authority or right; a sign of authority, power, good faith, etc.; and evidence, proof, witness. 4. Something intended or supposed to represent or indicate another thing or event. 5. A distinguishing mark; indication; characteristic trait."

From this it would appear that names, signs, and tokens are interchangeable, just as each of them can represent yet other things. The distinction between them is largely a matter of distances. The sign is seen from afar; the name is uttered on closer approach, while the token is an actual handclasp or embrace.

To be more specific, a sign (sign-um) is both a pointing (related to zeigen, teach, di-dactic, etc.), and a touching (touch, take, tactile, dactyl, etc.). In particular it is the dexter, the right hand or taking hand, and as such is universal in the dexiosis of the Mysteries. For the Manichaeans, the clasp of the right hand was both our farewell to our heavenly parents upon leaving our primeval home and the greeting with which we shall be received when we return to it. (H. Jonas, The Gnostic Religion (Boston, 1963), pp.222f) I

have written extensively on ancient tokens and their use in regulating social and religious gatherings; they are all means of identification, the main purpose of which is security (Arrow, Liahona's Cousins; Sparsiones).

The free interchange of terms each denoting items that may be themselves interchanged, is apparent in the Law of Moses: "And thou shalt show thy son in that day, saying, this is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign (l'oth) upon thine hand, and for a memorial (l'zikkaron) between thine eyes, that the Lord's law may be in thine mouth....for with a mighty hand Jehovah brought you out of Egypt...and it shall be for a token upon thy hand, and for frontlets between thine eyes; for by strength of hand the Lord brought us forth out of Egypt." (Exodus 13:8-16)

As one approaches the camp of Israel, carefully guarded in a dangerous environment, one first gives a sign to be seen from afar. Then, being recognized, one approaches and at closer range gives his name. This establishes closer identity. Nomen est omen: every name is an epithet indicating exactly in the manner of a token above "a distinguishing mark, indication, characteristic trait" distinguishing one from all other members of the society. To receive a new name is to receive a new role or persona, To be identified with a particular situation or association, as is indicated by surname, family name, nickname, etc., each placing one in a particular relationship to society. Of great importance in the earliest tradition of the human race is the secret name by which the hero is known only to his parents: when the dam fatale wheedles the secret of this name from him, terrible things ensue (Re of the Sun's Eye, Lohengrin, the Fisherman, etc.). After the sign and the name comes the closest approach, the token as an actual hand clasp or

embrace.

The word "seal" which is so important, is simply the diminutive of "sign." sigillum from ^{SIGNUM.} signal. It is a word rendered "peculiar" in Deuteronomy. Like the other tokens, it can represent the individual--who bears the king's seal, bears his authority. (Endowment, pp.174,264,274f,277,281) Its particular value, however is as a time-binder. The seal secures the right of a person to the possession of something from which he may be separated by space and time; it guarantees that he shall not be deprived of his claim on an object by long or distant separation. The mark on the seal is the same as that which he carries with him. And when the two are compared, his claim is established, but only if neither of the tokens has been altered. This is the control anciently exercised by tally-sticks, such as the Stick of Joseph and the Stick of Judah. (The Stick of Judah, Improvement Era, Jan, 1953ff) Thus the validity of the Endowment depends on the fulfilling of certain conditions; we are not kings and priests, saved, exalted, or eternally wedded, but we may become such after we have passed the test and all our papers are in order.

The Garments of the Aaronic Priesthood are described in the 28th Chapter of Exodus. Though they have been studied at great length, there is still no consensus among the authorities on what exactly is meant by many of the technical terms in the text, so that the latest studies of the subject differ markedly from early ones. The most striking aspect of our Temple robes is their austerity when compared with the vestments of other churches and societies which aim at color and variety and majesty. There is nothing theatrical about the garments of the holy Priesthood, nor is there anything secret about them since they may be viewed by anyone at funerals. It has been my experience that Temple Presidents and their counselors and secretaries are

inclined to dismiss as meaningless embellishments those parts of the clothing which they do not understand. My conviction is that every detail of the garments is indispensable. An interesting field of speculation is what environment such clothes would be best adapted to. As is well known, the robe on the left shoulder was to free the priest's right arm for the athletic duties of the slaughtering, which also invariably spattered the priest's garment with blood. This became an image of redemption. Anyone attending the slaughter of kosher animals is amazed by the bloody condition of the rabbi after the single deadly stroke across the throat is completed; but the paradox of garments washed white in the blood of the lamb is clearly vindicated.

The Second Penalty of the Aaronic Priesthood is particularly interesting because of a very early Christian writing known as the Discourse of Abbaton, which goes back to Apostolic times in Jerusalem. It was discovered in a chest preserved from the earliest days of the Church in the house of John-Mark's mother. Timothy, the Bishop of Alexandria, while attending a conference at Jerusalem persuaded the aged keeper of the old Church archives to show him the book. It tells how, when the council was held at the foundation of the world and Adam was chosen to preside over the project, Satan refused to recognize him, saying "it is meet that this man Adam should come and worship me, for I existed before he-came into being. And when my father [it is the Lord speaking to the apostles] saw his 'great pride' and that his wickedness and evil doing had reached a fullness, he commanded the armies of heaven, saying remove the token (chartis-mark, document, authorization) which is in his right hand, remove his panoply (protective armor) and cast him down to earth, for his time has come." With him go all his followers, for "he is the head over them and their names are written in his hand." The angels were reluctant to demote so

great a one "and they did not wish to remove the writing from his hand. And My Father commanded them to bring a sharp sickle and cut him at breast level from shoulder to shoulder, on this side and on that, right through his body to the vertebra of his shoulders." This cost him a third of his strength and rendered him forever incapable of prevailing by force. Henceforth, he gains his ends by deception and trickery, which makes him all the more dangerous. (EAW Budge, Coptic Martyrdoms, British Museum, 1914, pp.483f)

The First Token of the Melchizedek Priesthood:--Let us recall that a servant was forever bound to his master in love and devotion by his own free will when his left ear was nailed to a door post--signifying that he would never walk out on his lord, to whom he was now bound by a sure sign. (Deut. 15:16f) The nail as a sure fixing of contracts is one of the most ancient of symbols. At the center of the Germanic world was the shrine of the Irmensul, the central column or tent pole around which the universe revolved. Into this at a great gathering of the new year, the "year nail" was driven to secure the order of the cosmos for another age. The Irmensul identifies Weltnaegel with the cosmic tent pole of the tabernacle--the "center stake" (yatad) that holds all in place with the aid of the stakes driven like nails around it. The earliest temples of Mesopotamia have huge clay nails driven into their walls to ensure stability both architecturally and symbolically. In Egyptian the archaic nail symbol stands for Sirius and the Sothic Cycle as well as Sopdu, the turning point of the cosmic cycle, the moment of the revival of life in the universe. In the royal tent or temple or Tabernacle of the camp of Israel, "the central pole of the tent was commonly identified with the pole of the heavens, and the tent itself with the Weltenmantel or expanse of the firmament." What kept the central stake or pole of zion in place was the pegs.

Reuben

stakes or nails driven around it to hold the ropes firmly in place.

The Law of Consecration:--The culminating covenant governing our life on earth is the Law of Consecration, which we promise to observe as contained in the Book of Doctrine and Covenants. "No covenant was ever given more easy to understand," said Brigham Young, so when the Saints ignore it, they do it consciously. Yet it is this law to which the related steps, the Law of God, the Law of Sacrifice and the Law of the Gospel are meant to lead us, ^{the} reluctance to fulfill this promise, the hardest of all to observe, was foreseen from the first: "If you will that I give unto you a place in the Celestial world, you must prepare yourselves by doing the things which I have commanded and required of you." (DC 78:7) And that "for the purpose and intent that you may be equal in the bonds of heavenly things, yea, and earthly also, for the obtaining of heavenly things. For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things." (DC 78:5-6) The Law of Consecration is received in the Endowment immediately before we enter "the bonds of heavenly things" in the prayer circle.

The extreme importance of this law must be stressed, the more so since it is not well received: "And let every man deal honestly and be alike among this people, and receive alike, that ye may be one, even as I have commanded you." (DC 51:9) In return for this, the Lord guarantees the prosperity of the land in ancient as in modern times. And the command is to "organize my kingdom upon consecrated land." (DC 103:35) The land itself is consecrated for "an established order...for the benefit of my church and for the salvation of man until I come." (DC 104:1) It is an economic arrangement to tide us through-- "in your temporal things ye shall be equal;" (DC 70:14) it is a perfectly safe venture since it has the Lord's guarantee that those observing it "should be

blessed with a multiplicity of blessings," even as in ancient Israel. (DC 104:3) The rule is not to be evaded, "it is contrary to the will and commandment of God that those who receive not their inheritance by consecration...should have their names enrolled with the people of God." (DC 85:3) The Endowment comes full circle as it were in the Law of Consecration, when the first and the last covenants meet: "When we consecrate our property to the Lord it is to administer to the wants of the poor and needy, for this is the Law of God..." (TJS, 127)

The basic principles set forth are 1) insistence on absolute equality, 2) the importance of receiving it "by covenant," not as a suggestion or proposition, but as a binding contract that cannot be broken. As in Israel, when "a tribute of a freewill offering" was required of every man "to the limit of your ability," it was in recognition of blessings received. (Deut. 16:10) The spirit of the thing is all-important, in doing this you and every single member of the community including strangers must join together and be happy as one big happy family. (Deut. 16:11, 10:16) Remembering Abraham, all are to "rejoice in every good thing which Jehovah thy God has given unto thee and to thy house and to the Levites and to the strangers among you...that the Levite, the stranger, the fatherless, the widow...may eat within thy gates and be filled." (Deut. 26:10-12) At which time you will say, "I have brought away the things of my house which have been sanctified (consecrated), and also have given them to the Levite, stranger, fatherless, widow, according to all thy commandments." (Deut. 16:13) All must share and share equally, and if they do this not grudgingly but "with all your heart and soul...as you have promised and covenanted this day, you will be his peculiar (sealed) people, set apart, the wonder of other nations, that you may be a holy people, as he has said."

(Deut. 26:15-19; 28:46) To preserve the spirit and letter of consecration at all times, no Israelite might charge interest on a loan, and all were bound by "the Lord's release" to cancel all debts every seven years. (Deut. 15:1ff) And don't worry about losing your capital, because God will guarantee it, "for the Lord will greatly bless you if you do it." (Deut. 15:4)

"The Law of Consecration as contained in the Book of the Doctrine and Covenants was given to the Brethren in the first complete Endowment in 1842."

It was that they were "bound together by a bond and covenant that cannot be broken by transgression." (DC 82:11) "...and it shall be according to the laws of the Lord" it is "for your good" whatever you may think about it (DC 82:15-16), the basic rule being "that you are to be equal...to have equal claims on the properties....every man according to his wants and his needs...inasmuch as his wants are just." (DC 82:17; cf II Tim. 5:6) No one can deny the tenor and meaning of the 38th Section: "...the poor hath complained before me...I am no respecter of persons. And I have made the earth rich...and deign to give you greater riches, even a land of promise, a land flowing with milk and honey." (DC 38:16-17) "Wherefore, hear my voice, and follow me and you shall be a free people, and ye shall have no laws but my laws...and let every man esteem his brother as himself." (DC 38:22-24) "I say unto you, be one, and if ye are not one, ye are not mine." (DC 38:27) Section 42 verses 30ff is even stronger than this.

Following the great Endowment bestowed by Christ himself on the Nephites (3 Nephi, see below), the people enjoyed almost four generations of life on earth as it was meant to be: "and they had all things in common among them; therefore they were not rich and poor, bond and free, but were all made free, and partakers of the heavenly gift." (4 Ne. 3) So it was with the Saints in

the days of the Apostles who had been instructed to ask God outright "give us this day our daily bread," and rejoiced in "having all things in common." (Acts 4:32) Let us recall that when the Minister, having failed to collect his pay from Satan, is advised to leave his employer, he is genuinely worried, "what will become of me?" he asks. The answer and his reaction may seem irrelevant; he is told by Peter that he will have the Gospel preached to him along with the rest of Adam's posterity, and that seems to satisfy him completely--"that is good!" Did that answer his question? It did, when accepting the Gospel, he would enter upon another economy entirely. The world, however, is still in Satan's employ.

Equality and humility are what the Law of Consecration requires and what it begets. "In order to receive the Endowment," said the Prophet in 1835, "the brethren should prepare their hearts in all humility for an Endowment with power from on high." (TWJS, 61) Indeed, what later held up "the giving of the Endowment concerning the Twelve" was that "they are under condemnation, because they have not been sufficiently humble in my sight and in consequence of their covetous desires, in that they have not dealt equally with each other in the division of the monies which came into their hands." (TWJS, 71) It had been "a grievous sin" that they should consider themselves unequal (TWJS, 72), and they were told that there would be no Endowment for those who make invidious comparison or "watch for iniquity" (TWJS, 82f).

The Jewish authorities contemplating ^{the} the return of a temple to Jerusalem are particularly worried that the old elitism of the Priesthood will cause mischief and jealousy. But under the present order, there is no rank whatever in the Temple. "under the Levitical order," Joseph Smith explained "only the High Priest can enter the veil, but through the Melchizedek order, all men who

prove worthy may be admitted into the presence of the Lord." (PWJS 205) The difference is an enormous one; it is the magnanimous principle behind our work for the dead: "in my Father's kingdom are many kingdoms in order that ye may be heirs of God and joint heirs with me. I do not believe the Methodist doctrine of sending honest men to hell...but I have an order of things to save the poor fellows at any rate, and get them saved, for I will send men to preach to them in prison and save them if I can." (WJS, 368) It is all in the spirit of God's own work; his infinite work and glory is to "bring to pass the immortality and eternal life of man," to share everything he can with others. (Moses 1:38-39)

For God will Not Be Mocked:--The Children of Israel were told that if they kept the Law of Consecration, they would be a sign and a wonder to the nations (Deut.26:18f), but if they did not keep it they would another kind of sign and wonder, "they shall be upon thee for a sign and for a wonder, and upon thy seed forever. Because thou servest not the Lord thy God in joyfulness and with gladness of heart, for the abundance of all things." (Deut. 48:26) Never forget, they are warned, that all they have comes from one source--they are never to get the idea that they have earned it, "lest when ye have eaten and are full, and your silver and your gold has piled up...you say to yourself: My ability and hard work have made for me this fortune." (Deut. 8:12-14) And no one is to think, "because of my righteousness the Lord has brought me to possess the land...for you are not righteous..." (Deut. 9:4-6,13) When the Nephites fell from grace, they kept right on building and adorning their churches and prospering greatly, "and from that time forth they did have their goods and their substance no more in common among them." (4 Ne. 24-26) Though one may prosper under other schools of economy, that is not the way the Lord

wants it, and the Nephites were preparing themselves for the wars of extinction that lay ahead.

One may refuse to accept the Law of Consecration without offense, but having once coveted and promised to consecrate all that one has at present or will have hereafter will bring upon one the judgment of God if the promise is not kept, for God will not be mocked. "Inasmuch as some of my servants have not kept the commandments, but have broken the covenant...I have cursed them with a very sore and grievous curse." (DC 104:4) Their acceptance of the covenant was only with feigned words, while they followed the way of covetousness. It is vain to rationalize and make special cases, "for none are exempt from this law who belong to this church." Much economic sophistry has gone into evading the terms of this agreement, and it was on this point that the Prophet said, "those who leave it, the design of God, as concerted by the grand council of heaven cannot obtain knowledge of God, and I do not know but I may say that they will drink damnation to their souls. Abraham did not set up stakes when called to sacrifice Isaac; nor did Christ." (WJS, 245f) Satan concentrates his efforts on this particular objective, using covetousness as his infallible weapon. Sex runs a very poor second in the race with greed when it comes to corrupting the hearts of men and turning them away from God, as we learn in the Enoch literature (2. Enoch) When the Saints were told to "prepare and organize yourselves by a bond and everlasting covenant that cannot be broken," they were also told that "otherwise Satan seeketh to turn their hearts away from the truth, that they may become blinded and understand not the things that are prepared for them." (DC 78:10f) And when the Brethren engaged in what they considered shrewd financial practices, the Lord spoke, "let them repent of all their sins and of all their covetous desires, for what is property to me?"

saith the Lord." (DC 117:2-4) As to the properties in Kirtland--let them go!
 "Have I not made the earth? Do I not hold the destiny of all the armies of the
 nations of the earth? Therefore, will I not make solitary places...to bring
 forth in abundance? Is there not room enough on the mountains or the land
 X where Adam dwelt, that you should covet that which is but a drop?" The Lord
 ends this admonition with a stinging rebuke: "Let them be ashamed of...all
 their secret abominations, and of all their littleness of soul before us." (DC
 117:2-11)

The Prayer Circle:--is designed to bring about a perfect union of minds
 X and concentration of intelligence on a single object. In the direst straits
 they are told that they can overcome if they "remain steadfast in your minds in
 solemnity and in the spirit of prayer." (DC 84:61) This steadfastness
 requires that intense concentration and unity of thought on which the Egyptians
 placed such store in their temples; indeed they felt that the continued
 existence of the universe itself somehow depended on unflinching mental effort
 on the part of those whose awareness made it a reality [this is akin to the
 modern anthropic principle now propounded by the quantum physicists]. To shut
 out all distraction, ancient priests would veil their faces [as in the case of
 the presiding officer at the installation of the Jewish Exilarch, or in the
 Etruscan rites--the words caeremonium-ceremony expresses the idea]. Where men
and women stand together in the circle, roving eyes and the enticements of a
fair face must be especially avoided if the spirit of the Lord is to be
unrestrained. And for that purpose the women were instructed to veil their
faces. The practice has puzzled many Latter-day Saints but it makes perfectly
 good sense.

Everyone is aware that the power of thought is important on solemn

V...

occasions; but it is also demanding and exhausting, and most of the cults have traditionally taken an easier way, urging the mind to go all-out by mind-altering drugs--peyote, mushrooms, opium, marijuana, etc., by tantric spells, yoga, drums, incense, dancing, singing to the heavy beat, even more dignified procedures such as pageantry, lights, vestments, temple bells, chants, spectacles, pomp and circumstance, have as John Crystofm pointed out long ago a definite narcotic effect no matter how mild--he warns against even statuary and paintings in the churches as at best distractions. Bulwer-Lytton's once famous novel Zanoni gives a vivid picture of the extremes to which such shenanigans can be carried--he is writing particularly of the Masons. But the spirit of the Gospel is intelligence and nothing is more important than the preservation of perfect sobriety throughout, so that any manifestations that should occur may not be attributed to tricks or narcotics.

There have been many manifestations in the temples, but one does not expect them as the order of the day. Heavenly visitors have always been few and far between, for the purpose of our being here is to test us when we are left on our own: "We shall leave you now, but we shall visit you again," Adam was told, and he no sooner found himself alone than Satan appeared and took over, "now is the great day of my power," etc. The founders of the dispensations have a virtual monopoly on the major visitations. And that is as it should be. One comet in a hundred years is quite adequate to prove beyond a doubt that comets really exist, it is not necessary to repeat their visitations every month. So the Prophet can tell the people, "I testify that no man has power to reveal it but myself, things in heaven, in earth and in hell--and all shut their mouths for the future." (WJS, 369) Do we need more? Yes, the testimony of Jesus Christ which is available to everyone on demand.

7-13-20
 11/11/20

blood alone
only symbolic

I Would Sooner Part With My Life:-- People have found this part of the

Endowment offensive; it gave rise in the last century to horrendous tales of blood sacrifice in the Temple, and such dark and sinister hints as Ann Eliza Young put out. Indeed one may well wonder why such a dire penalty should be incurred by anything as innocuous as giving away some purely symbolic gestures that have been 'exposed' many times, and that any interested person can find out about without too much trouble. There seems to be no proportion between the offense and the punishment.

X Only punishment is not the issue, nobody punishes anybody here--"it is by the wicked that the wicked are punished." (Mormon 4:5) The question is how seriously I take all this, and the acceptance of the penalty is a personal statement on the subject, in which I am saying simply that I would sooner part with this short and miserable life than with eternal life and exaltation.

For to reveal the signs and tokens is to hold their true value in contempt, to despise and throw away the Endowment, the only plan ever offered mankind for eternal happiness. "There is a superior intelligence bestowed on such as obey the Gospel...which, if sinned against, the apostate is left naked and destitute of the spirit of God, and he is in truth nigh to cursing." They who turn away from the covenants "become as much darkened as they were previously enlightened and then, no marvel if all their power should be enlisted against the truth..." (TJS, 67) "He that will not receive the greater light must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold, how great is that darkness." (TJS, 95)

This was exactly the situation of the infamous "Watchers" in the time of Enoch. When "the works of darkness began to prevail among all the sons of

men," a sort of crash-program was undertaken to stem the tide of apostasy, as "the Gospel began to be preached...by holy angels sent forth from the presence of God," as well as earthly ministers. (Moses 5:58) According to the very ancient, firmly established and widely documented tradition, some of those angels who came down to call men to repentance as "Watchers"--to oversee and report conditions on earth--allowed themselves to be seduced by the daughters of men, forgot their calling and fell from grace. Their unspeakable sin was to turn the signs, tokens and ordinances of the Endowment to use in an unhallowed connection, even as Cain did, claiming that since they had all the ordinances their activities were authorized of heaven. There is a general principal stated in the Zohar, and with equal clarity by Joseph Smith, that "whenever the Holy One allowed the deep mysteries of wisdom to be brought down into the world, mankind were corrupted by them and attempted to declare war on God." (Theodicy, p.36) Thus the Watchers "used the great knowledge entrusted to them to establish an order of things on earth in direct contradiction of what was intended by God: 'there will be false priesthoods in the days of Seth' Adam prophesied, 'and God will be angry with their attempts to surpass his power...The angels and all the race of men will use His name falsely, for deception'." (Theodicy, note 20) "Woe unto you who pervert the eternal covenant and reckon yourselves sinless!" was said of them. (Theodicy, note 21) "Their ruin is accomplished because they have learned all the secrets of the angels....they have received the ordinances, but have removed themselves from the way of life." (Theodicy, note 31). "In the days of my fathers," says Enoch, "they transgressed...from the Covenant of Heaven...sinned and betrayed the ethos (Law of the Gospel)...they also married and bore children, not according to the spiritual order, but by the carnal order only." (Theodicy,

note 34) "Woe unto you who...lead astray with many lies...who twist the true accounts and wrest the eternal covenant, and rationalize that you are without sin." (Theodicy, note 35). The punishment of the Watchers like that of Cain was to be rejected by both heaven and earth, and there are many accounts of how their great leaders remained suspended, hanging between heaven and earth (in the Book of Mormon fashion) ^{until} in the day of judgment.

The Endowment is either the real thing or it is nothing, and if it is real or if I accept the probability that it is, I cannot compromise in the least degree. Inter finitum et infinitum non est proportio--the eternal life is an all-or-nothing proposition; one does not arrange to enjoy a brief stay in eternity or to bask in the transient glory of a special-effects heaven.

It has been a subject of wonder to students of ancient religion how well the secrets of the old mysteries were kept, though they were the heart of the religious experience and dominated thought and action, and though every important person at least in late antiquity was initiated into the Mysteries, yet to this day the literature has given no certain account of what went on. There is constant reference to them in the drama, both tragic and comic, and in poetry (Pindar) and especially in Plato. But it is always discreetly veiled: "He who has ears to hear, let him hear!" In the celebrated cases when the doings of the mysteries were exposed in tipsy or playful carouse, as in the case of Alcibiades, the outcome was disastrous and the guilty parties discredited for life. (See Fabid Mora, "I 'Silenzi Erodotei" in Studi Sotirco Religiosi, 1981, 209ff, Hdt. 2:170; Karl Albert, "Kult u. Metaphysik bei Platon," in Studi Hist. Relig. 1981, 5-14) Actually in revealing a token one gives away nothing but one's own integrity, though that is everything. It is significant that none of the "frightful disclosures" of the Temple ordinances

...and of Temple ordinances

made in the sensational literature of the 19th century had the expected impact- they all fizzled as indeed they must, since to one who does not understand their significance, signs and tokens have no interest at all.

Some ask why they should be required to take upon themselves certain obligations before they know what those obligations are. The answer is that they may withdraw at any time, but should have no need to. For when receiving that admonition they have just come from the initiatory ordinances where their minds have been opened for the first time to the most delightful prospects, and if they have paid attention should have been filled with confidence that such great promises cannot have been the invention of man.

In those cases where secrecy and mystification are almost the whole stock and trade of a secret society or lodge, it is understandable that much should be made of it. In the Old Kingdom of Egypt ~~when~~ during a revolution "the King's Secret" which gave him his authority and power was exposed to common view, whereupon the kingdom collapsed. For it turned out that the awesome king's secret was that there was no secret! It had been lost (Abraham in Eg.).

The Veil of the Temple:--Throughout the ancient world the veil of the Temple is the barrier between ourselves and both the hidden mysteries of the Temple and the boundless expanses of cosmic space beyond. The one is "the veil of Isis" which no man has lifted; the other is the veil that hangs across the back of the last chamber in the Egyptian Temple, beyond which lies eternity and the worlds beyond. Such veils were fittingly covered with stars and planets.

The Jewish literature often mentions the veils between the worlds (Egyptian Endowment), and Joseph Smith clearly recalls the tradition in the Book of Enoch: "...millions of earths like this...would not be a beginning to the number of thy creations; and thy curtains are stretched out still..." (Moses

7:30)

In the ancient temples the partition is a veil rather than a wall, to show that is not absolutely impenetrable and that messengers can pass through it, that dim sights and distant sounds might be detected, that we are not wholly cut off from our heavenly home unless we choose to be. The idea is set forth in a passage well known to Latter-day Saints: "The veil was taken from their minds and the eyes of their understanding were opened," and this while standing before the real veil. (PWJS, 186) Most important was the whispered exchange of names and formulas through the veil. (Strange Ships, Compton) It is the place of signum et responsum, an exchange of names, signs and tokens to establish the identity and bona fides of one who wishes to pass. (Compton) We find it in the oldest Egyptian and Babylonian texts and it plays an important part in the Egyptian funerary literature and especially in Facsimile Two to the Book of Abraham. In the Shabako texts, the oldest of all, the hero in the last step of his progress passes through the veil after answering the questions and goes on to be received into the arms of his father and mount his throne.

In view of the cosmic significance of the usually star-studded veil, it is important to note that in explaining the marks on the veil in the Endowment, it is made very clear in the case of every single mark that the significance given applies explicitly when it is "placed in the garment." That gives it a personal significance and puts the individual into the cosmic picture. But the ancient Christians already noted that the marks on the Temple veil were the same as those on the garment, but that the big veil bore the Celestial symbols. Early in this century, Sir Aurel Stein discovered some royal graves in an 8th century Nestorian cemetery -the Nestorians were the most conservative of Christians. In the tomb chambers two veils were found still hanging suspended

Q: - *James H. Hunt* *reference*

from wooden bars; they were near life size and showed the king and queen in a formal embrace at the veil, the king holding up the sign of the square on the right side and the queen holding the compass on the left. In the place of the naval mark was the Sun as the center of the system, from which twelve spokes extended to moons in the circle, indicating the twelve month course of the year or the life cycle. Between the two standing figures the big dipper pointed to the north star above their heads. It was at once recognized that the scene represents the sacred marriage of the king and queen at the New Year, celebrating the new age and inaugurating the new life cycle with the drama of creation. The compass and square are viewed as the instruments marking out both the pattern of the universe and the foundations of the earth.

HISTORICAL

The Archaic Order:--One familiar with the Endowment can easily detect familiar echoes of it in religious institutions and practices throughout the world, such as the veils in the Astana Cemetery just mentioned. The phenomenon is readily explained by Joseph Smith and students of comparative religion have now come around to the same conclusion, namely that the real Endowment has been on earth from time to time and has also been spread abroad in corrupted forms so that fragments from all parts of the world can be traced back to common beginnings. "It is reasonable to suppose," wrote Joseph Smith, "that man departed from the first teachings, or instructions which he received from heaven in the first age, and refused by his disobedience to be governed by them..." (TJS, 57) "But that man is not able himself to erect a system or plan with power sufficient to free him from a destruction which awaited him," hence it was necessary to put him on the track again as "from time to time these glad

tidings were sounded in the ears of men in different ages of the world..."

(TJS, 58) "...certainly God spoke (to Abel) and if ye did, would he not...deliver to him the whole plan of the Gospel....And if Abel was taught the coming of the Son of God, was he not taught also of his ordinances?" (TJS, 59) The cosmic connection is never missing from this archaic knowledge, as is well known today (Santillana), and the Prophet writes, "for our own part we cannot believe that the ancients in all ages were so ignorant of the system of heaven as many supposed..." (TJS, 59) He then goes on to show how Abraham too had the Endowment. (TJS, 60-61) For the Prophet Joseph, the patriarchal Priesthood was "this 'holy order' of patriarchs and children back to Adam..." (Ehat, 142) It is "one eternal order." he said, "ever the same. The Saints cannot begin to comprehend it now, their minds being darkened now." (TJS,)

Because of the invincible tendency of men to stray "as the sparks fly upward," the tradition has been contaminated. Thus "free masonry, as at present (is) the apostate Endowment, as sectarian religion is the apostate religion." (Ehat, 43) Some surviving institutions, including "the Old Catholic Church" (Ehat, 44-45) are deserving of respect, though without authority. "Brother Joseph says masonry was taken from the priesthood, but had become degenerate; but many things are perfect."

In view of all this it is instructive to view particular cases in which the most impressive survivals of the old Endowment shine through clearly. One familiar with the Endowment knows what to look for; usually it is those things which appear to conventional religion and scholarship incongruous, meaningless or absurd. The Old Testament itself is full of such things.

Traces in the Old Testament:--There is no need to look hard in Genesis. for the story of Adam is the Endowment. However, in recent years a large

corpus of early Adam texts has come forth in which the Endowment theme is paramount. A better example to illustrate the pervasive nature of the theme is the case of Noah which parallels that of Adam in a remarkable way.

The Case of Noah:--In Genesis 7:35ff, Noah registers the animals two by two, even as Adam named them. From then on, like Adam (Moses 3:19-20), Noah lives intimately with the animals. (Genesis 8:1) After the Flood, ^{Noah} ~~Moses~~ finds himself in "a new world" (Gen. 7:23), even as Adam did before and after the fall. In this new world, God commands every form of life "to be fruitful and multiply upon the earth, just as in Eden. (Gen. 8:17) After the flood, Noah found himself in a lone and desolated world (Gen. 7:24), and like Adam, proceeded to build an altar, sacrificing "every clean beast and fowl." God accepted the sacrifice and promised that the perennial cycle of life like the course of the spheres would continue henceforward. (Gen. 8:21-22) Like Adam's offspring, Noah's promptly departed from righteousness "for the imagination of man's heart is evil from his youth; neither will I again smite every living thing..." (Gen. 8:21) After having commanded the creatures to multiply, God gave the same order to Noah that he gave to Adam to have dominion and be responsible for the felicity of those creatures. (Gen. 9:1-2) Meat was added to Noah's diet, as grain was to Adam's (who had been a fruit gatherer in the garden) but only to be used sparingly. (Gen. 9:3-4) There is to be no enmity between man and beast, or between man and man. For "just as surely as one man sheds the blood of another, another man will shed his blood." (Gen. 9:6) This is not a commandment to avenge blood, but a warning against the cycle of blood and horror, the eternal vendetta with which Satan rules the world. The Law of Moses sought to check it by cities of refuge and mandatory cooling off periods. (Gen. 9:5-6) The shedding of blood is a mortal offense to the earth itself

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(Gen. 4:11-12), for her purpose is "to bring forth abundantly" and to take life is to reverse the order for which the earth was created." (Gen. 9:7; Moses 7:48) In making this covenant with Noah and his posterity (Gen. 9:8), God sets up a sign (oth), a sign visible in the distance (Gen. 9:11), visible to both parties in the covenant and for the benefit of "every living creature" (Adam's "every form of life). (Gen. 9:12) For God is considerate of every living creature and of all living flesh that is upon the earth. (Gen. 9:13-16) Even as Adam's "sons and daughters...began to multiply and replenish the earth" (Moses 5:2), so the sons of Noah spread across the earth to populate it while Noah, exactly like Adam, takes to gardening. (Gen. 9:20) He celebrated the most ancient of all recorded festivals, the wine feast of intoxication that celebrates the ending of the flood. (Pap. Leiden, T32; see Abr. in Eg. 154,156) Noah, like Adam, enters his new world clothed with a special garment, a garment of the priesthood, which enjoys a conspicuous place in the ancient literature. Verse 23 tells us that Shem and Japheth "took the garment and both tried it on: then they went and put it back on Noah, being careful to look away." In a wealth of very old texts, this is identified both as the garment of skins given to Adam upon leaving the garden and the garment which gave him priesthood and kingship over all creatures. When Ham wore the garment, the animals seeing it did obeisance to him, thinking that his was the same priesthood and kingship as Adam. And thus he deceived them and introduced the false priesthood into the world.

The Case of Jacob:--For the clearest references to the ordinances of the Endowment among the Jews and Christians alike, one must go to the Apocrypha. Why is that? Because the Doctors of both denominations alike outdid each other in placing a distance between themselves and the Temple--from Alexandria on, a

"spiritual" Temple was the only one tolerated. (Christian Envy) The Jewish Doctors got rid of the old teachings because they were too Christian, and the Christians were able to follow suit using the absence of Jewish teaching as a pretext for claiming that they never existed. Thus there is an ample Apocryphal or Apocalyptic literature (the words are used interchangeably today) to illustrate the point made by Joseph Smith: "Paul ascended into the third heaven, and he could understand the three principle rounds of Jacob's Ladder-- the Telestial, the Terrestrial, and the Celestial glories or kingdoms, where Paul saw and heard things that were not lawful for him to utter." (TJS, 304,5)

It was at Beth-el, the House of God, that Jacob had his vision, set up his stone circle and altar, received the promise of progeny that was given to Abraham as well as a title to the promised land; he declared the place to be very special, "none other than but the House of God, and this is the gate of heaven." (Gen. 28:17) There he made the covenant that his children thereafter made at the Temple, that he would pay a tithe if God would give him this life's necessities (Gen. 28:20), and grant that he return again to the presence of his Father. (Gen. 28:21) According to the Zohar Abraham had been through all this before at the same place, where later Jacob made a covenant with Laban in the same manner: "Let us make a covenant between us, properly recorded and notarized." (Gen. 31:34) "So Jacob took a stone and set it up as a pillar, while his brethren made a stone circle there and had a feast." (Gen. 31:45-46) The covenants and bonds completed--"this stone (bounom) witnesses in the middle between you and me today," says Laban according to the Septuagint (Gen. 31:48), the middle being that of the circle ⁱⁿ on which each party claimed a half (see 2 Samuel 2:). "Therefore it is called Gil-ead (Gal-edh, the circle of the sign or token). (Gen. 31:47) Then Jacob made a sacrifice and held a feast on the

mountain and they spent all night in the camp (Gen. 31:54)--anticipating Sinai. The next morning Laban went his way, but Jacob had a strange experience, his covenant was no longer to be with a man; "angels were in the place," and when he saw them he said, "God's camp must be here." (Gen. 32:2-3) Next comes his wrestling with the Lord, which so perplexed the Doctors that they changed the Lord to an angel, but "when one considers that the word conventionally transferred by 'wrestled' (yaaveq) can just as well mean 'embrace' and that it was in this ritual that Jacob received a new name and the bestowal of a priestly and kingly power just at sunrise, the dawn of a new day, there is plainly more here than the Doctors perceived." (Gen. 32:24ff; Eg. Endow.)

"Jacob represents here the figure of Adam, the primordial man," and "the place where the dream of Jacob occurred is the place where Adam was created, namely the place of the Future Temple and the center of the earth." (A. Altmann, JOR, NS 35, 387ff) "And Jacob called the place Peniel, because I have seen Eloheim face to face and my spirit (nefesh, soul) has been saved (survived)" At that moment the sun rose as he crossed the water Penuel, limping on his thigh. (Gen. 32:31)

Later Jacob was instructed to resume operations on the site of the Temple, settling there and making an altar to the God who had appeared to him and delivered him from the hand of Esau. (Gen. 35:1) He was to establish a holy society, a little Zion on the spot, instructing all his people to renounce the alien gods, wash themselves and change their garments. (Gen. 35:2) Then they were ready: "Let us arise and go up the house of the Lord, and there I will make a sacrifice to the God who answered me in the day of my distress." (Gen. 35:7) There seemed to be repetitions of this altar building and sacrificing, always for the same reason--at a place where God had appeared and saved Jacob;

Jacob

the same commandments are given to him as were to Adam and Abraham on like occasions. (Gen. 35:7-14)

According to this recent study of Altmann's, Jacob actually repeats the entire experience of Adam, being visited by heavenly messengers who instruct him in the ordinances. The sleeping Jacob is "Adam who has forgot his image," for "in his earthly existence, Jacob, who stands for Man, is sunk into sleep, which means he becomes forgetful of his image and counterpart upon the divine throne." The visitation repeats the awakening of the pre-existent Adam, "as it were pushed out of the Chariot of the King. He is asleep here below." (lc) This is the "Sem-sleep" of the Egyptian Temple rites (Eg. Endow. 146-8), pushing from the chariot his being thrust forth from the Merkabah, the presence of God or one's heavenly home.

Adam:--In the non-canonical sources, Adam appears in a very different light from the one "whose mortal sin brought death into the world and all our woes." (Par. Lost, 1,3) A few passages from a large literature must suffice. A reluctant awakening (J. Allegro has shown how reluctant is really was for both Jews and Christians) came in our own generation with the discovery of the Dead Sea Scrolls whose purpose is to prepare a community of pious sectaries for the return of "a true Temple to Judah and Israel," (IQS, ii) and setting forth the nature of that Temple and the ordinances and covenants that should go with it. The scrolls show us that the scribes and pharisees had indeed taken over and changed things at Jerusalem. A new Adam emerges in the much older text, leading the saints to the desert: "For unto you is the wisdom of the Sons of Heaven, to give the perfect way of understanding. For God has chosen them for the eternal covenant, so theirs is all the glory of Adam." (IQS 4:22f; BASOR suppl. 10-12) "As Adam brought his sacrifice," according to this tradition "he

put on the vestments of the High Priest... in the Holy Writ, it is said: 'God created man in his image,' it means that very Adam, who was anointed as a High Priest, and designated to serve his Maker." (Cit. A. Kohut, JQR 3:238) "When the High Priest (Simeon) put on his glorious robes and clothed himself in perfect splendor," says Ben Sirach (49:14-50:11), "then all flesh hastened together and fell upon their faces to the earth and worshipped before the Most High, for his was the glory of Adam." The Rabbis on the otherhand insist that the glorification of Adam was "a tragic mistake" in spite of such passages as Psalm 8:6 and Ez. 28:12ff, which probably arose from Christian "deification of man." (Altmann, pp.371-391) It was this Adam of the Jews which appealed to the Christians, who got rid of it when their leaders got the Alexandrian fever. This we see in such transitional works as 2 Enoch, which tells us that when Satan saw Adam in the garden, "he understood that I was going to create another world, because Adam was the Lord of the earth to rule and control it...so he attacked him through Eve and seduced her without further trying to tempt Adam." (Secrets of Enoch 31:3) "On the day that Adam went forth from the Garden, he made an offering to the Lord at sunrise, and from that day forth he covered his shame," this from Jubilees, a book claimed by both Jews and Christians. (Jub. 3:28)

In the earliest Christian writings, Peter discusses the case of Adam with Clement. "You said the first man was a prophet," says Clement, "but you didn't say that he was anointed. But if he was not anointed a prophet he could not have been a prophet, could he?" To this Peter answered smiling, "If the first man prophesied, it is certain that he was anointed...though the scripture does not tell us about that...what you should have asked is how, being the first man, he could have been anointed without the anointing of Aaron, who in this

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world was the first to receive the anointing of the special priesthood of Aaron after the pattern of the other anointing...he was a leader of the people and as such a priest and a king (rex primitias), this was a type of other things."

Clement: "Don't try to fool me Peter, for of course Adam was not anointed with real oil, but with some pure and eternal oil made by God," etc. Here he falls into the trap that caught all the Christians and Jews thereafter, the obsession with a purely "spiritual" Temple. But Peter is not trying to fool him [note that this is in the playful style of a Platonic dialogue]. "And Peter at this appeared indignant: Do you think, Clement, that you can know everything before the time? I can give you the answer, but I shall tell you about these things only when you are ready to hear them!" (Clem. Rec., 1:45-48) Among the questions thus postponed was how Clement's dead father and mother were to be saved without having embraced the Gospel.

The Case of Enoch:--Nothing better illustrates the hostility of the Doctors, Jewish and Christian, to the Temple and the Endowment than the case of Enoch, whose great prominence in the early scriptures was all but effaced by their efforts. (R.H. Charles, Book of Enoch, Oxford, 1912, p.1) The Enoch literature has been discovered since the middle of the 19th century. A consideration of the name and office of Enoch should suffice to show his intimate ties with the Endowment.

It is usual to derive the name of Enoch from the root Hanakh, meaning basically to taste, hence to test, to give attention to; from this is derived in turn, the idea of teaching or training, designating Enoch as "the first vehicle of 'the genuine gnosis.'" A related meaning is "to consecrate," making Enoch "the consecrated one, from whom authentic solutions are to be expected touching the secrets of this world and the world beyond." This puts the figure

of Enoch, A. Caquot avers, "in the center of a study of matters dealing with initiation in the literature of Israel," notably the Dead Sea Scrolls. Enoch is a great Initiate who becomes the great Initiator. He is on another level of existence and his work is to conduct others there. A recent study which declares the Hebrew meaning of the root "unknown" suggests the Canaanitish khanaku, "Followers" (Gefolgsmann), i.e., in the way of the initiate. The idea was strengthened by "the great role which Enoch plays in Qumran," with its impressive "prophetic initiation." The old Hebrew Book of Enoch bore the title of Hachalot, referring to the various chambers or stages of initiation in the Temple. Enoch having reached the final stage becomes the Metatron to initiate and guide others. "I will not say but what Enoch had Temples and officiated therein," said Brigham Young, "but we have no account of it." Today we have many such accounts. (This is taken from "the Enoch Figure" p.1, in which all references are given)

Abraham:--Today Abraham is recognized as a pivotal figure in the Ordinances of the Temple (New Look at the PGP, FARMS, ed. pp.163ff). The theme of Abraham's life is sacrifice (DC 132:49f) and the motive and reward of the Endowment is movingly set forth at the beginning of the Book of Abraham, in which the desire of his life is to bestow blessings upon his fellow men, even as God bestows them (Abraham 1:2; Moses 1:38f) Some Jewish scholars today attribute to Abraham rather than Moses the founding of the ordinances of atonement in the Temple.

Apostasy and Restoration:--The Book of 1 Samuel opens with a Temple operation in full schedule, but soon the indolent and corrupt priests cause a falling off and people stop coming to the Temple. Through direct revelation to Samuel, the Endowment is restored, but tension between priest and king.

continues. Another restoration was in order in the time of Josiah. It began with a great purging from the land of all the alien elements that had filtered into the religion of Israel (II Chron. 34:3). In the process of renovating the Temple, the original book of the law was discovered by the High Priest Hilkiah, and from that it was possible to restore the ordinances in their purity, for the record made it clear that Israel had strayed alarmingly from the path. (II Chron. 34:21) Even so, Abraham after the falling away of his fathers, was able to make a new beginning, "for the records have fallen into my hands." (Abr. 1:31) But it was not Hilkiah, but Josiah the king, who took complete charge of the operation, as Saul had attempted, thereby incurring the rebuke of Samuel. But Josiah's complete command takes us by remarkable transition into a field of study which has proven most fruitful during the past fifty years, a study in which Temple rites are central. The subject is "patternism," and the transition is provided by the Book of Mormon.

Josiah's name marks him as a sponsor of the "Yahvist" reform of the Temple. As the Lachish Letters show, there was much opposition to the movement. Josiah was a contemporary of Lehi, who was also on the side of the Yahvists at the time when there were "many prophets in the land," meeting with stiff opposition as did Lehi himself when he took up the cause. When the Nephites went astray as the Jews had, they were fortunate in having a king who was an ardent student of the scriptures--the brass plates--as was Josiah, and who was determined to maintain the observances of the Temple. He named his son and successor Mos-iah, thus neatly combining the memory of Josiah with that of the great model he followed, Moses. Lehi followed the Rekhabite example, now so vividly illustrated in the Dead Sea Scrolls, by going out into the desert to preserve the ancient faith and await further revelation; and shortly after

arriving in the new world, Nephi followed the same course, leading his own people away into the wilderness from his apostate brethren, there to build a modest replica of the Temple at Jerusalem. (1 Ne. 5:16) The Rekhabites as a reward for their faithfulness were put in charge of the ordinances of the Temple.

Now King Benjamin not only gathered all the people at the Temple for a full-fledged gahal in the ancient manner, but it was also to celebrate the great event in the history in any ancient state, a Coronation, on which the new king would be acclaimed, the drama of the creation rehearsed to mark the beginning of a new age of the world and a new life cycle of vegetable life, the contest with the powers of darkness would establish the king as the victorious one worthy to rule the New Age, etc., etc. We have listed some 36 points in which Mosiah's coronation followed the pattern of the ancient Year Rite or coronation ceremony. (Approach to the Book of Mormon, Ch. 23)

The remarkable uniformity of this great panegyris as celebrated at many ceremonial complexes throughout the world and throughout history, (WPO, vol. 4, 1951, pp.226ff) suggested a probable single point of origin for the institution. The word patternism, emerging in the 1930's calls attention to the remarkable uniformity of the institution and has led to various theories explaining it. A common background is now universally conceded, however, many theories are put forth to explain how and where it originated and how it spread.

One of the striking confirmations of Mosiah's account which we overlooked in our list was the erection of a special wooden tower from which the king addressed the people on the subject of divine kingship. Just such a tower and address are described in Nathan the Babylonian's eyewitness account from the

9th century of the installation of the Exilarch or ruler of the Jews of the Captivity. (Halper, vol. 1) Benjamin's great farewell address and the covenanting and feasting that go with it are a clear anticipation of the greatest celebration of all, when the Nephites met at the Temple after the great destruction, there to be instructed and endowed by the Lord in person. (3 Ne. 11ff) An unflinching episode of the Year Rite everywhere was the combat of the king or hero representing him with the powers of death and darkness, a theme touched on in the Psalms of David. This combat recalls the Lamech story of bloody rivalry for the kingship and dire betrayals, and also supplies the clue to its universality; for with this ritual extravaganza, "...their works were abominations, and began to spread among all the sons of man (Moses 5:52) "...and thus the works of darkness began to prevail among all the sons of men." (Moses 5:55) These are the very rites in which Abraham is entangled at the beginning of the Book of Abraham, his own fathers having embraced that perverted version of the Endowments. But as if that were not enough, the Prophet Joseph Smith has given the most enlightening presentation of the drama to be found in literature, and that as early as 1830. Never has man's condition been set forth with greater economy and power than in the primal drama of "Everyman" in the first chapter of the Book of Moses.

After a magnificent Prologue in Heaven (Moses 1:1-8), Moses is left on earth on his own resources and as Satan in the Temple finds Adam cast out of the Garden and desperately calling upon God in a dark world, seizes his foul advantage and strikes again when he finds Moses flat on his back in the dark. He introduces himself as the Only Begotten, the rightful ruler, and when Moses challenges and mocks him, a lively stychomythia ensues, ending when Satan drops all virtuous pretense and launches a frontal attack of such ferocity that Moses

is quite overwhelmed, is cast down and knows the bitterness of hell (as the king always does in the year drama); crying from the depths with his last ounce of strength, he is delivered. Satan is cast out and Moses is again in the presence of God who formally declares him the Victor over many waters (a stock theme in the year rites), appoints him the divine king: "...for they shall obey thy command as if thou wert God....for thou shalt deliver my people."

(Moses 1:25-27)

The Egyptian Heritage:--The Egyptian rites in which Abraham found himself involved are richly documented, but no other writing can compare in importance with the oldest known book in the world, a text prepared for the presentation of the Endowment on the occasion of the founding of the First Dynasty in Egypt, that of Menes, a drama, staged in the Temple of Memphis for its dedication and the king's coronation more than 5,000 years ago. "The impact of the Memphite theology was so fundamental," writes L.V. Zabakar, "that its influence on Egyptian religious thought remained constant until the end of the Egyptian religion. Unparalleled in the history of the ancient orient as far as its cosmogenic significance is concerned, it traveled from century to century, from one theological system to another; its theme resounds from the first line of Genesis, and from there on through the Old Testament and to the latest period of Hebrew literature. It reaches the pages of the New Testament, witnessing to what extent its conception of the creative power of the Word of God persisted in the ancient world, becoming a universal theological theme." (L.V. Zabakar, JNES, 13, 1954, p.87) It begins (col. 3-4) with the council in heaven at the foundation of the world and proceeds to tell of the choosing of the Only Begotten to inherit and preside, the rejection of the counter claims of Seth who argues priority in age; the establishing of the ordinances of the Temple

central to which is a baptism representing death and resurrection. The center part of the text has been destroyed, but the extensive latter part is doctrinal treating of the plan of the creation and salvation. All hail the plan of the Most High God presented to the council; he plans and executes as he conceives in his heart and utters with his tongue to be approved by the assembled hosts of the Gods and pre-existent spirits. Every living thing is invested with his divine power, shared by "gods, mortals, beasts, all creeping things and other forms of life." Mankind is spiritually begotten and physically formed, the future ruler of the earth, endowed with eyes to see, ears to hear, a nose to smell, etc. The earth being prepared with all good things to receive him, a law is given to implement and explain the purpose of the earth as a place of probation: "All who do good will be for eternal life, and all those who do evil for eternal bondage. This law is to be the measure of all things"--it is the purpose of all man's actions of earth. "And God finished his work and was pleased with it." The heavenly plan was then implemented and carried out on earth as messengers came down and men were instructed to build temples where they could rehearse this same creation story at the beginning of each year (the Victory Over Seth), and as fields and cities sprang up around these holy centers. Then comes the episode of Osiris who nearly dies but is rescued from the depths at the last moment and revived as the resurrected one. Emerging (like Moses) triumphant over the waters, he proceeds to the veil and beyond "in the footsteps of his father, the Lord of Eternity, to the great throne," where he is received with happy home-coming embraces by the heavenly family and the Ancient of Days who takes him into his embrace and then conducts him to his throne. One neglected source that richly deserves study has been widely hailed as the greatest of all dramas, is the two Oedipus plays of Sophocles which the

scholars also denounce as unmoral and nonsensical, since they simply can't see the point of any of it. The second play, Oedipus in Colonus, is nothing less than an introduction to the mysteries to which the preceding play is a preparation. On request we would gladly pursue this noble work, but time and place will not allow it here. *

Loss of the Endowment:--Man is forever falling short of the fullness of his promise, and never completely lives up to the blessings of the Endowment. Adam blessed his posterity, said Joseph Smith, because "he wanted to bring them into the presence of God;" likewise, "Moses sought to bring the Children of Israel into the presence of God, through the power of the Priesthood, but he could not. 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 they did not obtain them..." For this glory is to be revealed only in "the dispensation of the fullness of times." (TJS, 159) Apparently the Endowment has been more than humanity can handle: "If the Church knew all the commandments, one-half they would condemn through prejudice and ignorance." TJS, 112) President Joseph F. Smith in the Salt Lake Temple said that he doubted if half of the work done in our Temples was acceptable on the other side.

The Perplexity of the Jews:--The Rabbis, who hold no priesthood but only certificates of learning, have always had an ambivalent attitude towards the Temple. They cannot but echo the reverence and yearning of the prophets for it, yet the idea of the return of a real Temple repels them as both dangerous and naive. E. Goodenough has found that among the Jews of the Graeco-Roman world "have survived a great number of archaeological remains covered with pagan symbols which quite amaze one familiar with the accepted traditions of

Judaism." The Rabbis like that as little as they do the disclosures of the Dead Sea Scrolls, and "no attempt has yet been made to analyze the material to see which sort of Judaism could have produced it." (E. Goodenough, Jewish Symbols, Vol. 1, p.vii) Jacob Neusner has expressed the embarrassment of the Rabbis in a recent study in which he reports that in Rabbinic Judaism "ritual is entirely lacking in mythic, let alone theological explanation." (J. Neusner, Ritual Without Myth, p.1) That is, no explanation whatever is offered for the ancient Temple ordinances. Though fully one-third of the Mishnah is taken up with Temple ordinances, none of the Rabbis who wrote it (3rd Century B.C. to 3rd Century A.D.) ever participated in such a ritual. For them the acts performed in the Temple "bore no more concrete relevance to everyday life than the cultic laws;" they spent their days in "a most serious effort...to create a corps of laws to describe a ritual life which did not exist." (p.2) "The ritual itself is a myth," Neusner insists, because "it was not real," therefore, "the explanation of the ritual is skipped....we deal with laws made by people who never saw or performed the ritual described by those laws." Neusner gives as an example the imitation killing of the red cow "as if it were in the Temple, in this ordinance, "the effort is made to replicate the Temple's cult in every possible regard." (p.10) It is performed on the Mount of Olives facing the Temple, -so that everything that is done is a mirror image of the real thing with right and left hands reversed. In the real Temple, the priest "gird up with his robe on the left strikes the blow with the right hand and receives the blood with the left hand as he faces the Temple; thus he accomplishes the atonement, or kepporah." (p.6) The hand is held in such a manner as to hold the blood, as it holds the oil in the anointing.

While everything is thought of as "converging and emanating from the

temple," it is now only "metaphysical reality...the Rabbis think about transcendent issues primarily through rite and form." (p.20) Likewise "what people are told to do is what they are supposed to think"--think of themselves as performing the rite but never trying to interpret it. (p.21) The teachers of an early day explained that in the Temple "attentiveness leads to ritual cleaning," which leads in turn to washing and anointing which leads to holiness, hence to humility, hence to fear of sin, hence to piety (the Law of the Gospel), hence to the Holy Spirit, and finally to the resurrection of the dead which culminates in the figure of Elijah. What has all this pointing to the resurrection and to Elijah to do with the Temple? Nothing at all, says Neusner; but such a sequence may suggest significant connection to a Latter-day Saint.

The Temple Scroll:--The newly discovered Temple Scroll has focused the attention of the Jews on the Temple from new and unfamiliar angles. Jacob Milgrom, who like Neusner, has visited BYU from time to time, has studied this scroll exhaustively (Biblical Archaeologist, Sept. 1978) He informs us that according to its authors "the entire scroll is the revealed word of God." It begins with the covenant with Moses on Mount Sinai (p.109), which is where the Children of Israel are introduced to the Endowment, "the scroll affirms that a Temple must exist in the land and that its blueprint...was known to David." (p.114) Understandably, this is an embarrassment to the Jews of present-day Israel--what about the Temple now? The Temple Scroll points out that the Temple is placed on earth at various levels of perfection: the First House was not the Second House or of course, "the Messianic Temple" which God himself will build on 'the Day of Blessing.'" (p.114) But in all Temples at all times, the ordinances remain ever the same, though with the growing perfection of the

saints features may be added, such as "the Cherubim-kapporet, the Urim and Thummim and the participation of the Twelve Tribes" in the Temple of the last days. (1c) Another change in the Temple of the last days is "the tendency...to extend the priestly regiment to the entire people, so that they too become holy," each a priest and a king. (Deut. 14:12) Naturally, the Rabbis regard the shedding of blood as permanently done away with and attribute the lack of blood sacrifice in Christianity to the following of the Jewish tradition.

(p.120)

The Christian Endowment and its Loss:--The restoration of the gospel in the meridian of times centered wholly around the Temple and Endowment. As reported in the Gospel of Luke Chapter 1, it begins with a righteous priest and his wife, both direct descendants of Aaron, "walking scrupulously (amemptoi) in all the commandments and fulfillment of the covenants (dikaionasis) of the Lord." The language is right out of the Dead Sea Scrolls where we also find righteous priestly families living the law in its purity and awaiting further revelation. An angel from on high breaks the long, long silence of four hundred years when he appears to the priest while he is ministering at the altar in the Holy of Holies, and tells him that he has come in answer to prayer, just as the angel appeared to Adam at the altar, and that his message is all one of joy and rejoicing. The priest's son will be filled with the Holy Ghost and "turn much of Israel back again to the Lord their God," (1:16)--it was a restoration of the Gospel. The child is coming in the spirit of Elijah to turn the hearts of the fathers to the children, "and the minds of those who did not believe to righteousness," and in so doing, "prepare for the Lord a people properly endowed (supplied, equipped)." (1:17) But the fathers and those who did not believe (note the significant use of the past tense), the

disobedient spirits of old, are all dead. How can the expected prophet bring a
 great light "to those who sit in darkness?" How indeed, his office is to
 baptize, from which certain conclusions are obvious. Zacharias, the priest,
 was baffled and asked for a sign in the nature of a challenge: "How shall I
 know that this is so" (1:18). In answer to this, the angel identified himself
 by name and explains his mission, "I have come to preach the Gospel to you."
 (1:19) ~~He gives him both a sign and a penalty--to be struck dumb until a~~
 certain time because he did not take the words of the angel seriously.
 Today even Roman Catholic scholars see in the favorite passage, Matthew
 16:18f, reference to the Temple. It would appear now that the gates of "hell
 prevailing" has nothing to do with the forces of evil attacking the Church; the
 express statement is that "the gates of hades will not hold back those who
 belong to it," for the object is in the genitive and the antecedent is the
 Church. Those who belong to the Church cannot be held back. Why so? Because
 Peter has the keys to the work that will release them--he is authorized to open
 the gate. (16:19) That this deals, as is now recognized with the mysteries, is
 clear from the next verse in which the disciples are commanded not to make a
 word of this known to the world, while "from that time on, Jesus Christ (the
 name appearing here in full for the first time) began to show his disciples"
 how he would be totally rejected by the Temple authorities--Elders, High
 Priests, and Scribes--and be put to death. (16:23) When Peter protests and
 says this is going too far, the Lord rebukes him sharply for taking seriously
 the things of men rather than the things of God. We are now on a wholly
 different level.

A theme that runs all through the Gospel of John is the absolute refusal
 of the leaders and the people of the Jews to take literally what Jesus tells

them. It is customary to view John as the most "spiritual," philosophical, allegorical, and mystical book of the New Testament. Yet allegory and abstraction were the breath of life to the schools of the day; if Christ's teachings were of that nature, no one would have been in the least offended, yet in no other Gospel are the Lord's hearers so puzzled, baffled, offended and angered as in the Gospel of John. What kind of a "Great Teacher" is this, who constantly perplexes and enrages his students?: "From that time many of his disciples went back and walked no more with him (6:66). For neither did his brethren believe him (7:5). Then said the Jews among themselves...what manner of saying is this that he said? (7:35) "Have any of the rulers of the pharisees ever believed on him? (7:49) Why do you not understand my speech? Because ye cannot hear my word. Ye are of your father, the devil. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them." (9:10) "And many of them said, "he hath the devil and is mad; why listen to him?" (9:19), etc., etc. Plainly, he was speaking of things which neither the Schoolmen of the times, nor the later Schoolmen who produced conventional Christian theology wanted to understand. In his last days with the disciples and his appearances after the resurrection, he taught them the mysteries of the Endowment. The Last Supper was at the Passover and Jesus associated his doings there with the rites of the Temple. "Since I am going to prepare a place for you," he told the disciples it is proper for me to tell you about it. In my Father's House (the Temple) are many monai (places where one stops on passing through, the Hechaloth of the Temple or chambers of the Temple). And having prepared a place for you I will come back and be your paraleptor (this is the technical term for one who guides one through the mysteries, a prompter at the veil), so that you can be where I am, you know the

path I am taking" to this, Thomas said, "no, we don't know!" (14:2-4) "I am the way, the truth and the light, you will not get to the Father any other way," i.e., other than through the Son.

A large literature beginning with Acts and including the many Coptic and Hebrew discoveries of recent years reports that the Lord did return and for forty days instructed the disciples in the doctrine and in the ordinances, conspicuous among which was baptism for the dead (Gospel of the Forty Days, Baptism for the Dead, Era, Dec.; 1948ff) Though the death of Jesus Christ ended sacrifice by the shedding of blood, the Christians were if anything more attached to the Temple than the Jews (Christian Envy). What kind of a Temple was it without a shedding of blood? The epistle to the Hebrews explains that Christ became "a merciful and faithful high priest...to make reconciliation for the sins of the people." (Heb. 1:17) He was "faithful as Moses was faithful." (3:2) "Seeing then that we have as great High Priest that passed into the heavens, Jesus the Son of God, let us hold fast the things we have agreed to (or covenants we have taken--homologias). (5:1) Every High Priest offers sacrifices for sins and no man taketh this honor upon himself save he were called of Aaron (5:4-6), but Christ is "a priest forever after the order of Melchizedek." (5:6) For as the Son learned obedience he is to be obeyed. (5:8-9) Paul recognizes that these things are "very hard to teach because you are dull of hearing." (6:11) He mentions baptisms, laying on of hands, resurrection of the dead, and judgment, which are initiatory rites. (6:2-6) He mentions the supreme penalty, "for crucifying for yourself the Son of God and put him to open shame," referring to the revelation of sacred things or the public divulgence of sacred things. (6:4-6) Armed with hope, the "soul...is that which entereth into that which is within the veil (6:19), where Jesus the

High Priest after the order of Melchizedek is our prodromos, i.e. one who goes through the veil before us to receive us." (6:20) Paul is particularly concerned to make clear to the Jewish converts that there is no real conflict between the Aaronic and Melchizedek Priesthood. The lower Priesthood is naturally succeeded by the higher one. The important difference being that the priest himself enters no horkomosia, while the higher Priesthood is "with a making of covenants (horkomosia) to be a priest forever after the order of Melchizedek; this was "a better testament (Ditheke-covenant)." This is a high priest made "higher than the heavens." Though the "carnal ordinances" lasted only until the time of reformation (9:11ff), yet the New Testament also requires the shedding of blood, "but where there is a testament, the one making it must necessarily be responsible unto death (9:16)...almost all things are by the law cleansed with blood; and without the shedding of blood is no remission." (9:22) Having the boldness to enter into the holiest by the blood of Jesus" (10:20), we pass through the veil, that is to say, his flesh, having our hearts sprinkled from an evil conscience and our bodies washed in pure water." Naturally the theologians have said that this is a passage from a carnal to a purely spiritual order of things, but nothing in Christian tradition or in fact down to the present time is more indisputable than that it was real blood and real water that were required for sanctification by the new covenant as well as the old is real blood and real water. This has always been an embarrassment to the Churchmen.

The Gnostics:--Because of the Endowment the Mormons have been labeled Gnostics by ministers who have little knowledge of the term. The "Gnostics" so-called are always distinguished in the early days from those possessing the real Gnosis--mentioned 27 times in the New Testament. The Gnosis was that

special "knowledge" which the Lord imparted to the disciples in their secret session (Forty-day Ministry, Reticence of the Apostles, etc.). With the death of the last apostle according to the earliest Church historian Hegesippus, when no one was left who could call them to account, a swarm of pretenders suddenly appeared on the scene each claiming that he had the true Gnosis, especially the ordinances, imparted by the Lord to his disciples after the resurrection.

The Gnostics could get away with that because the Church no longer had knowledge of those things. In his great work on *The First Principles*, Origen confesses that the Church no longer has answers to the terrible questions, nor can one find in the scriptures any account of how such ordinances as baptism, sacrament, and marriage should be performed. Irenaeus, Augustine and a host of others confirm his admission. The Gnostics enjoyed a brief but sensational advantage until the obvious inadequacy of their claims became apparent.

Valentinus, one of the first and most important, got a huge following because he claimed that he could tell "what we were, what we became; where we were, whither we have been cast; whither we hasten, whence we are delivered; what birth is, what rebirth is, etc." (Ev. Ver. 22, 13ff.) But the Gnostics could only answer the great questions by dematerializing everything, as is clear from the Bodmer Papyrus LX. Geo Widengren says that the prime teachings of Gnosticism were "that an evil power created the material world" (Gnosticism, p.12), that "matter is an evil in and of itself...the spiritual as such divine." (p.17) This is exactly what the later Church taught. The appeal of the Gnostics lay in their exploitation of traditions and rumors from the early Church dealing with ordinances. Those teachings and practices which the many Gnostic sects (Epiphanius lists 88 of them) had in common can reasonably be taken as copies of a true original, just as the Egyptian ordinances of Pharaoh-

-which were in fact the main inspiration of the Gnostics--which were earnest imitations of the real thing may give us a very good idea of what the original was like. So the main practices of the Gnostics retain clear echoes of the Endowment. These, according to Widengren, are "the souls progress toward a heavenly home in which it must pass gates and challenges, but enjoys the help of a holy guide." The spirit is going back to his home where his throne, garment, crown (or wreath) and court all await him. (Widengren, p.10). To all this light and glory is opposed the opposition of Ahriman, of darkness and death, for an evil power created this physical world. There is one sent from heaven to rescue us from the prison of the world, the Saviour, often identified with the Primal Man. The poem of the Pearl brings these ideas together [I included it among the Endowments in the Appendix to the Egyptian Endowment]. Typical is the Coptic Apocryphon of John 53, "through the establishment of the perfect Temple [what the Qumran people were also looking for] Adam can return to God;" also we learn that Jesus Christ brought all the signs and tokens which he taught the Apostles "from the Father out of the House of the Living" (Kaphalion, p.41). Coptic writings such as I and II Jeu are particularly concerned with signs and tokens, revealed in the Temple in the process of preparing one for the next world. (Philip 1:34) The three levels of the Temple represent three degrees of holiness. Baptism is the holy place, but the Holy of Holies is higher; the former signifies resurrection, but the latter is the marriage covenant which goes beyond. (Philip 1:17) A time will come when the Temple work will be universal (Philip 1:33); meantime the rending of the veil signified that the ordinances were now open to all and that no worthy one would be held back. (Philip 1:18) At every stage of the Endowment there is a name given and a sign; there are twelve who officiate and three who direct and

oversee (1 Jeu 52, cf. IQS Suppl. 10)

There are two main centers of Gnostic teaching, the Iranian and the Syro-Egyptian, but in the end it all goes back to the popular traditions of Iran. Widengren concludes, preserved in the Upanishads, and from that source we get the Buddha, Mani, the Iman, the Manichaeans, Bogomils, Cathari, Baptists, Rosicrusians, Bohemists, Masons, Swedenborgians, etc., etc. It is plain that the Gnostic impostors picked up much of their material from the Mysteries, and though the subject has been endlessly debated, the question "how do the mystery cults relate to the Gnostics?" remains to this day unanswered, "because there is no generally accepted concept of the Gnosis, while the fundamental features of the Mysteries are also debated." (Karl-Wolfgang Troeger, *Mysterienglauben u. Gnosis im Corpus Hermeticum XIII* (Adademie-Verlag, Berlin, 1971), p.3) M.P. Nilsson thought that Orphism was about as far back as one could trace the Mysteries: "Orphism is the combination and crown of all the restless and manifold religious movements of the archaic period. The development of the cosmogony in a speculative direction, with the addition of anthropogony which laid the principal emphasis on the mixture of good and evil in human nature; the legalism of ritualism in life; the syncretism of cult and doctrine; the development of the after life into concrete visibility; and the transformation of the lower world into a place of punishment by the adaption of the demand for retribution to the old idea that the hereafter is a repetition of the present; the belief in the happier lot of the purified and the initiated--for all these things parallels, or at least suggestions, can be found in other quarters. The greatness of Orphism lies in having combined all this into a system, and in the incontestible originality which made the individual in his relationship to guilt and retribution the center of its teaching." (M.P. Nilsson, *Hchr* 28

(1935), pp.299f.)

Hermeticism:--Hermeticism was the doctrine that all the wisdom in the world was originally put into the 36 books of Thoth or Hermes (Plut. Isis 3). The rites were based on these books and the priest who conducted the Egyptian Endowment had to know at least six books of Thoth by heart, those explaining the seals and the sacrifices. (Hopfner, Isis, p.59f) Clement of Alexandria in the most instructive work on the Mysteries calls the well-known Egyptian Book of the Dead Hermetic, and attributes it to Thoth. (Neville, Tb, Intro. p.25) The idea of an "archaic wisdom", prisca arcana, or "primeval revelation" a knowledge of the ancients far in advance of later times, has always intrigued philosophers and theologians. But today it is the scientists who are taking it seriously. Joseph Smith is well acquainted with the idea, "from time to time these glad tidings were sounded in the hearts of men in different ages...certainly God spoke (to Abel) and if he did, would he not...deliver to him the whole plan of the Gospel?...and was he not also taught of his ordinances? For our part we cannot believe that the ancients in all ages were so ignorant of the system of the heavens as many suppose." (TJS, 59f) The "patriarchal priesthood...this 'holy order' of patriarchs and children back to Adam...is one eternal order...ever the same. The Saints cannot begin to comprehend it now;--their minds being dark"--today we are far removed from those enlightened times. (Ehat 142) It is interesting that at the very time Joseph Smith was preparing the things of the Endowment, he was most deeply interested in his Egyptian studies. (PWJS 60, 1/10/35: 5/10/35, p.104, 16/12/35) The field of Hermetic writings is immense and the institutions to which it has given rise are almost without number.

The Masonic Issue:--Because others have made much of it, some attention

should be given to Masonic ideas on the subject. It should be noted that the
Endowment can be found fully blown in the Book of Mormon and especially the
Book of Moses both dating to 1830 and that the Temple in Kirtland was dedicated
in March 27, 1836. It was not until 1842 in Nauvoo that Joseph Smith became a
Mason. Heber C. Kimball wrote in his journal: "We have organized a Lodge
 here. of Masons. since we obtained a Charter. that was in March since that
 thar has near two hundred been made masons Br. Joseph and Sidn[e]y was the
 first that was Recieved in to the Lodg. all of the twelve have become members
 Except [Parley's younger brother] Orson P. he hangs back. he will wake up
 soon, there is a similarity of preast Hood in masonry. Bro Joseph Ses
masonry was taken from preasthood but has become degenerated. but menny
things are perfect." (March 1842) | The evening before the first complete
Endowment was given to nine brethren in the upper room, a meeting of Freemasons
 was held in the same room. Then it was rearranged for the Endowments next day
 attended by the same men, most of whom had been Masons for some years. (Ehat,
 note 112ff) Far from raising suspicion, these coincidences should effectively
 alay them, for if those men took Masonry seriously, they would have been
 shocked and upset by obvious plagiarism, and when some of them later turned
 against the Prophet and told extravagant lies about him, no one ever accused
 him of stealing Masonic rites. As A. Ehat observes, "Heber C. Kimball's letter
 to Parley Pratt is a powerful witness to the persuasive ability of the
 Prophet," or rather we would say, to his good faith, "his testimony of the
 Prophet's ease in pointing out the relationship of the Endowment to Freemasonry
 in what might otherwise have been considered a blatant adaption of
 Freemasonry....These Freemasons...completely accepted Joseph Smith's self-
 characterization as expressed in an 1844 discourse: 'did I build upon another

man's foundation but my own? I have got all the truth of the world and an independent revelation in the bargain.' " The Masons themselves insist that their knowledge comes from many mysterious sources difficult if not impossible to trace, and high degree Masons who have been members of the Church easily recognize how much more consistent and far reaching the ordinances of the Temple are than the theatrical contrivances of the lodges. The difference in spirit and knowledge between the two institutions is seen from the concluding sentence of Bulwer-Lytton's famous novel Zanoni, often recommended as the best guide to Masonry: "Venerable brotherhood...ye who have retained, from century to century, all that time has spared of the august and venerable science!...many have called themselves of your band, many spurious pretenders have been called by the learned ignorance which...is driven to confess that it knows nothing of your origin, your ceremonies or doctrines, nor even if you still have a local habitation on earth...the starry truths which shone on the great Shemaia of the Caldean Lore and gleamed through the darkened knowledge of later"

Asking Too Much?--The Endowment, charged with meaning at every step, demands the closest attention and a brain and intellect that are clear and active. How easily it overloads the circuits as the tired mind takes refuge in dreamland! A school of the Prophets was necessary to prepare the Brethren for their Endowments in the first place (PWJS, 72), and the leaders began to understand only when "the veil was taken from their minds the eyes of their understandings were opened. (PWJS, 366) Brain, intellect, minds, eyes, understandings--it is a strenuous intellectual exercise from first to last. "I advise all," said the Prophet, "to go on to perfection and to search deeper and deeper into the mysteries of Godliness." As for himself, "it has always been

my province to dig up hidden mysteries, new things for my hearers." (PWJS, 366) How much easier to relax and fall into a routine increasingly geared to efficiency and the reduction of time and effort.

When we enter the Temple we leave one world and step into another; the transition has grown less perceptible through the years as ordinances and procedures have been streamlined, e.g., separation of the Initiatory from the Endowment, retaining of garments from the street to the Celestial room. Conversely, when we leave the Temple we leave one world, sometimes with a sigh of relief, and return to the other. If the Latter-day Saints are going to continue building Temples they must make up their minds as to which world they are going to live in. It should not be hard to decide if only we are willing.

Which Is The Real World?:--We are about to learn that we have had it backwards. We do not need the Temple experience to tell us what all sages, poets, saints, and everybody else have always known, namely that this world is weary, flat, stale, and unprofitable, a vale of tears, etc; and all because everything in it is irrevocably headed for oblivion, as everyone finds out sooner or later. It is an outrage but everybody accepts it because they have no other choice; but the Latter-day Saints do have another choice and they may not evade it. Our present version of "the World" is particularly unreal. At present the most discussed book on the condition of America today is Robert Bellah's Habits of the Heart. Individualism and Commitment in American Life. (UC Press, 1986) Bellah and his wife gave some enlightening talks at the BYU some years ago, and appreciate our position better than most. The book has a number of contributors and is based on interviews with hundreds of Americans and shows an almost complete absence of "transcendent purpose" in their lives: the enlightened minority differ from the bemused majority only in that "all of

them would like to find some meaning to life beyond the next promotion or home improvement." The Harvard sociologist, Bell, concludes in the book that only religion can relieve the devastation of this "hedonistic consumerist civilization." "From the boardroom to the bedroom, strategy, technique, self-seeking and the notion of strict contractual obligation have supplanted decency and intimacy, respectively." The most admired writer of our time, Raymond Carver, "distills a bleak vacuity...a sense of something--structure, meaning, purpose--missing." The contributors find only "deepening circles of desolation inscribed by our individualism...our incorrigible self-centeredness." "We have lost our balance," writes one reviewer, "scuttled our cultural traditions that used to offset our individualism; community has atrophied among us and the self grown cancerous." "We do not argue with one another, we do not even share a discourse."

And that is the real world? Historically, a strong dose of Temple work is the only thing to cure that myopia. Joseph Smith understood perfectly and described vividly the situation in his day in the great epistle to the Elders in Kirtland, emphasizing the immense gap between the two orders of existence:

Consider for a moment, brethren, the fulfillment of the words of the prophet; for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof--that crimes of every description are increasing among men--vices of great enormity are practiced--the rising generation growing up in the fullness of pride and arrogance--the aged losing every sense of conviction, and seemingly banishing every thought of a day of retribution--the intemperance, immortality, extravagance, pride, blindness of heart, idolatry, the loss of natural affection; the love of this world, and indifference toward the things of eternity increasing among those who profess a belief in the religion of heaven, and infidelity spreading itself in consequence of the same--men giving themselves up to commit acts of the foulest kind, and deeds of the blackest dye, blaspheming, defrauding, blasting the reputation of neighbors, stealing, robbing, murdering; advocating error and opposing the truth, forsaking the covenant of heaven, and denying the faith of Jesus--and in the midst of all this, the day of the Lord fast approaching when none except those who have won the wedding garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of Peace! (TJS, 47)

just

Temple in the person of Satan, who aspires [that was his undoing according to
 It is striking how these very operations are brought into perspective in the
 any circumstances, namely to 1) aspire, 2) accuse, 3) contend, and 4) coerce.
 are four things which Joseph Smith insists no one should ever indulge in under
 becomes of us, but what we become. Major steps to success in public life today
 "A man's character is his fate," said Heraclitus--the tragedy is not what
 "without revelation, without commandment... would prove a curse." (TJS, 256)
 anything to do with politics." (TJS, 275) In the end, any solution given
 mistrust (146). There is no help in politics: "My feelings revolt at having
 loyalty, oaths and protestations are actually signals of desperation and
 false prophets for true ones," said Joseph (TJS, 206); and he noted that
 earth groans" who is to be trusted in such a world? "The world always mistook
 forgotten in the prophecies. (TJS, 144, 146; Ether 8:18ff) When "the whole
 over (136) and the ambitious corporations prevail--for even they are not
 capitals, upon almost every thing we behold." (TJS, 16) The extremists take
 beholder, seems to be written by the finger of an invisible hand, in large
 into confusion and division; and destruction, to the eye of the spiritual
 and we can see that such is the fact.. the governments of the earth are thrown
 eighteen months since, that He was then withdrawing His Spirit from the earth:
 back in 1835, he announced that "The Lord declared to His servants, some
 that is more, he knows that things are only going to get worse (TJS, 135):
 savages of the wilderness, etc., etc." (TJS, 131)
 beings; it cannot be found among the heathens... it cannot be found among the
 shocks all nature, it beggars and defies all description... too much for human
 innocence! "The inhumanity and murderous disposition of this people! It
 what a picture he gives of those idyllic far-away times of our national

Joseph Smith], who accuses [devil-diablos-accusor]--the "accusor of his brethren" as he charges his heavenly visitors with trying to rob him of his kingdom and greatness. He contends even with the Lord, and even in the Garden; indeed "all contention is not of me, but is of the Devil." (3 Ne. 11:29f) As to coercion, his triumph card is to buy up military might and rule the earth with shocking violence.

An Urgent Call:--The Prophet foresees the total collapse of world order (TJS, 248ff), with a "sore vexing of the nations" (252f), especially by this one (DC 87:5), as "the Adversary spreadeth his dominions, and darkness reigneth; and the anger of God is kindled against the inhabitants of the earth; and none doeth good, for all have gone out of the way." (DC 82:3f) The Old Testament ends with the best known passage of scripture about the Endowment, and on a note of grim foreboding: "Remember the Law of Moses my servant, which I commanded unto him in Horeb for all Israel, the statutes and the judgments" [i.e., covenants, terms of endowment]. These are to be revived at a time of great crises: "Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and strike the earth with a curse." By the report that Elijah has already come, we now "may know that the great and dreadful day of the Lord is near, even at the doors." (PWJS, 186) Therein is also hope, for Elijah's coming makes it possible to forstall the curse, "how shall God rescue you in this generation? By sending the Prophet Elijah." (WJS, 318) To those who received their Endowments to go forth from Kirtland into the world he said, "the destroying angel will follow close at your heels and...destroy the works of iniquity, while the Saints will be gathered." (PWJS, 83) "The keys of the

kingdom are committed to you, and by this you may know that the great and dreadful Day of the Lord is near, even at the door." (DC 110:16)

Is the presence of the Temple in our midst a guarantee of safety? How often have the Jews made that mistake! for the greater the blessing promised, the greater the penalty and the risk. It was expressly of the Endowment that the Lord said, "of him unto whom much is given, much is required; and he who sins against the greater light shall receive the greater condemnation, ye call upon my name for 'revelations," but in not heeding them "ye become transgressors, and justice and judgment are the penalty to my law...when you do not what I say, ye have no promise." (DC 82:5-10) God was not pleased with the many Latter-day Saints who had "treated lightly his commands." (TJS, 253) Signs and tokens and the discernment of spirits were of primary importance among the gifts and powers of the Priesthood precisely because "false spirits have been frequently found among the Latter-day Saints." (TJS, 204, 213) It was failure to live up to covenants made in the Temple that got the Saints driven from Kirtland, Missouri, and Nauvoo, as Brigham Young pointedly observed. A week before the martyrdom of Joseph and Hyrum, he wrote, "I preached at the Temple [Kirtland] in the morning, and Brother F.D. Richards in the afternoon...the Saints were dead and cold to the things of God." (BY MS Hist. June, 1844)

What is the result of failing to live up to every covenant made in the Temple? It is to be in Satan's power; there is no other alternative, for you "cannot serve two masters." With the first slip the sinner begins to put distance between himself and God. Satan instantly took advantage of Adam and Eve's delinquency to alienate them from God. It was he who excitedly called attention to their guilt and urged them to make aprons and to hide themselves. It was not to stir them to repentance, but to urge them to try a coverup.

hiding from God and thereby estranging themselves from him. It was the Lord who sought them out and spoiled Satan's game by offering and commanding perpetual repentance. Even so, one who fails to live up to his covenants tries to hide first by looking for loopholes in the language of the Endowment.

Brigham Young has commented on the futility and hypocrisy of this procedure; there is no way, he observes, by which one can possibly misunderstand or wrest the language of the covenants, no matter how determined one is to do it. We can rationalize with great zeal--and that is the next step, but never escape from our defensive position. Many have noted the strong tendency of Latter-day Saints to avoid making waves. They seem strangely touchy on controversial issues. This begets an extreme lack of candor among the Saints, which in turn is supported by a new doctrine according to which we have a Prophet at our head who relieves us of all responsibility for seeking knowledge beyond a certain point, making decisions, or taking action on our own. From this it follows that one must never question a Manual or Lesson Book, even though it may swarm with errors and evasions. But obedience, the first step in enlightenment, is not the last. Back to the Endowment: Adam did well in keeping the Law of Obedience, but he was not to be guided by that alone, and heavenly teachers came to explain things to him and to discuss them with him, even as all the Patriarchs, Prophets and Apostles and people of Israel are invited by the Lord to come and reason with them. One way of seeking immunity from guilty feelings is to take the offensive behind the sanction in extreme conservatism which is supposed to place one's loyalty beyond suspicion, while one piously denounces others.

Back to the Real World:--Those who would discover "what has made this country great" must necessarily appeal to history. But even in the most

extensive studies such as Bellah's, the history examined is both brief and local, all too short and limited to get to the root of the problem. The one solid core even of American culture is the Bible, and the theme there is "what will make Israel great?" The answer is written in every chapter of the Old Testament, Our Endowments contain all the provisions of the Old Law, beginning with the Ten Commandments. The Israelites were to understand that this was not to be viewed as mere tradition or custom, you and each of you are entering upon a solemn covenant this day, here and now: "The Lord has not (only) made this covenant with our fathers, but with us, even us, who are all of us here and alive this day. (Deut. 5:3) Merely to acknowledge and agree to it is not enough: "O that there were such a heart in them that they would fear me, and keep all my commandments always, that it might be well with them, with their children forever!" (Deut. 5:29) Every hour of the day the covenant (Endowment) makes demands upon the individual; it is never out of his mind especially the first great commandments: "Thou shall love the Lord thy God with all thy might...and these words which I command thee this day shall be in thine heart." (Deut. 6:5-6) And there is to be no cheating, you may not deviate to right or left (Deut. 28:14); to hedge however slightly in fulfilling obligations under the covenant is an abomination--the one crime God will not tolerate is meanness of spirit. (Deut., 17:1)

But it is worth it. If the people "observe to do all his commandments...the Lord thy God will set thee on high above all nations of the earth," his people will be overwhelmed with blessings in every possible aspect of life. (Deut. 28:1-6) "Your enemies that rise up against you shall be smitten and scattered" (28:7), "and your prosperity will be boundless." (28:11) "But if you will not hearken," curses await you exactly matching the blessings.

Don't do it

all in reverse (28:15); and these curses will dog you in all your undertakings "until thou be destroyed, and until thou perish quickly." (28:20)

As Moses presents the propositions to them one by one to be received by covenant, after each one is given "All the people shall say, Amen!" (27:14-25)

And what will they be cursed for? Graven images, holding parents in contempt, removing a neighbor's landmark, taking advantage of a blind person or of strangers, orphans, or widows in court; incest and sexual perversions; striking a neighbor off guard; taking or giving a fee for killing, and finally, "Cursed be he that confirmith not all the words of this law to do them. And all the people shall say, Amen." (27:26)

President Kimball on a great and solemn occasion (the Bicentennial) declared himself "frightened and appalled" by the delinquency of the people in keeping just such laws of fairness and justness. He pointed to three grave derilections, 1) the contempt for the environment, 2) the rule of money, and 3) trust in military might (Ensign, June, 1976 and March 1985). Now it so happens that the Endowment story supplies the proper perspective on these three points in particular. First it holds up to our view for careful consideration the proposition that the world as God made it, "glorious and beautiful," is the way he made it to be. Secondly, that even before man left the Garden, Satan had a plan to counter God's purposes by establishing a permanent money economy which (in the third place) he backed up by military force. Thus even where we fail to look for it, the Endowment casts light on the problems that face us even in the present world crisis.

And here is another list to match these pervasive evils. Both the older and the younger Nephi list four things that will bring a church or civilization to destruction. "...and all churchs which are built up 1) to get gain...2) to

3) world prof. 4) ...

Answers: 3) - 1st/100th
4) - 1st/100th

get power over the flesh... 3) to become popular in the eyes of the world... 4) who seek the lusts of the flesh... must be consumed as stubble. (1 Ne. 22:23) The younger Nephi is just as explicit: "Now the cause of the iniquity of the people was this--Satan had great power...tempting them to seek for 1)power, 2) authority, 3) riches and 4) the vain things of the world." (3 Ne. 6:15) Note that authority and popularity are interchangeable in the two lists, as they should be, for in our world in which the image is all, they are virtually indistinguishable. Need we note that these four vices are the things that spell success today, making "lives of the rich and famous" increasingly the envy and ideal of young and old? We mention them very properly here because these four things are expressly renounced in the Endowment.

For by 1) the Law of Consecration we renounce the acquisition of personal gain, 2) power and gain being as inseparable as ham and eggs, according to the scriptures, in rejecting the latter we disclaim the former, as we do also in accepting the Law of God and the the Law of Obedience, thus relinquishing any quest for power over our fellow man. 3) By all the covenants we give up seeking popularity in exchange for doing the will of God, and like Abraham and Adam, in seeking greater light and knowledge, eschew any ambition "to become popular in the eyes of men." And 4) of course the Law of Chastity precludes all the "lusts of the flesh."

Consecration, the Great Stumbling Block:--It will be noted that almost all the crimes listed in Moses' catalogue are those of a mean-spirited nature, and this brings us to the acid test of the Endowment, which is the Law of Consecration. This embodies the one quality devoid of all meanness, the only thing, Moroni tells us, which can save a people from destruction by making them worthy of saving, and that is charity. (Ether 12:33-37) The gifts and promises

of the Endowment received by covenant are the center of world history. It is the "hierocentric principle." As far back as the record goes, the Temple has been the center of world history, the heart and soul of every great nation and civilization, for good or evil. Ours is for good: in the Endowment "we have everything necessary to organize a righteous government upon the earth, and to give universal peace to all mankind." (TJS 392) But no where else will you find it. What could demand a greatness of soul, the generous hand and the magnanimous heart more than this one instrument of salvation? Today many declare with the poet Yeats, "things fall apart, the center cannot hold, mere anarchy is loosed upon the world." That center, the only one of proven permanence is the Covenant of Israel, to which our ancestors looked for strength before its restoration in its fullness.

I could have refused to accept the Law of Consecration by covenant and left the room without prejudice. But to accept it and then try to hedge is what the Lord calls an abomination, "for God will not be mocked!" It was when the Saints balked at keeping this particular law that the Lord said, "I the Lord am not mocked in these things...Now is the time...organize yourselves and appoint to every man his stewardship...over earthly blessings, which I have prepared for my creatures [that means they must be shared!]....All things are mine, and it is my purpose to provide for my Saints...but it must needs be in my own way. And behold, this is the way that I, the Lord have decreed to provide for my Saints, that the poor shall be exalted and the rich made poor." (DC 104:6,16) Can there be any doubt that that last was meant to be jarring? It would be hard to find a declaration less calculated to soothe and delight the success oriented person of today. Admittedly, one living by the Law of Consecration would be hopelessly out of place in our competitive and

Start again... L... Success story

acquisitive society. But in the same way a healthy person would be out of place in an isolation ward or assylum, an honest person would be out of place in a casino, jail or law office, or a chaste person out of place at a sex orgy or porno festival. Should we recommend that they all adjust to their surroundings and not make waves?

"The ordinances must be kept in the very way God has appointed: otherwise their priesthood will prove a curse rather than a blessing." (TJS, 169) There is no margin for rationalization or manipulation, "The moment we revolt at anything which comes from God, the Devil takes power." (TJS) One who wants it both ways, as Brigham Young said, must suffer the most excruciating torture on this earth. Because of the basic contradiction, his plans go constantly awry, his projects fizzle, his big idea leads no where, no longer does his confidence wax strong in the presence of God.

But can one expect the impossible of ordinary people, to deny the world they live in? We do it every time we proclaim the truth of the First Vision. We used to sing a sentimental song about the First Vision, and then go home to Sunday dinner, back to the comfortable real world. But as Brigham Young kept reminding the Saints, the real world is Zion, the only enduring order of things, the Order of Enoch (JD 17:113f). The Saints stubbornly refuse to see it (JD 15:3). For that they were driven from Missouri where they were to build the great Temple of the Last Days (JD 13:148), and continued to be driven from Nauvoo the Elders did not want to hear of it (JD 18:244). Today as in Brigham's day, we focus our attention on the overthrow of the wicked rather than the sanctification of ourselves: JD 9:3: "Do not be in a hurry to see the overthrow of the wicked, we have but ONE concern, the sanctification of our own affections."