

#30: “The Prisoners Shall Go Free”

Monte F. Shelley, 6 Sept 2009

Quotes

- When we put God first, all other things fall into their proper place, or drop out of our lives. (Ezra Taft Benson)

Timeline of Events	
1823	Sept 21. D&C 2. Moroni appeared to Joseph the first time and quoted Malachi 4:5–6 about Elijah. Nov 19. Alvin Smith died at age 25.
1830	Mar 26. Book of Mormon (account of Jesus and temple) Jun–Feb 1831. Book of Moses (JST of Gen 1–6)
1832	Feb 16. D&C 76. Three kingdoms.
1835	Jul 6. Joseph bought Egyptian papyri (book of Abraham)
1836	Jan 21. D&C 137. Joseph saw Alvin in celestial kingdom Jan. 21–Mar. 30: Washings and anointings in the temple Mar 27. D&C 109. Solemn Assembly, temple dedication Apr 3. The Lord, Moses, Elias, and Elijah restore keys.
1839	Apr 16. Joseph and others escape. Summer. Joseph renamed Commerce, Nauvoo (=beautiful)
1840	Aug 15. Joseph mentioned B4D in funeral sermon for Seymour Brunson. He referred to 1 Cor 15 and 15:29. Sept. First Presidency said time to build temple (TPC:JS 415) Sept 12. First documented baptism. A mother was baptized for her son in the Mississippi River. Sept. Hyrum was baptized for Alvin (TPC:JS 403) Oct. Conference. Joseph taught B4D and need for temple. Dec. Nauvoo charter granted by state of Illinois
1841	Jan 15. First Presidency urged Saints to gather to Nauvoo. Jan 19. D&C 124. Build temple with font for B4D. Apr 6. Cornerstones of Nauvoo temple laid. Oct 3. Joseph stopped B4D out of temple. Oct 15. Permission granted for Nauvoo chapter of Masons Nov 8. Basement rooms and wooden font were dedicated. Nov 21. First baptisms were performed in the temple.
1842	Jan 5. Red Brick Store opened to public. Mar. Wentworth letter (Articles of Faith) published in T&S Mar 15. Nauvoo Masonic lodge. Joseph became a Mason. Mar 17. Relief Society organized (used store's upper room) May 4. First endowments in Red Brick Store (HC 5:1–3) Jul–Aug. Book of Abraham published. Sept 1. D&C 127. Keep records of baptisms in archives Sept 6. D&C 128. Local and general recorders to keep records. Symbolism of baptism for the dead. Referred to visits from Moroni, Michael (Adam), Gabriel (Noah), Raphael (Enoch?), Peter, James, John, & “divers angels”
1843	May 16–17. D&C 131. Need for temple marriage Jun 11. Joseph: Saints gather to receive ordinances Jul 12. D&C 132. New and everlasting covenant, marriage.
1844	Apr 5. Masonic Hall was dedicated. Jun 27. Joseph murdered in Carthage Jail.
1845	Apr 10. Brigham changed Masonic Lodge to a social hall. Oct 5. General conference was held in the assembly room. Dec 10– Feb 7. Brigham gives 5634 endowments.
1846	Feb 4. Saints begin leaving Nauvoo. Feb 8. Informal dedication by Brigham before leaving Apr 30. Temple was privately dedicated by Joseph Young. May 1. Orson Hyde offered official dedicatory prayer. Sept 17. Rest of Saints driven out. Mob desecrated temple.
1848	Oct 9. Temple interior was burned by arsonists.
1850	May 27. Tornado demolished three of the exterior walls.
1865	City officials finished leveling temple for safety reasons.

1962	Church acquired rest of the temple block.
2002	Jun. Temple rededicated.

1. Design of Nauvoo Temple

I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof. (124:42)

Joseph said to William Weeks, the temple architect, “I wish you to carry out my designs, I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me” (HC 6:196–197)

Josiah Quincy: “Near the entrance to the Temple we passed a workman who was laboring on a huge sun ... ‘General Smith,’ said the man ... ‘is this like the face you saw in vision?’ ‘Very near it,’ answered the prophet.” (Brown, *Symbols in Stone*, 90)

Parley P. Pratt: “Who instructed [Joseph] in the mysteries of the Kingdom, and in all things pertaining to Priesthood, law, philosophy, sacred architecture, ordinances, sealings, anointings, baptisms for the dead, and in the mysteries of the first, second, and third heavens, many of which are unlawful to utter? Angels and spirits from the eternal worlds.” (JD 2:44, 6 Apr 1853)

2. Cornerstones of Nauvoo Temple (6 April 1841)

Joseph: “If the strict order of the Priesthood were carried out, In the building of Temples, the first stone will be laid at the southeast corner, by the First Presidency of the Church. The southwest corner should be laid next. The third or northwest corner next; and the fourth or northeast corner the last. The First Presidency should lay the southeast corner stone, and dictate who are the proper persons to lay the other corner stones.” (*The Historical record*, 860; see also JD 1:135)

Gordon B. Hinckley: “Why the southeast corner? Brigham Young explained that this is where they first see the light of day. As the sun rises in the east, it is here that they first see the light. And that is the reason for placing the southeast cornerstone first. And in the construction of temples, the Melchizedek Priesthood is on the east side, and the Aaronic Priesthood is on the west side; and that is why the Aaronic Priesthood participates in the laying of the cornerstone on the southwest corner.” (*Ensign*, Jul 2002, 24)

3. Construction of Nauvoo Temple

Nauvoo was divided into *wards* (districts=political subdivisions) for political purposes and also to better organize the work force. Each ward was assigned a particular day for working on the temple. Most able-bodied men in Nauvoo (> 1000) contributed work either in the quarry or on the temple, often donating one day in ten as tithing labor. The women served by sewing clothing and preparing meals for the workmen. Monetary donations were solicited from all Saints. Each member was expected to contribute 10% of all he possessed when construction began and 10% of all increase from that time until its completion.

Timber for the interior and the roof was brought from the forests of Black River Falls, Wisconsin. A sizeable contingent of brethren went to the “pineries” and felled, cut, and rafted thousands of board feet of lumber down the river to Nauvoo.



4. Purposes of the temple

(a) To “restore ... the fulness of the priesthood” and “reveal mine ordinances,” (b) to provide a place for washings, anointings, and baptisms for the dead, (c) to “prove yourselves” worthy that God “may bless you, and crown you with honor, immortality, and eternal life.” (124:28–55)

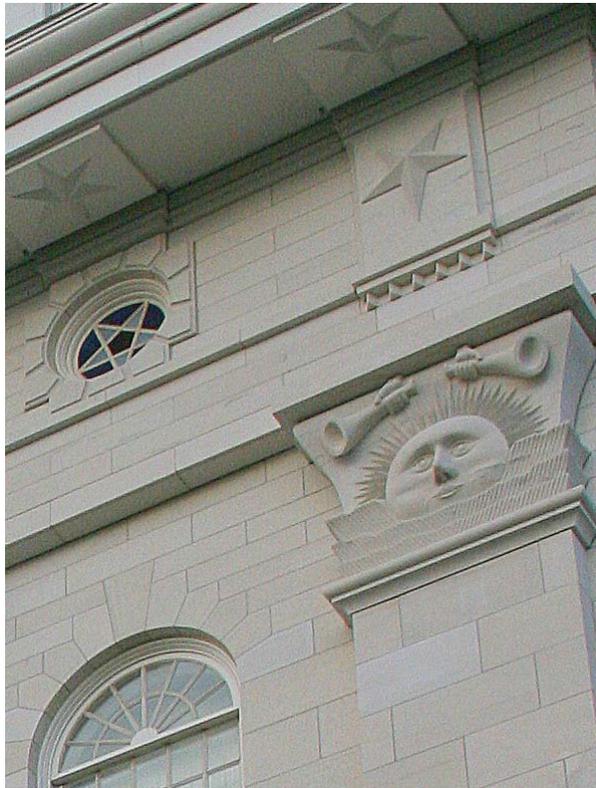
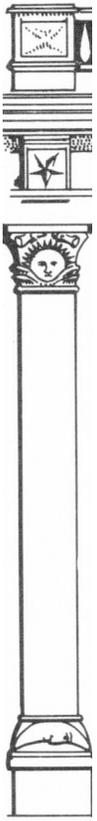
“Let the dead speak ... praise ... King Immanuel [*God with us*], who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.” (128:22)

5. Baptismal Font (Symbolism of font & baptism, 128:12–3)



6. Temple Symbolism (what we see, hear, do)

John A. Widtsoe: “We live in a world of symbols. No man or woman can come out of the temple endowed as he should be unless he has seen, beyond the symbol, the mighty realities for which the symbols stand.” (David B. Haight, *Ensign*, May 1992)



Moonstones: “New moons” (WW Phelps)

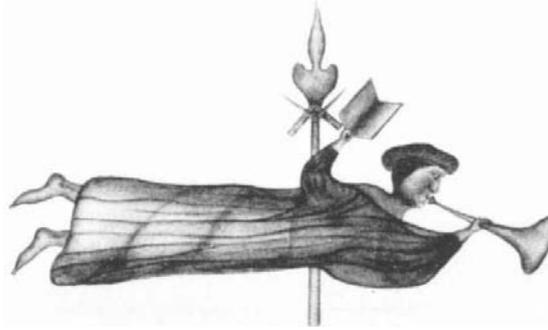
Sunstones= “sun rising just above the clouds” under “two hands each holding a trumpet” (Brigham, HC 7:323).

Six-point Star Stones (fixed stars)

Five-point Star Stones (morning or day star; Venus)



All-Seeing Eye: (God’s omniscience)



Angel Moroni: In one hand is the Book of Mormon (everlasting gospel) and a trumpet to declare the gospel “with the voice of a trump” (D&C 24:12, ...) Moroni is wearing the robe and cap of an Israelite priest.

Compass and Square: Above Moroni is an architect’s compass and a builder’s square. The compass points are directed to the sky, while the legs of the square point to the earth. One uses a compass to draw a circle (symbol of heavens) and square to make a rectangle with four equal sides (four corners of the earth). (Brown, 105)

What direction does Moroni face today?

Why do temples have spires?

Two Olive Branches intertwined around the clock:



Skylight in Celestial Room: Sun, moon phases, and 6-point stars are surrounded by intertwined circles on the outside edge. The intertwined circles on the outside edge of the skylight represent endless, eternal, eternity or eternity to eternity. These intertwined circles decorate the Kirtland temple and Herod’s temple.

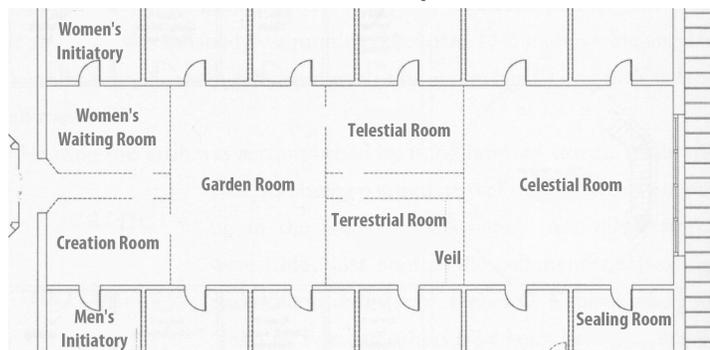


7. Endowments in the Red Brick Store (4 May 1842)

Joseph: “I spent the day in the upper part of the store . . . 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 any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Elohim in the eternal worlds.” (HC 5:1–2)

Nibley: According to Cyril [c. 313–386], this is followed by an anointing, making every candidate, as it were, a messiah. The anointing of the brow, face, ears, nose, breast, etc., represents “the clothing of the candidate in the protective panoply of the Holy Spirit,” which however does not hinder the initiate from receiving a real garment on the occasion (CWHN 4:364). [eom.byu.edu]

8. Endowments in Nauvoo Temple



James E. Talmage: “*The Temple Endowment* ... includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements. ... With the taking of each covenant ... a promised blessing is pronounced, contingent upon the faithful observance of the conditions. (*The House of the Lord*)

Brigham: “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)

The temple endowment helps us “know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness” (D&C 93:19). The endowment like other covenants has several parts: (a) author or “what we worship” and why, (b) blessings, (c) curses, (d) duties, (e) entering method, (r) remember (renew, study, pray, do). The last three parts helps us know “how we worship.”

9. Did Joseph get ceremony from the Masons?

Joseph seemed “to understand some of the features of the ceremony better than any Masons and ... he made explanations that rendered rites much more beautiful and full of meaning.” (*Joseph Smith Jr. 's Red Brick Store*, 21)

Franklin D. Richards: “Joseph the Prophet, was aware that there were some things about Masonry that had come down from the beginning and desired to know what they were, hence the lodge. Masons knew some keys of knowledge appertaining to Masonry were lost. Joseph enquired of the Lord ... and he revealed to him the temple ceremony” (*Mormons & Masons*, 23)

Heber C. Kimball: “No man was admitted into a lodge in those days except he bore a good moral character, and was a man of steady habits; and a member would be suspended for getting drunk or any other immoral conduct. I wish that all men were Masons and would live up to their profession, then the world would be in a much better state than it is now.” (Kimball, *Heber C. Kimball: Mormon Patriarch and Pioneer*, 83)

Joseph said, “free masonry was the apostate endowment as sectarian religion was the apostate religion.” (Ibid., 91)

In June 1842, Heber C. Kimball wrote Parley P. Pratt, “We have received some precious things through the Prophet on the priesthood that would cause your soul to rejoice. ... Joseph and Sidney ... [and] all of the twelve apostles have become [masons] except Orson Pratt. ... He will wake up soon. There is a similarity of priesthood in Masonry. Bro Joseph says Masonry was taken from priesthood but has become degenerated. But many things are perfect.” In 1858, Heber C. Kimball said, “We have the true Masonry. ... They have now and then a thing that is correct, but we have the real thing.” (Ibid., 85)

The *message* of the endowment was given long before Joseph became a Mason. The *method* of giving the endowment and the symbols used are similar but with different meanings. Apostates who were masons and anti-Mormon Masons never accused Joseph of stealing Masonic secrets and incorporating them into the endowment ceremony.

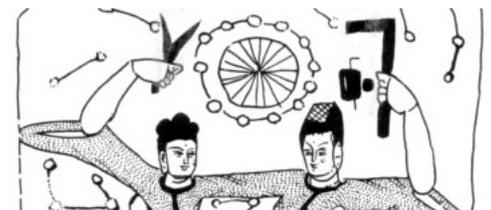
Mason’s use the square and compass symbols. Early Christians art shows these symbols on altar cloths, clothing, and veils. A veil from a tomb (c. AD 689) in Asia showed a man holding a square and a woman holding a compass. (Nibley, *Temple and Cosmos*, 111)

The Masonic all-seeing eye can be traced to the Egyptian Eye of

Horus. It appears in Buddhism. Catholic churches of 1400–1600s had them sometimes in a triangle.

10. Restoration of Temple Worship

Early Catholic churches resembled temples and had an altar. Early Jewish converts called a church *Beth Elohim* or “House of Gods.” Others called it the “House of the Lord.” Churches were dedicated with oil and prayers. After baptism or washing, one was anointed with oil and a blessing was pronounced. Different parts of the body were anointed and the reborn person was endowed with a white garment and given a new name. When one entered a monastery or convent, similar washings and anointing were done and one received the priesthood. Anciently men and women were in separate areas in the church as was done at the Jerusalem temple. Women wore veils. The atrium had a garden known as paradise. During ceremonies, the clergy wore clothing similar to temple priests. Nibley said, “Rome has not abolished the rites of the Temple, however, but simply taken them over, every particle of the ancient ordinances and imagery having been absorbed by the Christian sacraments.” (Marcus von Wellnitz, “The Catholic Liturgy and the Mormon Temple,” *BYU Studies* 21:1 [1981])



Nibley: “The ordinances of the **Egyptian temple** were essentially the same as those performed in ours. And that can be explained very simply: they have a common origin. The clue is given in Abr. 1:26: ‘Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, ... in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth.’ ... Early Jewish and Christian writings ... [deal with] the very same ordinances, which were since lost. The ancient temple ordinances, called mysteries, are found in various degrees of preservation. ... There are three worlds: the telestial, in which we live; the celestial, to which we aspire; and in between them another world, called the terrestrial. ... According to the ancients, this world is represented by the temple, the in-between world where the rites of passage take place. ... The purpose of such ordinances is to bridge the space between the world in which we now live, the telestial world, and that to which we aspire, the celestial world.” (Nibley, *Temple and Cosmos*, 26–28)

Tian Tan Buddha in Hong Kong:
Tian Tan ... is Mandarin for “Temple of Heaven,” or more literally “Altar of Heaven,” and is the same name given to a Taoist temple in Beijing. The term *mudra* is Sanskrit for “seal” or “seal of authenticity.” (www.templestudy.com)



Encyclopedia of Mormonism:

“Many sacred ceremonies existed in the ancient world. Modified over centuries, these rituals existed in some form among ancient Egyptians, Coptic Christians, Israelites, and Masons, and in the Catholic and Protestant liturgies. Common elements include the wearing of special clothing, ritualistic speech, the dramatization of archetypal themes, instruction, and the use of symbolic gestures. One theme common to many—found in the Egyptian Book of the Dead, the Egyptian pyramid texts, and Coptic prayer circles, for example—is man’s journey through life and his quest, following death, to successfully pass the sentinels guarding the entrance to eternal bliss with the gods. Though these ceremonies vary greatly, significant common points raise the possibility of a common remote source.

“The Egyptian pyramid texts, for example, feature six main themes: (1) emphasis on a primordial written document behind the rites; (2) purification (including anointing, lustration, and clothing); (3) the Creation (resurrection and awakening texts); (4) the garden (including tree and ritual meal motifs); (5) travel (protection, a ferryman, and Osirian texts); and (6) ascension (including victory, coronation, admission to heavenly company, and Horus texts). Like such ancient ceremonies, the LDS temple Endowment presents aspects of these themes in figurative terms. It, too, presents, not a picture of immediate reality, but a model setting forth the pattern of human life on earth and the divine plan of which it is part. (“Freemasonry and the Temple,” eom.byu.edu)

11. Mysteries and the “fulness of the priesthood”

This greater priesthood ... holdeth the key of the *mysteries of the kingdom*, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest. (84:19–22)

Build a house to my name, for the Most High to dwell ... that he may ... restore again ... the *fulness of the priesthood*. (124:27–28)

Harold B. Lee: “we are able to understand the ‘mysteries of godliness’ as explained to the prophets of the Lord and more fully revealed in sacred places.” (*Ensign*, Jun 1971, 5)

“We come [to the temple] ... to receive the fullness of the blessings of the Priesthood.” (TPC:HBL 100)

Harold B. Lee: As early as 1841, the Lord revealed to Joseph Smith that “there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood. ... For I deign to reveal unto my church ... things that pertain to the dispensation of the fulness of times.” (D&C 124:28, 41) These revelations, which are reserved for and taught only to the faithful Church members in sacred temples, constitute what are called the “mysteries of Godliness.” The Lord said He had given to Joseph “the keys of the mysteries, and the revelations which are sealed. ...” (D&C 28:7.) As a reward to the faithful, the Lord promised: “And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old. ...” (D&C 76:7.) ... In the writings of the Prophet Joseph Smith there is found an explanation of these so-called mysteries that are embodied in what the Prophet speaks of as the holy endowment. [Quotes Joseph and Brigham’s descriptions of the endowment given above] (*Ye Are the Light of the World*, 210–11)

Quotes

Gordon B. Hinckley: “That which goes on in the House of the Lord ... comes nearer to the spirit of sacrifice of the Lord than any other activity of which I know. Why? Because it is done by those who give freely of time and substance, without any expectation of thanks or reward, to do for others that which they cannot do for themselves” (*Ensign*, Mar. 1995, 62–63).

John A. Widtsoe: “In our preexistent state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we become parties to the salvation of every person under that plan. We agreed ... to be not only saviors for ourselves, but ... saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father’s work, and the Savior’s work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation” (“The Worth of Souls,” *Utah Genealogical and Historical Magazine*, Oct. 1934, 189).

John A. Widtsoe: To the man or woman who goes through the temple, with open eyes, heeding the symbols and the covenants, and making a steady, continuous effort to understand the full meaning, God speaks his word, and revelations come. The endowment is so richly symbolic ... it is so packed full of revelations ... that no human words can explain or make clear the possibilities that reside in the temple service. The endowment which was given by revelation can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be greatest. I believe that the busy person on the farm, in the shop, in the office, or in the household, who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will leave his problems behind and in the temple work for himself and for his dead, he will confer a mighty blessing upon those who have gone before, and quite as large a blessing will come to him, for at the most unexpected moments, in or out of the temple will come to him, as a revelation, the solution of the problems that vex his life. That is the gift that comes to those who enter the temple properly, because it is a place where revelations may be expected. (“Temple Worship,” *Utah Genealogical and Historical Magazine*, Apr. 1921, 48–65)