

#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)

Elder Holland "Lessons from Liberty Jail" talk in Sept, Ensign!!

Who has been to Nauvoo? Since temple rededicated?

Restoration of temple message. Line upon Line

Timeline of Events	
1823	<p>Sept 21. D&C 2. Moroni appeared to Joseph the first time and quoted Malachi 4:5-6 about Elijah. Repeated several times that night. Elijah "shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." Nov 19. Alvin Smith died at age 25. Minister implied at funeral that Alvin "had gone to hell" for he was not a church member. (TPC:JS 401-2) Joseph said Alvin "'was ... the noblest of my father's family. He was one of the noblest of the sons of men. ... In him there was no guile. ... He was one of the soberest of men, and when he died the angel of the Lord visited him in his last moments" (HC 5:126-27).</p>
1830	<p>Jan 26. Book of Mormon (account of Jesus and temple) Jun-Feb 1831. Book of Moses (JST of Gen 1-6) Major part of temple endowment message.</p>
1832	<p>Feb 16. D&C 76. Three kingdoms.</p>
1835	<p>Jul 6. Joseph bought Egyptian papyri (book of Abraham) Contained temple message concepts</p>
1836	<p>Jan 21. D&C 137. Joseph saw Alvin in celestial kingdom Jan. 21-Mar. 30: Washings and anointings in the temple initiatory ordinances. Like Moses, with Aaron & sons Mar 27. D&C 109. Solemn Assembly, temple dedication Apr 3. The Lord, Moses, Elias, and Elijah restore keys.</p>
1839	<p>Apr 16. Joseph and others escape. Summer. Joseph renamed Commerce, Nauvoo (=beautiful)</p>
1840	<p>Aug 15. Joseph mentioned B4D in funeral sermon for Seymour Brunson. He referred to 1 Cor 15 and 15:29. Baker recalled the Prophet saying that the Saints "could now act for their friends who had departed this life, and that the plan of salvation was calculated to save all who were willing to obey the requirements of the law of God." (Baugh) Sept. First Presidency said time to build temple (HC 4:186; 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. "During the conference there were some times from 8 to 10 elders in the river at a time baptizing." (Harper 466) Temple committee appointed. Joseph approved drawings of architect William Weeks. Excavation began later. Similar to Kirtland temple. Dec. Nauvoo charter granted by state of Illinois</p>
1841	<p>Jan 15. First Presidency urged all Saints "scattered abroad" to gather to Nauvoo. Jan 19. D&C 124. Build temple with font for B4D Apr 6. Cornerstones of Nauvoo temple laid.</p>

Oct 3. Joseph stopped B4D out of temple.

Joseph "presented baptism for the dead as the only way that men can appear as saviors on Mount Zion ... by actively engaging in rites of salvation substitutionally. ... [Joseph said,] 'There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord's house.'" (TPJS 191, 193)

Oct 15. Permission granted for Nauvoo chapter of Masons
Nov 8. Basement rooms and wooden font were dedicated.

"Brigham Young dedicated a temporary wooden baptismal font in the basement of the unfinished temple. ... Sometime in late 1845, a stone font replaced the wooden one." (Baugh; HC 4:446-447)

Nov 21. First baptisms were performed in the temple.

Less than two weeks later, on 21 November, the first baptisms for the dead were performed in the temple by Brigham Young, Heber C. Kimball, and John Taylor, who performed the ordinance for approximately forty deceased persons. Willard Richards, George A. Smith, and Wilford Woodruff performed the confirmations."
6,818 B4D done out of temple in 1841 (Baugh)

1842 Jan 5. Red Brick Store opened to public.

It was virtually the only large place in Nauvoo where a group could assemble in privacy. The building was near the Mississippi River. ... It was constructed in 1841 and opened for business in January 1842. Most of the second floor was an assembly room used for priesthood councils, the organization and meetings of the Female Relief Society of Nauvoo, municipal and Masonic meetings, school classes, theatrical presentations, debates, lectures, and staff meetings of the Nauvoo Legion.

Mar. Wentworth letter (Articles of Faith) published in Times and Seasons.

Mar 15. Nauvoo Masonic lodge. Joseph became a Mason. The Nauvoo Lodge eventually grew to about 1,500 members compared to 157 in Ill. And 2072 in US. Later investigated for charges of involving women (RS met in same room) and other issues. Severed in early 1844.

Mar 17. Relief Society organized. (used store assembly room)

May 4. First endowments in Red Brick Store (HC 5:1-3)

Joseph gave endowment to 9 men. During next 2 years, 38 men and 29 women received endowments.

Jul-Aug. Book of Abraham published.

Joseph Smith indicated that more would be forthcoming, but he was unable to continue the translation after 1842. What the Church received—five chapters of the book of Abraham in the Pearl of Great Price—is only a portion of the original record.

Enemies accused Joseph of being an accessory to Porter Rockwell in the attempted murder of former Missouri Governor Boggs in May. He went into hiding. Porter Rockwell said if he had tried, he would have succeeded. (McC 1021)

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 ... all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line"

1843	May 16–17. D&C 131. Need for temple marriage Jun 11. Joseph: Saints gather to receive ordinances (TPC:JS 417; HC 5:423–7) 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. Stopped Masonic rituals. Oct 5. General conference was held in the assembly room. Dec 10– Feb 7. Brigham gives 5634 endowments. 15626 B4D; 5583 END (or 5634 Baugh); 1303 SEAL; 603 2 ND ; 294 ADOPT from 1842–1846 (<i>The Nauvoo Endowment Companies</i> , xxvii)
1846	Feb 4. Saints begin leaving Nauvoo. Took 6 months. 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. www.crockettclan.org/nauvoo/nauvoohistory.html
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 visited the temple with Joseph. He said, “Near the entrance to the Temple we passed a workman who was laboring on a huge sun, which had been chiseled from the solid rock. ... ‘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)

When, where and by whom are they laid? Why?

Which is the chief cornerstone?

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*, Volumes 5-8, edited by Andrew Jenson, 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. ... “(“President Hinckley and the Nauvoo Temple,” *Ensign*, Jul 2002, 24)

The engineers of the Palestine Exploration Fund, in their explorations around the temple area, discovered what is believed to have been the "chief corner stone" of the temple, "the most interesting stone in the world." It lies at the bottom of the southeastern angle, and is 3 feet 8 inches high by 14 feet long. It rests on the solid rock at a depth of 79 feet 3 inches below the present surface.” (*Easton’s Bible Dictionary*, www.sacred-texts.com/bib/ebd/ebd361.htm)

3. Construction of Nauvoo Temple

The temple was built largely by donated labor. In February, Nauvoo was divided into wards (districts=a political subdivision) 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 of the building ... 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. ...

During the Nauvoo period Latter-day Saints brought lumber for the Mansion House, the interior of the temple, and other buildings from the Wisconsin “pineries” in the Black River Falls and vicinity. Operations began there in 1841. The small Mormon settlements of Mormon Coulee and St. Joseph were located just southeast of La Crosse. A sawmill in Melrose, between Black River Falls and La Crosse, and later another one fifteen miles



closer to the logging operations, was purchased. Logs were cut on the banks of the Black River and its tributaries and were floated to the sawmills. Some lumber was sold on the open market, but most of it was loaded onto rafts and floated more than five hundred miles down the Mississippi River to Nauvoo.

About 150 men worked in the forests in the spring and summer of 1842. The first raft with 50,000 board feet of pine arrived in May 1842. In 1843 more than 600,000 board feet, including hewed timbers, shingles, and barn boards, were cut. Operations in the summer of 1844 were hindered by financial problems, disputes with Indians over land claims, and the death of Joseph Smith. Nevertheless, two rafts totaling 155,000 board feet were sent to Nauvoo that year.

The first homes in Nauvoo were huts, tents, and a few abandoned buildings. The first structures built by the Saints were frontier log cabins. As time and capital allowed, frame homes were erected and still later more substantial brick homes were built. Construction quickly became one of Nauvoo's principal industries and employed hundreds of craftsmen. Nauvoo had several brickyards to supply sufficient bricks for both homes and public buildings. To beautify their homes and surroundings, the Saints were encouraged to plant and cultivate fruit and shade trees, vines, and bushes on their large lots. ...

At the October 1840 general conference Joseph Smith discussed the necessity of building a temple. Three brethren who had worked on the Kirtland Temple ... were appointed as a committee to supervise the construction. The plans of architect William Weeks were approved by Joseph Smith, who thereafter gave strict attention to construction and architectural details.

Immediately workmen began the excavation for the temple's foundation. A stone quarry was opened on the outskirts of the city and was kept in nearly continuous operation. Solid blocks of limestone from four to six feet in diameter were roughly cut, to be polished later at the temple site. On 6 April 1841, Joseph Smith presided over the laying of the cornerstones for the temple. ...

The Red Brick Store was constructed as an office for Joseph Smith and the First Presidency and as a business to help the Prophet support his family. The three-story Masonic hall, also called the cultural hall, was used for theatrical productions, concerts, Masonic ceremonies, political gatherings, art exhibits, funerals, banquets, and court sessions. Church, military, and police meetings were also held in this impressive building. ...

In addition to the baptistry in the basement, the Nauvoo Temple had two main assembly rooms on the second and third floors with offices in the half stories on each side of the central arch. The assembly rooms had a series of pulpits at each end similar to those in the Kirtland Temple. Reversible benches allowed the worshipers to face either direction, according to the purpose of meeting. Meetings were often held here. The attic floor was devoted to offices and dressing and ordinance rooms.

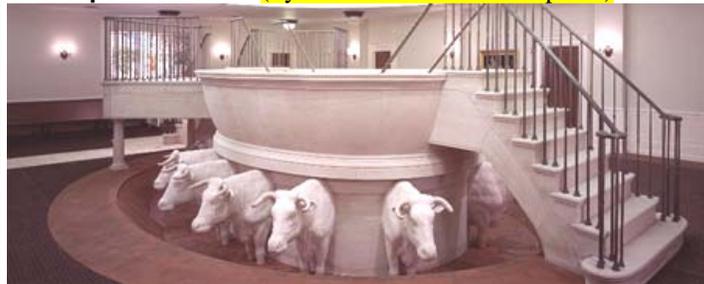
The building was 128 feet long, 88 feet wide, and 60 feet from ground level to roof. The tower was another 98 1/2 feet above the eaves. It was constructed primarily of gray limestone from several quarries in the vicinity. Among its unique features were the sun, moon, and star stones decorating the thirty pilasters and the frieze. (Church History Institute Manual)

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 and baptism)



The Old Testament describes a large basin resting on twelve oxen used in conjunction with the temple in the days of Solomon (see 1 Kings 7:23–25). When the Nauvoo Temple was built, the Prophet Joseph Smith directed that the baptismal font be built in the basement on the backs of twelve oxen. Many believe the oxen represented the twelve tribes of Israel.

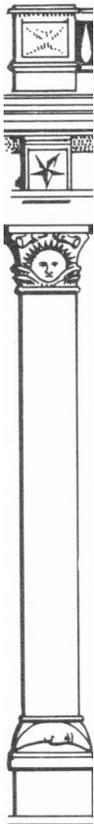
Nibley: “The twelve oxen (1 Kgs. 7:23–26) represent the circle of the year” (eom.byu.edu/index.php/Temples#Meanings_and_Functions_of_Temples)

The ox was the symbol of the tribe of Joseph and the horns, representing Ephraim and Manasseh, would “push the people together” (Dt 33:17, see note “b”) like the elders of Israel (D&C 58:45). Joseph who received the birthright was responsible for the salvation of Israel. The font may mean that the responsibility of work for the dead rests on the tribe of Joseph. (Brown, 96)

¹² The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, ... to be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves. ... ¹³ Consequently, the baptismal font was instituted as a similitude of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness. (D&C 128:12–13)

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.” (“Temple Worship”; David B. Haight, “Come to the House of the Lord,” *Ensign*, May 1992, 15)



“Moon, Sun, Stars” order:

“Farewell Nauvoo the Beautiful, The City of Joseph! The home of so much joy and happy contentment, and also of the most exquisite sorrow and anguish; here I enjoyed the association of our beloved Prophet, and Patriarch. ... I have listened to the words of inspiration as they fell from the lips of the Prophet of God, in public and in private. ... I have known him under all circumstances, and do know no purer, braver, better, or more patriotic man never lived. ... Farewell to the temple upon which I have labored with so much pleasure. ... The order of architecture was unlike anything in existence; it was purely original, being a representation of the Church, the Bride, the Lamb's wife. [Rev 12:1] says, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This is portrayed in the beautifully cut stone of this grand temple which cost about two million dollars. The cost was so great, it was said by some that the state of Illinois could not have built such a costly building without bankrupting the state. Yet this was built by the energy, tithes and offerings of an honest, although a poor, persecuted people.” (*Autobiography of Wandle Mace*, chap. 25; www.boap.org/LDS/Early-Saints/WMace.html)

Moonstones: “New moons” (WW Phelps in Brown, 98) that indicated the start each month and the new year.



Anciently, the Hebrew calendar operated on an observational basis. The beginning of each lunar month was decided on the basis of two eye witnesses testifying to the Sanhedrin to having seen the new lunar crescent at sunset. ... At first the beginning of each Jewish month was signaled to the communities of Israel and beyond by fires lit on mountaintops, but after the Samaritans began to light false fires, messengers were sent. (en.wikipedia.org/wiki/Hebrew_calendar)

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



Brigham: "There are thirty capitals around the temple, each one composed of five stones, viz., one base stone, one large stone representing the sun rising just above the clouds, the lower part obscured; the third stone represents two hands each holding a trumpet, and the last two stones form a cap over the trumpet stone, and all these form the capital" (HC 7:323). Looks like Egyptian hieroglyph for rising sun (Nibley, *T&C*, 17)

² And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. (Mark 16:2)

⁴⁵ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matthew 5:45)

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (Mt 24:27)

²⁶ For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be. (JS—M 1:26)

Architectural plans called for the angel to face southeast, as did the LA temple itself. President David O. McKay, however, insisted that the statue be turned to face due east. Most (but not all) LDS temples face east, symbolic of the anticipated second coming of Christ, which Jesus compared to the dawning in the east of a new day (Matt. 24:27).

What is the front of a temple? Where “Holiness unto Lord” is.

In Christian many or most cemeteries, the headstone faces east with the body buried with the feet pointing east. Some people say that graves are pointed to the east because that is the direction of the Rising Sun, from which we shall expect Christ to come at his Second Coming. The thought is to be ready to rise up and face the "new day" (the sun) when "the trumpet shall sound and the dead shall be raised" or when Christ would appear and they would be reborn.

Trumpet Stones: Brigham and others referred to these as “trumpet stones” (HC 7:323, 324, 388, 434). The Lord commanded Moses to make two silver trumpets for the priests to blow summon Israel to assemble at the tabernacle. (Num 10:2–10). The trumpets are above the sun suggesting they are held and used by angels before the second coming (Rev 8:6; D&C 29:13)

Six-point Star Stones: (fixed stars)

They are under the eaves over the sunstones and around the roofline. Stars often symbolize the endless posterity of the faithful (Gen 15:5; D&C 132:30). Stars represent the *telestial* kingdom, the most distant kingdom from the presence of the Lord.

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

The equal length rays were in the windows. The others had a longer ray pointing down.” The morning star (Venus) is the brightest object in the sky just before dawn. It borrows its light from the sun. Jesus is “the bright and morning star” (Rev 22:16). WW Phelps published the “Evening and Morning Star” newspaper that heralds the dawn of the millennial age. Some early Christian artists used a five-point star to depict the star of Bethlehem and the events on the Mount of Transfiguration. (Brown, 104) Early Christians used these as symbols of Jesus, the downward point symbolic of messiah pouring light on earth. It became associated with Satan worship in 1854.

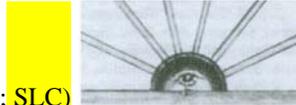
“**Cross**” used in ancient pagan worship does not make Satan worshippers out of Christians who revere the cross.



Blue, Red, and white color symbolism

“let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! (128:23)

⁴ Where wast thou when I laid the foundations of the earth? ... ⁷ When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4–7)



All-Seeing Eye: (God’s omniscience; SLC)

On two architectural drawings, an all-seeing eye is depicted inside the top portion of the arched windows. The all-seeing eye is a recurring idea in the scriptures. (Brown, 107)



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 in OT.

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?

Why do temples have spires?

Two Olive Branches intertwined around the clock:



Olive Branches: Two olive branches were intertwined around the steeple’s clock. Israel was compared to an olive tree. A dove brought an olive leaf to Noah as a symbol of peace (Gen 8:11). In the heading of D&C 88, Joseph “implied that the ‘Tree of Paradise’ was an olive tree, a view shared by some people in ancient Israel.” (Brown, 94) Olive oil was used to anoint and to light the temple.

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.



Picture from Heidi Swinton’s *Sacred Places*.

Sun, moon, and stars in order of brightness with the stars (telesstial) being seen at a distance with a telescope. The phases of the moon represent the days of the Hebrew calendar beginning with the new moon. How Jews knew when a month started?

“Clasped hands” (brotherly love; SLC)

7. Endowments (Red Brick Store)

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)

Anointings: Done in ancient Israel, in Early Christianity and in Kirtland temple.

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]

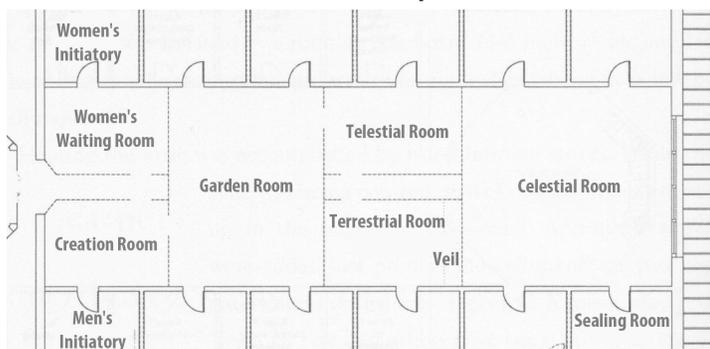
On 3 May, with the help of others, the Prophet arranged his office and Assembly Room to represent “the interior of a temple as much as the circumstances would permit.” ²On the afternoon of the following day the Prophet administered the first endowments to a select group, which included Hyrum Smith, Church patriarch; Brigham Young, Heber C. Kimball, and Willard Richards of the Twelve Apostles; Newel K. Whitney, general

bishop; George Miller, president of the Nauvoo high priest's quorum and a general bishop; and James Adams, president of the Springfield Branch.

Joseph Smith ... gave particular instructions to the Twelve Apostles concerning the keys of these ordinances, instructing them to give the endowment to the worthy Saints in the temple when it was completed. By December 1845 the temple was sufficiently complete to perform the ordinance.

Many years later in Salt Lake City, President Brigham Young instructed the Saints on the significance of the endowment in the latter days. He reminded them that the first elders received only a portion of their endowments in the Kirtland Temple, terming them "introductory, or initiatory ordinances, preparatory to an endowment." He then defined the meaning of *endowment*: "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)

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)

"Joseph Smith's close friend, and also a Mason in Nauvoo, **Franklin D. Richards**, who became an apostle in 1849, stated: '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'" [Bradley, Don, "The Grand Fundamental Principles of Mormonism," *Sunstone* April 2006]. (*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.

Gift in German means "poison." Sending relief packages marked "Gift from the USA" sends wrong message. (M&M 40)

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

- Egypt (Abraham & Joseph; Nibley, Griggs)
- Washings and Anointings (OT: Aaron)
- Baptismal font (1 Kgs 7:25)
- Catholic rituals and Temple (BYU Studies)
- Sermon at the Temple
- Masonry
- Shintoism “”

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 Abraham 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 days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth’ (Abr 1:26). ... 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.” (*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.” (“The Iron Rod,” *Ensign*, Jun 1971, 5)

Harold B. Lee: 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 which have been kept hid from before the foundation of the world**, 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] (HBL, *Ye Are the Light of the World*, 210–11)

Conclusion

John A. Widtsoe: A temple is a place in which those whom he has chosen are endowed with power from on high. And what is power? Knowledge made alive and useful—that is intelligence; and intelligence in action—that is power. ... A temple is a place where God will come; a place where the pure in heart shall see God; a place where baptisms for the dead are performed; a place where sealings for time and for eternity are done; a place where the endowment of the priesthood is given; a place where the keys of the priesthood are committed in abundance; and a place where many other wonderful things may occur. ...

It is a great promise that to the temples God will come, and that in them man shall see God. What does this promised communion mean? Does it mean that once in a while God may come into the temples, and that once in a while the pure in heart may see God there; or does it mean the larger thing, that the pure in heart who go into the temples, may, there, by the Spirit of God, always have a wonderfully rich communion with God? I think that is what it means to me.... We have gone into these holy houses, with our minds freed from the ordinary earthly cares, and have literally felt the presence of God. (“Temple Worship,” *Utah Genealogical and Historical Magazine*, Apr. 1921, 48–65)

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)

Meetings outdoors (Grove by Temple)

The Saints in Nauvoo frequently listened to the Prophet Joseph Smith preach, and many of them wrote of how moved they were by the experience. They thrilled to his words and were strengthened in their testimonies. Brigham Young said, “Such moments were more precious to me than all the wealth of the world. No matter how great my poverty—if I had to borrow meal to feed my wife and children, I never let an opportunity pass of learning what the Prophet had to impart.” (JD 12:270) ...

There was no meetinghouse in Nauvoo large enough for all the Saints to gather to hear their Prophet, so in good weather they met outdoors under the trees. A typical place was in a grove that formed an amphitheater-like area on the hillside of the temple. This was one of Joseph’s favorite places to speak to the Saints. During the Nauvoo period he became accustomed to giving public discourses. In the early days of the Restoration he had left most of the preaching to others who he felt were better orators. Now, however, he preached with great power and authority in Nauvoo and surrounding communities. His nearly two hundred discourses during these years shaped Latter-day Saint understanding of gospel doctrines and immeasurably influenced the Church.