

## Endowment of Power from on High

Val Brinkerhoff 2/27/2018 - 24 pages (14 text, 10 endnotes)

The word “*endowment*” is another way of saying “*gift*.” The Holy Ghost is an “**endowment of power**” given us from God “*on high*.” So too is the *temple endowment*, a gift of instruction designed to help us return to the presence of God in this life. The House of the LORD at Kirtland helped many of the Saints receive the first important gift. The House of the LORD at Nauvoo was meant to help the Saints experience the second. This “House” was never finished.

The early understanding of the phrase “an *endowment of power from on high*” was clearly tied to receiving **power** in the *fiery baptism* of the *Holy Spirit* or *Holy Ghost* in preparation for eventually receiving God himself as the *Heavenly Gift*, along with His best gifts. The Book of Mormon tells us that having the Holy Ghost with us as our teacher (after a purging fiery baptism) is a necessary *endowment* that God gives us. It provides added instruction on **the way** to receiving Christ personally in this life (see 2 Nephi 32:3 & 5). It is the iron rod taking us to the Tree of Life. Our LORD is a greater, glorious gift known as the *Second Comforter* (John 14:16) or the *Heavenly Gift* (4 Ne. 1:3; Ether 12:8; Heb. 6:44). It is to have Christ Himself mentor us in this life!

In the marriage symbolism of scripture, the fiery purging of the Holy Spirit or Holy Ghost is an engagement gift given to us as the prospective Bride of Christ, and by Christ Himself (D&C 33:15; 3 Ne. 9:20; 12:1; 2 Ne. 31:12; 3 Ne. 11:35; JST Mat. 3:38; JST Luke 3:16; JST John 1:28; 15:26). He is the Bridegroom. The *endowment* or gifting of the Holy Ghost He gives an a type of “engagement gift” precedes the greater gift of His personal presence, when we enter into the Bridal chamber with Him. They are the first and Second Comforters. To have the mentoring of God in this life is the most choice gift and blessing available to us here. He repeatedly encourages us to receive Him literally - and His best gifts - throughout scripture, via a simple five-word invitation. It is, “**repent** and **come unto me**.” Too few understand it and take it seriously (D&C 10:67-68, 93:1; 1 Ne. 10:18-19; 2 Ne. 9:23-24; 28:31-32; Jacob 1:7; Alma 5:33-34; 3 Ne. 9:14, 22, 51; 11:14; 12:19-20, 23-24; 27:5-21; 30:1-2).

**Special Place & Time** There are five examples of the LORD setting aside a specific place *and* time for His chosen people – as a group - to receive the *fiery baptism of the Spirit* as a preparatory engagement gift - an *endowment of power from on high* (from Him). They were places and times where His prepared people were to receive **Him** and His gifts! They include; (1) The mountain setting of *Sinai* for Moses and Israelites (Ex. 24:13 & chapters 19-20); (2) The holy city setting of *Jerusalem* for the early disciples of Christ (Luke 24:49 & Acts 1 & 2); (3) the land of *Zarahemla* for King Benjamin and his people (Mosiah 1-5); (4) *the land of Nephi* for Lehi and Nephi in a prison in (Helaman 5); And (5) the dedication date for the *the Kirtland Ohio chapel* or *House of the LORD*, with Joseph Smith and the early Saints on March 27<sup>th</sup>, 1836 (see historical records and D&C 95:8-9).

Three Pentecost-like things occurred at each of them. They include; (A) A *covenant* made between the people and God; (B) The presence of *fire*, representing God’s Spirit; And (C) The sound of a *mighty rushing wind* (also tied to the Holy Spirit). Many other patterns were reported at them, including seeing *thick dark clouds*, *speaking in tongues*, experiencing great *joy*, and ties to the number 3, as in 3000 or 300. For more on Pentecost itself in the New Testament, see the author’s shorter paper, *Pentecost Endowment*.<sup>1</sup> See also endnote 2.

### Pentecost-like Empowerment

The New Testament reveals that *empowerment* of God’s people and His servants occurred on what is now called *the day of Pentecost* in Acts chapter 2 (see the paper *Pentecost Engagement*). God told his chosen disciples to “*tarry*” or wait at Jerusalem before starting their missions, that they might be *endowed* with the Holy Ghost and its convincing **power**. Many were to become teachers – missionaries. This special gift or *endowment* was poured out upon 3000 believers on this day – the day of Pentecost - as the LORD promised (see Acts 2:1-4). Luke says they were “*endued with power from on high*” (Luke 24:49). An *endowment* is a gift from God or “*from on High*.” Weak mortal men and women, including the LORD’s servants were transformed and *empowered* in this *event*. They became bold witnesses for the LORD and His gospel thereafter. They had received a *fiery baptism*

in the Spirit, and the associated gift or *endowment* of **power from on high**. Latter-day Saints call this gift the Holy Ghost. Many of the Saints believe they have it and yet many have not experienced the purging, fiery baptism necessary before receiving this *First Comforter* (see the paper *Repent and Come unto Me*). With this important gift, God's servants were then much better prepared to minister effectively for Him, doing so with *convincing power* among the people (see Hel. 5:42-51). A review of the day of Pentecost in Luke 24 and Acts chapters 1 and 2 helps us understand this *endowment* of **power**.

*The Promise of the Father*            The **Holy Ghost** was “the *endowment* of **power from on high**” Christ spoke of in the New Testament **Pentecost**. It was promised to the Saints at a specific *place* and point in *time*. This is especially clear in Luke 24 and Acts chapters 1 and 2. There we read of “**the promise of the Father**” to the ancient Saints in Luke 24, if they prepared themselves for it, and “**tarry**” or waited patiently in Jerusalem, as the Savior had commanded them. In Luke 24 we read about the LORD's resurrection, and about Mary Magdelene and other women first telling the Apostles concerning this *gift, endowment, and promise*.

This chapter also includes the resurrected LORD visiting two men as an unknown visitor on the road to Emmaus. One of these two men, Cleopas, was surprised that the unknown visitor (Christ) seemed to be unaware of the great ministry of “Jesus of Nazareth.” Cleopas explained that He, “was a prophet mighty in deed and word before God and all the people.” He added that, “the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done” (Luke 24:19-21). The unknown visitor then, “expounded unto them in all the scriptures the things concerning *himself*” (v. 27). The two men then asked the visitor, “Abide with us: for it is toward evening, and the day is far spent. And he [Christ] went in to *tarry* with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And *their eyes were opened*, and they *knew* him; and he vanished out of their sight. And they said one to another, Did not our **heart burn** within us, while he talked with us by *the way*, and while he *opened to us the scriptures*?” (vs. 29-32). They were experiencing a portion of God's Spirit. The Holy Ghost is *the unified mind of the Father and the Son*. They are one. This is according to Lectures on Faith 5, as taught in the early School of the Prophets, a doctrine once part of the Doctrine portion of the Doctrine and Covenants.

These two men went to Jerusalem and told the eleven Apostles and those with them about their experience with the LORD. It was then that the resurrected LORD appeared to them all. He said, “Behold my hands and my feet, that it is I myself: handle me, and see; for a *spirit* hath not flesh and bones, as ye see me have” (v. 39). He then added, “all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me...it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem [by you, with the **power** of the **Holy Ghost** to attend]. And ye are *witnesses* of these things. And, behold, **I send the promise of my Father upon you**: but **tarry** ye in the city of Jerusalem, until ye be **endued with power from on high** (vs. 44-49). The LORD then led them to Bethany, where He ascended into heaven before them.

To see the fulfillment of “**the promise of the Father**” in the great outpouring of the **Holy Ghost** at *Pentecost*, we skip the book of John and go directly to Acts chapters 1 and 2. We read Acts chapter 1, “Jesus began both to do and teach, Until the day in which he was *taken up*, after that he through **the Holy Ghost** had given commandments unto the apostles whom had chosen. To whom also he shewed himself alive after his passion by many *infallible proofs*, being seen of them forty days, and speaking of the things pertaining to the kingdom of God” (Acts 1:1-3). In the original Greek, “*infallible proofs*” means “*signs or tokens*.” The LORD had shown His disciples the marks of His love for them and all men in His body. One by one, like the 2500 souls in 3<sup>rd</sup> Nephi 11, they all saw and felt the spear wound in His side and the nail marks in his hands and feet. These “*infallible proofs*,” are the **real** “*signs and tokens*” of our LORD's love for us, the ones the temple ordinances point us to. Those persons present in the upper room in Jerusalem and at Bountiful then became sure witnesses of the Master, an essential testimony that all effective servants of the LORD *are to have* (including “Apostles).

The next verses of Acts 1 review, clarify, and complete the events of Luke 24. We read of the LORD's command that the New Testament disciples “**wait**” or “**tarry**” in Jerusalem that they might receive “**the**

**promise of the Father**” in verse 4. Paul, quoting the LORD then stated, “For John [the Baptist] truly baptized with water; but *ye shall be baptized with the Holy Ghost not many days hence...ye shall receive power, after that the Holy Ghost is come upon you:* and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the utter most part of the earth. And when he had spoken these things, while they beheld, he was *taken up*; and a cloud received him out of their sight” (Acts 1:5, 8-9).

In Acts chapter 2 we finally read of this promised day, now known as **the day of Pentecost**. “And when **the day of Pentecost** was fully come, they were *all with one accord in one place* [they were unified, and gathered to a set place in time for the expected outpouring of the Holy Spirit]. And suddenly there came *a sound from heaven as of a rushing mighty wind*, and it *filled all the house* where they were sitting. And *there appeared unto them cloven tongues like as of fire*, and it *sat upon each of them*. And *they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance*. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that *every man heard them speak in his own language*. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And *how hear we every man in our own tongue, wherein we were born?*” (Acts 2:1-8). Later we will see that the same signs followed the believers at Kirtland, on March 27<sup>th</sup> of 1836, the day the House of the LORD there was dedicated to God.

Some thought the speaking in tongues was caused by “new wine,” but Peter stood up among them and said that the people were “not drunken,” it being “the third hour” or 9 am. He added, “But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, **I will pour out of my Spirit** upon all flesh: and your sons and your daughters shall *prophesy*, and your young men shall see *visions*, and your old men shall *dream dreams*: And on *my servants* and on *my handmaidens* **I will pour out** in those days of **my Spirit**; and *they shall prophesy*: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the LORD come: And it shall come to pass, that whosoever shall *call on the name of the LORD* shall be **saved**” (Acts 2:15-21).

Calling out to God, or crying unto Him for mercy - in heartfelt prayer - as part of sincere repentance is what Alma the Younger did in chapter 36 of Alma. There he describes his **baptism of fire and the Holy Ghost** experience to his son Helaman. It is in this event that we are cleansed and purified, and then gifted or *endowed* with the **Holy Ghost**, *the first comforter*. It is a type of engagement gift from the Bridegroom Jesus Christ to us as a future, prospective Bride. It provides help, like an iron rod that we might make it to the Tree of Life (see 2 Ne. 32:5). And it gives us hope for an even greater gift in the joyous and glorious presence of the LORD Jesus as the Second Comforter (John 14:6). He is the Heavenly Gift (4<sup>th</sup> Ne. 1:3; Ether 12:8; Heb. 6:44).

Following Peter’s explanation that the gift of tongues was from God, he then taught those present about the LORD and His mission. Many were “*pricked in their heart*” as Peter taught with *convincing power* of the **Holy Ghost** (v. 37). He concluded, stating, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and *ye shall receive the gift* [or endowment] *of the Holy Ghost*. For *the promise* is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call. And with many other words did he testify...Then they that gladly received his word were baptized: and the same day there were added unto them about **three thousand souls**. And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear [of the LORD] came upon every soul: and many wonders and signs were done by the apostles. And all that believed were *together*, and *had all things common*; And *sold their possessions and goods, and parted them to all men, as every man had need*. And they, *continuing daily with one accord* in the temple [house], and *breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God*, and having favour with all the people. And the LORD added to the church daily such as should be **saved**” (Acts 2:38-47).

### ***The Sinai Covenant***

The LORD’s choice for the *timing* of this special *endowment of power from on high* in the New Testament has direct connection to an earlier, similar event, taking place in the Old Testament.

In the book of Exodus we read about the Israelites being freed from slavery by our LORD in Egypt. Lamb's blood, representing His future atonement, was applied above their doors in the sealing Tau mark. It preserved them from the destroying angel on the first Passover, where the firstborn of Egyptian men and beasts were killed. Then, **50** days later, after traveling through the desert wilderness, the Israelites camped at the base of Sinai. There they were offered a profound gift, a purging by God's Holy Spirit, and His personal presence on the fiery mountain. Sadly, scripture tells us that they rejected the LORD's invitation to enter His glory, a type for marriage to the Bridegroom. Because of fear, unbelief, and false traditions, they settled for much less. Instead of God leading them, they chose the man Moses to be their mediator with God and their leader. As a result, they were given the lesser priesthood and the lesser Mosaic Law (see D&C 84:23-27; JST Ex. 34:1-2; Hebrews, chapters 3 & 4). It is a clear type for our day. We can choose to be led by imperfect men (broken cisterns, Jer. 2:13) or by God Himself. Joseph Smith chose to go directly to God for his knowledge. The Book of Mormon and the Restoration of Christ's gospel then unfolded.

**The Kirtland Pentecost Event** In the New Testament, the LORD instructed His disciples to "tarry" at Jerusalem upon His departure for some 50 days to receive the "promise of the Father." It was a great outpouring of the Holy Spirit. It occurred as He said and came to be known later as "the Day of *Pentecost*" (Greek for "50" or 50 days after the LORD's sacrifice at Passover). The Saints there were not required to build a "house of the LORD," as one already existed in the minds of the Pharisees and Sadducees. It was called Herod's Temple. It was corrupted and quite different from **the House of the LORD** built by Solomon centuries earlier.

A similar "Pentecostal" event occurred with the Kirtland Ohio Saints near the spring equinox of 1836. It was prior to missions for many of the Saints, like those called and chosen in Jerusalem. Kirtland Ohio was the LORD's designated setting to "tarry" once again – in time and space set apart by the LORD for this event. It was to again be the LORD's *endowment of power* upon the early Saints of the Restoration. He wanted them to have the gift and power of the Holy Ghost, that they might be **empowered** missionaries.

In 3 Nephi 19, we read of a special gathering of believers at the set apart edifice in the city of Bountiful. In this special place and time, the twelve Disciples of Christ were chosen by Him to minister among the people. We read that the Twelve desired to receive the Holy Ghost more than *any* other thing (see v. 9). It became an *endowment* of real **power** for them, as it did for the early Kirtland Saints, and those in the New Testament. At Kirtland Ohio, however, the LORD had the Saints first "tarry" at Kirtland to build and dedicate a "**house of the LORD**" to Him in preparation for this sacred, group *event*. They were not building what we call today a *temple*, but a more holy "**house of the LORD**." The Pentecost at Kirtland occurred at the dedication of this "house" on March 27<sup>th</sup> of 1836, one week after the sacred New Year on the LORD's Bible calendar (the spring equinox). In Joseph Smith's personal writings he referred to this structure as a "*chapel*."

"On Sab[b]ath morning the 15th He [Erastus Holmes] went with me to meeting which was held in the Schoolhouse on account of the Chappel not being finished plastering. President Rigdon preached on the subject of men's being called to preach the gospel and their qualifications &c. We had a fine discourse." (p. 59, Faulring).

"Thursday morning, 31st [1836] In the after noon I attended at the Chapel to give directions concerning the upper rooms and more especially the west room which I intend oc[c]upying for a translating room which will be prepared this week" (Scott H. Faulring, *American Prophet's Record: The Diaries and Journals of Joseph Smith*. Salt Lake City: Signature Books, 1989).

In Joseph Smith's dedication prayer for the chapel, he called it a "house" of the LORD 31 total times, never a temple. Solomon did the same in his dedication prayer, calling it a *house* 12 times. It is more significant, however, that the LORD did not call the Kirtland structure a temple either, but instead, "**mine house**," "**my house**" or "a *house*" (D&C 95:3, 97:10, 12, 15, 105:33). He also referred to it as "this *house*" (D&C 110:7-9) and "this *holy house*." The same holds true for the later "house" the Saints were to build at Nauvoo. In D&C 124, **every reference** by the LORD to the new Nauvoo structure uses the word "house," not temple. He called it, "a *house*" (27, 30, 31, 33, 37, 47, 51, 55), "this *house*" (vs. 40, 42), and "**my holy house**" (v. 39). In this same section (D&C 124), the LORD also addressed the moving "house" of the early Israelites, those who had just left captivity and darkness in Egypt. Under Moses's direction, they built *the Tabernacle* that traveled with them for

40 years. At this time, God also referenced the future “house” Solomon would build in Jerusalem. This “house” was built on behalf of his father David (see D&C 14:38). King David was not “chosen” by the LORD to build it because he had too much blood on his hands (1 Chron. 28:3; D&C 63:31-33, 105:14, 33-37, 121:34-46).

It is apparent that the LORD uses the word “house” for **his** earthly habitation built by men’s hands, **rather** the word “temple” in many instances.<sup>2</sup> Men often use the word *temple* in connection with worship of false gods, as there are many temples built to honor Zeus, Athena, Dagon, Baal, Molech, and other false gods. Sadly, the Nauvoo *Masonic Temple* was built by the Saints and dedicated - *before* a “house” for the LORD at Nauvoo. The House of the LORD at Nauvoo was in fact never completed, though it was hastily dedicated, as many were leaving Nauvoo for the Salt Lake Valley. The Nauvoo structure was later destroyed by lightning and the fire of an arsonist. Idolatry was and is a great sin among men, anciently and today (see *Idolatry: Our #1 Sin*). Speaking of idolatry at temples, the Prophet Hosea said:

“For *Israel* hath forgotten his Maker, and *buildeth temples*; and Judah hath *multiplied* fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof” (Hosea 8:14).

In D&C 97:17 we read of the House of the LORD to be built at Kirtland. God warned the Saints there that He does not come into “**unholy temples**” (this refers to both temples of stone *and* flesh). He added, “whatsoever temple is defiled, God shall destroy that temple” (D&C 93:35). Note the LORD’s words in JST Matthew 21. In verses 12-14 of this chapter, Jesus casts out the moneychangers from *the temple*, and then heals the blind and lame there, both of which made the wicked leaders angry. In verse 13, Christ stated that “**my house**” is to be “a house of prayer,” not a den of thieves! In D&C 97:17, the LORD said He would “**not** come into **unholy temples**.”

Note below the LORD’s 7-part description of what His “holy house” is to be in the Doctrine and Covenants. God provided a 7-part description of the building to reveal its 7 purposes. He uses the word “house” **8** times to identify it as **His** - a “**house of God**” - in both D&C 88 and 95. Also note that **3** times He says that the “incomings and outgoings” of the Saints *from this house* will be “*in the name of the LORD*” - **if** the Saints are obedient and clean before Him, on the dedication day of the Kirtland “house,” and thereafter. The LORD’s words describing **His house** are exactly the same in both D&C 88 and 95.

“Organize yourselves; prepare every needful thing, and establish **a house**, even [1] a house of *prayer*, [2] a house of *fasting*, [3] a house of *faith*, [4] a house of *learning*, [5] a house of *glory*, [6] a house of *order*, [7] **a house of God**; That your incomings may be *in the name of the LORD*, that your outgoings may be *in the name of the LORD*, that all your salutations may be *in the name of the LORD*, with uplifted hands unto the Most High” (D&C 95:8-9, see also D&C 88:119-120).

Meaning of the number 8: *made new* (rebirth, renewal, etc.) / It is *mine* house

Meaning of the number 7: *complete or full*, spiritual perfection / It is a *complete* house

Meaning of the number 3: *divine* / It is **God’s** house. It is holy, clean, divine, built as I commanded

*Signs Follow Believers* Like the New Testament Saints, the Kirtland Saints were unified in their belief and desires and were of “*one accord in one place*” (Acts 2:1). They collectively offered up the sacrifice the LORD had chosen – *a broken heart and a contrite spirit*. They also offered up a completed structure for their gathering and edification. They did so at great personal effort and expense. The sacrifices helped purify their hearts. History reveals that they were richly rewarded for their offering. They experienced a great outpouring of the Holy Spirit at the dedication of the first “house of the LORD” in Joseph’s Restoration. Signs truly followed these believers (Mark 16:17; Ether 4:18; D&C 58:64, 63:9, 68:10, 84:65). Joseph Smith prayed for these signs to occur in his dedication prayer for the building (see D&C 109:22, 35-37; 110:9).

What were these signs? God’s glory was seen above the LORD’s house “in a *pillar of fire*, the same manifested presence accompanying the Israelites or their desert Journey in the Sinai wilderness. Many of the Kirtland Saints were also seen with a small **flame over their heads** (by sighted individuals). This was called “*tongues of fire*” in Acts 2:3. Many also *spoke in tongues*, a spiritual gift not fully understood by most Saints today.<sup>3</sup> (see *Gifts and*

Fruits of the Spirit). Others saw *angels* or heard them singing. Sadly, a similar outpouring of the Spirit with these signs was not reported at Nauvoo, nor at any of the 150 “temple” dedications since that time.

What prepared believers at Jerusalem and Kirtland received was real **power** in their *endowment from on high*, not symbolic instruction in ordinances alone, which also has value. Two similar events in the Book of Mormon reveal that groups of believers were given this or a related gift from God, included those gathered at the land of Zarahemla, and those gathered in the land of Nephi. They were select settings in space and time for a group outpouring of God’s power and gifts.<sup>4</sup> All point back to the Israelites gathered at the base of Sinai, where they were invited to receive God and His greatest gifts.

Following the dedication services for the House of the LORD at Kirtland, the building was later used as a general gathering place for the Saints, as a regular meetinghouse, and as a school for children, adults, and “the School of the Prophets.” Neither the building, nor the concept of sacred space, was worshipped there. God was. This is why many of the Kirtland Saints received the baptism of fire and the Holy Ghost there. He was their complete focus. Their hearts were turned wholly to Him and forever changed. Too many today focus on the symbolic ordinances of the “temple” and other things there, rather than the living God and His will for them. When this idolatry occurs, such places become temples, rather than a **house of the LORD**.

As believers in a darkening world, we desperately need at least a portion of God’s **power** in our lives. It remains available for all those that repent and seek the LORD individually with their whole heart. The fiery **power** present in the gift of the Holy Ghost - the First Comforter, comes in the baptism of fire experience. Many Christians refer to it as being “*born again*.” Christ told Nicodemus that it is required to *see* and *enter* heaven. Nicodemus was a supposed learned man, a member of the Jewish San Hedrin. He approached the LORD privately at night and revealed that he was not familiar with this basic doctrine, the doctrine of Christ present throughout the Book of Mormon. He came in darkness at night and left in the same condition, rejecting the LORD’s invitation to be *born again* in Him.

The baptism of fire and the gifts of the spirit (1 Cor. 12; Mor. 10; D&C 46) come from God, and in His time and way, to those who diligently seek Him. Our Christian friends understand that it is an *event* tied to the reception of the Holy Spirit, and an exhibition of God’s **power**. It follows belief, faith, and trust in Him! It is one of many *signs* that follow true believers in the LORD Jesus. The Holy Ghost, as Latter-day Saints refer to it, is a gift or “*endowment of [real] power from on high*.” This *endowment* should be present in the lives of the Saints along with other spiritual gifts as listed in 1 Corinthians 12, Moroni 10, and D&C 46. To not have these gifts among us is a sign of unbelief and lack of faith and trust in Christ (see Morm. 8:26-28, 35-41; 9:20; Mor. 7:37).

On March 30, 1836, just three days after the dedication of the house of the LORD at Kirtland, the Prophet Joseph Smith, addressing the Seventies and their special missionary callings, stated:

“go wheresoever they will, and preach the Gospel; and let the **redemption** of Zion be our object, and strive to effect it by sending up all the strength of the LORD’s *house*, wherever we find them...I then observed to the quorums, that **I had now completed the organization of the church, and we had passed through all the necessary ceremonies**, that I had given them all the instruction they needed, and that they now were at liberty, after obtaining their licenses, to go forth and build up the kingdom of God” (DHC 2:431-32).

Two years previous in 1834, Joseph received a revelation from the LORD, which stated:

“Verily I say unto you, it is expedient in me that the first elders of *my church* should receive their **endowment** from *on high* [God] *in my house*, which I have commanded to be built unto *my name* in the land of Kirtland” (D&C 105:33).

The primary *gift* or *endowment* God provided the Saints at Kirtland was that tied to the collective **baptism of fire event**, as part of the giving of the *gift* and *power* of the Holy Ghost, the same gift given the first apostles (Acts 8:17). There were also Patriarchal Blessings (like those Jacob gave his sons in Genesis 48:14-20 and 49:1-



28, and those given by Moses to the Hebrew tribes in Deuteronomy 33:1-29). The Holy Spirit attended these Kirtland ordinances as history reveals. God's *endowment* to the Kirtland Saints included a number of *spiritual manifestations as signs* of His love and approval, including the gift of *prophecy, tongues, interpretation of tongues, angels, visions*, etc. They were "signs" and "fruits" following the believers, rarely seen today.

The repetitive *symbolic* ordinances of LDS temples today mostly point to them, and may be useful as instruction, but they do not and cannot save us, and they typically do not have the **power** promised and given at Kirtland, as part of a gift or endowment from God. Instead, today's symbolic rites only point us to the real thing – the **power** of God's Spirit sent to repentant, humble seekers.

Note some of Moroni's final statements in the last chapter of the Book of Mormon:

"I would exhort you that ye deny not the **power** of God; for he worketh by **power**, according to the *faith* of the children of men, the same today and tomorrow, and forever...And all these gifts come by *the Spirit of Christ*; and they come unto every man severally, according as he will. And again, I exhort you, my brethren, that ye **deny not the gifts of God**, for they are many; and they come from the same God...*every good gift cometh of Christ*... And now I speak unto all the ends of the earth—that if the day cometh that **the power and gifts of God shall be done away among you**, it shall be because of **unbelief**...**come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing**. And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest *no more be confounded*" (various verses, Moroni 10, what is "*the evil gift*"?).

### **An Endowment of Power** in the Holy Spirit, the Holy Ghost, the Priesthood & various Spiritual Gifts

When placed in proper historical context, an overview of the LORD's use of the phrase "*an endowment of power from on high*" reveals His desire to give those who love Him greater spiritual **power** in their lives – the companionship of *the first comforter, the Holy Ghost*, and much more. His people have always been invited to be a "*peculiar treasure*" to Him, a "*kingdom of priests*," a "**sanctified**" and "**empowered**" people (see Ex. 19). The **power** the LORD desires to share with us includes five things: (1) a greater portion of His Spirit (as promised in the Sacrament prayers). He is *one* with Father and Mother. To have *the Holy Spirit* is to have access to *the unified mind and will* of God. This can be Christ, Father or Mother (see Lecture of Faith 5); (2) The baptism of fire and the Holy Ghost, wherein we receive *the first comforter* as our constant companion and guide. It is the *iron rod* taking us to the Tree of Life (2 Ne. 32:5), where we receive the promise of eternal life; (3) Real **power** in the greater Melchizedek priesthood, not just authority; (4) Additional spiritual gifts, like revelation, prophecy, healing, wisdom, discernment, speaking in tongues, our whole armor, etc. (these gifts are found in 1 Cor. 12, Mor. 10, and D&C 46); And (5) The greatest gift we can receive in this life is the LORD's personal glory, presence and mentoring, as part of the Second Comforter experience. He is the Heavenly Gift (4<sup>th</sup> Ne. 1:3; Ether 12:8; Heb. 6:44).

*Historical Context* Seven sets of scripture hereafter are tied to the LORD's greatest gifts given to men, occurring at Sinai, Jerusalem, and Kirtland, Ohio. Five of the seven are tied to being "*born again*" in Christ and receiving the gift or *endowment* of the Holy Spirit or Holy Ghost. Two are tied to receiving *power* in the greater Melchizedek priesthood. The first two are in the Bible, the remainder in the D&C. Significantly, in six of them God uses the phrase, "*an endowment of power from on high*." He does so first in the New Testament. Five more are in the D&C, two of which are tied to receiving *higher "power"* in the greater Melchizedek priesthood" (#'s 3 & 4 below), both in connection with first living the *higher* Law of Consecration. The *higher* law and priesthood were both given the Saints in 1831 in Kirtland, *before* there was a command by God in 1834 to build the Kirtland chapel (completed 1836). The construction of the first LDS "*house*" of the LORD was given to unify the people and bring them back to God, after they had rejected the *higher* law and the *higher* priesthood, similar to the rejection of God personally at Sinai. In this case and at Sinai, God in His mercy still desired to give His people a gift. Rather than Him, however, it was the gift of the Holy Spirit or Holy Ghost. The seven sets of scriptures are: (1) Ex. 19:4-6, 8, 17-18; 20:18-20; JST Ex. 34:1-2; D&C 84:23-27; Hebrews chapters 3 & 4

(Sinai); (2) Luke 24:49 & Acts 1 & 2 (Jerusalem); (3) D&C 38:32, 38 (higher priesthood, Kirtland); (4) D&C 43:15-16 (higher priesthood, Kirtland); (5) D&C 95:8-9 (Kirtland chapel); (6) D&C 97:12-18 (Kirtland chapel); (7) D&C 105:10-12 (Kirtland chapel).

1. *Exodus 19:4-6, 8, 17-18; 20:18-20* “I bare you *on eagles wings*, and brought you unto myself...if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people... And ye shall be unto me a kingdom of priests, and an holy nation... And all the people answered together, and said, All that the LORD hath spoken we will do...And Moses brought forth the people out of the camp **to meet with God**; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire... And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking... *And they said unto Moses, Speak though with us, and we will hear: but let not God speak with us, lest we die.* And Moses said... Fear not: for *God is come to prove you*, and that his fear may be before your faces, that ye sin not” (the Israelites rejected God’s invitation to enter His presence and were thus cursed with the lesser law and priesthood, see JST Ex. 34:1-2; D&C 84:23-27; Hebrews chapters 3 & 4).

In five of six remaining examples in the Bible and the D&C, the phrase, “the endowment of **power** from on high,” it is not addressing our current temple endowment, but “the *gift* and **power** of the Holy Ghost,” given us from God “on high.” It is “*the promise of the Father.*” In a single D&C scripture, this same phrase refers to the gift or *endowment* of the greater Melchizedek Priesthood (see the paper, *Endowment of Power from on High*).

This “endowment” is the Holy Ghost  
 Luke 24:49 & Acts 1 & 2  
 D&C 43:15-16  
 D&C 95:8-9  
 D&C 105:10-12

This “endowment” is the greater priesthood  
 D&C 38:32, 38

2. *Luke 24:49 & Acts 1 & 2* Prior to the disciples of Christ starting their missionary labors in 32-33 AD, Jesus said, “And, behold, I send *the promise of my Father* upon you: but *tarry* ye in the city of Jerusalem, until ye be **endued with power from on high**” (Luke 24:49). Skipping the book of John and going directly to Acts 1 and 2, where we see *the promise of the Father* being fulfilled, we read that, “he [Christ] through *the Holy Ghost* had given commandments unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion by many *infallible proofs* [His disciples saw “*the signs and tokens*” or marks of the atonement in Christ’s body], being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled together...commanded them that they should not depart from Jerusalem, but wait [or *tarry*] for *the promise of the Father...*” (Acts 1:2-4). That “promise” is one of “**power from on high**” in the Holy Spirit and Holy Ghost.

In verse 8 we read, “But ye shall receive **power**, after that *the Holy Ghost* is come upon you: and ye shall *be witnesses unto me* both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). Then in Acts 2, verses 1—4 we read of the *events* on the day of Pentecost at Jerusalem, “And when the day of Pentecost was fully come, they [the apostles, disciples, and others] were all with *one accord* in *one place*. And suddenly there came a sound from heaven as of a *rushing mighty wind*, and it *filled* all the house where they were sitting. And there appeared unto them *cloven tongues of fire*, and it *sat upon each of them*. And they were filled with the Holy Ghost, and began to *speak with other tongues* [see endnote 1] as the Spirit gave them utterance” (Acts 2:1-4).

3. *D&C 38:32, 38* “Wherefore, for this cause I gave unto you the commandment that ye should *go to the Ohio*; and there I will give unto you **my law** [the greater *Law of Consecration*, a law of love in D&C 42, in preparation to receive the greater Melchizedek priesthood] and *there you shall be* **endowed with power** [in the priesthood] **from on high** . . . See that all things are preserved; and *when men are* **endowed with power from on high** and sent forth, all these things shall be gathered unto the bosom of the church” (revelation to the Prophet Joseph Smith, Jan. 2, 1831, Fayette New York, in preparation for an *endowment* of **power** in the greater Melchizedek priesthood, to be given “*from on high*” [or from God Himself] to 23 men *called* to attend a special



conference at the Morley Farm in Kirtland on June 6-7, 1831 - only a few were *chosen* to receive it). This was five years *before* the Kirtland chapel was completed!

4. *D&C 43:15-16* “Again I say, hearken ye *elders* of my church, *whom I have appointed: Ye are not sent forth to be taught, but to teach the children of men* the things which I have put into your hands by the **power of my Spirit**; *And ye are to be taught from on high*. Sanctify yourselves and ye shall be **endowed with power**, *that ye may give even as I have spoken*” (revelation to the Prophet Joseph Smith, Feb. 1831, Kirtland, Ohio, again in preparation for *priesthood power* to be given at the Morley Farm conference on June 6-7, 1831).

5. *D&C 95:8-9* “Yea, verily I say unto you, I gave unto you a commandment that *you should build a house, in the which house I design to endow* those *whom I have chosen* with **power from on high**; For this is *the promise of the Father* unto you; therefore I command you to *tarry*, even as mine apostles at Jerusalem” (revelation to the Prophet Joseph Smith, June 1, 1833, Kirtland, Ohio, in preparation for the Saints to receive the Baptism of Fire and the Holy Ghost, and other gifts of the Spirit at the Dedication of the Kirtland, Ohio chapel, March 27<sup>th</sup>, 1836).

6. *D&C 97:12-18* “Behold, this is the tithing and *the sacrifice* which I, the LORD, *require* at their hands, that there may be a **house** built unto me for the salvation of Zion—For a place of thanksgiving for all saints, and for a place of *instruction for all those who are called to the work of the ministry* in all their several callings and offices; That they may be perfected *in the understanding* of their ministry, *in theory, in principle, and in doctrine*, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you. And inasmuch as my people build a **house** unto me in the name of the LORD, and do not suffer any unclean thing to come into it, that it be not defiled, **my glory shall rest upon it**; Yea, and **my presence** shall be there, for **I will come into it**, and *all the pure in heart that shall come into it shall see God*. But if it be defiled I will not come into it, and **my glory** shall not be there; for **I will not come into unholy temples**. And, now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great, and very terrible” (revelation to the Prophet Joseph Smith, August 2, 1833, Kirtland, Ohio, in connection with completion of the Kirtland chapel for the blessing of the Saints in providing them the baptism of fire and gifting of the Holy Ghost, and the *endowment* of other spiritual gifts).

7. *D&C 105:10-12* Speaking of the preparation, education, and duty of His people, the LORD said, “And this cannot be brought to pass until mine elders are *endowed with power from on high*...I have prepared a great *endowment* and blessing to be *poured out* upon them, insomuch as they are *faithful* and in continue in *humility* before me” (Revelation to the Prophet Joseph Smith, June 22, 1834, in connection with the Kirtland chapel). In verses 33-36 we learn that God’s servants, His “army” (v. 31) must be worthy to be “**chosen**” by God (v. 35), not just be “*called*” alone. At Kirtland, the pure in heart were “**chosen**” to receive the gift or endowment of the Holy Ghost, in the fiery baptism He provided them there.

There are at least two other places in scripture where God empowered His people in a *group setting* with the baptism of fire *and the Holy Spirit*. Both are in the Book of Mormon. They are in the land of Zarahemla with King Benjamin and his people (Mosiah chapter 5), and at the prison where Lehi and Nephi (son of Helaman) were held by the Lamanites (Helaman 5:19-52, see endnote 2). The word **power** is used in both of these sets of scripture. There was also *fire*, a *dark cloud*, and *other signs* typical of Sinai, the New Testament Pentecost, and the Kirtland chapel dedication. Although we do not see the phrase an “*endowment of power from on high*” in these two Book of Mormon accounts, patterns reported on there indicate that they were very similar events.

*God’s Best Gifts* God is no respecter of persons (Rom. 2:11; Acts 10:34). All of His children who meet His requirements may receive His best gifts, including Him personally, whether in or outside any established religion or church. When the LORD spoke to Nicodemus about being *born again* He also informed him that the Spirit cannot be controlled by man, but comes and goes *as the wind*. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is *every one that is born of the Spirit*” (John 3:8).

God alone grants His best gifts to whom He chooses, and in His time and way. Man has no control over them! They are “an *endowment of power from on high.*” We should be seeking all of God’s gifts from Him. He is **power**. Only He gives it. To receive any portion of it we must turn to Him in full submission and *repentance*, having faith and trust *in* Him. Useful *symbolic earthly ordinances*, whether in or outside of the temple - or any church, for that matter, simply point us to Him and the real thing. Gifts of **power** from God are dispensed to those who love Him and seek them. He has admonished us to have clean hands (actions) and pure hearts (intent). Then we can *ascend* the hill of LORD and receive His gifts and Him (Psalm 24:3-4). He states it simply using only five words, “**repent and come unto me.**”

## The Endowment

In Christ’s day, Herod’s Temple had become polluted and corrupted. There were many differences between it and Solomon’s house (see endnote 3). Man, with Satan’s help, had corrupted it, changing many of its Christ-centered teachings. The LORD cleansed the structure built by Herod of its moneychangers, thieves, and merchants just prior to His crucifixion. *Getting gain*, in connection with *priestcraft*, had become commonplace (see 1 Ne. 22:23). Instead of being *alive* in Christ and gift with portions of His spiritual **power**, what remained with them was the *deadness* of the law alone. These and other modifications of Christ’s original teachings resulted in significant decline, those apparent in the changes from “the House” that Solomon built for the LORD as compared to Herod’s Temple.<sup>5</sup> Note the three scriptures below:

“Hearken, O ye people of *my church*, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For they have *strayed from mine ordinances*, and have broken mine everlasting covenant; They seek **not the LORD** to establish *his righteousness*, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall” (D&C 1:1, 13-15).

“Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the LORD. And upon **my house** *shall it begin*, and from **my house** shall it go forth, saith the LORD; *First among those among you*, saith the LORD, *who have **professed to know my name and have not known me***, and have blasphemed against **me** in the midst of **my house**, saith the LORD” (see also 1 Peter 4:17-18 & D&C 132:22-24).

“For **Israel hath forgotten his Maker**, and *buildeth temples*; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof” (Hosea 8:14).

Today, symbolic ordinance work, primarily for the dead, has become a primary focus of LDS temple worship for many of the Saints. Though there is good in it, we must not lose sight of the original purposes of **the House of the LORD**, which is to bring us back into God’s presence. Both God’s word and LDS church history reveal that “*the endowment of power from on high*” was a planned *event*, at a specific setting *and* point in time, where His prepared people might receive a spiritual outpouring as well as Him. This was His invitation at Sinai, Jerusalem, and Kirtland.

## Definitions of the Endowment - by the LORD, Joseph Smith & Brigham Young

Christ’s doctrine, gospel, and church is defined simply by “*repent and come unto me*” (see D&C 10:67-68; 1 Ne. 10:18-19; 2 Ne. 9:23-24; 28:31-32; Jacob 1:7; Alma 5:33-34; Ether 4:7-19; Mor. 7:34; D&C 93:1; 3 Ne. 9:14, 22, 51; 11:14; 12:19-20, 23-24; 27:5-21; 30:1-2). We are to literally receive Him and His best gifts (Mor. 10:30). Too few seek them. The most coveted of these gifts by the LORD’s disciples of the Book of Mormon was *the Holy Ghost* (see 3 Ne. 19:9). The LORD had His disciples in the New Testament and those at Kirtland, both “*tarry*” in their current locations until He could, “**endow them with power from on high,**” that they might

be *empowered missionaries* - with the Holy Ghost and other gifts of the Spirit - prior to their important missions.

These additional gifts include *the gifts of the Spirit* laid out for us in three sets of scripture; (1) 1 Corinthians 12 – written by Paul the Apostle; (2), Moroni 10; And (3) D&C 46 - the LORD's listing of His gifts. He is the first gift listed in His own listing. Receiving Him as "*the Heavenly Gift*" (Ether 8:12) is tied to His promise of *eternal life* to us, and to the concept of the Second Comforter, where we finally receive Him personally to mentor us thereafter, that we might complete our missions valiantly.

These useful gifts all come from "on high" or from God (not men), and represent the whole purpose for the temple. It is the setting where the early Saints of the Restoration were to *prepare to meet God and be empowered by Him* on March 27<sup>th</sup> of 1836 (see Karl R. Anderson, *Joseph Smith's Kirtland*, Deseret Book). A great outpouring of God's Spirit did occur at this place and time. A "House of the LORD" is useful for this purpose, but there are many examples in scripture where others have seen God and been empowered by Him in natural settings. Such was the experience with Paul the Apostle on the road to Emmaus, the Israelites at Sinai, and Joseph Smith in the grove not far from his home. In reality, the ultimate temple is our own body. It is to be the temple of God's Spirit, which we are promised to receive in the Sacrament prayers, as we **remember Him**.

After the murder of the three Smith brothers in 1844 (Joseph, Hyrum and Samuel Smith), Brigham Young as President of the Twelve Apostles oversaw modification of what we call today "the temple endowment." He added various concepts and rites to it, some influenced by Freemasonry.<sup>6</sup> Many of Young's additions have since been removed (such as the *blood-oath penalties* in 1990). Of special note are the differences between God's original *definition* of the endowment, Joseph Smith's re-statement of it, and Brigham Young's later modification of it, as presented hereafter.

*1. God's Definition of the Endowment* As we have seen, God's meaning for the word "**endowment**" is tied to the word "**gift**" - as in (1) the *gifts of the Spirit* (including *the Holy Ghost* as part of being "*born again*"); (2) in the gift of *power* in the *greater Melchizedek priesthood*; And (3) in receiving Christ as "*the heavenly gift*" in the Second Comforter experience (D&C 46:13). Symbolic temple ordinances today provide instruction for these core purposes, as given by the LORD in D&C 124:39 (1841).

Addressing the house of the LORD to be built at Nauvoo, where baptisms for the dead were to be carried out, our LORD stated, "Therefore, verily I say unto you, that your **anointings**, and your **washings**, and your **baptisms for the dead**, and your **solemn assemblies**, and your *memorials for your sacrifices by the sons of Levi*, and for your *oracles in your most holy places* wherein you receive *conversations*, and your statutes and judgments, for the beginning of the *revelations* and foundation of Zion, and for the glory, honor, and *endowment* of all her municipals [those belonging to His church], are ordained by the ordinance of **my holy house**, which *my people* are always commanded to build unto *my holy name*."

Note what *is* included in God's definition of His endowment, and what is **not** included there. It features **no** proxy work for the dead beyond *baptism*, and **no** *secret signs, tokens, or penalties*. What does "endowment of all her municipals" mean? The 1828 Webster's Dictionary defines "municipal" as "one who enjoys the rights of a free citizen," or potentially the rights of belonging to those in the LORD's kingdom.

*2. Joseph's Definition of the Endowment* Joseph Smith's definition of the *endowment* is tied to an *empowering event*, that *experienced* at the dedication of the house of the LORD at Kirtland (Mar. 27, 1836), where God's gifts were present. Speaking to priesthood brethren on Nov. 12, 1835, the Prophet Joseph stated:

"You need an *Endowment* brethren in order that you may be prepared and able to over come all things. Those that reject your testimony will be damned. *The sick will be healed, the lame made to walk, the deaf to hear and the blind to see through your instrumentality* [gifts of the Spirit following real believers] . . . **But when you are endowed** [with the Holy Ghost] **and prepared to preach the gospel to all nations, kindred and tongues** in their own languages you must faithfully warn all and bind up the testimony and seal up the law" (Joseph Smith Diary, 12 Nov 1835, as recorded).

*3. Brigham's Definition of the Endowment* Contrast these two definitions with today's definition of the endowment originating in Brigham Young and his additions tied to Freemasonry. He stated, "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” (Brigham Young, JD 2:31 Apr 6, 1853).

Brigham Young’s endowment has come to mean repetitive ordinances that symbolically point to a return to God. In them secret signs and tokens must be given to servants, angels, or sentinels, employed by God, which then grant us access to Him. Contrast this with Nephi’s statement in 2 Nephi 9:41, that, “The keeper of the gate is the Holy One of Israel; and *he employeth no servant there.*” Christ alone is our Mediator and Redeemer. According to the LORD’s own words, no ones comes to the Father except by and through Him (John 14:6). We can approach God personally through personal prayer and repentance, as did Joseph in the grove and many other examples in scripture. Christ is our Mediator, not another man or angel as gatekeeper. We have virtually **no** example in scripture of one who came into our LORD’s presence using secret signs and tokens (see the ascent-vision experiences of Abraham, Isaiah, Moses, Abraham, Jacob, John the Beloved, Enoch, the Brother of Jared, Lehi and Nephi, Joseph Smith, etc.).

The LORD spoke and taught openly. Access to Him and the Father is accomplished via faith, purity, and mighty prayer. The sacrifice the LORD has asked us to make to receive Him is a *broken heart* and a *contrite spirit*. God shares the “*mysteries*” of the kingdom to the righteous and those ready for more, but they are not *the secret things* of Masonry or those of *secret combinations* (Moses 5). Young’s additions come partly from Freemasonry, as *some* of the wording, signs, and tokens in the LDS endowment are exactly the same as those of Freemasonry. Brigham Young, Heber C. Kimball, and Willard Richards (the First Presidency of the church in Utah) were Masons in Nauvoo and were inseparable much of their lives (Heber and Brigham were friends before joining the LDS church). Heber C. Kimball was an especially strong supporter of Freemasonry. There were five Masonic lodges in Nauvoo, with over 1400 Latter-day Saint men in them. All but one of the Twelve were Masons in Nauvoo. In 1861 Kimball stated, “I know that I have been true to my country, to my Masonic brethren, and also to my brethren in this church” (JD 9, 182).

We know that in 1990 the secret blood oaths or penalties, tied to cutting the throat, the chest, and the bowels, were eliminated from the LDS endowment ceremony. Research reveals that this was most likely tied to the research of Glen L. Pace, counselor in the Presiding Bishopric. He conducted research with interviews during 1989 and 90 with Latter-day Saints experiencing Satanic Ritual Abuse (SRA), including its leaders. His work revealed that many who had previously been part of SRA, experienced trauma in a “*flashback*” while “attending the temple for the first time,” or when they took part in *the blood penalty portion* of the endowment.<sup>7</sup> These oaths were removed the year of Pace’s report (1990).

## **A Gift of POWER From God**

The greatest gift or *endowment* we can receive in this life is God Himself, His personal mentoring, and His promise of eternal life. He and the gifts of the Spirit (including the Holy Ghost) are the real **power** in the “*endowment of power from on high.*” Without this **power**, we as covenant people - or trees in the LORD’s vineyard, cannot “bear fruit *meet* for the Father’s kingdom” (the higher Celestial kingdom, see D&C 84:58; 76:51-70). Branches that don’t bear good fruit in traditional vineyards are cast into the fire. They are like salt that has lost its savor, good for nothing but to trod under the foot of men (3 Ne. 12:13; Matt. 5:13). To bear fruit (the fruits of the Spirit) and be *effective* servants requires that we be **empowered** by Him. We must first be *born again* and receive the Holy Ghost. Its teachings and direct revelation from God - then lead us to Him and more gifts (2 Ne 32:3, 5). This is **the way** to the Tree of Life. It comes by heeding His invitation to, “*repent and come unto me.*”

The primary purpose of God’s *house* is to experience God – to receive Him, not just symbolic instruction that points to it. We are to be *alive* in Christ, and abide in Him as the true vine. The **house of the LORD** is today mostly a school for this lofty purpose. Some today are centered more on work for the dead, a good cause. We must be careful, however, not to become like the Jews in Christ’s day who were centered on one thing – the law - at the expense of another. The Book of Mormon teaches us that we are to be *sealed* to Christ and become His sons and daughters through His atonement and the resurrection (see Mos. 5:15). He is the father of our salvation. This is the point of scripture and His Church, that we might become His.<sup>8</sup> Those who choose the opposite path

are *sealed* to Satan (Alma 34:35).

The Prophet Hosea spoke about ancient Israel forgetting its *maker* and building temple after temple, which led to going “through the motions.” They were dead in their law, rather than being alive in Christ (see 2 Ne. 25). Their worship became vain and meaningless (see Hosea 8:14). We must never *deny, forsake, or reject* Christ the LORD, and focus on the symbols, laws, and ordinances, alone, but instead on He who gave them. All **power** has been given to Christ as our Savior, Judge, and King (2 Tim. 3:5; 2 Ne. 28:31). An angel told Joseph Smith the night of his first visit on Rosh Hashanah of 1823 to avoid the false teachings and traditions of men. Houses of worship and prayer are certainly an important part of the gospel of Christ, but the *symbolic ordinances* therein cannot save us. Only our LORD does. Speaking of men of their churches, the LORD said, “they draw near to me with their lips, but their hearts are far from me, *they teach for doctrines the commandments of men*, having a form of godliness, but they *deny the power thereof*” (JSH 1:19). As we have seen, the “*endowment of power from on high*” was historically centered on receiving God and His gifts, and primarily *the Holy Ghost*. It is “the promise of the Father.” Its purpose was and is to bring us to God. It is the iron rod taking us to the Tree.

We are to:

A. Receive **God**, literally - in person (face to face). He is the Heavenly Gift.

B. And **His best gifts**. *They include:*

1. First and foremost, it is to receive Christ as our mentor or teacher, our **Second Comforter**, *the heavenly Gift* (4<sup>th</sup> Ne. 1:3; Ether 12:8; Heb. 6:44). **He** is the first of the 13 spiritual gifts listed in verse 13 of D&C 46 (the LORD’s listing of His gifts). In the Book of Mormon we read of Lehi (1 Ne. 1:9), Nephi (2 Ne. 11:2), Mormon (Morm. 1:15), and Moroni, all literally receiving God (Ether 12:39). They became sure witnesses of Christ’s reality as an example to us. They are record-keepers of these and other other experiences at the start and end of this important second witness for Christ.
2. We are also to receive **His Spirit** or *influence*, as promised us in the Sacrament prayers (Mor. 4:3, 5:2).
3. We are invited to receive *the gift or endowment of the Holy Ghost*, which is *the first comforter*, given in the baptism of fire experience. God provides this gift (see 3 Ne. 9:20; 12:1; 2 Ne. 31:12; 3 Ne. 11:35; JST Mat. 3:38; JST Luke 3:16; JST John 1:28), along with His chosen “apostles,” not other men (see D&C 20:38-43, 3 Nephi 18:37, Moroni 2:2, Acts 8:9-22 & 19:2-6, and Revelation 2:4-5. The earthly ordinance of confirmation via the laying on of hands is a symbolic invitation to receive the baptism of fire and Holy Ghost by God or His chosen, empowered servants, His “apostles” (in Greek this word means “sent one”). A true “apostle” has seen Christ, been empowered by Him, and received a portion of His power, that he might give the Holy Ghost and perform other mighty works (see Mor. 2:1-3).
4. We should be seeking all the **gifts of the Spirit** (see Paul’s listing in 1 Cor. 12:3-11; Moroni’s listing in Mor. 10:7-18, and our LORD’s 13-part list in D&C 46:10-26). They include: 1. The testimony of Jesus, 2. Belief in those who bare such a testimony, 3. To know the differences of administration, 4. To know the diversities of operations, 5. Wisdom, 6. Knowledge, 7. Faith to be healed, 8. Faith to heal, 9. Working miracles, 10. To prophesy, 11. To discern spirits, 12. To speak with tongues, and 13. The interpretation of tongues. See also Alma 9:21. There are many other gifts as well.
5. We should also seek *the whole armor of God* for battling darkness (Eph. 6; D&C 27; 2 Ne. 9:14).
6. To be effective servants, we also need real **power in the priesthood** (not just *authority*). It is separated into via three progressive orders: The *Levitical, Patriarchal & Melchizedek* priesthood orders (represented by the three-tiered pulpit-altars at the Kirtland, Ohio chapel, first and second floors, west end). Nephi, son of Helaman received *the sealing power* from God in Helaman 10:6. With it he could command the elements according to God’s will.

7. All of us should seek to obtain the **promise of eternal life**, the greatest of all the gifts of God, given by God Himself to us. Alma received this promise from God in Mosiah 26:20. It is also known as “*the testimony of Jesus*” (Rev. 12:17; see also Rev. 19:10; D&C 46:13-14; 76:51, 101; 88:4, 74-75; Moroni 10:8). This testimony is given us by Christ in prophetic form. It is “*the more sure word of prophecy*” (TPJS, p. 298).

## Conclusion

The early understanding of the phrase “an *endowment of power from on high*” was most often tied to receiving *the fiery baptism of the Holy Spirit or Holy Ghost* in preparation for preaching the gospel effectively with convincing **power**. This gift is essential in eventually receiving God himself as *the Heavenly Gift*, along with spiritual gifts listed in 1 Corinthians 12, Moroni 10, and D&C 46. The Book of Mormon tells us that having the Holy Ghost with us as our teacher is the necessary *endowment* God gives us, which then instructs us on the way to eventually receiving Him (2 Nephi 32:3 & 5). It, and other direct and *pure revelation* from God, help take us to God – to the Tree of Life (2 Ne. 32:5-6). He is the greater, glorious gift, the Heavenly Gift (4 Ne. 1:3; Ether 12:8; Heb. 6:44). He can then become our Second Comforter.

To review, in the **marriage** symbolism of scripture, the fiery purging of the Holy Ghost is an engagement gift given to us as the prospective Bride of Christ, and by Christ (D&C 33:15; 3 Ne. 9:20; 12:1; 2 Ne. 31:12; 3 Ne. 11:35; JST Mat. 3:38; JST Luke 3:16; JST John 1:28; 15:26). We as “the bride” are to have a relationship with Christ, the Father of our salvation as the Bridegroom. We are to be *sealed* to Him (Mosiah 5:15), rather than to Satan (Alma 34:35). Virtually all scriptures utilizing the word “**seal**” are tied to God’s great and last promise that we will receive *eternal life* or that we are “*sealed up to eternal life*” (see John 6:27; 2 Cor. 1:21-22; Eph. 1:13, 4:30; Rev. 7:3-4; Mos. 5:15; Hel. 10:7; Alma 34:35; D&C 1:8, 68:12, 76:51-54). To receive it it receive the greatest of all the gifts of God (see and the author’s paper, *The Testimony of Jesus*). His gift of the *endowment of power* in the Holy Ghost precedes the greater gift of His personal presence. They are the First and second Comforters. To have the mentoring of God in this life is the greatest blessing available to us here. He repeatedly invites us to receive these gifts throughout scripture in the simple, five-word statement, “**repent and come unto me.**” Too few understand and take advantage of His literal invitation to receive Him and His teachings today (see D&C 10:67-68; 1 Ne. 10:18-19; 2 Ne. 9:23-24; 28:32; Jacob 1:7; Alma 5:33-34; D&C 93:1; 3 Ne. 9:14, 22, 51; 11:14; 12:19-20, 23-24; 27:5-21; 30:1-2). They eloquently summarize what He calls “*my doctrine,*” “*my gospel,*” and “*my church*” in modern scripture.

It is time many of the Saints move past the symbols only and receive the real thing, **power** in the LORD Jesus Christ. He is **the way** of salvation and represents a sure foundation, *the rock* that we must build upon to withstand the coming storms. In 3<sup>rd</sup> Nephi 2,500 hundred souls gathered at Bountiful in 3<sup>rd</sup> Nephi to receive a magnificent *endowment of power*. One by one they felt the real *signs* and *tokens* of our LORD’s love for them in *the marks of the atonement* in His **body**. Paul referred to them as the “*infallible proofs*” of His love for us. They are the real “*signs and tokens*” of this love (Acts 1:3). Those at Bountiful *saw, felt* and came to *know* of the LORD’s reality in them. It was a most *joyful* and memorable event.

What the LORD required of the ancient Saints, and from us today is the same sacrifice, and that is sincere, heartfelt repentance, in connection with **a broken heart** and **a contrite spirit**. This is **the way** of life and salvation. Scripture informs us that there is *no other way* (2 Ne. 9:41, 31:21; Mos. 3:17; Alma 38:9; Hel. 5:9). It is “**the way** of *deliverance* of our God” (2 Ne. 9:11; John 14:6). Moroni’s final testimony to “his brethren” the Lamanites, the Remnant of Jacob, and to us is to **repent and come unto Christ** and *receive His best gifts*. He cautions us to “**not touch the evil gift or the unclean thing**” (Mor. 10:30). May you be blessed to enter through the gate and onto this pathway, one ending at the Tree of Life.

## End Notes

---

<sup>1</sup> *Signs at the Dedication of the Kirtland House of the LORD*

Like the events at Sinai in the Old Testament and the Day of Pentecost in the New Testament, signs followed the believers in Kirtland, Ohio as a result of their unity of heart



---

and their great sacrifice in completing the temple in the LORD's time and way. These signs included a *pillar of fire* above the structure, *cloven tongues of fire* above the heads of many, *the sound of a rushing mighty wind*, *seeing angels* and *hearing them sing*, and the sensation of great *joy* experienced by many at the seven hour dedication services. All of these are associated with the Holy Spirit, and specifically with the baptism of fire and the Holy Ghost (see the author's other papers, *Repent and Come unto Me*, and *The Baptism of Fire and the Holy Ghost*). One of the best sources for the events and the accompanying heavenly signs at the Kirtland chapel dedication on March 27<sup>th</sup> of 1836 is the book, *Joseph Smith's Kirtland: Eyewitness Accounts*, by Karl Ricks Anderson, Deseret Book. Other sources include, Journal of Discourses 9:376, 11:10; History of the Church 2:428, 435-36; and Oliver Cowdery's Kirtland Ohio Sketch Book (Leonard Arrington, BYU Studies 12, p. 426).

One *unusual* Pentecost pattern tying the events of Sinai with those at Jerusalem is the number 3000; There were 3000 killed because of the idolatry at Sinai, versus the 3000 *born again* in the fiery baptism of the Holy Spirit in the New Testament. In the Book of Mormon there were 300 Lamanites born again in Helaman 5:49. The number 3 is closely tied to Christ and His divinity (numerous examples). In scripture, the number 3000 appears to be tied to things of a "sacred" versus profane character (whether it be people or space). The Levites carried the Ark some 3000 feet (or 2000 cubits) away from the rest of the Israelites when it was carried from place to place (see Joshua 3:4). This was also the distance from the Holy of Holies in Herod's Temple to the sin offering altar on Olivet - the place of our LORD's atonement (see *The Original Location of the Temple and the Atonement*, [www.7twitnesses.com](http://www.7twitnesses.com)).

<sup>2</sup> **House of the LORD versus Temple** A breakdown of the use of the word "house of the LORD" versus "temple" in scripture is very instructive. Note God's words in JST Matthew 21. In verses 12-14 of this chapter, Jesus casts out the moneychangers from *the temple*, and then heals the blind and lame there, both of which made the wicked leaders angry. In verse 13, Christ stated that "**my house**" is to be "a house of prayer," not a den of thieves!

The LORD's own words in modern revelation in the Doctrine and Covenants, relative to building the Kirtland and Nauvoo structures, reveals that He consistently called them "*the house of the LORD*," **not** a temple (see 2 Chron., chapters 2 – 6). The same is true in most all verses in the Old Testament with regard to "*the house of the LORD*" that Solomon built. The New Testament is different. It has many references to a "*temple*," mostly in connection with Herod's *corrupted* temple in the meridian of time. The Book of Mormon features a mix of meanings (below) tied to the word "*temple*."

8 uses of the word "*temple*" are tied to God's Spirit not dwelling in *unholy temples*, both us and architectural *temples* (Mos. 2:37; Alma 7:21, 16:13 23:2, 34:36; Hel. 4:24, 10:18).

5 are tied to the structure built by Nephi and used by Jacob (2 Ne. 5:16; Jacob 1:17, 2:2, 11; Mos. 1:18).

2 are Old Testament scriptures (Isaiah 6 [2 Ne. 16:1 train in "temple"] and Malachi 3 [3 Ne. 24:1, judgment coming suddenly to his "temple" coming]). Is this referring to people or an architectural building?

1 is tied to the temple at Bountiful where Christ made His appearance in 3<sup>rd</sup> Nephi (3 Ne. 11:1). It is unclear whether this was a "house of the LORD" or a "temple."

My conclusion, taking the LORD's own words and those of Joseph Smith and Solomon in their dedication prayers for "the house of the LORD" is that God prefers to use the words "*house of the LORD*" for His sacred space on earth, and "temple" for man's places of worship. Many of these temples are idolatrous, some built for false gods.

*Joseph Smith's Language* Some claim that references to the word "temple" used by Joseph Smith in connection with the Kirtland structure, may have been changed by modern editors later on to reflect current LDS thinking in connection with LDS "temples."

Consistent with the difference between a "house of the LORD" and a more idolatrous "temple," most in the Community of Christ today see LDS temples as overly influenced by Brigham Young and his Masonry and "*spiritual wifery*," including the temple endowment rites, that feature many phrases that are (or were) *exactly the same* as those in Masonic rituals (many things have changed or been removed since the early days).

**Swift Judgment – Coming Suddenly to His Temple** The LORD said He will come quickly in **judgment** (see Isa. 19:1). This is thought to be upon us, as people more so than an architectural structure (see D&C 112:23-26). Note that the following scriptures are tied to a temple in this regard:

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even *temples*; and *whatsoever temple is defiled*, God shall *destroy that temple*" (D&C 93:35).

"*Hearken, O ye people of my church*, saith the LORD your God, and hear the word of the LORD concerning you. *The LORD who shall suddenly come to his temple*: the LORD who shall come down upon the world *with a curse to judgment*; yea, *upon all the nations that forget God*, and upon all the *ungodly* among you. For he shall make bare his *holy arm* in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people: sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion...*Go ye out from Babylon. Be ye clean...*" (D&C 133:1-5).

“Behold, *I will send my messenger*, and he shall *prepare the way before me*: and the *LORD*, whom ye seek, shall suddenly come to his **temple**, even the messenger of the covenant, whom ye delight in: behold, *he shall come*, saith the LORD of hosts. *But who may abide the day of his coming?* [those with clean hands and a pure heart, Psalm 24:3-4] And who shall *stand* when he appeareth? He is like a refiner’s fire, and the like fuller’s soap. *But who may abide the day of his coming?* and who shall *stand* when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and *he shall purify the sons of Levi*, and purge them as gold and silver, that they may offer unto the LORD *an offering in righteousness*. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And *I will come near to you to judgment*; and I will be a **swift witness** against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. *Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them*. Return unto me, and I will return unto you, saith the LORD of hosts” (Malachi 3:1-7). Other “coming quickly in judgment” scriptures include, Isa. 19:1; Rev. 22:20; D&C 33:17-18, 35:27.

Some claim that any “temple” reference Joseph Smith may have had for the later Nauvoo structure in historical sources has been changed by editors later on to reflect current LDS thinking. Many in the Community of Christ believe influences at Nauvoo from Freemasonry and polygamy led to corruptions in the Mormon faith. The Masonic Temple at Nauvoo remains standing today. It was purchased by Pres. David O. McKay in 1954. Some believe the motive behind this was obtaining the Masonic Lodge minutes, put in the southeast cornerstone of the building (there were eventually 5 lodges in Nauvoo, with nearly 1500 total male members who were Masons, including nearly all the leaders). These minutes are now in LDS church historical archives, unavailable to researchers. Later in the year 2000 the LDS church began building up Nauvoo for historical preservation.

Most in the Community of Christ today see LDS temples as overly influenced by Brigham Young and his Masonry and polygamy, including the temple endowment rites (Heber C. Kimball and other Masons were also influential). Some also suggest “*the evil gift*” of Moroni 10:30 has reference to “*unholy*” influences in modern structures. Nearly all of the early leaders of the church were Freemasons *and* polygamists, including the first five Presidents of the Church (excluding Joseph Smith). Joseph’s Father and brother Hyrum were Freemasons. Most historians believe Joseph Smith was a Mason as well. I believe Joseph Smith was a Mason, but not a polygamist (see *Idolatry: Our #1 Sin*).

<sup>3</sup> **Speaking in Tongues** One sign often accompanying the baptism of fire and the Holy Ghost is the gift of tongues, a misunderstood gift of the Spirit among most of the Saints today. There is often *intense joy* experienced by those being born again in the Spirit. With it, one often desires to shout praises to God in gratitude for the forgiveness of sins given, and the outpouring of *love* they feel. Thus, as part of the fiery baptism, some often *speak, sing, or pray* in an unrecognizable language as they **praise** God in their private or public worship. Some associate it with “*singing the song of redeeming love*.” Outside of the baptism of fire experience - such as in missionary work, “speaking in tongues” is typically tied to *instruction* – a type of *edification* for those speaking a foreign language. This is the typical Latter-day definition of “speaking in tongues.” For many “born again” Christians, however, it is mostly tied to *praise, blessing* and even *spiritual warfare*. The Prophet Joseph Smith and others experienced “*wondrous words*” or “*speaking in tongues*” at Kirtland, Ohio. He personally spoke in tongues and witnessed many others doing so, as this author also has. In his case and mine, it was **not** for instruction purposes in connection with a foreign language or tongue. Instead, this unique gift, was seen and practiced by Joseph Smith at conferences, the School of the Prophets, and the dedication of the Kirtland chapel. Most all of those involved spoke English. Thus, there was no need for *the gift of interpretation* of a foreign tongue. Instead, the primary reason was collective *sincere, heartfelt praise* and worship. God desires that the righteous worship Him “*in spirit and in truth*” (John 4:23), as part of “*true worship*” (D&C 93:19). In it we shout “*praises to the Holy One of Israel*” (2 Ne. 31:13). Some sing “*the song of redeeming love*” (Alma 5:26; D&C 84:98-102). Speaking in tongues appears to have five different purposes, divided into two categories, that of *private* worship and *public* instruction.

<p><b>Tongues of Comfort or Praise</b> (private)  <i>Private worship &amp; personal edification</i>  <i>Book of Acts / Early LDS Church History</i>  Privately praising God in his language or method  Blessing others privately  Spiritual Warfare in private situations</p>	<p><b>Tongues of Prophecy or Instruction</b> (public)  <i>Public instruction &amp; edification</i>  <i>Book of 1 Corinthians / D&amp;C 46:24-25</i>  Speaking words in a foreign language to teach others  Hearing words in a foreign language to learn from others</p>
---	---

The gift of tongues - as a special form of *praise* - was seen widely at the dedication services of the Kirtland Ohio chapel. David Whitmer stated that, “almost every man in the house arose, and hundreds of them were *speaking in tongues, prophesying or declaring visions, almost with one voice*” (JD, 11:10). Of this same event, Joseph Smith stated, “All the congregation simultaneously arose, being moved upon by an invisible power; *many began to speak in tongues and prophesy*; others saw glorious *visions*; and I beheld the Temple [house] was filled with *angels*, which fact I declared to the

---

congregation” (HC, 2:428). Oliver Cowdery added, “The Spirit was poured out – I saw the Glory of God, like a great cloud, come down and rest upon the house, and fill the same *like a mighty rushing wind*. I also saw **cloven tongues**, like as of **fire** rest upon many, (for there were 316 present), while *they spake with other tongues and prophesied*” (see Leonard J. Arrington, Oliver Cowdery, Kirtland Ohio Sketchbook, BYU Studies, 12:426). There appears to be five primary purposes evident in this unique gift.

1. Pure praise and worship of God privately in His tongue or in His preferred method
2. Speaking God’s word in a foreign tongue for instruction purposes in a public setting
3. Hearing God’s word in a foreign tongue in public settings with interpretation
4. Blessing others in God’s tongue or way (a private method, when interpretation is not given)
5. Spiritual warfare – battling the forces of evil using God’s words, language, or method

*For Believers* The Prophet Joseph stated, “...The gifts which follow them that believe and obey the gospel...began to be poured out among us, as in ancient days; for as we...elders were assembled in conference on the twenty-second day of January [1833] *I spoke to the conference in another tongue* and was followed in the same gift by Brother Zebedee Coltrin, and he by Brother William Smith, after which the LORD *poured out his Spirit* in a miraculous manner until *all the elders spoke in tongues*, and several members, both male and female. Great and glorious were the divine manifestations of the Holy Spirit. *Praises* were sung to God and the Lamb; *speaking and praying, all in tongues*, occupied the conference, until a late hour at night, so *rejoiced* [joy] were we at the return of these long absent blessings. On the twenty-third, we again assembled in conference; when, after much *speaking, singing, praying and praising God, all in tongues*, we proceeded to the washing of feet...” (HC 1:277-78). Why are we not experiencing these things today? Unbelief, idolatry, and priestcraft appear to be the answer.

The early saints rejoiced in “...**these long absent blessings**.” They *spoke* and *sang* in tongues, they *praised* God way into the night. They *shouted praises, lifting their hands to heaven*, and at times *rejoiced* in His Presence into the “...greater part of the night.” Joseph said that, “...great and glorious were the divine manifestations of the Holy Spirit.” So great was the outpouring that our beloved Prophet was constrained to write, “...It was a Pentecost and an endowment indeed, long to be remembered...as the day of Pentecost, so shall this day be numbered and celebrated...” (HC 2:432-33).

In the Times and Seasons, Joseph Smith said, “...We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the Priesthood, that **no man can be called to fill any office in the ministry without it...**” He added, “...**we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings, and that these things cannot be enjoyed without the gift of the Holy Ghost**. We believe that the holy men of old spake as they were moved by the Holy Ghost, and that **holy men** [and women] **in these days** speak by the same principle...We believe in it [this gift of the Holy Ghost] in all its fullness, and power, and greatness and glory...” (see also Article of Faith 7).

In public settings there is normally the gift of interpretation of tongues present that *instruction* and *edification* take place. In private settings, however, there is sometimes no interpretation provided. There it is often part of pure worship alone in an unknown tongue. Some Latter-day Saints say it tied to the Adamic language. In other situations it may occur in another language as circumstances merit. For more on this topic and other gifts of the Spirit, see *Gifts of the Spirit or The Baptism of Fire*, by the author, [www.7witnesses.com](http://www.7witnesses.com)

<sup>4</sup> ***Pentecost Patterns in 5 Pentecost Events*** God desires to *endow* His people with **power** from *on high*. He did so in five, group, “Pentecost”- like events in scripture. Each features three primary Pentecost patterns, of; (1) a *covenant* made (between the people and God); (2) *fire* (representing God’s Holy Spirit); and (3) *unique sound*, that of *trumpeting* or the sound of a *mighty rushing wind* (all are tied to the Holy Spirit). Additional patterns are sometimes apparent, such as thick, dark clouds acting as a veil for God’s great glory, or the number 3000 or 300. The five events took place at: (1) Sinai (Ex. 24:13), (2) Jerusalem (Acts 1 & 2), (3) the land of Zarahemla (Mosiah 1-5), (4) a prison in the land of Nephi (Hel. 5), and (5) at Kirtland Ohio (D&C 95:8-9). Compare them below.

1. All five of these *events* involved a group of people making a *covenant* with God, and the receipt of “*an endowment of power from on high*” - the baptism of fire *and* the Holy Ghost, for their edification, and for effective service to others.

2. All five *events* happened to people early on in their growth. The Exodus marked the birth of the Israelite nation after leaving captivity in Egypt. The Pentecost of Acts 2 marked the birth of the church in the LORD’s day. King Benjamin brought his people under the covenant of Christ’s gospel (vs. 5-7) in the land of Zarahemla in Mosiah chapter 5. They became *the sons and daughters of Christ*, “*born of him*” (v. 7) and “*sealed his*” (v. 15). There was also the conversion of 300 Lamanites at a prison holding Lehi and Nephi, sons of Helaman, who were preaching the gospel in the land of Nephi. At Kirtland Ohio the Saints gathered to dedicate the first House of the LORD in the Restoration on March 27<sup>th</sup> of 1836.

3. Three of these events took place within 50 days of Passover and our LORD’s Atonement; (1) The Israelites left Egypt on the event in Egypt that became a precursor or symbol of Passover, the destruction of the firstborn of Egypt at 12 midnight. The Israelites were protected from the destroying angel that night by having lamb’s blood spread upon the

---

threshold to their homes, a rudimentary Tau or cross mark in blood, a symbol of sealing. Then, 47 days later they arrived at Sinai. The Israelites were invited by God to receive Him personally after 3 days of preparation, the 50<sup>th</sup> day. They rejected God's invitation, however, and later broke the first commandment, practicing idolatry with a golden calf. Some 3000 people died. (2) Jesus later came in the meridian of time, dying at Passover. Forty days later He ascended from a mountain to see the Father. Ten more days and the Holy Spirit came down to His disciples, where 3000 received the baptism of fire and the gift of the Holy Ghost in Acts 2. And (3) five years after receiving the higher Law of Consecration, and God's attempt to provide the greater Melchizedek priesthood at the Morley Farm conference in June of 1831, the Kirtland Saints completed the House of the LORD. They were rewarded for their great sacrifice, and their collective pure hearts, with a great outpouring of God's Spirit on March 27, 1836, its dedication. It was an endowment of power from on High.

4. All five events featured similar spiritual signs following the believers. There was *fire* or a *pillar of fire*, a *mighty rushing wind*, and *speaking in tongues* (the Hebrew word translated to "thunder" in Exodus is "*kolot*" [Strong's H6963], meaning "voices" or "languages," Ex. 19:18-20), and many experiencing great *joy*. The fire atop Sinai was seen by all. Small flames of fire were also seen above the heads of many at Pentecost (Acts 2:3), along with many at Kirtland. *Pillars of fire* encircled or surrounded "*every soul*" in the Helaman 5 account (see verses 43 & 45). There was also a *pillar of fire* seen above the Kirtland chapel at its dedication (Mar. 27, 1836).

5. In all five group-events, God gave His law or gospel to His People. He then sealed the covenant with them in an engagement like oath (see the author's paper *Pentecost Engagement*). Thereafter He poured out His Spirit upon them, His engagement gift. At Sinai God's Law was written with His finger on two hard tablets of stone. In the other settings, God's law was written in the soft tables of the heart. All received empowerment in His Spirit.

Note also that there are *five* names for the special holy day tied to this endowment; (1) *Pentecost*, (2) *Shavuout*, Hebrew for "*weeks*" or "*sevens*," (3) "*the Feast of Weeks*," (4) "*the Feast of Sevens*," and (5) "*the day of Maton*," meaning "*gift*." The number 3000 or 300 is also connected to 3 of the events. There were (1) 3000 killed because of the idolatry at Sinai, versus (2) the 3000 born again in the fiery baptism of the Holy Spirit later in the New Testament, and (3) the 300 Lamanites born again in Helaman 5:49.

<sup>5</sup> ***My House – Past & Present***                      The *House of the LORD* has a clear purpose stretching back into the Old Testament. It is reflected in our LORD's five-word, two concept statement defining what He calls "my doctrine," "my gospel," and "my church" – to "**repent and come unto me.**" These five words instruct us to: (1) become clean, (2) receive God literally, and (3) His best gifts. Modern Latter-day Saint temples are special schools where we are symbolically invited to receive God and His best gifts. After we literally receive Him, He becomes our personal mentor. The mysteries of Godliness are then freely shared with us, and in perfect form by Him. It is an extraordinary blessing that all can have, but few pursue. The Israelites were offered these things but rejected God as their teacher at Sinai (see JST Ex. 34:1-2 and D&C 84:23-27). It is a type for us today. They settled for the mortal man Moses instead to lead and the lesser priesthood along with the lesser Mosaic law. Eventually even he was taken from them. They later had kings, most of whom were oppressive. God allowed it. The Israelites forsook, denied, and rejected God. Are we doing the same today?

Today, the *symbolic ordinances* and *work for the dead* we do have come to dominate the focus of many Saints, rather than a focus to seek and obtain a direct relationship with God and His best gifts. He holds all power. He and His best gifts are what he refers to when he speaks of giving us "an endowment of **power** from on high" (see D&C 38:32, 38; 43:16; 95:9; 97:14; Luke 24:49). Like the Israelites, the early Saints collectively rejected the fullness of God's glory or presence (see D&C 84:24), and the fuller *Law of Consecration* and *the higher priesthood*. This occurred early on between 1831 and 1834 (3.5 years). The Saints were then cursed or condemned (see D&C 84:49-59 and section 124). Fortunately, these greater things can be received individually as we turn completely to God. Salvation is an individual matter.

***Church History Basics***                      Three settings and events in LDS church history are worthy of exploration.

(1) *Preparation to receive the Fulness and Zion at Kirtland, 1831 & 1836*                      God attempted to prepare the Saints to receive Him and His best gifts very early on at Kirtland Ohio, by giving them His greater law first, followed by the higher Melchizedek priesthood, both necessary for the creation of Zion, and a people worthy to receive Christ and His best gifts. The greater law was the Law of Consecration, a law of real love or charity (see D&C 42, 1831). Associated with it was a second important, though mostly unknown event four months later; the calling of 23 men (ordained as high priests for the first time) to receive **power** in the greater Melchizedek priesthood during the Morley Farm conference at Kirtland in June of 1831. Although *called*, most of the men were not *chosen* to actually receive it and its **power**, God in His mercy gave the Kirtland Saints a different, lesser "endowment of **power** from on high," doing so at the Kirtland chapel dedication five years later on March 27<sup>th</sup> of 1836. It included the gifting of the Holy Ghost to many in the baptism of fire and Holy Ghost experience, and other gifts of the Spirit (prophecy, revelation, tongues), all in preparation for many to go out as missionaries endowed with **power**. They could then teach with the convincing **power** of the Holy Ghost, like those who were also told by the LORD "to tarry" and receive the same gifts on the day of Pentecost in the New Testament. Both groups needed to receive a portion of God's **power** (in the gifting or endowment of the Holy Ghost) to effectively teach.

---

(2) *A Second Attempt to Receive the Fulness was offered the Saints at Nauvoo, 1844* God, again in mercy invited the Saints to receive “the fulness” of His gifts in one more chance at Nauvoo in 1844. This included the offer to once again receive the greater Melchizedek priesthood, that which was formerly rejected (see D&C 124:28) – the **power** necessary to “bring again Zion” (see D&C 113:8). It was to occur at a completed and dedicated Nauvoo structure. Sadly, the Saints fell into many errors, including “the secret things” of Masonry, polygamy, Danite coercion, and more. It was a dark period. As a result of significant sin and error, with the House of the LORD never being completed, the fulness of God’s presence and His greater gifts were not experienced at Nauvoo, including the return of the greater priesthood. There was no pillar of fire above the structure, no angels, no speaking in or interpretation of tongues. The Saints did not collectively experience the baptism of fire and the Holy Ghost as they had been at Kirtland. Many there were seen with small flames above their heads (a symbol of being “born again”). Instead, the Saints were cursed and forced out of Nauvoo. This structure was eventually completely destroyed (see D&C 124; see also *Idolatry: Our #1 Sin*).

(3) *The Endowment Today* Changes began being introduced to the endowment thereafter. There are three schools of thought relative to these changes; (a) that they have been made by revelation to leaders; (b) that they reflect man’s descent into darkness and that some things have been removed from the endowment because of this descent by the Saints too, and that revelations to remove portions of the endowment were thus made; And (c) that there was no revelation for the changes and that they were made by men in a desire for speed, efficiency, etc., in a changing world. Those tied to (c) believe that the Saint’s second rejection of “the fulness,” resulted in a greater concentration on symbolic ordinances rather than the real thing. Note the three different definitions of “the endowment of power from on high” hereafter, as given us by God, by the Prophet Joseph Smith, and by Pres. Brigham Young.

**A. God’s Definition of the Endowment** God’s meaning for the word “**endowment**” is tied to the word “**gift**” - in the gift of His presence - the Heavenly Gift (4<sup>th</sup> Ne. 1:3; Ether 12:8; Heb. 6:44), and the *gifts of the Spirit* (including the *Holy Ghost* as part of being “born again”), along with power in the *greater Melchizedek priesthood*. The LORD defined His “endowment” for us in D&C 124:39 (1841). He stated, “Therefore, verily I say unto you, that your *anointings*, and your *washings*, and your *baptisms for the dead*, and your *solemn assemblies*, and your *memorials for your sacrifices by the sons of Levi*, and for your *oracles in your most holy places* wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals [those belonging to His church], are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.” For whatever reason, this statement does not feature proxy work for the dead beyond baptism, no reference to marriage sealings, and no secret signs, tokens, or penalties in connection with blood-oaths (removed in 1990). What does “endowment of all her municipals” mean? The 1828 Webster’s Dictionary defines “municipal” as “one who enjoys the rights of a free citizen,” or potentially the rights of belonging to the LORD’s church.

**B. Joseph’s Definition of the Endowment** Joseph Smith’s definition of the *endowment* is tied to an *empowering event*, like that *experienced* at Kirtland, where many of God’s gifts *were* given. No such events were reported historically at Nauvoo. Speaking to priesthood brethren gathered at Kirtland on Nov. 12, 1835 Joseph Smith stated: “You need an *Endowment* brethren in order that you may be prepared and able to **over come all things**. Those that reject your testimony will be damned. *The sick will be healed, the lame made to walk, the deaf to hear and the blind to see* through your instrumentality [gifts of the Spirit following real believers] . . . *But when you are endowed and **prepared to preach the gospel to all nations, kindred and tongues** in their own languages you must faithfully warn all and *bind up the testimony and seal up the law*” (Joseph Smith Diary, 12 Nov 1835, as recorded). Note the content of Joseph’s dedication prayer below for the Kirtland House of the LORD (D&C 109):*

1. It was built that “the Son of Man might have a place to **manifest himself to his people**” (v. 5).
2. It was to be a **house of prayer, fasting, faith, learning, glory, order**, and a “*house of God*” (v. 8).
3. It was the place from which servants of the LORD were “to go forth...**armed with thy power**” and with the LORD’s *name upon them* (v. 22).
4. It was a place where -“**my army might be sanctified**” (born again). The LORD said, “it is expedient in me that *the first elders of my church should receive their endowment from on high in my house*” (D&C 105:32-3).
5. It was the place where *the anointing of God’s last-day ministers* was to be **sealed upon them with power from on high**. This would be evident in events like those of the ancient day of Pentecost.

Joseph Smith prayed for these things, saying, “*let the gift of tongues be poured out upon thy people, even cloven tongues of fire, and the interpretation thereof. And let thy house be filled, as with a rushing mighty wind, with thy glory*” (vs. 35-37). The primary endowment given at the Kirtland House of the LORD on March 27<sup>th</sup> of 1836 was **the gift and power of the Holy Ghost** given to those experiencing the baptism of fire and the Holy Ghost there. Many were seen with cloven tongues of fire over their heads, like those on the Day of Pentecost in the New Testament. A pillar of fire was seen over the structure by some that day as well. Many spoke in tongues. Others saw and heard angels singing. God’s power was evident there. It was the place where the LORD’s servants were to have put upon them, “the testimony of the covenant,” that they

---

might teach and “seal up the law,” preparing the Saints for the coming judgments in the day of trouble (v. 38 & 46). Kirtland was the place where these servants were to also be *given power* to “bind up the testimony, that they may be prepared against the day of burning” (v. 46; see Mal. 4:1).

**C. Brigham’s Definition of the Endowment** Contrast the definition of the “*endowment of power from on high*” by God and Joseph with today’s definition of it originating in Brigham Young. It is significant that his definition eliminates the words “**power**” and where it comes from - “*on high*” - or from God. His definition states; “**Your endowment** [today] is, to *receive all those* [symbolic] *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” (Brigham Young, JD 2:31 Apr 6, 1853.).

Brigham Young’s definition is mostly about receiving *symbolic ordinances* rather than experiencing the real thing - God and His gifts. With these ordinances we are given knowledge about God and use of secret signs and tokens that must be given to servants to *get to Him*. Young’s definition requires in-between servants - between God and us - to access God, those testing your *knowledge of secret signs*. They are to be kept secret or sacred via a blood oath. In the many ascension experiences in scripture, none of them mention secret handclasps or signs to enter God’s glorious rest, nor an intermediate servant between Him and the one ascending to God. Some believe such things have come to us from Freemasonry and other influences (see Moses 5).

Joseph Smith and scripture reveals that we can go *directly* to God. Christ said, “*repent and come unto me.*” We need no man, angel, or sentinel as a mediator between us and God. Christ alone is our Mediator and our Advocate with the Father. **He employs no servant there** (2 Ne. 9:41). He alone is the gate to heaven, because of His atonement, resurrection, and great love! Note also that those gathered in the upper room at Jerusalem in the LORD’s day, and those gathered at Bountiful in the Book of Mormon, both saw the LORD and touched the wound in His side and the nail marks in his feet, hands, and wrists. They were the marks of His love for us all. They are the “*infallible proofs*” spoken of in Acts 1:3 (Greek for “*signs and tokens*”). The signs and tokens utilized in LDS temples today are lesser symbols pointing to the greater reality of seeing Christ and feeling the marks of His love in His body personally, as 2,500 souls did in 3 Nephi 11. In this way we come to *know* of His reality. God’s word in scripture provides us the answers, the tests, and the proofs. They are confirmed in revelation. They invite us to experience the greater reality of God, not lesser symbols alone.

**Change** In the Bible we read of wickedness and change introduced by men, over and over. These corruptions limited or stopped the actual appearance of God to the High Priest in the ancient House of the LORD. A later outcome was the reconstruction of the purpose of the House of the LORD. Outward symbolic ordinances became the focus of modern temples rather than parting the veil and obtaining an audience with God, and receiving His choice gifts.

A number of things were added early on to what we today call “the endowment,” like Brigham Young’s “Oath of Vengeance” (tied to revenge for the murder of Joseph and Hyrum Smith). Many of his modifications were later removed (including this particular revenge-centered oath, and *the blood-oath penalties* taken out in 1990. The blood penalties were removed after a survey was sent out to the Saints in the U.S. and Canada. Contrast Pres. Young’s version of the “endowment,” where secret signs and blood oaths are needed to pass sentinels, *granting us access to God* - with Nephi’s statement in 2 Nephi 9:41. “The keeper of the gate is the Holy One of Israel; and *he employeth no servant there*” (note the ascension experiences of Abraham, Isaiah, Moses, Abraham, John the Beloved, Enoch, the Brother of Jared, Lehi and Nephi, all of whom made it to the Tree of Life). The LORD said He spoke and taught openly, not in darkness or secrecy (2 Ne. 26:23; John 18:20). Access to Him and the Father come by faith, repentance, prayer, and a broken heart and a contrite spirit. It is that simple. Christ did share glorious “*mysteries*” of the kingdom to the righteous and those ready for more in the 40 days following His resurrection. Satan shared secret things with Cain via blood oaths in Moses 5. They were centered on getting gain (1 Ne. 22:23), and involved homosexuality, polygamy, and murder as initiation rites.

From Solomon’s House of the LORD to Herod’s temple we see many changes were made without God’s sanction via revelation (see below). This occurs when men put their trust in other men rather than God and His word (scripture *and* revelation, 2 Ne. 4:34). In scripture, when a leader spoke officially for the LORD, he often said, “*Thus saith the LORD*” (1 Nephi 21:7, 8, 22; D&C 93:1). The LORD, Joseph Smith and others have stated that changes are **not** to be made to God’s ordinances. “For they have strayed from mine ordinances, and have broken mine everlasting covenant; They seek not the LORD to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall” (D&C 1:14-16, see also Isa. 24:5).

The Prophet Joseph stated, “Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are **not to be altered or changed**” (TPJS, p. 308). In 1938, Joseph Fielding Smith stated, “It is a very apparent fact that we have traveled far and wide in the past 20 years. What the future will bring I do not know. But if we drift *as far afield from fundamental things* in the next 20 years, what will be left of the foundation laid by the Prophet Joseph Smith? It is easy for one who observes to see how the apostasy came about in the primitive church of Christ. *Are we not traveling the same road?*” (Joseph Fielding Smith Journal, p. 369, 28 Dec. 1938). Apostle David B. Haight stated, “the



original Church became corrupted, and sacred ordinances were changed to suit the convenience of men..." (*Joseph Smith the Prophet*, Ensign, Nov. 1979, p. 22).

Hugh Nibley provided more insights, stating, "Apostasy never came by renouncing the gospel, but always by corrupting it" (Hugh Nibley, *Temples and Cosmos*, p. 395). He added, "So, I say that in all my years of going through the temple, I have marked a growing list of changes, a steady subsiding towards what is easier to do, and especially easier to accept, in our busy, teletial business world, to accommodate to greater convenience, comfort, efficiency and complacency. (Hugh Nibley, "The Vital Link" [title of the FARMS-issued audio tape] also titled "A House of Glory," in the FARMS volume *Temple of the Ancient World*, 1994, delivered at BYU, April 6, 1993, typescript from the audio tape, pps. 8-9;16-17.) In addressing "the fulness" rejected by many throughout history, Nibley stated, "Maybe we can't...take a fullness at this time. Maybe that's too much. 3 Nephi chapter 16 says if they can't receive the fullness then it will be taken away from you, and given to a people who can, but they'll still have the gospel, you see. Then they'll be full of lyings and deceits and all that sort of thing" (Hugh Nibley, "The Kirtland Temple and the Creation Story," delivered in Richfield, Utah, 22 May 1993, typescript [transcribed from the audio tape], pps. 26-27).

A full restoration of *all things* will occur in the future with the aid of the LORD's sent last-days servants. Note the changes from Solomon's House of the LORD to Herod's Temple below.

### Solomon's House of the LORD

Shechinah (fiery pillar of light, the LORD's presence manifest)  
 Ark of the Covenant  
 Tree of Life (Asherah – pillar with 7 lights in bowl atop it)  
 Brazen Serpent (symbol of Christ [healing] raised by Moses)  
 Pot of Manna  
 Aaron's Rod (that blossomed)  
 Chariot Horses of the Sun  
 Anointing Oil  
 Sun, Moon & Star Connections (LORD of Hosts – "Stars")

### Herod's Temple

No Shechinah  
 Stolen or hid away, replaced with Foundation Stone  
 Replaced with Menorah (7 branched candlestick)  
 Removed & Destroyed  
 Removed  
 Removed  
 Removed  
 Removed

### The Old Ways

Centrality of the Atonement of Christ  
 Careful Holy Days practice, especially Tabernacles with its ties to the earthly king as a representative of the great heavenly King – Christ as Light & Living Waters, celebrated at the Tabernacles Drama  
 Day of Atonement was the most Holy of the Holy Days  
 Direct access to God for all (personal relationship with God)  
 Inspired Prophets and other leaders among the people  
 Polytheism: Elohim, Jehovah, HG & council of gods in heaven  
 Character of God: Merciful and Just (Moses 7:30)  
 Importance of Gospel & Priesthood  
 House of the LORD Teachings – Wisdom to become like God  
 Heavenly Ascent, Visions & Hosts of Heaven & Angels  
 Rely on the word of God (the rod - scripture & revelation)  
 Many places of worship (homes and other gatherings)

### Replacement Teachings Herod's Day

Atonement references removed  
 Holy Days & law modified, no enthronement of the King ceremonies at Tabernacles, no Ark carried outside temple and inside it to its Holy of Holies.  
 Christ's Living waters replaced - Gratitude for Rains  
 Day of Atonement missing from Deuteronomy  
 Priests mediate between God & Man, replacing Christ  
 Charismatic Rabbis lead (academics, philosophy, etc.)  
 Monotheism, Gods merged into one only  
 God's character is Caustic, Just, Harsh & Unkind  
 References to Gospel removed & new Priesthood role  
 Replaced with Torah (Law) Theology (613 rules)  
 Purged out, Enoch states that the Priests lost "vision"  
 Scripture Edited, Plain & Precious removed (Enoch)  
 Consolidation of power & wealth at central temple

*Summary* The purpose of the first House of the LORD in the Restoration at Kirtland was to provide a specific place and time for an outpouring of the Holy Spirit by God, a *Pentecostal experience* for the early Saints. It was given prior to many of the Saints serving as full-time missionaries, including leaders. God desired that they be empowered, as were Lehi and Nephi, sons of Helaman, with the convincing power of the Holy Ghost. Later it was used as a school and for regular meetings. Like the earlier "house" at Kirtland, the Nauvoo "house" was also to be a place for a special outpouring of God's Spirit. Elijah was to return there and restore the greater priesthood and related powers, those lost earlier (D&C 124:28; 113:8). After this *event*, the structure was to be used for baptisms for the dead. The two early structures were not created for repetitive symbolic instruction in what we call today "the temple endowment." They were special settings where a sacred one-time *event* was to occur, an "*endowment of power from on high*" – a group outpouring of the gifts of the Spirit, and specifically the fiery baptism of the Holy Ghost. It was then to lead to a greater *endowment*, that of God Himself in the Heavenly Gift (4 Ne. 1:3; Ether 12:8; Heb. 6:44). See also Hosea 8:14.

The author is a committed believer in the LORD Jesus Christ and the gospel taught in our amazing scriptures. The LDS church does a very good job of sending the Book of Mormon into the world. The church brings us to **the gate**. Going

---

through it (the baptism of fire and the Holy Ghost) places us on the pathway to the Tree of Life and eternal life. It is an individual journey to salvation. The Book of Mormon contains these plain and precious truths. It is an inspired message provided by our LORD Jesus Christ, wherein He repeatedly invites us to “**repent and come unto me,**” a literal invitation to receive Him personally in this life, and His best gifts. These five simple words eloquently summarize what he calls “**my doctrine,**” “**my gospel,**” and “**my church,**” as opposed to those who practice priestcraft for the sake of *gain* of all kinds (see 1 Ne. 22:23). Such are part of the great whore Babylon (see 1 Nephi 14:10). Let us come out out Babylon. Let us “awake and arise and go out to meet the Bridegroom.” His return is right around the corner.

<sup>6</sup> ***Brigham Young’s Changes to the Endowment*** Brigham Young is responsible for much of what is today called the LDS temple endowment. Many of Young’s added teachings and rituals have since been eliminated. They include:

1. During Pres. Young’s leadership, the emphasis of “*the endowment of power from on high*” transitioned from a planned *event* (where the Saints were to experience God and an outpouring of His Spirit) to a repetitive set of symbolic ordinances that today teach us about returning to Him, complete with the secretive signs and tokens of Freemasonry.

Compare this to the LORD’s designated settings of Jerusalem for the ancient Saints, and Kirtland Ohio for modern Saints, as the places where they were to experience a great outpouring of His Spirit. It was to be a gift or *endowment* from Him of real **power**, evident in *the Holy Ghost* and other gifts of the Spirit - useful for their future missionary work. Brigham Young replaced real experience with God in a special event, setting, and point in time, with symbols that only pointed to him, including secretive signs or tokens that must be given to an intermediate angel or guardian. Those familiar with Freemasonry see the connection between Young’s words, signs, and tokens with those of Masonry, many of which are exactly the same.

2. Brigham Young appears to have used Joseph Smith’s “*sealings*” (for salvation purposes) as way to justify the practice of polygamy by him and most of the Twelve at Nauvoo, as Young’s endowment later included *plural marriage sealings*, later known as celestial marriage. It continues today in one form, as men can be sealed to more than one woman (after the death of a previous wife), whereas a woman can only be sealed to one man. Section 132, which is pro-polygamy, was put into the D&C by Young in 1876, the same time he removed section 101, which in verse 4 is anti-polygamy. Section 132 has become the centerpiece for the church’s teachings on celestial marriage sealings. The LORD’s version of “*sealing*” in the Book of Mormon is being *sealed* to Him - as the father of our salvation (see Mos. 5:15) or being sealed up unto eternal life. Both are tied to salvation. We then become the sons and daughters of God.

This type of sealing to Christ appears to be the reason why Joseph Smith had many sealed to him at Nauvoo, including married women and some men (see JST Malachi 3 and 4; JSH 1:36-39). I believe Joseph Smith was later framed as a polygamist by Brigham Young and the Twelve in Nauvoo, as they desired to make polygamy an official church practice. Young had Willard Richards, William Clayton, and other scribes (all polygamists) change church historical records for this purpose (for more on the topic of polygamy and sealing, see *Just One Wife* and *Idolatry: Our #1 Sin*). I believe Joseph Smith introduced being *sealed* to him as a proxy “*father*” (not husband), as he himself had been redeemed or saved, and was promised eternal life by God. As a dispensation head, he was a type of “*father*” (like Abraham, Isaac, and Jacob) to those whom he taught the doctrines of salvation. Wilford Woodruff later replaced this form of *sealing* with being sealed to *unredeemed* family members (blood relations), requiring extensive genealogical work (1894).

Members of the Community of Christ (formerly the RLDS Church) have decried the *secrecy* of Masonic oaths that became part of the latter temple endowment Young oversaw. Thus, they have come to wholly reject the temple, along with Brigham Young, and the widespread polygamy they believe he helped put in place in Nauvoo and out west. Joseph, Hyrum, and Samuel Smith (all murdered), along with Emma Smith and others at Nauvoo all rejected polygamy.

3. Young expanded proxy work from the dead, which originally was centered on baptism, as taught by both the LORD and Joseph Smith in their definitions of the endowment and in other teachings.

4. Young introduced an Oath of Vengeance (for the deaths of Joseph & Hyrum) into the endowment six months after the murders of these two leaders. This oath stated, “*You and each of you do solemnly promise and vow that you will pray and never cease to pray and never cease to importune High Heaven to avenge the blood of the prophets on this nation and that you will teach this to your children and your children’s children until the third and fourth generation.*” This oath was later removed. Some believe it had influence that resulted in the Mountain Meadows Massacre.

5. Young introduced a 30-minute Lecture at the veil, featuring portions of his Adam-God doctrine. This doctrine was later eliminated from the endowment ritual.

6. Young introduced a Protestant minister paid by Lucifer to preach false doctrine to the people. This was later removed from the endowment ritual.

7. Young required all endowment participants to consecrate all they had to the church he led, rather than to God. This oath remains with us today.

8. Young confirmed the need for secret blood oaths in the endowment, like those of Freemasonry and those Cain and Lamech used in Moses 5. The Book of Mormon clearly warns us against secret things and “secret combinations”. Moses 5:29 reveals that the origin of oaths of secrecy are from Satan, leading to the murder of Abel by Cain to “get gain.” Temple

---

patrons were required to take the blood oath up until 1990 (when they were removed), using ritual signs and gestures tied to taking life at three parts of the body. God has warned us to “never swear an oath, not by your neck or by heaven as it comes of evil.” This warning is found in the Bible and 3 Nephi 36-37. The secret blood oaths tied to taking life for revealing secrets remain in Masonry.

9. A temple choir once performed a hymn chosen by Lucifer's preacher. This was later changed to congregational singing. There is now no singing in the temple at all.

Making changes to the endowment continued after Brigham Young. They were made by individuals and church committees. Revelation from God is *not* cited for them. According to Hugh Nibley, was done for the sake of “convenience and efficiency.” Nibley stated, “So, I say that in all my years of going through the temple, I have marked a growing list of changes, a steady subsiding towards what is easier to do, and especially easier to accept, in our busy, teletial business world, to accommodate to greater convenience, comfort, efficiency and complacency” (Hugh Nibley, “The Vital Link” [title of the FARMS-issued audio tape] also titled “A House of Glory,” in the FARMS volume Temple of the Ancient World, 1994, delivered at BYU, April 6, 1993, typescript from the audio tape, pps. 8-9;16-17.)

<sup>7</sup> ***SRA & the Endowment*** Elder Glen L. Pace (counselor in the Presiding Bishopric of the LDS church) has been mostly silenced after sharing findings tied to S.R.A among the Saints, including its leaders. In 1990, Elder Pace, then a counselor in the Presiding Bishopric, sent a memo to the “Strengthening Church Members Committee” on the subject of “Ritualistic Child Abuse” or S.R.A. among the Saints. Today, what is now called “*The Pace Memorandum*” ([https://en.wikipedia.org/wiki/Pace\\_memorandum](https://en.wikipedia.org/wiki/Pace_memorandum)) is thought to be a primary reason for the removal of the secret blood oaths in the LDS temple endowment in April of 1990. Many believe the information that Pace was receiving in his interviews during 1989-90 influenced this decision. On page 4 of his memo, for example, Bishop Pace noted that “many” of those who had allegedly participated in satanic rites claimed that they had “*their first flashback*” while “attending the temple for the first time” (prior to 1990 and their removal). According to Pace, when they took the oaths and heard “the exact words” in the temple ceremony that they had previously heard in the satanic ritual, “horrible memories were triggered” (see <http://www.utlm.org/newsletters/no80.htm>).

There are two ways to look at this. Satan may have copied and perverted the blood oaths that were once a part of LDS temple ceremony, and ancient sacrifices in the Bible (see Gen. 15), or they were from Satan in the first place, given to the Saints through Freemasonry (via Brigham Young and Heber C. Kimball) that was adopted by the Saints in Nauvoo (see Mor. 10:30). We know Satan has stolen and perverted various important symbols tied to Christ and His mission, including the rainbow, the pentagram, the swastika, the numbers 13 and 911. See “*Pace Memorandum*,” <http://www.whale.to/b/pacememo.html>

<sup>8</sup> ***Sealing – the Testimony of Jesus*** The important promise of *eternal life*, or being “*sealed up to eternal life*” is “*the testimony of Jesus*” - given of and by *the LORD* to us. It is an “*anchor to the soul*” always, but especially in difficult times and trials. It is the *sealing* we should seek, a *sealing* to God directly (see Mosiah 5:15). Virtually all scriptures using the word “*seal*” are tied to this concept, not to a marriage sealing or a connection to ancestors. It is to be *sealed* to God Himself via His promise of *eternal life* to us (see John 6:27; 2 Cor. 1:21-22; Eph. 1:13, 4:30; Rev. 7:3-4; Mos. 5:15; Hel. 10:7; Alma 34:35; D&C 1:8, 68:12, 76:51-54). We must be careful of the precepts and false traditions of men. We must not trust in the arm of flesh (2 Ne 4:34, 28:31-32; Jer. 2:13; Psalm 118:8). God’s word (scripture and revelation) reveals truth to us. The Prophet Joseph Smith clearly taught that Christ – the author of our salvation through the atonement - is *the Holy Spirit of Promise*, providing the promise of eternal life (see TPJS and Words of Joseph Smith). Today LDS publications and a number of leaders often teach that the Holy Ghost is the Holy Spirit of Promise, a concept not supported by Joseph Smith’s teachings, nor scripture. Note the nine similar concepts or phrases below all tied to being “sealed up to eternal life” or being *promised* “eternal life” by our LORD Jesus Christ – He who is the Spirit of Truth and the Holy Spirit of Promise – He who gives the promise of eternal life. These eight phrases include:

- The Holy Spirit of Promise is Christ Himself promising salvation to you, as He is the Spirit of Truth (D&C 93:9, 11, 16).
- To have your Calling and Election made Sure is to receive the promise of eternal life.
- To receive the More Sure Word of Prophecy is to receive the promise of eternal life.
- To be Sealed Up Unto Eternal Life is the promise of eternal life.
- The Spirit of Prophecy is Christ’s prophecy to you that you will have eternal life.
- The Testimony of Jesus is Christ’s testimony to you of your salvation – that you will receive eternal life.
- To Know God is to know that you are and will be with Christ, because of His promise.
- To be Sealed His is to be Sealed to God (Mosiah 5:15) and receive His promise of eternal life.
- The Spirit of Elijah is another name for the Sealing Power, or being sealed up to eternal life by one with this power.

*The Holy Spirit of promise is the Second Comforter* or Jesus Christ as *the Spirit of Truth* (D&C 93:9, 11, 26) giving you the *promise* of Eternal Life in this life. It is God’s greatest gift (D&C 14:7). It comes from the Father of our salvation (Jesus

---

Christ) through His atonement and great love. He is this “*other comforter*” or “*another Comforter*” besides *the first comforter*, the Holy Ghost. This is made clear in John 14. “And I will pray the Father, and he shall give you *another Comforter*, that he may abide with you for ever; *Even the Spirit of truth*; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you” (John 14:16-20).

In the 1989 version of the LDS scriptures that the author still uses, the footnote to John 14:6, addressing “*another comforter*” reads, “Jesus Christ, *Second Comforter*.” In the newer 2013 version of the LDS scriptures, this same footnote has been changed to read, “*the Holy Ghost*.” After Joseph Smith quoted John 14:16-23, he stated, “Now what is this other comforter? It is no more nor less than the LORD Jesus Christ Himself [the Second Comforter]; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the LORD will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God” (HC, 381).

*The testimony of Jesus* is not your testimony of Christ but His testimony to you that you have *eternal life*. Joseph Smith said, “Third and last is how to make our calling and election sure. Ans[wer], it is to obtain a promise from God for myself that I shall have Eternal life. That is the more sure word of prophecy. Peter was writing to those of like precious faith with them the Apostles First to be sealed with the Holy Spirit of promise that is the testimony of Jesus” (WOJS p. 209, original text). Christ bears testimony to His servants, of their salvation. This testimony to them is *the more sure word of prophecy*, and is also called “*the spirit of prophecy*” (see D&C 131:5). Revelation 19:10 tells us that the “*testimony of Jesus is the Spirit of Prophecy*.” Joseph Smith added, “Many of the sects cry out O I have the testimony of Jesus, I have the spirit of God But away with Jo Smith he says he is a Prophet But their is to be no Prophets nor revelations in the last days; But stop sir the Revelator says that the testimony of Jesus is the spirit of Prophecy So by your own mouth you are condemned” (WOJS p. 214).

The Prophet Joseph also said, “Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be a minister of Jesus Christ except he has *the testimony of Jesus*; and this is *the spirit of prophecy*” (TPJS p. 160). *The more sure word of prophecy* referenced here by Joseph is the voice of Christ promising to you that you have a place and part with Him in the Kingdom. You are “sealed His.” He must declare to you that you are *sealed* in the heavens and have the promise of eternal life in the Kingdom of God. Further clarifying this, Joseph Smith said, “It is one thing to receive knowledge by the voice of God, (this is my Beloved Son &c.) & another to know that you yourself will be saved, to have a positive promise of your salvation is *making your calling and election sure*. viz the voice of Jesus saying my beloved thou shalt have *eternal life*. Brethren never cease struggling until you get this evidence. Take heed both before and after obtaining this *more sure word of prophecy*” (WOJS, p. 208). He also added, “Third and last is how to *make our calling and election sure*. Ans[wer], it is to obtain a *promise* from God for myself that I shall have *Eternal life*. That is *the more sure word of prophecy* (WOJS, p. 209)

Christ Jesus is *the Second Comforter*, *the Holy Spirit of Promise*, and *the Spirit of Truth*. To receive His promise of eternal life is the scriptural meaning of being “*sealed*” as found in all scriptures tied to the word “*seal*.” One who has *the testimony of Jesus* in this life is called “*blessed*” in scripture. Enos was one of them in the Book of Mormon. The LORD addressed the qualities that bring us into His presence in the Beattitudes, taught in chapter 12 of third Nephi. May the LORD and these qualities be part of your focus from this point forward. The rewards are glorious.

**See also the following related papers at [www.7witnesses.com](http://www.7witnesses.com)**

Pentecost Endowment of the Holy Spirit  
Idolatry: Our #1 Sin  
Removal of the Lectures on Faith  
Joseph’s Last Three Dreams

A Sent One: The Apostolic Charge  
Repent and Come unto Me  
Spiritual Wifery and the doctrine of Christ