

## Modifying Joseph's Endowment Transition from a House of the LORD to a Masonic Temple

Pages 157-168 of the book *The Secret Chamber*  
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Joseph, the Saints, and the new church he led were the target of Satan early on. This is evident in God's prophecy in D&C 38 and His solution for it in its later verses. To combat Satan's darkness, the Saints then and today need only to **turn** to God. If they do so completely, in full *submission*, with a *broken heart* and *contrite spirit*, all can receive the "mighty change of heart" along with the gift or endowment of the Holy Ghost (see chap. 7). It is the needed oil in the lamps of **wise**, *discerning* virgins, helping them receive revelation directly from God - to separate light from darkness.

Satan and evil men used **secrecy** at Nauvoo to spread darkness. **Secrecy** is a primary tool of Satan and **secret** societies generally. God doesn't hold secrets, only mysteries. They are truths to be realized and lived when ready for them. **Secrecy** was and is a central component of Freemasonry at its highest levels. By 1844, 1,492 men embraced this dark brotherhood in Nauvoo. Many of the early Danites in Missouri were also Masons (1838). They used its **secret oaths** and related death *penalties* for coercion and control, and to protect one another (see pps. 83-5, 164-65, 178-79, 182-83). This is the warning message of Moses 5:29-59 (Joseph's inspired re-translation of Genesis) and the book of Enoch. In both books evil is perpetuated among those involved via **secret oaths** to protect one another in their sins. The Danite order was one of the first **secret combinations** in the church. Those in the secret chamber were protected *in their actions* with these oaths, regardless of whether their actions were in line with God's will or not. Brigham Young capitalized upon this particular feature of Freemasonry once Joseph was gone. **Control** and **obedience** via **fear** became hallmarks of Young's administration. Hit-man Bill Hickman followed Young's directions, *assuming* that his desires as a leader over the church were in line with God. As we saw in the last chapter, Hickman eventually realized that this *trust* in man was misplaced - a dangerous, false assumption, an iniquity based on *idolatry*.

### Modifying Joseph's Endowment

Following Joseph's murder, the secret chamber, led by Young modified Joseph's temple endowment to support polygamy *and* provide "**gain**" for those in it. They borrowed from three primary sources to create a new temple theology; (1) Joseph's early endowment, mixed with (2) The multiple wives doctrine, first seen in Cochranite *spiritual wifery* in the Boston and Saco Maine areas, along with two influential publications promoting polygamy; (A) The Peacemaker, and (B) The Testimony of the Twelve Patriarchs. A third corrupting influence was (3) Freemasonry.

**1. Joseph Original Endowment** Joseph's early endowment at Nauvoo was focused on early teachings in the Book of Moses and Abraham. They were taught to a small group of people early on. Later this expanded greatly under Brigham Young. Joseph's early instructions were centered on returning to God and fellowship with Him, as addressed throughout scripture in its *marriage* symbolism. Without a relationship with God, there is little revelation. The temple was to be a tool in learning to receive it. The Nauvoo Temple exterior architecture supported marriage symbolism in its portrayal of JST Revelation 12, John's vision of the Bride of the Lamb. D&C 88:119 and 109:8 invite the Saints to organize themselves and "prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a **house of God**." To do this effectively, the ordinances of Joseph's "endowment" featured; (a) the Creation story, (b) the experiences of Adam and Eve and their necessary temptation by Satan, that they might gain experience and knowledge, (c) the early washing and anointing rites of Kirtland, (d) "sealing" doctrine tied to **salvation** in Christ, and (e) new baptism for the dead rites with priesthood ordination. Many see it as a merciful extension of Christ's **salvation** to those on the other side of the veil. Others believe baptism for the dead symbolically points to our "dead works."

**2. Spiritual Wifery** This two-word phrase effectively defines the age old mix of religion with sex; the first used to justify the second. Cochranite converts to the church in 1832 brought the practice with them. Brigham Young and others in the secret chamber were influenced by it, making it part of church doctrine after Joseph's murder. The new temple doctrine of Young helped cement it in place.

**A. The Peacemaker: New Plural-Marriage Sealings** The Peacemaker was a very important influence upon Brigham Young and his new emerging temple doctrine at Nauvoo. It was published there in 1842 by Udney Hay Jacob - on *The Times and Seasons* press. It made use of Udney Jacob's interpretation of Elijah's **sealing** doctrine to justify polygamy

using Malachi 3 and 4. It was mixed with Joseph's "spirit of Elijah" doctrine and his sealing of men and women to him in Nauvoo, to create a new false endowment that supported polygamy. The secret chamber claimed Joseph sealed men to him in "**the law of adoption,**" whereas he was sealing many women to him in "**the new and everlasting covenant**" of plural marriage. Neither is true. Both are false doctrines. Both are thought to have originated mainly from *The Peacemaker*.

Four borrowed teachings from *The Peacemaker* are addressed below, each used by Young and the secret chamber to promote polygamy. It all began in 1842 when a new lie was spread around Nauvoo, that the Prophet Joseph Smith printed the pro-polygamy pamphlet entitled *The Peacemaker* on *The Times and Seasons* press as a test to see how people would react to his new doctrine. This is a false narrative. On its cover were the words, "J. Smith Printer." They were placed there by those in the secret chamber without Joseph's knowledge or approval! *The Peacemaker* was a two-chapter version of a larger book manuscript on the subject of polygamy by Udney Hay Jacob. He had come to Nauvoo to have it printed on the press nearest his home, *The Times and Seasons*. Though Joseph Smith was editor of *The Times and Seasons* at this time, he was very busy, hiding from capture by the Missourians, running the church and the city of Nauvoo, and battling John Bennett's accusations in court. Joseph turned the editing, publishing, and printing duties over to the Twelve, and specifically to John Taylor, Willard Richards, and Wilford Woodruff (secret chamber members). Taylor eventually become editor of *The Times and Seasons*, along with the *Nauvoo Neighbor*, a press he owned. Four primary things were taught in *The Peacemaker*, things Brigham borrowed.

1. *New Spirit of Elijah Doctrine* The "**everlasting covenant**" of Malachi 3 & 4 (following God's **will** – endnote 31), was used by Young to justify a new marriage covenant involving many wives sealed to one man. Because it was tied to Elijah's sealing power, the marriages were not just for time, but for eternity as well. They were "everlasting." Young's "new and everlasting covenant" of plural marriage replaced the original "everlasting covenant," which in scripture is the fullness of the gospel of Christ (D&C 66:2, or the two baptisms with the gift of the Holy Ghost). This "**whoredom**" involving *sexual sin*, thus also became an "**abomination**" because it involved *changed doctrine*.

John D. Lee was the adopted son of Brigham Young. His biography reveals that a new "Elijah" doctrine was introduced to the Saints by the apostles in Nauvoo in 1845 (the year after Joseph's murder). Lee stated, "In the Winter of 1845 meetings were held all over the city of Nauvoo, and the spirit of Elijah was taught in the different families as a foundation to the order of **celestial marriage**, as well as the **law of adoption**. Many families entered into covenants with each other—the man to stand by his wife and the woman to cleave unto her husband, and the children to be adopted to the parents. I was one of those who entered into covenants to stand by my family, to cleave to them through **time** and **eternity**...Others refused to enter into these obligations, but agreed to separate from each other, dividing their substance, and mutually dissolving their former relations [marriages] on friendly terms.

Some have mutually agreed to **exchange wives** and have been **sealed** to each other as husband and wife by virtue and authority of the holy priesthood [through Brigham]. One of Brigham's brothers, Lorenzo Young, now a bishop, made an **exchange of wives** with Mr. [Isaac] Decker . . . They both seemed happy in the exchange of wives . . . All persons are required to be **adopted to some of the leading men of the Church**. In this, however, they have the right of choice, thus forming the links of the chain of priesthood back to the father, Adam, and so on to the second coming of the Messiah...The ordinance of **celestial marriage** was extensively practiced by men and women who had covenanted to live together, and a few men had dispensations [permissions] granted them [by Brigham Young] to enter into plural marriages, which were taught to be the stepping-stone to **celestial exaltation**. Without plural marriage a man could not attain to the fullness of the holy priesthood and be made equal to our Saviour . . . My second wife, Nancy Bean... was **sealed** to me in the Winter of 1845.... Plural marriages were not made public. They had to be kept still . . . In the spring of 1845 Rachel Andora was **sealed** to me" (John D. Lee, *Mormonism Unveiled or The Life and Confessions of the Late Mormon Bishop, John D. Lee* [Bryan, Brand and Company, 1887], p. 165-67).

2. *Male Dominance* *The Peacemaker* stressed the divine and absolute authority of the husband *over* the wife, requiring full submission to him and his patriarchal priesthood authority. *The Peacemaker* interpretation of Elijah's doctrine reflected a need for "**obedience to the fathers**" those wise, authoritative patriarchs over the family. This control counteracts the love aspect of D&C 121:34-46. It is a hallmark of Young's administrative style. Second in command later in Utah, Heber C. Kimball (43 wives), stated, "What power has any one of my wives to act independently; she has not a particle of power. She must act in connection with me as the limb acts in connection with the tree from which it springs. If not she is a dead limb; will they ever come to life again after they are dead? No! They must be cut off and thrown back into the earth to return to their mother element" (JD 6:67).

3. *The Difference Between Fornication & Adultery* *The Peacemaker* also featured a lengthy discourse on the difference between fornication and adultery. Note the following statement from it; “the wife was bound to yield obedience and submission to her husband in all things, as well as the body, by the spiritual nature of that covenant. And again, when a woman *apostatizes in spirit* from her husband she then commits *fornication against the spiritual law of marriage*, and in no other way can a married woman commit fornication.” Udney Jacob appears to have left for Utah with his new wife Lousia L. Jacob in 1846, leaving behind his wife Elizabeth of forty years and their seven children. Elizabeth refused to be part of Udney’s polygamy, and thus had spiritually “apostatized,” according to Udney Jacob.

4. *Peace* *The Peacemaker* claimed that polygamy was the real way to peace in America. Udney Jacob was a non-Mormon Jewish man who supported polygamy. He joined the church a year later in 1843. Taylor and others in the secret chamber became aware of the contents of *The Peacemaker* and secretly printed it **without Joseph Smith’s knowledge or approval**, placing Joseph’s name on its front cover. Joseph did not know Udney Jacob at this time and was upset that the pamphlet was printed, and with his name upon it. Joseph disavowed all ties to the publication. In a notice in the *Times and Seasons* on **December 1<sup>st</sup> of 1842**, he said:

“There was a book printed at my office a short time since, written by Udney H. Jacobs, on marriage, without my knowledge; and had I been apprised of it, I would not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish to have my name associated with the authors in such an unmeaning rigmorole of **nonsense, folly, and trash.**”

Udney Jacob believed he was the re-incarnated Elijah. A comparison of the doctrines in *The Peacemaker* with those of the Brighamite polygamists of 1845 and beyond shows clear borrowing by Young and the secret chamber. Especially useful for Young were the Elijah teachings tied to Malachi 3 and 4, which he twisted to justify polygamy. Elijah had nothing to do with polygamy. He fought against all sin as seen with the 450 priests of Baal in 1 Kings 18, bringing down fire from heaven to destroy them. These wicked priests were practicing idolatry, sexual perversion, and child sacrifice, and getting the people involved with it too. Brigham Young, like King Noah, led his priests (the Twelve) and the Saints into polygamy using *The Peacemaker* and its corrupt Elijah doctrine. It replaced knowledge of salvation within polluted Elijah’s teachings, with the whoredom of “spiritual wifery.”

The attraction of Brigham’s new marriage covenant to some, a covenant **sealed** or cemented in his new Nauvoo Masonic Temple rite with the blood-oaths found in Moses 5, wasn’t just more wives for the men, but a new kind of marriage, one that lasted **not only for time, but through eternity**. It was “**everlasting.**” This clearly came from Udney Jacob’s teachings in *The Peacemaker*.

*The Peacemaker* was also responsible for other false doctrines, including “**the law of adoption,**” where men or women were “sealed to those leading the church - the Twelve. This was an idolatrous rejection of Christ, another way to diminish His saving mission by lifting up men (the Twelve) between the LORD and the people. Later it became a popularity contest for some of the Saints to choose who to be sealed to - Young, Heber, Taylor, or another.

Young’s crafty move in borrowing Joseph’s and Elijah’s doctrine helped him promote the same evils of old. Young would eventually take all power later in Utah, serving as church President, governor over the territory, head of the militia, the Indian Agent for the Federal Government, and perhaps most important to him - **the sole man on the earth** that could sanction polygamous marriages via his supposed “**sealing power**” (see D&C 132:7). He then called other men to practice it. One of my relatives was one of them. Young made “the spritual wives” doctrine of the Cochranites more palatable by associating it with marriage and with his temple rites, calling it “**the new and everlasting covenant of marriage,**” a covenant necessary to receive exaltation in his new kingdom out west. It was put in place with covenant signs and blood-oaths used by Cain and Lamech, oaths made with Satan. Young said, “The only men who become Gods, even the Sons of God, are those who enter into polygamy” (JD 11:269).

Mary Page Eaton, widow of Apostle John E. Page (who served from 1838-46), read *The Peace Maker* in 1846 at Nauvoo. She suggested that others compare *The Peace Maker* to D&C 132, stating that, “they will see the sameness of the two . . . Both teach much cruelty to women who do not obey their husbands' mandates, and say they ‘shall be destroyed’ for an offense which the man has no punishment for, only that his wife shall be given to another man! They teach concubinage by saying the Lord gave wives and concubines to David and Solomon” (*The Saints' Advocate* 6 [June 1884]: 450).

It is important to note that knowledge of the visitation of Elijah and his transfer of priesthood keys to Joseph Smith and Oliver Cowdery inside the Kirtland Temple on Sunday April 3<sup>rd</sup>, 1836, **had not yet come forth at this time in the church**. Apparently the LORD wanted it this way for a time. Elijah’s visit to the two men wouldn’t be made public until **1876**. Besides Joseph’s early teachings of Elijah, much of Young’s understanding of Elijah’s doctrine

was obtained via *The Peacemaker*. This becomes obvious when one compares his teachings side-by-side with those of Udney Jacob. Similarities appear with the 1845–46 *Times and Seasons*, parts of the *Journal of Discourses*, and Orson Pratt's publication on polygamy entitled, *The Seer*. A detailed overview of the importance of the Peacemaker is found in chapters 8-11 of the Restoration Bookstore, <http://restorationbookstore.org/articles/nopolygamy/jsfp-vol2/2chp10.htm>

**B. The Testament of the Twelve Patriarchs, the Sons of Jacob** This pro-polygamy book was influential upon the apostles while in England. It was printed by a British elder in the church. He made 100 copies available for sale in the Millennial Star office of the church in Liverpool in 1843.<sup>1</sup> This was just after many of the Twelve served missions together in the British Isles (1839-41). This was one year after *The Peacemaker* was printed on the *Times and Seasons* press in Nauvoo (1842). Many of the Apostles were exposed to both publications. They both addressed the legitimacy of polygamy among the ancient patriarchal fathers, men who held a special "patriarchal" priesthood to practice it. Young and the secret chamber tapped into this priesthood to justify their spiritual wifery.

**3. Freemasonry** Brigham and Heber borrowed a number of things from early American Freemasonry (and from ancient Egyptain and Jewish sources) to modify portions of the endowment. The "*craft*" of Freemasonry in Joseph's day was an early English brotherhood centered on *secretive* fellowship between men. It borrowed many things from ancient sources. By Joseph Smith's day, Masonry had highly organized rites with related symbols. They were used to advance a candidate through 3 degrees; 1. Apprentice, 2. Fellow, and 3. Master. Kimball had full documentation for these rites. Advancement through them utilized stories, covenants, and accompanying signs and symbols. Especially useful for Young and the secret chamber were the secret blood-oaths of Masonry. They were useful in keeping polygamy under wraps until Young and Kimball finally "**let the cat out of the bag**" in Utah in 1852.

Under Young the blood-oaths were tied to severe **penalties**, used in the endowment until 1990. Originally – in scripture - they were part of *free-will* offerings made to God, a representation of willingly giving one's life out of love, if necessary. Young utilized a more severe, penalizing version of them to protect the **secrecy** of *spiritual wifery* and other acts, like hiding the embezzlement of donations by the Twelve from the Saints for the Nauvoo House and the Temple. In addition to Joseph, those printing the Expositor claimed that the Twelve were using the blood-oaths to hide the embezzlement of funds. Instead of **willingly** offering to have one life's taken (rather than breaking a covenant with the LORD), Young made the penalties in the endowment a type of retribution or "**blood atonement**," an act worthy of death (see p. 165). This doctrine later became a hallmark of Young's administration, one where fear and coercion lay beneath the surface of his preaching for obedience to the Twelve or "the Brethren."

Young's definition of "the endowment" states that one is enabled to walk back into the presence of God, by passing angels who stand as sentinels. By giving them **the key words, the signs and tokens**, pertaining to the holy Priesthood, these individuals are able to gain their eternal **exaltation** in spite of earth and hell" (Brigham Young, JD 2:31 Apr 6, 1853). Currently used scripture provides no support for this. Young's endowment definition differs from that of the LORD and Joseph as addressed hereafter (p. 164). Some of the key words, *signs*, and *tokens* of Masonry may *have* had light in them, originating in more ancient things tied to *marks* of the LORD's atonement ("*the infallible proofs*" of His love for us in His body, Acts 1:3). Evil men use them and change them for their own purposes.

"And it came to pass that they did have their **signs**, yea, their **secret signs**, and their **secret words**; and this that they might **distinguish a brother who had entered into the covenant**, that whatsoever **wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant**. And thus they might **murder**, and **plunder**, and **steal**, and **commit whoredoms** and all manner of wickedness, contrary to the laws of their country and also the laws of their God...Now behold, it is these **secret oaths** and **covenants** which Alma commanded his son should **not** go forth unto the world, *lest they should be a means of bringing down the people unto destruction*" (Helaman 6:22-23, 25)

Strong's Concordance #226 unites the word "**mark**" with "*sign, token*," and "*oth*" or "**oath**" as part of the **oath** Cain made with Satan and evil men to "murder and get gain." It is a part of the corrupted mark of Cain *and* the beast. An overview of the penalties, hand *gestures, signs, names*, and associated meanings of each of the three primary stages of progression in the Freemasonry ritual, reveals much about the early endowment at Nauvoo, as there are many clear **similarities** between them both (see <http://www.ephesians5-11.org/handshakes.htm>).

The evil at the top of this organization is not apparent *at its lower levels*. Those at its highest levels use the *oath* to hide lying, deception, murder, and other dark purposes. **Blood-oaths** and their related **penalties** have been a favorite tool of all **secret combinations** since the very beginning. They are inspired of Satan and are used to **murder** (an

exchange of life) and **get gain** (see pps. 83-5, 164-65, 178-79, 182-83 & Moses 5:29-31). The 200 Watchers in the book of Enoch (special “sons of God” or angels who watched over mankind), *lusted* after mortal women on earth and descended here, making **secret oaths** with each other atop Mt. Hermon (its ancient name “*Mt Armon*” has ties to this *covenant*). Many took *multiple wives*, bearing children with them that resulted in the “giants” of the Old Testament. It led to terrible corruption of the earth (including DNA) and oppression of men (Moses 7). The Flood in Noah’s day was brought on to eliminate their oppression, wickedness, and pollution of DNA. *Love* and *invitation*, not **secrecy**, *fear*, and *control*, are the only way to bind men together in real brotherhood (see the opposing **oaths** of D&C 88:133 versus those of Moses 5:29-31).

Brigham also borrowed various symbols used by the Masons. These include two pillars, the compass and the square, the beehive, the all-seeing eye, *and* clasped hands in a covenant. These were not found in or on the Nauvoo Temple but some appear in connection with the Salt Lake Temple partly designed by Young. He had plans to put actual *compass* and *square* symbols on the exterior of the Salt Lake Temple, but John Taylor nixed this idea after Young died. The Masons *borrowed* these and other symbols from various sources themselves, like ancient Egypt and Israel. Today, ancient inspired symbols like the *rainbow*, *the swastika*, *the pentagram*, and *numbers 13* and *911*, are borrowed and twisted by Satan for his evil purposes.

### **A Short Summary of Mormonism & Freemasonry**

False Mormon history suggests the Saints at Nauvoo quickly embraced Freemasonry *because* Joseph did. Today it is taught that Joseph fully embraced “*the craft*” when very little evidence exists to support it. Like the claim that Joseph practiced polygamy, Joseph’s name is used to legitimize “*Freemasonry*” at Nauvoo, giving it instant credibility at that time. We know many Mormon leaders were Freemasons prior to embracing the gospel, including Brigham Young, Heber C. Kimball, and Newell K. Whitney. Some also point to Joseph’s father and brother Hyrum as being Masons early on to add further credibility to “*the craft*” at Nauvoo. The involvement of the Smiths with Masonry was limited and short lived. Records suggest that by 1845 there were 1,492 men in the Nauvoo area who were part of **five** Masonic lodges. This was triple the total number of Masons in all of Illinois (some 400 total men).

Those suggesting Joseph was a polygamist also suggest he was granted Master Mason status in one day because of (1) his knowledge of the mysteries, and (2) his influence among the Saints. They suggest his rapid advancement through the first three levels of Freemasonry caused great concern among Masons away from Nauvoo and this was part of the reason for his latter murder. This accusation is also important because of what occurs when one is made a Master Mason. In this rite, the death and resurrection of “Hiram Abiff” occurs (see 2 Chron. 4:16: Hiram Abiv, “Hiram, his father”). Hiram Abiff is the “resurrected dead Master,” the one who discloses the great secret or mystery to others in the Masonic Temple rites, granting them a false version of eternal life. Some try to tie Joseph Smith to Hiram Abiff in a similar role with the Saints. It is only the LORD Jesus Christ who conquered death that grants “life” and “eternal life” to those who love and follow Him and the Father, not men like Hiram Abiff, Joseph Smith, or any man.

Men in the Nauvoo Lodges advanced through three early degrees, from (1) Entered Apprentice to (2) Fellow in the Craft to (3) Master Mason, using secretive gestures and words, along with ritual clothing (the apron tied to Lucifer’s “priesthoods”). The LDS temple endowment, put in place by Young and Kimball was purposely patterned after these rites (see <http://www.ephesians5-11.org/handshakes.htm>). Continual changes since then (especially the changes made in 1990), removed many of them, though others still remain in place. The Masonic rituals are centered on developing a coercive secret covenant relationship with fellow craft members and with the false lord of this world (Lucifer, becoming Satan). They are a corrupted version of the true covenant relationship we are to make with God alone, doing so openly and willingly in love, not fear and coercion. The Book of Mormon clearly teaches us that the true covenant, “the new and everlasting covenant” is tied to doing God’s will, out of love for Him, as addressed in Mosiah 5:5 and many other scriptures. The Masonic oath, on the other hand, has much more in common with Cain’s oath with Satan in Moses 5, that one might “murder and get gain.” The three-part Masonic advancement into the presence of a false lord is a corrupted copy of advancing into God’s holy presence in the three tiers of sacred space of the Tabernacle of Moses and Solomon’s Temple. In both structures, the High Priest advanced because of our LORD’s merciful atonement, from the outer court, to the Holy Place, and finally into God’s symbolic presence in the Holy of Holies.

Various symbols and rites in Freemasonry are said to originate in traditions much older than the beginning of 17<sup>th</sup> century “Speculative Freemasonry.” The Prophet Joseph recognized a generic relationship between ancient Egyptian

and Jewish [Kaballah] sources with those of Freemasonry, using only the more useful portions of them to help him formulate parts of the endowment. Freemasonry was major corrupting influence in Nauvoo along with polygamy. Young put Kimball to work in establishing five Masonic lodges in the Nauvoo area, all to promote polygamy and control among the Saints early on for the sake of “gain”. The craft was latter abandoned in Utah.

Taking a larger view of things, we see that although our nation was founded on Christian principles, Satan used secret blood oaths and the fear-based control of Freemasonry to effectively corrupt both our nation and the gospel of Christ within Mormonism, along with other Christian faiths. A number of our founding fathers were Freemasons, as were those that put our commerce system in place, now dominated by the Federal Reserve. It was put in place secretly in 1913 and is controlled by international bankers (the Illuminati) that are tied into Freemasonry. The Masonic symbols dominating our Nation’s capital (such as the compass and square, the inverted pentagram, and the Washington Monument) point to the false lord of this land and to idolatrous Baal worship generally (endnote 1). Idolatry, secrecy, sexual sin, and the focus on getting gain will all be removed before the LORD Jesus returns.

### **House to Temple:** *Focus on a Physical “House”*

Freemasonry is said to have ancient ties to building important places of worship, like the striking Cathedrals of Europe. Some Masons even claim that “*the craft*” was part of the construction of Solomon’s Temple. Many “temples” around the world and throughout history are tied to idolatrous worship, like the temples of Baal, Diana, and Zeus (see D&C 93:1 and 19-20). Many corrupt, powerful men throughout history (like King Noah in the Book of Mormon) were focused on building many elaborate and expensive structures, all at the expense of the people and especially the poor. This continues today with the very elaborate and expensive new LDS Temple in Rome. A better definition of the “**house**” of the LORD is found in 2 Cor. 5:1. “For we know that if our earthy **house** of this tabernacle were dissolved, we have a building of God, an **house** not made with hands, eternal in the heavens.” The Prophet Joseph most likely understood this well. He was concerned for the poor. And he wanted the Saints to experience the living God as he had. He prayed on their behalf and as a result was given the commandment to raise a “**house**” to the Lord’s name in Nauvoo. The “**house**” was to *become* a “temple to the LORD’s name.” God mentioned the word “**house**” being tied to **His name** *nine* times in D&C 124. It was critical that the Saints build it in **the LORD’s way and timing**, *and* that it be completed and dedicated **to Him**. Note the difference between **house** and **temple** below.

“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**” (D&C 97:15-17).

In unmodified scripture, God uses words carefully to communicate specific truths. His use of the word “**house**” versus “**temple**” is noteworthy in all of scripture, but especially so in the D&C. Note, for example, the words He gave King Solomon *and* the Prophet Joseph Smith in their *inspired dedicatory prayers* for the special “**houses**” they built. Both men used the word “**house**” **100% of the time**, **not** the word “**temple**.” Solomon used “**house**” 12 times in his prayer, Joseph 31 times. The word “**temple**” is **not** found in either prayer! Note too that **the LORD** used the word “**house**” **100% of the time** in Sections 95, 105, 109, 110, and 124 of the Doctrine and Covenants to address the Kirtland and Nauvoo “**houses of the LORD**”. The word “**house**” is used 231 times in the D&C, whereas “**temple**” is used 49 times, with 30 of them supplied by *men* – not God, *in the introductory statements added by men* to Joseph’s revelation from God that follow. The word “**house**” may refer to God’s people too, as in the “**house** of Israel”. For a “**house**” to become a “*temple* to **the LORD’s name**,” much is required, primarily purity of the heart. Because men call structures a “**temple**,” does not make them one in the LORD’s mind.<sup>2</sup> The word **temple** is frequently associated with idolatry in false worship, like the temple of Baal, whereas the future one at New Jerusalem will be pure.

According to the LORD’s own words in the D&C - in a decree, “the Brighamite Saints” at Nauvoo were apparently “**rejected** as a church with their dead,” and then **cursed** and moved out of their place (see D&C 124:32, 45 & 48), to a “*parched . . . salt land*” west (Jer. 17:6). Why? The reasons are straightforward. After Joseph was murdered, Brigham and other leaders did not do as the LORD directed (see vs. 47 & 55). Those whom God had appointed to lead the people (v. 45) were murdered by those in **the secret chamber**, that others might usurp power and get gain (see D&C 38; 3 Nephi 16:10 & 30:2). The two buildings the LORD commanded to be built “**to the LORD’s name**” (v. 32) were *never* completed, neither “the temple” nor “the Nauvoo House” (a boarding house for visitors). Note, however,

that they *did* complete mansions for the Twelve, their own businesses, *and* five Masonic Lodges! Leaders turned their hearts *away* from God, embracing worldly ways. Rejecting God is the message of much of the Old Testament too.

God requires purity from His people and their hearts. The LORD Jesus cleansed Herod's Temple of its impurity two times in the Bible, the first at the start of his mission in John 2:23, and the second at its end in JST Matthew 21. His words in JST Matthew 21 are especially telling. He spoke to those who *took power* in His day at Jerusalem. It is a type for those *taking power* at Nauvoo. In verses 12-14, Jesus first cast out the money changers from the corrupted "**temple.**" He then healed the blind and lame. Both events made the wicked leaders angry. In verse 11, Christ told them, "It is written, **My house** shall be called the **house of prayer**; but **ye have made it a den of thieves.**" He added in later verses, "those wicked ones **reject me**...And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof (meaning the Gentiles [the Saints for a time])...And when the LORD therefore of the vineyard cometh [at His Second Coming], he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even **in the last days**, who shall render him the fruits in their season [see D&C 84:58]. And then understood they the parable which he spake unto them, that **the Gentiles should be destroyed also**, when the LORD should descend out of heaven to reign in his vineyard, which is the earth and the inhabitants thereof." Hope remains for those Gentiles among the unfaithful bride who turn to the LORD. His arms remain stretched out still in mercy. Judgment is coming on the prideful and ungodly, the message of Isaiah 54. The Bride must be cleansed first, by repentance and by putting her faith and trust in the living God.

## The Endowment We Have Inherited

The Saints today have inherited Brigham's modified endowment. There are three different definitions for it given us by, (1) the LORD in D&C 124 (1841), (2) the Prophet Joseph (1835), and (3) President Brigham Young in Utah.

1. *God's Definition* When God spoke of an "endowment of power from on high," it was most frequently tied to the gift and power of the Holy Ghost (see Assumption #5, chap. 6 & D&C 33:15; 109:22, 35-37; 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 also have D&C 124:39 (1841), where God addresses the new Nauvoo endowment; "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** [revelations] 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 municipalities [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 present *and* not present in God's definition. It features no reference to (1) marriage sealings (polygamous or otherwise), no (2) secret signs, tokens, or penalties, (3) no proxy work for the dead beyond baptism, and (4) no use of the word "temple." What does "endowment of all her municipalities" 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 kingdom. We do not know how accurate this statement is and whether it has been modified.

2. *Joseph's Definition* 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** 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). Effective missionary work means having God's Spirit with us, especially in the Holy Ghost - access to the unified mind of the Father and the Son (see Lecture of Faith 5). Joseph's endowment definition here is consistent with the LORD's statements on p. 164, those tied to the gift of the Holy Ghost. Young's definition below is different.

3. *Brigham's Definition* President Young 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). This is the definition used today in LDS temples.

Contrast Young's definition 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 Judge, Mediator, and Redeemer. We can approach Him personally through personal prayer and repentance, as Joseph did in the grove in 1820. There is no account in scripture of those coming into our LORD's presence that mentions secret signs and tokens as a requirement for doing so. The experiences of Enoch, Moses, Abraham, Isaiah, John the Beloved, Lehi, Joseph Smith, and others, reveals that all of them made it to God or the Tree of Life (doing so spiritually in an ascent-vision) without an intermediate individual accepting symbolic secret signs or tokens from them, prior to entrance into God's presence. Putting men between us and God can lead to idolatry and our own unredeemed state. It is a primary message in this book and the Book of Mormon.

A second purpose for Joseph's "house of the LORD" at Nauvoo, was additional baptism for the dead. Pres. Young added more symbolic ordinance work for the dead later on, including the entire endowment. No revelation is cited for this. For many of the Saints, this has come to dominate their temple focus. The living are to be "saved" or "redeemed" by God first - in a direct sealing to Him (see Mosiah 5:15), before reaching out to others beyond the grave. Symbolic ordinances can be useful, but do not insure salvation. God's redeeming blood does. The Josephite Saints that rejected Brigham Young and his polygamy, rejected many of his new things tied to the temple too. The washings and anointings, the instruction about Adam and Eve, and baptism for the dead were useful rites at Nauvoo. Some other additions were not. Moroni saw our day and warned us about embracing the "evil gift" (see Moroni 10:30). Pondering and prayer upon this is the only way to know God's purpose behind this phrase.

### **The Infallible Proofs versus Symbols**

The whole purpose of the temple is to encourage us to part the veil of our **unbelief** and return to God's presence, like the Brother of Jared. The symbols and rites of the temple (some of which are of ancient origin) are to remind us to seek for, and partake of, the *real signs* and *tokens* of God's love for us, by seeing and feeling the marks of our LORD's Atonement in His side, feet, hands, and wrists. They are "**the infallible proofs**" of His **love** for us (see Acts 1:3). God demonstrated His great love for us in His great suffering at the scourging, in Gethsemane, and upon the cross. All Christians everywhere are invited to bear witness of these marks of love - personally, along with the reality of our LORD's resurrection. In third Nephi, 2,500 people at Bountiful partook of these real signs and tokens of God's love for us. We can too, and then bear testimony to others with power and real knowledge - that Jesus is the Christ. Each of us can have this life-changing experience here and now. It is to know God and receive Him personally as "the heavenly gift," the greatest gift or endowment we can receive in this life (see Lectures on Faith 2:55)!

### **Brigham's Modifications to the Endowment**

Twelve of Brigham Young's additions to Joseph's "endowment" are provided hereafter. We continue to utilize some of them, while others have been repudiated and removed. No revelation from God is cited for them, nor the additions or deletions that came after him by individuals or committees.

1. *Young's New & Everlasting Covenant - New Sealing Doctrine* Brigham Young replaced the original "New and Everlasting Covenant," which is **the fullness** of the gospel of Christ (D&C 66:2) in following **God's will** (JST Gen. 9:12; Mosiah 5:5, 8), with his "New and Everlasting Covenant" of plural marriage (D&C 132). He replaced Christ's **salvation** with what the Book of Mormon calls a "grosser crime" "a whoredom," and an "abomination" (Jacob 2). In scripture the word "abomination" is tied to things that are exceptionally "disgusting," "loathsome" or shameful," or "absolutely intolerable." It can be arrogant pride in ignoring God's law and will by participating in evil, idolatrous, immoral practices like homosexuality or polygamy. Saving doctrine in following **God's will** was replaced by Young and his ways. God and Isaiah said we have **broken the everlasting covenant** (see chap. 7). This is the message of the *first* Section of the Doctrine and Covenants (see D&C 1:15-16; Isa. 23:5).

"For they [the Gentile Latter-day Saints and others] 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 1:15-16).

If we do not understand the everlasting covenant (seeking **God's will**) it is harder to *embrace* this second greater (or fuller) baptism that is part of it - the spiritual baptism that is done by God Himself (see 3 Ne. 9:20, 11:35, 12:1; 2 Ne. 31:12; 3 Ne. 11:35; JST Mat. 3:38; JST Luke 3:16; JST John 1:28; 15:26; D&C 33:15); And (2) by *changing* what this covenant is. The second fiery baptism “cleanses us from all sin.” It is when our sins are fully remitted via God’s fiery Spirit (2 Ne. 31:17-18, 20-21; Joseph Smith HC 6:316). To experience this is to be “born again” (Mosiah 5:7; 27:24-28; Moses 6:59, 65), receiving “the mighty change of heart” (Alma 5:12-13), or receiving “the baptism of fire and the Holy Ghost” (2 Ne. 31:17-18). With it we finally obtain **the Holy Ghost**, or receive “an endowment of [real] **power** from on high” (Luke 24:49 & Acts 1 & 2; D&C 38:31-32, 38; 95:8-9; 39:15, 18, 23; 97:12-18; 105:10-12).

To be saved or **redeemed**, all people (and the earth herself) must receive both baptisms; *the lesser* water baptism, and *the greater* or fuller spiritual baptism (see John 3:3-5, 5:24; D&C 5:16, 33:11-15, 39:6; Mosiah 27:25; Alma 5:6-16, 26-28, 49; 3 Ne. 30:2). The first of the two baptisms is carried out by one with the lesser (Aaronic), the second by one with the greater or fuller (Melchizedek) priesthood. John the Baptist addressed one greater than him (Christ) who would come after him, saying, “he shall baptize you with fire and the Holy Ghost” (JST Mat. 3:38-40). Joseph’s firstborn son, Joseph Smith III, brought this scripture and other JST scriptures forth for us in 1867, as part of what God called, “the **fullness of my scriptures**” in D&C 42:12, 15, 56-59.

Even though the U.S. Government forced the Saints to give up polygamy at the end of the 19<sup>th</sup> century, Young’s change in the “everlasting covenant” is still with us. Today temple marriage sealings are between one man and one *or more women*. Men today can be sealed to more than one wife, via death of an earlier wife, whereas women **can only be sealed to one man**. Elders Nelson and Oaks of the First Presidency today, are sealed to two women each.

2. *Blood-Oaths with Penalties* God invites with love, Satan uses fear, force, and revenge. The LORD accepts our **free-will** offerings, given willingly to Him and to one another because of our **unconditional love**. Covenants with God were taken very serious anciently, and were thus accompanied by a token or symbol of **giving one’s life willingly** if the covenant with **HIM** wasn’t kept (Gen. 15:9; Alma 46:20-22). In Young’s version of the temple penalty, the Freemasonry cutting gesture at the neck, the breast, and the bowels became **retribution** and **punishment** upon the wicked, those needing cleansing via **blood atonement** at the hands of other men as their executioner. The Freemasonry penalties punish those who break covenants with their brothers - to keep things secret, in order to protect them in their secret acts of darkness and sin, typically in getting gain (see <http://www.ephesians5-11.org/handshakes.htm>). At Nauvoo, this also involved the secrecy of spiritual wifery (see also pps. 82-84).

Brigham Young’s changes were tied to *conditional love*, with vengeful **penalties** forced upon one within his new “blood atonement” doctrine. He and others following him believed some sins required the death of the perpetrator to atone for them. It became a hallmark of his “new order of things,” in the fear and coercion underlying his demands for obedience within his new western kingdom. It resulted in many murders by his enforcers, and perhaps the Mountain Meadows Massacre. Such things are inspired by Satan, as laid out in Moses 5. Young’s version of covenant-based penalties in the temple were removed in 1990 for two reasons; (1) First, they apparently triggered SRA flashbacks for some attending the temple for the first time. This occurred during the penalty portion of the pre-1990 endowment. And (2) The removal of Young’s version of the penalties was also tied to political correctness, as their removal came after surveys were sent out to the Saints, seeking their input on various temple concerns, one being the penalties. Christ’s sacrifice for us was a loving, **free-will offering**, made in Gethsemane. The crucifixion the next day was a forced torture and execution by Jewish leaders (carried out by the Romans), which the LORD also endured, but at the hands of wicked men leaders who had taken control of the church (the high priest Caiaphas). Young’s version of the penalties mirrored the execution pattern in his blood atonement doctrine, not a love-based free will offering.

3. *The Oath of Vengeance* Brigham also added “the oath of vengeance” to the early temple endowment to avenge the murder of Joseph and Hyrum Smith. It too was tied to Young’s “blood atonement” doctrine. It has since been repudiated. Many believe both had ties to the many murders committed by Rockwell, Stout, and Hickman (all for Young), along with the Mountain Meadows Massacre. God said revenge is mine (Rom. 12:17-19). All judgment is His alone (John 5:22), not any man.

4. *The Law of Adoption* Young modified Elijah’s sealing doctrine to include adoption. Men and women were sealed to proxy saviors above them, men like Joseph Smith and the Twelve. They were part of a line of saviors extending back to other “fathers” and to the LORD and the Father. Wilford Woodruff did away with the “law of adoption.” Men often lift themselves up before other men for gain. Christ said He is the light we are to lift up before men, and the things he does (3 Ne. 18:24).

5. *Expanding Work for the Dead* Young added more vicarious work for the dead today, including the entire endowment, going beyond baptism for the dead, ordinations, washings and anointings, etc., as introduced by Joseph Smith. This additional vicarious work today can become a primary focus (a distraction and diversion) for many Saints, instead of (1) receiving salvation, and (2) obtaining the gift of the Holy Ghost, (3) real power in the priesthood, (4) more of the gifts of the Spirit, (5) serving the living, and (6) entering the LORD's presence.

6. *Protestant Minister* Young added a Protestant minister to the endowment, paid by Lucifer to preach false doctrine to the people. In some ways he fulfilled this role himself. This minister was also eventually removed.

7. *Peter, James & John* Young replaced "messengers" with these three specific leaders of the Twelve.

8. *Consecrating All to the Church* An estimated 40% of the Saints deeded all their possessions to the church in 1855-56. Brigham Young added this endowment covenant where participants consecrated **all they have** to his version of the church. It was originally a covenant to give one's all to the LORD. The Law of Consecration (D&C 42) is how we are to care for the poor, along with tithes and offerings; a representation of real, unconditional love for God and others. Note Young's statement tied to those wanting to leave Utah after finding it was not the Zion they hoped for. Speaking in Parowan one year after he reinstated the Law of Consecration, he said, "If the people had done **their duty** and consecrated **all their property** to the Church . . . they could not have gone away and lost their souls [necessitating blood atonement]. If any man will say, 'I am going to apostatize,' I will advise him to **consecrate all he has** that he might be kept with the Saints and saved, so that if you are tempted to go away, you may feel it best to stay where your treasure is" (John G. Turner, *Brigham Young: Pioneer Prophet*, Harvard College, p. 248).

9. *Veil Lecture* Young added a lengthy lecture at the veil, one tied to his Adam-God doctrine. It was originally a question and answer session. Both things were later removed from the endowment.

10. *Blacks Barred from the Priesthood* President Young barred black men from holding the priesthood because of an ancient curse he believed God placed upon them. Thus, they could not enter the temple, nor participate in various priesthood ordinances outside it. Under Young, Utah was the **only** western Territory where African-American slavery and slave-sales were protected by Territorial statute! Young said, "Shall I tell you the law of God in regard to the African race? If the white man who belongs to the chosen seed mixes his blood with the seed of Cain, the penalty, under the law of God is **death on the spot**. This will always be so" (JD 10:110). These views were reversed officially during Pres. Kimball's administration (see Assumption #3, chap. 6 & p. 165, temple penalties).

11. *No Evil Spoken of the LORD's Anointed* Brigham Young added a statement to the endowment ritual that there should be "no evil spoken of the LORD's anointed." He didn't want his authority to be questioned. Like Satan, wanted **control**. This false doctrine remains with us (idolatry). We are to all practice righteous judgment (with oil in our lamps) to discern light from darkness, along with false shepherds from true ones, the "wolves in sheeps clothing."

Abinadi was sent of the LORD to call King Noah and the priests of his new church to repentance. It was very sharp criticism. Abinadi was speaking "ill" of a supposed anointed King in Noah, who along with his priests taxed the people heavily to support their luxurious lifestyle and their many wives and concubines (Mosiah 11). Joseph Smith taught that a prophet is only speaking as a prophet when the spirit of prophecy (a gift from God) descends upon him. Otherwise that person is giving their personal opinion or even false doctrine.

Brigham Young taught that everything in his sermons was worthy of being called scripture. Very few men are actually "anointed by God Himself." Many men are anointed by other men in temples (see "The Second Anointing" below). As we saw in the previous chapter, Young did "not enter in at the gate," either spiritually (by being born again in Christ), or physically (by being appointed by Joseph to be his successor, or by God). Elder Dallin Oaks said, "Evil speaking of the LORD's anointed is in a class by itself. It is one thing to depreciate a person who exercises corporate power or even government power. It is quite another thing to criticize or depreciate a person for the performance of an office to which he or she has been called of God...It does not matter that the criticism is true" (Dallin Oaks, Criticism, May 4, 1986; see Assumption #3, Chap. 6). It is important, however to make sure that a person is actually "called of God." Many are *called* by other men, but few are **chosen, empowered, and sent of the LORD**, as "their hearts are set on the things of the world and the honors of men" ("gain," D&C 121:34-46).

12. *The Second Anointing: Reward for Leaders* Today's apostles regularly administer the "second anointing" ordinance to *other leaders* and their wives as a reward to those who faithfully serve the Brethren, proving loyal to them. It is a symbol, not real salvation. Only God pronounces that upon us, because of the His atonement.

Brigham Young was the first to provide this symbolic ordinance upon *other leaders* inside the non-completed Nauvoo Temple (others also participated in the rite before it was offered inside the structure). It is done today on Sundays in our Temples. Those receiving this symbolic ordinance are said to have their “calling and election made sure,” a **guaranteed place** in the Celestial Kingdom. Men are thus pronouncing other men “saved,” because of loyalty to them – in their works. Without the Spirit to guide them, it is meaningless, as only our Redeemer can pronounce individuals saved, because of His atonement and His grace, “lest we boast in our works.” Like everything else in the temple, the symbolic rites there point to greater spiritual realities, ones that only God himself can perform on us, and in His time and way, as we turn to HIM. He says, “repent” and “come unto me.”

The average Latter-day Saint knows nearly nothing about this private rite and will likely not receive it from an apostle. They typically give it to other General Authorities (Seventies and new apostles) and to Mission Presidents, Temple Presidents, and some Stake Presidents, along with their wives. The apostle washes the feet of the lesser leader and his wife in the temple, anointing their head with oil. They are anointed as a “priest and priestess” and a “king and queen,” and are supposedly sealed up to eternal life by the apostle (because of his supposed “sealing power”). Such are said to receive “the fullness of the priesthood.” The leader and his wife are then invited to retreat to a room in the temple, wherein the wife is encouraged to privately wash her husband’s feet. She lays her hands on his head to give him a blessing, making him a King and a Priest to God.

There is no record of this occurring in Christ’s day or the Book of Mormon, though certainly Mary washed Christ’s feet prior to His “treading the winepress alone.” Joseph Smith also washed the feet of those in the School of the Prophets. In the single issue of the Expositor (June 7, 1844), the Law group cited **men** “sealing” up **other men** “to eternal life” one false, heretical doctrine, along with polygamy. It is tied to “receiving the honors of men,” rather than that of God. Scripture tells us that the Father has committed **all judgment** into the hands of His Son (John 5:22), not imperfect men. Because Christ alone spilled His blood for us in the Atonement, He alone can pronounce us saved. Scripture says our LORD is “no respecter of persons” (D&C 38:16; Acts 10:34), and thus He does not favor the shepherds who sit in the chief seats over the sheep. God is fair, merciful, and just to all. He provides the blessings of real worth, including salvation via His grace, not our works – or our loyalty to the Brethren. Paul wrote, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:8-9; 2 Ne. 25:23; 2 Ne. 10:24; Psalm 10:3; Isa. 61:6).

God knows our hearts. He seals us up to eternal life, doing so as “THE Prophet” (1 Ne. 21:20-23), when He provides “the more sure word of prophecy,” stating that we will inherit eternal life. It may occur in the privacy of one’s home, and it is given to only those **HE CHOOSES**, acting in the capacity as “the Holy Spirit of Promise.” The prideful and the elite honor each other symbolically. They “have their reward” (3 Ne. 13:2). Brigham Young conducted the rites below in the Nauvoo Temple in 1846, two years after Joseph’s murder.

Jan. 1, 1846 / Young did the **first LDS temple sealing of a couple** for “time and eternity” in the Nauvoo Temple.

Jan. 8, 1846 / Young performed the **first LDS temple “second anointing”** ordinance on his close friend and fellow leader Heber C. Kimball and his first wife Violate.

Jan. 25, 1846 / Young did the **first law of adoption sealing of one man to another**. Rank and file male members of the Church scrambled to be “sealed” to the Apostle of their choice (see Quinn, *Mormon Hierarchy*, p. 655).

King Benjamin informed us that his people were sealed directly to God. They took **His** name upon them.

## **Apostle Page’s view of Brigham’s Temple Endowment**

John E. Page served in the Quorum of the Twelve for eight years, from 1838 to 1846, baptizing over 600 people in two of those years. He also experienced the great spiritual outpouring at Kirtland, “the endowment of power” in the Holy Ghost at the temple’s dedication. Following his Nauvoo Temple experience, Apostle Page denounced Brigham Young and the Twelve for teaching false doctrine. *The Nauvoo Temple Endowment Register* for Dec. 10, 1845, shows that John and Mary Page went to the Temple on that date, and received the “ordinance” of “washing and anointing” and an “endowment.” His wife Mary remarried after his death and was questioned in in the Temple Lot Case of 1894 about “the endowment” given inside the Nauvoo Temple. She stated:

“By endowments in the church I understand as endowments in the Bible is spoken of [as the] **endowment of the Holy Spirit** . . . My husband . . . said it [Young’s new endowment] was of the Devil, and so we rejected it. I never went through all of it, and that was after Joseph Smith died . . . There was nothing of the kind in the church in 1840, but in 1846 there was a kind of sham curiosity of an endowment there . . . My husband publicly denounced them for teaching falsehoods” (testimony of Mary Page Eaton, Temple Lot Case, pps. 272–273).

Apostle Page's claim of false doctrine brought immediate action by the Quorum of Twelve. They met on February 9, 1846, where "Elder Page was disfellowshipped from that quorum." Four months later on June 26, he was excommunicated (see *Latter-Day Saint Biographical Encyclopedia* 1:92–93).

**Note:** There is much more to this story (more on Freemasonry, the temple, the endowment, etc.). See the book, *The Secret Chamber: Spiritual Wifery & the Doctrine of Christ*

## End Notes

<sup>1</sup> *The Testament of the Twelve Patriarchs, the Sons of Jacob* One British LDS elder, a Mr. Samuel Downes, reprinted an ancient Greek manuscript, entitled, *The Testament of the Twelve Patriarchs, the Sons of Jacob* in 1843. Some 100 copies of this book were sold in the church's Millennial Star office in Liverpool England. A short review of it was published in *The Millennial Star* 4 (Oct. 1843, 96). It may have had a strong influence upon some Apostles serving in England. Downes revealed that he showed the book to some of the apostles. Apparently, some urged him to publish it. The book's preface states, "... **Having shewn it to many of my brethren, and it having met with their approbation, they are wishful to possess themselves of it also. I now at their solicitation for the church, and for mankind in general, send it forth** unto the world; and my heart's desire to God is, that the sublime truths contained in it may cause the hearts of the saints to rejoice and the wicked to see . . . Art thou a Bishop, a Minister? Look upon Jacob, O ye parents, peruse the twelve **godly fathers** in time and order. Learn of him and his to pray aright" (Preface to *The Testament of the Twelve Patriarchs, the Sons of Jacob*).

<sup>2</sup> *House, Chapel, Temple* Joseph Smith referred to the "Kirtland **chapel**" some 50 times in his personal journal entries, never as a "temple." These were later changed to the "Kirtland **temple**" by Brighamite editors. Was there a desire to tie Joseph Smith's name to the new temple theology of the secret chamber and to the Freemasonry "temple," to help ensure that polygamy and funding for the temple be maintained? Note how the LORD uses the word "house" below, versus men's use of the word temple. Houses built by men may transition to a "temple built to the **LORD's name**," if our hearts are centered on Him.

251 Total uses of "**house**" in the D&C    LORD's words – Section Revelation **231X**    Men's Words - Introduction **20X**  
 49 Total uses of "**temple**" in the D&C    LORD's words – Section Revelation **19X**    Men's Words - Introduction **30X**

Tabernacle 1 / Temple 3	D&C 93 – "whatsoever temple is <i>defiled</i> , God shall <i>destroy</i> that temple"
House 100%	D&C 95 – "endow those whom I have chosen with power from on high"
House 3 / <i>unholy</i> Temple 1	D&C 97 – Pattern for house for my people / my glory, my presence, see God
House 100%	D&C 105 - Elders must be "endowed with power from on high"
House 100% / Temple - <i>Intro</i> 2	D&C 109 - Dedication prayer (Joseph Smith) at Kirtland "house of the LORD"
House 100% / Temple - <i>Intro</i> 2	D&C 110 - Visitation of Christ, Moses, Elias & Elijah at Kirtland "house of the LORD"
House 100%	D&C 115 – Commandment to build a house at Far West
House 100% / Temple - <i>Intro</i> 3	D&C 124 – Command to build the "Nauvoo house" and a "house of the LORD"