

## Keys of Knowledge to be Learned from the Endowment

### Introduction

We dismiss the Endowment because nobody prepares us for what we will experience; we tend to sleepwalk through the sessions; and nobody explains to us after the fact. We have been conditioned not to talk about what happens. Some people have a vague notion that the temple is evil because of the influence of Freemasonry, but they cannot explain how or why.

The endowment has been called “The Lord’s University”. There is a vast amount of knowledge which is presented – so much that we cannot take it in in one sitting. We must return again and again. However, most people do not “kindly give their attention”, or even “blindly give their attention”, and they do not contemplate the experience afterwards.

This little nursery rhyme illustrates the extent of knowledge people have about the endowment. They go through a profound experience and learn nothing from it.

Pussy cat, pussy cat, where have you been?  
I've been to London to visit the Queen.  
Pussy cat, pussy cat, what did you there?  
I frightened a mouse from under her chair.

You will be held accountable for the time you spent in the temple, especially since you are doing it with the intention (hopefully sincere) that you are spending time in holiness before the Lord. Someday, you will stand before Him and He will ask you “What did you learn?” What will you say?

Some people attend the temple and are distracted by the quietness of the environment and the material beauty of the surroundings. Some people feel a calmness of emotion, which they interpret as the Spirit. It makes them feel good, but communicates no intelligence to them. What they don’t realize is that whatever Spirit they have, they bring with them. They could experience the same feelings if they allowed themselves to feel them, in a plain, but quiet, less opulent environment, out in nature, or watching an inspirational movie.

Will you admit that you wasted your time carrying out an empty Masonic ritual, or will you tell the Lord that you learned something that prepared you to come face to face with Him? All things testify of Christ, and even if you believe that the Endowment is counterfeit. The counterfeit is evidence that the truth also exists.

Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations. ... He set the temple ordinances to be the same forever and ever and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. (Joseph Smith, History of the Church 4:208.)

Do you get the feeling in the temple that there is something true behind all this, even though it doesn’t seem quite right? Have angels revealed anything about the true meaning of the endowment to you? Prayerfully consider the following and pray that the angels will reveal new knowledge and insight to you.

The first thing that you should know about the endowment is that everything is not a literal, but a symbolic representation. The endowment is not a saving ordinance, but it is a symbolic depiction of a saving ordinance which should take place throughout your life as you come to Christ. I pray that as I present some of those symbols and what the Lord has taught me about them that you will see these representations, **not as beliefs, but as ways of understanding the symbols**. You can understand them on many levels, and there are many ways to interpret them. Use these ideas as suggestions that the Lord can show you the true principles behind them, that you may use them in your life.

President Nelson recently said: "In coming days, we will see the greatest manifestations of the Savior's power that the world has ever seen." This brings joy to my heart because the Lord has been asking me for years to pray that faith will increase in the earth, that more people will learn how to speak in the Name of the Lord, and that the work will be hastened, in the building up of Zion.

I have been praying that the arrangements on both sides of the veil for the eminent return of the Lord, and the hosts of heaven -- those who have ascended to heaven **to be with Him** -- that heavenly conditions will begin to prevail on the earth so they can descend to the earth **to be with us**.

I see the remnant movement, unorganized and diverse as it is, coming forth as a result of my prayers, the prayers of many others, and the prayers of the prophets and patriarchs, going all the way back to God's covenants with Noah, Enoch, and Adam. And, I take President Nelson's statement as an acknowledgement that the work is under way.

But, for those who study the scriptures, we know that the groundwork for such a great outpouring must be laid by faith. And I know that the way to generate that kind of faith is to actually come to Christ. Even though the temple ordinances may be corrupted, broken, and incomplete, the Holy Ghost can use them as a springboard to impart valuable knowledge to you, whether you attend the temple every week, or whether you do what I did, as a non-member, and contemplate and ponder the ordinances of the House of the Lord on your own for 30 years.

As we begin this, I have two pieces of advice, taken from the endowment: "Let your minds be calm." And "Let the Spirit of the Lord be unrestrained."

Read the words of Amasa Lyman, an early convert to the church, and apostle. The first public endowments began to be conducted in the Nauvoo Temple on December 11, 1845 (Easy to remember because it was 100 years to the day before I was born.) These remarks were given a few days after the first public endowments.

This is why you are required to be sober, to be honest, that you could ask and receive, knock and it should be opened, and that when you sought for things you would find them. It [the endowment] is putting you in possession of those keys by which you can ask for things you need and obtain them. This is the Key by which to obtain all the glory and felicity of eternal life. It is the key by which you approach God. No impression which you receive here should be lost. It was to rivet the recollection of the tokens and covenants in your memory like a nail in a sure place, never to be forgotten...You have, by being faithful been brought to this point, by maintaining the things which have been entrusted to you...You have now learned how to pray. You have been taught how to approach God and be recognized...Those who have learned to approach God and receive these blessings, are they better than you? The difference is, they

have been permitted to have these things revealed unto them. The principles which have been opened to you are the things which ought to occupy your attention all your lives. They are not second to anything. You have the key by which if you are faithful, you will claim on you and on your posterity, all the blessings of the Priesthood. (Amasa Lyman, 21 December 1845, J of WC, 225-26.)

Did you get all of that out of your endowment? Probably not. It took me years of contemplation, study, and prayer.

The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity--thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart!" - Joseph Smith, Teachings of the Prophet Joseph Smith, p.137

2 Nephi 4:16 Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard.

### Holiness to the Lord

Like in many other things in life the important thing is not what happens to you, but what you think about it, and how you react to it. I would like to show you a new way to think about the Endowment and how it can benefit and enlighten your life, and actually, not just symbolically, bring you to the veil where, if you knock, there will actually be Somebody on the other side who will hear your petition and open unto you.

With that end in mind, here is how we begin. When you walk up to any temple, you see over the door "Holiness to the Lord, The House of the Lord". This should set the tone for your whole experience inside, or for your experience of approaching this topic now. This phrase comes from the scriptures:

Ex 28:36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

Ex 39:30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, [like to] the engravings of a signet, HOLINESS TO THE LORD.

Isa 23:18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

Zech 14:20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

Ask yourself this question: If the Lord were to come and visit your local temple, or to visit you in your personal temple, would He find holiness there?

D&C 97:15 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;

D&C 97:16 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.

D&C 88:119 Organize yourselves; 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;

The endowment has been changed and corrupted. The original endowment in the Kirtland House of the Lord was an endowment of power. It was meant to be a one-off grand empowerment for missionaries about to depart for the field. It has been changed to be an endowment of knowledge, that you have to repeat many times.

**We are forced to labor under very difficult circumstances. We are taught by fallible men. We have poorly translated and incomplete scriptures. We have to contend with the vagaries of our language. And, last of all, we are bound by false traditions promoted by false, apostate religions. And yet, the Lord tells us that we have sufficient to enable us to lay hold of the iron rod and walk the path back to Him. Given all this, why should we expect our temple ordinances to be pure and uncorrupted? It's a measure of our faith that even when given insufficient information, we can still step forward and act boldly and valiantly. None of this is a barrier to the Lord. By His grace, He will compensate for our lack of pure knowledge by giving us pure revelation.**

Having said that, there is still so much in the endowment, if you see it as a teaching tool, and a way to visualize returning to the Lord. The endowment is NOT the path, but it is a way to learn about the path.

### [Study Guide to Obtaining Your PhD in the Lord's University](#)

The endowment has been called "The Lord's university". I agree. The endowment, even with all its faults, is the equivalent of a Doctorate in gospel knowledge. The following is a list of points of information and knowledge I gained from attending, delivering, and pondering the pre-1990 endowment. It may not be anybody else's list. No knowledge is your knowledge, unless you acquire it yourself, but it may give you some idea of the type of insights to be gained, if you "kindly give your attention", instead of "blindly giving your attention".

Rather than condemn the entire endowment out of hand or blindly embrace it, there are some things we can learn from it. I agree it is not a saving ordinance. It is not required. It has been altered. It has been misinterpreted and misrepresented. It has been hidden in the shadows of secrecy for too long. It's time to throw open the windows and let in a little sunshine and fresh air. And I hope to do just that.

Knowledge consists of keys of understanding. These are some of the keys of understanding which I have acquired by pondering the endowment for many years. I invite you to prayerfully consider these points, and incorporate them into your thinking as, and only as, the Lord confirms them to you. You probably will not receive confirmation on all points at once. They will probably distill upon you little by little over the years, as they did for me. Understanding these points will help you understand the whole of the Gospel better, help you in your life, and whether you continue to return to the temple, or you just sit and contemplate the endowment for the rest of your life, these keys will add to your understanding.

## General Observations

- In the original endowment, the audience moved from room to room, supposedly symbolizing progression between kingdoms, but note that there is nothing in the endowment signifying your death. All of this progression takes place within a lifetime. Then what is meant by “kingdoms” or “degrees of glory”? Section 76 talks about what happens in the resurrection of the just and the unjust, but Section 88 talks about a quickening of our bodies and spirits here in mortality, even before the resurrection:

D&C 88:28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

D&C 88:29 Ye who are quickened by a **portion** of the celestial glory shall then receive of the same, even a **fulness**. Etc.

- For more details, read verses 29-32. The endowment refers to these quickenings or ascensions of our spirit, as we interact with the Lord and receive the 1<sup>st</sup> and 2<sup>nd</sup> comforters.
- Endowment of knowledge imported from God to you – meant to be received by revelation
- We are looking at the same old endowment, you have always known (pre-1990). Nobody will tell you what the symbols mean. I sat in a meeting of missionaries in the Salt Lake Temple, with Harold B. Lee. We had a lot of questions for him, but instead of answering them, he hemmed and hawed through the entire discussion. The Church won't tell you. Books can't tell you. Temple personnel won't tell you. You must seek it by revelation. In the meantime, consider these points as suggestions for you to ponder.
- What is it exactly that you have received? If you don't truly know the answer to those questions, then this [document] is to persuade you to consider that perhaps you haven't literally received your endowment after all. (1)
- Everything in the Temple is preparatory. There is not one single ordinance offered or administered that is literal. Everything given in the Temple is symbolic of something that is *available* for you to obtain, if you will seek for further light and knowledge. (1)
- When we treat the endowment ceremony as the gift itself, we are focusing only on the wrapping and miss out on the true gift inside—the message of salvation embedded within the endowment ceremony. Unless we "unwrap" what is taught in the endowment session, unless we receive what God is really offering us, what good is the gift? D&C 88 declares that if we don't receive the gift offered, then we will get only what we were willing to receive. If we don't achieve the purposes of the endowment but mistake the wrapping for the gift, then the wrapping is all we will receive; we will miss out on the gift inside and thus receive a lesser glory. Those people who don't accept the gift or who mistake the wrapping paper for the gift itself will be "quickened" from time to time—that is, they will experience the light of Christ/touches with the Spirit throughout their lives—but in the end, they will not have received what was beyond the wrapping paper—they will not have received their literal endowment. (1)
- Can you think of somebody who would be more interested in the box and wrapping paper rather than the gift inside? That pussycat in the rhyme.
- The entire purpose and meaning of the endowment is about being reclaimed from this spiritual death, or put simply, about no longer being cut off from the **presence** of the Lord.

The temple endowment teaches you how to walk back to the presence of the Lord. And nowhere does it say this is something you do upon your physical death. You learn to walk back to His presence here and now. (1)

- For behold, *this life* is the time for men to prepare to meet God; yea, behold the day of *this life* is the day for men to perform their labors. — Alma 34:32 (1)
- Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins (repentance and baptism) and cometh unto me (broken heart and contrite spirit), and calleth on my name ("Oh God, hear the words of my mouth"), and obeyeth my voice (second token of the Aaronic Priesthood), and keepeth my commandments (first token of the Melchizedek priesthood), shall see my face and know that I am (second token of the Melchizedek priesthood); — D&C 93:1 (1)
- The tokens of the Priesthood are not the actual Priesthood, but they symbolize the Priesthood, which is what you are and what you should be and symbolize your relationship with God.
- We are saved by faith, not ceremonies, but ceremonies help spark faith
- Everything you receive in the Temple, including clothing, is only a symbol of a **spiritual** gift God is waiting for you to ask for, seek after, and knock to obtain. (1)

## Six Principles

So much of the Gospel, and reality itself, is explainable by principles which occur in groups of three:

- Father, Son, Holy Ghost
- Celestial, Terrestrial, Telestial
- The Word, The Word was with God, The Word was God
- Be, Do, Have
- Start, Change, Stop
- Fixed, Movement, Stationary
- Create, Sustain, Destroy
- Affinity, Reality, Communication
- Knowledge, Responsibility, Control

All these principles work together in cycles and in groups of three. Some of these are self-explanatory, but I would like to explain the Endowment in terms of these last two sets of related principles.

These principles work together in two groups of three. They enhance each other, so that when one principle is increased the other two are increased, and when one principle is decreased, the other two are decreased. They work in a circle, creating an increasing or decreasing spiral.

In order to discuss these principles objectively, I'm giving them names which don't have an emotional attachment to religion, the Gospel, or even Mormonism. I am sorry if this makes you uncomfortable. You need to develop the ability to recognize truth no matter how it is expressed. That's what this paper and this whole exercise of the Endowment is all about. These concepts date back to the earliest thought and religions, and if instead of balking at the unfamiliar terms, you look and see how they apply (which I am trying to show), you will understand more mysteries and see how God works through all things.

**A = Affinity** is the desire of two beings or objects to be near one another. It is **love**, charity, emotions, mercy, desire, appetites, and passions, the mark of the compass.

**R = Reality** is agreement, faith, uprightness, loyalty, justice, **unity**, honor, exactness, the mark of the square.

**C = Communication** speaking and listening, duplication, viewpoint, cause, distance, effect, constant nourishment of both body and spirit, navel mark. While not specifically used in the temple service we take the cross or letter X as a symbol here - cross communication horizontally and vertically - symbol of victory of spirit over flesh.

A + R + C = **Understanding**.

We can explain all human behavior through these principles. We can explain all of physical creation through these principles. We can explain how to come to God through these principles.

There is another triad of principles: **Knowledge, Responsibility, and Control**. The KRC triangle is like the ARC triangle in that as we increase in one attribute, we increase in the other attributes as well, and conversely. So, we have either an ascending spiral or a descending spiral.

Have you noticed the repeating patterns in the temple endowment? These three principles work together as a common pattern in the temple endowment.

1. We are given **knowledge**,
2. Then we are put under covenant (**responsibility**) to obey the knowledge we received.
3. Then, we are given additional power (**control**) in the Priesthood.
4. Then we receive additional knowledge, etc.

**K = Knowledge** - knowledge of things as they are as opposed to knowledge of good and evil. "And truth is knowledge of things as they are, and as they were, and as they are to come; And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning." (D&C 93:24-25)

**R = Responsibility** - Lehi (2 Nephi 2) spoke of things which act (cause) and things which are acted upon (effect). Responsibility is ability and willingness to be at cause. Full responsibility is not fault; it is recognition of being cause. One is as much like God as one can take responsibility. Volumes could be written on this concept alone.

**C = Control** - Willingness to start, change, stop or in other words, create, uphold, and destroy. (Matt 24:35, 2 Pet 3:10)

We could look at these two triangles as two equilateral triangles: one pointed up and one pointed down. The triangle pointed upward could symbolize manifestation on the material plane or mankind focusing their thoughts on God. It could also symbolize the pyramid or temple, or the earthly Zion looking up toward heaven. The triangle, which is pointed down could be seen to represent manifestation of the spiritual, God's focused attention upon mankind, the heavenly Zion looking earthward.



Actually, the idea of the earthly temple being a pyramid is not too far-fetched. Joseph Smith taught that the mission of Elijah was to build the temple of God up to the capstone, which is the Messiah. Also, in Eph. 2:19-22 we read the following:

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.”

It is interesting to note that the original Greek term for “chief corner-stone” literally means “tip of the angle”. What could “the capstone” and “the tip of the angle” possibly mean unless the temple was to be a pyramid? All this is speaking metaphorically. We are to think of the body of Saints as a temple, and to fully appreciate all the implications of this metaphor, we should perhaps think of this temple as a pyramid.

When we combine the upper triangle and the lower triangle, we have the six-pointed Star of David: symbol of the union of the physical and the spiritual, of the joining of God and man, of the merging of the heavenly Zion and the earthly Zion. This calls to mind the following scripture, which outlines the first covenant God made with Enoch. The Restoration will not be fully complete until this covenant is fulfilled. To me, this is one of the most beautiful and meaningful scripture in all our body of literature.

“And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself.

“And this is mine everlasting covenant, then when thy posterity shall embrace the truth, and look **upward**, then shall Zion look **downward**, and all the heavens shall shake with gladness, and the earth shall tremble with joy;

“And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant which I made unto thy father Enoch.” (JS Inspired Version Gen. 9:21-23)

This is further echoed by Paul in the same letter to the Ephesians: (1:10)

“That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.”

I will return to these themes throughout the discussion of the Endowment.

## Endowment

### Initiatory – Washings and Anointings

- The washings and anointings were practiced by Christ at the time of the Last Supper. They were also performed just prior to the dedication of the Kirtland House of the Lord. (Neither Joseph Smith, nor the Lord referred to the building as a “temple”, so neither will I.)
- There are two parts to the ordinance: the physical washing, the spiritual anointing, and then the sealing.
- This is a common pattern in ordinances, ordinations, and in the Lord’s dealings with man. I tried to list as many as examples I could think of. Can you think of anymore?
  - The lower followed by the higher.

- Blessing, then sealing.
  - Called, then chosen.
  - Calling, then election.
  - Calling and election, calling and election made sure.
  - Book of Mormon, Sealed portion.
  - Justification then sanctification.
  - Schoolmaster, Doctrine of Christ.
  - Ordinance performed then sealed by Holy Spirit of Promise,
  - First Comforter followed by the Second Comforter.
  - Elias followed by the Messiah.
  - Aaronic followed by the Melchizedek.
  - First token before the second.
  - Promise followed by fulfillment.
  - A foreshadowing followed by the blessing.
  - A partial grip followed by a sure grip.
  - Converse with Lord through the veil, enter within the veil.
  - Commandments before Beatitudes.
  - Anointed to **become** king/queen, priest/priestess, then **actual** anointing as king/queen, priest/priestess.
- In the washing and anointing, women officiate on women. They are given the authority to do so, and state (the same as the men) “having authority”.
  - Washings and anointings is the only portion of the endowment which is different from men and women. The women are pronounced “clean every whit”, but the men are promised that “through their faithfulness they may become clean”. This is because men will hold the Priesthood and take upon them the blood and sins of this generation, until they discharge that obligation and then they are also washed “clean every whit”.
  - The anointing to become king and queens, priests and priestesses is only an anointing to become such. This is the promise. Its fulfillment comes later. This is a pattern in the Gospel. **“The day will come when you are chosen, called up, and anointed kings and queens, priests and priestesses, whereas you are only now anointed to become such”**. The church teaches that this refers to the “second anointing”, administered in the temple, by the church. But it actually refers to ascending to the Presence of the Lord, where you are anointed and sealed by Him.

Just as the KRC theme is woven throughout the Endowment, so is the theme of ARC.

**Affinity** - What we popularly think of being functions of the heart, the Lord ascribes to the bowels. In the D&C are multiple references to the bowels being the seat or source of charity and compassion (love, Affinity). In the initiatory ordinances, the bowels are washed and anointed that they might perform their “proper function”. Perhaps this proper function has to do with love.

**Reality** - What we popularly think of as being functions of the mind, the Lord ascribes to the heart. In the D&C, the Lord often speaks of the heart in these terms: “heart is sincere”, “harden hearts”, “thoughts and intents of the heart”, “the honest of heart”, “singleness of heart”, “treasure these words up in your hearts”, “united in their hearts”. In the initiatory ordinances, the breast (not the mind) is washed and anointed that it might “be the receptacle of pure and virtuous principles”.

**Communication** - In the initiatory ordinances, the various sense organs and mouth are washed and anointed that they might perform their functions of seeing and hearing, and the lips “that they may never speak guile”. The ears are anointed that we may “hear the word of the Lord”.

In this mortal sphere, listening is the primary means of contact with God, through the Holy Ghost. We are to listen to the promptings which we receive and to “live by every word which proceedeth forth from the mouth of God”. We should also listen to and be attuned to the word of God as He speaks to us through our fellow man. We should learn to recognize God in everything.

Speaking “guile” is to communicate with deceit and subtlety. The original Greek word used meant a bait or a snare. To “speak guile” is to speak with a double meaning with the intent of ensnaring or avoiding being taken in a snare, or being “caught with guile”. To “speak guile” is to lie. The opposite of guile is to say what you mean and mean what you say.

Romans 10:9 states that if we believe in our heart (the heart again) and confess with our mouth that Jesus is the Christ we will be saved. However, the word “confess” in the original Greek means to speak openly based on deep conviction based on knowledge. If we are speaking of things which we know not, of pretended knowledge, we are speaking with guile. But if we are speaking from a deep conviction based on personal knowledge and experience, we are bearing a true testimony or witness.

#### The Garment and Its Markings

- The garment you are given is said to represent the coats of skins that the Lord made for Adam and Eve. Certain things happen in the physical endowment ceremony out of order, in order to affect a smooth physical transition through the temple. In the temple, the garment is placed on you after the initiatory ordinances, but chronologically, it should be placed after Adam and Eve are driven out of the garden.
- This garment represents Christ because it was obtained by God having to sacrifice an animal. This was the first introduction of death into the world. We recently celebrated Yom Kippur, The day (*yom*) of Atonement (*kippur*). The Hebrew word for atonement actually means “covering”. When we sin, we become conscious of our nakedness before God.
- Putting on the garment symbolizes putting on Christ. The marks represent Christ: exactness and honor in keeping His commandments, circumscribing desires, appetites within the bounds the Lord has set, constant nourishment of body and soul, and finally “every knee shall bow and every tongue confess” that Jesus is the Christ. To “confess” is not just to casually speak something. It is a legal term that means to testify of what one knows: to speak with great knowledge and conviction.
- The garment also suggests that the Lord’s “paths are strait and His course is one eternal round” (Alma 7:20, D&C 3:2)
- The garment also represents the robe that the father placed on the prodigal son, and also the robe of light which the Lord gives you.
- You are instructed to wear the garment “throughout your life”. This doesn’t mean to wear it constantly, but to wear it at various times throughout your life. (I know this is not the official church interpretation, but none of this is the official church interpretation, otherwise I wouldn’t have written it, and you would already know it.) Additionally, when what the garment stands for is indelibly written in your heart, mind, and spirit, you are symbolically always wearing it at all times. (Gal. 6:17)

The marks in the garment and the signs and tokens also correspond to ARC. The mark of the square and raising the arm to the square signify Reality; the shape corresponds to the letter “L”.

The mark of the compass and raising the hands high above the head corresponds to Affinity; the shape corresponds to the letter “V”.

The mark over the navel is a reminder of the need for constant nourishment of body and spirit. Spiritually, this nourishment is accomplished through Communication. The mark is shaped like a straight line, but if we were to draw lines connecting all the sacred marks, this mark would be at the center of a large “X”. This letter is one form of the ancient symbol of the cross. This symbol was known and revered long before the time of Christ. The vertical bar superimposed over the horizontal bar symbolizes the victory of spirit over the flesh. It also symbolizes communication between us and our fellow man (horizontal), and between us and God (vertical).

Together these letters L-V-X spell LVX, which is Latin for light.

Where do we see the symbol “X” or the imagery of the cross represented in the Endowment? In the names of the two tokens: “The Sign of the Nail”, and “The Sure Sign of the Nail”. Also, the interlocking of the little fingers suggests to the mind the letter “X”.

### The Creation Room

- In the creation, we hear the voices of three personages. They are called Elohim, Jehovah, and Michael. But these are titles, not proper names. They are descriptions of God, and any title could be applied to any one of them.
- There is one God, but many god-beings.
- The most obvious portion of the endowment which is so obvious that people don’t see it, but once they do see it, they can’t “unsee” it. This is that we, the audience, are witnesses to a pre-scripted drama, played out by powerful godly personages, each playing a prescribed role. The names that they are given are descriptive of their role, title, office, or mission. This is the Hebrew meaning of the word “name”, which is far richer than the word “name” in most languages. If you only do a deep dive and study the meaning of this word (*shem*), it will reveal mysteries of the Gospel to you.
- The other obvious portion of the endowment, is that while you may think that as the audience (or congregation), you are passive observers, you are actually active participants in the drama. There is nothing carried out in secret. You are witnesses of the interactions between the Gods. You are to consider yourself as if you were Adam and Eve, and you take part in all the ordinances and covenants which are taught in the temple. We learn that Michael helped form the earth. Was Eve there, too? Did the rest of us help form the earth as well? Things to ponder.
- These prior two points illustrate how the endowment is reflective of real life. The endowment teaches the plan of salvation, the Everlasting Covenant, of which we are all active participants. Keep this in mind. The endowment is not part of the Plan, but it teaches about the Plan. In your real life, you participate and live out the real Plan, but the endowment helps you visualize it.
- Keep in mind as well that the endowment does not reveal the complete Everlasting Covenant: only the portion which directly pertains to mortality. Not all God’s judgments are given to man (D&C 29:30), but they may be revealed to us personally, as we seek them.
- Hearing Elohim, Jehovah, and Michael converse teaches us several things about the gods. There are several gods. They each serve a defined role. The endowment only discusses their roles in the plan of salvation. There may well be other gods, serving other roles, too. The gods counsel

together. There is an order of responsibility and accountability. Their labor is divided up into sequential, designated phases called “days”. When they have performed their assigned duties for each day, they return and report, and the report is acknowledged. This might seem trivial to you, but this cycle of actions is how the gods conduct their work, and if we are ever to become like the gods in the heavens, or do the will of the gods on earth as it is in heaven, then we must understand this.

- Something to understand about the “creation” is that it is not creation of matter out of nothing, but organizing matter, primarily by means of separation or division: divide the light from the darkness, divide the heavens from the earth, divide the seas from the dry land, etc.

### The Garden Room

- The original transgression was committed in a garden, and the brokenness of creation was healed in another garden. Bruce R. McConkie suggests that the angel who came to comfort Jesus in the garden of Gethsemane, was none other than Adam, himself. Think about it. Then, weep with me over it. Perfect irony, perfect justice, and perfect love. (1 Cor 15:22 For as in Adam all die, even so in Christ shall all be made alive.)
- This is the place where the root of all our problems began. There is so much to unpack here.
- The Old Testament was originally written down in the Hebrew, based on oral Hebrew traditions. As a language, Hebrew does not have abstract nouns, so everything is explained in concrete terms. This lends itself to story-telling, and explaining complex topics to small children, but to explain the principles taught in this portion of the Endowment, we really need to see beyond the symbols and try to discern what is really happening. There are many ways to do this. This is what the Lord has shown me, and others. This explanation is in accordance with our understanding. Ask the Lord to show the inner meaning to you in the best way that you can comprehend.
- For example, many people see Eden, not as a garden, but a temple of learning, and the trees of the garden as great spiritual teachers, and the partaking of the fruits of each tree as partaking of the teachings of each teacher. This idea is supported by Isaiah and in the D&C:
  - Isa 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called **trees of righteousness**, the planting of the LORD, that he might be glorified.
  - D&C 124:61 That he may receive also the counsel from those whom I have set to be as **plants of renown**, and as watchmen upon her walls.
- The trees which we are interested in are the Tree of Life, and the Tree of Knowledge of Good and Evil, the only tree in the garden that the Lord forbade Adam and Eve to partake of.
- But first, let’s talk about Adam and Eve. “Adam” is the generic Hebrew term for “man” or “mankind”. Knowing this, it’s easy to get confused. Is God speaking to “man” in general (meaning **both** the man named “Adam” and his wife “Eve”), or is He speaking **specifically** to the man named Adam?
- Elohim, Jehovah, and Michael descend to the earth personally to form “man” in their own image.
- Michael, one of the gods of creation will condescend. He goes to sleep as Michael, but wakes up as Adam, having “forgotten all and becomes as a little child”. Is this not beautiful? Is it not just

as beautiful as the condescension of Christ – the “Savior” whom the gods would provide, should Adam yield to temptation and transgress? This has shades of Adam-God. Yes, Adam was a god, but he is not our God. We worship the same God that Adam worshipped, and there is no other Name or office under heaven by which we may be saved, apart from the Name of Christ – not the name “Christ”, but the office and mission of the Man, whom we know only by His title: Yeshua Ha Mashiach, Jesus the Christ, “Anointed to Deliver”.

- But, when we consider Adam, we must also consider Eve. The two were still one flesh. But we must consider ourselves, in every respect and aspect of the Endowment as if we were Adam and Eve. You are Adam and Adam is you. We are as little children in that we don’t know who we are, either.
- The gods did not want Adam to be alone, so they created a helpmeet for him. The correct terminology is a “help meet [suitable] for him” – a helper to provide him exactly what he needs to fulfill his mission. They put Adam back to sleep, and took from his **side**, **not** just a rib, the woman. The Endowment points out that this is “simply figurative as far as the woman is concerned.”
- When Adam woke up as a single being (no longer “a compound in one”), the Lord invited Adam to give the woman a name. He called her “Eve” (*Chavvah* or *Hava*), which means “life-giver”, and prophetically called her “the mother of all living”. The story of Adam and Eve is improperly used to denigrate women, but, as we shall see, as we examine the doctrine of the Tree of Knowledge of Good and Evil, Satan wants us to see male and female as opposites in perpetual conflict, but God sees male and female as the image of God, and as equals in every way.
- As much as you may dislike the terminology, the Garden of Eden was a perfect damnation.
  - 2 Nephi 2:22 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.
  - 2 Nephi 2:23 And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.
- If Satan really wanted to frustrate the plan of salvation, he could have simply left Adam and Eve alone in this state, forever. If the devil really wants to damn people and stop the plan of God to “multiply and replenish the earth”, then the wise thing to do would be to stop right there, and do nothing. I believe we have over-simplified the role of Satan. As the “father of lies”, he wants you to believe even the lies about himself. There are many lies. It doesn’t matter which lie you believe. Any lie will do. (A) Satan doesn’t exist. (B) Satan does exist, but he is harmless. (C) Satan does exist and God hates him and is fighting a battle against him and wants to destroy him, but can’t. If you believe any one of these, and chances are you do, then you are under his influence.
- Let’s examine the value proposition that Satan offers Adam and Eve, if they will only partake of the tree of the Knowledge of Good and Evil.
  - Satan sees things as warring opposites God sees things as a compound in one.
  - "**Opposition** in all things" as differentiated from "**An** opposition in all things"

2 Nephi 2:11 For it must needs be, that there is **an** opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither

holiness nor misery, neither good nor bad. Wherefore, **all things must needs be a compound in one**; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

Truth is knowledge of things as they are:

D&C 93:24 And **truth is knowledge of things as they are**, and as they were, and as they are to come;

D&C 93:25 And **whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning**.

Yes, there is **an opposition** in all things, but it is incorrect to divide all truth up into opposites. Here are the definitions of “opposition” from Webster’s 1828 dictionary, the dictionary that Joseph Smith would have read and understood.

1. **Situation so as to front something else;**
2. **The act of opposing; attempt to check, restrain or defeat.**
3. **Obstacle.**
4. **Resistance;**
5. **Contrariety;**
6. **Contrariety of interests,**
7. **Contrariety or diversity of meaning;** as one term used in opposition to another.
8. **Contradiction; inconsistency.**

As we can see from the various definitions of “opposition”, not all forms of “opposition” necessitate conflict. Satan wants Adam and Eve to believe that “Everything has its opposite.” However, many things which we consider “opposites” do not fit any of these definitions.

The way to truth is not by setting up opposing dichotomies. The way to truth is by proving or resolving “contraries”. This was taught by Joseph Smith, and by Buddha, of all people.

Satan, the very word “Satan”, means accuser. It’s not his name, but a title for what he does. To accuse means to assign cause, blame, or responsibility to something or someone other than self. The opposite of accusation is to take responsibility. Satan accuses us of sin. Christ took responsibility for sin. When we repent, we take responsibility for our own sins, then as “owner” turn them over to Christ. But you can’t give something to somebody else while still denying ownership, so you have to take ownership, first.

When Adam and Eve transgressed, Satan set up a chain of denials and accusations: Adam blamed Eve, Eve blamed the serpent, the serpent made excuses. Every person denied responsibility and set themselves in opposition to God. God is cause, and because God is cause, God is also willing to be effect. Jesus descended below all things so that He could be above all things. He was willingly and knowingly willing to descend in order that he could ascend even higher.

We are as much like God as we are willing to take responsibility. This is because we are part of God. Just like Adam and the other gods, we are “god-persons”, too. We are part of God. When we take responsibility, when we repent and confess our sins, we are reaffirming our connection to God. When we deny our sins and try to shift the cause elsewhere, we are denying God and our own connection to God. We are responsible for our own sins and not for Adam’s transgression.

When we try to outsource responsibility, we feel we need to justify doing that, and in order to rationalize that in our own minds we have to see that thing we are blaming as in opposition and conflict with us. We see ourselves as “good” and the opposition as “evil”. Dividing up reality like this creates an unending battle of good vs evil, and thus this doctrine is called the “knowledge of good and evil”. Satan has this knowledge, and God has this knowledge, but they see it from different viewpoints. Satan sees himself as in opposition to God’s plan, but God sees Satan as a necessary part of his plan.

This earth has been called “The Battlefield of Souls”, but the battle isn’t between good and evil. The battle is between two competing ways of looking at good and evil. And, the earth isn’t the battlefield. The battlefield is inside you.

It is ironic that Satan wants to take away our agency, but God uses Satan to make sure that we have our agency.

2 Nephi 2:16 Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

God uses opposition as part of His plan.

Isa 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these [things].

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

Not everything is absolutely good or absolutely bad. Look at just about any adjective – a word that describes a person, place, or thing. Are they absolutes or relative value judgments? Look at hot vs cold, sweet vs bitter, etc.

Evaluate the following situations. Can you judge whether they were absolutely good or absolutely evil, at all times and from all viewpoints?

- Adam and Eve in the Garden of Eden
- The fall
- Satan’s lie and temptation
- Eve’s yielding to temptation
- Eve’s persuasion of Adam
- Adam’s response to Eve

Adam and Eve assume that knowledge, wisdom, pleasure and joy could be had apart from God. They didn’t seek these from God.

Adam and Eve were convinced that they could become wise, become safe, enjoy pleasure, and escape pain, by seeking these things apart from God.

Eve tempted Adam. She tried to convince Adam that God could not find a workable solution to their new situation now that she had partaken of the fruit, but Adam had not. Adam is convinced by Eve's logic (the "philosophies of (wo)men" to disobey God.

Because of their disobedience, God set enmity between Satan and the seed of women. Is this good or bad? To our minds, setting enmity between people sounds bad, but God said He would do it, and like a man of honor, He did it. God intended it for good, but Satan used it for bad. God intended that enmity to create a barrier between mankind and the devil, to make Satan's plan less attractive. Satan used that enmity to create hell on earth.

Satan sees everything in terms of conflict and opposition. There was war in heaven only from Satan's perspective. He sees everything as opposites and could not conceive of God winning over evil, except by force. God sees no reason to win over evil when He can use it to serve His own purposes.

To Satan, mutual agreement of illusion is reality. You have heard the slogans: "Repeat a lie often enough and people accept it as the truth." "Might makes right." "It must be the true church. Look how it's growing."

- Satan convinces Adam and Eve that the physical senses should rule over the mind and spirit, See 1 John 2: 15-16.
- Satan talks Adam and Eve into making a makeshift apron out of fig leaves to cover their nakedness. This is a cheap man-made covering made for appearance's sake. God offers a real covering – a coat of skins, taken from an animal offered in sacrifice, and representing the covering that is the atonement. The Hebrew word for atonement is *kippur*: covering.
- I am wondering if temple patrons shouldn't take the green apron off when putting on their garments? I suppose, having the apron remain serves as a reminder that you are still in mortality and subject to the machinations of Satan, and are still prone to doing good things for wrong reasons.
- Hiding from God, or to suppose that you can hide from God, distances you from God and denies His power. You are assuming that God will treat you the same way Satan treats those who disobey him.
- Adam (the natural man) sees the fall as a conflict. God sees it as an opportunity. I know this is a bold statement to make, but this is what the Spirit is telling me: If we can change our viewpoint from that of Satan's to that of God's; when we can see setbacks and trials of life as great steppingstones to ascension; when we can see all truth as one complete whole, not as opposites warring against each other; with that one single, slight change of viewpoint, we could reverse the fall in our own lives and be redeemed on the spot. (Alma 34:31 Yea, I would that ye would come forth and **harden not your hearts any longer**; for behold, **now** is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, **immediately** shall the great plan of redemption be brought about unto you.) What's stopping us from doing this, and how to overcome the natural man's **opposition** to God is the subject of the Endowment.
- Lastly, before exiting the garden, Adam and Eve receive the first token of the Aaronic Priesthood. As Adam and Eve, you don't receive the real Priesthood in the temple. You only

receive a reminder of what is possible for you to obtain in real life. The hesitant half-grip signifies your Priesthood, or your hesitant and partial relationship with God. It represents who and what you are. (1) Some people literally believe that you will have to demonstrate these actual handshakes to angels, who stand as sentinels and bar the way back to the Father. On another level, some see these tokens as indications of your level of progression. I see them as signs of greeting and recognition, and the return trip to Father as a glorious homecoming.

### Signs and Tokens

When we are given the signs and tokens of the Priesthood throughout the course of the Endowment, we are instructed never to reveal them except at a certain place which will be shown. What I am talking about here is that “certain place”: in the prayer circle and at the veil.

Joseph Smith taught that these signs and tokens are means by which we can detect impostors. Brigham Young taught that these signs and tokens are a series of challenges and responses, which we must use to pass by the sentinels who guard the way back to the Presence of God. I view them in a more positive sense: as signs of greeting and recognition among equals, and as living symbols which we perform with our bodies on the physical level which should reflect (if our heart is pure) corresponding changes or attitudes on the mental and spiritual levels.

There are signs in heaven, earth, and hell. The Elders must know them all to be endowed with power, to finish their work and prevent imposition. The devil knows many signs but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be in the Holiest of Holies. —Joseph Smith, Diary, in “Book of the Law of the Lord.

When you LIVE the first token of the Aaronic Priesthood, meaning, when you live in obedience and sacrifice to the Lord, you BECOME the sign and token. Your soul will ascend in glory and association with angels from the other side. YOU are the sign and token. When you follow the pure revelation given to you from the Lord, when you do His will, YOU become the sign and token. King Benjamin shows what this looks like in Mosiah 3. (1)

When we make the signs, there is an unseen person on the other sign making a mirror image of the same sign. Try this: have another person stand opposite you across a holy altar and make the signs of the Priesthood together. This is easier to demonstrate than describe, but your hands should interlock. When you have made the sign, just stand there and hold it for a while. Notice how you feel. Notice the energy flowing between the two bodies. This is particularly noticeable in the First Sign of the Melchizedek Priesthood. You hold out your left hand, palm upward, hand in cupping shape as if you were about to receive something. Your partner’s right hand, palm downward, above your left hand, as if he were giving you something, and vice versa for the other hands.

### The World Room

- It is not as noticeable now in the modern endowment ceremony where you sit in the same physical room throughout the ceremony, but you used to leave one room and enter another, in double-file: “The brethren will follow Adam and the sisters will follow Eve.” Even this seemingly mundane instruction has deep significance. We are each punished for our own sins (i.e., shut out from the Presence of God) for our own sins and not for Adam’s transgression, but since we did follow the examples of Adam and Eve in following the traditions of our fathers, we are

subject to the same fate. (D&C 93:38-39) Adam and Eve “introduced us” (by birth and by example) into the various “worlds”.

- If you pay close attention during the endowment, you leave the Garden Room and enter the world representing “the lone and dreary world, or in other words, the world in which we now live.” This is the telestial world. In Section 76, this world is portrayed as a place which we may inherit and inhabit after the final resurrection. This is true, but consider that the world in which we now live was the world which we inherited as a result of a prior resurrection in a prior round of creation, and we are sent back to have another “go” at mortality. Section 76 describes those who are “thrust down to hell” to “suffer the wrath of God” until we learn to “overcome the world” and “triumph over all our enemies”. The “wrath of God” is not necessarily anger, but God arranging the trials and vicissitudes of mortal life to goad or coax us to pursue the direction in life that teaches us the attributes of godliness and leads us back to Him. There is a lot to unpack, here, and I leave it to you to prayerfully consider this and connect all the dots, because this could easily fill a book. I’m not saying this is easy. It may take you decades to begin to put all the pieces together. But it’s your life. This affects every second of it, and it is important to understand why you are here, and what you are doing.
- But this couldn’t be the Telestial Kingdom, you say. Section 76 says: D&C 76:89 “And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding;” The comment we hear that people would kill themselves to get here is spurious and not attributable to Joseph Smith. And, even with all our scientific knowledge, we still know relatively little about this planet. And not only this planet, but everything we can observe from this level of reality is of the telestial glory. Even the spirit world, which surrounds this planet is telestial, and we know nothing of it.
- Adam’s prayer sets in motion everything else that is offered to Adam. Adam learns how to pierce the veil Adam's response: "But I am looking for messengers from my Father." This single response changes EVERYTHING. Adam wants to communicate directly with Heaven or not at all. This choice shifts the heavens yet again. When God sees that Adam and Eve have rejected the adversary's offering, He sends down messengers to the Telestial world instructing these Angels to observe Adam and Eve's life to this point and return and report. (Mosiah 3:4) (1)
- Who are these "messengers"? Are the "messengers" LDS (or LDS offshoot) apostles and prophets? If so, how have apostles and prophets personally observed your life? How do they deliver the specific message from the Father directly to you, in person, one on one? How can a human messenger observe the conditions of your life and discover if you have been true to the token and sign given to you and then return and report at the Throne of God? Is it possible that the "messengers" promised in the temple endowment are literal Angels from Heaven whose assignment is to observe your life and return and report at the Throne of God? Does it matter if we understand whether the "true messengers" are human prophets and apostles or literal angels sent from heaven? If I believed the "true messengers" that observe my life were people like my bishop and stake president or apostles and prophets, whom would I focus on outwardly being recognized by? If I believed assigned Angels were observing me so they could return and report—how would I live differently? (Hebrews 13:2) If the Angels spoken of in the Endowment ceremony are actual apostles in Salt Lake City—How were there 'apostles' living on the earth when Adam and Eve had just left the garden? (1)
- In the World room we learn that religion is a poor substitute for a relationship with God

- Adam prays “O God hear the words of my mouth.” Satan says: “I hear you. What it is you want?” Adam prayed with his mouth, but not his heart, and he was heard by the counterfeit god of this world, but he also got the attention of heaven. Later in the endowment, Adam learns the True Order of Prayer and how to pray with true intent. When he prays the second time, he is taught how to approach the veil and converse with the Lord, who asks “What is wanted?”
- The Preacher teaches creeds and beliefs, not how to obtain knowledge through faith. The people in the “congregation” receive his message. They blindly accept words from an authority without proof or evidence. Non-Mormons used to criticize this portion of the Endowment, claiming that the Mormons were unfairly condemning the Preacher for teaching “orthodox” doctrine, so out of their deference to “the god of this world”, the church removed this vital piece of knowledge from the Endowment.
- To the sectarian world, going to college and receiving training for the ministry qualifies a man to preach the Gospel. To the Mormon world, simply possessing “keys” qualifies a man to preach the Gospel. Both views are lies. The truth is, the apostasy came about not because of a loss of keys, but because the Gospel was changed. (Isa. 24:5, D&C 1:15)
- Adam rejects the false messengers. This attracts the attention of heaven who send the angels down in their true identity.
- Adam recognizes them as true messengers from God. A true servant of God will reflect back to just where you are, spiritually – like a mirror. This is done through the signs and tokens which Adam requests of the angels. This is symbolic, and illustrates the point that we must verify the purpose and identity of messengers. Joseph Smith teaches that we acquire this skill through knowledge.
- Peter shows the proper way to dismiss Satan: don’t rail or accuse because if you do you will be serving Satan. Simply, raise your arm to the square and dismiss him without argument.
- Satan resists leaving until Peter invokes the Name of Jesus Christ, which is our link to heaven. If you study the account of Moses and Satan in the Pearl of Great Price, you will note that Moses tries to dismiss the devil 4 times, but is not successful until he invokes the Name of Christ.
- Satan gets in one last dig. He comes up close to the camera and threatens, saying that if you don’t live up to the covenants made in the temple this day, “You will be in my power”. He pretends that people aren’t in his power already. This also presumes a finality, that once you are in his power, you can never escape. This is a lie! Don’t ever believe it! Don’t ever believe that once you make a mistake, you can’t turn again and face the Lord and he will not receive you with open arms! Nothing grieves Him more than a person who believes they are outside his reach. “Repent, and come to me!” is not a threat, but a heartfelt invitation.
- Satan is currently and temporarily the counterfeit God of this planet. Or, he claims to be such because many have enthroned him and acknowledge him as such. One day, he will be defeated and lose power the same way he gained power, and the rightful God will rule this planet.
- Satan warns that “you will be in my power”, but the same warning is given in Mosiah 2:36-38. But we are already “in Satan’s power” until we come to God. Satan must obey the bounds that God has set for him, and only has as much power over us as we allow him to have.

D&C 84:47 And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.

D&C 84:49 And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

D&C 84:50 And by this you may know they are under the bondage of sin, because they come not unto me.

D&C 84:51 For whoso cometh not unto me is under the bondage of sin.

D&C 84:52 And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

D&C 84:53 And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

### The Terrestrial Room

There are many ways to experience Christ. Two levels are described in the Endowment.

With the 1<sup>st</sup> Token Melchizedek Priesthood, we experience Christ in the way described in D&C 93:1 and D&C 67:10-13. We will see him and know that he is. This is calling and election. Angels can give this. The token signifies a fuller handclasp as a more complete description of our relationship with the Lord. He symbolically pierces the palm of our hand with “a nail”, symbolic of the nail in the Lord’s palms when He was crucified. (1)

Mosiah 3:19 For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

We are then prepared to covenant to live the Law of Consecration. Since we are not required by the church to live this, ask the Lord how you should fulfill this covenant.

I will tell you how the Lord instructed me how to live this covenant. He did it through the bishop of my BYU student ward. The bishop taught the students and ward members that if you live the law of consecration in your hearts, and dedicate all that you have or hope to become to the Lord for the establishment of the Kingdom of God and for upbuilding of Zion, and if you pay a generous fast offering, you will see the Lord. This came from a man who had received his second comforter and held regular communion with the Lord.

I believed his words and exercised faith and consecrated my life accordingly. A few weeks later, as I was saying my evening prayer, I was told by the Spirit that the Lord would come and stand at the foot of my bed. I got scared and asked Him not to come because I didn’t feel worthy. However, the Lord wouldn’t take no for an answer, because He came to me in a dream, or maybe I came to Him in a dream. I was standing outside a room in the temple, and somebody told me the Lord was inside waiting to see me. I walked in and He was sitting there. I saw His entire body and was invited to look at all of Him. The only thing that surprised me was he was much darker than the pictures you usually see. I believe I had this experience because of my faith, which was not sufficient to behold Him in the flesh at that time, but to see Him in a dream, which is a much safer way to get past my fears and ego defenses.

I have maintained this level of consecration for some 50 years, and have enjoyed many spiritual experiences, revelations, dreams, visions, and visitations. I have received my baptism of fire and the Holy Ghost and the second comforter. The things I am writing in this document are things I have actually experienced and learned from going through the temple, administering the Endowment, leading prayer circles, and meditating and pondering over the Endowment.

The 2<sup>nd</sup> Token Melchizedek Priesthood is the second way in which we experience Christ. This is calling and election made sure. Our relationship with Christ is typified as in Nephi's relationship with the Lord as described in Helaman 10. This is fulfilled by the Lord at the veil. There and nowhere else, by Him and nobody else. D&C 88:67-68. Priesthood "authority" can be passed man to man, but it is only an invitation. True power comes from our relationship with the Lord. Only God can give this. (1)

This is the full grip and the full embrace at the veil, signifying full fellowship.

This Priesthood comes "without father, without mother, without descent ... because he who has the fulness of this Priesthood order holds the right from the eternal God, not by descent from father and mother; . . ." (1)

This token is called "The sure sign of the nail" because it represents the second set of nails driven into the Saviors hands, above the wrist. This second set of nails prevents Him from slipping down from the cross, should the first set of nails fail or tear through the skin. This expression comes from Isaiah 22:23, describing both a servant of the king, and the mission of the future Davidic Servant.

#### The Second Sign of the Melchizedek Priesthood

"He [Joseph] also spoke concerning key words. The g[reat] key word was the first word Adam spoke and is a word of supplication. He [Joseph] found the word by the Urim and Thummim. It is that key word to which the heavens [are] opened." (Joseph Smith, 15 June 1843, J of WC, 133-34.)

The first word Adam uttered is "Pey" or "Pay". This is a word and also a Hebrew letter which means "the mouth as the organ of speech" In the Kabbalah, the mode of intelligence assigned to this path is called the "activating intelligence". It stirs up activity, sets things going, produces changes, effects transformations. It implies drawing power down from above, it is a flash of lightning, a sudden momentary glimpse of the truth, a flash of inspiration which breaks down the structures of ignorance and false reasoning.

The words "Pay Lay Ale" are actually "O God, Hear the words of my mouth." This is not the Adamic tongue, as some suppose. It is Hebrew, and comes from Psalm 54:2 "Hear my prayer, O God; give ear to the words of my mouth." In English, word order is important, but in other languages, it is not. To our ears, this is spoken backwards. There is also a Hebrew meditation over all the letters of the Hebrew alphabet, over their spellings and meanings. You can learn a great deal about the Gospel by doing this. In this case, "Pay Lay Ale" is "ALP", the word for "Aleph", the first letter of the Hebrew language, and a word signifying God, spoken in reverse order. If you think the endowment is just some made-up mumbo jumbo, then consider the following, written by a Jewish man who converted to Mormonism.

The idea of "watching" being connected with a meditative discipline appears very foreign to our western gentile culture, but to an ancient Israelite culture prayer and meditation were intricately connected. Praying or meditating upon the names of God was a common practice taught in the Ancient School of the Prophets. The Power of the Holy Names of God is a discipline found within many of the remaining traditions of the House of Israel to this day. Some choose to meditate upon the name YHVH or El Shaddai as a recitation, repetition, or for lack of a better

word a mantra of prayer to focus their prayers of desire through and to God. One of the most ancient disciplines was the specific meditation upon letters of the Hebrew Alephbet (alphabet) wherein it was taught lay certain spiritual devices that caused the spirit of man to resonate with the Spirit of God. One such meditation was upon the Letter Aleph in the Hebrew Alephbet:

The Aleph represented the oneness of God, his throne, and reaches into what is termed Worlds Without End (Ayin Soph). It's expression as a symbol, Aleph represents the organization of order or creation out of chaos. It represents the sacred breath being breathed into Adam and the first expression he uttered. It is the letter upon which when intentionally contemplated and meditated would draw Heaven and Earth together; connecting the worlds above with this world down below. The discipline of the Aleph Prayer was passed down in some surviving traditions of Judaism and even then, only passed on by word of mouth. It was taught that by employing the prayer or meditation upon the Aleph one's voice of pure desire would ascend to Heaven before the sacred throne. It was considered a part of a very sacred discipline of prayer.

The letter Aleph while one is composed of three elements of letters in its outward representation. Aleph Lamed Peh. Since man was fallen and unclean, he could not enter directly into the presence of God. In order to connect with God the Aleph Prayer or Meditation was by tradition the manner by which fire from Heaven was called down to consume the sacrifice of which prayer was an integral part. The Meditation or recitation of this ancient prayer was vocalized by praying/meditating/mantra-ing the outward letters that composed the ALEPH in the reverse fashion as follows:

PEH LEH EL

In light of this teaching, it would be ironic if there was not some connection to the restoration of the Gospel. As it so happens, Joseph Smith stated, "The grand key word was the first word Adam spoke and is a word of supplication...It is that key word to which the heavens is opened." (Joseph Smith, The Journals of William Clayton, June 15, 1844)

This vocal expression of prayer should have a special significance to older Mormons who have walked in the House of the Lord. Unfortunately, many of the younger generation are not familiar with the expression, but there are many who seek for God to hear the words that their mouths produce.

**It was taught anciently that the Prayer or Mediation upon the Aleph brought about a condition of the heart of oneness with God wherein true connection was established and Heaven and Earth Connected.** (Emphasis mine) This discipline among many other ancient disciplines of prayer/meditation were also preserved but were only taught among certain traditions within Judaism. In these traditions, it was taught that the language of God was not only an instrument of creation wherein creation was sung into existence, but it was also an instrument of transformation, bonding, and unity for man in this world as well. In this state, the mind of God dwelt in the vessel of man and as such the living soul became a living Urim and Thummim. "The Mormon Yeshiva. <https://mormonyeshiva.blogspot.com/2020/03/what-does-it-mean-to-watch-and-pray.html>

It is no coincidence that this sign is given right before the intercessory True Order of Prayer, in which we connect with God and petition Him for a blessing on behalf of others, just before approaching God, Himself, at the veil. It is terribly unfortunate that this portion of the endowment, and its significance, has been removed from the Endowment. It is also significant to note that nothing has been added to the

Endowment, since it was introduced, but much has been removed, and this is well-documented. Joseph Smith said that all ordinances were under the stewardship of Adam, and could not be changed, only by revelation. Where is the empowering revelation for this? The Five Points of Fellowship was also removed. One of the reasons why I am writing this is to show the omissions and to reinstate them with their proper meanings.

### True Order of Prayer

The ARC theme is repeated again in the prayer circle. First in the instructions, then in the actual function of the circle. The instructions are that only the best of feelings (Affinity or Love) should exist in the circle, and the participants are requested to join together in exercising their faith on behalf of the persons whose names lie upon the altar (Reality or agreement). Finally, the participants are asked to listen to the words of the prayer and repeat them in unison (Communication).

Following the instructions, the participants reenact all the signs of the Priesthood. We are told never to divulge these signs “except at a place which will be shown [us] hereafter”. This is the place. The ARC theme is repeated in these signs. Then the participants pair off into couples. Normally, in the LDS Endowment service, each couple consists of a man and a woman. However, the Twelve meet regularly in the Salt Lake Temple and conduct prayer circles. Here are twelve men pairing off into couples consisting of two men, so a couple does not necessarily need to be a male and a female.

Each couple is joined by the Patriarchal Grip (Affinity or Love). All around the circle each person raises his or her left arm to the square and rests it on the arm or shoulder of the person to their left. Each member of the circle bears an active and a passive role in executing this sign, which signifies unity (Reality or agreement), and upholding each other’s faith. Note that previously in the endowment, the shoulders are washed and anointed that they may bear the burdens that will be placed thereon. This sign symbolizes “bearing one another’s burdens”. Note also that within each couple, the signs of love and unity are made, and all around the circle the sign of unity is made.

Communication comes into play as John offers the prayer while the members of the circle listen and repeat the words of the prayer. John places the list of names on the altar and then kneels at the altar and makes the Second Sign of the Aaronic Priesthood. This sign is significant because the Aaronic Priesthood holds the keys, not to the direct communion with God, but to the ministering of angels. In their roles in the Endowment Peter, James, and John are ministering angels. In the World Room and in the Terrestrial Room Adam and Eve are no longer dealing directly with Elohim and Jehovah. They are receiving instructions from messengers from God: ministering angels for those who shall be heirs of salvation, whether or not they reveal their true identity as Apostles of the Lord Jesus Christ. This is the proper function of Peter, James, as end-time servants. To the members of the circle, John is displaying the sign of the office he is performing: a ministering angel to the posterity of Adam and Eve – those who will be heirs of salvation (D&C 7).

On the night of the Last Supper, it is believed that Christ also taught His Apostles the True Order of Prayer and further stated that “wherever two or three are gathered in My Name, there am I in your midst”. Everything in the Prayer Circle suggests to the mind a gathering in the Name of Jesus Christ, from the manner of gathering, to the signs made, right down to the very marks worn in the clothing of all participants. Therefore, if the members of the circle have “the best of feelings” and are united in their faith, and have the pure desire to communicate with God, there is no reason why the Lord should not be pleased to appear in their midst. (I can testify from personal experience that this is indeed the case.) At the center of the circle, John, acting as voice and making the Second Sign of the Aaronic Priesthood, stands at the edge between this world and the next, and he might well be reaching for something on the other side of the veil.

The prayer, while not following a prepared text, does follow a general formula. John first acknowledges the occasion and setting for the prayer, mentioning the temple, the robes, and the order of prayer. He then proceeds to thank the Lord for the blessings received, always going from the general to the specific: i.e., from the Gospel, to the Restoration, to this particular occasion. He then proceeds to ask the Lord for specific blessings, again ranging from the general to the specific. He usually invokes blessings upon the leadership of the Church and the presidency and workers of the temple. He especially asks for a blessing for the persons whose names lie upon the altar. To properly conduct a prayer circle, John must possess the Sealing Power, and when he invokes that power in the course of the prayer, rather than invoke it directly by name, he uses the phrase “we ask thee in a special way”.

Joseph Smith told the people that they do not know how to pray and get their prayers answered. However, he taught these keys to many individuals including Hyrum Smith and William Law.

“Let my servant William Law also receive the keys by which he may ask and receive blessings; let him be humble before me, and be without guile, and he shall receive of my Spirit, even the Comforter, which shall manifest unto him the truth of all things, and shall give him, in the very hour, what he shall say”. (D&C 124:97).

I want to bring up one point, which is often neglected in this discussion. We do not bring our agenda to the altar and tick off a list of requests to the Lord. We are to follow the Spirit, even the Comforter, which shall give us what we shall ask for. We have to be careful what we ask for, and we should always make sure that what we ask for is in accordance to the Will of God.

#### Other Interesting Notes about the Prayer Circle

When I conducted prayer circles, I was especially impressed to have six couples present in the circle if possible. This would make a total of 13, including the person acting as voice. Many people have been conditioned to believe the number 13 to be unlucky, but this is simply superstition. In the Hebrew language; each letter of the alphabet is also a number, and each word has a number assigned to it; and different words which map to the same number are often related to one another in surprising ways. In this particular case, the number for the Hebrew word for “unity” (*echad*) is 13, and the number for the Hebrew word for “love” (*ahav*) is 13. I don’t know if there is a Hebrew word for communication or communion, and I don’t know if the word (if it exists) maps to 13, but I would like to believe that such is the case.

The number 13 was sacred to the Mayans. I also understand that the Zodiac really consists of 13 constellations instead of the usual 12, but one constellation is omitted to fit some preconceived notion about the number 12 and trying to make everything “fit”.

One of the New Testament Apocrypha books contains an account of Jesus teaching His Apostles at the Last Supper how to perform a “dance”. During the course of this “dance”, he was to offer a prayer and the Apostles were to repeat back the words of the prayer. This symbolism is repeated in art above my fireplace I have a Picasso print showing 13 persons dancing around in a circle with a dove flying through their midst having an olive branch in its mouth.



Few of us have been to England to see Stonehenge. Those who do will find a partially ruined pile of stones which is now off-limits to visitors. However, in Washington State, on the Columbia River, in Maryhill, not far from my birthplace is a fully-reconstructed replica of Stonehenge. Nobody knows why the original monument was constructed, but railroad magnate Sam Hill built his replica as a memorial to the soldiers who were sacrificed on the altar of World War I. I once toured the site and indeed found a large stone altar in the center of a circle of twelve stones. These twelve stones were arranged in groups of two with each pair of stones joined at the top by a lintel. This immediately suggested to my mind a prayer circle. There seems to be something powerful in just these lifeless stones arrayed in this order. I sensed that there is something greater behind this ancient pattern, but what that is remains unknown for now.

I once had a vision of a group of servants of the Lord conducting the True order of Prayer, in the heavens. The entire group was encircled by fire. We take entirely too lightly the phrase "That the Spirit of the Lord may be unrestrained." I don't think many people have even an inkling of what this means.

#### At the Veil

- "Thus we behold the keys of this Priesthood consisted in obtaining the voice of Jehovah that He talked with him [Noah] in a familiar and friendly manner, that He continued to him the keys, the covenants, the power and the glory, with which He blessed Adam at the beginning; and the offering of sacrifice, which also shall be continued at the last time; for all the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, shall all be had in the last dispensation, therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the Holy Prophets; then shall the sons of Levi offer an acceptable offering to the Lord. "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." (See Malachi 3:3.) Joseph Smith, 5 October 1840, <https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-c-1-2-november-1838-31-july-1842/553>
- You review the Signs and Tokens with the Lord. This is symbolic only and is not a lesson in what will physically happen when you meet an angel or the Lord. When a person interacts with Angels, Christ, or the Father, they do not actually make the signs and tokens. Their lives and their understanding are the signs and tokens which pierce the veil. (1)
- **The mystery of the veil is that nothing allows Adam to pass through the veil until he has conversed with the Lord through the veil and received further light and knowledge that the Lord has promised. This is the only thing that allows Adam to pass. Nothing else. It is important to realize that personal revelation is the key to entering back into God's presence.** (1)
- According to the late John Pontius, the two visits with the Lord at the veil are symbolic of our initial conversation with Him, then some time elapses where we prove that we are true and faithful. Then, upon our return to the veil, the person assisting us, vouches for our faithfulness and asks the Lord to admit us. I believe that this person represents an angel, and a member of the church of the firstborn, who has the calling to escort people to the feet of the Lord.
- Contemplating this entire experience at the veil, helped me confront the Lord at the veil the very first time. And on three subsequent visits, a different member of the church of the firstborn came to me and asked if they could conduct me to the Presence of the Lord.

## Fellowship – The Church of the Firstborn

This is the testimony and record of a man who has witnessed Christ, and he urges all saints to enjoy the same fellowship.

1 Jn 1:1 That which was from the beginning, which we have **heard**, which we have **seen** with our eyes, which we have **looked upon**, and our hands **have handled**, of the Word of life;

1 Jn 1:2 (**For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;**)

1 Jn 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly **our fellowship is with the Father, and with his Son Jesus Christ.**

If this was possible then, why not also today?

D&C 76:53 And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

D&C 76:54 They are they who are the church of the Firstborn.

D&C 76:55 They are they into whose hands the Father has given all things--

D&C 76:56 They are they who are priests and kings, who have received of his fulness, and of his glory;

In the New Testament the Greek word “*koinonia*” is translated as “fellowship”. It means communion, sharing, partnership, to partake of. In the ARC formula, it represents Communication on the deepest possible level. The five points are physical points of bodily contact, but as is so often the case, there is a deeper spiritual meaning. They are called “The Five Points of Fellowship”, but if you also consider the points of contact in the Patriarchal Grip, there are really seven points of physical contact.

Here is another way to look at the Five Points of Fellowship. This calls for a practical demonstration. Pretend that there is a world called flatland where everything is two-dimensional. The whole world exists on the surface of your desk, or on the floor. Then let’s say you are a three-dimensional being trying to explain yourself and your existence to the inhabitants of flatland. Wouldn’t you be as a god to them? They would find you incomprehensible and your claims unbelievable. But supposing you found a way to introduce them into your world of three dimensions. Here, we need two volunteers from the audience. One person needs to lie flat on the floor as if he were a flatlander. The other volunteer needs to stand up above him in three-dimensional space. Now, let’s have the person standing up reach down and grab the person lying down and try to pull him up.

Hint: try using the Five Points of Fellowship. Bend over and take him by the right hand. Make sure you have a secure grip so you don’t let go of him. Brace your right foot against his so he doesn’t slip. Place your right knee against his right knee for further stability. Place your left arm around his back. Etc. Your feet and knees will help steady you while you support each other and as you pull him up with your arms.

You could liken this to God at the veil pulling us up from the limited world of three dimensions into His world of 4 dimensions (or more).

You could also view this in light of one person helping resurrect another from a grave. Or as in a water baptism, which symbolizes death and resurrection.

You could also view this as an intimate embrace between two brethren, signifying greeting, welcome, or mutual recognition. Then you hold a conversation with the Lord through the veil. But this is not idle chit-chat. This brief exchange, not only because of what is said, but how it is said, and in what bodily position this is said is highly significant. In this position, you are taught the name of the 2<sup>nd</sup> Token of the Melchizedek Priesthood. You are poised to enter the Presence of God. You will see Him as He sees you. You will be like Him. You are purified even as He is pure. (1 John 3:2-3, Moroni 7:48.) In this state, and in this position, the Lord prepares to introduce you back into His world.

Under His guidance, you pronounce a blessing upon yourself which applies to all generations of time and throughout all eternity. But, since you are one with God and you are like God and you are with God, and you are a son of God (John 1:1,12, 1 John 3:1, Moses 6:68), you are not only blessing yourself, but you are blessing all of God, and all those beings who are “God-persons”. You are beginning to realize that eternal life is to know God, and that to truly know God, you have to be God.

But, to bring you back to earth, visualize yourself in this position. Now look down at the hand holding yours, and the foot resting tight against yours. Think about “those hands and feet pierced and bleeding to pay your debt.” Compare those hands and feet to your own perfect hands and feet. You reenact the symbolism. The Lord shows you the real thing behind the symbolism. He stood in that place, so you could now stand in this place.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3) And, this is true humility: to know who and what you are and to act accordingly.

It is important to realize that whether we are in heaven or in mortality, we are all brothers and sisters, and Christ and all of the Church of the Firstborn and all of the gods treats each other and all of us as such. Joseph Smith was a great lover of friendship and brotherhood and wanted to teach this to the saints so that they could begin to exercise on earth, the friendship and fellowship which existed in the heavens, so he drew upon the closest example he could find – that of Freemasonry.

I think many of these points are illustrated in this beautiful poem written by a Mason, an order which also practices a similar ordinance of fellowship. To me, the sentiments expressed in this poem are very beautiful and could well extend to the sisters as well as to the brethren, and as an example of how the angels treat us and how we ought to treat one another.

### **The Five Points of Fellowship**

(Robert Turney)

Foot to Foot, that we should go  
When sickness brings a brother woe,  
To cheer him on his bed of pain,  
And nurse him back to health again.

Knee to Knee, whene'er we pray,  
At early morn, or close of day,  
A brother's name should claim a share  
In every thought and every prayer.

Breast to Breast, thee still to keep  
A brother's secrets hidden deep,  
To all the world but us unknown,  
And to hold them sacred as our own.

Hand to Back, with firmest grasp,  
Encircling arms and friendly clasp,  
We should be found at duty's call,  
To stay a brother's tottering fall.

Mouth to Ear, whene'er we find  
To err a brother is inclined,  
We'll counsel give in gentlest tone  
And breathe it to his ear alone.

Then Foot to Foot and Knee to Knee,  
True brothers we should ever be;  
With Hand to Back and Breast to Breast,  
Each striving still to do his best,

We'll whisper words of hope and cheer,  
With Clasp to Clasp and Mouth to Ear.

This is the type of fellowship or communion we enter into when we are introduced into the Presence of God and into the Holy Order of God. This is the same type of fellowship that was to prevail in the School of the Prophets as evidenced by this greeting which was to be given:

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons—

And this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him.

Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech.

And when he cometh into the house of God, for he should be first in the house—behold, this is beautiful, [Yes, it is Beautiful!] that he may be an example— Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant.

And when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words:

'Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.'

And he that is found unworthy of this salutation shall not have place among you; for ye shall not suffer that mine house shall be polluted by him.

And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same.

Behold, verily, I say unto you, this is an ensample unto you for a salutation to one another in the house of God, in the school of the prophets. (D&C 88:127-130)

### The Celestial Room

The Celestial Room represents the celestial glory, a degree of glory with which our bodies may be quickened, even here in an otherwise telestial world. In the endowment, the Celestial Room is an unknown and unused room.

This testimony by Daniel Rogers describes his second comforter experience and describes his experience in the Heavenly Temple. (Yes, it does exist.) This is what inspired me to seek to receive my second comforter. This may provide us a clue as to what will eventually happen in the temple in Zion.

So I'm almost actually at the end of this thing. I just have to endure through it. So that is what we are doing on this path of the Doctrine of Christ, is that we are trying to endure to the goal. And the goal is that Christ manifests Himself unto you. **And I just want to make a point that in the temple we have a symbol of the things that we need to experience in our life and in a properly ordered endowment ceremony instead of crossing through the veil and sitting on some nice couches until some worker shushes you out of the room, you'd be pulled across the veil, taken into a sealing room because that's where sealings happen and there you're made first sons and daughters and then fathers and mothers.**

At its core, exaltation is a choice. It's a choice to never give up, never surrender. It is a choice to be healed from the poison of fiery, flying, snakes by looking to the body nailed and lifted up for us. And the labor which they had performed was to look and because of the simpleness of the way or the easiness of it, there are many who perished. No matter where you are, no matter who you are, decide today that as long as I can stand, I will walk, as long as I walk I will run, to the goal of knowing and being healed by our Savior. Submission to the will of God is bringing heaven into Earth, not an acquiescence and surrender to this hell on Earth. It is our job as seekers of righteousness to actually do heaven's will in our own lives. We can always start, no matter where we are at with ourselves and from there just go on out to your family, to your spouse, to your community, to your sphere of influence. Do it in that order.

So I've wrote online my witness of Christ. I won't repeat a lot of what was written there, you can look it up later. I put it back up. There really isn't much special about being a messenger or a witness. As near as I can tell the main advantages is you have a little bit more time to think about the message, a little bit more time to miss the mark of the message and a little bit more time to try again. So I might have had maybe two or three shots here more than you guys. Many firsthand know that my most common response to most questions is a combination of either, 'wow, I didn't ever thought of that,' or 'that is very interesting,' or 'I don't know.' I really do have more questions than I have answers. I tend to be, if some people are 'why,' if some children of God ask why incessantly, I tend to be the one that asks 'what and how.'

For what it's worth I will share this, Christ is a real person. Do not believe anyone or anything that will discourage you from knowing him. Our job, just like Christ's job, you know when He

comes, do you notice in the scriptures almost the first time, almost the first thing He says is that he did the will of the Father. That's what He did when he came as a mortal and that is what we do. Our job is to do His will, His job is to bring the pass our eternal life and exaltation. Please trust His methods, please trust His timing. He has the ability to accomplish much more than we give him credit for. The timing is His. He sees a bigger picture than any of us realize. Even when we might be ready, He might have different plans for us. Perhaps our family, perhaps our neighbors, perhaps there's something that will happen that he thinks it would be better to wait. Time is subject to Him and there's no impediment for Him to accomplish whatever it is He wants. So whatever you think He needs to do, He can do it in the last breath of your life. What you need to do is take His message, His sayings and His will and do it on earth as it is done in heaven.

So this is the message of peace. Thanks to the Father who gives us the victory through our Lord Jesus Christ. Therefore my beloved brothers and sisters be steadfast, unmovable, always abounding in the work and will of the Lord because we know, we all know, that our labor is not in vain when done in Christ Jesus. Thank you. Amen.

Related to remarks made by Daniel Rogers at the Doctrine of Christ Conference in Boise, Idaho; September 10, 2016 and elsewhere.

A member of the Church of Jesus Christ of Latter-day Saints has seen the Second Comforter, which he identified as Jesus Christ, and on November 1st, 2013, decided to share his testimony of the experience online. I only learned of this now from Latter-day Commentary. Daniel Rogers, who is a devout member of the LDS Church currently possessing a temple recommend, documents the experience in a post entitled "My Testimony".

Brother Rogers' interest in receiving this type of manifestation was first piqued in 1994, when as a student at BYU-Provo, he read the following verse of scripture in Doctrine & Covenants 93:1:

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.

This verse burned its way into Brother Rogers' soul, and his desire to see the Lord's face continued to build. But the Lord is not a delivery boy who promises revelations hot and fresh in 30 minutes or less; He tries your patience and makes you earn it. For 18 long years Brother Rogers sought ceaselessly to know the Lord and see His face. Towards the end, he got hold of one of Denver Snuffer's books, "The Second Comforter: Conversing with the Lord Through the Veil", which he characterized as being like a map, showing him where he had been on the path, where he was, and what else he could expect to experience. Finally, early in 2012, Brother Rogers' desire was realized:

On April 14, 2012, I was carried away into the heavenly temple. I shook the hand of the angel that was my guide. I saw and heard the Father and the Son speak to me. This experience involved sight, touch, sound, and smell. It was as real as anything I have experienced in my day-to-day life, only the glory and intelligence conveyed is indescribable. This was not my last encounter beyond the veil.

I am a witness that Jesus Christ lives. He is a real, knowable person.

If you seek and accept His messengers to prepare the way, He will come suddenly to His temple and reveal to you His glorious body of burnings. He is talkative. He wants to know you more than you want to know Him. I know this because I have experienced this as a man speaks to another.

Jesus Christ is the Second Comforter. He literally came to me and has comforted me. This is not a full statement of my witness. I share my testimony so that you may know that Christ lives and His work is to save imperfect people. I hope that this testimony will allow you to exercise faith enough to lay hold on these blessings." He ends with "Christ is the only one worthy of belief. Believe in Him. Seek after Him. He has promised that He will come to you. Please do not be satisfied with anything less than His literal presence...Christ has a work to do that no earthly man or program can provide. There is no servant at the gate. There is no substitute for conversing with the Lord through the veil."

This is not a full statement of my witness. I share my testimony so that you may know that Christ lives and His work is to save imperfect people. I hope that this testimony will allow you to exercise faith enough to lay hold on these blessings.

<http://mormonism-unveiled.blogspot.com/2013/12/daniel-rogers-testifies-of-having-seen.html>

[https://salemthoughts.com/Topics/Daniel\\_Rogers.shtml](https://salemthoughts.com/Topics/Daniel_Rogers.shtml)

<http://jaredalmond.blogspot.com/2014/01/the-second-comforter-my-experience-with.html>

When I first heard about Daniel Rogers, I searched for his testimony on the Internet. He referred to it in his conference speech, quoted above. I have found a few references to and reposts of his testimony, but his original testimony has been taken down. Many of my original second-hand references have also been taken down. The above is what I was able to find at the time of this writing. (October 10, 2022)

### Sealing - The Sure Sign of the Nail

There is a letter in the Hebrew alphabet which is called "vav" and represents the letter "v". The letter looks like a nail, and the word "vav" actually means "nail", which is a means of attaching two things together. The letter "vav", when prepended to another word means "and" -- a conjunction which joins other words and sentences together. Here is a meditation from Hebrew wisdom upon this letter and its meaning:

As that which uniteth all things  
In the world of the manifest  
I am rightly known by VAV, the nail.  
Because I am all, and in all,  
Therefore am I the link or bond  
Which joineth together  
The parts of the fabric of existence.  
In all the universe there is no break.  
By bonds indissoluble  
Each point is fastened to every other.

Think about this meditation in connection with the principle of sealing. Think about when a couple is sealed for time and eternity and they take one another hand in hand over the alter in the grip which is

also known as The Sure Sign of the Nail. This interlocking of the little fingers has a very beautiful symbolism representing the intertwining of two bodies. When bodies interlock, it always implies a degree of control or ownership. But when only the little fingers interlock, it symbolizes only the slightest possible degree of mutual control or compulsion, and only the slightest possible degree of submission. This symbol represents the couple intertwined in affectionate embrace, yet granting to each their individuality and the realization that in a true eternal union, couples are together only “because of their desire”.

### Second Anointing – Vs Second Comforter

In the LDS church the second anointing is a special ceremony given to church leaders for years of faithful service to the church. **Not**, to the Lord, but to the **church**. As a leader of another Restoration church, I administered the second anointing to another leader of the church, and received the second anointing, myself, from him. However, all during the service, the Spirit kept telling me “This is so unnecessary.”

The church tells people that during the second anointing, they will see the Savior. How they have the arrogance to promise this, I don't know, but at least one prominent leader, a stake president from England, left the church because the church promised a visit from the Savior, but couldn't deliver on that promise.

On the other hand, the second comforter is the real deal. You will see the Savior, as Daniel Rogers pointed out. John, chapter 14, illustrates the degrees of relationship, you can have with the Lord. These are the words of Christ, spoken to His Apostles, interspersed with the words of Christ to me.

I - “Covenant with me that you may become my servants.”

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

II - “Fellowship with me that you may become my friends. “

John 14:18 I will not leave you comfortless: **I will come to you.**

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

III - “Draw near unto me that you may become my beloved.”

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and **my Father will love him, and we will come unto him, and make our abode with him.**

Hear the words of Joseph Smith:

After a person has faith in Christ, repents of his sins and is baptized for the remission of his sins and receives the Holy Ghost, which is the first comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted (calling and election). When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other comforter, which the Lord has promised the Saints (calling and election made sure). — Joseph Smith, TPJS p. 150.

## Sources

- If you want to read the entire ceremony, come here. <http://www.ldsendowment.org/>
- I am quoting several points from this website because it expresses these thoughts better than I could. (1) If you feel uncomfortable with my presentation, I invite you to check out this website. They present things in a more LDS-friendly format.  
<https://ldsendowment.blogspot.com/p/about-this-website.html?view=classic>

## Bibliography

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