

LeGrand Baker
7071 University Station
BYU
Provo, Utah 84602

(Draft of April 6, 2001)

The Temple Structure and Sacral Language of the Book of Mormon

by

LeGrand Baker

copyright 1996
By LeGrand Baker

CONTENTS

Introduction Page 4

PART I. Overview of the Book of Mormon as a Temple 5

PART II. The Twenty-Third Psalm, an Example of the Pattern of the Cosmic Myth

The Council in Heaven 11
 The Spirit World or the Garden 11
 The Lonely, Dreary World 17
 In the Temple 17
 Returning Home, Triumphant 20

PART III. The Book of Mormon, Written in the Pattern of the Cosmic Myth

The Entire Book of Mormon is a Temple 23

Council in Heaven and Preparing to Cross the Chaotic Waters
 27

The Garden 30

In the Lonely, Dreary World 30

In the Holy City of Zion 36

At the Temple 41

In the Temple (The Beatitudes)

The Holy Place 56
 Obedience 65
 Sacrifice 67
 Salvation for the Dead 71
 Keeping Eternal Covenants 77
 Sacral Ordinances and Clothing
 81
 Judgement and Kingship 88
 Approaching the Veil 89

In the Holy of Holies 93

Returning to the Holy Place to Receive

Instructions	119
About persecution	119
About Being Salt	121
About Being Light	126

PART III. The Sacral Language of the Book of Mormon

The Pattern and Language of the Beatitudes Are Found Throughout the Book of Mormon	129
--	-----

PART IV. The Remainder of the Book of Mormon Continues to Use the Pattern of the Beatitudes

The Establishment of Zion 149

The Sermon at the Temple: Additional Temple Instruction and an Introduction to the Remainder of Third Nephi	149
---	-----

How Sacrificing a Broken Heart and Contrite Spirit, and Preparing to be Clothed in Robes of Righteousness are Essentially the Same Thing	155
--	-----

The Organization of Third Nephi Follows the Same Outline as the Beatitudes	165
--	-----

Returning to the Lonely, Dreary World 176

Pattern of the Beatitudes Used to Describe Nephite and Jaredite Apostasies	176
--	-----

Returning Home, Triumphant 179

Having Gone Full Circle, Now Returning Back to Where We Started.	179
--	-----

Returning Home, Triumphant	182
----------------------------	-----

INTRODUCTION

When David and Rosalie King came to visit me while they were in Utah, in August, 1975, our conversation wanted to go beyond the allotted time, and concluded with my saying I would write to them. The short letter I sat down to write began as a simple look at what the Doctrine and Covenants says about the meaning of the Beatitudes, but I found I could not write that in any reasonable way without placing the Beatitudes in their full context. So the letter expanded, almost of its own volition, into this survey of the temple language and temple structure of the Book of Mormon.

It was begun as a personal letter, then became a very intimate one which was not just for the Kings, but for others of my family and friends as well. As it neared completion I showed it to Dan Belnap, who returned it (having read it), but complaining that I hadn't given him a chance to breathe. He suggested I break it into chapters, give it a title page and a table of contents. When I did that, it lost form of a letter and looked more like a book, but it remained a very personal and intimate note to dear and trusted friends.

LeGrand Baker

Overview of the Book of Mormon as a Temple

The clearest way to understand the Beatitudes is to see them in the context which places them right in the center of the cosmic temple. Let me explain. To the ancient Jews, the world was organized like this:

The earth is our home.
 Jerusalem is the center of the earth.
 The temple is the center of Jerusalem.
 The Holy of Holies is the center of the temple.
 The throne of God which is situated between the cherubim
 atop the Ark of the Covenant is the center of the Holy of Holies.

Thus the center of the earth, the place where one can go to meet God, is at the center of the temple.

The Book of Mormon is organized the same way. Its structure and design is that of sacred space, and it is, as much as any book can be, a temple. I suspect that is what Joseph Smith meant when he said, "The Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." Almost those same words might be used to describe a temple, whose primary function is to bring one "nearer to God." Let me give you a quick overview and show you that the Book of Mormon is organized like the world and the temple, as I have just outlined. If you find that the table, chiasmas, and circle which follow contain some assertions which are new to you, and which are not documented or explained, please be patient. Those assertions are my conclusions rather than my premises. The rest of this work is to show how I reached those conclusions, I wanted you to see them now so you would know where we are going.

I. The earth is our home.	The earth is the time-bound home of all mankind, but it is not devoid of God's presence. On the contrary, it is God's "footstool"--the lower portion of his celestial
------------------------------	---

	<p>throne--the place to which one may come to petition the King, but also the place from which one might be lifted to the throne itself. In the temporal universe, this earth, as the footstool, is part of the throne, and therefore is near the center of our sacred space. It is also the sacrificial altar upon which the Saviour's atoning sacrifice was made for the whole of creation.</p> <p>The Book of Mormon represents a cosmic temple in much the same way that the earth is symbolic of the throne's footstool. It is written in the form of an epic myth, but functions as the footstool because its principle object is to lift one to the presence of God by describing the WAY by which all people can come unto Christ. The Book of Mormon is more than a temple text. It is, within the limits of what a book can be, a temple <i>par excellence</i>. Its organization follows the pattern of the temple itself. This pattern invites its initiated readers to move ever upward, ever toward the center, and ever closer to the throne of God. Then, having come there, it teaches them to return again, back to the world where they may be light to others who wish to come. The object of this letter is to demonstrate that with the Book of Mormon, as with the temple, "Thy way, O God, is in the sanctuary (Psalms 77:13)."</p>
II. Jerusalem, the city of Zion, is the center of the earth.	Third Nephi 7:15 through Fourth Nephi verse 17 is the account of the Saviour's visit to America and the establishment of Zion, and is the center of the Book of Mormon. It is, independently, a temple text which examines and teaches each of the covenants, and ordinances as it moves through the sequence.
III. At the Temple.	Third Nephi chapters 11 through 14 is as the temple within Zion. It consists of four separate temple texts. The first is chapter 11 which describes some initial ordinances and tells of the Saviour's calling the Twelve and giving them authority and instructions. The second and third are in the Beatitudes. The fourth is the Book of Mormon version of the Sermon on the Mount. In it the Saviour explains the temple. He leads his audience, step by step, through the covenants, and teaches them how to live. It is appropriate that the events depicted in these central texts of the Book of Mormon actually did occur at the temple itself.
IV. In the Holy Place where one comes to the veil.	The body of the Beatitudes are the Holy Place within the Book of Mormon temple. Here one reviews the entire plan of salvation including the ordinances which were performed before one entered the temple. Here, also, he or she receives a preliminary coronation, instructions about vicarious work for the dead, and instructions about what one must do to approach the veil. The messenger who teaches and defines the WAY is the Saviour himself. With remarkable succinctness and power he leads his hearers through each of the prescribed steps until he comes to the throne of God. Then, chiasmas like, he turns and takes them back again into the world where they may serve others.
V. In the Holy of Holies, the center of the temple where one approaches the throne of God.	The Holy of Holies of the Book of Mormon is a single verse which is a microcosm of the perfect temple text. In it one ascends to the throne of God.

Perhaps because he wished to emphasize that the temple is the center of his work, Mormon organized the Book of Mormon in a chiasmic form. Let me show you.

TEMPLE Chiasmas OF THE BOOK OF MORMON

A. ***Beginning in the place where God is.*** Nephi begins his story in the pre-mortal existence where his father, Lehi, is foreordained and given an assignment (compare Isaiah 6). He and his family are given instructions and directions as they prepare to go to the new land which had been prepared for them. (1 Nephi)

B. ***Into the World.*** Here in the environment of war and turmoil one learns of principles, ordinances, and covenants which prepare him to become a part of Zion. (2 Nephi -- 3 Nephi 7)

C. ***Into Zion.*** To Bountiful, the Jerusalem of the new world, the Saviour comes and organizes his Kingdom. His first teachings are about obedience and sacrifice. With his words, and with gestures and instruction, the Saviour leads one into the temple. (3 Nephi 8-11)

D. ***Into the temple, the Holy Place,*** where both the living and the dead receive ordinances and instructions. (3 Nephi 12:1-8)

E. ***Into the Holy of Holies,*** where one approaches the throne of God to become a child of God. (3 Nephi 12:9)

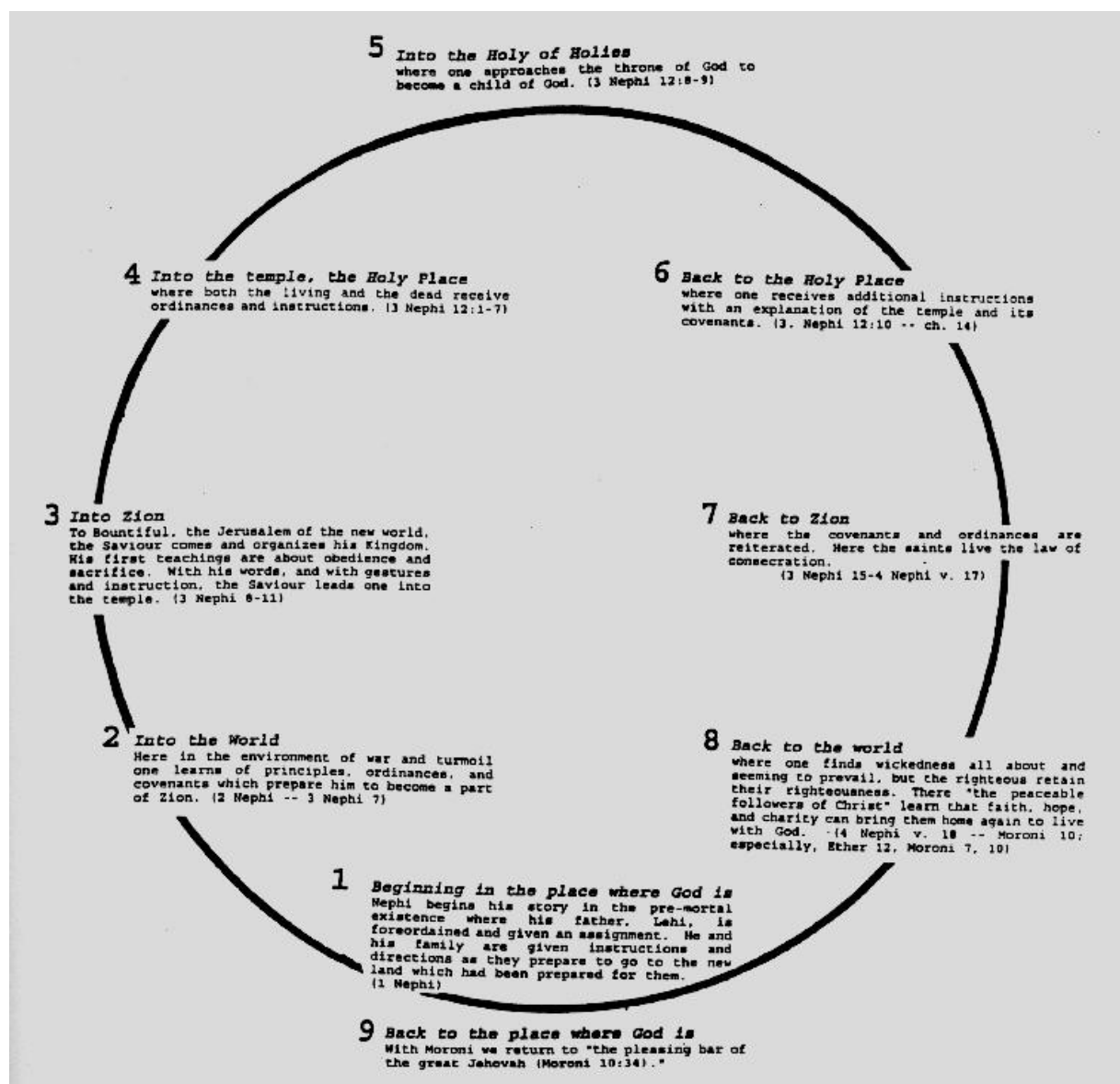
D. ***Back to the Holy Place,*** where one receives additional instructions with an explanation of the temple and its covenants. (3. Nephi 12:10 -- ch. 14)

C. ***Back to Zion*** where the covenants and ordinances are reiterated. Here the saints live the law of consecration.
(3 Nephi 15-4 Nephi v. 17)

B. ***Back to the world*** where one finds wickedness all about and seeming to prevail, but the righteous retain their righteousness. There "the peaceable followers of Christ" learn that faith, hope, and charity can bring them home again to live with God. (4 Nephi v. 18 -- Moroni 10; especially, Ether 12, Moroni 7, 10)

A. ***Back to the place where God is.*** With Moroni we return to "the pleasing bar of the great Jehovah (Moroni 10:34)."

That same chiastic pattern may also be represented as a circle. As we go through the text



of the Book of Mormon we will occasionally refer back to a shortened version of this diagram and use it as a kind of map, so we will not lose our bearings

So the Book ends in the realms of the celestial world, the same place where it started.

Now, having shown you where I've been and what my conclusions are, let me show you how I got there.

In the ancient world there are two versions of the cosmic myth.

The first is a narrative which takes either the earth, a race of people, or one god-like hero from the premortal world, through the primal waters into a paradisiacal garden which surrounds the tree of life. But the hero loses or forgets the power of the tree and his former home and finds himself in a lonely, dreary place where he is exposed to all sorts of dangers. While in the darkness of this world, the struggling hero meets a wise man, "an anointed one," who teaches the hero what he must do to come out of the darkness, return to the tree, and gain eternal life. The hero promises to obey, but notwithstanding his desires and determination to succeed, his task is very difficult. He is humiliated, defeated, and sometimes killed by the forces of evil which oppose him. But his royal heritage asserts itself and he recovers, defeats his enemy, and returns triumphant to God and to his own former glory.

The second account is not a story which is told, but which is shown as a ritual in a pattern of covenants and ordinances. The ordinances begin by one's being raised out of the primal waters into a new existence. Baptism suggests that birth. As in the myth, the quest to regain the fruit of the tree of life is begun with one's promise to obey. (Significantly, the Beatitudes begin the same way, "Blessed are ye if ye shall give heed to the words of these twelve whom I have chosen..."). This pattern continues until it brings one to the same ending as does the narrative myth--that is, to kneel at the throne of God.

As the narrative and the ritual each tell the same story, and in the same sequence, one would expect that they could be merged into a single drama. And, as one would expect, that is exactly what we find in reading the Book of Mormon.

But the Book of Mormon is a very complex interweaving of the narrative and the ritual. If you will indulge me, I would like to show you a simpler version first, before we examine the Book of Mormon text. There are many short versions in the scriptures. One of the most beautiful is the Twenty-third Psalm. It presents the combined narrative and ritual in a form that may be seen as a three act play. The first act of the drama suggests the councils in heaven and beauties of the pre-mortal spirit world and/or the paradisiacal garden. The second act takes place away from that light, in the valley of the shadow of death. The third act is returning to be with God, "forever."

THE TWENTY-THIRD PSALM,

Written in the Pattern of the Cosmic Myth

ACT ONE, SCENE ONE, THE COUNCIL IN HEAVEN

THE LORD IS MY SHEPHERD; I SHALL NOT WANT.

Almost all of the accounts we have of fore-ordinations of prophets contain these two elements. The first is an assertion of the fact that the Lord is in charge. It is he who gives instructions and foreordains one to the specific task ("The Lord is my shepherd"). The second is a bestowal of authority which gives the prophet sufficient power to fulfil the assignment ("I shall not want"). Jeremiah is a good example. He wrote,

Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations (Jeremiah 1:9-10).

As far as I can tell, that same idea is expressed in the words, "The Lord is my shepherd; I shall not want."

ACT ONE, SCENE TWO, THE SPIRIT WORLD OR THE GARDEN

HE MAKETH ME TO LIE DOWN IN GREEN PASTURES: HE LEADETH ME BESIDE THE STILL WATERS.

This is the place where peace reigns and from which the waters of life flow. It may suggest the beauties of the spirit world from which we came, or it may represent the Garden of Eden. I think the pre-mortal spirit world is a better choice because the garden motif does not quite fit here. Let me explain why.

The Garden of Eden was the first temple. Jewish tradition says it came up as a hill out of the chaotic waters, and was the place on the earth to which God first

came. At its center was the Tree of Life, and from it flowed four rivers, as the waters of life flow from the Holy of Holies in the center of Ezekiel's temple. While there, Adam and Eve transgressed the law and were forced to leave. At that time there was no restoration to grace, nor opportunity to return. Yet the next line in the 23rd Psalm reads, "He restoreth my soul." So our paradise is a place of restoration, not a place of expulsion as was the Garden of Eden. It is, nevertheless, the place of green pastures and still waters.

HE RESTORETH MY SOUL

In the Doctrine and Covenants, the word "soul" is defined as the body and spirit of man, but in the Book of Mormon, Alma talks about the "soul" as the spirit which animates man's physical body. It seems that both ideas are the same, and that a "soul" is an intelligence clothed with a body. Whether that body is spirit, or both spirit and mortal, the definition still holds. (D&C 88:15, Alma 36:15)

The "soul" in the 23rd Psalm is "restored." But this happens before it falls from the world of light unto the world of darkness. Since the Garden of Eden story contains no account of a restoration to grace, one is left to conclude that the restoration in the 23rd Psalm occurred in the pre-mortal spirit world.

Our options, when we were in that world, seem to have been about as complex as our options are is this. The eternal importance of free agency and of the value of experience suggests that if one had the option of choosing some wrong thing at every point along the way, as one has here, he probably made some mistakes. Then, as now, the consequence of sin was uncleanness, and no unclean thing can be in the presence of God. But notwithstanding whatever we did wrong back then, each one of us who was born into this mortal world came here as an innocent baby, pure and clean. "How was that done?" one might ask, echoing Enos's great query.

In the Doctrine and Covenants the Lord explains,

Every spirit of man was innocent in the beginning;
and God having redeemed man from the fall, man
became again, in their infant state, innocent before
God. (D&C 93: 38)

President Joseph Fielding Smith quoted that verse, then wrote,

This is speaking of the spirits of men when they
were created, or born in the spirit, not when they
were dwelling in the spirit world, for one-third of
them rebelled and were not innocent (*Doctrines of
Salvation*, Salt Lake City, 1954, Vol. 1, p. 66).

The Lord says that as spirits, men were "innocent in the beginning," and at the time of their birth into this present life, because of the atonement, they "became again, in their infant state, innocent before God."

Now, if we were innocent in the beginning and became innocent again before we were born into this world, then something had to happen after the first innocent to make the redemption necessary and the next innocent possible. Free agency is meaningless unless there are real choices. Experience in making correct choices is necessary for growth, even though making wrong choices subjects one to the laws of justice. In our pre-mortal life, if there was agency and choice, but no law of mercy, there could only have been perfection or condemnation, but no repentance and no growth from making both bad and good choices. But that was not the case. The scripture just cited says there was a redemption, so there must have been mercy and repentance, just as there must have been sin. I have no other way to account for my being born into this world as an innocent child, except to believe that the atonement of Christ reached in time all the way back into the spirit world, just as it reached in time on this earth all the way back to Adam.

I don't know if that was what King David had in mind when he wrote, "He restoreth my soul," but that's what I think when I read it.

HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS

The "paths of righteousness" are the WAY, a system of steps, ordinances and covenants, through which one must pass in order to return to God. The word "righteousness" identifies the path as priesthood and temple ordinances and covenants.

"Righteousness" is a key word which will pop up again and again in our discussion. In English, its root means to be "right," at right angle with something, to be square with, plumb with, literally to bring something to the square. The Hebrew word which is translated "righteousness" means the same thing, being altogether just, justified, true, square, but it also has singular and very important priesthood and temple connotations. It is almost the same word as the name Zadok, the High Priest in the days of David and Solomon. From his day until the Maccabees made the High Priest's office one of political appointment, there were no High Priests who were not Zadok's descendants. In the Dead Sea scrolls, some scholars translate the phrase "sons of Zadok" as "sons of righteousness" because Zadok and righteousness mean the same thing (Robert H. Eisenman and Michael Wise, *The Dead Sea Scrolls Uncovered*, Element, Shaftesbury, Dorset, 1992, pp. 14,19). In Solomon's temple, only Zadok and his descendants could enter the Holy of Holies and officiate in the most sacred of the temple ordinances. The words "Zadok" and "righteousness" have to do with that kind of priesthood propriety. We find the same root in the word Melchizedek, which means "King of Righteousness."

So "righteousness" does not mean just doing nice things, it means doing appropriate temple things with legitimate priesthood authority, which is the authority of Zadok, Melchizedek, and other High Priests. As one examines the use of the word "righteousness," in the Doctrine and Covenants, it is apparent that the Lord used the word there the same way it is used in the other scriptures, with strong priesthood and temple connotation. For example the phrase, "robes of righteousness" has a specific and consistent meaning throughout the scriptures, and "works of righteousness" are the quintessence of obedience. Such works are obedience to correct laws, principles, covenants, ordinances, and rules of clothing. For one to do "works of righteousness," he must do precisely the right thing, in precisely the right way, for precisely the right reason, dressed in precisely the right clothing, in the temple and with precisely the right priesthood authority. An excellent example is in the twentieth section of the Doctrine and Covenants where the Lord says this about the Book of Mormon.

And those who receive it in faith, and work righteousness, shall receive a crown of eternal life; But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation-- For the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen. (D&C 20:14-16)

The meaning of "righteousness" is fully brought into play in the Beatitudes in the phrase, "Blessed are all they who do hunger and thirst after righteousness...." Alma explains this principle, not only in terms of being unclean, but also in terms of eating the wrong food and drinking the wrong water, in contrast to his frequent mention of the fruit of the tree of life and the waters of life.

But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness [Note: Alma does not say, "die as to righteousness," he says, "die as to *things* pertaining to *things* of righteousness."]; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup (Alma 40:26).

The "paths of righteousness," in the 23rd Psalm is the WAY by which one may come unto Christ. Speaking of that, President Joseph Fielding Smith wrote that there were "ordinances" in our pre-mortal life.

During the ages in which we dwelt in the pre-mortal state we not only developed our various characteristics and showed our worthiness and ability, or the lack of it, but we were also where such progress could be observed. It is reasonable to believe that there was a Church organization there. The heavenly beings were living in a perfectly arranged society. Every person knew his place. Priesthood, without any question, had been conferred and the leaders were chosen to officiate. Ordinances pertaining to that pre-existence were required, and the love of God prevailed (*The Way to Perfection*, p.50-1).

In support of the idea that there was a church organization with enabling ordinances in the pre-mortal spirit world, President Smith quoted Ephesians 1:3-4. He might also have used I Nephi 20, Isaiah 61:1, D&C 93:21-23, Alma 12-13, Isaiah 6, and lots of others. So there was, in the pleasantness of the world of "green pastures" and "still waters," a clearly defined WAY which King David calls "the paths of righteousness."

FOR HIS NAME'S SAKE.

"Name" is another key word. New covenants are almost always associated with new names. People who are baptized and renew that covenant by partaking of the sacrament testify that they are willing to take upon them the name of the Son. Abram received the "Abrahamic covenant" and his name was changed to Abraham, which means "father of a multitude." Jacob made a covenant and the Lord changed his name to Israel. In First Nephi 20, when the people who were called Jacob made a covenant with the Lord, their name was also changed to Israel.

That last example is a very good one because in it the Lord also either takes or asserts another name for himself as well. It is, "Lord of Hosts." So in this example we can see the relationships of their respective new names to their covenant with each other. "Lord" means master, commander, supplier of bread. "Hosts" is armies. So "Lord of Hosts" means leader of the armies. "Israel" means "Let God prevail." So by knowing the new names of each of the parties to the covenant, one can pretty easily figure out the nature of the relationship attested by the covenant itself. The Lord is the leader of the army by which he will prevail, and those called "Israel" are a covenant part of that army.

Another example is found in the Title of Liberty story in the Book of Mormon. There, Captain Moroni and his followers make several covenants, and there is a new name given in association with each. Their land, for instance, was re-named, "A chosen land, and the land of liberty." Within the context of that same story we

learn that the followers of Christ were called "Christians" (Alma 46). A few pages later we see that the Sons of Helaman make a covenant and call themselves "Nephites" (Alma 53:16-17).

The Saviour explained the importance of his name to his American disciples.

And the Lord said unto them:...Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day. Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake. And how be it my church save it be called in my name?ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the church, if it be in my name the Father will hear you (3 Nephi 27:4-9).

So it seems that an appropriate way of paraphrasing "He leadeth me in the paths of righteousness for his name's sake" might be, "He leads me through the ordinances of the priesthood for the sake of the covenants which we have made together."

**ACT TWO, SCENE ONE
THE LONELY, DREARY WORLD**

***YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL:
FOR THOU ART WITH ME; THY ROD AND THY STAFF THEY COMFORT ME.***

A rod is a symbol of kingship. Whether a stick with which a shepherd defends his flock, the weapon of a soldier, or the scepter of a king, a rod is a symbol of worldly authority. The rod in this verse is God's rod, and is therefore the symbol of his eternal kingship (See Psalms 110:2 and 125:3). The rod of Moses became his scepter in the desert. An ancient tradition says that the rod of Moses was a branch of the tree of life (Geo Widengren, *The King and the Tree of Life in Ancient Near Eastern Religion*, Uppsala, Lundequistska bokhandeln, 1951, p.38-41, 60). That's an interesting idea, since he received its power at the time he saw the burning bush.

A staff is a symbol of priesthood authority. You recall, when Aaron's authority was challenged, he put his staff in the ground and the next morning it had blossomed. Thereafter that staff was kept in the Holy of Holies in the Ark of the Covenant. The staff of Elisha was used as the instrument by which he exercised healing powers (2 Kings 4:29-31). The Lord's staff is a symbol of his personal presence and power (See 2 Samuel 22:19-20 with Psalms 18:18-19 and Isaiah 3:1).

So what this verse apparently says is, "Even though I am in the darkness of this world, I have no reason to fear, for I am comforted by the symbols of kingship and priesthood."

**ACT TWO, SCENE TWO,
THE TEMPLE
FINDING SALVATION WHILE IN THIS WORLD**

***THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES: THOU ANOINTEST
MY HEAD WITH OIL; MY CUP RUNNETH OVER. SURELY GOODNESS AND MERCY SHALL FOLLOW
ME ALL THE DAYS OF MY LIFE***

Thou preparest a table before me.

The table prepared is the temple feast. Its symbolism is much older than the Law of Moses, and it represents something far more important than a temporal meal. A possible example is when Melchizedek met Abraham returning from rescuing Lot. He received tithes from Abraham and brought bread and wine to serve to him. Melchizedek was High Priest of Salem. Not only did he build a temple there, but he also gave the city a new name, Jerusalem, city of peace (*Josephus, the*

Essential Writings, translated by Paul L. Maier, Grand Rapids, Michigan, 1988, p. 367).

Perhaps the most remarkable example of this feast is that of Moses on Mt. Sinai.

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink (Exodus 24:1-18).

After having had that experience of eating and drinking with the Lord on the mountain, Moses gave explicit instructions about the sacral meal to be eaten at the temple. At the conclusion of the temple ceremony, the participants (the sacrificer, the priests, and poor Levites) eat the meat and bread, and drink the wine which were the sacrificial offering. Symbolically, the priests and others, having gone through the temple ceremony, were now behind the veil as were Moses and the others on Mt. Sinai. There they, as though they were with the gods, eat the flesh and drink the wine of the sacrificial offering. Sometimes all the people would participate in the sacral meal. An example of this is the great feast given by Solomon after the dedication of the temple. Another, perhaps more relevant example is the Sacrament of the Lord's Supper where one symbolically partakes of the sacrificed Saviour's broken body and of his cleansing blood.

If this is the meal David refers to by the words, "Thou preparest a table before me," then he is talking about eating in the presence of the Lord.

Thou anointest my head with oil.

Anciently both kings and priests were anointed with olive oil. David was anointed by the prophet to become a king, then after some time had passed, he was anointed king.

My cup runneth over.

The word translated "cup" could have been translated "lot" or "situation." To have one's cup run over is to have so many blessings that there is not room enough to receive them.

Goodness and mercy.

Those two words are the essence of the gospel. In his video, *Faith of an Observer*, Hugh Nibley talked about how easy it will be for one to learn all sorts of things after he is dead, then added,

That's why I don't take this very seriously down here. We're just sort of dabbling around, playing around, being tested for our moral qualities, and above all the two things that we can be good at, and no two other things can we do. We can forgive and we can repent. It's the gospel of repentance. We're told that the angels envy men their ability both to forgive and to repent because they can't do either, you see. But nobody's very clever; nobody's very brave; nobody's very strong; nobody's very wise. We're all pretty stupid, you see. No body's very anything. We're not tested in those things, but the things the angels envy us for. We can forgive and we can repent. So three cheers, lets start repenting as of now.

All that's of value which one can learn in this life is to repent and to forgive--it's that idea which King David express by the words, "goodness" and "mercy." Dan Belnap tells me, "The word for mercy in Hebrew is *hesed*, but the meaning, "mercy," is debated. Many scholars believe it is the Hebrew equivalent for the New Testament concept of charity, 'Eternal lovingkindness.'

So, in summary, act two tells about how one can cope with the dreary world of the valley of the shadow of death. One must participate in the sacral meal with all of the prerequisites implicit in that participation; be anointed with oil including all the connotations of such an anointing; be recipient of more blessings than one is able to contain; be both a recipient and a source to others, of goodness and mercy; and endure to the end, for "all the days of my life."

ACT THREE, RETURNING HOME, TRIUMPHANT.

AND I WILL DWELL IN THE HOUSE OF THE LORD FOR EVER.

As is frequently the case in the scriptures, act three and the end of act two are represented by the same words. "I shall dwell in the house of the LORD for ever" is the perfect ending for act two. But "forever" lasts longer than this earth life, so that same sentence also stands for all we need wonder about act three.

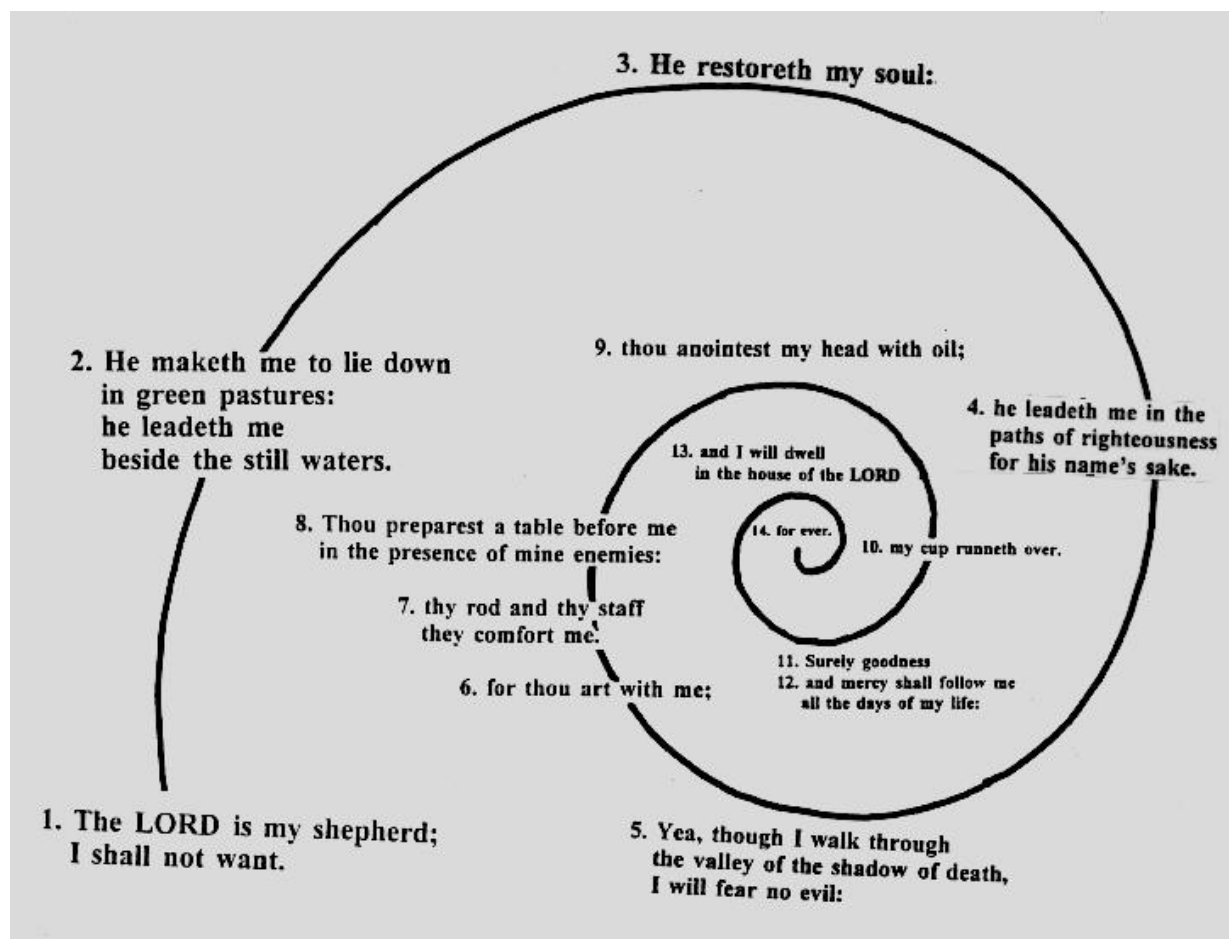
The story of Lehi goes through the same sequence and ends the same way when Lehi says,

But behold, the Lord hath redeemed [past tense] my
soul from hell; I have beheld his glory, and I am
[present tense] encircled about eternally [future] in
the arms of his love. (2 Nephi 1:15)

That embrace "in the arms of his love" represents the conclusion of Lehi's life. But "eternally" is longer than this world, so that word extends the embrace forever into act three.

That same pattern is also found at the end of the Beatitudes.

One may also see the pattern of the 23rd Psalm as a circle, but the pattern works much better if seen as a part of a temple-like spiral, always moving toward the center where the Holy of Holies is found. Notice the use of the words "he" and "thou," in the following diagram, and how naturally they fit on the different parts of the spiral.



So, there you have it. The Twenty-third Psalm is a tidy interweaving of the narrative sequence and the ritual sequence of the cosmic myth, each ending in the same place, back home where God is. This ancient temple-like spiral illustration of the Twenty-third Psalm's outline works so well that I will use it again and again to show different segments of the concentric circular pattern of the Book of Mormon structure.

n the simplified versions of the cosmic myth, like the Twenty-third Psalm, the story is about finding the WAY to God. But in the more complete versions, such as in the story of the Brother of Jared, the hero first finds the WAY to go behind the veil to be taught, then returns again to teach others. It is not until the servant's mission is completed that he returns to remain in his Father's presence and receive his own former glory. This larger version of the myth is a cycle within a cycle--leaving one's home of glory; coming to a world of darkness, finding a wise one who can give directions to the place where one can discover the WAY home again; entering there and receiving further instructions; coming out into the world again where he encounters all sorts of challenges, but helps others also find the WAY; then, finally, returns home to his Father, triumphant. But still, the story starts and ends in the same place. It is "one eternal round," as the Prophet Joseph observed, taking off his ring and holding it so people could see.

The Book of Mormon is a remarkably complete and complex interweaving of the narrative myth and the ritual. It is not only a circle, but multiple circles within circles, bringing its initiated reader into the presence of God, not just once, but several times--each time it is at a higher level and nearer to the center. Then, each time, it takes its reader out again, having given him more instructions and making him more able to help others (to be "salt" and "light" as the Saviour said at the conclusion of the Beatitudes), until, with Moroni, he returns to God, "triumphant." To me, the best way to visualize this series of concentric circles is to see them linked together in the spiral of the Golden Section.

PART III

THE BOOK OF MORMON

WRITTEN IN THE PATTERN
OF THE COSMIC MYTH

THE ENTIRE BOOK OF MORMON IS AS A TEMPLE

Since the 116 page manuscript has been lost, one cannot know exactly how Mormon represented the first act of his drama, but the Small Plates of Nephi make such a perfect beginning for his story, that it presents a good argument that Mormon understood how Nephi's record would be incorporated into our present Book of Mormon. When Mormon wrote the Book of Mormon, he also had at his disposal a cave full of other books and manuscripts which documented the thousand year history of the Nephites. His selection of sermons and stories, which fit so perfectly, yet so unobtrusively, into the pattern he is presenting, is a testimony of the brilliance of his mind, the care and inspiration of his work, and of his knowledge of both Nephite history and of the particulars of the temple pattern he carefully followed. The fact that Moroni completed his father's work without straying from the pattern testifies that Mormon not only taught his son to love the gospel, but to love the system of its presentation as well.

The first part of the Book of Mormon (First Nephi through mid-Third Nephi) is organized the same way as the 23rd Psalm. That is, as one reads, one begins with an account of Lehi's foreordination in the pre-earth life, and of their preparations to leave home and cross the chaotic waters. Then the story moves into a new, lonely, dreary world, finds the WAY to the temple

(Alma 12-13), and continues along the WAY until it comes into the presence of God (3 Nephi).

Act One of this sequence is in First Nephi, before Lehi leads his family through the chaotic waters to their new "island" paradise. As an "act one," First Nephi presents an interesting problem. Nephi wrote his autobiography in the form of an interweaving of the narrative and the ritual myth which begins with an account of his father's being reminded of the assignment he received in the pre-mortal existence, but it is otherwise an account of Nephi's this-world activities. Yet, in his narrative, Nephi emphasizes the fore-ordained assignments of Lehi, Christ, Mary, John the Baptist, John the Beloved, the twelve apostles, the twelve American disciples, Joseph Smith, and many others whom he does not identify by name. He does not describe the ordinances of their fore-ordinations, but he does describe the missions which they were called to perform, and does so within a panoramic account of the whole plan, or strategy, by which the Lord would prevail in the winding up scenes of the history of this earth. That panorama not only included Nephi's own vision, but also that of Isaiah's prophecy that the Prophet Joseph would "do his pleasure on Babylon, and his arm shall come upon the Chaldeans." His pleasure is, of course to overthrow the wickedness of the nations and convert the people. That chapter gives remarkable details about the activities and assignment of the Prophet Joseph while in the pre-mortal spirit world. Isaiah sets the stage with frequent references to "the beginning," then draws a close parallel to Moses 4:1-4 where we read, in part,

And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying--Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me--Father, thy will be done, and the glory be thine forever
(Moses 4:1-2)

Isaiah's parallel to that statement reveals the Saviour's mercy toward those who had leaned

toward Satan's plan, but who did not forsake the Lord to follow it. He wrote,

Nevertheless, for my name's sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off. For, behold, I have refined thee, I have chosen thee in the furnace of affliction. For mine own sake, yea, for mine own sake will I do this, for I will not suffer my name to be polluted, and I will not give my glory unto another (1 Nephi 20:9-11).

Then Isaiah tells of a great meeting. The Lord calls an assembly in which all the participants first "stand together" [People stand to make covenants (2 Kings 23:1-4),] then they listen to one of their own number, whom the Saviour loves, and whom the Saviour has assigned to deliver this covenant-laden speech. Isaiah's description of the meeting and the speech reads as follows:

All ye, assemble yourselves, and hear; who among them [those who are assembled] hath declared these things unto them? The Lord hath loved him [The Lord loves the one who is the speaker at the assembly]; yea, and he will fulfill his word which he hath declared by them [The one who speaks will have sufficient power and integrity to do the thing which he promises]; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans. Also, saith the Lord; I the Lord, yea, I have spoken; yea, I have called him to declare [It is the Saviour who called the speaker to make the speech], I have brought him, and he shall make his way prosperous [Again, the Saviour testifies the speaker will succeed, only this time the success has to do with the establishment of the WAY, rather than doing his pleasure on the powers of the world] . Come ye near unto me; I have not spoken in secret; from the beginning [Another reference to "from the beginning."], from the time that it was declared [Map to Alma 13:1] have I spoken; and the Lord God, and his Spirit, hath sent me. And thus saith the Lord, thy Redeemer, the Holy One of Israel [Identifies the "Lord" in these verses as the Saviour]; I have sent him [the speaker], the Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldst go, hath done it [Again the Saviour testifies that the one who is the speaker at the assembly, and who makes these promises about the last days, was sent by the Saviour himself.] (1 Nephi 20: 14-17).

In the next chapter one discovers the identity of the speaker and the nature of the promise he made. There we are told that because of this servant, "Kings shall arise [still standing to make covenants], and princes also shall worship, because the Lord is faithful [in keeping his promises]." Then the Lord says, "I will...give thee my servant for a covenant of the people." (To

identify that servant, the footnote in the Book of Mormon correctly refers one to the prophecy in Second Nephi which speaks of the Prophet Joseph by name.) Then Isaiah describes the Prophet Joseph's earthly mission in terms which are strikingly similar Malachi 3 and Isaiah 61 which promise the restoration of the sealing powers and of vicarious ordinances for the dead.

Even if there were no other reason, Nephi's discussion of the future history of the world and the missions appointed to many of the people who would live here, as known by the Lord "in the beginning," makes First Nephi a perfect Act One for the overall Book of Mormon sequence. One can pass this off as happenstantial, or believe, as I do, that Nephi enjoyed prophetic insights about what would be most appropriate for him to include in his story.

ACT ONE, SCENE ONE
COUNCIL IN HEAVEN
AND
PREPARING TO CROSS THE CHAOTIC WATERS

Nephi began his story with an account of his father's being reminded of the mission to which he was called in the councils of heaven, before the world was. (1 Nephi 1).

Then he tells us of his father's decision to obey the Lord's instructions, leave home, and go to a choice land which had been prepared for them (1 Nephi 2).

Lehi "built an altar of stones, and made an offering unto the Lord, and gave thanks unto the Lord our God (1 Nephi 2:17)."

Nephi had "great desires to know the mysteries of God." The Lord visited him and promised him that he would be a ruler and teacher, and would "prosper in the land (1 Nephi 2)." (That promise was later fulfilled when he became king and priest with the authority to anoint his brother to be a priest. The words "prosper in the land" became a key phrase used throughout the Book of Mormon to describe the spirituality of the Nephite people.)

Through obedience, Nephi secured the Brass Plates which contained the law and the gospel (1 Nephi 3-6).

They returned to Jerusalem and brought back Ishmael and his family, so his daughters might become wives to Lehi's sons (1 Nephi 7).

Lehi and Nephi learned of the Saviour's love through the symbolism of the tree of life and the waters of life (1 Nephi 8-15).

Nephi rejoiced in his love for his wife (1 Nephi 16). (Later one sees the contrast between that love and the "rudeness" of his brothers.)

Lehi received the "ball or director" which acted according to their faith. Following its

directions, Nephi ascended to the top of a mountain where he found food to sustain himself and his family (1 Nephi 16).

In the Land of Bountiful, Nephi went to the top of a mountain. There he obtained instructions about how to build a vessel which would carry them across the chaotic waters (1 Nephi 17).

Nephi's brothers tried to kill him but he was sustained by the power of the Lord (1 Nephi 18).

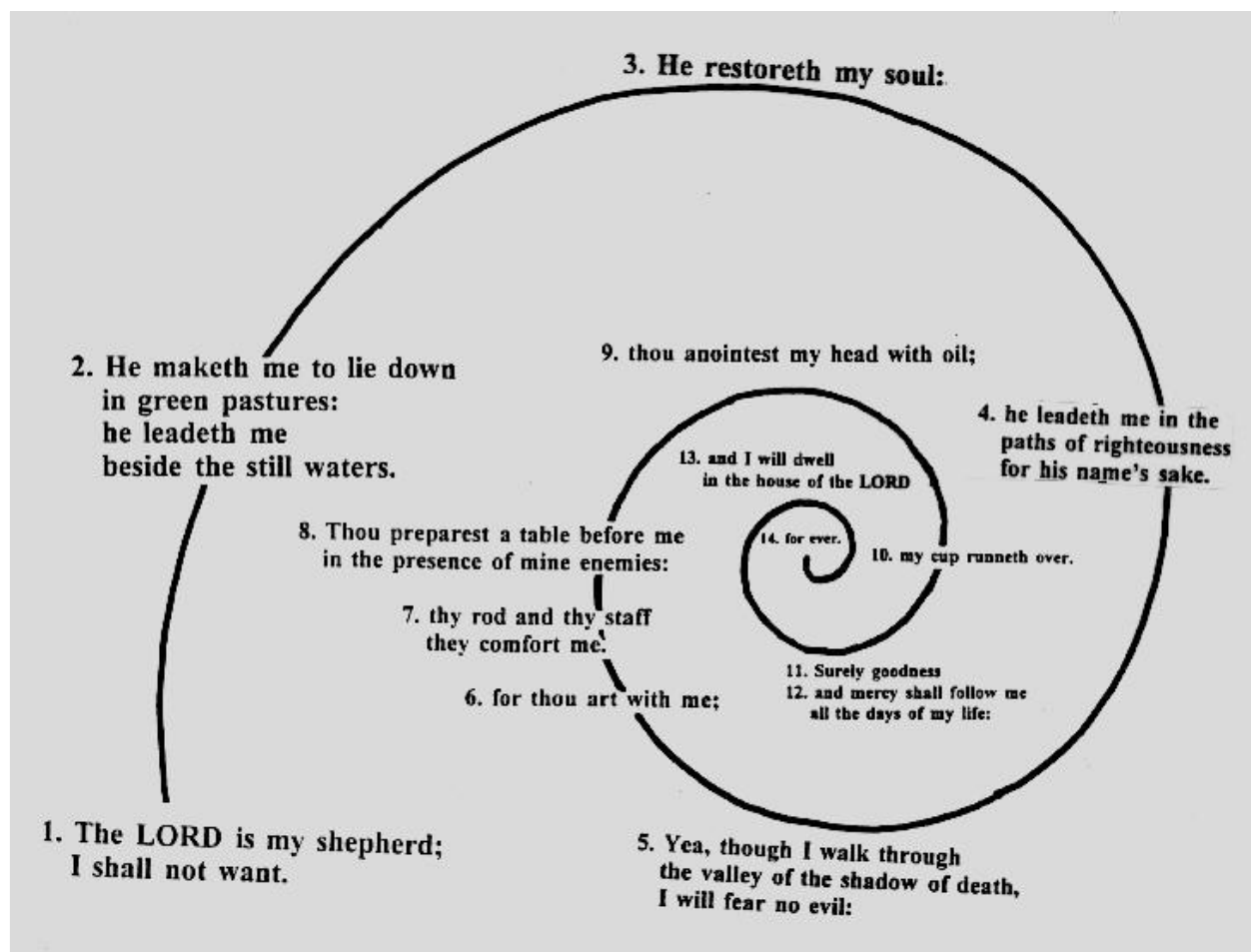
They followed the Lord's instructions and went upon the waters to the land which had been prepared for them (1 Nephi 18).

Notwithstanding the efforts and prayers of Nephi and his father, two of Lehi's six sons (one third) refused to follow the Saviour (1 Nephi 16-18).

They arrive at the Promised Land (1 Nephi 18:25).

Nephi concluded his sacred record with his testimony and included in it part of the testimony of Isaiah which promised that in the last days the blessings of the temple would be restored and the covenants of the Father would be fulfilled (1 Nephi 19-22).

The chart on the following page places the above outline on two concentric circles linked together in a Golden Spiral. The high point of each circle is a temple experience. The first is Nephi's coming to the tree of life. The second is their arrival in the promised land, which, in the sequence of the entire Book of Mormon, is analogous to coming to the Garden which has raised out of the chaotic waters. The low point which unites the two circles is Nephi's struggle for his life. That struggle concludes, as in the classic myth, with his asserting his godly powers and receiving sufficient strength to accomplish his mission.



This outline serves a double purpose. First, it lays the foundation of many concentric circles we will find throughout the structure of the Book of Mormon. Second, it establishes, and thereby illustrates, the pattern we will find in each of those circles. That pattern is: Beginning from the left, one moves upward through a series of teachings, covenants and ordinances until one comes to the temple at the top, then one uses his experience at the temple to bless others. But that is represented as a downward turn and always reaches the bottom where one encounters opposition and apparent set back. Then the next upward spiral calls upon the experiences of the last downward curve to lift one again to a temple. We will see this pattern repeated again and again as we move through the Book of Mormon

ACT ONE, SCENE TWO

THE GARDEN

Lehi and his family have now come to a new world. Here Lehi will experience death and the righteous of his colony will be expelled from their first home. Before he dies Lehi talks to his family about the meaning of the fall and of the atonement.

When Lehi and his family arrive at their new land, he testifies that he and his sons have seen God (2 Nephi 1-2).

Lehi taught that if Adam had not transgressed, he would not have fallen. But Adam fell that man might be. After discussing the fall and the atonement, Lehi instructs his children how to behave in their new world (2 Nephi 2).

After Lehi dies, Nephi and his followers are forced to leave their first home in the new world. They take with them the sacred emblems of priesthood and kingship, and settle in a different place, away from the one where they had first arrived (2 Nephi 5).

ACT TWO, SCENE ONE

THE LONELY, DREARY WORLD

COMING TO THE TEMPLE TO FIND SALVATION

In this new world, the reader is taught how to come to the temple, approach the veil and enter the presence of God to be crowned and to be taught to serve. After his temple experience, which is represented by Alma 12-13, he must return to his own world again, as did the Brother of

Jared and Enoch after they had been in God's presence. When he gets back in the world, even though he is persecuted, he will be a missionary ("the salt of the earth") and help those who accept the truth to come unto Christ ("a light of this people"). The following is a brief sequential list of some of the major events in the first half of the Book of Mormon. At the end of the list, it is repeated a second time in spiral form, which may give one a better sense of the structural implications of the sequence.

Nephi builds a temple after the manner of the Temple of Solomon (2 Nephi 5:16).

Jacob, "having been called of God, and ordained after the manner of his holy order," was consecrated by his brother, Nephi, who is king and priest (2 Nephi 6:2).

Jacob quotes Isaiah to teach faith in the Lord Jesus Christ who atoned for the sins of all the family of Adam (2 Nephi 6-10).

Nephi testifies that Isaiah "verily saw my Redeemer, even as I have seen him. And my brother, Jacob, also has seen him as I have seen him. (2 Nephi 11)."

Nephi quotes Isaiah to teach that it is the Lord, not Satan, who is God of the whole earth (2 Nephi 12-30).

Nephi explains faith, baptism, and the gift of the Holy Ghost (2 Nephi 31-33).

Nephi teaches that one cannot "speak with the tongue of angels" without the blessings of the Holy Ghost (2 Ne 32).

Jacob teaches that one must repent and accept the blessings of Christ's atonement (Jacob 2-4).

Jacob teaches the importance of keeping marriage covenants (Jacob 2).

King Benjamin teaches his sons the sacred language so they might know God, and so they "could read and understand of his mysteries, and have his commandments always before our eyes (Mosiah 1:1-8)."

With King Benjamin, the Nephites make covenants of obedience to the Lord. In association with those covenants, the king gives his people a new name (Mosiah 2-6).

As a result of Abinadi's sacrifice, Alma and his people learn to understand the sacrifice of

the Saviour (Mosiah 12-17).

Alma organizes the church and the saints covenant to support it and each other at the Waters of Mormon and again in the wilderness (Mosiah 18-24).

The Church of Christ is established throughout the land, and the people esteem each other as equals (Mosiah 25-Alma 1).

Alma teaches the saints that they must be properly clothed, born of God, and have his image in their countenances, with garments cleansed and made white through the blood of Christ (Alma 5). When the Nephites "prosper in the land" they make "all manner of fine linen...that we might clothe our nakedness (Mosiah 10:5 and Helaman 6:12-14)."

Alma attempts to teach the people of Gideon in his own language, and apparently succeeds, because he taught them "many things which cannot be written, having established the order of the church" there (Alma 7--8:1).

[As we will discuss later, this story and Alma's sermon at Gideon are an important part of a body of evidence which indicates that among the Nephites there was a sacral language which had a great deal to do with the legitimization of both priesthood and kingship. They are also important because of the subject, structure and placement of the sermon within the sequence Mormon presents. In sequence, this sermon is a foreshadowing of Alma 12-13, in much the same way that the Beatitudes are a foreshadowing of the Book of Mormon version of the Sermon on the Mount.]

Alma teaches that "it is given to many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him." He talks about "holy works" in the context of the story of Adam and Eve, fore-ordination to the priesthood, and the establishment of Zion by Melchizedek who was "King of Righteousness." He tells of people who, "after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God. (Alma 12-13)."

[In their odyssey along the WAY, Mormon has now brought his readers to the temple. Here the pilgrims "were made pure and entered into the rest of the Lord their God." This speech of Alma's is certainly one of the masterpieces of the Book of Mormon, but Mormon's placement of it in the sequence of the text is as impressive as the speech itself--as is Mormon's selection of the stories which follow. After his readers have received the blessings of the temple and meeting God, Mormon leads them out into the world again. There, even though they are persecuted, they will be

missionaries and help bring people unto Christ. So the next stories Mormon presents to us are about what happens after the temple covenants. We read of heros who are persecuted, but are undaunted, successful missionaries who teach Lamanites and wayward Nephites alike, and who help prepare the faithful to come unto Christ.]

Alma and Amulek preach the gospel and are persecuted (Alma 14-16).

The sons of Mosiah go to the Lamanites to be missionaries and become a light to that people (Alma 17-27).

Alma prays, "O that I were an angel, and could have the wish of mine heart." The Lord grants that wish and Alma becomes a light to his people. As that light, he teaches them about the atonement of Christ (Alma 29-31).

He teaches about the Tree of Life (Alma 32-34).

He teaches his son Helaman about the importance of sacred records and symbols, and about keeping covenants (Alma 36-37).

He teaches his son Shiblon about the importance of constancy and being true to the law of one's own being (Alma 38).

He teaches his son Corianton about the eternal nature of law, and about the importance of chastity (Alma 39-42).

In the context of war, Captain Moroni teaches the people about the importance of freedom, of covenants, and of the new names associated with those covenants (Alma 42-54).

The young "sons of Helaman" make a covenant, take upon themselves the new name of "Nephites," and become a light to the armies of their people. Helaman prays that "the Lord our God, who has redeemed us and made us free," will sustain his "beloved brother, Moroni (Alma 56-58)."

Helaman's prayer is answered. The righteous overcome their enemy. Thereafter the words of the sacred records "were written and sent forth among the children of men throughout all the land (Alma 59-63)."

Counterfeit oaths and Satanic practices are introduced, but the righteous do not touch these unclean things (Helaman 1--3 Nephi 9).

With Nephi and Lehi, the Lamanites experienced the baptism of fire and of the Holy Ghost. From behind the veil they hear "marvelous words which cannot be uttered by man (Helaman 5:33)."

The Lord gives Nephi the sealing power, so that whatever he binds on earth is bound in heaven (Helaman 10).

Samuel the Lamanite challenges the people that they must now choose. They may come unto Christ, or, "whosoever perisheth, perisheth unto himself (Helaman 13-15)."

Under the guidance of the great prophet and chief judge Gidgiddoni, the people learn the importance of having all things in common and of placing all their trust in the Lord (3 Nephi 3-4).

The people pray for deliverance and the Lord preserves them (3 Nephi 4:32).

Nephi, "being eye-witness, and having had power given unto him that he might know concerning the ministry of Christ," prepares the people to meet the Saviour, "and there was not any man who could do a miracle in the name of Jesus save he was cleansed every whit from his iniquity (3 Nephi 5-7)."

The land is cleansed from unrighteousness and the people are brought into the presence of the Lord.

As before, the following spiral repeats the sequence we have just covered and puts it in a circular pattern. It begins where the spiral of First Nephi left off. If one would put the pattern of First Nephi at the beginning of the following spiral, then add those of Third and Fourth Nephi at the end, one would begin to see the complexity of the concentric circles which make up the Book of Mormon's over all outline.

-
- 1 Preparation to come to the promised land (1 Nephi).
 - 2 Lehi bore testimony that he and his sons have walked with God (2 Nephi 1:2).
 - 3 Lehi taught that if Adam had not transgressed, he would not have fallen. But Adam fell that man might be. He also instructed his children how to behave in their new world (2 Nephi 2).
 - 4 Nephi and his followers were forced to leave their first home in the new world. They took with them the sacred emblems of priesthood and kingship and settled in a different place, away from the one where they had first arrived (2 Nephi 5).
 - 5 Nephi builds a temple after the manner of the Temple of Solomon (2 Nephi 5:16).
 - 6 Jacob, "having been called of God, and ordained after the manner of his holy order," was consecrated by his brother, Nephi, who is king and priest (2 Nephi 6:2).
 - 7 Jacob quotes Isaiah to teach faith in the Lord Jesus Christ who atoned for the sins of all the family of Adam (2 Nephi 6:10).
 - 8 Nephi testifies that Isaiah "verily saw my Redeemer, even as I have seen him. And my brother, Jacob, also has seen him as I have seen him." (2 Nephi 12).
 - 9 Nephi quotes Isaiah to teach that it is the Lord, not Satan, who is God of the whole earth (2 Nephi 12:30).
 - 10 Nephi explains faith, baptism, and the gift of the Holy Ghost (2 Nephi 21-23).
 - 11 Nephi teaches that one cannot "speak with the tongue of angels" without the blessings of the Holy Ghost (2 Nephi 32).
 - 12 Jacob teaches that one must repent and accept the blessings of Christ's atonement (Jacob 4-6).
 - 13 Jacob teaches the importance of keeping marriage covenants (Jacob 2).
 - 14 King Benjamin teaches his sons the sacred language so they might know God, and they "could read and understand of his mysteries, and have his commandments always before our eyes" (Mosiah 1:1-8).
 - 15 With King Benjamin, the Nephites make covenants of obedience to the Lord. In association with those covenants, the king gives his people a new name (Mosiah 3:6).
 - 16 As a result of Abinadi's sacrifice, Alma and his people learn to understand the sacrifice of the Saviour (Mosiah 12-17).
 - 17 Alma organizes the church and the saints covenant to support it and each other at the Waters of Mormon and again in the wilderness (Mosiah 18-24).
 - 18 The Church of Christ is established throughout the land, and the people esteem each other as equals (Mosiah 25; Alma 1).
 - 19 Alma teaches the saints that they must be properly clothed, born of God and have his image in your countenance, with garments cleansed and made white through the blood of Christ (Alma 5).
 - 20 Alma attempts to teach the people of Gideon in his own language, and apparently succeeds, because he taught them "many things which cannot be written, having established the order of the church" there (Alma 7-8:1).

22 Alma and Amulek preach the gospel and are persecuted (Alma 14-16).

21 Alma teaches that "it is given to many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart unto the children of men, according to the heed and diligence which they gave unto him." He talks about "holy works" in the context of the story of Adam and Eve, foreordination to the priesthood, and the establishment of Zion by Melchizedek who was "King of Righteousness." He tells of people who "after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God." (Alma 12-15.)

[In their odyssey along the WAY, Mormon has now brought his readers to the temple. Here the pilgrims "were made pure and entered into the rest of the Lord their God." This speech of Alma's is certainly one of the masterpieces of the Book of Mormon, but Mormon's placement of it in the sequence of the text is as impressive as the speech itself—as is Mormon's selection of stories which follow. After they have received the blessings of the temple and meeting God, Mormon leads them out into the world again. There, even though they are persecuted, they will be missionaries and help bring people unto Christ. So the next stories Mormon presents to us are about what happens after the temple covenants. We read of heroes who are persecuted, but are undaunted, successful missionaries who teach Lamanites and Nephites alike, and who help prepare the faithful to come unto Christ.]

23 The sons of Mosiah go to the Lamanites to be missionaries and become a light to that people (Alma 17-27).

25 He teaches about the Tree of Life (Alma 32-34).

24 Alma prays, "O that I were an angel, and could have the wish of mine heart." The Lord grants that wish and Alma becomes a light to his people. As that light, he teaches them about the atonement of Christ (Alma 28-31).

26 He teaches his son Helaman about the importance of sacred records and symbols, and about keeping covenants (Alma 36-37).

27 He teaches his son Shiblon about the importance of constancy and being true to the law of one's own being (Alma 38).

28 He teaches his son Corianton about the eternal nature of law, and about the importance of chastity (Alma 39-42).

29 In the context of war, Captain Moroni teaches the people about the importance of freedom, of covenants, and of the new names associated with those covenants (Alma 43-54).

38 Nephi, "being eye-witness, and having had power given unto him that he might know concerning the ministry of Christ," prepares the people to meet the Saviour, "and there was not any man who could do a miracle in the name of Jesus save he was cleansed every whit from his iniquity." (1 Nephi 5:7.)

37 The people pray for deliverance and the Lord preserves them (1 Nephi 4:52).

36 Under the guidance of the great prophet and chief judge Giddihoni, the people learn the importance of having all things in common and of placing all their trust in the Lord (1 Nephi 3-4).

35 Samuel the Lamanite challenges the people that they must now choose. They may come unto Christ, or, "whosoever perisheth, perisheth unto himself" (Helaman 1:5-16.)

34 The Lord gives Nephi the sealing power, so that whatever he binds on earth is bound in heaven (Helaman 10).

33 With Nephi and Lehi, the Lamanites experienced the baptism of fire and of the Holy Ghost. From behind the veil they hear "marvellous words which cannot be uttered by man" (Helaman 5:25.)

39 The land is cleansed from unrighteousness and the people are brought into the presence of the Lord.

30 The young "sons of Helaman" make a covenant, take upon themselves the new name of "Nephites," and become a light to the armies of their people. Helaman prays that "the Lord our God, who has redeemed us and made us free," will sustain his "beloved brother, Moroni" (Alma 56:58.)

31 Helaman's prayer is answered. The righteous overcome their enemy. Thereafter the words of the sacred records "were written and sent forth among the children of men throughout all the land" (Alma 59:63.)

32 Counterfeit oaths and Satanic practices are introduced, but the righteous do not touch these unclean things (Helaman 1-3 Nephi 7).



IN THE HOLY CITY OF ZION

As the center of the earth is Jerusalem, the city of Zion, so at the center of the Book of Mormon we find the story of the establishment of Zion (3 Nephi 7:15 - 4 Nephi :17). It begins when the people hear the voice of the Saviour after the chaotic upheaval of the earth and water. Those who were saved, were saved because of their "righteousness." "Righteousness" is the word the Lord uses here. It is the highest form of sacral obedience.

After the living had been told that they were spared because of their obedience, they were told that the old law of animal sacrifice had been superseded by another, new, yet even older law of sacrifice.

And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved. (3 Nephi 9:19-22)

Lehi had understood that new, but everlasting, law of sacrifice and had taught it to his children. He said,

Behold he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered. (2 Nephi 2:7).

Even in Lehi's day, this was neither a new concept nor a new law. The eternal law that one should sacrifice one's Self was introduced to Adam soon after he left the Garden.

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore (Moses 5:6-8).

There was much more to this than only the idea that the slaughter of an unblemished animal might be a similitude of the Saviour's sacrifice. Even symbolically, "it is not possible that the blood of bulls and of goats should take away sins (Hebrews 10:4)." While the angel spoke in the context of a burnt offering, he made it very clear that "this thing" which was "in similitude" of the Saviour's sacrifice, was not only the burnt offering but also Adam's act of making the offering. Adam's doing the will of the Father was also "in similitude," as the angel went on to explain (see 3 Nephi 27:13-17), "Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore."

This concept of a dual sacrifice (one of an animal, the other of Adam himself, each being "in similitude") was preserved, even in the days of the Law of Moses. David understood that the sprinkling of the blood of animals could never be more than a symbol of a more real cleansing, and that cleansing, made effectual by the blood of Christ, must happen within the heart and spirit of every individual. He wrote,

O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou

desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise (Psalms 51:15-17).

David also wrote, "The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit (Psalms 34:18)."

To Jesus on the cross, there was nothing symbolic about the sacrifice of a broken heart.

John saw its reality, and he understood what he saw.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken (John 19:32-36).

For the followers of Christ, to sacrifice their heart in similitude of the Saviour's sacrifice is both symbolic and very real.

Anciently, people believed that both their thoughts and their emotions originated in the heart. Thus, in the Old and New Testaments, we find the heart being full of anger, jealousy, fear, desire, and every other feeling which motivates men and women to make decisions and to act. The scriptures also say the heart thinks, plans, contrives, and reasons. In short, all of one's rational and academic thinking happened in their heart. So the phrase "the thoughts and intents of the heart" includes all the emotional and rational reasons one might invent to justify his attitudes, motives, prejudices, beliefs, and actions. Since one thinks, says, or does nothing whose objective is not found in his heart, every purpose for which he acts is a "purpose of the heart."

In the phrase, "a broken heart," the word translated "broken" comes from a root which means to burst. It is like an earthen pot toppled from the shelf and broken into so many pieces that there is nothing left which can be called a pot, or a ripe watermelon left too long in the hot

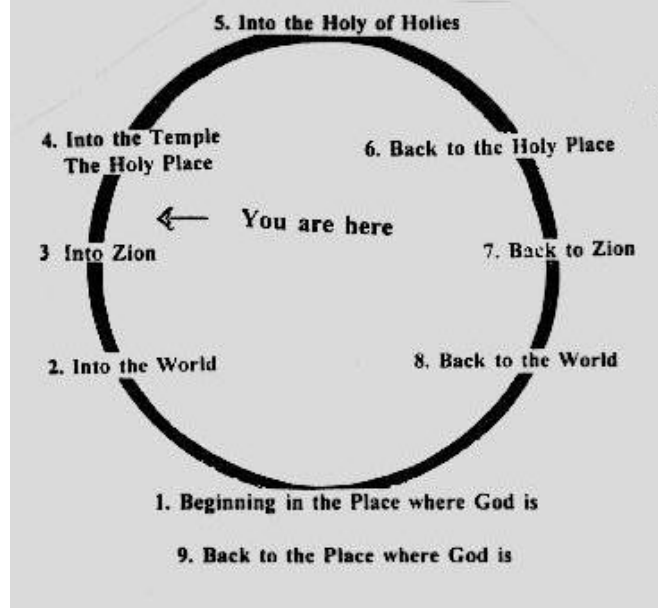
sun. To break a heart is to burst and shatter the motives, both rational and emotional, with which one once justified any of his attitudes or actions. It is an internal destruction of all of one's old contrivances to possess and to become.

In the phrase, "a contrite spirit," the word "contrite" means to be "bruised, crushed; worn or broken by rubbing (OED)." In "contrite" the grinding force is always external, for nothing can grind itself. In order to have a contrite spirit, there must be a grinder as well as a grinded.

The word "spirit" means the breath of life (Strong). "The animating or vital principle in man, that which gives life to the physical (OED)." It is, therefore, the essence of what one IS, his person and his personality, the ever-existing intelligence which makes one a living individual, from eternity to eternity. It is one's sense of Self as the center of the universe. To have a contrite spirit, it is that sense of precious Self--not one's sense of BEing, but one's Self-ishness--which now must be placed upon the sacrificial altar, to be ground upon by one's sorrow for others in a way somewhat like Christ was, as he suffered for the sins of others in Gethsemane. If one will not be ground as to dust, he cannot "inherit the kingdom of God," for God cannot make a selfish man a king any more than he can clothe one who will not take off his profane garments.

The angel spoke to Adam of "similitude." That word does not mean "symbolically," it means "in a visible likeness." In a finite kind of way one can sort of comprehend how his sacrifice of a broken heart would imply that all he IS must be placed upon the altar, just as all that Christ was hung upon the cross. But to suffer for the sins of others, in meekness and with mercy, in similitude of the Saviour's suffering in Gethsemane is not so easy to understand. That may be the reason, as we shall see later, that the Saviour devoted the entire Sermon on the Mount to explaining how to sacrifice a broken heart and a contrite spirit. But for the present, the Saviour's instructions to the Nephites who heard his voice were that animal offerings were done

away and the only acceptable offerings would be one's Self. Elsewhere one finds other symbols of this sacrifice. The fire might be the purging fire of the Holy Ghost. The smoke, the prayer, might be one's coming to the Father in the name of His Son. And the salt of the sacrifice is one's teaching the gospel to others.



42

AT THE TEMPLE

INTRODUCTIONS, ORDINANCES, AND INSTRUCTIONS

Apparently three days after the people heard and understood the voice speak to them, as they were "conversing about this Jesus Christ, of whom the sign had been given concerning his death," they heard the voice of the Father testify of His Son. The Saviour came to them, stretched out his hand, and introduced himself. Appropriately, his introduction followed the pattern of the temple.

[Act one] Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world
[A phrase which the Gospel of John puts right at the beginning of the creation story];

[Act two] and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. (3 Nephi 11: 10-11)

[Act three came somewhat later when he said, " And now I go unto the Father...(3 Nephi 18:35)]

When they heard these words "the whole multitude fell to the earth." The Saviour

invited them to stand.

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. (v. 14)

The multitude went forth, one by one, and thrust their hands into his side, and felt the prints of the nails in his hands and in his feet. Thus they

did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come. (v. 15)

After they had touched him, hand to hand, they prayed in unison, "Hosanna! [God save us] Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him (v. 17)." Jesus spoke to Nephi and commanded him that he should come forth. Nephi arose, bowed himself before the Lord and kissed his feet. The Lord gave authority to Nephi and the Twelve and commanded them to reconcile their disputes. (That's what priests and kings do). Then he taught them how they could receive a sure knowledge of himself and of his Father through the witness of the Holy Ghost. He instructed them,

Ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things.

And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God (v. 37-38).

Let me stop here and tell you a personal story. Those two verses used to trouble me. They clearly were not simply repetitious of the same idea, but were two parts of the same sequence. The first half of that sequence seemed to be straight forward enough:

- 1) "Repent" meant repent. That was not hard to figure out.
- 2) Becoming "as a little child" also seemed easy to understand. It was as King Benjamin had said:

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. (Mosiah 3:19)

- 3) "Baptism" is baptism.
- 4) "These things" of which he spoke was the witness of the Holy Ghost which the Saviour had just been talking about.

In the second part of the sequence, repentance again comes first.

- 5) "Ye must repent." I could understand that. Steps one through three bring a person to where he can receive the gift of the Holy Ghost. The Holy Ghost teaches one how to continue to repent until he is prepared for the next step.
- 6) "And be baptized in my name," probably refers to the second baptism which is a baptism by fire. The Saviour talks a lot about that in Third Nephi.
- 7) "And become as a little child, or ye can in nowise inherit the kingdom of God."

That was the part which troubled me. If one is to inherit a kingdom that means he will come to own it, to be a king or queen there. I understood that throughout the ages and in all countries and cultures coronation ceremonies of kings and queens have almost always been the same. (Two excellent studies of this are: Frederick H. Borsch, *The Son of Man is Myth and History*, SCM Press, London, 1967; and Aubrey R. Johnson, *Sacral Kingship*, University of Wales Press, 1967) Traditionally, in order for one to become a king or queen, one must be washed, anointed, clothed in royal robes, crowned, and given the emblems of kingship and priesthood. I couldn't see how becoming as a child had anything to do with that. Then one day I discovered that is exactly what it is about.

I had stopped at my daughter's home. Her little Chelsea, then only two years old, was in the bath tub. She heard my voice and came running into the living room. "Grandpa," she shouted, holding up her arms to be picked up and hugged. As I held her wet little body, I noticed that she was completely unaware that she was either naked or wet. She was just herself,

just being hugged by her grandpa. I thought, "That's what 'little children' are: unabashedly themselves, naked and unashamed." One must become actually or symbolically naked before one can be washed, anointed, or clothed in royal robes.

People do not remain children. Not even Chelsea will do that. When we grow up we become something different from children because we deck our Selves with dignities, facades, pride, or self-effacement and self-pity. To become again as a little child, one must remove those coverings and become naked as it were. The Saviour described that nakedness through the Prophet Joseph,

...inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am--not with the carnal neither natural mind, but with the spiritual (D&C 67:10).

Not until one is willing to remove the profane clothing with which he seeks to cover his own nakedness can he come unto Christ and be clothed in robes of righteousness. The state of those so clothed is to "know as they are known and see as they are seen." Until one is willing to become visible in that way, the promise of Moroni 7 can not be fulfilled: "...pray unto the Father with all the energy of heart.... that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is...."

Natural men and women identify and define their Selves to their Self and to others by the things with which they choose to cover their own nakedness. Whether it is worldly treasures or expensive and time consuming toys, ideas they espouse, or a real or pretended reputation, they erroneously perceive that those things have worth, so they try to cover themselves with their glitter in the hopes that their Selves will be perceived as having worth like the glitter does. Sometimes these masks and facades become so heavy and fit so tightly that they obscure or even smother the person's real Self altogether. Often, one who is masked by, or hidden within such

robes of his own making, prays to a god he has made after the image of his clothes. He projects a Superman version of this wanna-be Self into the heavens, assigns it great power, and does obeisance to it, knowing it will hear his prayers because its objectives are precisely the same as his own. About such, the Lord said,

They seek not the Lord to establish his righteousness [note the words, *his righteousness*], but every man walketh in his own way [note the word, *way*], and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall (D&C 1:15-16).

If one comes before the Lord (either in prayer or on judgment day) clothed in robes of his own worldly design, God will judge him as though he had nothing on at all. The prospect of such a judgement is a fearful thing because some innate sense within reveals to oneself that these clothes are not sufficient to cover his nakedness and convinces him he must try to hide.

Mormon, Alma, and Jacob each taught this principle.

Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you. (Mormon 9:4-5)

For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence. (Alma 12:14)

Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness,

being clothed with purity, yea, even with the robe of righteousness.
(2 Nephi 9:14)

Notice, in Jacob's statement, the proximity of the ideas of "their righteousness" and "being clothed." That clothing (verb) seems to be both figurative and real, as the following examples suggest.

At the dedication of the Kirtland temple, the Prophet Joseph Smith prayed, "And also this church, to put upon it thy name....And let these, thine anointed ones, be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen (D&C: 109:79-80)."

In the Pearl of Great Price, when Enoch was instructed by the Lord to go to a mountain, he describes the experience this way.

I beheld the heavens open, and I was clothed upon with glory; And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face (Moses 7:3-4).

In *The Secrets of Enoch*, he tells the story in more detail.

"And the Lord said to Michael: 'Go and take Enoch from out his earthly garments, and anoint him with my sweet ointment [oil], and put him into the garments of My glory.' And Michael did thus, as the Lord told him. He anointed me, and dressed me, and the appearance of that ointment is more than the great light, and his ointment is like sweet dew, and its smell mild, shining like the sun's ray, and I looked at myself, and was like one of his glorious ones ("The Book of the Secrets of Enoch 22: 8-9 in R.H. Charles, *Old Testament Pseudepigrapha*, Vol. II, p. 443).

Those statements remind one of the Saviour's promise to the Twelve:

Consider the lilies of the field how they grow...even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith (3 Nephi 13:28-30).

As we have already observed, before one who is a candidate for kingship can be

ceremonially washed, anointed, and clothed in robes of righteousness, he must literally and figuratively remove his profane clothing and become naked. But one cannot overstate the importance of this concept, for it represents leaving this world behind and submitting oneself to the cleansing power of the Holy Ghost which is prerequisite to entering the presence of God. Without the purification rites one can not come in, and until one has voluntarily taken off his profane clothing, those rites cannot begin. Thus, only those who become as little children can inherit the Kingdom of God.

Now, back to our discussion of the events in the Book of Mormon.

After the Saviour told the people of Nephi that they "must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God (v.38)," he instructed them that they must build something which would be a protection to them. He said, "this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them (v.39)." He then added,

And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them. Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth (3 Nephi 11:40-41).

In the next few days the Saviour will use this same analogy of building on a rock two more times while teaching the Nephites: First, here, just before he spoke the Beatitudes; second, at the end of the Sermon on the Mount; and third, at the end of his discussion of the Sacrament of the Lord's Supper, the sacral meal. So this symbolism of building for a protection against evil is apparently very important in this context, suggesting that the thing one ought to build is a temple. Given the importance of the Rock upon which Solomon's temple was built, the Jews must have understood the connotations of temple building in the Saviour's statement. If the people in

America had retained a memory of the importance of that Rock, they would also have readily understood. But since the Saviour is not instructing them to actually construct a building, he seems to have been talking about themselves--about them becoming temples. When he enlarges the idea to warn against building on a foundation of sand, it reminds one of Paul's statement,

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Corinthians 3:16-17)

People are temples, not only because the Holy Ghost can dwell in them, but because they share many of the physical characteristics of a temple as well. Later we will show how people are temples because they are sacred space, but for this part of our discussion the question of sacral geometry is a more relevant example.

The symbolism of a temple's geometry is often important because the relative proportions of its dimensions represent sacred and eternal principles. Noah's ark, the Ark of the Covenant, and the Mercy Seat and many ancient temples were made to the proportions of the Golden Section.

The Golden Section and other geometric patterns derived from it are sacred symbols in most ancient cultures because it is the only geometric pattern which can be reproduced as part of itself in the same way it was created and each reproduction has exactly the same proportions as the one before it. It makes no difference whether that reproduction is larger or smaller, they are proportionately the same from infinitely large to infinitely small, as in the illustration below.

The construction of the golden rectangle is a simple matter. The side AB of a square $ABCD$ is bisected in E (Fig. 5.1). With center E and radius EC draw an arc of a circle cutting AB produced in F . Draw FG perpendicular to AF meeting DC produced in G . Then $AFGD$ is the golden rectangle.

THE LOGARITHMIC SPIRAL

We come finally to one of the most beautiful of mathematical curves. It is known as the *logarithmic spiral*. For a reason which will appear later (Chap. XIII) it is also called the *equiangular spiral*. We shall learn that these spirals have been of common occurrence in the natural world for millions of years.

We shall find that, in studying this *spira mirabilis*, we are not transgressing the declared limits of this anthology, since the golden section and the pentagram (Chap. II) of Pythagoras and the Fibonacci series (Chap. IV) of Leonardo of Pisa are all associated with this remarkable curve.

This elegant spiral will make an appeal first to our artistic sensibilities and only second to our sophisticated mathematical appreciation. One wonders whether this prior appeal of the curve's form is related to the fact that it has been a familiar sight in the world of Nature since there were men to see it.

We begin with an intriguing property of the golden rectangle, introduced in chapter V (Fig. 5.1). Given such a rectangle $ABCD$ (Fig. 7.6), in which $AB:BC = \phi:1$; through E , the golden cut of AB , draw EF perpendicular to AB cutting off from the rectangle the square $AEFD$. Then the remaining rectangle $EBCF$ is a golden rectangle. If from this the square $EBGH$ is lopped off, the remaining figure $HGCF$ is also a golden rectangle. We may suppose this process to be repeated indefinitely until the limiting rectangle O , indistinguishable from a point, is reached.

Another interesting property of the spiral is worth noting. However different two segments of the curve may be in size they are not different in shape. Suppose a photograph were taken with the aid of a microscope of the convolutions near the pole O , too small to be visible to the unaided eye. If such a copy were suitably enlarged it could be made to fit exactly on a spiral of the size of figure 7.6. The spiral is without a terminal point: it may grow outwards (or inwards) indefinitely, but its shape remains unchanged.

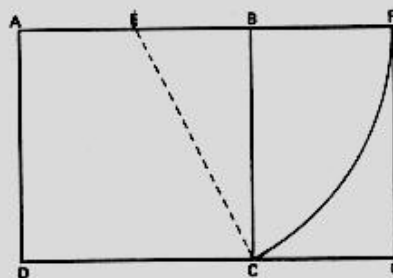


Fig. 5.1. Construction of golden rectangle

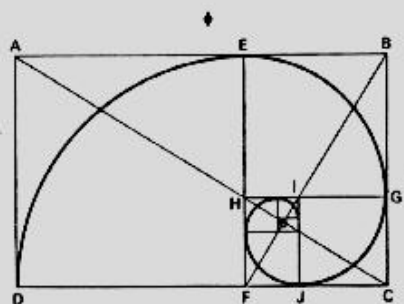


Fig. 7.6. Logarithmic spiral

(from: H. E. Huntley, *The Divine Proportion. A Study in Mathematical Beauty*, Dover Press, New York, 1970, pp. 60-61, 100-102.)

The Golden Section is an eternal principle which can be made temporal by placing its design upon a paper, then by building a structure to its exact proportions. So a physical temple,

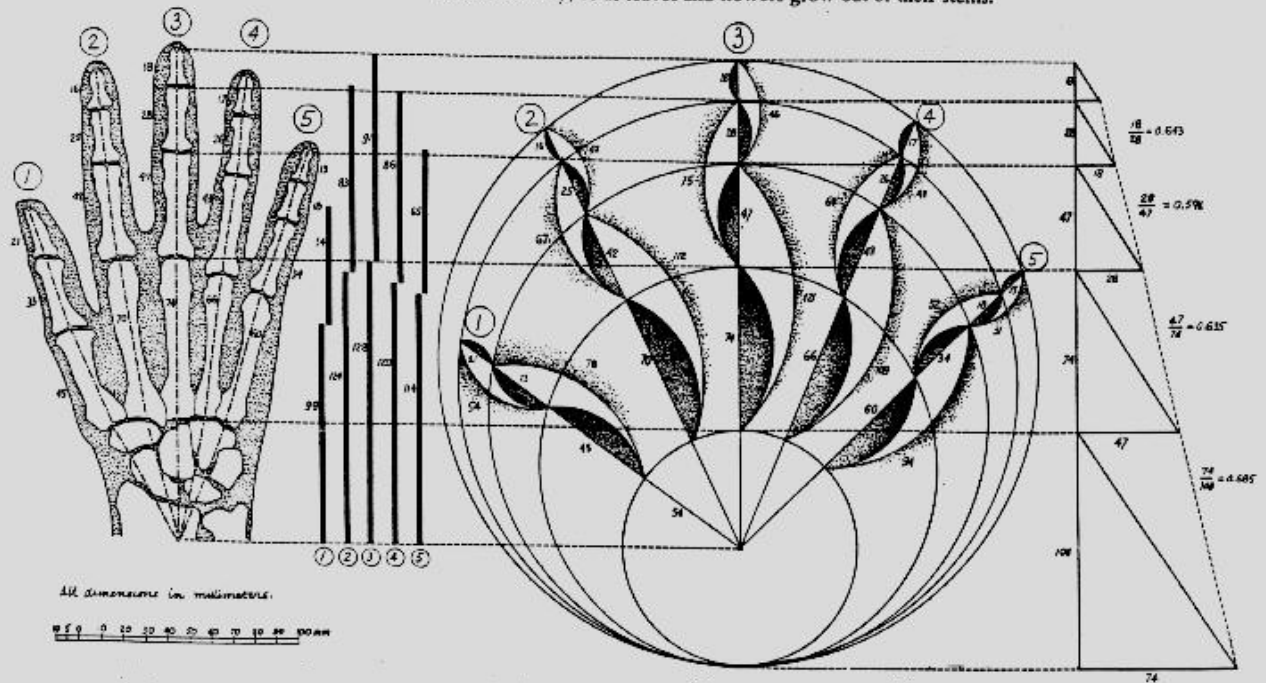
the Ark, or the Mercy Seat, built to those proportions is both a celestial structure and an eternal principle. In geometry, the symbols which represent the connection between the infinite and the finite are the square, the compass and the ruler because they are the tools needed to construct the Golden Section. They are also the tools used by both the architect who conceives the etherial temple in his mind and the builder who makes that conception a physical reality. So those three tools are a link between time and eternity, perhaps between the heavenly temple and the earthly temple.

Of those three tools, the square and compass have absolute integrity. They are unchangeable as the Saviour himself. On the other hand, the possibilities of variance in the unit one might choose as the standard of measurement in the ruler are infinite as people are infinitely different and individualistic. Our bodies are like that also. The human body is built to the proportions of the Golden Section, so our bodies have the same symbolic geometry as other sacred space.

The following illustrations from Gyorgy Doczi, *The Power of Limits, Proportional Harmonies in Nature, Art, and Architecture*, shows a most interesting diagram of a hand. It is divided into the proportions of a Golden Section. Perhaps it would not be pushing things too far to suggest that since the proportions of the Golden Section were chosen by the Lord to be the proportions of his throne in the Tabernacle of Moses, the hand, whose proportions are the same, may also be symbolic of the works of God in the innermost sanctuary of the temple.

Fig. 149. Unity and diversity of proportions in the human hand.

Finally, we find an astonishing unity between the proportional harmonies of the whole body and its diverse parts. Figure 149 shows a man's hand, traced from an x-ray photo. Even though this hand is somewhat deformed by arthritis, the length of the bones lined up on their axes show that all joints tend to fall upon coaxial circles. The rendering of the wave diagrams emphasizes the united rhythm of these proportions. The hand is a microcosm mirroring the macrocosm of the body. It grows out of the wrist as the spine grows out of the sacrum, and as wings grow out of the butterfly, or as leaves and flowers grow out of their stems.



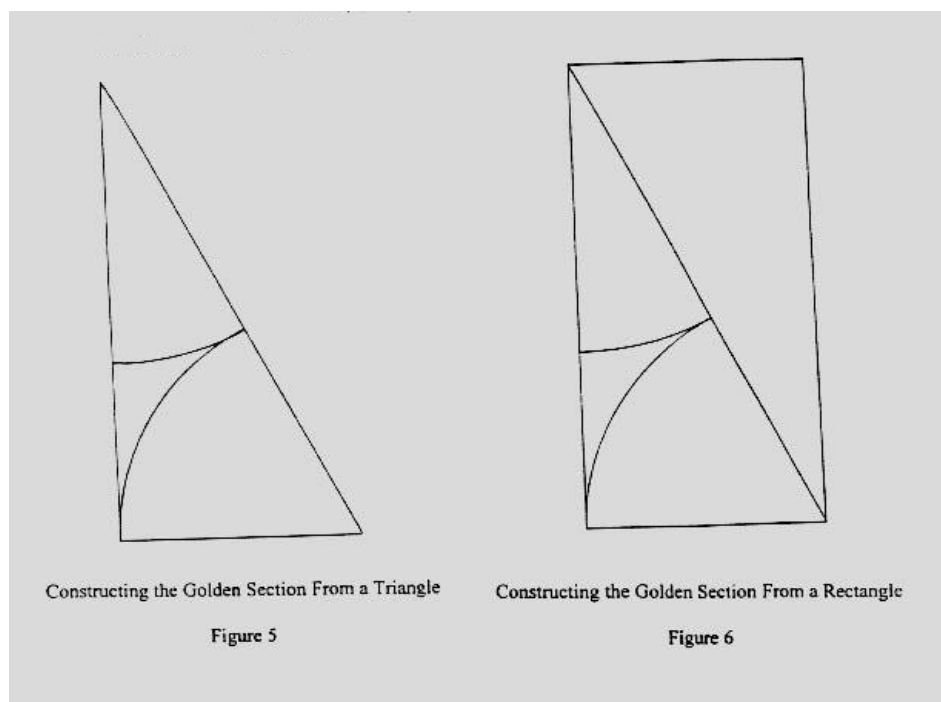
(Gyorgy Doczi, *The Power of Limits, Proportional*

Harmonies in Nature, Art, and Architecture, Shambhala, Boston & London, 1994, p. 101.)

David Willis wrote,

An alternate way to construct the golden sections to draw a right triangle ABD with legs $AB=2$ and $BD=1$. AD then equals the square root of five. With a compass, describe an arc centered at D with radius=1. Call the point where the arc intersects the hypotenuse, E. Describe an arc centered at A with a radius of AE. Call the point where the arc intersects leg AB, C. AC is then the golden section of AB, thus $AB/AC=1.618$ and $AC/CB=1.618$ (figure 5). Optionally, construct a two by one rectangle (which is two squares laid adjacently - this will be important later). The hypotenuse is the square root of five. The golden section can be constructed by just working with one of the triangles formed by two legs and the diagonal (figure 6).

So why is this significant? There are three important reasons. First, when one creates a golden rectangle, the line that defines a square within the golden rectangle creates a second golden rectangle. This process can be continued infinitely. This means that regardless of the size, the ratios of the sides of the golden rectangle will always be the same, so one could continually

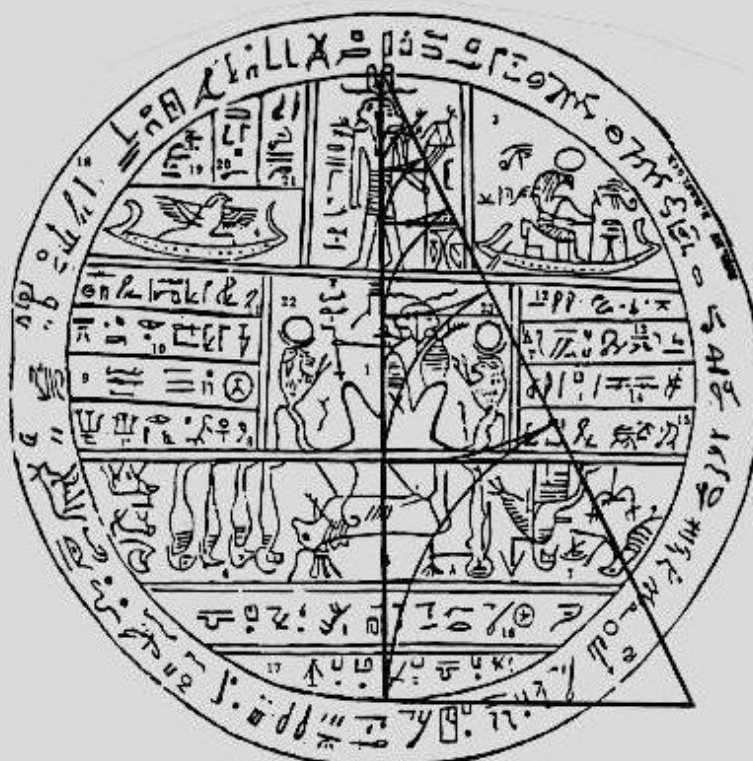


cut squares off of a golden rectangle and still have a golden rectangle. (David Willis, "The Compass and The Square, Noah's Ark, The Golden Section, Facsimiles Two and Three, and the Temple, BYU Honors Thesis, June 1996)

Having shown that, David adds,

These triangles also appear in sacred places. Facsimile 2 from the Book of Abraham contains several such triangles (see figures 11 and 12).

There are two basic used of these triangles in Facsimile 2. Many of the lines dividing the various figures in the hypocephalus are located by finding the golden section of certain triangles. Perhaps more important are the golden sections that do not fall on lines. All of these sections are derived from the vertical line dividing the hypocephalus into left and right halves. The golden section of the line bounded by the inner circle of the hypocephalus forms the horizontal line immediately below figure one. Taking this as the base of the main vertical axis and finding the golden section shows that it is located at the eyes (the all seeing eyes) of the central figure in figure 1. From this point, the next golden section falls at the knee of the figure in figure 2. The next golden section falls at the figure's waist. The next golden section falls at the figure's shoulder, the next on the figure's eye (another all seeing eye?), and the next on the crown of the head (figure 11) (ibid).



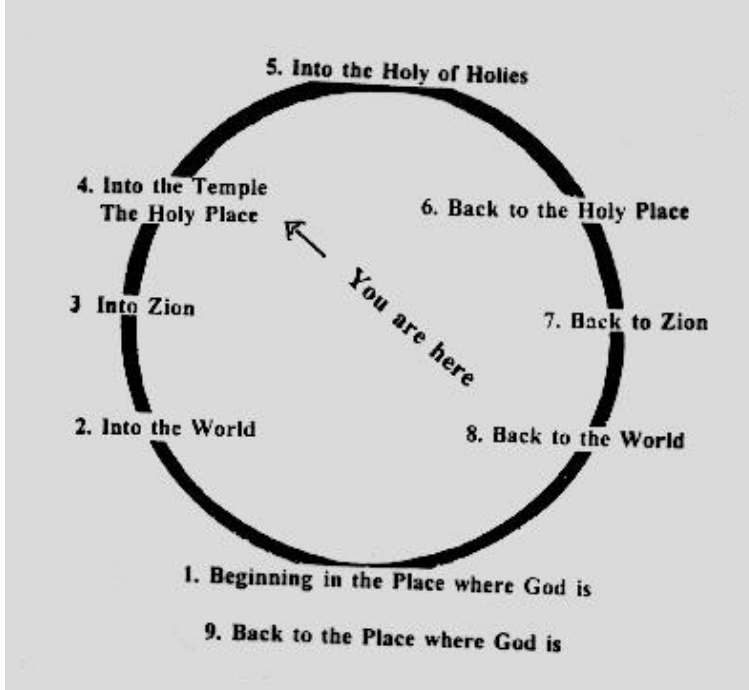
Some Golden Sections of Facsimile 2 From The Book of Abraham

David then shows how other parts of the hypocephalus as well as parts of Facsimile 3 can be divided and subdivided by the Golden Section. The implication is, of course, that before Abraham made these drawings, he carefully plotted out all their parts, establishing the relationship of those parts by the Golden Section.

The three tools shared by the architect and the builder, the square, compass, and ruler (though the square might also be used for a ruler) may represent a link between one's body and the eternal temple as well. Perhaps the Saviour had something like an eternal design in mind when he talked about building upon a rock. In the Doctrine and Covenants, the Lord suggests that the rock to build upon is himself, "the Rock of Heaven, which is as broad as eternity (Moses 7:53)". The Doctrine and Covenants reads,

And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them. And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. Amen (D&C 10:69-70).

The relevance of all that is this: 1) The Lord told Moses to construct his throne in the Tabernacle after the proportions of the Golden Section. 2) When Abraham chose to represent the eternities and the plan of salvation in the hypocephalus he used a square and a compass to create not only the circle and the lines within it, but also to locate the important features within the circle. 3) The human body and much of the rest of creation are patterned after the proportions of the Golden Section. 4) Given the significance of that symbolism, it is not unreasonable to expect to find the same kind of pattern represented in words and concepts within the most holy portion of the Book of Mormon's temple of words. 5) And that, in fact, is precisely what we do find, for this symbolism of building upon the Rock and of an eternal geometry brings us to the central promise of the Beatitudes. Which promise, as we shall see later, is also analogous to the eternal symbolism of the Golden Section.



IN THE TEMPLE

THE HOLY PLACE

After charging the Twelve to teach the people what he had taught them, the Saviour turned to the multitude and spoke the Beatitudes.

The following discussion of the Beatitudes is not intended to be anything like an exhaustive one. Indeed, it is intended to be rather limited. Because of the sacredness of what Alma calls "holy works (Alma 12)," we will pretty much limit this to examining other scriptures which either say the same thing or amplify the same idea. In that limitation, however, we have a great advantage, because one can find in several of the sections of the Doctrine and Covenants which precede the dedication of the Kirtland temple, the Lord's commentary on the Beatitudes. It seems that, before the Kirtland temple was dedicated, the Lord used the Beatitudes as a teaching tool to help the saints understand what a temple was all about. Then, having accomplished that, after the dedication of the Kirtland temple, the Beatitudes are rarely mentioned again in the Doctrine and Covenants. So, believing as I do, that the Lord's comments on the Beatitudes in the early sections of the Doctrine and Covenants were intended to instruct the saints, I shall largely limit this discussion to looking carefully at what the Lord had to say

there.

For the sake of clarity, let me say that I am using the word "Beatitudes" to include Third Nephi, chapter twelve, verses one through sixteen.

As I pointed out earlier, the structure of the Beatitudes is very like the structure of the Book of Mormon itself. Indeed, the Beatitudes may be seen as serving the same purpose as a hypocephalus. That is, it is a greatly condensed text which might serve as a reminder of a larger texts and of ceremonies and instructions which are even more expansive. It is like a hypocephalus in another way also, that is, like the Book of Mormon, it is circular in form, beginning and ending in the place where God is. Let me show you. (Please forgive my not stopping to document any of the ideas in italics in the following chart. I'll do that later, as we examine each of the Beatitudes in depth.)

ACT ONE

- A. Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants;
- B. and unto them I have given power that they may baptize you with water;
- C. and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost;
- B. therefore blessed are ye if ye shall believe in me and be baptized,
- A. after that ye have seen me and know that I am.

ACT TWO

More blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am.

<i>Faith</i>	Yea, blessed are they who shall believe in your words, and
<i>Repentance</i>	come down into the depths of humility and
<i>Baptism</i>	be baptized,

<i>Holy Ghost</i>	for they shall be visited with fire and with the Holy Ghost, and
<i>Obedience</i>	shall receive a remission of their sins.
<i>Sacrifice</i>	Blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.
<i>Vicarious work for the dead</i>	Blessed are all they that mourn, for they shall be comforted.
<i>Importance of keeping eternal covenants</i>	Blessed are the meek, for they shall inherit the earth.
<i>Tree of Life, Waters of Life, Temple ordinances, covenants, and clothing; cleansing</i>	Blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.
<i>Judgement and kingship</i>	Blessed are the merciful, for they shall obtain mercy.
<i>Zion: consecration Veil</i>	Blessed are all the pure in heart, for they shall see God.
<i>Charity; Throne</i>	Blessed are all the peacemakers, for they shall be called the children of God.
<i>Back into this world</i>	Blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake; For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.
<i>To be Salt to the world</i>	Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men.
<i>To be the light of this people</i>	Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;

<i>End of Act 2 and All of Act 3</i>	Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven (3 Nephi 12:1-16).
--	---

If seen slightly differently, the Beatitudes can be conveniently placed in the three rooms of the ancient Hebrew temple.

THE VESTIBULE, THE ENTRANCE TO THE TEMPLE PROPER

Vestibule Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.	Holy Place	Holy of Holies
---	-------------------	-----------------------

THE HOLY PLACE WHERE ONE COMES TO THE VEIL

Vestibule	Holy Place Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. And again, blessed are all they that mourn, for they shall be comforted. And blessed are the meek, for they shall inherit the earth. And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. And blessed are the merciful, for they shall obtain mercy. And blessed are all the pure in heart, for they shall see God.	Holy of Holies
------------------	--	-----------------------

THE HOLY OF HOLIES

Vestibule	Holy Place	Holy of Holies And blessed are all the peacemakers, for they shall be called the children of God
------------------	-------------------	---

BACK INTO THE HOLY PLACE TO RECEIVE FURTHER INSTRUCTIONS

Vestibule	Holy Place And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven. And blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake; For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you. Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men. Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house; Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven.	Holy of Holies
------------------	--	-----------------------

The Interpreter's Dictionary of the Bible (New York, Amington Press, 1962, v. 4, p. 535-

7) provides us with the following description of Solomon's temple, then gives us three different, but similar, scholarly interpretations of its floor plan. The one in figure 18 places a good deal of emphasis on the stairs which led to the Holy of Holies, showing that one must go up from the

Holy

Place

get to

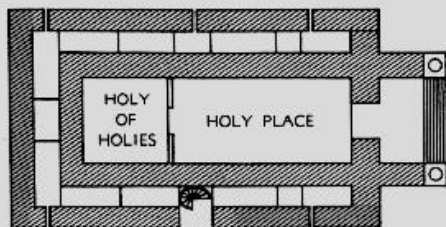
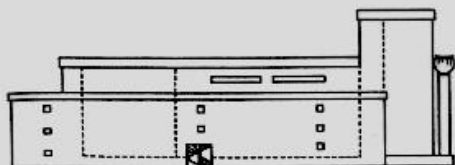
the

Holy

to

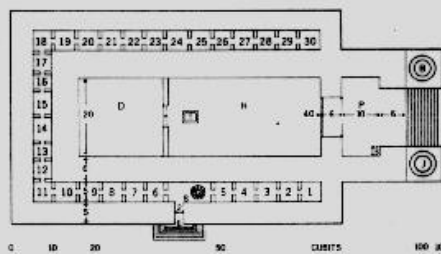
of

At the front of the temple was an 'Ulām (or 'Ēlām), variously translated "porch," "portico," "vestibule," or "entrance hall," 20 cubits wide, on the inside, corresponding to the inside width of the rest of the structure, and 10 cubits deep (6:3). There were windows, the number and size of which are not specified, but apparently belonging to the main part of the temple (vs. 4). Beyond the vestibule was the *Hēkhāl*, or main room (variously called "holy place," "temple proper," "main room," "nave," etc.), 40 cubits long (vss. 3, 17). Beyond the *Hēkhāl* was the *Dēbhīr*, the "holy of holies," "oracle," "shrine," "most holy place," "inner sanctuary," or "adytum." This room was an exact cube, 20 cubits in each dimension (vss. 5, 16, 19-20). Figs. TEM 16-18.

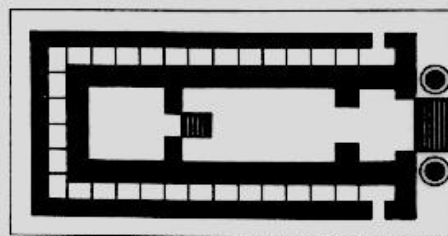


From Corswant, *Dictionnaire d'Archéologie biblique* (Neuchâtel: Delachaux & Niestlé).

17. Ground plan and reconstruction of Solomon's temple, after Corswant (1956)



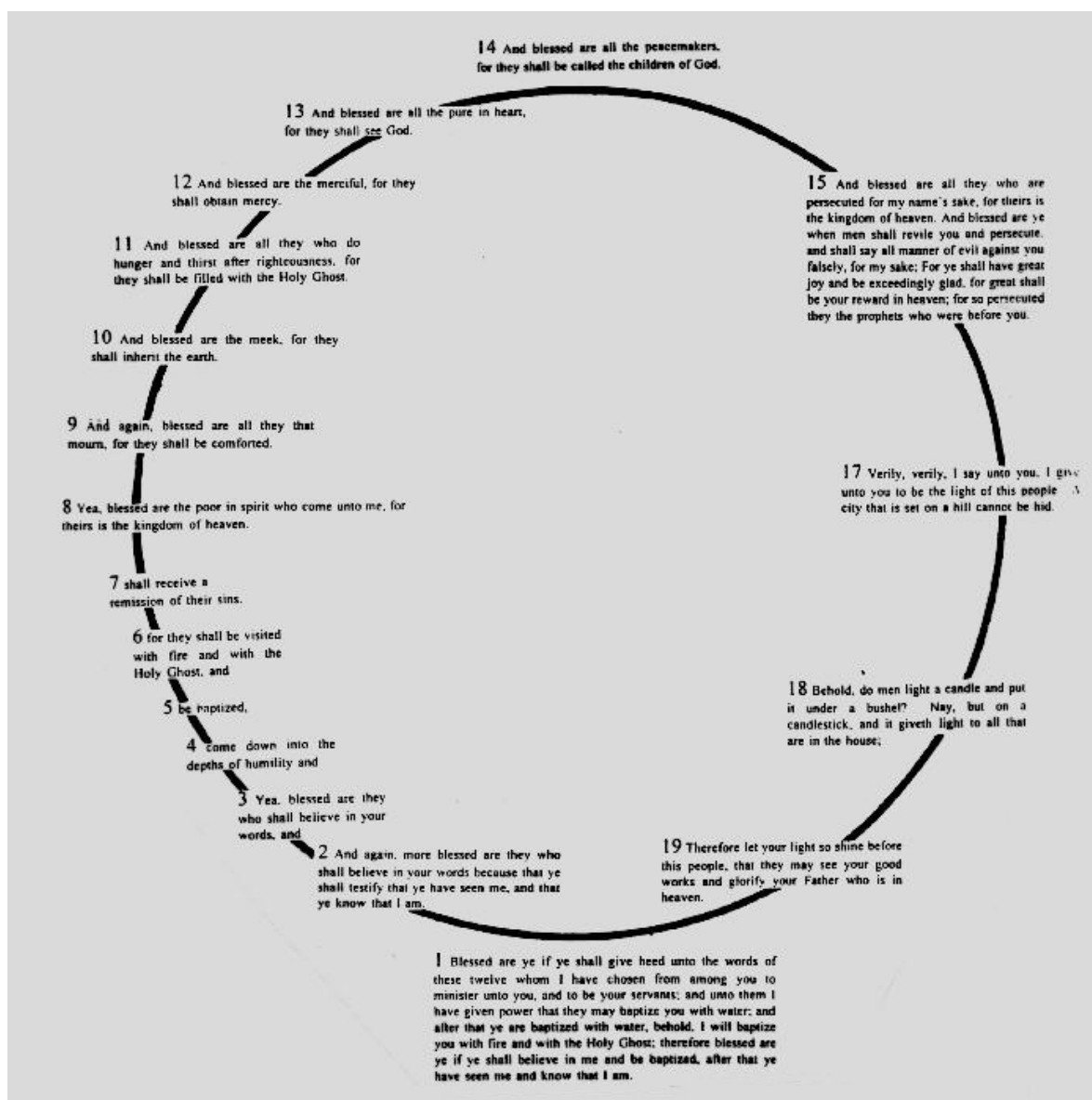
16. Ground plan of Solomon's temple, after T. W. Davies (1902), based on Stade (1887)



From C. Watzinger, *Jerusalem Palästina* (Leipzig: J. C. Hinrichs Verlag, 1935), vol. II.

18. Floor plan of Solomon's temple, according to Watzinger

Holies.



Since the Beatitudes contain all of the elements of the ancient temple, they can also be represented as a full, completed circle, rather than a spiral interlocked with other circles.

Now, with that outline in mind, lets examine each of the beatitudes in light of what the Lord said in the Doctrine and Covenants.



THE BEATITUDES

ACT ONE

A. BLESSED ARE YE IF YE SHALL GIVE HEED UNTO THE WORDS OF THESE TWELVE WHOM I HAVE CHOSEN FROM AMONG YOU TO MINISTER UNTO YOU, AND TO BE YOUR SERVANTS;

B. AND UNTO THEM I HAVE GIVEN POWER THAT THEY MAY BAPTIZE YOU WITH WATER;

C. AND AFTER THAT YE ARE BAPTIZED WITH WATER, BEHOLD, I WILL BAPTIZE YOU WITH FIRE AND WITH THE HOLY GHOST;

B. THEREFORE BLESSED ARE YE IF YE SHALL BELIEVE IN ME AND BE BAPTIZED,

A. AFTER THAT YE HAVE SEEN ME AND KNOW THAT I AM.

The Saviour introduces the rest of the Beatitudes with this one--Blessed are you if you

follow the brethren! This first Beatitude is about obedience to the Twelve because in their hands are placed the keys of the Kingdom and no ordinances are "acceptable" without their authority. The Saviour explained that the saints must continue along the WAY and be cleansed by water and by the Spirit, even though they had already seen the Saviour, and handled his feet and hands. These laws of obedience and cleanliness are eternal, and without variance.

Each of the following statements by the Prophet Joseph lend credence to this idea.

The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that the ordinances should be administered in a font prepared for the purpose in the house of the Lord....

If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.

Where there is no change of priesthood, there is no change of ordinances, says Paul. (*Teachings of the Prophet Joseph Smith*, p. 308)

If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was....

The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was [past tense] agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth. Hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life (*Teachings of the Prophet Joseph Smith*, p. 308, 324-5).

THE BEATITUDES, *ACT TWO*

OBEDIENCE

AND AGAIN, MORE BLESSED ARE THEY WHO SHALL BELIEVE IN YOUR WORDS BECAUSE THAT YE SHALL TESTIFY THAT YE HAVE SEEN ME, AND THAT YE KNOW THAT I AM. YEA, BLESSED ARE THEY WHO SHALL BELIEVE IN YOUR WORDS, AND COME DOWN INTO THE DEPTHS OF HUMILITY AND BE BAPTIZED, FOR THEY SHALL BE VISITED WITH FIRE AND WITH THE HOLY GHOST, AND SHALL RECEIVE A REMISSION OF THEIR SINS.

And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am.

Twice in this verse the Saviour says "blessed are they who shall believe in your words." The first time it says "more blessed," and concludes, "because that ye shall testify that ye have seen me." There seem to be two operative principles here. Both are explained in the following scriptures.

And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him (BofM:Alma 12:9).

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others it is given to believe on their words, that they also might have eternal life if they continue faithful (D&C 46:13-14).

When the Lord explained these principles in the Sermon on the Mount, he said something to the effect of, "Do not cast your pearls before swine, but when one comes who has sought to know, who has knocked and asked, then you must do unto him as you would have others do unto you (3 Nephi 14: 6-12)."

Yea, blessed are they who shall believe in your words, and

The first principle of the gospel is faith in the Lord Jesus Christ. In its earliest stages, one's faith is often based on his accepting as credible the testimony of someone who knows. Eventually, however, one's faith is based on first hand experience. When that is so, faith becomes evidence which others may recognize so they may also come to know.

come down into the depths of humility and

Humility comes very early on in the sequence of verse two, and we soon discover that one cannot proceed further without it. The WAY is straight and narrow. There are no legitimate detours. The only way to remain on the path is to walk with an eye single to God in the spirit of humility. One walks toward what one looks at, and when pride gets in the way so he takes his eyes off the WAY and focus on something else, he walks in that new direction. Without humility one will re-define the path in his own terms, then walk accordingly. Nephi saw a vision about that, in which there was a mist of darkness, a great and spacious building, and a rod of iron to hold on to.

be baptized,

Baptism is a symbolic washing. It is a new birth and resurrection. It is rising up, Eden like, out of the chaotic waters to become a temple in which one may find his own personification of the tree of life.

for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

The command given at baptism is to receive the Holy Ghost. When that command is obeyed, the Spirit cleanses and brings a remission of sins. As Moroni wrote,

And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ (Moroni 6:4).

SACRIFICE

YEA, BLESSED ARE THE POOR IN SPIRIT WHO COME UNTO ME, FOR THEIRS IS THE KINGDOM OF HEAVEN.

Yea, blessed are the poor in spirit

"Poor" does not mean lacking either "spirit," spirituality, or worldly goods. There is nothing about emotional, spiritual, or worldly poverty which qualifies one to come unto the Saviour, or to be anointed to become a king or queen, unless that poverty is acquired in righteousness and according to eternal law. The only kind of poverty which fits those criteria is acquired through sacrifice, and the sacrifice the Lord has declared acceptable is that of a broken heart and a contrite spirit. (D&C 56:17-20, 3 Nephi 9:19-20, D&C 59:8)

In the following verses from the Doctrine and Covenants, the Lord states that the "poor" he is talking about are those saints who have made the sacrifice of a broken heart and contrite spirit.

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs (D&C 56:17-18). The Lord further says that this sacrifice of a broken heart and a contrite spirit, as were the

blood sacrifices of the Law, is associated with priesthood covenants and priesthood ordinances.

That temple relationship is emphasized by the phrase "in righteousness" in the following verse.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit (D&C 59:8).

So the "poor in spirit" are those who have made the sacrifice of a broken heart and a contrite spirit in the context of the ordinances of the temple.

who come unto me,

The meaning of the frequently repeated command "come unto me" or "come unto Christ" is readily discoverable in the scriptures. It is the same command which the Lord gave to Moses, Aaron, and the seventy elders of Israel.

And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off....And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them....And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights (Exodus 24:1-18).

To "come unto Christ" is to come to the place where he is, at the top of a mountain, in the celestial temple, or in the throne room of the earthly temple. Here one also finds the tree of life. "Yea, he saith: Come unto me and ye shall partake of the fruit of the tree of life; yea, ye shall eat and drink of the bread and the waters of life freely (Alma 5:21-34)." The act of coming is an embracing of all the covenants and ordinances in the WAY. Upon arrival, as the next phrase in

this Beatitude suggests, one will be anointed to become a king or queen. Such an anointing cannot happen anywhere except in sacred space. In preparation for that, one takes off his worldly clothes, and is clothed with royal garments. All that is implicit in that is also implicit in the command, "Come unto Christ." The initiate is also given regalia symbolic of kingship and priesthood.

But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life (D&C 63:23).

The meaning of this Beatitude was not new in the Saviour's time. Onni understood it many generations before.

And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved (Omni 1:26).

Christ is both the path and the process. In his prayer of atonement, the Saviour petitioned his Father, saying, "Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life (D&C 45:5)."

for theirs is the kingdom of heaven.

Verse two of the Beatitudes is about obedience to the laws and ordinances of the preparatory gospel. Verse three is about sacrificing a broken heart and a contrite spirit in the context of the temple and concludes with the assertion that "theirs is the kingdom of heaven." Such an assertion would be meaningless unless it also presupposed that they had received certain coronation rites. These rites seem only to represent a preliminary coronation, however, because the verses which follow this one show there is still much to be done along the WAY. So it appears that their coronation must have been somewhat analogous to David's first anointing, when he was anointed to become king with the promise that he would later be anointed to be king. As the sequence in the following verses of the Beatitudes develop, one discovers the rest of the steps along the path which will bring him to the throne. The last of those steps, before he sees God, is to learn to be merciful, which gift is one of the most important pre-requisites of being a righteous king. So, verse three, "Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven," is both a culmination of what is passed and a promise of what is to come.

SALVATION FOR THE DEAD

AND AGAIN, BLESSED ARE ALL THEY THAT MOURN, FOR THEY SHALL BE COMFORTED.

The word "all" in this verse is deleted from the Matthew account, making it questionable there, but only if we had no other source except Matthew, whether the Saviour was deliberately paraphrasing Isaiah chapter 61. Therefore, in the Book of Mormon version the inclusion of the word "all" is important. Not only does it chase out any sense of exclusivity, by saying that "all" who mourn shall be comforted, but it also ties this Beatitude tightly to Isaiah 61 and D&C 101, both of which talk about vicarious temple work for the dead.

In January 1841, the Prophet Joseph received a revelation about building a temple where baptisms for the dead could be performed. In it, the Lord instructed,

Let this house be built unto my name, that I may reveal mine ordinances therein unto my people; For I deign to reveal unto my church things which have been kept hid from before the foundation of the world (D&C: 124:39-41)."

This revelation had been foreshadowed by another one more than seven years earlier. In that revelation the Lord paraphrased his words of the Beatitudes by saying, "And all they who have mourned shall be comforted (D&C 101:12-18)."

That same phrase, or something very like it, can be found in only three kinds of places in the scriptures. 1) It was first used by Isaiah (chapter 61) when he prophesied that during the interim between the Saviour's death and resurrection he would visit the people in the spirit world. 2) It was quoted or paraphrased three times by the Saviour. They are, the Beatitudes in Matthew 5 and in Third Nephi 12, and again when he read Isaiah 58 and 61 in the synagogue in Nazareth (Luke 4). 3) The Lord again paraphrased Isaiah's words in section 101, as we have just observed.

That each of these scriptures is talking about the same thing is shown in the following

table, where I have mapped D&C 101:12-18 to Isaiah 61 to show that even though the former is much shorter, they map together perfectly. In the third column of that table are quotes from D&C 138. That revelation was not written in the same pattern as the former two, so it does not map to them, but it talks about the same thing. For that reason I have taken various verses from Section 138 and put them with corresponding ideas found in Isaiah 61 and D&C 101. As you read the table, keep in mind that the revelation which is D&C 101 was given long before the church was actually told about vicarious work for the dead. The revelation was, indeed, only a fore-shadowing, but still it was enough that it might have provided both questions and answers to one whom the Holy Ghost might prepare to receive the more complete revelation.

Doctrine and Covenants 101: 12-18	Isaiah chapter 61	Extracts from Doctrine and Covenants 138
	The Spirit of the Lord GOD is upon me; because the LORD hath anointed me	And Isaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, <i>[was]</i> , also there (v. 42).
And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved. <i>[Note: it is "mine Israel," those who have kept their covenants, who will be saved.]</i>	to preach good tidings unto the meek; <i>[Note: The "meek" are those who fulfill their covenants, and therefore, even after death, "are found upon the watch-tower.]</i>	And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality; And who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ (v.12-14).
	he hath sent me to bind up the brokenhearted, <i>[To "bind" is to tie or to seal, so here we have a sealing of those who have sacrificed a broken heart.]</i>	They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death....While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful....And the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell (v. 16, 18, 23).
And they that have been scattered shall be gathered.	to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD,	And the chosen messengers went forth to declare the acceptable day of the Lord and proclaim liberty to the captives who were

		bound, even unto all who would repent of their sins and receive the gospel (v. 31).
	and the day of vengeance <i>[The Anchor Bible says "judgement"]</i> of our God;	Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh. That they might carry the message of redemption unto all the dead, unto whom he could not go personally, because of their rebellion and transgression, that they through the ministration of his servants might also hear his words (v. 36-37). Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets. These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands. And all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be judged according to men in the flesh, but live according to God in the spirit (v. 32-34).
And all they who have mourned shall be comforted.	to comfort all that mourn;	For the dead had looked upon the long absence of their spirits from their bodies as a bondage (v. 50) Their sleeping dust was to be restored unto its perfect frame bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy (v. 17).
	To appoint unto them that mourn in Zion,	I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead (v. 57). But behold, from among the righteous, he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men; and thus was the gospel preached to the dead (v. 30).
And all they who have given their lives for my name shall be crowned.	to give unto them beauty for ashes <i>[The word translated "beauty" means the luster of a head dress, so is similar to the idea of being "crowned" in D&C 101:15. It might suggest a lady's veil or perhaps the miter cap worn by the High Priest in Solomon's temple. "Ashes" connotes sorrow and repentance as in the phrase "sackcloth and ashes." One removes the ashes by washing. Such washings are often followed by anointings with olive oil, as is the case here.]</i>	The dead who repent will be redeemed, through obedience to the ordinances of the house of God. And after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation (v. 58-59).
	the oil of joy for mourning,	Including the building of the temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world (v. 54).
	the garment of praise for the spirit of heaviness;	"clothed with power and authority (See v. 30 above)."
Therefore, let your hearts be	that they might be called trees of righteousness, the planting	The Prophet Elijah was to plant in the hearts of

comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.	of the LORD, that he might be glorified. <i>[In First Nephi the tree and the fruit are the Saviour. In Alma 34-36 the seeds of the fruit are planted within the people and they become trees which bear fruit. This "planting" is a symbol of eternal life and eternal increase, for living trees produce fruit and living seeds, which in turn produce more trees.]</i>	the children the promises made to their fathers. Foreshadowing the great work to be done in the temples of the Lord in the dispensation of the fulness of times, for the redemption of the dead, and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming (v. 47-48).
Zion shall not be moved out of her place, notwithstanding her children are scattered.	And they ¹ shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand ² and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. ³ But ye ⁴ shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles ⁵ and in their glory ⁶ shall ye boast yourselves.	<i>[1. In the following verses, "they" are also called "strangers," sons of the alien," "gentiles," and "the seed which the Lord hath blessed." "They" are identified in verse 9 as the children of the dead who are doing vicarious temple work for their ancestors.]</i> <i>[2. One "stands" to make a covenant (2 Kings 23:1-3)]</i> <i>[3. Plowmen produce wheat for bread. Vinedressers produce wine. These are key ingredients of the sacral meal.]</i> <i>[4. The dead shall receive the priesthood.]</i> <i>[5. Sacral meal]</i> <i>[6. Honor]</i>
	For ⁷ your shame ⁸ ye shall have double ⁹ ; and for confusion ¹⁰ they ¹¹ shall rejoice in their portion: therefore in their land they shall possess the double ¹² everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering ¹³ and I will direct their work ¹⁴ in truth, and I will make an everlasting covenant	<i>[7. In place of]</i> <i>[8. Not accepting the gospel earlier]</i> <i>[9. "Double" denotes the blessings of the birthright and the Abrahamic covenant, as when Joseph received the birthright his posterity became two tribes of Israel rather than one.]</i> <i>[10. The previous errors of those who are now dead]</i> <i>[11. The living who will do vicarious temple work for the dead]</i> <i>[12. Blessings of Abraham]</i> <i>[13. Hereafter only the offering of a broken heart and a contrite spirit will be acceptable]</i> <i>[14. The gentile's genealogical and temple work]</i>
They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children,	And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. ¹⁵	<i>[15. Though they were "lost," now they are recognized as Israel.]</i>
with songs of everlasting joy, to build up the waste places of Zion-- (D&C 101:11-18)./	<i>[Now the dead speak with an hymn of praise, both men and women declare that they are dressed in "robes of righteousness" in preparation for a sacred marriage.]</i> I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.	I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand....Their countenances shone, and the radiance from the presence of the Lord rested upon them and they sang praises unto his holy name....And continue thence forth their labor as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love him (v. 15, 24, 52).
<i>The following is from the</i>	<i>[And they sing a song of praise to the Lord.]</i>	These the Lord taught, and gave them power to come forth, after his resurrection from the

<p><i>dedicatory prayer of the Kirtland temple.</i></p> <p>And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth; That when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord; That our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings. (D&C 109:74-76)</p>	<p>For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.</p>	<p>dead, to enter into his Father's kingdom and there to be crowned with immortality and eternal life (v. 51).</p>
---	---	--

The Saviour's promise to the dead is the same as the hope he offers the living. It is that if one lives in obedience to the principles and ordinances of the gospel, one will have peace, which peace will prepare one to approach the throne of God.

Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected (D&C 45:46).

The promise that every individual will hear the gospel, every knee bow, and every tongue confess, is incorporated in the word "all" in the words, "And again, blessed are all they that mourn, for they shall be comforted."

KEEPING ETERNAL COVENANTS

AND BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH

And blessed are the meek,

Meekness is not timidity, it is power. It is the power to do or say what the Lord tells one to do or say, without fear; without boastfulness, belligerence, or contention; but with humility, kindness, charity, and resolve. Meek people do not seek to give offence (TPJS 43, HC 1:341). Moses, for example, "was very meek, above all the men which went upon the face of the earth." That statement was made in the context of a situation where Aaron and Miriam challenged his leadership. Moses did not defend himself, but rather he let the Lord defend him. Then, when Miriam became leprous as a result, Moses successfully petitioned the Lord in her behalf and she was healed. (Numbers 12)

Two of the best examples of meekness in the Book of Mormon are Abinadi delivering the Lord's message even though he knew it would cause his own death; and Alma, while forced to watch his friends killed by fire, acknowledging that he would not be killed just yet because his own mission was not fulfilled. If one's offering a broken heart and contrite spirit can be likened to the sacrifices performed on the great altar in the courtyard of the temple, meekness is the incense offering by which one approaches the Holy of Holies. When one has already sacrificed everything else, his heart and his spirit, and has nothing but his own will to place upon the altar, meekness is the sweet savor of that acceptable offering. It is not only the consecration to the Lord of all one has and all one IS, it is also the eradication from ones own soul of all lack of esteem for others. The Prophet Joseph explained,

Some of the company thought I was not a very meek Prophet; so I told them: "I am meek and lowly in heart," and will personify Jesus for a moment, to illustrate the principle, and cried out with a loud voice, "Woe unto you, ye doctors; woe unto you, ye lawyers; woe unto you, ye scribes, Pharisees, and hypocrites!" But you cannot find the place where I ever went that I found fault with their food, their drink, their house, their lodgings; no, never; and this is what is meant by the meekness and lowliness of Jesus (TPJS 270)

An excellent description of the meek is in the chart above which compares Isaiah 61 with the other scriptures. Isaiah wrote that the Saviour went to the spirit world to teach the "meek." And in the Doctrine and Covenants, section 138, we learn that those "meek" were "the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality (v.12-14)," and that some of them were "among the noble and great ones who were chosen in the beginning to be rulers in the Church of God (v.55)."

A quality of the meek is that they listen to learn as well as to obey. The Lord said this about some of the saints who were then in Missouri,

many...are truly humble and are seeking diligently to learn wisdom and to find truth. Verily, verily I say unto you, blessed are such, for they shall obtain; for I, the Lord, show mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them unto judgment (D&C 97:1-2).

Among the gifts the meek receive from the Lord, is the peace which comes from being able to read the signs of the times.

And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand--And they shall learn the parable of the fig-tree, for even now already summer is nigh (D&C 35:13-17).

The ultimate promise to the meek is, as it is in most of the other Beatitudes, that they will find peace through listening and learning, and by obeying the Lord. With that promise, comes the assurance from the Saviour that he, also, is one who is meek.

Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me. I am Jesus Christ; I came by the will of the Father, and I do his will (D&C 19:20-24).

for they shall inherit the earth

That one may inherit the earth is not a trifling promise. This earth is one of the most sacred of God's creations. If I read Abraham 3 correctly, this earth was the first of the worlds created after the Council in Heaven. President John Taylor tells us that the spirits who would later inhabit this physical earth waited while they saw "worlds upon worlds organized and peopled, [and their inhabitants] received their exaltation on the redeemed worlds they once dwelt upon." It was not until after that, that "this earth, which had fled and fell from where it was first organized near the planet Kolob" became a temporal sphere (John Taylor, *The Mormon*, New York, August 29, 1857, Vol. III, No. 28). It then became the physical home of Michael, the foremost of the archangels who had sat in the Grand Council of the gods and also of many others who were of that council. It was on this earth that the great retroactive, "infinite and eternal" atonement of Christ occurred. In a very real sense then, this earth is the altar of the universe upon which that sacrifice was performed. It was from the elements of this earth that the Lord obtained his physical and his resurrected, celestial body. When describing the nature and destiny of the earth, President Joseph Fielding Smith quoted President Charles W. Penrose that it, "having kept the law of its being," will one day be

developed into its perfections as one of the family of worlds fitted for the Creator's presence, all its latent light awakened into scintillating action, it will move up into its place among the orbs governed by celestial time, and shining 'like a sea of glass mingled with fire,' every tint and color of the heavenly bow radiating from its surface, the ransomed of the Lord will dwell upon it (Joseph Fielding Smith Jr., *Doctrines of Salvation*, Vol.2, Pg.322)."

In Section 88, the Lord affirms that this beautiful planet was created to be the home of "the poor and the meek," not just in the eternities, but during this life as well. It reads,

[The Saviour has] ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth; Which truth shineth. This is the light of Christ. As also he is in the sun,...And the earth also, and the power thereof, even the earth upon which you stand.... And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified....And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law--Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it. For notwithstanding they die, they also shall rise again, a spiritual body. They who are *[present tense]* of a celestial spirit shall receive *[future tense]* the same body which was *[past tense]* a natural body; even ye shall receive *[future tense]* your bodies, and your glory shall be *[future tense]* that glory by which your bodies are quickened. Ye who are quickened *[present tense]* by a portion of the celestial glory shall then receive *[future tense--note the word "then"]* of the same, even a fulness (D&C 88:1-32).

All those ideas are summed up by the Lord in one succinct and powerful statement. "The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples (D&C 93:35)."

As we just read in section 88, while it is true that the meek will ultimately inherit a celestial earth, it is also true that they may inherit it now. In the following verses the Lord seems to equate the phrase "inherit the earth" as it applies to the living, with the blessings which ultimately await the faithful dead.

Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments. For those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them; and they shall receive a crown in the mansions of my Father, which I have prepared for them. And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time--they that are faithful and diligent before me (D&C 59:1-4).

So the message of verse five seems to be, blessed are those who keep the covenants they have made with their Father in Heaven, for they shall live for all eternity upon this sacred earth.

SACRAL ORDINANCES AND CLOTHING

AND BLESSED ARE ALL THEY WHO DO HUNGER AND THIRST AFTER RIGHTEOUSNESS, FOR THEY SHALL BE FILLED WITH THE HOLY GHOST.

And blessed are all they who do hunger and thirst

Ever since our first parents were driven from their garden temple, we, their children, have sought to return to its tree of life. The thing for which one hungers is the fruit of the tree of life. The thing for which one thirsts is the water of life. The place where one finds both is in the temple.

To hunger and thirst after righteousness is to seek to come unto Christ who is the fruit of the tree of life and "the fountain of all righteousness," that one may be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." It is by doing "works of righteousness" that one may come, as Lehi and Nephi came, to behold and partake of the fruit of the tree of life which is also a tree of anointing. (1 Nephi 11; Alma 32-4; Ether 8:26 & 12:28; Philippians 1:11; D&C 59:22-24; Geo Widengren, *The King and the Tree of Life in Ancient Near Eastern Religion*, p.59)

John's statement is very relevant here.

But ye have an unction [anointing] from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth....Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life....the anointing which ye have

received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him (1 John 2:20-29).

after righteousness,

We have already defined "righteousness" as sacral obedience. Righteousness, therefore, occurs only in sacred space--but remember, people are also temples, symbolically as we have discussed, through sacred geometry, but also in fact. The children of God are literally temples because they are literally sacred space.

The process of defining sacred space in this world is that God gives the plan, then the prophet measures out the space. That was the pattern with Noah's Ark, the Ark of the Covenant, the Tabernacle of Moses, the temple of Solomon, and the temple at Kirtland, Ohio. The heavenly temples described by Ezekiel and by John the Revelator are also precisely measured.

To measure is to define the boundaries, and therefore to delineate that which is sacred from that which is not. People are defined as sacred in the same way that temples are. In Isaiah 48, Isaiah, speaking for the Lord, says,

Hearken unto me, O Jacob, and Israel my called, for I am he; I am the first, and I am also the last. Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. I call unto them and they stand up together (1 Nephi 20:13).

As we have already observed, these "heavens" gather together, "stand" to make a covenant (as in 2 Kings 23:1-3), and listen to a speech of the Prophet Joseph who was chosen to gather scattered Israel in the last days and to restore the temple ordinances (1 Nephi 20-21). This statement apparently refers to the same pre-mortal time as Job 38, "when the morning stars [i.e. the

"heavens"] sang together and the sons of God shouted for joy."

Similarly, in Isaiah chapter 40, in the context of discussing the fore-ordained responsibilities of the Saviour, of John the Baptist, and others, the Lord asks this question. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span (Isaiah 40:12)." This is not a rhetorical question, for a few verses later, he reminds his readers, "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? (v.21)" In the phrase in chapter 48, "my right hand hath spanned the heavens," the "right hand" confers the birthright blessings of Abraham. (You recall in the story of Joseph's two sons, that Jacob crossed his hands to place his right hand on the head of Ephraim, thereby giving him the birthright.)

The use of the word "span" is important in both of the above quotes from Isaiah. The word itself means to extend the thumb and fingers of the hand. Thus extended, the hand becomes a unit of measure (OED, "span"). In the above verses, by placing his hand upon their heads, God measured, and thereby defined each of his children as sacred space--"temples," as Paul reminded us. In this world, we do the same kind of thing when we place our hands upon someone's head to give him or her the Gift of the Holy Ghost, ordain him to the priesthood, or give a blessing.

The idea of delineating by covering is also important in the definition of sacred space. When the Lord gave the revelations telling the prophets the dimensions of the ark of the covenant, the tabernacle, or a temple, he did not just give the floor plan. He also instructed the prophets how the sacred space was to be covered. Covering defines and protects sacred space just as the smoke covered and defined Mt. Sinai when the Lord was there, protecting it and keeping away the gaze of unsanctified eyes. When the Lord told Moses how to build the

tabernacle, he instructed Moses to laterally cloth it in a garment of skins. The outer garment of the Salt Lake temple signifies its extension into the eternities, with the Big Dipper suggesting the cosmic dance, and the North Star as a symbol of eternal invariance. People are similarly clothed with symbols of eternal constancy. Calling attention to the symbolism of eternal geometric precision, the garments with which the Lord will clothe his children are called "robes of *righteousness*," the root "right" having to do with a right angle or square.

During the coronation ceremonies which took place in ancient temples, after the candidate was washed and anointed; he was clothed in sacred, symbolic clothing; and he made covenants. Thus ancient, as well as modern revelations speak of "robes of righteousness," a "breastplate of righteousness," "a crown of righteousness," and includes the instructions that one's "vows shall be offered up in righteousness" (D&C 25:13-16, 27:15-18, 29:11-14, 59:11)."

To those who receive a crown of righteousness, the Lord gives the following instructions,

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day (D&C 59:5-10).

Another item of sacral clothing mentioned by Paul and again by the Lord in the Doctrine of Covenants is a pair of shoes. They are part of a list of clothing which Paul calls the "whole armor of God." The list reads like a description of the clothing worn by the High Priest who officiated at the Tabernacle. In these latter days, the Lord paraphrased Paul by saying,

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you; Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; And take

the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen (D&C 27:15-18).

The phrase in that quote which I wish to call to your attention is "and your feet shod with the preparation of the gospel of peace." As we get nearer and nearer to the center of our scriptural temple, we find that each station along the WAY offers the same promise. That is that when we come to the throne there will be peace. The physical and spiritual washing, anointing, and dressing which is represented by the word "righteousness" plant one's feet solidly on the path to peace. Righteous kings not only have it in their power to have peace, but also to give peace. Paul spoke of "the peaceable fruit of righteousness," and James testified that "the fruit of righteousness is sown in peace of them that make peace (Hebrews 12:11, James 3:18)."

In Second Nephi, if I read it correctly, Righteousness is a name of the Saviour's Father and the promise of peace associated therewith is of profound significance. It is a prophetic description of the Saviour's coming to the American people after his death and resurrection. It reads:

But behold, the **righteous** that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution--behold, they are they which shall not perish. But **the Son of Righteousness** shall appear unto them; and **he shall heal them**, and **they shall have peace with him**, until three generations shall have passed away, and many of the fourth generation shall have passed away **in righteousness** (2 Nephi 26:8-9 capital letter added, see 3 Nephi 25:2 and Ether 9:22).

But the most powerful testimony of the righteous receiving peace is that of the Lord himself. In light of the scripture we have just read, one wonders if the word "Righteousness" in the following verse ought not also to be capitalized.

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world and eternal life in the world to come. I, the Lord, have spoken it, and the

Spirit beareth record. Amen (D&C 59:22-24).

for they shall be filled with the Holy Ghost.

For one who hungers and thirsts, "righteousness" is the WAY by which he may return to partake of the fruit of the tree of life and drink of the waters of life. The Holy Ghost not only teaches one the WAY, it also validates the ordinances, covenants, and coronation. Elsewhere in the scriptures, the Holy Ghost itself is called a washing and an anointing which cleanses and sanctifies, whereby one may have his "garments made white, being pure and spotless before God (Titus 3:5, Acts 10:38, Moroni 6:4, Alma 13:12)." It is also a promise of kingship.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever (D&C 121:46)

Paul sums up the promise of the 6th verse of the Beatitudes, "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost," with these words, "For the fruit of the Spirit is in all goodness and righteousness and truth (Ephesians 5:9)."

JUDGEMENT AND KINGSHIP

AND BLESSED ARE THE MERCIFUL, FOR THEY SHALL OBTAIN MERCY.

Kings judge. If one is to become a righteous king, one must be taught to judge mercifully. In the scriptures, the most frequently mentioned and seriously discussed attributes of God are mercy and love. Both of these wrap into a neat and inseparable package in the Saviour's atonement. In the following statement, God's declaration of his own mercy picks man up and carries him into the eternities.

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior. Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out. His purposes fail not, neither are there any who can stay his hand. From eternity to eternity he is the same, and his years never fail. For thus saith the Lord--I, the Lord, am **merciful** and gracious unto those who fear me, and de light to honor those who serve me in righteousness and in truth unto the end. Great shall be their reward and eternal shall be their glory. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations. And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will--yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man (D&C 76:1-10).

As one approaches God enthroned on the Mercy Seat at the center of the Holy of Holies, one comes to know first hand that charity, expressed as mercy, is the most awesome of the attributes of God. One also is taught to understand that mercy must become the overriding attribute of each of those who are to be called the children of God. If one is to be like his Father, one must be a person of mercy, for one cannot become a "peacemaker"--one who gives peace--until after one has become merciful.

To be a judge means much more than to give declarations of formal judgement. Judgement and mercy are a quality of BEing. They are an attitude, an orientation of character toward other people, other living things, and this whole magnificent earth. Paul expressed that well.

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God (Philippians 1:9-27).

The scriptures repeatedly say that mercy and salvation are available only to those who are merciful (See: D&C 1:10, Alma 41:14-15, Moroni 7:18).

APPROACHING THE VEIL

AND BLESSED ARE ALL THE PURE IN HEART, FOR THEY SHALL SEE GOD.

Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O [God of] Jacob (Psalms 24:3-6).

From the beginning, people have been instructed to build a temple so they and God could come and meet together. The Saviour's instructions to the Prophet Joseph to build a temple in Zion is a shining example of this principle.

And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God....Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion--THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn (D&C 97:15-22).

Not everyone can enter the place where God is. Moses instructed his people that only a

High Priest can enter the Holy of Holies, and then only after he and his garments have been purified by sacrificial blood (Exodus 29:20-21; Leviticus 6:24-27, 8:30). Alma reports that it has ever been so,

Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish; Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God (Alma 13:10-12).

Christ is the lamb whose sacrificial blood purifies, makes clean, and prepares one to come into the presence of his Father. Peter explained that to the saints in his day.

But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever (1 Peter 1:19-23).

In the Book of Mormon one learns that if one is to "be found spotless," it is because he has been "cleansed by the blood of the Lamb," "for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins." (Mormon 9:6, Alma 5:21, 1 Nephi 12:10-12, Alma 5:27, Alma 34:36)

This law is eternal; no unclean thing can enter the Holy of Holies and be in the presence of God. When Aaron's two sons presumed to come before the Lord, in a way he had not commanded, they were consumed by fire (Leviticus 10:1-3). The Saviour warned the American saints that

No unclean thing can enter into his [the Father's] kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end (3 Nephi 27:19)

Notwithstanding the surety of the conditions, the promise is as universal as the invitation is all inclusive. The Beatitude says "all" the pure in heart shall see God. Section 93 spells that out very clearly.

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 (D&C 93:1).

In Section 88 the Lord further explained,

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will (88:67-68).

At the beginning of that section the Lord affirms that this is not a theoretical, nebulous promise, but for some a reality. In the introduction to that revelation the Lord addressed those unnamed persons who were present when the revelation was given with these words,

Verily, thus saith the Lord unto you who have assembled yourselves together to receive his will concerning you: Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified, even them of the celestial world. Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom (D&C 88:1-4).

This promise, as those in the other Beatitudes, is designed to bring peace. When the Prophet Joseph sent a manuscript copy of section 88 to his friends in Missouri he called it "the olive leaf which we have plucked from the Tree of Paradise, the Lord's message of peace to us (TPJS p. 18, Jan 14, 1833, to W. W. Phelps)." So the promises that Zion, the pure in heart, will see God

and be endowed with peace are real and powerful promises.

In this Beatitude one who is pure in heart is brought to the veil where he may see God. When he passes through the veil, he is in the Holy of Holies.



IN THE HOLY OF HOLIES

AND BLESSED ARE ALL THE PEACEMAKERS, FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.

And blessed are all the peacemakers

This verse is the fruition of all that has gone before. To get to this place one has walked along each of the designated steps which bring peace. In the fulfillment of this promise, the whole is greater than the sum of all its parts, for one who has passed through each of the portals of peace is not only peaceful (full of peace), but also becomes one who can bring others to peace--a peacemaker. The concept of becoming a peacemaker is the microcosm of the entire temple of the Beatitudes. Each of the other Beatitudes which the Lord mentions in modern revelation holds a promise of peace. Let us review them as they are found in the revelations which the Lord gave to the Prophet Joseph in preparation to the building and dedication of the Kirtland temple. The first one we will quote is from the Book of Abraham.

ACT ONE

I, Abraham....finding there was greater happiness and **peace** and rest for me, I sought for the blessings of the fathers...It was conferred upon me

	<p>from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me. (Abraham 1:1-4)</p>
<p><i>ACT TWO</i></p>	
<p><i>Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.</i></p> <p>AND</p> <p><i>Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.</i></p>	<p>And this is my gospel--repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom. (D&C 39:6) [Note: here, at the beginning of the WAY, the phrase is peaceable things of the kingdom, but when the initiate comes to the veil, it becomes the peaceable things of immortal glory. (See below, Moses 6:60-61)]</p> <p>And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; (D&C 36:2)</p>
<p><i>And again, blessed are all they that mourn, for they shall be comforted.</i></p> <p><i>[Salvation for the dead]</i></p>	<p>Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth. (D&C 45:46)</p> <p>While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful....but among the righteous there was peace; And the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. Their countenances shone, and the radiance from the presence of the Lord rested upon them and they sang praises unto his holy name. (D&C 138:18-24)</p>
<p><i>And blessed are the meek, for they shall inherit the earth.</i></p> <p><i>[Keeping covenants]</i></p>	<p>Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me. I am Jesus Christ; I came by the will of the Father, and I do his will. (D&C 19:23-24)</p>

<p><i>And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.</i></p> <p><i>[Temples, ordinances, covenants, and clothing]</i></p>	<p>But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world and eternal life in the world to come. I, the Lord, have spoken it, and the Spirit beareth record. Amen. (D&C 59:23-24)</p> <p>If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things--that which bringeth joy, that which bringeth life eternal. (D&C 42:61)</p> <p>Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you; (D&C 27:16)</p>
<p><i>And blessed are the merciful, for they shall obtain mercy.</i></p> <p><i>[Judgement and kingship]</i></p>	<p>Leave judgment alone with me, for it is mine and I will repay. Peace be with you; my blessings continue with you. For even yet the kingdom is yours, and shall be forever, if you fall not from your steadfastness. Even so. Amen. (D&C 82:23-24)</p>
<p><i>And blessed are all the pure in heart, for they shall see God.</i></p> <p><i>[Zion, Second Comforter]</i></p>	<p>And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; (D&C 45:66)</p> <p>For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified; Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment. (Moses 6:60-61)</p>
<p><i>And blessed are all the peacemakers, for they shall be called the children of God.</i></p> <p><i>[Charity, throne]</i></p>	<p>And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace. Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen. (D&C 88:125-126)</p> <p>Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:</p> <p style="padding-left: 40px;">The Lord hath brought again Zion.... And she is clothed with the glory of her God; For he stands in the midst of his people. Glory, and honor, and power, and might, Be ascribed to our God; for he is full of mercy, Justice, grace and truth, and peace,</p>

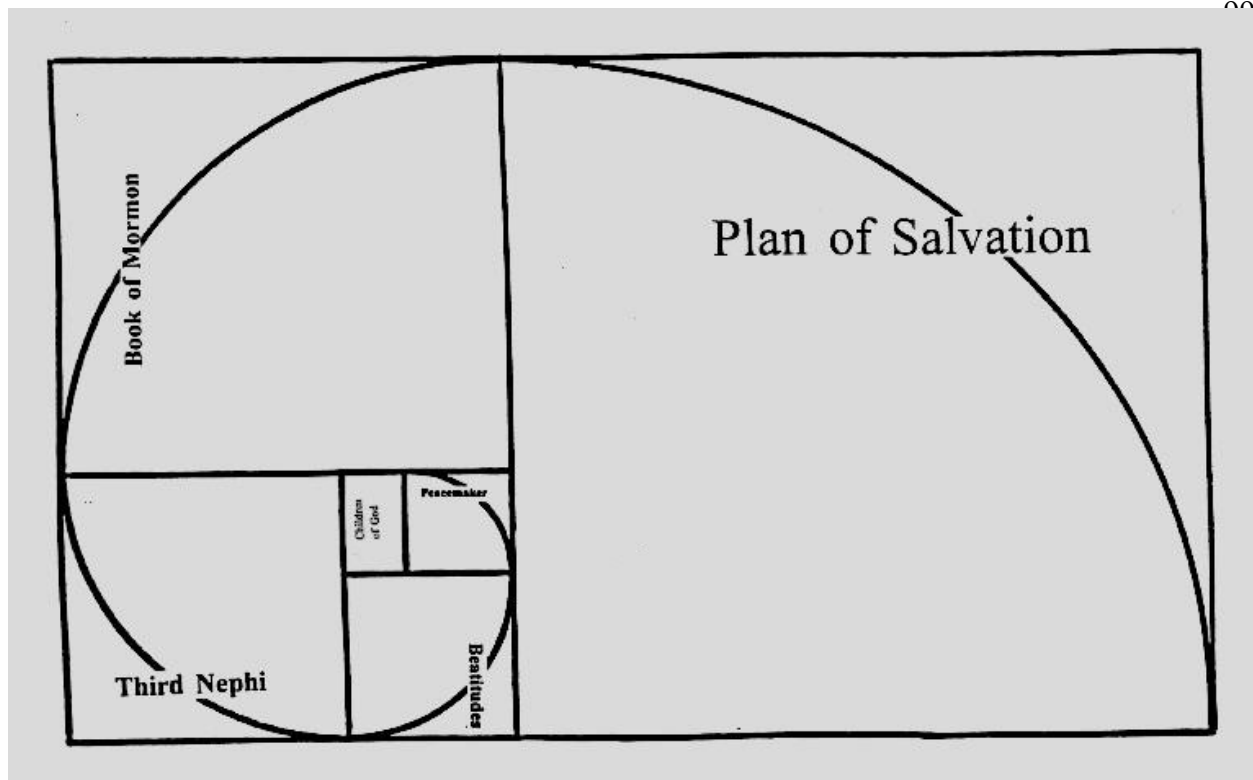
	<p>Forever and ever, Amen. (D&C 84:98-102)</p> <p>And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep? (Moses 7:31)</p>
<p><i>And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven. And blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake; For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.</i></p>	<p>O God, where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. (D&C 121:1-8)</p> <p>Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. For if ye will not abide in my covenant ye are not worthy of me. Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; (D&C 98:14-16)</p>

The Hebrew word which is translated "peace" is from the root *shalam* which means to be safe, figuratively to *be completed*, which is perfection (Strong 7999). That is the perfect word for our Beatitude. One is brought to completeness, that one may be a maker of completeness and "peace." Two related scriptures are 1 Nephi 14:7 which seems to equate peace and eternal life, and 1 Nephi 13:37 which reads, "and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be."

The focal point of Solomon's temple was the Mercy Seat, the throne of God which sat upon the Ark of the Covenant in the Holy of Holies. It is significant that the word which is translated "mercyseat" in the New Testament is the same word which is translated "atone" elsewhere, so the name of the Lord's throne might also be the "seat of atonement." (Strong, "mercyseat", 2435) As we have mentioned, part of its symbolism was the geometric proportions of

the Golden Section which represents eternity, eternal law, and eternal increase. Geometrically, the promise of "peacemaker" in the Beatitudes is like the Golden Section of the Ark of the Covenant and the Mercy Seat. In fact it may be the same, for, as Enoch observed, "naught but **peace**, justice, and truth is the habitation of thy throne (Moses 7:31) ."

The word "peacemaker" in verse nine of the Beatitudes, which is the Holy of Holies of the Book of Mormon temple, contains eternally expansive ideas in the same way that the Golden Section of the Ark of the Covenant and the Mercy Seat in Solomon's temple represented such ideas. That is, as with the Golden Section, the sequence and message of the word "peacemaker" can be replicated from infinitely large, to very small, without losing its proportions or its meaning. I have tried to illustrate that in the following outline, drawn to the rectangle of the Golden Section.



Just as all the concepts in the other Beatitudes can be encapsulated into the single concept of becoming a "peacemaker," the reverse is also true. Being a "peacemaker" can be expanded to include all the rest of the principles in the Beatitudes. In turn, the meaning of the Beatitudes can be expanded to include all of the doctrines of the Plan of Salvation which can become as large as the reality of our existence from eternity to all eternity. So the concept and the word "peacemaker" seem to represent the same sense of eternal progression that is represented by the Golden Section dimensions of the throne atop the Ark of the Covenant in the Holy of Holies of the Tabernacle and the Temple. It is the peace which Jesus promised.

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....Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:23-27)

For one to be at peace, as I believe Jesus meant "peace," and to be able to give peace to

others, one must be as the gods, having the power and freedom to act rather than to be acted upon. On this level "peace" equates with freedom, and freedom with "peace," and both words with the meaning of "kingship" and "godhood." This equivalency works because both peace and freedom are the fruition and fulfillment of the same principles. Those principles, in terms of freedom, are these: To be free one must: A) Have sufficient information to choose and act correctly. B) Have sufficient integrity to not be bribeable. That is, to not be for sell for such prices as money, fame, power, popularity, or whatever else the world may use to bribe. C) Have sufficient security to not be afraid. In the environment of this world, that could mean a powerful defensive army, efficient police force, or an honest neighborhood. On a personal level, it would mean one's being so secure in his own sense of reality, that nothing could intimidate or threaten him into being or doing anything which is contrary to the law of his own being.

Those principles which constitute freedom, when put into gospel language, are the faith, hope, and charity which bring peace. A) Faith is knowledge of things which are real, but which our natural senses cannot perceive. That knowledge is evidence which gives one sufficient information to make correct and righteous choices. B) Hope is a sure knowledge of the Lord's promise of eternal life. With such a hope, there is nothing in this world which has enough glitter to be worthy of consideration as a bribe. C) Charity is the pure love of Christ. It overshadows and makes tentative anything which would threaten or seek to make one be afraid. Charity is a world view which makes one both meek before the Lord and invulnerable to intimidation by anyone or anything else. For example, only charity could have induced Abinadi to return to the city--his love for the Lord and his love for the people, both of which Alma saw and felt. Jonah, on the other hand, ran away. He may have loved the Lord but he had no such feelings for the people of Nineveh.

One who has been made whole (holy, same word) in faith, hope, and charity is free; and in freedom he has peace. Having obtained peace, he then has the power to give peace. That brings him to the fulfillment of the promise that he may be a son of God. The Lord commanded.

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace. Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself.

Amen (D&C 88:125-126).

Thus, charity is the final garment with which one must be adorned before he can come unto the throne of God.

for they shall be called the children of God.

Names impart knowledge and give power. One of Moses's most urgent questions, when he met God on the mountain was to know God's name (Exodus 2). When Moses called "upon the name of God, he beheld his glory again (Moses 1:25). King Benjamin devoted a goodly portion of his great sermon to discussing the importance of names. He said,

And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his **name**; therefore, ye are born of him and have become his sons and his daughters. And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other **name** given whereby salvation cometh; therefore, I would that ye should take upon you the **name** of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives. And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the **name** by which he is called; for he shall be called by the **name** of Christ. And now it shall come to pass, that whosoever shall not take upon him the **name** of Christ must be called by some other **name**; therefore, he findeth himself on the left hand of God. And I would

that ye should remember also, that this is the **name** that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the **name** be not blotted out of your hearts. I say unto you, I would that ye should remember to retain the **name** written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the **name** by which he shall call you (Mosiah 5:7-12).

To help one reach that end, and go the final steps along the WAY, Moroni has provided a map which is as perfect as it is explicit. It is the text of a speech which his father Mormon gave. It is, as far as I know, the best commentary in the scriptures on the 9th verse of the Beatitudes. As this verse represents the Holy of Holies in the Book of Mormon temple, Moroni chapter seven is an opening of the curtain of the Holy of Holies so the sun can illuminate the final steps to the throne of God.

Sometime before his death, Mormon delivered this address to a very select audience. Our knowing about that audience is as necessary to our understanding the speech as is our knowledge of the speech itself. In his introductory statement, Mormon describes his audience this way,

I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven. And now my brethren, I judge these things of you because of your peaceable walk with the children of men (Moroni 7:3-4)

If I read that correctly, these are people who have already enjoyed the blessings of the Second Comforter, and therefore "have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven." This, Mormon says he knows, because they are "peaceable followers of Christ," and because of their "peaceable walk with the children of men." Thus, Mormon's sermon is addressed to people who have passed beyond the veil and who are, in terms of the Beatitude, "peacemakers." His sermon not only begins with the same idea as the 9th verse of the Beatitudes, but it also ends with the same

idea. Both the sermon and the Beatitude conclude with an invitation to become the children of God. The great value of the sermon is that it fills in the details of the path one must traverse to get from "peacemaker" to "children of God."

Mormon opens his discussion of faith, hope, and charity, by reminding his listeners of its temple setting. He talks about "righteousness" as a key to worthiness. Indeed, his sermon is the same kind of temple text as Alma 12 and 13. We have already mentioned Alma's sermon in that context, but now we need to look more closely at it, and compare it with Mormon's sermon. Understanding the setting of Alma's discourse is also important to help us understand its message. The people of Ammonihah were in rebellion against the Nephites and were in the process of establishing their own government, based, apparently, upon the theological claims of Nehor. Alma challenged Zeezrom, their champion, by presenting him with a discourse about the true nature of legitimacy in kingship. Using the Adam and Eve story as the setting for his argument, he talked about foreordination, the "manner" of giving priesthood authority, and the kingship of Melchizedek.

Mormon's sermon in Moroni 7 is quite different in subject as well as in audience from Alma's--but the two are remarkably similar in message and outline. That pattern is far too complex, and Mormon and Alma follow it far too closely, for us to admit the argument that the similarity is a coincidence. Mormon knew Alma's sermon and had used it as the high point of the first part of his own work. It is therefore possible that he used its outline to write his own great sermon, which his son included as the high point of the last part of the Book of Mormon. Or perhaps (and it seems to me that this is more likely), the reason that the two sermons follow the same readily discernable pattern is because the pattern was already there, and was already an integral part of their individual or collective religious thinking. So when they spoke of these

most sacred things, they followed a pattern which was natural, perhaps necessary, to the subject they addressed. In either case, it is interesting to read the two sermons side by side and observe that they were talking about the same things, and in the same sequence, even though their approaches were entirely different. I have taken the liberty to highlight some similar words, phrases, or ideas in each of the sermons, even though I recognize the danger in doing so. That danger is that you might read only the highlighted words, rather than reading them in their full context. Then, since the context is often more similar than the actual words, if you only read the highlighted part, you may miss the similarity in the concept. For example, mapped to Mormon's "charity suffereth long, and is kind" we find Melchizedek being long suffering and kind, but those words are not used by Alma. Where Mormon uses the word "meekness," Alma talks of those who chose to work righteousness because of their exceeding faith. If you do not fall into the easy trap and actually do read the two sermons side by side you will discover that the shades of differences in their wording will be more instructive than if their words were more nearly the same. Because of these differences, each of the sermons may be read as an illuminating commentary on the ideas of the other.

<i>Alma 12-13</i>	<i>Moroni 7</i>
Now Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, <i>he knows all thy thoughts,</i>	And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God the Father, and our Lord Jesus Christ, and his holy will, <i>because of the gift of his calling unto me,</i> that I am permitted to speak unto you at this time. Wherefore, I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven.

<p><i>and thou seest that thy thoughts are made known unto us by his Spirit;</i></p> <p>And thou seest that we know that thy plan was a very subtle plan, as to the subtlety of the devil, for to lie and to deceive this people that thou mightest set them against us, to revile us and to cast us out--</p>	<p>And now my brethren, <i>I judge these things of you because</i> of your peaceable walk with the children of men.</p>
<p><i>Now this was a plan of thine adversary, and he hath exercised his power in thee.</i> Now I would that ye should remember that what I say unto thee I say unto all.</p> <p>And behold I say unto you all that this was a snare of the adversary, which he has laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his chains, that he might chain you down to everlasting destruction, according to the power of his captivity.</p> <p>Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they knew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the spirit of prophecy.</p>	
<p>And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. And he said unto Alma: What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought <i>to stand before God to be judged according to their works?</i></p>	<p>For I remember the word of God, which saith <i>by their works ye shall know them;</i> for if their works be good, then they are good also.</p>
<p>And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.</p> <p>And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.</p> <p>And they that will harden their hearts, <i>to them is given the lesser portion of the word until they know nothing concerning his mysteries;</i> and then they are taken captive by the devil, and led by his will down to destruction. <i>Now this is what is meant by the chains of hell.</i></p>	<p>For behold, God hath said <i>a man being evil cannot do that which is good;</i></p> <p><i>for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.</i></p>

<p>And Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works.</p> <p>Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned.</p> <p>For our words will condemn us, yea, <i>all our works will condemn us; we shall not be found spotless</i>; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.</p>	<p>For behold, it is not counted unto him <i>for righteousness</i>.</p>
<p>But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.</p> <p>And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, <i>he shall die as to things pertaining unto righteousness</i>.</p> <p>Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be <i>chained down to an everlasting destruction, according to the power and captivity of Satan</i>, he having subjected them according to his will.</p> <p>Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption.</p>	<p>For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.</p> <p>And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.</p> <p>Wherefore, <i>a man being evil cannot do that which is good; neither will he give a good gift</i>.</p> <p>For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, <i>a man being a servant of the devil cannot follow Christ</i>, and if he follow Christ he cannot be a servant of the devil.</p>
<p>Now it came to pass that when Alma had made an end of speaking these words, the people began to be more astonished;</p> <p>But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed</p>	

<p>from this mortal to an immortal state that the soul can never die?</p> <p>What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.</p> <p>Now Alma said unto him: This is the thing which I was about to explain, now we see that <i>Adam did fall by the partaking of the forbidden fruit</i>, according to the word of God;</p>	<p>Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; <i>for the devil</i> is an enemy unto God, and fighteth against him continually, and <i>inviteth and enticeth to sin</i>, and to do that which is evil continually.</p> <p>But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.</p>
<p>and thus we see, that by his fall, <i>all mankind became a lost and fallen people</i>.</p> <p>And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.</p> <p>And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless <i>there was a space granted unto man in which he might repent; therefore this life became a probationary state</i>;</p>	<p><i>Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.</i></p> <p>For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, <i>that ye may know with a perfect knowledge, as the daylight is from the dark night.</i></p>
<p><i>a time to prepare to meet God</i>; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.</p>	<p>For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; <i>wherefore ye may know with a perfect knowledge it is of God.</i></p> <p>But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.</p> <p>And now, my brethren, seeing that ye know the</p>

	light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.
<p>Now, if it had not been for <i>the plan of redemption</i>, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.</p> <p>And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.</p> <p>But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.</p> <p>And <i>after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know</i> concerning the things whereof he had appointed unto them;</p>	<p>Wherefore, I beseech of you, brethren, that <i>ye should search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.</i></p> <p>And now, my brethren, how is it possible that ye can lay hold upon every good thing?</p> <p>And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.</p> <p>For behold, <i>God knowing all things</i>, being from everlasting to everlasting,</p>
<p>Therefore <i>he sent angels</i> to converse with them, who caused men to behold of his glory.</p> <p>And they began from that time forth to call on his name; therefore <i>God conversed with men</i>, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and <i>their holy works</i>.</p>	<p>behold, he sent <i>angels</i> to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.</p> <p>And <i>God also declared unto prophets</i>, by his own mouth, that Christ should come.</p> <p>And behold, <i>there were divers ways</i> that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ;</p>
<p>Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods, knowing good from evil, placing themselves in a state to act, or <i>being placed in a state to act according to their wills and pleasures</i>, whether to do evil or to do good--</p> <p>Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have</p>	<p><i>otherwise men were fallen</i>, and there could no good thing come unto them.</p>

<p>no power, for the works of justice could not be destroyed, according to the supreme goodness of God.</p> <p>But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;</p> <p>Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest.</p>	<p>Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing;</p> <p>and thus it was until the coming of Christ.</p>
<p>And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest.</p> <p>And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord; therefore your iniquity provoketh him that he sendeth down his wrath upon you as in the first provocation, yea, according to his word in the last provocation as well as the first, to the everlasting destruction of your souls; therefore, according to his word, unto the last death, as well as the first.</p> <p>And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the rest of God, which is prepared according to his word.</p>	<p>And after that he came men also were saved by faith in his name; and by faith, they become the sons of God. And as sure as Christ liveth he spake these words unto our fathers, saying: Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you.</p>
<p><i>Alma shifts his focus to the pre-mortal existence.</i></p>	<p><i>Mormon begins to talk about a time of judgment. But both continue to talk about the responsibility to help others come unto Christ.</i></p>
<p>And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.</p>	<p>Wherefore, my beloved brethren, have miracles ceased because Christ hath ascended into heaven, and hath sat down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men?</p> <p>For he hath answered the ends of the law, and he claimeth all those who have faith in him; and they who have faith in him will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens.</p> <p>And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men.</p>

<p>And <i>those priests were ordained after the order of his Son</i>, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.</p>	<p>For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.</p> <p>And the office of their ministry is to call men unto repentance, and to fulfill and to do the <i>work of the covenants of the Father</i>, which he <i>hath made unto the children of men</i>, to prepare the way among the children of men, by declaring the <i>word of Christ unto the chosen vessels of the Lord</i>, that they may bear testimony of him.</p>
<p>And this is the manner after which they were ordained--being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their <i>exceeding faith and good works</i>; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.</p> <p>And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren.</p>	<p>And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.</p> <p>And <i>Christ hath said: If ye will have faith</i> in me ye shall have power to do whatsoever thing is expedient in me.</p>
<p>Or in fine, in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared--</p> <p><i>And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest--</i></p>	<p>And he hath said: Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.</p> <p>And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and <i>God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?</i></p>
<p>This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things--</p>	

<p>Now they were ordained after this manner--being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end--</p> <p>Thus they become high priests <i>forever</i>, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.</p>	<p>Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, <i>so long as time shall last</i>, or the earth shall stand, or there shall be one man upon the face thereof to be saved?</p>
<p>Now, as I said concerning the holy order, or this high priesthood, <i>there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;</i></p>	<p>Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.</p> <p>For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.</p> <p>But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your <i>meekness</i>; for if ye have not faith in him then ye are not fit to be numbered among the people of his church.</p>
<p>Therefore they were called after this holy order, and <i>were sanctified, and their garments were washed white through the blood of the Lamb.</i></p> <p>Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.</p>	<p>And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope?</p> <p>And what is it that ye shall hope for? Behold I say unto you that <i>ye shall have hope through the atonement of Christ</i> and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.</p>
<p><i>And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest.</i></p>	<p>Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope.</p> <p><i>And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly of heart.</i></p>

<p>Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever.</p> <p>And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.</p> <p>Now these <i>ordinances were given after this manner, that thereby the people might look forward on the Son of God</i>, it being a type of his order, or it being his order, and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.</p>	<p>If so, his faith and hope is vain, for none is <i>acceptable</i> before God, <i>save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity</i>; for if he have not charity he is nothing; wherefore he must needs have charity.</p>
<p><i>Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;</i></p> <p><i>But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people.</i> And behold, <i>they did repent; and Melchizedek did establish peace in the land in his days</i>; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.</p> <p>Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention.</p> <p>Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction.</p> <p>And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying: Now is the time to repent, for the day of salvation draweth nigh;</p>	<p>And <i>charity suffereth long,</i></p> <p>and <i>is kind</i>, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity</p>
<p>Yea, and the voice of the Lord, by the mouth of angels, doth declare it unto all nations; yea, doth declare it, that they <i>may have glad tidings of great joy</i>; yea, and he doth sound these glad tidings among all his people, yea, even to them that are scattered abroad upon the face of the earth; wherefore they</p>	<p><i>but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.</i></p> <p>Wherefore, my beloved brethren, if ye have not</p>

<p>have come unto us.</p> <p>And they are made known unto us in plain terms, that we may understand, that we cannot err; and this because of our being wanderers in a strange land; therefore, we are thus highly favored, for we have these glad tidings declared unto us in all parts of our vineyard.</p> <p>For behold, angels are declaring it unto many at this time in our land; and this is for the purpose of <i>preparing the hearts of the children of men to receive his word at the time of his coming in his glory.</i></p>	<p>charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail--</p> <p>But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, <i>it shall be well with him.</i></p>
<p>And <i>now we only wait to hear the joyful news</i> declared unto us by the mouth of angels, of his coming; for the time cometh, we know not how soon. Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice.</p> <p>And it shall be made known unto just and holy men, by the mouth of angels, at the time of his coming, that the words of our fathers may be fulfilled, according to that which they have spoken concerning him, which was according to the spirit of prophecy which was in them.</p> <p>And now, my brethren, I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance;</p> <p>But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, <i>and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering;</i></p>	<p>Wherefore, my beloved brethren, pray unto the Father <i>with all the energy of heart,</i></p> <p><i>that ye may be filled with this love,</i> which he hath bestowed upon all who are true followers of his Son, Jesus Christ;</p>
<p>Having faith on the Lord; having a hope that ye shall receive eternal life; <i>having the love of God always in your hearts, that ye may be lifted up at the last day and enter into his rest.</i></p> <p>And may the Lord grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be bound down by the chains of hell, that ye may not suffer the second death.</p> <p>And Alma spake many more words unto the people, which are not written in this book. (Alma 12:1-13:31)</p>	<p><i>that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure.</i> Amen. (Moroni 7:1-48)</p>

As long as you walk in anger, contempt, or hate, this is a lonely world, full of dreariness.

You act your part alone, as a solitary stranger upon a dark and isolated stage. Other people are only props in your performances as you are only props in theirs--and that will ever be so until your stage begins to be illuminated by the light of forgiveness and repentance, until the light of charity floods any stage upon which you walk. Then you will no longer need to act out your part of this drama alone. Indeed, you can not, for your life will be enriched to overflowing by the presence of other people and by God. Both of the sermons we have just read testify that that is true. I placed them side by side so they could be read as one to show that they are each amplifications of the 9th verse of the Beatitudes ("Blessed are all the peacemakers, for they shall be called the children of God."), and to show that Mormon's sermon is the same kind of temple text as Alma's. Even when the two sermons do not seem to map perfectly, they reveal the same sacral language and pattern of ideas which each speaker used to open the windows of heaven to let those who would see look in. The subjects of the two sermons seem to be different, but really they are not. There is a bright and shining sameness shared by "charity" and "the legitimacy of kingship," for charity is, as James said, the "royal law," the law of true kings. (James 2:8)

In addition to Moroni 7, and Alma 12-13, the scriptures contain other keys which will also help prepare one to come to the throne. The most important of those keys is expressed in section 93 of the Doctrine and Covenants, where the Saviour says,

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace (D&C 93:19-20).

That is, of course, the first and the final key. One cannot "come unto the Father" except in the name of the Son. The Saviour and his atonement ARE every station along the WAY. By his power one is cleansed and sanctified, dressed and provided with all that is requisite. Through

faith in Christ one receives hope in his salvation, and learns to love as he loves, that one might become a son of God. The Lord explained,

I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one. (D&C 35:1-6).

What that means is quite overwhelming, as can be seen in D&C 76. In this vision of the three degrees of glory verses 50 through 70 discuss the blessings and characteristics of those who will be in the celestial kingdom. Of these verses, 60 through 70 employ verbs which are of the future tense or which describe those who were just discussed in terms of the future tense. Thus those verses contain a promise of things to come. They are introduced by verses 51 through 59 which are written with past and present tense verbs. Thus they describe the WAY already traversed by those who have become "sons of God," just as our Beatitude calls them "children of God." Those verses read:

<i>Faith</i>	They are they who received the testimony of Jesus, and believed on his name
<i>Baptism</i>	and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given--
<i>Washed and cleansed</i>	That by keeping the commandments they might be washed and cleansed from all their sins,
<i>Receive Holy Spirit</i>	and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;
<i>Sealed by the Holy Spirit of Promise</i>	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.
<i>Church of the First Born</i>	They are they who are the church of the Firstborn.
<i>Into whose HANDS the Father has given all things--"clean hands and a pure heart" Psalms 24</i>	They are they into whose hands the Father has given all things--
<i>Priests and Kings, received fullness</i>	They are they who are priests and kings, who have received of his fulness, and of his glory;

<i>Priests after the order of the Only Begotten Son</i>	And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.
<i>Are gods, even the sons of God</i>	Wherefore, as it is written, they are gods, even the sons of God--
<i>All things are theirs</i>	Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.
<i>Shall overcome all things</i>	And they shall overcome all things. (D&C 76:51-60) [To which one might appropriately add the Saviour's words, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne (Revelation 3:21).]



RETURNING TO THE HOLY PLACE TO RECEIVE INSTRUCTIONS

ABOUT PERSECUTION

AND BLESSED ARE ALL THEY WHO ARE PERSECUTED FOR MY NAME'S SAKE, FOR THEIRS IS THE KINGDOM OF HEAVEN. AND BLESSED ARE YE WHEN MEN SHALL REVILE YOU AND PERSECUTE, AND SHALL SAY ALL MANNER OF EVIL AGAINST YOU FALSELY, FOR MY SAKE; FOR YE SHALL HAVE GREAT JOY AND BE EXCEEDINGLY GLAD, FOR GREAT SHALL BE YOUR REWARD IN HEAVEN; FOR SO PERSECUTED THEY THE PROPHETS WHO WERE BEFORE YOU.

People who have been in the presence of God, like Isaiah, Lehi, and the Prophet Joseph, present dreadful alternatives to those to whom they testify. Those alternatives are to hear or not to hear, and if to hear, to believe or not to believe. If people believe they will discover the WAY to eternal life. But if they hear and choose to not believe they cannot just turn their back on the prophet and his message and leave them alone. There develops within those who know the truthfulness of the testimony, but who will not receive it, a driving power to ratify their own unbelief by suppressing the truth and quieting the one who tells it--even, sometimes, to kill him. It is as though they believe their power to persecute somehow validates their unbelief and makes his testimony non-binding. So, for one who knows God, there is always the likelihood of persecution.

Nevertheless, these testators have already been where God is. They know him as he

knows them. They may hurt a lot and they may complain, like Lehi and Jeremiah did, but ultimately they have peace and are free. They can neither be purchased by worldly things, nor intimidated unto subjugation by persecution. They are kings and priests, and no persecution, not even death, can nullify the promise they have already received that "theirs is the kingdom of heaven." In fact, in the Near Eastern kingship rites, one must suffer before one can truly be a king or priest. The Lord has reiterated this principle in explicit terms.

And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal. Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy (D&C 98:13-14).

And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul. And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life (D&C 101:35-38).

Once again, as the Lord explained to his first apostles, even in the worst of times, the blessing of persecution and tribulation is the Saviour's peace.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world (John 16:29-33).

ABOUT BEING SALT

VERILY, VERILY, I SAY UNTO YOU, I GIVE UNTO YOU TO BE THE SALT OF THE EARTH; BUT IF THE SALT SHALL LOSE ITS SAVOR WHEREWITH SHALL THE EARTH BE SALTED? THE SALT SHALL BE THENCEFORTH GOOD FOR NOTHING, BUT TO BE CAST OUT AND TO BE TRODDEN UNDER FOOT OF MEN.

With each heavenly coronation, there is always an assignment. In the experiences of John, Lehi, Isaiah, Ezekiel, Jeremiah and others, these assignments have been different in their details and in the way they are represented to us, but their fundamental nature is always the same. Whether delivered as a book or as the touch of God's hand to the prophet's mouth, the charge to them is always to speak the Lord's words, to call people to repentance, and to teach salvation to those who will heed that call. Likewise in the heavenly temple of the Beatitudes, those same two instructions are given. The first is represented as that which may take place in the court of the temple, on the great sacrificial altar where the person is to be the "salt of the earth." The second is represented as taking place in the Holy Place, within the sacred edifice itself, where one is assigned to be a Menorah to the people who are also in the temple.

The Saviour's command that one should be the "salt of the earth" has come to mean many things to our modern thinking. Following Nephi's admonition to "liken the scriptures unto us (1 Nephi 19:23)," we often superimpose our own culture and circumstances upon the scriptures, and thereby interpret them in ways which are relevant to our time but which may not have been the intent of the author. Accordingly, some Latter-day Saints have observed that just as salt enhances the taste of food and makes it pleasing, so we must be as salt, living our lives to enhance the lives of others. Some have observed that salt is a preservative, and therefore, as salt, Latter-day Saints should seek to preserve morality, the Constitution, and all that is good. In our time and to our culture, these interpretations are relevant and meaningful; but in the ancient temple setting in which the words were spoken, the Saviour's command probably meant something else quite

different, because the most important meaning of salt at the temple had to do with the smell of the burning sacrifice on the great altar.

Each day, both morning and evening, Burnt Offerings and grain offerings were offered to the Lord upon the great altar in the court of the temple, and salt was strewn upon both sacrifices (George A. Buttrick, et al., *The Interpreter's Dictionary of the Bible*, Vol. 4, "sacrifice" and "salt," Abingdon Press, New York, 1962) The quality of the salt was always an issue.

When sacrifices were offered upon the altars of Israel, the Lord claimed neither the flesh of the animal, the fruit of the ground, their ashes, nor their smoke. Even though all these were symbolically important, and the smoke represented prayer, the thing which made the offering "acceptable" to the Lord was its smell, the "sweet savor unto the Lord (Leviticus 1:17)."

The word "savour," as used in the Bible, always refers to smell, but never to the enhancement of taste. (Jacob's "savory meat" is a different Hebrew word altogether.) The word translated "savour" in the Sermon on the Mount and Luke 14, means "to become insipid," that is to have neither smell nor taste. Since the word is used with salt, it also refers exclusively to smell, because table salt cannot lose its taste, but sacrificial salt can easily lose its smell--and, as I will explain, it takes an abler head than mine to know how that works!

Not every sacrifice used salt. Sin offerings, for example did not, but Burnt Offerings and "meat offerings" (that is grain offerings which consisted of flour and oil, or of cakes made of flour, oil and salt) did (Ezekiel 43:24 and Leviticus 2:13). In preparation for the Burnt Offering, the animal was killed and skinned. The blood of the Burnt Offering was sprinkled on the altar, then the entire carcass was burned. No Burnt Offering was complete without the inclusion of a grain offering, and to ensure that the smell of these sacrifices was always sweet, and therefore "acceptable," the law of Moses required that they be liberally salted (Ezekiel 43:24 and Leviticus 2:13).

If an unsalted sacrifice were burned upon the altar, its smell would be the unpleasant stench of scorched flesh. But if it were generously salted, the odor would be quite different. Walt Hill, who is professor of biophysics at the University of Montana, explained to me why this is so. Walt said it is due to the reaction of the salt upon the cells of the skinned animal's flesh. Cell walls are a semipermeable membrane through which liquid can pass. If a cell is placed in a strong salt solution, the water in the cell will leave the cell through its wall in an attempt to equalize the salt concentration on both sides of the cell wall, a process called osmosis. Unlike single celled organisms, the cell walls of animal tissue are not designed to withstand intense osmotic pressure. When cells from animal tissue are in a very salty environment the liquid rushes out so quickly that it ruptures the cell wall, causing the cell to virtually 'explode'. It is this sudden releasing of the odiferous liquid inside the cells, accentuated by heat, which causes the sweet savor to emanate from the burning sacrifice. So, at the temple, it was the salt which gave the sacrifice its "sweet savor" and made it acceptable, and therefore effectual. In the Saviour's command to be the salt of the earth we learn that this principle of the importance and purpose of salt remained a part of sacrifice even after the nature of the sacrifice itself was changed.

The purpose of the law of performances and ordinances given to Moses was to point the souls of the ancient saints to Christ and to bear witness of his gospel and atonement. The atoning sacrifice of Jesus Christ perfectly fulfilled the law and ended sacrifice by the shedding of blood. Following His resurrection, as we have already observed, the Saviour instructed the saints in America that thereafter they were to offer for a sacrifice of a broken heart and a contrite spirit (3 Nephi 9:19-20). It was shortly after that command, to sacrifice a broken heart and a contrite spirit, that the Lord also gave the command to "be the salt of the earth."

The saints in America whom Jesus addressed lived the Law of Moses, so they would have

understood the close connection between salt and the acceptability of the twice-daily temple sacrifices. They also would have understood that under the new covenant, the followers of Christ became "salt" in that they were responsible to make the Saviour's atoning sacrifice effectual, much as the salt makes the burning sacrifice effectual. They do that by teaching others about the Saviour's atonement, and thereby become saviors themselves, by helping to extend its blessings to all their world.

The Saviour explained this principle to the Prophet Joseph,

When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men (D&C 101:39-40).

Walt also told me that salt used for sacrifice could easily lose its savor, and always for the same reason--impurity. If the salt were not pure, that is, if it were mixed with other chemicals, then when it was heated by the flames upon the altar, any number of chemical reactions might occur. The chloride in salt could readily combine with the elements of those impurities. If that happened, the chemical compound which had been salt would be replaced by a different chemical compound and the salt would not be salt any more, so it could no longer produce the "sweet savor" the Lord required. In that case, the salt, having lost its savor and therefore having no value, must be discarded. Likewise, people become ineffective as missionaries if they become impure.

In this dispensation, the Lord explicitly addressed that problem.

And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they [the saints] shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them. For they were set to be a light unto the world, and to be the saviors of men; And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden

under foot of men (D&C 103:7-10).

The remedy for that, Paul reminds us, is, as is the remedy for all things, charity. He wrote,

Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor (Ephesians 5:1-2).

When a person becomes salt he places himself upon the great altar in the court of the temple. He not only makes the Saviour's sacrifice available, and therefore effectual to others, he also makes his own offering sweet and acceptable before the Lord.

ABOUT BEING LIGHT

BEHOLD, DO MEN LIGHT A CANDLE AND PUT IT UNDER A BUSHEL? NAY, BUT ON A CANDLESTICK, AND IT GIVETH LIGHT TO ALL THAT ARE IN THE HOUSE; THEREFORE LET YOUR LIGHT SO SHINE BEFORE THIS PEOPLE, THAT THEY MAY SEE YOUR GOOD WORKS AND GLORIFY YOUR FATHER WHO IS IN HEAVEN.

In this world we walk in relative darkness. Our eyes have a light sensitivity spectrum just good enough so we can see not to bump into walls and can discover where our food is. But we cannot see well enough to perceive the light with which others shine, their personalities, their righteousness, or their dark places. Likewise, in this world, we can hear just well enough so we can communicate with others and distinguish some of the things about us, but we can not hear the songs of angels, nor the thoughts or intents of the heart. Neither can others see our light nor hear our thoughts. If we are to have "eyes that see," we will need more light, and the light must be of that quality which will enlighten both our eyes and our understanding. Likewise, if one is to help others "see," he must radiate a different quality of light than that which is natural to man. There is a spiritual sense which all people have, and which all can cultivate, by which one can feel others goodness, their anger, their sorrow, or their inner peace. Likewise, there is a light with which one can shine, in order to lift and enlighten the lives of others. To shine that way, one must become a light in somewhat the same way that Christ is the light--that is by reflecting HIS light.

Christ is the light and the life of the world. The light we see here, is only part of his great light. The Menorah in the Holy Place in the temple, is by representation, also the light of the world. In form, it is shaped like a tree and represents the tree of life. Its branches lift toward

heaven as in prayer. The cups at the ends of its upraised branches are filled with the same kind of oil which is used to anoint kings and priests. The fires from these lamps light the interior of the temple and the light reaches out to beckon the rest of the world as well. Thus it becomes a burning bush which lights the WAY, and invites one to come unto Christ and his Father. It is a tree of anointing light.

At the conclusion of the Beatitudes, the Lord instructed those whom he had taken, by word, into the holiest of sanctuaries, that they must go out again and become a light to "this people."

The following excerpts from the revelations in the Doctrine and Covenants before the dedication of the Kirtland temple are a synopsis of the Lord's instructions to the Prophet Joseph about what it means to have, and to BE light.

That which is righteous cometh down from above, from the Father of lights (D&C 67:9).

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.(D&C 50:24).

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me (D&C 45:9).

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth....He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things (D&C 93:28).

The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me; otherwise ye could not abound. (D&C 88:49-50).

For you shall live by every word that proceedeth forth from the mouth of God.

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world (D&C 84:44-48).

"Therefore, gird up your loins, that you may be the children of light (D&C 106:5)."

PART III.

THE SACRAL LANGUAGE

OF THE BOOK OF MORMON

The Pattern and Language of the Beatitudes are Found Throughout the Book of Mormon

The Beatitudes are living ideas, just as the tree of life and the Golden Section are living ideas. Please try to visualize with me what I see here. Picture the Book of Mormon as a growing tree begun from a single seed. The seed is the word "peacemaker." That seed expands to a small seedling, the Beatitudes, which contains all of the same ideas which were in that single word, just as the seedling contains the same gene pattern as the seed. That seedling grows to a small tree. Third Nephi is larger than the Beatitudes, but like our small tree, it still has the same genetic pattern as the seed. Now it becomes a great tree, the entire Book of Mormon. But however large that tree may be, it still has the same genetic code, the same fundamental idea, as the original little seed. The message of the word "peacemakers," the message of the Beatitudes, Third Nephi, and the entire Book of Mormon is only one and the same message. That is why the Book of Mormon can bring one nearer to God than can any other book on earth.

Living things produce offspring. That is the meaning of "eternal lives." Alma gives evidence that the seed planted in one's soul is a good seed because it swells and begins to grow. Trees not only reproduce themselves by their seeds, but they also replicate themselves in miniature as they develop. Every branch of the tree is a small version of the tree itself, Each

branch has leaves which are almost identical to every other leaf on every other branch. When a tree stops replicating its form and structure by no longer making those branches and leaves, it is no longer alive.

"Living water" is not a stagnant lake or puddle, it is water which ever replenishes itself. A well or fountain of living water is one from which one can always draw, but which is never empty. Symbolically, a river of living water is one which is "continually running into the fountain of all righteousness." A living God is one who has children who may become like he is. The "only true and living church" is one which, like a tree, has ever growing branches with new leaves which look much like the others. It, like other living, growing things, has a Spirit which sustains the life of the trunk and gives that same life to each new twig. In that way the Book of Mormon is a living book. The story told by its great trunk is told over and over again in every branch and twig. So we find the cosmic myth and the sequence of its narrative and ritual, not just once but many times throughout. A quick look at one of those branches is sufficient to make that point. First and Second Nephi, together tell the entire story. It's told again in 2 Nephi 30-33, 2 Nephi 6-9, 2 Nephi 1-3, all of First Nephi, 1 Nephi 22, 1 Nephi 20-21, 1 Nephi 17-18, 1 Nephi 11-15, 1 Nephi 8-10, 1 Nephi 2-7, 1 Nephi 1, 1 Nephi 1:1-6. Throughout the Book of Mormon there are many more examples, of course, some are several chapters long, others only a verse or two. Occasionally they are only a single word. King Benjamin's address, Alma 12-13, all of Third Nephi, the first full day of Christ's visit in Third Nephi, the Sermon on the Mount, the Beatitudes, Moroni 10, and many more. Lets look closely at just one example.

All of the Book of Ether follows that pattern, with Moroni himself providing the appropriate conclusion. The First three chapters of Ether also have a complete sequence, concluding with the Saviour's conversation with the brother of Jared. A few verses in chapter

three also contain the essential elements of the cosmic myth. Those verses read,

Behold, O Lord, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless, thou hast been merciful unto us. O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness; but behold these things which I have molten out of the rock.

And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.

Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.

And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen?

And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?

And he answered: Nay; Lord, show thyself unto me.

And the Lord said unto him: Believest thou the words which I shall speak?

And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall;

therefore ye are brought back into my presence; therefore I show myself unto you.

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:3-16)

Within the verses just quoted, all of the most vital elements of the myth are embodied in only two short verses which include suggestions of the pre-mortal existence, the creation and fall, the WAY, the veil, and returning to be with God.

And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. (Ether 3:13-14)

And all of that, in turn, is entirely incorporated in the single word, "redeem," which, in the Book of Mormon, usually means to be brought into the presence of God (Helaman 14:17; 2 Nephi 1:15, 2:3-4).

Throughout the Book of Mormon such patterns repeat themselves, and one finds its entire message reiterated and encapsulated into a single word or phrase, or in a short sermon, or in a long narrative. One cannot move through its pages without encountering the fullness of that message at every turn. In a temple, as in the Book of Mormon, there are places which are more sacred than others, but every part of the temple is sacred space, just as every part of the Book of

Mormon is a temple.

The examples I give here are only a few I have stumbled upon in my journey through its pages. I have no doubt but that there are many more I haven't seen, and, since the Book of Mormon lives through the power of the Holy Ghost, I expect I will still be discovering new examples for as long as I am able to read. So, you see, in its constant replication of its major theme--always with different detail but in the same pattern--which theme grows in one's breast as does the seed Alma described--the Book of Mormon is a living book--also in that, in its being alive so that it can bestow life, it is the most perfect book in the world.

The physical book, itself, represents the juncture between its message (which is eternal) and paper and ink which one can hold in the hand (which is temporal). In that, a book bridges the gap between earth and eternity. I suppose that is why a book is often used as a symbol of the covenant between God and an individual man. (In their visions, Lehi was given a book to read; John and Ezekiel were each given a book to eat.) In that regard the sacred book, especially the Book of Mormon, is like a temple. Much of the symbolism of the temple is to emphasize that it is the connecting place between heaven and earth. The mountain which reaches toward heaven where man and God can meet, the navel of the earth where man may retain his connection with his prior and future heavenly home, the garden with the tree of life which has the power to bring man back into the presence of God, are all incorporated into the Book of Mormon temple.

The temple outline of the Beatitudes was apparently so fundamental to the system of worship in the Book of Mormon that it can be described as the book's genetic code. That outline is found in some of the major temple texts of the Book of Mormon even though those sermons appear to be about different things and are used to carry a variety of messages. Three examples will suffice. The first is Alma teaching the people of Gideon; the second is Jacob calling his

people to repentance; and the third is King Benjamin talking about his own personal relationship with God.

Note: It is important to observe that finding the outline of the Beatitudes in the following sermons only works if one uses the interpretation of the Beatitudes which is provided for us by the Lord in the early sections of the Doctrine and Covenants. That is,

"poor in spirit" has to be about sacrifice;

"mourn" has to be about those who are dead;

"meek" has to be about those who keep the covenants they have made with their Father in Heaven;

"righteousness" has to be about temple related covenants, ordinances, and clothing;

"mercy" has to be about judgement and kingship.

If one uses any other interpretation, then the correlation between the Beatitudes and the rest of the Book of Mormon just is not there. This is good in the same way that double column accounting is good. When an interpretation is applied to the Beatitudes which can be mapped equally well to much of the rest of the book, including several large and complex sermons and narratives, that provides a double check to indicate that the interpretation is correct. So, let us examine each of our examples in that light.

The first sermon we will examine is Alma chapter 7. Alma began his sermon to the people of Gideon by saying "I attempt to address you in my language," then he spoke of his labors and tribulations in bringing the people of Zarahemla back to the church, saying "that they are established again in the way of his righteousness." [Note the word "his."] Alma's observation that he wanted to do for the people of Gideon the same as he had done for the people of Zarahemla, that is to establish them in the WAY of HIS RIGHTEOUSNESS, may have been intended by him to be a signal to them about what he meant to do when he said he would speak to them in "my language."

The people of Gideon apparently understood, and Mormon apparently expected that his readers would also understand what that "language" was all about, for after Mormon quoted

Alma's sermon in his narrative, he provided his readers with no further report except to say, "Alma returned from the land of Gideon, after having taught the people of Gideon many things which cannot be written, having established the order of the church, according as he had before done in the land of Zarahemla (Alma 8:1)." That is, he had established them in the WAY of God's RIGHTEOUSNESS.

The sermon Alma delivered in his own "language" maps beautifully to the Beatitudes.

The Beatitudes 3 Nephi 12:2-16	Meaning of the Beatitudes as suggested in the Doctrine and Covenants	Alma's sermon to the people of Gideon, Alma chapter 7, beginning with verse 5.
Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.	The beginning of the WAY is obedience to the will of the Father.	And I trust, according to the Spirit of God which is in me, that I shall also have joy over you; nevertheless I do not desire that my joy over you should come by the cause of so much afflictions and sorrow which I have had for the brethren at Zarahemla, for behold, my joy cometh over them after wading through much affliction and sorrow. But behold, I trust that ye are not in a state of so much unbelief as were your brethren; I trust that ye are not lifted up in the pride of your hearts; yea, I trust that ye have not set your hearts upon riches and the vain things of the world; yea, I trust that you do not worship idols, but that ye do worship the true and living God, and that ye look forward for the remission of your sins, with an everlasting faith, which is to come. For behold, I say unto you there be many things to come; and behold, there is one thing which is of more importance than they all--for behold, the time is not far distant that the Redeemer liveth and cometh among his people. Behold, I do not say that he will come among us at the time of his dwelling in his mortal tabernacle; for behold, the Spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that the Lord God hath power to do all things which are according to his word. But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying--Repent ye, and prepare the way of the Lord, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God. And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.
		And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.
Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.	Those who make the temple sacrifice of a broken heart and contrite spirit will be kings and queens in the Kingdom.	Now the Spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance; and now behold, this is the testimony which is in me. Now I say unto you that ye must repent, and be born again; for the Spirit saith if ye are not

		<p>born again ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness. Yea, I say unto you come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and show unto your God that ye are willing to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day by going into the waters of baptism. And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me.</p>
And again, blessed are all they that mourn, for they shall be comforted.	The same principles of salvation are available to the dead as to the living.	[Omitted by Alma.]
And blessed are the meek, for they shall inherit the earth.	Those, who in meekness before the Father, fulfill the commission they were sent to fulfill will inherit the earth, which is the promise of eternal life.	And now my beloved brethren, do you believe these things? Behold, I say unto you, yea, I know that ye believe them; and the way that I know that ye believe them is by the manifestation of the Spirit which is in me. And now because your faith is strong concerning that, yea, concerning the things which I have spoken, great is my joy. For as I said unto you from the beginning, that I had much desire that ye were not in the state of dilemma like your brethren, even so I have found that my desires have been gratified.
And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.	One who seeks and finds the fruit of the tree of life and the waters of life will do priesthood works with rectitude, will be dressed in robes of righteousness.	For I perceive that ye are in the paths of righteousness; I perceive that ye are in the path which leads to the kingdom of God; yea, I perceive that ye are making his paths straight.
And blessed are the merciful, for they shall obtain mercy.	Judgement is an act of kingship. Kings who judge with mercy will be judged mercifully.	<p>I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round. And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness.</p> <p>And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God, after which ye have been received. And</p>

		now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive.
And blessed are all the pure in heart, for they shall see God.	All those who are pure in thought and feeling may come to the veil and see God.	[The ideas of this section are incorporated, by Alma, into the ideas of the final section.]
Blessed are all the peacemakers, for they shall be called the children of God.	Finding peace at the throne.	<p>And see that ye have faith, hope, and charity, and then ye will always abound in good works. And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless even as their garments are spotless, in the kingdom of heaven to go no more out.</p> <p>And now my beloved brethren, I have spoken these words unto you according to the Spirit which testifieth in me; and my soul doth exceedingly rejoice, because of the exceeding diligence and heed which ye have given unto my word. And now, may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever. And thus I have spoken. Amen.</p>

There is no evidence that some Nephites needed a translator to talk to other Nephites because their speech was different, so Alma's introduction to his sermon, saying he would try to speak in his own language, suggests that he was inviting them to pay close attention because he was going to speak them in a sacral language of *double entente*, meaning "those who have ears to hear" would hear connotations which others would not recognize. In part, at least, the sacredness of the language seems to have been that it was keyed to ideas which would later be expressed by the Saviour in the Beatitudes. The notion that there was a sacral language spoken and written by the prophets and people of the Book of Mormon is re-enforced several times in the book itself.

The first indication of this sacral language is found at the beginning of First Nephi where Nephi says he has "a great knowledge of the goodness and the mysteries of God," and "THEREFORE" he is going to write in the language of his father, which consists of the language

of the Egyptians but the learning of the Jews. He is not talking about "reformed Egyptian" because Mormon does not mention that as a linguistic evolution until a thousand years after Nephi wrote. So the implication in Nephi's statement is that his father's Egyptian had some special meanings of its own.

Some years later in Nephite history, one's knowing that language gave some of Nephi's descendants a legitimate claim to kingship, while another's not knowing it identified him as a political interloper. Some of the following stories imply that it was not the temple itself which gave legitimacy to Nephite government and kingship so much as it was the knowledge of the temple and of the sacral language. That might suggest that if a temple were subsequently built, the temple might solidify that legitimacy just as it would embody the language. Most, but not all, of the sacral language stories in the Book of Mormon are about political leaders who offer "peace." (In our own time we see a shadow of that same sort of thing. Many governments, office holders, and would-be political leaders claim the legitimacy of their power or aspirations on the grounds that they do, or will provide "freedom" and/or "peace" for their people. So even now, the power of language to assert political legitimacy remains intact.)

In the Book of Mormon, one such political story is the ascension of the first king Mosiah to the Mulekite throne. It tells about one of the most remarkable coups d'état in recorded history. Mosiah was the leader of a group of refugees who had fled their own country just before its people were destroyed by the Lamanites. Mosiah and his followers are not described as an invading military band, yet, when they stumbled onto the well established, warlike Mulekites, Mosiah was made king of their combined peoples. The only reason suggested for the legitimacy of his claim to the throne was that he caused the people who came with him to teach the Mulekites his own personal language. Twice Omni makes a point of saying it was the language

of the king, and he does not show an inconsistency by also saying that it was the profane language of the Nephites. The Mulekite king, Zarahemla, who could recite his own genealogy to show that he was heir to the throne of the house of David, seems to have recognized that Mosiah's possession of the sacred writings (which one supposes he could have taken by force) and his knowledge of the sacral/royal language gave Mosiah a better claim to legitimate kingship than his own royal genealogy gave himself. So Zarahemla stepped aside and let Mosiah be king (Omni 1:18).

We learn more about that royal language when Mormon introduces his readers to King Mosiah's son, Benjamin. Mormon writes that king Benjamin caused that his own three sons "should be taught in all the language of his fathers," including the language of the Egyptians, so they could read and understand the "mysteries of God" (Mosiah 1:1-7).

Another political story is that of King Zeniff. In his autobiography, Zeniff introduces himself by saying that he had "been taught in all the language of the Nephites." Zeniff gives us no other information about his background or ancestry, apparently assuming that if his readers knew he had a knowledge of "*all*" the language of the Nephites, they would understand the legitimacy of his claim to leadership (Mosiah 9:1)."

In contrast, when Sherem asserted his claims to religious and political authority, one of Jacob's accusations against him was that "he was learned, that he had a perfect knowledge of the language of the people; wherefore, he could use much flattery, and much power of speech, according to the power of the devil (Jacob 7:1-5)." There was apparently a difference between the sacral language which included "all the language of the Nephites" and "the language of the people." The last phrase suggests street language, which is somewhat different from the language of the temple and of kings.

Later on, the wicked priests of king Noah used their knowledge of the sacral language to get control of the Lamanite people and of their government. There is nothing in the stories of Zeniff, Noah, or Alma to suggest that the Nephites and the Lamanites could not talk to each other without a translator because their languages were different. Yet when the apostate priests were granted the authority to be teachers over the Lamanite people, "the language of Nephi began to be taught among all the people of the Lamanites." Mormon says their version of this language was a perversion of the truth, for Amulon and the priests taught them nothing "concerning the Lord their God, neither the law of Moses; nor did they teach them the words of Abinadi." Nevertheless they apparently used their power to teach the language to usurp political authority over the Lamanites, until the Lamanites wearied of it, rebelled and killed most of them. (Alma 25:1-9)

As is evident in the above stories, even though a knowledge of the sacral language was a major factor in establishing the legitimacy of those who governed, knowledge of that language was not limited to the king and his family, nor was its only purpose to give legitimacy to his government. If it had been reserved only for the royalty, the people would not have known how to recognize it as a legitimizing power. The language, therefore, must have somehow conferred legitimacy as well as provided a way to recognize that legitimacy.

An example of someone who was not of the royal lineage of the Nephite kings, but who knew the sacral language, is Enos, son of Jacob. Enos introduced himself and began his account of his experience on the mountain by saying,

I, Enos, knowing my father that he was a just man--for he taught me in his language, and also in the nurture and admonition of the Lord--and blessed be the name of my God for it--And I will tell you of the wrestle which I had before God, before I received a remission of my sins (Enos 1:1-2).

Enos's story, and his comment about the language of his father, Jacob, brings us to

discuss the sacral language as employed by Jacob in one of the most powerful sermons in the Book of Mormon. In that sermon Jacob used the *double entente* of the sacral language to drive home his message. The outline of his speech follows the sequence of the Beatitudes even more closely than Alma's speech to the people of Gideon. Surprisingly, Jacob even included a long discussion of what death would mean if there were no atonement--and he placed it in his speech in the same part of the sequence where the Saviour talked about salvation for the dead in the Beatitudes. This suggests that the sequence of the Beatitudes--not the Beatitudes themselves, but the sequence of their ideas--was known to the Nephites and incorporated into the connotations of their sacral language almost six hundred years before the Beatitudes themselves were spoken by the Saviour.

Jacob began his sermon by reminding his hearers that he was going to set his words in the cosmic context of the covenant which the Father made in the beginning, and which has been taught by the prophets throughout all time. He reminded them that they already understood the final object of that covenant, by saying, "I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God." Then he used their understanding as the wedge to drive between themselves and their sin. His speech follows the pattern of the temple and was therefore, as was Alma's speech, intended to carry a double message with a double impact.

The Beatitudes 3 Nephi 12:2-16	Meaning of the Beatitudes as suggested in the Doctrine and Covenants	The sermon which Jacob delivered to his people, 2 Nephi chapter 9 beginning with verse 5.
Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.	The beginning of the WAY is obedience to the will of the Father.	Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.
Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.	Those who make the temple sacrifice of a broken heart and contrite spirit will be kings and queens in the Kingdom.	For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord. Wherefore, it must needs be an infinite atonement--save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.
And again, blessed are all they that mourn, for they shall be comforted.	The same principles of salvation are available to the dead as to the living.	O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness. O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.
And blessed are the meek, for they shall inherit the earth.	Those, who in meekness before the Father, fulfill the commission they were sent to fulfill will inherit the earth, which is the promise of eternal life.	O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.
And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.	One who seeks and finds the fruit of the tree of life and the waters of life will do priesthood works with rectitude, will be dressed in robes of righteousness.	Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.
And blessed are the merciful, for they shall obtain mercy.	Judgement is an act of kingship. Kings who judge with mercy will be judged mercifully.	And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels.... O the greatness and the justice of our God.... O the greatness of the mercy of our God.... O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it. And he cometh into the world that he may save all men if they will hearken unto his voice.... For the atonement satisfieth the demands of his justice upon all those who have not the law given to them.... O that cunning plan of the evil

		one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God.... O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth; for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken.
And blessed are all the pure in heart, for they shall see God.	All those who are pure in thought and feeling may come to the veil and see God.	O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name. And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches--yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them. But the things of the wise and the prudent shall be hid from them forever--yea, that happiness which is prepared for the saints. O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood.
And blessed are all the peacemakers, for they shall be called the children of God.	Those who have peace may give peace. Such will inherit all that the Father has.	O, my beloved brethren, turn away from your sins; shake off the chains of him that would bind you fast; come unto that God who is the rock of your salvation. Prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God Almighty--but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery.
		<i>[Jacob's sermon is a call to repentance, not a promise of a sure hope as is the Beatitudes. Even though he has a different message, he has patterned that message after the pattern of hope which is the Beatitudes.]</i>
And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven....	<i>In the place where the Saviour talks about persecution, Jacob talks about the need to humbly submit.]</i>	But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin? Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin. Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of my God.
Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men.	<i>[Where the Saviour talks about the responsibility of being "salt," Jacob takes upon himself the burden of being the teacher.]</i>	Come, my brethren, every one that thirsteth, come ye to the waters; and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price. Wherefore, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. Harken diligently unto me, and remember the words which I have spoken; and come unto the Holy One of Israel, and feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness. Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give thanks unto his holy name by night. Let your hearts rejoice.
Verily, verily, I say unto you, I give unto you to be the light of this people.... Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven.	<i>[And the conclusion, in the place where the Saviour promises his listeners that they he may become a light, Jacob can only promise that a future generation will become a righteous branch of the house of Israel.]</i>	And behold how great the covenants of the Lord, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations they shall become a righteous branch unto the house of Israel. And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen.

The third example of a speech using the double message which seems to be an integral part of the sacral language is King Benjamin's great sermon. It contains many of the elements of the Beatitudes, in fact many of them are there more than once, but they are not in the order of the Beatitudes. However, in his brief autobiographical statement within the sermon, where he declares the rectitude of his own kingship, they are almost all present, and they are in the correct order.

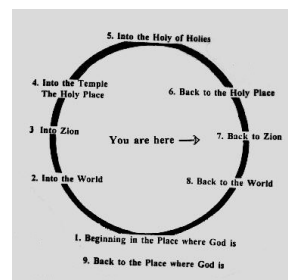
The Beatitudes 3 Nephi 12:2-16	Meaning of the Beatitudes as suggested in the Doctrine and Covenants	King Benjamin's brief autobiographical statement, Mosiah 2:26-28.
Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.	Those who make the temple sacrifice of a broken heart and contrite spirit will be kings.	And I, even I, whom ye call your king, am no better than ye yourselves are; for I am also of the dust.
And again, blessed are all they that mourn, for they shall be comforted.	The same principles of salvation are available to the dead as to the living.	And ye behold that I am old, and am about to yield up this mortal frame to its mother earth.
And blessed are the meek, for they shall inherit the earth.	Those, who in meekness before the Father, fulfill the commission they were sent to fulfill will inherit the earth, which is the promise of eternal life.	Therefore, as I said unto you that I had served you, walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you.
And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.	One who seeks and finds the fruit of the tree of life and the waters of life will be dressed in robes of righteousness.	I say unto you that I have caused that ye should assemble yourselves together that I might rid my garments of your blood,
And blessed are the merciful, for they shall obtain mercy.	To judge is the prerogative of kings. If they judge with mercy will be judged mercifully.	<i>[He omits this here, but talks about his being a good king elsewhere.]</i>
And blessed are all the pure in heart, for they shall see God.	Pass through the veil.	at this period of time when I am about to go down to my grave,
And blessed are all the peacemakers, for they shall be called the children of God.	To be at peace is to be with God.	that I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God.

Jacob's sermon was delivered almost 600 years before the Saviour taught the Beatitudes to the Nephites. King Benjamin and Alma's sermons were delivered somewhat later, but still many years before the Saviour came to America. So the principles and the sequence of the

Beatitudes cannot have had their origin in the meridian of time, but must be much, much older, and seem to have been a fundamental part of their religion and their concept of what government ought to be.

If it is true, as I have suggested, that the sacral language and the principles it expressed identified legitimacy in both kingship and priesthood, then it is also probably true that when the Saviour used that language to speak the Beatitudes when he arrived in America, he was making a powerful linguistic assertion of his identity as King and High Priest. I can imagine no human intellectual experience more overwhelming than listening to the Saviour speak the Beatitudes and understanding them as he spoke.

Mormon must have felt somewhat the same way, for he employed the pattern of the Beatitudes in writing much of the Book of Mormon, including all the remainder of Third Nephi.



PART IV

THE REMAINDER OF THE BOOK OF MORMON CONTINUES TO USE THE PATTERN OF THE BEATITUDES

THE ESTABLISHMENT OF ZION

The Sermon at the Temple:

Additional Temple Instruction, and also an Introduction to the Remainder of Third Nephi

Many of the ideas in the body of the Book of Mormon version of the Sermon on the Mount are the same as those in the Beatitudes, as the following chart demonstrates, but the sermon itself does not follow that pattern. The juxtaposition of the Beatitudes with the rest of the sermon served Mormon a double purpose. First, the sermon explained many of the ideas in the Beatitudes; second, the sermon teaches one how to come unto Christ with a broken heart and a contrite spirit. That is, it is about how to sacrifice. In this, Mormon used the Saviour's sermon to represent the third verse of the Beatitudes, "Blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven," in the larger sequence of the amplification of the Beatitudes in the remainder of Third Nephi. The sermon reads,

Obedience	Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil; For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.
Sacrifice	And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled. Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.
The gospel: forgive and repent	Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill, and whosoever shall kill shall be in danger of the judgment of God; But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee--Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison. Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison can ye pay even one senine? Verily, verily, I say unto you, Nay.
Chastity	Behold, it is written by them of old time, that thou shalt not commit adultery; But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart; For it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell. It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement. Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth adultery.
Importance of keeping covenants--integrity	And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; But verily, verily, I say unto you, swear not at all; neither by heaven, for it is God's throne; Nor by the earth, for it is his footstool; Neither shalt thou swear by thy head, because thou canst not make one hair black or white; But let your communication be Yea, yea; Nay, nay; for whatsoever cometh of more than these is evil.
Consecration	And behold, it is written, an eye for an eye, and a tooth for a tooth; But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also; And if any man will sue thee at the law and take away thy coat, let him have thy cloak also; And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn thou not away. And behold it is written also, that thou shalt love thy neighbor and hate thine enemy; But behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good. Therefore those things which were of old time, which were under the law, in me are all fulfilled. Old things are done away, and all things have become new. Therefore I would that ye

	<p>should be perfect even as I, or your Father who is in heaven is perfect.</p> <p>Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms let not thy left hand know what thy right hand doeth; That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly.</p>
How to pray	<p>And when thou prayest thou shalt not do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye:</p> <p>Our Father who art in heaven, hallowed be thy name. Thy will be done on earth as it is in heaven. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.</p> <p>For, if ye forgive men their trespasses your heavenly Father will also forgive you; But if ye forgive not men their trespasses neither will your Father forgive your trespasses.</p>
Works of righteousness: How to fast	<p>Moreover, when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face; That thou appear not unto men to fast, but unto thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly.</p>
How to see <small>(Hope, fear, anger, and empathy, are all consequences of how one sees and hears. Charity and living the law of consecration are simply ways of seeing.)</small>	<p>Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal; But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.</p> <p>The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.</p>
How to clothe	<p>And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith. Therefore take no thought, saying, What shall we eat?</p>

	or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.
How to judge	And now it came to pass that when Jesus had spoken these words he turned again to the multitude, and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother: Let me pull the mote out of thine eye--and behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye.
Do not speak out of turn	Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
Come to the veil	Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, who, if his son ask bread, will give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.
Use the fruit of the tree of life to identify truth and error	Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be who go in thereat; Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them.
How not to come to the throne	Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them: I never knew you; depart from me, ye that work iniquity.
build upon the rock	Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock-- And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand--And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. (3 Nephi 12-14)

In the sermon, after the Saviour had reviewed the laws of obedience and sacrifice; the fundamental laws of the gospel (forgiving and repenting); chastity; the importance of integrity (meekness); sharing with, and loving others, even one's enemies (consecration); then the Saviour turned his attention to the practical questions of how does one do that. One could describe his

sermon as a lecture on how to sacrifice a broken heart and a contrite spirit. Here the Saviour catalogs the attitudes, practices, masks, facades, pretenses and assumptions which one must take off and give away, in order to become symbolically naked, in preparation to being cleansed, purified, and ultimately clothed in robes of righteousness.

The sermon concludes, as did the discussion about being like a little child, with the affirmation that if one builds upon the rock, it will be a protection to him.

If one can characterize the last half of the sermon as a discussion of how to sacrifice a broken heart and contrite spirit, then it is also appropriate to say that the sermon is a commentary on the Beatitude, "**Blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.**"

**How sacrificing a broken heart
and contrite spirit and
preparing to be clothed
with robes of righteousness
are essentially the same thing.**

Let me pause here and tell you how I came to understand that the beginnings of sacrificing a broken heart and a contrite spirit and the symbolic undressing before the Lord are the same thing, and why they are so important.

Jean Wunderlich was a dear friend of mine. He was about 80 years old when he died as a result of an automobile accident. That was seven or eight years ago. Only a few days before that accident he came to my office to talk with me. "LeGrand," he said, "I want to give you a gift. It is the most precious thing I have. I give it to you so it will be yours to give to others. It is most sacred and I know you will treat it with great care." Those, of course, may not be his exact words, but they are very close. The gift he gave me was a command of only nine words tucked away within a story.

Jean, who was born in Germany, came to the United States as a young man and earned a law degree at the University of Chicago. He married, began a family, and practiced constitutional law in California. At the end of World War II he was called to be the first mission president in Germany. When the Dutch saints sent potatoes to the hungry saints in Germany, Jean was the mission president who distributed those potatoes. In America he had been quite well off. In Germany, he and his family had as hard a time getting food and other necessities as everyone else. After his mission he returned to his law practice in California. When he retired

he came to live in Orem. That's when I met him.

The story which contained his precious gift to me, is this. After he received his call to be mission president, he went to President McKay's office to be set apart. There were only three people in the room, President McKay, Jean, and his wife. Sister Wunderlich sat near the door and took notes. President McKay placed his hands upon Jean's head and began his prayer. At this point in the story, Jean paused, looked at me and smiled. "When the Prophet has his hands on your head, you listen!" he said, "and I was listening!" Near the beginning of the prayer the Prophet spoke a command. The words of the command struck deep into Jean's soul, and he became unaware of anything in the room. He saw a wonderful light and then had the most marvelous spiritual experience of his life. I think I would have been justified in writing those last few sentences in first person and putting quotation marks around the words. It has been many years since Jean told me that story, but my memory of it is perfectly clear. He did not tell me what the experience was, only that it was preceded by a wonderful light. Jean said that during that experience he heard nothing President McKay said. He became aware of the Prophet again only when he felt President McKay lift his hands from Jean's head.

The gift Jean came to my office that afternoon to give to me was the words of the command which preceded the light. The words were: "*Be true to the Law of your own being.*"

Having given me his gift, Jean went on to observe that in Mormon theology, "Law" has a very eternal connotation. The words, "Law of your own being," suggests that there is a "Law" which is eternally and uniquely you. The command to "Be true to" that law suggests that one can apostatize from what one really IS. Jean said that his experience taught him that the most important thing one can do in this life is to be oneself--to discard all that is of no eternal significance, all the sins, improprieties, masks, facades, and pretenses, and be what one really is.

Jean observed that when people spend their energies, or focus their attention on becoming something they are not, they deny themselves the power to forgive and thereby the power to repent. Thus they negate their own power to fulfill the commission which they were sent to this world to accomplish.

When I asked Jean how one might know what that commission was, he replied something very like this. "Our individuality is eternal. Our interests and the things which make us happy and gives us peace are what define the "law of our own being." God has not given any of us an assignment which is incompatible to our eternal nature. So the answer to your question is this: Keep all of God's commandments, be righteous in all things, do what you are most interested in doing and what makes you most happy and most peaceable, follow the brethren--and listen. Always listen. If you are in danger of taking a wrong turn, the Spirit will instruct you. So the rule is simple. Keep close to the Lord, do that which brings you the most peace, follow the brethren, and listen."

That conversation with Jean was one of the most significant conversations of my life, because it opened doors to a whole new way of thinking. I now think "sin" is simply anything which violates the law of one's own being. There are some things none of us can do without doing violence to what we are. To lie, steal, or be angry are all examples. Thus the Lord has given universal commandments to all of us that we must not do such things. One cannot break any of God's commandments and remain true to the law of his own being. But there are other "sins" which may be specific to each individual. Let me give you a simplistic example of what I mean. I have a Ph.D. in History and have never had much more than a superficial curiosity about scientific things. My son, Brian, is now at the University of Virginia getting a Ph.D. in bio-physics. I have no doubt that I took the right course in my education, but what was right for

me would have been very wrong for Brian. He IS a scientist, and would have had to deny his own nature if he had decided to "follow in his father's footsteps" and study history. Brian would like that analogy. "See," he would laugh, "I could have told you that my registering for some boring history class would be a sin." Jean pointed out to me that one of the blessings of the Gift of the Holy Ghost is to give us peace by confirming to us the gifts, responsibilities, and the LAW which make us uniquely ourselves.

I suppose, as Jean did, that what we ARE has a great deal to do with the mission we came to this earth to perform. If that is true, then our knowing ourselves and being true to the law of our own being are necessary prerequisites to our performing that mission, and therefore are important to our salvation. There is a statement in the Doctrine and Covenants which seems to say that even more powerfully than Jean did.

In Section 132, as an introduction to the doctrine of celestial marriage, the Lord explains to the Prophet Joseph the significance of eternal law. But the law he is talking about is not a generic thing. It is strictly individualized and entirely personal. It is, as far as I can tell, the everlasting covenant each of us made with our Father before we came to this temporal earth, and now, having come, it is the new covenant by which each of us should govern our lives. Section 132 begins by saying the Lord is going to answer the question about why specific individuals were justified in having more than wife. So the first thing he talks about is the responsibility of certain individuals. Plural marriage is not discussed until verse 15, when the Lord has already explained the "new and everlasting covenant" as a context into which to fit that discussion. The verses which precede the discussion of polygamy read as follows:

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham,

Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines--

Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

Having laid that foundation, the Lord makes what I believe to be one of the most germane statements in all the scriptures.

Will I accept of an offering, saith the Lord, that is not made in my name?

Or will I receive at your hands that which I have not appointed?

And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?

I am the Lord thy God; and I give unto you this commandment--that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed (D&C 132:1-14)

After he had described the LAW, then he explained celestial marriage in the CONTEXT of that LAW by saying, "Therefore" (and, as we have observed, "therefore" is the operative word here), "Therefore, if a man marry him a wife[etc.](D&C: 132:15)

To me, the key to understanding that passage is this,

Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?[etc.] (D&C: 132:9-11)

I understand that to say that the Lord will accept no offering from us except that which he appointed to us before the world was. Reduced to over-simplistic terms, I think it means something like this. If I spend my life getting rich and donate great amounts of money to the church, but if the Lord had fore-ordained me to give my time instead, then he will not accept my sacrifice of money, and I would be about as well received on judgment day as if I had kept the money or bought myself a boat. Or, on the other hand, if I spent my life attending to other

people's business when I had been fore-ordained to accrue much wealth and economic power with which to support the Kingdom, then on judgement day I am apt to find that I would have been just as well off if I had spent my time reading dime novels. (I told you that would be a simplistic example. I hope its simpleness will help make the point but not be taken as any sort of comment about my belief about the nature of fore-ordinations.)

There are at least three important principles here, one more apparent than the others. The first has to do with knowing ourselves, and being what we really are rather than trying to become whatever else we fancy we ought to be. I'm not talking about the kind of change which is repentance, I'm talking about the kind of change which is playing games and wearing masks. The second is like the first in that it has to do with how we should not cover, decorate, or dress ourselves in robes of our own making. To do so is substituting our reality for a fiction and denying what we really are and what our mission really is. The third seems to be this: One should live by the Spirit, follow its directions, and treat those directions with reverence and quiet understanding. If one takes care that other people do not know which of the good options he is obeying, then that removes from him the external pressures to do what others perceive to be in his "best" interest. It leaves him free to listen to, and obey the Spirit's direction, without having to explain, justify, or submit his purpose or reason to any one else. In terms of my all-too-simplistic example, giving money and giving time are both good, but one should let the Spirit teach him how he should spend his energies to give what is appropriate and thereby make an acceptable sacrifice. Sometimes one's spiritual success may look like worldly failure (Indeed, it may even be so!), but only the Spirit can teach with authority whether one must sacrifice a temporary and public success so he can have a long-term, anonymous one. In his great wisdom, the Lord may understand that our wrong "success" in this world would bring about eternal

failure. Of course, one must be very sure, before he uses that as an excuse to fail. One may also fail because he has disqualified himself by being lazy, not doing what was necessary to be prepared, because he procrastinates, or he doesn't believe he is capable. In those cases, I suppose, the principle of the man who buried his talents would apply.

There are two reasons why these principles are so important. First, one does not fulfill one's assignment unless one actually does fulfill one's assignment. There is a delightful note on one of the Old Testament Pseudepigrapha which says that when Adam and Eve were driven from the Garden of Eden, they were cast "into great distractions and pains in life, so that their men should be preoccupied with life, and not have time to attend on the Holy Spirit." (Roger Aubrey Bullard, *The Hypostasis of the Archons*, Walter de Gruyter & Co, Berlin, 1970, p. 29.) ("Many are called but few are chosen," that idea.) The second reason is that one can neither forgive nor repent sufficiently to be comfortable in the presence of God, as long as one is hidden within an overburden of self-aggrandizement or self-approbation, but neither can one do so if he is smothered by unreasonable feelings of guilt and self-abasement. The Celestial Kingdom is not a masked ball.

Ultimately it comes to this, if one insists on dressing himself in clothes of his own design, and refuses to take them off, then in the same instance he denies the Lord's right or power to cleanse him and clothe him in the Robes of Righteousness.

Perhaps the most beautiful example of this in ancient literature is in the Hymn of the Pearl in the Acts of Thomas. You will recall that the boy leaves his splendid robe and purple toga behind him in the realms of his Father. He descends to Egypt to obtain his pearl from the dragon.

But I clothed myself in garments like theirs, that they might not suspect that I was come from without to take the pearl....[Having so clothed myself] I forgot that I was a king's son and served their

king.... [His father wrote a letter reminding him of the covenant he had made before he left home.] "Remember thy splendid robe, and think of thy glorious toga, that thou mayest put them on and deck thyself therewith, that thy name may be read in the book of the heroes and thou with thy brother, our crown prince, be heir in our kingdom." [The letter awakened the boy from his sleep. He stood up, and snatched the pearl.] And their dirty and unclean garment I took off and left in their land, and directed my way that I might come to the light of our homeland, the East. [His father, knowing he is coming, sends his glorious garment and toga to him. He puts them on and returns, triumphant, to his Father.] (Edgar Hennecke, *New Testament Apocrypha*, Westminster Press, Philadelphia, 1965, Vol. 2, p. 498-504)

There are two times in the story when the boy triumphs. The first is when he became naked by removing "dirty and unclean garment" he had been wearing. "Dirty" means dirty. "Unclean" means it is ceremonially inappropriate. The second triumph occurs after he is dressed in his royal robes and returns to his Father. Becoming naked is a necessary prerequisite to being clothed in the royal robes. In those terms, it seems to me that the entire Sermon on the Mount is about how one should symbolically disrobe, what he should take off, and what he should ultimately wear.

THE ORGANIZATION OF THIRD NEPHI FOLLOWS THE SAME OUTLINE AS THE BEATITUDES

The table which follows is a quick review of the remainder of Third Nephi, showing how it can be mapped to the Beatitudes. Perhaps Mormon's motive in molding the Book of Mormon's gospel after the pattern of the Beatitudes was the same which John seems to have had for doing the same thing when he wrote his gospel. That is, both Third Nephi and the Gospel of John plot the WAY, and both authors seem to say, "If you want to know how it is done, see how Christ did it."

Obedience and Sacrifice	Discussed by the Saviour in the Sermon at the Temple
BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH. (The meek are those who fulfill their covenants with the Father, and conversely, those whom the Father uses to fulfil his covenant.	The Saviour explained that he had taught these same principles to the people in Palestine before he ascended to his Father. He says that he now is teaching those same things to the people in America because they are also children of the covenant, and that he will also go to the lost tribes of the house of Israel, and , in the last days, will teach these same things again to the gentiles, who are also of the covenant (3 Nephi 15-17).
BLESSED ARE ALL THEY WHO DO HUNGER AND THIRST AFTER RIGHTEOUSNESS, FOR THEY SHALL BE FILLED WITH THE HOLY GHOST.	<p>The Saviour cast his eyes on the multitude and saw "that they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them (3 Nephi 17:5).</p> <p>He healed all those who were afflicted (3 Nephi 17:6-10).</p> <p>He prayed with them. "And the things which he prayed cannot be written...the multitude did bear record...The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father (3 Nephi 17:16).</p> <p>The people and the Saviour weep with joy (3 Nephi 17:17-22).</p>
[Significantly, this	The Saviour blesses the children. "Angels descending out of heaven as it were in the

summary of the acts of righteousness also follows the pattern of the Beatitudes.]	<p>midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them (3 Nephi 17:17-25)."</p> <p>The Saviour teaches the people about the sacral meal, the sacrament of the Lord's supper (3 Nephi 18:1-14).</p> <p>Once again the Saviour alludes to building as a protection against evil. "And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock, still a reminder of the square, compass and ruler (3 Nephi 18:12)."</p>
	<p><i>(They seem now to be symbolically in the Holy Place of the temple, the room on the terrestrial side of the veil, for it is here that the Saviour is represented by the lamps of the menorah, and the smoke of the incense sacrifice which is as the prayer of the righteous.)</i></p> <p>And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you (3 Nephi 18:16).</p> <p>The Saviour taught the people how to pray and receive an answer. "And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you (3 Nephi 18:15-24)."</p> <p>The Saviour taught the Twelve how to judge mercifully, and "gave them power to give the Holy Ghost (3 Nephi 18:26-37)."</p> <p>"And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude that they could not see Jesus. And while they were overshadowed he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven (3 Nephi 18:38-39)."</p>
BLESSED ARE THE MERCIFUL, FOR THEY SHALL OBTAIN MERCY.	<p>The next morning the Twelve taught the multitude what Jesus had taught them. The people desired that the Holy Ghost should be given to them. Nephi and the Twelve where then baptized (3 Nephi 19:1-13).</p> <p>"The Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire. And behold, they were encircled about as if it were by fire;" and it came down from heaven, and the multitude did witness it, and did bear record (3 Nephi 19:13-14).</p> <p>"Angels did come down out of heaven and did minister unto them...Jesus came and stood in the midst ("midst" suggests the middle, as in the center of a circle) and ministered unto them." Even when Jesus went a way off and prayed unto his Father that the people might be saved (3 Nephi 18:19:14-24).</p>
BLESSED ARE ALL THE PURE IN HEART, FOR THEY SHALL SEE GOD.	<p>"The light of his countenance did shine upon them, and behold they were as white as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof (3 Nephi 19:25)."</p> <p>Jesus prayed,</p> <p>Father, I thank thee that thou hast purified those whom I have chosen, because of their faith, and I pray for them, and also for them who shall believe on their words, that they may be purified in me, through faith on their words, even as they are purified in me. Father, I pray not for the world, but for those whom thou hast given me out of the world,</p>

	<p>because of their faith, that they may be purified in me, that I may be in them as thou, Father, art in me, that we may be one, that I may be glorified in them. And when Jesus had spoken these words he came again unto his disciples; and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; and behold they were white, even as Jesus (3 Nephi 19:28-30).</p> <p>Jesus prayed again, "And tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed. And the multitude did hear and do bear record; and their hearts were open and they did understand in their hearts the words which he prayed (3 Nephi 19:32-33)."</p> <p>Jesus spoke to the Twelve, and told them that none of those in Jerusalem "have seen so great things as ye have seen; neither have they heard so great things as ye have heard (3 Nephi 19:36)."</p>
BLESSED ARE ALL THE PEACEMAKERS, FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.	<p><i>(THEY ARE NOW IN THE HOLY OF HOLIES, FOR THE TREE OF LIFE IS THERE.)</i></p> <p>The Saviour shared the sacral meal with them, teaching them to understand the meaning of the fruit of the tree of life and waters of life.</p> <p>And he said unto them: He that eateth this bread eateth of my body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul shall never hunger nor thirst, but shall be filled....Now, when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard (3 Nephi 20:1-9).</p> <p>The Saviour then explained that he must now "finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel." He reminded them of the words of Isaiah, and said when these prophecies are fulfilled, "then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel (3 Nephi 20:9-12).</p>
	<p><i>"The covenants of the Father" is a phrase almost unique to the Book of Mormon. In First Nephi, it is identified as the covenant which the Father made with Abraham, "thou shalt be a father of many nations (Genesis 17:4)." This covenant included the promise that "In thy seed shall all the kindreds of the earth be blessed (1 Nephi 15:18)." That has enormous implications.</i></p> <p><i>An indication of those implications is evinced by the fact that when the angel explained the "covenants of the Father," to Nephi, he did so by showing Nephi the history of the earth, promising him that the redemption of Israel would include the ultimate triumph of the powers of righteousness (i.e. of priesthood) over the whole world. (1 Nephi 14:8, 17; 15:18; 22:9)</i></p> <p><i>Of the 27 references to the "covenants of the Father" in the latter half of the Book of Mormon, more than half are spoken by the Saviour himself, and all but one of these occur in this section of Third Nephi which we have identified as being in the Holy of Holies of this section of our Book of Mormon temple. This is expectable. The Father may be seen no where else, for wherever he is, is by definition, the holiest of sanctuaries. By the same token, he IS the Holy of Holies. In Third Nephi, the Saviour has brought us through each of the steps he outlined in the Beatitudes until we reached these chapters, its Holy of Holies. Here he introduces us to the Father by reminding us of the covenants made before the world was. To those who were present when he spoke those words, they were a promise that their distant posterity would have the blessings of Abraham. To those of us who read them now, they are a promise of something much more personal.</i></p>

	<p><i>"The covenant of the Father" is that covenant which he confirmed upon Abraham. It can be divided into two broad areas. The first is that Israel will be restored, triumphant. The Saviour explained that area first in the chapters which follow. There, one gets something of an idea of what the Saviour meant when he said he did nothing except what he had seen his Father do. Here, perhaps more than any other place in the scriptures the Saviour emphasizes and re-emphasizes that he following the instructions of his Father. The following is a very quick, and therefore wholly inadequate, look at the Saviour's explanation.</i></p>
	<p>He begins by saying, "The Father hath commanded me that I should give unto you this land, for your inheritance (3 Nephi 20:14)." Then he gives them the land by promising that their descend will possess it forever. He also promised that the Jews would return to Jerusalem and that all of scattered Israel will be gathered.</p> <p>As a token of this covenant, he gives them a sign. The sign is that when the Book of Mormon is brought to their descendants they will then know that the time of fulfilling the covenants of the Father has already begun.</p>
	<p>He told them that even though their descendants would apostatize from the truth, others, with the righteous gentiles would later build the New Jerusalem.</p> <p>And then shall the power of heaven come down among them; and I also will be in the midst....And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established (3 Nephi 21:25, 22:13-14)."</p> <p>He commanded them and their children to study the writings of Isaiah, Samuel the Lamanite, and Malachi. After quoting Malachi, "he did expound all things unto them, both great and small (3 Nephi 26:1).</p> <p><i>[It is instructive, at this point to recall that Mormon has used the Saviour's words to walk his readers through all the Beatitude's steps of the temple until we have entered the Holy of Holies. Here he has spent several pages introducing his readers to the Father by using the Saviour's words to teach us of the covenant which the Father made in the beginning. Now he sums up in only three short verses the remainder of his introduction in this most holy sanctuary. Mormon presents these teachings as a circle, beginning with, "And he did expound all things, even from the beginning," and concluding, "the holiness which is in Christ, who was before the world began." Within the circle is the story of all creation--the same story which had been told to the Brother of Jared, Nephi, and the apostle John.]</i></p> <p>And he did expound all things, even from the beginning until the time that he should come in his glory--yea, even all things which should come upon the face of the earth, even until the elements should melt with</p>
	<p>fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; And even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil--If they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation; being on a parallel, the one on the one hand and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began (3 Nephi 26:3-5).</p> <p>Even though the Saviour taught them "all things, even from the beginning until...the earth should pass away," there were yet things beyond that scope which he did not teach them. So he opened the mouths of their little children, who apparently still remembered the world they had left behind, and the little children taught their fathers and mothers things so glorious they could not be written.</p>

		<p>When we first went through the Beatitudes and arrived at the Holy of Holies, we found that we were conducted through the entire sequence again, in microcosm, by the word "Peacemakers." Then, immediately upon leaving them, we were conducted through them again, this time in a much elaborated form, beginning with the Sermon on the Mount and coming to our present location near the throne of the Father. Now, as originally with the word "peacemakers," we again discover another shortened, but not microcosmic, version of the sequence of the Beatitudes. The version which we encounter in this throne room is rather different from the others. For example, baptism introduces one to "things which are not lawful to be written;" the discussion of works of righteousness and robes of righteousness is omitted except for a reference to those who have washed their garments in Christ's blood; and the discussion of mercy and judgement is about being clean enough to dwell with God.</p>
		<p>ACT ONE Behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them.</p>
	Yea, blessed are they who shall believe in your words, and	<p>ACT TWO And it came to pass that the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them</p>
	come down into the depths of humility and be baptized,	and as many as were baptized in the name of Jesus
	for they shall be visited with fire and with the Holy Ghost, and	were filled with the Holy Ghost.
	shall receive a remission of their sins.	And many of them saw and heard unspeakable things, which are not lawful to be written (3 Nephi 26:17-18).
	Blessed are the poor in spirit who come unto me,	The disciples were gathered together and were united in mighty prayer and fasting. And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them." <i>[Apparently they were standing in a circle and he came to the center of the circle.]</i> (3 Nephi 27:1-2).
	for theirs is the kingdom of heaven.	<i>[They asked about the name of the church, which is the kingdom he had just established. He explained that the name of the church should be the same as the new name of the people.]</i> "Therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake (3 Nephi 27:7)."
	Blessed are all they that mourn, for they shall be comforted.	<i>[Omitted as before]</i>
	Blessed are the meek, for they shall inherit the earth.	<i>[Meekness is not just obedience to the Lord's commandments, it is obedience to the fore-ordained assignment one received before one came to this earth. Here the Saviour defines the gospel in terms of his own meekness, his obedience and sacrifice, concluding that all men must be lifted up to him as he was lifted up to the Father.]</i> Behold I have given unto you my gospel, and this is the gospel which I have given unto you--that I came into the world to do the will of my Father, because my Father sent me. And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all

		men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works....(3 Nephi 27:13-15).
	Blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.	<i>(He ties the ordinances to the idea of judgement and the law of mercy)</i> And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.(3 Nephi 27:16-17).
	Blessed are the merciful, for they shall obtain mercy.	<i>[The judgement described in this section is not a judgement of mercy which defies the laws of justice. Rather the mercy is that we may become clean, having our garments washed in the blood of the Saviour; that for his sake we may be judged as clean.]</i> And this is the word....no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end....And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just (3 Nephi 27:18-19 and 27).
	Blessed are all the pure in Heart, for they shall see God	<i>[As one approaches the Holy of Holies, in this new sequence he receives another review which repeats the sequence again, but this time includes some significant additions:]</i>
		<i>repent and come unto Christ</i> Now this is the commandment: Repent, all ye ends of the earth, and come unto me and
		<i>be baptized</i> be baptized in my name,
		<i>be sanctified by the Holy Ghost</i> that ye may be sanctified by the reception of the Holy Ghost,
		<i>be spotless (which suggests a washing and anointing)</i> that ye may stand spotless before me at the last day.
		<i>commit to work in the Kingdom</i> Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church;
		<i>do the necessary ordinances</i> for the works which ye have seen me do that shall ye also do;
		<i>perform the sacred dance</i> for that which ye have seen me do even that shall ye do; Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day....
		<i>know that all things are recorded</i> And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged.
		<i>Prepare to come unto the Father</i> Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am. And now I go unto the Father.
		<i>pray to receive an answer</i> And verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you.
		<i>ask</i> Therefore, ask, and ye shall receive;

		<i>knock</i>	knock, and it shall be opened unto you;
		<i>and it will be opened</i>	for he that asketh, receiveth; and unto him that knocketh, it shall be opened (3 Nephi 27:20-29).
		<i>respond, give answer</i>	Thereafter the Saviour asked each of the Twelve some questions, They replied and
		<i>touched with hand</i>	"he touched every one of them with his finger save it were the three who were to tarry,
		<i>go behind the veil to see and hear unspeakable things</i>	and then he departed. And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things. (3 Nephi 28:12-13)."
Blessed are all the peacemakers, for they shall be called the children of God.	Blessed are all the peacemakers, for they shall be called the children of God.	Blessed are all the peacemakers, for they shall be called the children of God.	And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard; And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God. But it came to pass that they did again minister upon the face of the earth; nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven. And now, whether they were mortal or immortal, from the day of their transfiguration, I know not (3 Nephi 28:14-17).
BLESSED ARE ALL THEY WHO ARE PERSECUTED FOR MY NAME'S SAKE, FOR THEIRS IS THE KINGDOM OF HEAVEN.	They did go forth upon the face of the land, and did minister unto all the people, uniting as many to the church as would believe in their preaching; baptizing them, and as many as were baptized did receive the Holy Ghost; And they were cast into prison by them who did not belong to the church. And the prisons could not hold them, for they were rent in twain. And they were cast down into the earth; but they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them. And thrice they were cast into a furnace and received no harm. And twice were they cast into a den of wild beasts; and behold they did play with the beasts as a child with a suckling lamb, and received no harm (3 Nephi 28:18).		
VERILY, VERILY, I SAY UNTO YOU, I GIVE UNTO YOU TO BE THE SALT OF THE EARTH;	And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land; and they were converted unto the Lord, and were united unto the church of Christ, and thus the people of that generation were blessed, according to the word of Jesus. And now I, Mormon, make an end of speaking concerning these things for a time. Behold, I was about to write the names of those who were never to taste of death, but the Lord forbade; therefore I write them not, for they are hid from the world. But behold, I have seen them, and they have ministered unto me. And behold they will be among the Gentiles, and the Gentiles shall know them not. They will also be among the Jews, and the Jews shall know them not. And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them (3 Nephi 28:23-29).		
VERILY, VERILY, I SAY UNTO YOU, I GIVE UNTO	And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good. Therefore, great and marvelous works shall be wrought by them, before the great and coming day when all		

<p>YOU TO BE THE LIGHT OF THIS PEOPLE... THEREFORE LET YOUR LIGHT SO SHINE BEFORE THIS PEOPLE, THAT THEY MAY SEE YOUR GOOD WORKS AND GLORIFY YOUR FATHER WHO IS IN HEAVEN (3 NEPHI 12:1-16).</p>	<p>people must surely stand before the judgment-seat of Christ; Yea even among the Gentiles shall there be a great and marvelous work wrought by them, before that judgment day....Therefore, that they might not taste of death there was a change wrought upon their bodies, that they might not suffer pain nor sorrow save it were for the sins of the world. Now this change was not equal to that which shall take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not tempt them; and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them. And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens (3 Nephi 28:30-32, 38-40).</p>
---	--

After Mormon warns the gentiles who will receive the Book of Mormon to take this thrice repeated, thrice amplified message very seriously, he tells about the establishment of Zion. In doing so, he uses a somewhat abridged form of the pattern he has used throughout this part of his work. His omissions are important, for they also tell part of the story. For example, in a Zion society everyone would be fulfilling his and her callings, and living in harmony with each other. Consequently, there would be no need for judges and bishop's courts, so references to the meek and the merciful would not have been that relevant here.

Blessed are they who shall believe in your words,

come down into the depths of humility and be baptized,

for they shall be visited with fire and with the Holy Ghost, and

Blessed are the poor in spirit who come unto me,

for theirs is the kingdom of heaven.

Blessed are all the peacemakers, for they shall be called the children of God.

Sacred marriage

Verily, verily, I say unto you, I give unto you to be the light of this people.

Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven (3 Nephi 12:1-16).

The disciples of Jesus had formed a church of Christ in all the lands round about.

And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus;

And they did also receive the Holy Ghost.

There were no contentions and disputations among them, and every man did deal justly one with another.

And they had all things common among them; therefore there were not rich and poor, bond and free,

But they were all made free, and partakers of the heavenly gift.

There still continued to be peace in the land.

They were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them.

They did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus....Surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 1:1-18).



RETURN TO THE LONELY, DREARY WORLD

The Pattern of the Beatitudes is Used to Describe Nephite and Jaredite Apostasies

Mormon reported that after three generations, there began to be an apostasy in the land. There is an intense poignancy about the fact that when he described the sequence of that apostasy, he did it by using the same pattern which he had used to describe the WAY of their salvation, only this time, each of the steps gets more decadent and farther from the throne of God.

Yea, blessed are
they who shall
believe in your
words, and

come down into the
depths of humility

Blessed are the poor in
spirit

who come unto me,

Blessed are all they
who do hunger and
thirst after
righteousness,

Blessed are all the peacemakers, for they shall be called the children of God.

Blessed are all they who are persecuted for my name's sake,

but if the salt shall lose its savor wherewith shall the earth be salted?

Therefore let your light so shine before this people, that they may see your good works

and glorify your Father who is in heaven (3 Nephi 12:1-16).

A small part of the people who had revolted from the church and taken upon them the name of Lamanites;

There began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.

And from that time forth they did have their goods and their substance no more common among them.

And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ.

There were many churches which professed to know the Christ, and yet they did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been forbidden because of unworthiness.

And this church did multiply exceedingly because of iniquity, and because of the power of Satan who did get hold upon their hearts.

And again, there was another church which denied the Christ; and they did persecute the true church of Christ....they did despise them because of the many miracles which were wrought among them....they did exercise power and authority over the disciples of Jesus who did tarry...and did seek to kill them.

the people did harden their hearts, for they were led by many priests and false prophets to build up many churches, and to do all manner of iniquity.

They did wilfully rebel against the gospel of Christ; and they did teach their children that they should not believe.

And they did still continue to build up churches unto themselves, and adorn them with all manner of precious things....again to build up the secret oaths and combinations of Gadianton (4 Nephi 1:20-49).

Mormon follows roughly the same sequence as he tells the story of the fall of the

Nephites from their serving the Lord. He mentions that they became proud, then adhered to the system of the Gadiantons, then became so unrighteous that the Spirit of the Lord withdrew from them entirely.

Eventually, he and all of his people were killed except his son Moroni who wrote the final part of the Book of Mormon. In Moroni's aloneness, he not only had the sad duty of recording his father's death, but he also had the task of abridging the book of Ether and reporting the destruction of that civilization. The sequence he develops in the beginning of the Book of Ether is significant. Moroni tells the story of the brother of Jared's ascent to the mountain by showing that thrice he talked with God three times.

In preparation to leaving their world, the brother of Jared approached the Lord
in prayer three times.

- a. that he and his family would retain their language
- b. that his friends would retain their language
- c. that they could go to a precious land

From behind the veil the Lord gave directions to the brother of Jared

- a. He instructed him about how to prepare to go to the new land
- b. He went before them and showed them the way.
- c. He taught the brother of Jared, personally, about how to pray.

Step three, on the mountain, the brother of Jared

- a. asked how to receive air that he might breathe and live.
- b. asked how to receive light
- c. requests to be given light

In response the Lord put his hand through the veil, then showed the brother of Jared the whole history of creation.

After telling the story of the brother of Jared's three series of three prayers, Moroni continues to recount the history of the Jaredites. He follows essentially the same pattern his father used in his Book of Mormon Nephite history, except that the place which receives the most attention is not a Christ-centered temple experience, as it is in the Nephite history. Instead,

the Jaredite stories which Moroni tells in greatest detail are about the origins of the counterfeit oaths and covenants of the secret combinations, and of the fruit of their wickedness.

RETURNING HOME TRIUMPHANT

HAVING GONE FULL CIRCLE, NOW RETURNING BACK TO WHERE WE STARTED

Moroni concludes his father's record with the promise that even though evil seems to win, its victory is only temporary. Righteousness cannot lose. He ends his book with an invitation to come unto Christ and reminds his readers that if his message is to be understood it must be understood in the context of the story of the Garden of Eden and of Adam and Eve.

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts (Moroni 10:3).

In that context, Moroni concludes with his admonition to "...come unto Christ...awake, and arise...put on thy beautiful garments, O daughter of Zion...that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled."

It is appropriate that the Book of Mormon should end that way, because that is also the way it began.

Act One	I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and
Act Two	having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness [of God] and [having had a great knowledge of the] mysteries of God,

	therefore I make a record of my proceedings in my days.
<i>The record will be written in double entente</i>	Yea, I make a record in the language of my father [<i>Which Father?</i>], which consists of the learning of the Jews and the language of the Egyptians.
<i>The hand</i>	And I know that the record which I make is true; and I make it with mine own hand; [<i>There are several ways to make a record with one's hand. An important way is when one is on the witness stand in court. There, it is the act of raising the hand which makes the record binding and attests to the truthfulness and validity of the spoken word.</i>] and I make it according to my knowledge.
<i>Mentions the concept of kingship</i>	For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah,
<i>Enter: A new name with a new role, that of father rather than son, of giver rather than receiver</i>	(my father, Lehi, having dwelt at Jerusalem in all his days);
<i>The assignment: to teach repentance and preserve Zion</i>	and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed.
<i>A prayer in behalf of others</i>	Wherefore it came to pass that my father, Lehi, as he went forth prayed unto the Lord, yea, even with all his heart, in behalf of his people.
<i>The veil</i>	And it came to pass as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him;
Act Three	and he saw and heard much; (1 Nephi 1:1-6)

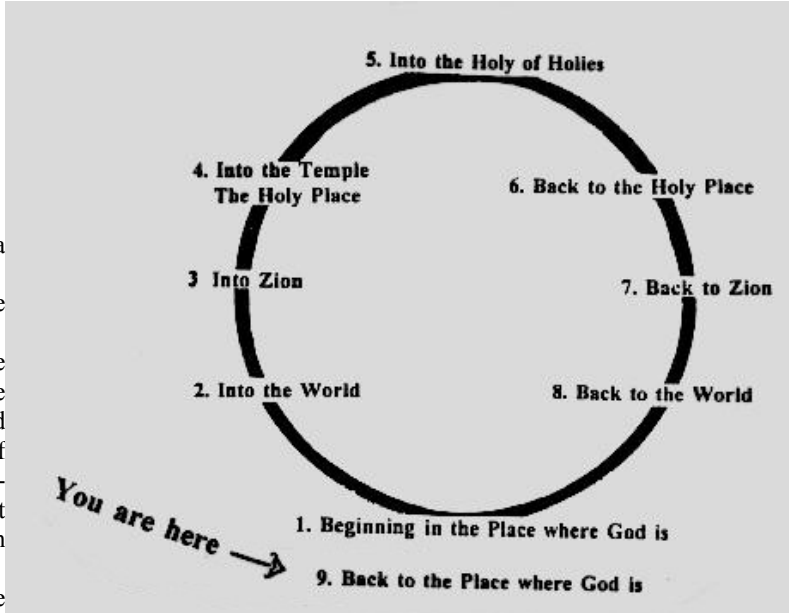
Similarly, Moroni's final summary is,

And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift [one does that with the hand], and touch not the evil gift, nor the unclean thing.

And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.

Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; ["Deny" means to prevent, as to stop someone from gaining entrance into a room, as the Lord said, "For verily I say unto you that I

am Alpha
and
Omega, the
beginning
and the
end, the
light and
the life of
the world--
a light that
shineth in
darkness
and the
darkness



comprehendeth it not. I came unto mine own, and mine own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God; and even unto them that believed on my name gave I power to obtain eternal life (D&C 45:7-8).]" and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God. [Like in the story of the Brother of Jared, his entrance could not be denied.]

And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot. (Moroni 10:30-33)

ACT THREE OF THE BOOK OF MORMON RETURNING HOME, TRIUMPHANT

Moroni's last words constitute one of the finest statements of HOPE which one can find in the scriptures.

And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen (Moroni 10:34).

Thus, in the Book of Mormon, we have moved through the entire circle, returning where we began, "triumphant," coming home to God.

end