

Brothers and sisters, it's good to be here with you again tonight on this Sabbath evening. I'd like for you to turn with me to Ether 12 in the Book of Mormon. Twice today I've had discussions with people who are frustrated because they seem to go one step forward and 5 steps backward in their progression. I pointed out that everything in this world is unstable. That we are actually in hell. We're in a place where devils and demons dwell. That, by definition, is a hell. It's a beautiful place, but it's designed on purpose to be a place where you come into this disadvantaged and fallible. Everything in this world is flawed. It's a probationary state. You are surrounded with individuals who seek your misery and it's flawed by its very nature. Everything and everybody in this world is flawed. Christ is the only unflawed person who's ever set foot on this earth from the time that Adam left the garden until the present time. Everything else is flawed for a purpose. It's designed for us to pass through sorrow that we may learn the good from the evil. I remember that when Adam finally partook of the fruit and he said; "I see that this must be. I will partake that man may be". And Eve, his little sweetheart, in the background when you hear a voice say "that is right", turns around and there is Lucifer with a big grin on his face thinking he has thwarted all the purposes of God when, in reality, he is simply fulfilling the plan that was foreordained before this earth was created. As the Pearl of Great Price says: "He knows not the mind of God because he sinned against light". He doesn't remain where he was, he goes backward, continually losing light and identity and stature. As the early brethren have taught, he'll go back to native intelligence and lose his very identity. It is always represented in this world by beheading. So, every time you see a person who is beheaded, whether it's Laban or it's Goliath, as ancient societies always did that, it represents the loss of an identity. Remember, everything from the neck up controls everything from the neck down. If you take the head off, the whole system is shot. They understood that principle, if not scientifically, they understood it enough that it severely handicaps a person in the next world. You see that all through native ancient societies.

That's the very purpose for us being here, and Satan says, "that's right". They turn and look at him and Eve reaches up and turns Adams face towards her and she says (I love this, brethren this is why we have wives. This is women. Without them, we don't stand a chance in this world). She takes and turns his head and puts her hand on his cheek and says, "It is better that we pass through sorrow that we may know the good from the evil." I want you to pay attention to the wording, **pass through**. This very life is referred to in the scriptures as temporal life. In other words, mortality is temporal. Temporal comes from the what word? Temporary. So, we are here to come against things that are illusionary. The real person is what's inside you. It's not who you see looking back at you when you look into an earthly mirror. Everything is illusionary here. The real life is not here. The real identity is not here. This is the perfect school house, the perfect learning laboratory for the mothers and fathers in heaven to send their children off to, to be tutored. "It is better to pass through", it's never meant to be permanent. Pass through, temporal, temporary, pass through. You're on a journey here. This is not your abode, this is not home. You've been sent away to go to school, so you can learn lessons here that cannot be learned in any other way nor in any other place. It's wonderful, what we're seeing here! It's important to remember that everything and everyone in this world is flawed. You need to grab a hold of that. So, the only thing we can do to help us get through this, is through our experiences. Hopefully we are learning wisdom and prudence. Prudence means to be cautious. It's wise to be cautious. Prudence and wisdom are two words the Lord uses side by side when he speaks. It's wise for us to use those two words in our sojourn here. One of the wisdom principles is that everything and everyone around you is flawed. So, you need to look for a source that is not flawed. If you want to be like Christ and be with Christ, then you're not going to get there by obtaining adulterated truth. Twisted truth. You have to seek for a source of truth that you can absolutely, unerringly rely on. That will not be found among any mortals in this world. So, what we need to do is to take the Holy Spirit for our guide. There's a hierarchy and you can see that in the temple. In the temple you see the person who plays the Father, His instruction to the person who plays the Son, and the Son gives instruction to the messengers who come down. Actually, the hierarchy in the telestial world is Father, to Son, to Holy Ghost, to Angels, to man.

Go with me to 2 Nephi 32 and let me show you something. You've all read this scripture before. What we're looking for is a hierarchy, a power structure, to tap into unadulterated truth. John Taylor said that a lot of the problems we have in our last days, a lot of the delusion that will come, that in part, God allows to come, is because his people love truth adulterated. Isn't that a sad comment? We'd rather go down into the pasture and dip water out of the pasture where the cows have walked through it, rather than to go upstream and find the source. Notice that the source is always upstream. Never downstream. You've always got to go up to find a pure source. Well, the telestial world is the pasture. Water in the pasture, many, many times too often, has been polluted, diluted, and prostituted.

2 Nephi 32:3 Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. (do you see a hierarchy there?) Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do. Verse 5 For behold, again I say unto you that if ye will enter in by

the way, and receive the Holy Ghost, it will show unto you all things what ye should do.

So, there's a hierarchy. Angels minister to men in the telestial world. Their boss is the Holy Ghost, so to speak. Their boss, the God of the telestial world, is the Holy Ghost and his helpers. He has many different kinds of helpers. He has angels in the form of resurrected beings. He has translated beings. He has spirits of just men made perfect, and other righteous spirits who are commissioned to bless and help those of us who are in the flesh. But angels work under the direction of the Holy Ghost. The Holy Ghost works under the direction of the Son of God, and the Son of God works under the direction of the Holy Father. There is your power pole. That's your structure. So what we want to do now, in this world where we're down wandering through the pasture with the water diluted, we want to go upstream and find the source. We're going to tap into that source. When you tap into information in that source, it is never wrong, it is always right. Always! It is the only true source in this world to receive unadulterated truths.

I mentioned in priesthood class today and I said this in class, that every time there is a restoration of truth, and there have been many since Adam left the garden and entered into the lone and dreary world, there have been many restorations, all of them followed by an apostasy which was then followed by another restoration, followed by an apostasy and so forth. Throughout the existence of mortal man in the telestial fallen world, that's the pattern. I've looked at that and pondered that and here's what happens. The minute God reveals truth through His restoration prophet at that time, and that prophet speaks that pure unadulterated word of God, at the moment the word leaves the prophets mouth, all hell combines to adulterate, prostitute, and destroy that revealed word. This is where the words 'secret combinations' come from. So, all hell combines to destroy that because all hell knows that that's the power source that when tapped into, spells the destruction of the dark side.

Lets go to Ether 12 again and let me show you an interesting little scripture. When you feel like you're being beat up, or when someone I'm talking with is very upset, there has usually been an abuse, a verbal abuse by a family member or something's been said to break the heart of the person I'm talking with. They are so discouraged and feel so hopeless as to what they can do about the situation. We need to take a different view on it. It's all about viewing things differently. Put your finger here and lets go back, I promise we are going to get to Ether 12. I just had the thought come into my mind and we just have to go with it.

Go to Mosiah 5. This is the great discourse on that 'mighty change of heart' that took place with that whole congregation of people. Let's look at vs. 1: *And now, it came to pass that when king Benjamin had thus spoken to his people, (That's the last three chapters, 2,3,&4. If we didn't have anything else in the B of M than Mosiah chapters 2-4, there's enough information there to get you back home successfully. That's the power of the Book of Mormon. There's enough information in these chapters to get you back to Christ and redeemed from the fall.) he sent among them, desiring to know of his people if they believed the words which he had spoken unto them. 2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.*

We talked about that in other podcasts. This part right here, in vs. 3, because of what we read in verse 2, 3: *And we, ourselves, also, through the infinite goodness of God, and the manifestations of his Spirit, have great views (I have that triple underlined) of that which is to come; and were it expedient, we could prophesy of all things.*

The reason they can prophesy of all things is because their views have changed. Listen to the statement by the prophet Joseph Smith. Think about these views. "God has created man with a mind capable of instruction and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect". What a great statement. That's a ponderable statement. Each one of us, and I was thinking this week as I was working with some animals out here, and I've got some chickens, turkeys, rabbits, some calves, a horse and this, that, and the other, and I'm looking at them and none of these creatures, these creations of God, have the power of imagination. Power to imagine is only found in God's children. Remember, Joseph Smith said, "God has created a man with a mind capable of instruction and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect". In other words, you listen to the voice of Christ. You partook of the sacrament today and you committed to do three things: Take upon yourself the name of Christ, always remember Christ, and keep Christ's commandments. If you will do that, then you have the promise. Commit to do that! On that Sunday morning or sometime Sunday, he's going to give you His Spirit, the Light of Christ, which teaches right and wrong, a director or compass, your own personal compass for the next 7 days. If you 'll listen to that, it will enlarge your intellect. The rest of the quote says; "the nearer man approaches perfection, the clearer are his views and the greater his enjoyment until he has overcome the evils of this life". See we can do that!

The question comes up, "Can we ever get to a point where evil has no affect upon us while we're still in mortality?" And the answer is Yes! You see that alluded to in the temple when the Father says to Christ, "Instruct Peter, James, and John to go down to Adam and his posterity in the telestial world and cast out Satan. That's while they are still in the telestial world. You can come to a point where evil has no more affect on you. Look at the rest of it. "You overcome the evils of this life and lose the desire for sin". This is all happening as a result of your heed and diligence given to light that's communicated to your intellect. It's all based upon that. I want you to remember, the thing is that the more you learn the greater your views are. It changes everything. You see things differently. "And like the ancients", (the rest of the quote) "arrives at a point of faith where he is wrapped in the power and glory of his maker". (Visualize that for a minute. That's talking about on this earth. None of this quote has anything to do with hereafter.) "and caught up to dwell with him". Caught up from where? The telestial world.

Now let's go back to Ether 12. So what you want to do is, when things seem to be ganging up on you, when hell seems to be combined against you, you need to look at it differently. If that's truly happening, I say congratulations to you. I say rejoice, because that dark mud would not be stirred up unless they were concerned about something. See, they work on prioritizing things on the dark side on the other side of the veil, like we should be doing here. If they've already got people who are doing their bidding and doing it well, then it's not going to be such a concern to the powers that be, in the dark armies, as they are on a person who begins to awaken. Now when you start to awaken and you awaken to what? You give heed and diligence to the light that's being communicated to your intellect. You have a faculty that can do that. Only God's children have that power. Your faculty for that kind of thing is capable of being eternally enlarged. So, you determine whether that's going to move forward to a fulness, or whether you're going to remain stationed where you are at or go backwards and lose what you've got. So, I say congratulations to you because obviously you're doing something that is stirring up these dark-side spirits and causing concern over there.

It's like Joseph Smith said, "I was proved to be an annoyer and a disturber to his kingdom at a very early age". Well congratulations, that's what's happening to you. So if you find that as you are listening to this podcast and it is blessing you, or any of these podcasts, not because of me but because of the spirit that we try to teach by, and that you listen by, if this is blessing you, it's coming because of knowledge that's giving you power. Now, when you have that power, it's going to result in actions that are going to cause hell to awaken and become concerned. They don't want to lose their converts. So, again, I just say "good for you"! It's like we said before, the bells of hell are ringing and your name just moved to the top of the agenda sheet discussed in dark places and in combined forces. So I think that's a wonderful thing.

Now let's go over to Ether 12:27. If you find yourself, and you just don't seem to be getting ahead and you say to yourself like Nephi, "*O wretched man that I am!*". You recognize in yourself that there are deficiencies, and it makes you sad. You want to do better, but it doesn't appear like you're making any progress. I want you to know that you're making great progress or you wouldn't even recognize and be distressed that there's something wrong. What I'm concerned with is those doing these kinds of behaviors and not seeing anything wrong with it. That's room for concern. If you're now looking into your life and seeing behavior that disgusts you and distresses you, I say, "good for you". Something's happening. You're in a midst of a formula that's working. Now, let's look at that formula.

Go to Ether 12:27. I remember when I first saw this, it was so exciting for me and this scripture has changed the way I view so much. I've been able to use this scripture to help so many people view things differently. It starts out and there's a list here. "*And if men come unto me*" (that's your first step. Notice this whole process. This is a formula for transformation. When you start the process and go all the way through, you come out on the other side transformed in a glorious manner. You can put /women after men. Step 2) "*I will show unto them their weakness*". (Weakness, not weaknesses. The weakness is, he will help you identify the natural fallen man or woman that you are in this world. He'll show it to you. You'll start to see some things about you. I learned that if you want to be upset and really have an interesting experience, ask the Lord to show you your weaknesses in those areas that are keeping you from moving forward. I promise you, He'll do that. It's a real eye opener because most of what he considers barriers to your progress, you consider no big deal. Number 3) "*I give unto men weakness*" (Look at that, the very thing that troubles you and distresses you, grieves you and causes you to mourn over who you are, are gifts. Notice that he says, I give. That's a gift.

Your weaknesses are gifts. How's that for taking a different view? What's the purpose of that? Here's number 4) *"that they may be humble"*; (So, the purpose of God showing you your weaknesses after coming to him? So that you can be humbled, because humility is the launch pad for transformation. Humility is the absolute foundation or launch pad, basic level, for the transformation of man into anything Godly. It all starts with humility. Number 5) *"and my grace is sufficient"* (Whatever that grace is, God says there's enough of it. There's enough for everybody. You'll never run out. There's always enough. My grace, and grace is power and strength. If you want another word for grace, put in "the Lord's strength and God's power". He's got enough. There is enough and to spare.) *"for all men that humble themselves before me; (did you catch that last one, step number 5? You can't access that grace, which is strength and power, unless you humble yourself. You can't voluntarily humble yourself by seeking for it and asking for it and praying for that gift, for God will have a humble people. According to President Benson, either you can choose humility or you can be compelled. We have a great day of compulsion coming. I think of that scripture. Put your finger here in Ether 12 and let's go back to Helaman 12:1 and you can see what our day is bringing and what we have to look forward to. This is a scripture that President Eyring has memorized and uses in a lot of his talks. Verse 1: *"And thus we can behold how false, and also the unsteadiness of the hearts of the children of men;(Of course we are unsteady, we're in an unsteady place.) yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him"*. (Now watch this) Verse 2: *Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, (Just change the words with those things that fit 2016) and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; (I have that one triple underlined) yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity. (Now this next verse, what we're talking about in Ether 12: voluntary humility or compelled humility.) 3: *And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, (who is he visiting here? His people! Not all people on the earth are his people. His people are people who have made covenants) and with famine and with all manner of pestilence, they will not remember him.***

Go back over to Ether 12:27 again. So, if we humble ourselves, not only will we see our weaknesses, but he will endow us with sufficient grace to do what's next, look what happens: *"for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them"*. If you lose your temper, that's a definite weakness in this world. Understandably, there's a lot of things to set you off and pull the trigger. What's the opposite of that? We want to see what the gift is waiting for you. The opposite is patience and long suffering, understanding. You can take that fierce anger that you have and if you apply this formula, that beast that's always just raging under the surface, ready to come out at anytime. . . If you try to overcome that, and control any of these inconsistencies in this flawed world by your own effort, (at best you will have limited success) it will be one step forward and five back I promise you, because you're trying to do it with the strength of your own arm. That's why you've got to apply this formula. The first step is, *"come unto me"*. The opposite of that, that weakness you admit to with that anger, is patience, long suffering. And so, your greatest weakness now becomes your most Godly strength.

What a great formula that is. So, if you find yourself, looking at yourself, saying, "I'm so weak. I despise myself". I say, "good for you", because you're in the middle of the formula. You would have never seen that in you to despise it, if you weren't in the process of coming to the Savior. So, the formula is in effect and you are moving forward. God bless you! Good for you! Let's all rejoice! That's wonderful! Congratulations! You're winning in the celestial battlefield. Everything in the gospel is about coming up and being transformed. I thought I would just share that with you because I had some thoughts on it and some feelings.

I want to chat with you for the remainder of the time about something I've been having on my mind lately. You can look these up in the scriptures. Just go into your search engine in the scriptures under lds.org. Type in the phrase, "from eternity to eternity". You'll see that it's listed several times in the Book of Mormon and the D&C. I think it's in the Pearl of Great Price also. It seems to be a restored doctrinal term. I don't

know if it's in the Bible or not, but it's definitely in the other works. In other words, eternity is everlasting to everlasting. What I'd like to propose to you is, that eternity, even though it seems to be an oxymoron, eternity has a beginning and an end. Yet, in our thinking, we use the word eternal and eternity, especially the word eternity, as something that has no beginning and has no end. The very fact that you go from eternity to eternity seems to indicate a beginning, an ending, and then another beginning. Hold that in mind for just a minute. In the temple sealing we have the words: kingdoms, thrones, principalities, powers, dominions, and exaltations. All those words are used in the plural. Yet, we teach and understand that once you've obtained exaltation that you have arrived. I would like to change the wording and say, instead of 'obtaining exaltation', that we say, 'obtain an exaltation'. I think by the time you reach the Celestial Kingdom and have the gift of eternal life, if you choose, you've just begun your progress. You've arrived at one level, eternal life, in the Celestial world where you have an inheritance in the same kingdom as the Father and the Son. There seems to be much, much more, if you choose to go beyond that.

I wonder if the words in the temple ceremony that says, "if you proceed and receive your full endowment, you'll be required to take upon you sacred obligations, the violation of which will bring upon you the judgement of God, for God will not be mocked. If any of you desire to withdraw, rather than accept these obligations of your own free will and choice, you may now make it known by raising your hand". Now, if we look at that in the hour and a half endowment ceremony, none of us receive our full endowment. You've had your initiatory, which initiated you into the endowment, but you only have the first half of the endowment when you leave the temple that day after you have received your temple blessings. It's incomplete! I think that we think in the church, that what we've received there, is all there is. Again, it's just the beginning. The full endowment does not come back until you receive the second anointing. You've already received the first one and the endowment spoken of. "If you receive your full endowment", is not complete until you're sealed up to eternal life and obtain the fullness of the Melchizedek Priesthood and are ordained a king and a queen, a priest and a priestess. We haven't received a full one and yet, in that wording, "if you proceed and receive your full endowment", we've talked about that in the past. You can either receive it through church ordinance from church authority or you can receive that, or the equivalent of that, with all its rights and blessings, from under the hand of heavenly messenger beings or from God himself. The point is, you've only got a portion of it here. All of us who have been through and received our temple endowments, that have not received the second anointing blessing, have not received the full endowment. Notice also it says, "if you desire to withdraw".

So let's say that you receive your full endowment. In the temple, when it says, "if you desire to withdraw", it means I've received my initiatory but I don't want to go any further, so you raise your hand and you are ushered out of the endowment room. What if those statements that we hear, that we think pertain to the hour and half to two hours in the temple endowment allegory, what if they are eternal principles that apply in eternity? What if you go forward and receive an exaltation in the Celestial Kingdom, because there are no exaltations in the terrestrial world. Exaltation is a term referred to and reserved for the celestial world. What if you get there and you have inherited an exaltation in the form of eternal life. You and your wife now are a couple, sealed, and now have an inheritance in the celestial world. What if somebody says to you at that point, "do you desire to proceed? Or, do you desire to withdraw"? What if you are given an option once you are there? You are qualified. You wouldn't have been given an option unless you had obtained that promise. What if, when you get there and you have that promise, there's more? What if the principle of the agency of man, always being in effect, is an eternal principle. Here is no place in the universe where agency isn't applicable. It isn't something that just belongs to the celestial world and to a fallen man. It exists always, everywhere! So what if at that point, you have these words or the equivalent of these words, if you want to see and receive something fuller, you need to make a choice? Or you can decide to stay here and you exercise agency as to whether you go on from there or you stay? I don't think there's any movement in eternity from the pre-mortal life all the way through the state of probation where you are not given an opportunity to proceed, stay or withdraw. Unless you are a 'son of perdition'. They are totally acted upon, and when you are acted upon, the principle of agency is negated. You have chosen to negate your ability to choose.

So just some thoughts on that. Here's something else from eternity to eternity. What if each one of these beginnings, let's say we have a new mother and father who've attained exaltation in the celestial world, we talked about this in the previous lesson. Brigham Young said:, "Once they get to that point and they are a

husband and wife, mother and father, king and queen, priest and priestess, but they have no posterity." So the first authorization for them, they are authorized by those grandfathers and grandmothers that they descend from in higher living spheres of exaltation, there's authorization given to this, to beget spiritual progeny. That's the first authorization. Then you begin to have your family in eternity. What if that begins an eternity? What if every time a mother and a father are authorized by the Elohim to begin the process, that makes them part of the Elohim, what if that begins an eternity? What if that eternity goes from them there, all the way through to where the Savior of those children and of those worlds under the direction of that new mom and dad; the Savior completes the mission given to Him where everybody is saved except those who are sons of perdition, everybody has obtained an exaltation. The Savior of that system presents that to the father. At that point, the work is finished. That ends an eternity. It moves from eternity to eternity, everlasting to everlasting.

When Joseph Smith received the Michael Chandler papyri and the church purchased them in Kirtland, there were amazing things that were on those papyri and those mummies that Michael Chandler bought from his uncle Antonio Labolo, who got them out of the tombs of the Valley of the Kings. I've been over to the Valley of the Kings and I've seen that pit where the Abraham mummies and papyri came out of. Interesting to sit there and put your feet on top of the ground where those things came out and read the Book of Abraham. When Joseph was working on those, they were also working on something called the Abrahamic Alphabet. It was an alphabet of Egyptian papyri. Joseph was killed before he could complete that. There was so much on that papyri that he was continually distracted. He was kept on the run, mobbed, with false lawsuits and harassed on purpose, because the combined powers of hell did not want him to complete and make public the information that was on the Abraham papyri. What we do have, and William W. Phelps was working with him on it, one of the things they came across was an interesting statement. It said, "The life in this system (there's the word you want to underline. System. Think about what we just talked about. An eternity. What if another word for system is an eternity?) has been going on for 2.5 billion years". Isn't that interesting?

Beginning with the birth of spiritual progeny, of our father and our mother, of which Christ was an ordained child to be the Savior of that system and to come to this earth and perform an atonement. What fantastic information that is. You see, everyone of the men who sit enthroned with the holy fathers and mothers, who go no more out, have all gone through a stair-step process progression. The King Follett Discourse gives us some information.

Here's some things that we can deduce. Let me read a couple of things to you first of all, that go back to this. This statement in the King Follett Discourse says, "*What does it mean to contemplate being an heir to God and a joint heir with Christ? What is that? Then Joseph answered, "It means to inherit and enjoy the same glory, powers, and exaltation until you ascend a throne of eternal power and arrive at the station of a God, the same as those who have gone before". "What did Jesus Christ do?" Joseph asked. "Why, I do the same things that I saw my Father do when worlds came rolling into existence". "Saw the Father do what?" Joseph asked. "I saw the Father work out his Kingdom with fear and trembling and I am doing the same. When I get my Kingdom (Jesus says) I will give it to the Father and he will add and exalt His glory. He will take a higher exaltation and I (Jesus) will take his place and am also exalted so he obtains kingdom rolling upon kingdom. So that Jesus treads in his tracks (the Father) as he had gone before (the Father) and then inherits what God the Father did before God is glorified. Therefore God is glorified in the salvation and exaltation of His children."*

What do we deduce from that? Well, Joseph gave us this masterful pattern that before God the Father was who he was, he was an eternal son, and intimates when he says, "I do the same things I saw my father do." *What did you see your father do? I lay down my life for the sins of the world.* Intimating that before our Father was who he is that he was the Savior on an older planet in another system and that his son Jesus is following in his footsteps. The same as all others have done before. What a marvelous principle that is. To talk about that just speaks volumes to me of hope and glory and to know that I have within me the DNA heritage of all of those fathers and mothers. An endless line of holy mothers and holy fathers from which I am descended. What is it they want for me? What's their work? To bring to pass my immortality and eternal life. That's their whole purpose. So what do they do to do that? They sacrifice. The way they exalt their children in the school room and bring them up to be who they are and when they are, is through sacrifice. What a wonderful plan we're involved in here. What a beautiful plan.

Over in section 121 we start to see how you and I are now talking about things of older societies. I'm not going to say that individual people haven't known, but, for sure we have available to us, as a society of the Latter-Day Saints, and especially in our day, when we have the great light and dark Urim and Thumim called the internet. We have access to information like never before in the history of the world. D&C 121:26 *God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;* the bottom of verse 27 says that knowledge was held in reserve. Verse 28: *"A time to come in the which nothing shall be withheld"*. Nothing! This is our day! The bottom of verse 31 says, *"shall be revealed in the days of the dispensation of the fulness of times—"*

Now brothers and sisters, the dispensation of the fullness of times is broken up into two general categories. We are in the first section of the dispensation of the fullness of times. The first part of it can be referred to as part A, The dispensation of the Gentile or the time of the Gentile. The scriptures talk about when the time of the Gentile ends or when the fullness of the Gentile comes in. That's the ending of part A of the Dispensation of the Fullness of Time. You and I are on the cusp of that. We're on that part where the majority of the gentiles will not make the leap into part B of this dispensation. They won't make it! The reason they won't make it is that they trample under their feet, the Holy One. They set him at naught. They will not listen to his voice, therefore they are not considered the elect of God because they harden their heart against his voice. They won't make the transition. There are few Gentiles who will repent and be numbered among those of part B and part B is the Dispensation of Israel. So there's two parts and we are about to see the end of one and the ushering in of the second one. It's those of us who are considered Gentiles, and I am a gentile. I have the blood of Israel flowing in my veins, but for all the reasons we talked about in the Gentile lesson, I am a gentile. I'm among that group that, if I repent, I can be numbered among the House of Israel, when the Melchizedek Priesthood really begins to shine forth.

I want to give you something to think about. Just ponder this for just a minute. In the temple ceremony the only priesthood that is used in the telestial world, that you officiate in, is Aaronic. Think about that. In the telestial world, the only priesthood that is operative, as far as the temple allegory goes, is Aaronic. And it is towards the end of the telestial world when you're getting ready to move in the temple from that endowment room, and go up and enter the terrestrial room. Just prior to doing that, you have the robes of authority placed on you in preparation for officiating in the Melchizedek Priesthood. You don't officiate in the Melchizedek Priesthood until you enter the Terrestrial, the Millennial third estate world. Something to think about. I think that the Dispensation of Israel, that's not to say that we don't see miracles in this world and in the day of the Gentile, we certainly do, and no matter where a group of people or an institution of people or society finds itself, there's always people within that society, group or institution that can rise up and do something more and do. But I think that we're going to see in the coming day, before we are ushered into the Millennium, we've got a period of time called the Day of Israel, of which a few repentant Gentiles will be invited to participate. I believe that in that little period of time, which wraps up the Dispensation of the Fullness of Times, you're going to see miracles that will eclipse anything that has taken place in the scriptural record from Adam down to the present. But I don't believe it's going to happen in the day of the Gentile because it's going to require a society that has tremendous faith.

I was speaking with one Navajo woman who wrote me and we were talking back and forth about the Native Americans and what their future is. Right now, they are pretty much in a state of apostasy and darkness. But, Wilford Woodruff said:, *"The Spirit of God would fill their chiefs and a mighty nation would be born in a day"*. A huge percentage, for example, of the Navajo nations are already baptized members of the church and yet, the majority of them are not in their covenant and don't have the light and knowledge they need in order to come forth and shine forth. That's going to change. When the day of the Gentile ends, and by the way, it will be this remnant of Native Americans along with others that go and compel humility and make it possible for as many as possible who won't harden their hearts, that become better instead of bitter, to be numbered among the House of Israel in the second half of the Dispensation of the Fullness of times. In that period of time, which is sometime between now and the second coming, I believe is where you're going to see Melchizedek Priesthood operative: powerful miracles, raising the dead, controlling the elements, moving mountains, parting the sea, bringing translated beings down from the city of Enoch where they fall on our neck and we fall on their neck. I think we are going to see that and as the doctrine, here's my belief, the doctrine of translation and the

ordinances of translation, which is not in effect now, at the end of the day of the gentile and the opening of the day of Israel, prior to the second coming, the ordinance of translation will be introduced one more time. You're going to need translated beings on the earth doing things in order to prepare for the second coming of the Lord Jesus Christ. I want to be one of them! How about you?

God Bless you all. I hope this has been interesting and informative for you. Have a great week and we'll see you next week.

Added here, is Joseph Smith's King Follett Sermon: **Chapter XIV**

CONFERENCE OF THE CHURCH, APRIL, 1844 (CONTINUED)—THE KING FOLLETT SERMON—THE CHARACTER OF GOD—RELIGIOUS FREEDOM—GOD AN EXALTED MAN—ETERNAL LIFE TO KNOW GOD AND JESUS CHRIST—EVERLASTING BURNINGS—MEANING OF THE HEBREW SCRIPTURES—A COUNCIL OF THE GODS—MEANING OF THE WORD CREATE—THE IMMORTAL INTELLIGENCE—THE RELATION OF MAN TO GOD—OUR GREATEST RESPONSIBILITY—THE UNPARDONABLE SIN—THE FORGIVENESS OF SIN—THE SECOND DEATH.

Sunday, April 7, 1844.—[Conference Report Continued.]

At quarter past three, p.m., the President having arrived, the choir sang a hymn, Elder Amasa Lyman offered prayer. President Joseph Smith delivered the following discourse before about twenty thousand Saints, being the funeral sermon of Elder King Follett. Reported by Willard Richards, Wilford Woodruff, Thomas Bullock and William Clayton.

Beloved Saints: I will call [for] the attention of this congregation while I address you on the subject of the dead. The decease of our beloved brother, Elder King Follett, who was crushed in a well by the falling of a tub of rock, has more immediately led me to this subject. I have been requested to speak by his friends and relatives, but inasmuch as there are a great many in this congregation who live in this city as well as elsewhere, who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas, so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your prayers and faith that I may have the instruction of Almighty God and the gift of the Holy Ghost, so that I may set forth things that are true and which can be easily comprehended by you, and that the testimony may carry conviction to your hearts and minds of the truth of what I shall say. Pray that the Lord may strengthen my lungs, stay the winds, and let the prayers of the Saints to heaven appear, that they may enter into the ears of the Lord of Sabaoth, for the effectual prayers of the righteous avail much. There is strength here, and I verily believe that your prayers will be heard. Before I enter fully into the investigation of the subject which is lying before me, I wish to pave the way and bring up the subject from the beginning, that you may understand it. I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate or intend to please your ears with superfluity of words or oratory, or with much learning; but I calculate [intend] to edify you with the simple truths from heaven.

The Character of God In the first place, I wish to go back to the beginning—to the morn of creation. There is the starting point for us to look to, in order to understand and be fully acquainted with the mind, purposes and decrees of the Great Eloheim, who sits in yonder heavens as he did at the creation of the world. It is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong we may go wrong, and it will be a hard matter to get right. There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past, or that which is to come, as it respects their relationship to God. They do not know, neither do they understand the nature of that relationship; and consequently they know but little above the brute beast, or more than to eat, drink and sleep. This is all man knows about God or His existence, unless it is given by the inspiration of the Almighty. If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things. It eats, drinks, sleeps, and knows nothing more about God; yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God, they do not comprehend themselves. I want to go back to the beginning, and so lift your minds into more lofty spheres

and a more exalted understanding than what the human mind generally aspires to. I want to ask this congregation, every man, woman and child, to answer the question in their own hearts, what kind of a being God is? Ask yourselves; turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with Him? This is a question that may occupy your attention for a long time. I again repeat the question—What kind of a being is God? Does any man or woman know? Have any of you seen Him, heard Him, or communed with Him? Here is the question that will, peradventure, from this time henceforth occupy your attention. The scriptures inform us that "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." If any man does not know God, and inquires what kind of a being He is,—if he will search diligently his own heart—if the declaration of Jesus and the apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle. My first object is to find out the character of the only wise and true, God, and what kind of a being He is; and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, put their hands on their mouths, and never lift their hands or voices, or say anything against the man of God or the servants of God again. But if I fail to do it, it becomes my duty to renounce all further pretensions to revelations and inspirations, or to be a prophet; and I should be like the rest of the world—a false teacher, be hailed as a friend, and no man would seek my life. But if all religious teachers were honest enough to renounce their pretensions to godliness when their ignorance of the knowledge of God is made manifest, they will all be as badly off as I am, at any rate; and you might just as well take the lives of other false teachers as that of mine. If any man is authorized to take away my life because he thinks and says I am a false teacher, then, upon the same principle, we should be justified in taking away the life of every false teacher, and where would be the end of blood? And who would not be the sufferer?

The Privilege of Religious Freedom But meddle not with any man for his religion: all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect, right or wrong. Every man has a natural, and, in our country, a constitutional right to be a false prophet, as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing religious ministers are false teachers, having no authority, while they pretend to hold the keys of God's kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood. I will prove that the world is wrong, by showing what God is. I am going to inquire after God; for I want you all to know Him, and to be familiar with Him; and if I am bringing you to a knowledge of Him, all persecutions against me ought to cease. You will then know that I am His servant; for I speak as one having authority.

God An Exalted Man I will go back to the beginning before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why He interferes with the affairs of man. God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another. In order to understand the subject of the dead, for consolation of those who mourn for the loss of their friends, it is necessary we should understand the character and being of God and how He came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see. These are incomprehensible ideas to some, but they are simple. It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did; and I will show it from the Bible.

Eternal Life to Know God and Jesus Christ I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease forever. What did Jesus say? (Mark it, Elder Rigdon!) The scriptures inform us that Jesus said, as the Father hath power in himself, even so hath the Son power—to do what? Why, what the Father did. The answer is obvious—in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? If you do not believe it you do not believe the Bible. The scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it. Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming His name, is not trifling with you or me.

The Righteous to Dwell in Everlasting Burnings These are the first principles of consolation. How consoling to the mourners when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do? Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out His kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to My Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and I will take His place, and thereby become exalted myself. So that Jesus treads in the tracks of His Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all His children. It is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible. If I do, I think there are so many over-wise men here that they would cry "treason" and put me to death. So I will go to the old Bible and turn commentator today. I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible—Berosheit. I want to analyze the word. Baith—in, by, through, and everything else. Roch—the head, Sheit—grammatical termination. When the inspired man wrote it, he did not put the baith there. An old Jew without any authority added the word; he thought it too bad to begin to talk about the head! It read first, "The head one of the Gods brought forth the Gods." That is the true meaning of the words. Baurau signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can teach you no more than what I have told you. Thus the head God brought forth the Gods in the grand council. I will transpose and simplify it in the English language. Oh, ye lawyers, ye doctors, and ye priests, who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods and sat in grand council to bring forth the world. The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the time. When I say doctors and lawyers, I mean the doctors and lawyers of the scriptures. I have done so hitherto without explanation, to let the lawyers flutter and everybody laugh at them. Some learned doctors might take a notion to say the scriptures say thus and so; and we must believe the scriptures; they are not to be altered. But I am going to show you an error in them. I have an old edition of the New Testament in the Latin, Hebrew, German and Greek languages. I have been reading the German, and find it to be the most [nearly] correct translation, and to correspond nearest to the revelations which God has given to me for the last fourteen years. It tells about Jacobus, the son of Zebedee. It means

Jacob. In the English New Testament it is translated James. Now, if Jacob had the keys, you might talk about James through all eternity and never get the keys. In the 21st. of the fourth chapter of Matthew, my old German edition gives the word Jacob instead of James. The doctors (I mean doctors of law, not physic) say, "If you preach anything not according to the Bible, we will cry treason." How can we escape the damnation of hell, except God be with us and reveal to us? Men bind us with chains. The Latin says Jacobus, which means Jacob; the Hebrew says Jacob, the Greek says Jacob and the German says Jacob, here we have the testimony of four against one. I thank God that I have got this old book; but I thank him more for the gift of the Holy Ghost. I have got the oldest book in the world; but I have got the oldest book in my heart, even the gift of the Holy Ghost. I have all the four Testaments. Come here, ye learned men, and read, if you can. I should not have introduced this testimony, were it not to back up the word rosh—the head, the Father of the Gods. I should not have brought it up, only to show that I am right.

A Council of the Gods In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted [prepared] a plan to create the world and people it. When we begin to learn this way, we begin to learn the only true God, and what kind of a being we have got to worship. Having a knowledge of God, we begin to know how to approach Him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to Him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us. Now, I ask all who hear me, why the learned men who are preaching salvation, say that God created the heavens and the earth out of nothing? The reason is, that they are unlearned in the things of God, and have not the gift of the Holy Ghost; they account it blasphemy in any one to contradict their idea. If you tell them that God made the world out of something, they will call you a fool. But I am learned, and know more than all the world put together. The Holy Ghost does, anyhow, and he is within me, and comprehends more than all the world; and I will associate myself with him.

Meaning of the Word Create You ask the learned doctors why they say the world was made out of nothing, and they will answer, "Doesn't the Bible say He created the world?" And they infer, from the word create, that it must have been made out of nothing. Now, the word create came from the word baurau, which does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time He had. The pure principles of element are principles which can never be destroyed; they may be organized and re-organized, but not destroyed. They had no beginning and can have no end.

The Immortal Intelligence I have another subject to dwell upon, which is calculated to exalt man; but it is impossible for me to say much on this subject, I shall therefore just touch upon it, for time will not permit me to say all. It is associated with the subject of the resurrection of the dead,—namely, the soul—the mind of man—the immortal spirit. Where did it come from? All learned men and doctors of divinity say that God created it in the beginning; but it is not so: the very idea lessens man in my estimation. I do not believe the doctrine; I know better. Hear it, all ye ends of the world; for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through; if he does not believe it. I am going to tell of things more noble. We say that God Himself is a self-existing being. Who told you so? It is correct enough; but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles. God made a tabernacle and put a spirit into it, and it became a living soul. (Refers to the Bible.) How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says, "God made man out of the earth and put into him Adam's spirit, and so became a living body." The mind or the intelligence which man possesses is co-equal [co-eternal] with God himself. I know that my testimony is true; hence, when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season: their spirits which existed with God have left the tabernacle of clay only for a little moment, as it were; and they now exist in a place where they converse together the same as we do on the earth, I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it has a beginning? The intelligence of spirits had no beginning, neither

will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven. I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part, because it had no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. As the Lord liveth, if it had a beginning, it will have an end. All the fools and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning, prove that it must have an end; and if that doctrine is true, then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the house-tops that God never had the power to create the spirit of man at all. God himself could not create himself. Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with Himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits. This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know that it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more.

The Relation of Man to God

I want to talk more of the relation of man to God. I will open your eyes in relation to the dead. All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle. Hence the responsibility, the awful responsibility, that rests upon us in relation to our dead; for all the spirits who have not obeyed the Gospel in the flesh must either obey it in the spirit or be damned. Solemn thought!—dreadful thought! Is there nothing to be done?—no preparation—no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man? Would to God that I had forty days and nights in which to tell you all! I would let you know that I am not a "fallen prophet."

Our Greatest Responsibility What promises are made in relation to the subject of the salvation of the dead? and what kind of characters are those who can be saved, although their bodies are mouldering and decaying in the grave?

When His commandments teach us, it is in view of eternity; for we are looked upon by God as though we were in eternity; God dwells in eternity, and does not view things as we do. The greatest responsibility in this world that God has laid upon us is to seek after our dead. The apostle says, "They without us cannot be made perfect"; for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man. Now, I will speak of them. I will meet Paul half way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The Unpardonable Sin I have a declaration to make as to the provisions which God hath made to suit the conditions

of man—made from before the foundation of the world. What has Jesus said? All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a salvation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved unless he has committed that unpardonable sin which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can see how far you can be a savior. A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge, he can be saved; although, if he has been guilty of great sins, he will be punished for them. But when he consents to obey the gospel, whether here or in the world of spirits, he is saved. A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man. I know the scriptures and understand them. I said, no man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost; but they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men, in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself. The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he would save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him. (Book of Moses—Pearl of Great Price, Ch. 4:1-4; Book of Abraham, Ch. 3:23-28.)

The Forgiveness of Sins All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints. When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence. I advise all of you to be careful what you do, or you may by-and-by find out that you have been deceived. Stay yourselves; do not give way; don't make any hasty moves, you may be saved. If a spirit of bitterness is in you, don't be in haste. You may say, that man is a sinner. Well, if he repents, he shall be forgiven. Be cautious: await. When you find a spirit that wants bloodshed,—murder, the same is not of God, but is of the devil. Out of the abundance of the heart of man the mouth speaketh. The best men bring forth the best works. The man who tells you words of life is the man who can save you. I warn you against all evil characters who sin against the Holy Ghost; for there is no redemption for them in this world nor in the world to come. I could go back and trace every object of interest concerning the relationship of man to God, if I had time. I can enter into the mysteries; I can enter largely into the eternal worlds; for Jesus said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." (John 14:2). Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." (1 Cor. 15:41). What have we to console us in relation to the dead? We have reason to have the greatest hope and consolation for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus; and those who have died in the faith are now in the celestial kingdom of God. And hence is the glory of the sun. You mourners have occasion to rejoice, speaking of the death of Elder King Follett; for your husband and father is gone to wait until the resurrection of the dead—until the perfection of the

remainder; for at the resurrection your friend will rise in perfect felicity and go to celestial glory, while many must wait myriads of years before they can receive the like blessings; and your expectations and hopes are far above what man can conceive; for why has God revealed it to us? I am authorized to say, by the authority of the Holy Ghost, that you have no occasion to fear; for he is gone to the home of the just. Don't mourn, don't weep. I know it by the testimony of the Holy Ghost that is within me; and you may wait for your friends to come forth to meet you in the morn of the celestial world. Rejoice, O Israel! Your friends who have been murdered for the truth's sake in the persecutions shall triumph gloriously in the celestial world, while their murderers shall welter for ages in torment, even until they shall have paid the uttermost farthing. I say this for the benefit of strangers. I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. The time will soon arrive when the trumpet shall sound. When we depart, we shall hail our mothers, fathers, friends, and all whom we love, who have fallen asleep in Jesus. There will be no fear of mobs, persecutions, or malicious lawsuits and arrests; but it will be an eternity of felicity. A question may be asked—"Will mothers have their children in eternity?"

Yes! Yes! Mothers, you shall have your children; for they shall have eternal life, for their debt is paid. There is no damnation awaiting them for they are in the spirit. But as the child dies, so shall it rise from the dead, and be for ever living in the learning of God. It will never grow [in the grave]; it will still be the child, in the same precise form [when it rises] as it appeared before it died out of its mother's arms, but possessing all the intelligence of a God. Children dwell in the mansions of glory and exercise power, but appear in the same form as when on earth. Eternity is full of thrones, upon which dwell thousands of children, reigning on thrones of glory, with not one cubit added to their stature. I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected. An individual must be born of water and the spirit in order to get into the kingdom of God. In the German, the text bears me out the same as the revelations which I have given and taught for the past fourteen years on that subject. I have the testimony to put in their teeth. My testimony has been true all the time. You will find it in the declaration of John the Baptist. (Reads from the German.) John says, "I baptize you with water, but when Jesus comes, who has the power (or keys) He shall administer the baptism of fire and the Holy Ghost." Great God! Where is now all the sectarian world? And if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans who know that it is true to say, Eye. (Loud shouts of "Aye.") Alexander Campbell, how are you going to save people with water alone?

For John said his baptism was good for nothing without the baptism of Jesus Christ. "Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." (Heb. 6:1-3). There is one God, one Father, one Jesus, one hope of our calling, one baptism. All these three baptisms only make one. Many talk of baptism not being essential to salvation; but this kind of teaching would lay the foundation of their damnation. I have the truth, and am at the defiance of the world to contradict me, if they can. I have now preached a little Latin, a little Hebrew, Greek, and German; and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read the German correctly.

The Second Death Hear it, all ye ends of the earth—all ye priests, all ye sinners, and all men. Repent! Repent! Obey the gospel. Turn to God; for your religion won't save you, and you will be damned. I do not say how long. There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come; they shall die the second death. Those who commit the unpardonable sin are doomed to Gnom—*to dwell in hell, worlds without end.* As they concocted scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burnings of God; for God dwells in everlasting burnings and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone. I have intended my remarks for all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all; but I hate some of your deeds. I am your best friend, and if persons miss their mark it is their own fault. If I reprove a man, and he hates me, he is

a fool; for I love all men, especially these my brethren and sisters. I rejoice in hearing the testimony of my aged friends. You don't know me; you never knew my heart. No man knows my history. I cannot tell it: I shall never undertake it. I don't blame any one for not believing my history. If I had not experienced what I have, I would not have believed it myself. I never did harm any man since I was born in the world. My voice is always for peace. I cannot lie down until all my work is finished. I never think any evil, nor do anything to the harm of my fellow-man. When I am called by the trump of the archangel and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.