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BRIGHAM YOUNG UNIVERSITY

THE WORLD AND JOSEPH SMITH

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Lane D. Ward, Ed.D
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PREFACE

It is felt by some historians that Joseph Smith was a product of his environment; that his teachings were the amplifications of religious doctrines surrounding his life experience in early America.

Some writings which have been published show similarities between Joseph's "Mormonism" and contemporary religions.

It should be remembered, however, that if Joseph Smith's call, as restorer, were all that he professed it to be (and he was not alone in that profession), there would, indeed, exist paralleling truths surrounding his "restored" gospel. For, as Joseph tells us, the gospel was preached from the beginning. If that is true, we should then be able to find remnants of its existence throughout the world at practically any time and at any place that we might look.

The purpose of this thesis, therefore, is to explain parallels, throughout the history of the world, to Joseph Smith's doctrines.
In the Lectures on Faith, Joseph Smith says:

Adam, thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

Not only was there a manifestation made unto Adam of the existence of God; but Moses informs us... that God condescended to talk with Cain after his great transgression in slaying his brother, and that Cain knew that it was the Lord that was talking with him so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a god; and, through this means, doubtless, his posterity became acquainted with the fact that such a Being existed.

From this we can see that the whole human family in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world.

...God became an object of faith among men after the fall; ...until they became extensively acquainted with him, and not only commune with him and behold his glory but be partakers of his power and stand in his presence (emphasis added).]

The Prophet continues by saying:

...Adam was the first who did communicate the knowledge of the existence of a God to his posterity; ...the whole faith of the world, from that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records (emphasis added).]

Scriptures tell us:

And...the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.

And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen (emphasis added).
Further evidence of the preaching of salvation in the beginning of the world is found in Moses 7:1-3 and Moses 8:23-24 of the Pearl of Great Price.

It is important to note what some of the first individuals of the human race did to the Gospel and the holy ordinance.

And it shall be said in time to come—That these abominations were had from Cain; for he rejected the greater counsel which was had from God; and this is a cursing which I will put upon thee, except thou repent.

And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.

And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God.

And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands. 4

It is already apparent that, at this point in time, a holy ordinance and the gospel have been counterfeited by Satan and corrupted by Cain. This scripture indicates that Cain and his wife had many children 5 and, in turn, passed the apostatized and corrupted parts of the true gospel on to their posterity.

For Lamech having entered into a covenant with Satan, after the manner of Cain, ...became master Mahan, master of that great secret which was administered unto Cain by Satan.

For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.

...And their works were abominations, and began to spread among all the sons of men.

And thus the works of darkness began to prevail among all the sons of men.

...They would not hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world (emphasis added). 6
Seeing that the children of men did have the Gospel taught to them, as well as holy ordinances, it would hold to reason that many of those truths would be passed from generation to generation and found throughout the world. This would include Joseph Smith's time.

Another reason may exist for similar doctrines and/or organizations thriving during Joseph Smith's time. Let us consider a comment by Orson F. Whitney. He says:

God's truth has been taught all down the ages by men bearing the Priesthood... But other men, not bearing that authority, wise and worthy teachers, have been raised up in various nations to give them that measure of truth which they were able to receive.7

He continues by stating that they were not men holding

divine authority, not empowered to present the Gospel, nor to officiate in its ordinances; but nevertheless endowed with wisdom, with profundity of thought and learning, to deliver each to his own people that portion of truth which the All-wise Dispenser sees fit that they should have.8

Why were they not given the entire Gospel and, thus, the opportunity to accept the truth and embrace it?

...Some of God's children are not worthy of the fulness of Truth, and would not make wise use of it were it sent to them, /but this/ ...is no reason why they should not be given as much truth as they can wisely use.9

The desire to freely turn to God and search for the will of heaven has been expressed in the lives of many men and women throughout world history. A case at hand is that of Parley P. Pratt. In his search for truth and clarity, he examined many religions and theologies.

...One Mr. Sidney Rigdon came into the neighborhood as a preacher, and it was rumored that he was a
kind of Reformed Baptist, who, with Mr. Alexander Campbell, of Virginia, a Mr. Scott, and some other gifted men, and dissented from the regular Baptists, from who they differed much in doctrine. At length I went to hear him, and what was my astonishment when I found he preached faith in Jesus Christ, repentance towards God, and baptism for remission of sins, with the promise of the gift of the Holy Ghost to all who would come forward, with all their hearts, and obey this doctrine!

Here was the ancient gospel in due form (emphasis added). Here were the very principles which I had discovered years before (emphasis added); but could find no one to minister in. But still one great link was wanting to complete the chain of the ancient order of things; and that was, the authority (emphasis in the original) to administer in holy things—the apostleship, the power which should accompany the form.10

Such experiences are not unusual. The Book of Mormon says:

...The Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom...11

In fulfillment of the Lord's promise, Parley Pratt says:

I felt drawn out in an extraordinary manner to search the prophets, and to pray for an understanding of the same. My prayers were soon answered, even beyond my expectations; the prophecies of the holy prophets were opened to my view; I began to understand the things which were coming on the earth—the restoration of Israel, the coming of the Messiah, and the glory that should follow (emphasis added).12

Thus we see that there are, at least, two reasons or sources of truth existing in the world at anytime and, in particular, in the time of Joseph Smith. They are: 1) truth revealed and promulgated from the beginning of the world, starting with Adam; and 2) truth revealed in relative or complete accuracy to those who are honest seekers.

A Reverend Edward Irving, preaching the "Gospel" in England, taught that apostles and prophets did exist in his church. He believed in revelation. Within his church, members experienced healings, speaking in tongues and other manifestations
Irving asks the question:

Know ye not, ye children of God, that ye are living in the last days, in the days in which the Lord will come? Know ye not that before the Lord comes he will give again apostles, prophets, evangelists and pastors and churches as at the beginning?  

He continues by saying:

It was declared in utterance that the Lord would again send apostles, by the laying on of whose hands should follow baptism of fire, which should subdue the flesh, and burn out sin and should give to the disciples of Christ the full freedom of the Holy Ghost, and full and final victory over the world.  

Irving expresses a definite restoration theme in his discourses and invites those within reach of his voice to accept and embrace this concept.

Come over, cast in your lot with the saints, you have everything to gain--peace of conscience, a divine joy, a fellowship with God, a special providence, a heritage of promise and blessing, a triumphant death, and a crown of everlasting life. The choice of men are here--the prime specimens of mankind--and worth domestic, with Piety, her guardian genius, is here; ...and the chief fathers of science and knowledge have likewise clave with the saints; and the greatest inventors, the inventors of reformation in all worth matters, are here; apostles and prophets and patriarchs are here (emphasis added); and, finally, the first-born of every creature who is God over all blessed for ever! Amen.  

To Irving's followers, his mission was that of a fore-runner in preparing the way for that which was to come. His mission was compared to that of John the Baptist. He preached millenialism and the need to prepare for that great day of peace and joy. The spirit or mission of Elijah, as prophesied in Malachi 4:5, was looked at as being the call of the Catholic Apostolic Church. Believers in Irving's faith prayed constantly for guidance and help from God in establishing His kingdom.
We met together about two weeks before the meeting of the General Assembly, in order to pray that the General Assembly might be guided in judgement by the Lord for apostles, prophets, evangelists, pastors and teachers, anointed with the Holy Ghost the gift of Jesus, because we saw it written in God's Word that these are the appointed ordinances for the edifying of the body of Jesus. We continued in prayer every morning, morning by morning, at half-past six o'clock; and the Lord was not long in hearing and answering our prayers (emphasis added). 20

P.E. Shaw, speaking of an experience of healing in the Catholic Apostolic Church, relates in his book the following:

The first remarkable case of healing in London, the following in the wake of those in Scotland, was that of Miss Fancourt in the autumn of 1830... For eight years she had been a cripple, and for two years all remedies had been abandoned. She was worn and emaciated, and had to be carried. On the day of her healing a friend who had the case in mind for some time past commanded her in the name of Jesus to rise and walk, which she did. To many this seemed to be proof that the gifts of the Spirit were now returning to the Church. 21

One of Irving's interesting doctrines was that of the hope of salvation bestowed upon those who died without the opportunity to understand and accept baptism for salvation.

Its hope regarding these who may have died outside the Church in ignorance of the Gospel is based on the belief that God has been pleased, of His infinite mercy through Christ, to effect such a change in their hearts and spirits as would have prepared them to believe and obey the Gospel, if it had come to their knowledge... 22

He, also, taught the doctrine of many separate and distinct worlds. He expresses Christ's emminence in the creating of not just this world, but many others.

If there was such a joyful occasion when this earth was made, such a series of divine operations, such appointments to each creature of his element and his end, and the boundary of his habitation, such a glad survey of the finished whole, and such a holy rest; as if the Creator had a new delight and a perceptible increase of joy from silently surveying his handywork: and if there was such a merrymaking over its completion, that, to welcome their youngest sister into being, the morning stars sang together, and the sons of God shouted for joy. Who then shall tell of the
successive expeditions of the Son of God, to create these resplendent worlds which occupy the spacious universe? Who shall unfold the annals of creations, and narrate the generations of the heavens, and tell how oft in the lapse of eternity, he took this divine recreation of bringing worlds into being, and this divine ecstasy of surveying them when complete; and this divine reward of hearing all the elder children of his power pouring forth hallelujahs of praise and admiration over the work which his hand had made.23

As Joseph did, Irving discussed the duration of Eternal or Everlasting punishment.24

In summation, Hyrum Smith and Janne Sjodahl, in their book The Doctrine and Covenants Commentary, say:

About the time the Church of Jesus Christ was founded in the United States, Mr. Edward Irving, a gifted minister in London, constructed his church. He, too, appointed apostles, prophets, evangelists, "angels" or bishops, elders and deacons. He, too, claimed that the spiritual gifts had been restored. He, too, preached the second coming of our Lord. The Irvingites gained adherents in Great Britain, the United States, and the European continent, and there was every prospect that they would bring forth a great and marvelous work. But where is that church today? Irving called it the Catholic Apostolic Church. Even the name is unknown to most Christians, while that of the Church of Jesus Christ of Latter-day Saints and, to a still greater extent, that of the Prophet Joseph, have become famous throughout the world. Mr. Irving was a clergyman, learned, eloquent and earnest. Joseph Smith was an unlettered, unknown youth, but his work stood the test, because it was God's work. It has become great, indeed.25

There were other works that paralleled those of Joseph Smith's. One individual in particular, Joseph Priestley, sought to answer questions about the spirit and its real or eternal entity. Being a materialist of the Revolutionary Generation, he wrote in his Disquisition Relating to Matter and Spirit that "to say that God was a spiritual being was to say He might be everywhere at once, and this was nothing but a cowardly rhetorical way of stating that God really existed nowhere, and therefore did not exist at all."26 He believed "that matter was eternal and that the soul was matter."27
Eternal marriage had found its way into the doctrines and philosophies of some men. To some, love had to continue and be expressed throughout the eternities. In a peculiar way, compared to Latter-day Saint doctrine, Emanuel Swedenborg, expressed his views on marriage after this life.

...In the hereafter married partners meet and live together again, but those who are not of the same spiritual affinity separate and are given suitable mates. Separation takes place after death, because the conjunctions which are made on earth are seldom made from any internal perception of love, but from an external perception, which hides the internal.28

He also declared that

'marriages in the heavens differ from the marriages on earth in several respects. On earth marriages are partly for the procreation of offspring. In place of that procreation, there is in the heavens a conjunction of good and truth.'29

Although Swedenborg's entire concept of marriage after this life is not completely understood by these few excerpts, he, nevertheless, had been thinking of its apparent continuation.

Another idea expressed in Joseph's time was that, because of Adam and Eve's transgression and fall, some felt that the human family was reaping the condemnation. This first family of the human race was, therefore, looked upon with distain and bitterness. Such ideas could have been reason for Joseph Smith's comments in his Articles of Faith, number two.

Some liberal movements like the deists, Universalists, and Unitarians "vehemently denounced the traditional belief of the fall of man."30 Indeed, many of them held "that men will be punished for their own sins and not for Adam's transgressions."31

With regard to the salvation of men and women, some people, at certain times in history, believed that there would be differing rewards and degrees in heaven. It was felt by many that salvation would be given to all and that none would be lost. "...Universalists...held that everyone bene-
fited (from the Atonement) for everyone would be saved and inherit eventually a life with God."³²

Even those who did not have the opportunity for the saving ordinance of baptism would be able to have that work done by individuals on this earth. A German religious sect, known as the Dunkers, residing in western Pennsylvania, were engaged in baptism for the dead.

During the century prior to the restoration, German Baptists...revived an early Christian practice of baptism for the dead. Dunkers stood as proxies and were baptized for their ancestors who had not received an opportunity to embrace their faith.³³

Other beliefs taught in Joseph Smith's time were that infant baptism was distasteful in the eyes of a just God³⁴ and that the first principles and ordinances of the gospel were faith, repentance, baptism by immersion for the remission or washing away of sins and, then, the reception of the Holy Spirit.³⁵

It was taught that no one could know that Jesus was the Christ without the guiding influence of Christ's spirit. And, furthermore, the Holy Ghost was essential for total sanctification and a person's calling and election made sure.³⁶ In the absence of the gift of the Holy Ghost a person could not experience full "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, [and] temperance."³⁷

The doctrine that spirits would wait for partial judgments and preparations before an actual resurrection was, also, taught in the time of Joseph Smith.³⁸

It was believed that, to be saved, men would be held accountable and judged on their works, as well as through grace.³⁹

Among the Campbellite believers, of which Sidney Rigdon was a member, came paralleling doctrines to those of the Latter-day Saints. Because of close similarities in teachings

'Campbellite' leaders...were getting enraged at the way 'the Mormonites were stealing their thunder.'
The irate reformers preached against the new doctrines and flooded their publications with tirades against the reformation that was sweeping far ahead of their own reform movement. The Millennial Harbinger carried such challenging titles as this, 'Mormonism--the means by which it Stole the True Gospel.' in an effort to turn the public mind against the popular movement that was sweeping the frontier and seriously reducing the membership in the fold of the 'Disciples.'  
Hiram was the headquarters of the enemy camp. Sidney Rigdon and many of their leaders who united with the true Church had resided there and their characters and works were well known. The 'Disciples' who apostatized from the Church--Ezra Booth, Symonds Ryder, Jacob Scott, and others--lived in that village or were well known there. In that hamlet a movement was brewing to drive the Mormons from the village.

The Campbells and their ministers were enraged because Joseph Smith had 'adopted' so many of their teachings, followed their advice and began to revise the Bible, and had convinced many people that his message was divine. In fact they insisted that every important thing that the 'Mormonites' taught had been borrowed from them. They rebelled against the revision in the New Testament which the three ministers had produced in Ireland. Now the unlearned leader of the Mormons was doing far more in his biblical revision that the daring Campbell had done.

The great vision on the three degrees of glory was the issue that brought this hostile movement to a head.  
This revelation on the three heavenly kingdoms was the last strat that broke the Campbell back. One opponent complained that Joseph Smith 'outmasoned King Solomon,' but the 'Campbellites' complained that he had stolen their thunder and was running wild with it.

This incident provoked them to the breaking point because just one year before the Church was organized, Alexander Campbell had expressed his belief in 'The Three Kingdoms.'  

The following gives an idea of Campbell's doctrine on this subject:

The gates of admission into these three kingdoms is different--Flesh, Faith, and Works. To be born of the flesh, or to be a descent of Abraham, introduced a child into the first kingdom of God. To be born of water and spirit, through faith in Jesus Christ, brings, men and women into the second kingdom. But neither flesh, faith, nor water, without good works, will introduce a man or woman into the third kingdom.
The nature of these three kingdoms, the privileges enjoyed by the subjects, and the terms of admission, are very imperfectly understood in the present day. These kingdoms are unhappily confounded in the minds of many... All the descendants of Jacob, without regard to regeneration, were lawful subjects of the first kingdom. None can be subjects of the second unless born again; and flesh and blood cannot inherit the third and ultimate kingdom... It is but an opinion that infants, idiots, and some Jews and Pagans may without even faith or baptism, be brought into the third kingdom, merely in consequence of the sacrifice of Christ; and I doubt not that many Paidobaptists of all sects will be admitted into the kingdom of glory. Indeed, all they who obey Jesus Christ, through faith in his blood, according to their knowledge, I am of the opinion will be introduced into that kingdom...  

Campbell should not have been so irate about Joseph "stealing his thunder" for there were many others speaking and speculating on the Father's "many mansions" and the "third heaven" of Paul's experience.

At the time of the restoration, many Americans were speculating concerning the mansions in heaven. The followers of Emanuel Swedenborg held that there were three heavens and three hells and that midway between heaven and hell was a world of spirits where the fresh souls arrived. They also believed that hell was not a place of literal burning, but the torture of the damned consisted purely in their being restrained from committing evil acts. They further concluded that infants were nurtured by angels until they reached a state of spiritual maturity. Shakers, or members of the United Society of Believers in Christ's Second Appearing, believed that there was a different heaven and hell for all the major dispensations in man's history. At the same time, some Universalists held that after death the righteous enter a heavenly state while the wicked are cast into a spirit prison. Eventually, they predicted, everyone in the spirit prison would be converted through the power of God and would inherit heaven.

The ever-continuing battle of God's true personality raged in the 1830's, which is typical of what happens when the revelations of the prophets have been tampered with or ignored.
The Unitarians tried to answer the debates by making man like God. Could they do such a thing? Was it truth? According to their beliefs, the Father and the Son were both Gods and "the Holy Ghost was considered an expression of divine influence."  

The early Christian church experienced the same misunderstandings and twisted speculations about the Godhead. Such debates tried to reconcile philosophy with feeling, reason with logic and answers to, seemingly, unanswerable questions. Speaking of Augustine, one of the early leaders in the Catholic Church, it has been said:

He could never accept the Bible until he realized that it was a double book, 'so it might receive all in its open bosom, and through narrow passages waft over to thee some few.' After this discovery, he tells us, a great hope began to dawn on him, namely that the church did not teach as he had always thought it did, 'that God is bounded by the figure of a human body.' But why was he so convinced all those years that \( \omega \) (emphasis in the original) the teaching of the Church? What had his earnest Christian parents and teachers been telling him about God all through his youth and adolescence if at the age of thirty he is still absolutely convinced that the Christians believe God has a body? "Since my earliest study of sapientia...I had always fled from the idea that God had a body.' It was the schools that taught him to do that, the Platonic God was the foundation of the current pagan instruction, and from it Augustine never freed himself.  

This thought continues:

Augustine says that he still did not have the vauguest idea how he should think about God! Couldn't the church tell him? Didn't Ambrose know? To make a very long story very short, he finally got his answer only when God procured for him, as he puts it, certain books of the Platonists. But he still thought that Christ as a man 'had a human soul and mind,' while Alypius... 'thought the Catholics had a different idea about Christ, that no human mind was to be ascribed to him.' Many other people believed as Alypius did, he says, and many didn't.  

Thomasuis indicates that Augustine worked for fifteen
years on his ideas of the trinity "without...ever reaching a satisfactory conclusion." And, at the final conclusion of Augustine's works, if it all doesn't seem to fit together, "if such a procedure furnishes an inadequate answer, it is at least an answer: Inpar imago, sed imago." He sums up his ideas of the trinity by announcing that "we say there are three persons...not because there are three, but because we must say something. (Non ut illud diceretur, sed no taceretur.)"

Without a doubt, there was confusion and misunderstanding in the early Christian church. The leaders appear to be wandering, grasping and holding on to anything that will secure an understanding of God. Athanasius declares that "every year, nay every month, we make new creeds to describe invisible mysteries." He deplors the fact and calls it "dangerous" to the truth that "there are as many creeds as opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily, and explain them arbitrarily." In an expression to the emperor, he says: "The faith has been corrupted—is reformation possible? The faith is sought after as if it were something not in our possession." Even Hilary, of early Catholic history, says:

Since the whole argument is about words (emphasis on the original), and since the whole controversy has to do with the subject of innovation (i.e. the introduction of philosophical terms not found in the scripture), and since the occasion of the discussion is in the presence of certain ambiguities, and since the dispute is about authority, and since we are quarreling about technical questions, and since our problem is to reach a consensus, and since each side is beginning to be anathema to the other, it would seem that hardly anybody belongs to Christ (or is on Christ's side) any more. We are blown about by winds of doctrine, and as we reach we only become more upset, and the more we are taught, the more we go astray. We avoid believing that of Christ which is (emphasis in the original) told us to believe, so that we might establish a treacherous unity in the false name of peace, ...and in the name of the Scriptures we deceitfully cite things that are not in the Scriptures: changeful, prodigal,
impious, changing established things, abolishing accepted doctrine, presuming irreligious things.52

Was there confusion among the ranks of the early Catholic leaders? In a desperate summation of his feelings, Athanasius asked:

What is left to the Catholic church to teach of salvation if now they make investigations into the faith, and set up a present-day authority to give out official interpretations of what has already been said? ...And why do the so-called clergy dash back and forth trying to find out how they should believe about our Lord Jesus Christ? If they had been believing all along they couldn't possibly be searching now for something they don't have!53

With all the confusion, disorder, disbelief and disheartening discouragement, why did they not consult the scriptures for answers? Because even the scriptures had been tampered with and perverted.

...J. Morris has written, 'In the half-century from 130 to 180 a succession of university teachers published elaborate and elegant Apologiae for Christianity (the very type of thing, incidentally, that Clement had condemned in the pagans), which tended to emphasize the Holy Spirit or Logos...' He notes that at that time Theophilus of Antioch 'altogether avoided mentioning that God had a son (just as still earlier Churchmen avoided mentioning that he has a body), let alone that a Crucifixion was involved.' 'With perfect impunity and the greatest of ease they proceeded to do violence to the scriptures,' writes Eusebius of the period, 'blithely disregarding the original teaching... They never consulted the scriptures, but busily worked out elaborate structures of syllogisms... They deserted the holy scripture of Euclide, Aristotle, and Theophrastus... They cultivated the arts of the unbelievers and took to hair-splitting discussions about the once simple faith of the Holy Writ...'54

If, by chance, there was an occasional perusal of the scriptures for answers and they did not coincide with the wanted-to-be doctrines, then, as Eusebius tells us, they were changed.

For this purpose they fearlessly lay their hands on the Holy Scriptures, saying that they have corrected them. Whoever wishes may learn; for should
any one collect and compare their copies one with another, he would find them greatly at variance among themselves. Copies of many you may find in abundance, altered, by the eagerness of their disciples to insert each one his own corrections...55

Of Eusebius' own writings and epistles, he says:

As the brethren...desired me to write epistles, I wrote them and these the apostles of the devil have filled with tares, exchanging some things, and adding others. It is not, therefore, matter of wonder, if some have also attempted to adulterate the sacred writings of the Lord, since they have attempted the same in other works that are not to be compared to these.56

Another idea, taught by the early Christian church and which Joseph Smith treated, was the notion that individuals lived long before their experience on this earth. Tertullian says that "the Christian is a pilgrim in a strange land, among enemies: his is another race, another dwelling, another hope, another grace, another dignity."57 Nibley says:

But how can we be out of our element here if this is the only element we have evey known? Here we are lost and ill at ease. Lost from what? The early Christians thought of the yearnings of the soul for heaven specifically as an urge to return to a familiar home.58

Speaking of this "strange land" and our true home, Origen writes:

I think therefore, according as it seems to me, that the preceding disputation has sufficiently shown that the ruler holds his principate and the other orders receive their authority not indiscriminately or by chance (emphasis added), but that each receives the rank and honor for which he has qualified by merit (emphasis added), though it is not for us to know or even ask just what the deeds were by which they worked themselves into their various ranks.59

Were rewards earned? What was meant by "various ranks?" Why, this may be something that Alexander Campbell may wish to protest! Indeed, it was taught that:
'God is no respecter of persons, but rather... dispenses all things in proportion to the merit and progress of the individual. Therefore we cannot allow that the angels hold their offices on any other basis than merit (emphasis added), nor that the Powers exercise any power to which they have not progressed, nor that they administer what are called thrones, that is, the power to judge and to rule, on any other grounds than merit, nor that there is any dominion which is unearned' (emphasis added). 60

Are early Christian leaders trying to say that man earns his rewards and rankings and that they are not predestined? That's very peculiar doctrine, even in Joseph Smith's time. But it does stand to reason that, if the rewards were to be arbitrary, "'...the creator must be unjust. Let us not think that differences of birth and fortune are accidental, but rather distributed to each one according to his deserts.'"61

In the case of Jacob's superior blessing over Essau, it was "'believed that he was...chosen by God because of merits acquired before this life.'"62

...Origen points out that the merited differences of fortune among men on earth are just like what we find among the angels--in each case the honors must have been deserved. But when and how? This leads him to an interesting speculation. There is no doubt at all that when the human race bids its final farewell to earthly life there is going to be a judgment, in which to everyone will be assigned a future state of bliss or misery in accordance with his behavior during his earthly probation. So when we behold men already (emphasis in the original) enjoying a great variety of privileges and pains, that is, of rewards and punishments (as they needs must do, if God is not arbitrary) on this earth, that strongly suggests that some sort of judgment has already taken place before we came here, and that our places here are assigned us as the result of what was awarded us there for work done in a preexistent state. Perhaps Origen has let his speculative temperament carry him too far here, but that the most important of all theologians next to Augustine could have in all seriousness have proposed such things in the first century is very significant. It shows why the early church never had to wrestle with the agonizing problems of predestination by which alone the churchmen after Augustine tried to explain the facts of life, though it made God seem cruel and arbitrary.
We might go on from the preexistence to discuss the early Christian doctrine of the plurality of worlds (a thing abhorrent to the systems of the later churchmen), or the degrees of glory or eternal progeny (emphasis added). We have here a body of doctrine unknown to all but a few. We are only just beginning to learn what the early Christians really talked about, and how they answered the great questions of life. It is totally foreign to conventional Christianity, but perfectly familiar, I am sure to most Latter-day Saints, though few if any of them have ever considered the ancients in this regard.

How did these early leaders know so much of what Joseph Smith taught? Or, how did he know so much of what they taught? It is all very strange. Or, is it?

It is evident that there existed confusion and concern in the early church. In Joseph Smith's time, there were obvious struggles and strife and stupors of thought that could not solve the dilemmas. Who, then, had the answers? Origen concedes that, within his church,

even the nature of God's person 'is not clearly set forth in our preaching.' We know that there are angels, but what, how, when, etc., 'is not made adequately manifest and so must be worked out by us by the aid of reason following manifest and necessary conclusions.'

He says plainly and repeatedly that the church itself lacks satisfactory answers; he does not know the answers, and what is more he knows of no one else in the church who does know them. ...There was no one left alive who knew the real answers. 'I suppose the Spirit of God is the Holy Ghost, as far as I can understand, not historically or literally, but in the sense of spiritual intelligence. There may be other worlds but what their nature and number may be I confess I do not know. If anyone can show me I would gladly learn...we have done our best: let every reader decide for himself what is right.'

On all these points and many more, Origen, the foremost doctrinal authority in the church, has no certitude and claims no authority--and this on themes which lie according to his own assertion at the very heart of doctrine, the first principles of the gospel. There never was, indeed it is hard to imagine how there could be, a more zealous, devout, single-minded student than Origen, nicknamed Adam-antinos, 'the unshakable.' Born and reared in a school,
he was convinced that all knowledge of the gospel could be acquired by study alone and only ended up proving to the world that where there is no revelation there is no certitude.64

Is there any wonder why restoration themes were prevalent in the 1820's and the 1830's? Is there any wonder why reformation movements sprung up all around? The thirteen Articles of Faith, which Joseph Smith gave, were obvious answers to these same debated concerns of his day. Does he not reveal information on God's true identity when he professes that "we believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost?"65 When he takes a stand on Adam's transgression, is he not attending to an existing debate?66 The subject of the fourth Article of Faith was an obvious issue of Joseph Smith's time.67

In the early Christian church, the subject of authority, which is mentioned in the fifth Article of Faith, was being disputed.

Because they have the teaching (doctinam) of the Apostles, /tertulian/ reminds the clergy, it does not follow that they have their authority (postestatem). All men are governed by discipline, but power comes only from God by the spirit (emphasis in the original). 'Show me therefore, you who would be apostolic, some prophetic examples, and I will acknowledge the divinity of your calling.' ...For 'the Church is the spirit working through an inspired man; the Church is not (emphasis in the original) a number of bishops. The final decision remains with the Lord, never with the servant; it belongs to God alone, not to any priest.'68

It was understood that the form, or knowledge of an ordinance, did not imply possession of authority. For, try as a person may to show forms of godliness, he may still lack the power thereof. As Orson F. Whitney explains:

In the sacrament of the Lord's Supper, what is there of sacred efficacy in the bread and water taken alone? There is not water enough in the ocean, nor bread enough in all the bakeries of the world to constitute the Lord's Supper. All that makes it
effective as a sacrament is the blessing pronounced upon it by the priesthood, and the symbolism whereby those elements are made to represent something greater than themselves, namely, the body and blood of the Savior. What is done then becomes a holy ordinance, full of force and effect....

Other topics of debate, which corresponded with the thirteen Articles of Faith and doctrines of Joseph Smith, were the place of the Bible and modern scripture, the millennial era, the building of Zion on the American continent, the return of the Jews to their promised land, the Temperance movements, emphasizing moderation in food and drink, the lay priesthood, the eternal significance of the family, and the theme of Restoration and Apostacy.

Whether Joseph was intentionally clearing up every doctrine in the wind, or not, we may never know. Nevertheless, he did bring to focus, for the final time, the revelations of Adam, the doctrines of eternity and the true existence and experience with God.

We must consider the fact that truths were given by Christ, himself, even before his earthly birth and ministry. There is ample evidence showing that early Christians also knew that Jesus was the Jehovah of the Old Testament.

One of the distinguishing features of Mormonism is its concept of the relationship of Christ, God the Father, and this earth; for instance, our knowledge that the God of the Old Testament, Jehovah, the God of Israel, was in reality Jesus Christ. This knowledge was shared by Eusebius and has since been lost in the general confusion about the nature of the Trinity. He says:

'The Marshal and Fashioner of the Universe gave up to Christ Himself, ...His first-begotten, the making of subordinate beings, and discussed with Him the creation of man: For God said, Let us make man in our image and likeness.

...'...It is obvious that they knew God's Christ Himself, since He appeared to Abraham, instructed Isaac, spoke to Israel, and conversed freely with Moses and the prophets who came later, as I have already shown... Obviously we must regard the religion proclaimed in recent years to all nations
through Christ's teaching as none other than the first, most ancient, and most primitive of all religions, discovered by Abraham... (to whom) an oracle was announced... by God--Christ Himself the Word of God--who showed Himself to him.78

Furthermore, Eusebius writes on another occasion that:

'Beryllus, ... Bishop of Bostra in Arabia, perverted the true doctrine of the Church and tried to bring in ideas alien to the Faith, actually asserting that our Savior and Lord did not pre-exist in His own form of being before He made His home among men, and had no divinity of His own but only the Father's dwelling in Him.'79

We, also, find that early Christians understood that marriage was approved and ordained of the Lord.

Clement... gives a list of those of the apostles who were married. This he does on account of those who condemn marriage. He says, 'Will they also condemn the apostles? For Peter and Philip had children, and Philip gave his daughters to husbands. Indeed, Paul does not hesitate to address his wife in one of his letters. It was to facilitate his mission that he did not bring her around with him.'

'We are told that when blessed Peter saw his wife led away to death he was glad that her call had come and that she was returning home (emphasis added), and spoke to her in the most encouraging and comforting tones, addressing her by name: My dear, remember the Lord. Such was the marriage of the blessed, and their consummate feeling towards their dearest.'

Eusebius also quotes from Irenaeus (A.D. 130-100), Bishop of Lyon:

'...the people called Encratites preached against marriage, thereby rejecting the ancient plan of God and silently condemning the creator of male and female whose purpose was the begetting of human kind.'

This passage is most interesting, showing... that the early leaders strongly opposed the doctrine of celibacy...80

From the Greeks, we find evidence of the notion that man was made in God's own image.81 Speaking of Zeus, Homer sees him as "a person living in a world where civilization has made an entry, and of course he has a standard of right and wrong."82
The Greeks knew of hell and comprehended it as a place for the wicked. They believed that life was not predestined, nor governed by stars and sorcerers, but that it was an opportunity to find oneself and secure an infinite destiny with, and in some cases, like the immortals.

To the Greeks, the earth was considered part of an eternal creation, a place of the lesser gods. In fact, "earth herself was called the All-Mother (emphasis added),...but was not really a divinity. She was never separated from the actual earth and personified."

The following rites, which took place preceding and during a Greek temple experience, should be of interest to Latter-day Saints. In his explanation of probable events attending the Eleusinian mysteries in ancient Greece, the poet-novelist, Robert Graves, explains:

The Lesser Mysteries, sacred to Persephone or Dionysus, took place in the spring and were preparation for the Greater. The candidate's condition and record had to be carefully scrutinized by the priests... They made him first symbolically surrender his fortune to the temple and then undergo a protracted probation of abstinence and silence. Finally, he drank a soporific draught and went to sleep in a hut made of branches, on a bed spread with leaves and flowers. Sweet music awakened him, and, after plucking a fruit from the Tree of Life and making a formal choice between a right road and wrong, he was instructed in a secret philosophical doctrine, purified by fire and water, and at last admitted into the sacred choir.

He now possessed the password for admission at a much later date to the Greater (and more ancient) Mysteries sacred to Demeter, for which he willingly submitted to a far more severe probation. He fasted from flesh, garlic, beans, crabs, eggs and certain kinds of fish; kept sexually chaste; preserved complete silence; drank only sacred water; bathed in the sea; took purges. The coming initiation ceremony would represent death and rebirth. On admittance into the temple, he was stripped of all his garments and presently appeared before a judge, who sentenced him to die.

When he seemed sufficiently humbled in spirit, the mystagogue moralized on the sufferings and gave him a draught of Lethe water to make him forget the
past. Next, apparently, he entered a magical circle and went tediously round and round, until he managed to escape—[which was] a ritual of rebirth from the Goddess herself—and was given a new name. He mounted into a bright delectable place, put on clean garments, partook of milk and honey, and joined the band of illuminates.86

According to Eusebius, Justin and Origen, Greek philosophy and practices could very well be "a carry-over from earlier (emphasis added) lost dispensations of the gospel."87 There are other evidences of Gospel truths existing before Christ's time. Speaking of recent findings, Nibley says:

Though the overwhelming consensus of the experts is that these people were pre-Christian Jews, their teachings are so very Christian that as eminent an authority as Professor Teicher of Cambridge still maintains that they can only have been a Christian sect! It will hardly be necessary to point out to the reader that this surprising mixture of a strange kind of Judaism with a strange kind of Christianity...is one of the things that has in the past so amused and offended the critics of the Book of Mormon.88

Among the Mandaean manuscripts exist "Christian" teachings:

And what shall we make of the Mandaean writings, with their ancient doctrines and ordinances that are at once Jewish and Christian? Though discovered far to the east, they are viewed today as representing 'perhaps a late version of the North Israelite-Samaritan tradition,' a tradition older than the days of Lehi; and part of that tradition, 'entirely independent of Christian influence,' was the keeping of 'Sunday as a holy day.'89

Some truths, restored by Joseph Smith, were revealed only to those who were worthy to receive such. By doing so, Joseph was acting in accordance with past practices. We find, many times, in history realms of the Gospel which are to be kept secret and, thus, sacred. "When Jesus instructed Peter, James, and John to tell no man of what they had seen on the Mount of Transfiguration, he was withholding sacred things from the uninitiated...."90 "In the Dead Sea Scrolls the people of the community are instructed not to discuss their doctrines
and doings with...the outside world."91 Goodenough, professor at Yale, explains that there has existed two types of Judaism: the horizontal (the historical or Talmudic Judaism) and the vertical (that which was kept secret).92 "...What all 'vertical' Jews had in common was secrecy and emphasis on Messianic and prophetic teachings--teachings which the doctros of the schools (the 'horizontal' tradition) disliked intensely...."94

Nibley writes:

A conspicuous aspect of most of the recently discovered Christian writings, as well as of the early Apocrypha in general, is the frequent insistence in them of secrecy. As a recent study points out, there were two main kinds of reticence: '...a whole body of material was secret in the sense that it was to be kept from the outsider...the non-Aborigine. There was also secret information which was to be kept from the uninitiated.'

Latter-day Saint missionaries laboring among native peoples have long noted the existence among them of both genuine secrets, that is, things too sacred to be mentioned to anybody outside of a particular time, place, and religious occasion....95

Many of the mysteries have found themselves expressed, later on, in public works and philosophies.

Paulinus of Nola's 11th Ode to St. Felix... uses all the imagery of the old mysteries.... It is all there, the victory of the Light over the Darkness, the cosmology of the heavens, the dark and dreary world, the false gods and the serpent driven from the Temple. And so ancient ordinances survive as fossils buried in a deep matrix of rhetoric, philosophy and art (emphasis added).96


Every Egyptian priest, before (emphasis in the original) entering the temple or undertaking to officiate, had to 'go down...into a sea or lake,' as did the priest in the temple at Jerusalem.... Even the great Thothmes III had to 'bathe in the lake (or pool) of wa 'b' (or 'pure lake') before visiting the temple at Karnak. Schott traces the custom back
to the coronation rites, during which the King in
ritual attire had to visit the temple, purifying
himself beforehand.

According to Jequier, the formula 'I am wa'b''
really means that one is baptized (emphasis in the
original), and that in every sense of the word,
including that of being qualified by baptism 'to
participate in the divine life.' Gardiner compared
it to Christian baptism, since in it 'a symbolic
cleansing by means of water serves as initiation
into a properly legitimated religious life.'
According to Jequier, the living as well as the dead
(emphasis added) become nefer--'renewed'--through
the ordinance of... 'immersion in the waters of the
abyss.'

...This rite appears as a symbol of resurrection...
In this ceremonial bath, whether of the living or
the dead, ... the Coronation rites, the daily rites
performed by the King or priest (representing him),
and burial ceremonials all come together....

It should be pointed out that "the dead must be purified, 'washed'
in heaven" also.98

The practice of baptism for the dead was practiced in Africa
too.

The Montanists in Africa believe/d/ in baptism
for the dead. Justin Martyr says, A.D. 90: 'Candi-
dates for baptism fasted for one or two days as would
their sponsors. The candidates stepped into the
font quite naked, bishops, priests, and deacons
officiated. (emphasis added) After the candidate
came out of the water he was breathed upon to
exorcise devils.

He was given symbolically milk, honey, and
salt. He was touched upon the arms, lips, and nose
with spittle, accompanied by a ceremony of words. He
was anointed with oil, then he was clothed in a white
robe, and was given a new name.'99

Similar procedures existed in Egyptian rites. We find
that there had to be a "washing, anointing, and clothing"
and that this practice was the "same for the daily temple
cult as for the dead...."100

In some documents a person finds individuals "'going
down with the gods into the cool waters,' after which he
finds them 'standing clad (wrapped) in their garments with
white sandals upon their feet.'"101
In other cases, the initiates "'cast off their white sandals and remove (or change, shift around...) their garments'. In Christian Egypt the candidate received 'the washing of grace and the indestructible garment.' The clothing that is put on is, many times, referred to as being some kind of protective clothing. Following, therefore, a subject's anointing, he "is arrayed in the white nemescloth and insignia and goes forth like a prince." Speaking further of the clothing, Nibley says that it was to be white.

The classic robe of the initiate throughout the East has always been and still is the pure white... wrap thrown over the shoulder, which also represents an embrace...; for everything should be white...

In some places, the garment is compared to a veil, especially that of the temple.

There is a persistent tendency to compare the veil of the temple and the ritual garment, if not actually to identify them... Speaking of the rending of the Veil of the Temple, the Jewish-Christian Testament of Levi calls it 'the garment of the Temple... According to the important 'Second Coptic Gnostic Work' the holy garment of the initiate and the veil of the temple have the same significance.

Much of what occurs in the Egyptian rites is for the purpose of coronating or preparing a person to become a god. To be sure that all individuals had an opportunity to receive the coronation rites, there were ordinances which were performed so that even the dead could become gods.

Each individual entering Egyptian rites had to be washed and purified from head to foot. "This vital ordinance in which various members of the body from head to feet are purified and healed of the blows of death...represents both resurrection and creation." These are the purification rites of which there is a "ceremony of anointing the divine members...and the presenting of 'bandelettes' or items of protective clothing."
Such rites are conducted by a "'chief lectorpriest'" who makes certain that he "checks everything against the written instructions he holds."111

In addition to the washing, or purifying with water, each initiate must be anointed with oil.

'...a man should be anointed with oil and unguent, the censer being in his hand with incense. Natron must be behind his ears, Bed-natron must be in his mouth, dressed in two new garments, having washed himself in inundation water, shod in white sandals...' The same basic combination marks the coronation of the Hittite king, 'solemnized by a ceremony which included anointing with oil, clothing in special garments, coronation, and bestowal of a royal name.'112

It is consistently practiced that when a living person receives an ordinance, the dead must receive it also. It "was necessary...to sanctify...the god or the dead who had been clothed with royal and divine garments and insignia."113 For sure, a person's godhood depended "on his being anointed with holy oil which may never be missed from his brow."114

As a part of the oil anointing, there was a horn or anointing115 from which oil was placed upon the crown of the head of the initiate.116 In certain writings it is found that a person was anointed with...what is called the olive oil of exaltation...while you were anointed with myrrh (scented oil), making you companions and co-partners...with Christ.

You were anointed on your brow and your other sense-organs, and so while the body is anointed in outward appearance with myrrh, the soul (psyche) is sanctified by the life-bestowing Holy Spirit.

First of all you were anointed on the brow (metopon, forehead and eyes, lit. 'space between the eyes') to free you from the shame which completely involved the First Man when he fell, and that you might clearly perceive...the glory of the Lord with wide-open mind... Then your ears that you might receive the hearing ears of the mysteries of God...

Next come the nostrils, that upon receiving the holy ordinance you may say: 'We are the sweet odor of Christ to God among the saved.' After that (you were anointed) on the breast... 'the seat of
feeling, passion and thought,' /and then/ clothed
with the breastplate of righteousness.../that/
you may stand against the wiles of the Devil....117

Within ceremonies of the Ancients were the tools,
or powers, or knowledge which a person used for his or her
progression and personal welfare among the gods in the life
hereafter.

...The Book of Breathings is to provide the
holder with identification and certification while
giving him the information necessary to cope with
the dangers of the road and providing him with the
necessary answers when he is formally challenged at
intervals along the way.... Without the proper
guidance all would be lost, for whoever 'does not
know how to pass on those ways, he shall be taken
by a stroke of death, being a nonentity who has no
Maat forever;....118

To practice meeting such challenges, the temple was used.
It "is notable that the gate is not a 'spiritual' one but must
be found in the Temple."119

"The 'symbols' of the Egyptian mysteries are 1) Creeds,
2) Liturgical formulas, and 3) Passwords which 'all refer to the
peripetia' or moment of passing from one condition to another."120

Many times the "moments of passing" or gates are referred
to as veils. "God sits behind a series (taxis) of veils, which
are 'drawn before the Great King' which can be approached only
by passing tests at preliminary gates...."121

Therefore,

the only way by which one can enter into the
presence of the Father is 'to pass through the veil,'
which veil must be approached through three preliminary
steps or doors.... 'If you want to go to the Father,'
it says elsewhere, 'you must pass through the veil....
The Watchers will yield to you when they see the
seal of the Father,' who sits veiled by light,
according to another Coptic work....

An early Jewish-Christian logion reports that
when Joseph married Mary, he ministered to her
'from behind the veil, and conversed with her in the
Temple'....122

Other documents indicate the following:
The rending of the veil of the Temple marked the Lord's passage between the upper and the lower worlds, according to the Testament of Benjamin—through the veil he descended to help the spirits in prison....

In one of the Egyptian works it says:

A new king, following his purification, was led by the hand of two gods (priests in masks), one of whom was Atum, to his throne; from there he proceeded to the holy of holies 'to behold his Father'; there his father embraced him and crowned him....

In other documents, a candidate will stand "in a white apron, which is covered by another longer transparent apron, before Osiris..." Osiris, himself, is represented "as half a mummy, white below and green above...."

Apparently, each initiate, "wearing the white nemes (linen)headdress, enters into the naos (inner shrine) of the god Ptah and embraces him. The god reaches out his hands from his covering and clasps the king to his breast'...."

In the tomb of Seti I, the god and the King embracing take each other's right hands.... Like the embrace, 'the rite of 'giving the hand' or 'rite of the hand' is the expression of familiarity, or equality, of sympathy, of love, of protection.... It is the expression of the attribution of kingly rank and vital power to the reborn king.... The best-known handshake in the ancient world was the taking of the hand of the...Maruk by the man who thereby became King; this 'seizing of the hand' was an exchange of grips...."

Nibley says:

Not only is the gate the normal place for the embrace of greeting and farewell, but, as the symbols and inscriptions engraved on the door-frames of tombs and temples make clear, the portal itself typifies the performing of such an embrace.... The ritual embrace is 'the culminating rite of the initiation'....; it is 'an initiatory gesture weighted with meaning...the goal of all consecration....

...By far the most significant embrace is that of the Father as he appears under various names already
in the Pyramind Texts. .../In/ the 'celestial room'
'the Creator Himself' embraces the candidate to
represent 'the fusion of the heaven-bound deceased
with the Sungod Re'. ... At the Gates of the horizon
Re 'will wind his arms around' the candidate and
take him to his heart.... As the King passes to
heaven, 'Thy heralds come to ask thy father to
receive thee back into his embrace'..., the embrace
always marking a moment of passage in the Pyramid
rites.... More often the embracer is Atum, the
Ancient One with whom the genealogy of the race
begins....

The main idea is always the same. 'The presence
of the Father... is represented by an embrace'.... 129

Always, before becoming a king, the initiate must first
be a priest, cleansed with divine water, receive to himself a
special garment, be crowned and be ushered in to receive the
embrace of the god. 130

It should be noted that, very possibly, the wrestle that
Jacob had with an angel (Gen. 32:24) could have been a ritual
embrace. "'Wrestled' (yeaveg) can just as well mean 'embrace,'
and that it was in this ritual... that Jacob received a new name
and the bestowal of priestly and kingly power at sunrise...." 131

Nibley indicates that during the embrace in the Egyptian
rituals "the 'outstretched hand' of the embracer is placed
'along the neck or back of the other party'...." 132

Moret suggests that the hand is 'executing magnetic
passes the length of the neck and back,' with the idea
of imparting 'the fluid of life... and divine power'...

Moret concluded that it must be a sort of 'fluid
of life' or 'magnetic fluid' which the god imparted when
he passed his hand over the back of the initiate....
only by that act was it possible 'to make of a man,
a dead person, or a god, a living being endowed with the
breath of life and with Sa (the fluid of life),'
i.e., to impart physical and spiritual imperishability... 133

At the Gate, Nibley says:

... There took place 'an exchange of Question and
Response... probably spoken in an undertone both by the
priest and the initiate, perhaps... at the door of the
Holiest.' This was 'at the last admission,' and the
words exchanged served 'as liturgical passwords; they
could serve as such by their character as 'mysteries,' as summaries of the life of the god and its imitation, through phases of which the candidate had just been introduced...134

"The meeting takes place at the 'barrier.'"135 And, at the request of a guide the candidate is introduced by "an act exactly resembling what is done...at Easter in the Eastern Orthodox rites, namely, he knocks three times on the door with his white mace..."136 and says, "Glorious one, reach me thy hand, stretch forth thy hand from the dph...let thy voice come forth..."137 This final barrier is not solid because there must be a conversation issue from it. "What passes through is a series of questions and responses...."138

One temple relief shows "amon whispering into the new king's ear, as he embraces him.... And in another, as 'the god reaches his hand out through the covering and clasps the king to his bosom,' we see behind him written on the wall the 'Words to be spoken: The Giving of all life, endurance, authority, health, joy....'"139 Within this embrace, there is apparently a gift given to the initiate; a gift of "physical strength and enduring vigor and posterity."140

As before mentioned, the rituals in the Egyptian temple was not meant to let the masses of the people participate in the religious services."141 In some writings, an individual "swears by one's life," promising not to break sacred oaths.141 1/2

It was so with Joseph Smith and many of the groups whose writings are being discovered that the mysteries and the rites were "a matter of course that they should not speak about it or depict it for the public at large."142

And so we find Joseph Smith in his world-setting. Discoveries, which are slowly coming forth today, are just as he said they would be. We are even finding the idea of a Heavenly Mother;143 the presence of Egyptian three-degrees-of-glory;144 the practice of prayer circles, with regulations for those participating therein;145 the doctrine of eternal marriage;146 and strict rules of avoiding lightmindedness and speaking
against the Lord's chosen servants.\textsuperscript{147} We are finding forms of truths, purportedly passed down from Solomon, among the Masons.\textsuperscript{148} A person can even find parallels among the North and South American Indians and the mysteries.\textsuperscript{149} Cyrus H. Gordon has found that people, very likely, have been sailing around the world and crossing the great oceans long before Columbus.\textsuperscript{150}

Is there any wonder why the doctrines of eternity, either in part or whole, have been known by so many people? Is it not evident that the truth was taught in the beginning of the world and then passed, perverted, presumed and, somewhat, preserved, or categorically revealed, to find existence in the time of Joseph Smith?

Indeed, we have found and are finding the tattered, torn, tassled remains of the declared, eternal gospel which was survived from its first issuance of the mouth of God to Adam.

Thus, in restoring the Gospel \textit{in full}, with all of its appendages, Joseph Smith, without doubt, became the Prophet of the Last Dispensation: the Dispensation of the fullness of times; the Dispensation of one who "has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it."\textsuperscript{151}

Those that have ears, let them hear; and those that have eyes, let them see!

2 Ibid., p. 19.


4 Ibid., p. 12.

5 Ibid., p. 13.

6 Ibid., pp. 13-14.


8 Ibid.

9 Ibid., p. 28.


12 Pratt, op. cit., p. 33.


14 Ibid., p. 27.

15 Ibid., p. 43.


17 Shaw, op. cit., p. 56.


19 Ibid., p. 84.
20 Ibid., p. 69.
21 Ibid., p. 64.
24 Ibid., pp. 302-303. See D&C 19:4-12; Moses 1:33.
27 Ibid. See D&C 131:7.
29 Ibid., p. 18.
30 Ibid., p. 19.
32 Ibid., p. 20.
34 Backman, American Religions and the Rise of Mormonism, ibid., p. 243.
35 Ibid., pp. 243-244.
36 Ibid., p. 244.
37 Ibid.
38 Ibid.
39 Ibid.
42 Backman, Joseph Smith: Popularizer or Restorer, op. cit., pp. 22-23.


45 Ibid., p. 86.

46 Ibid.

48 Ibid., p. 87.

49 Ibid., p. 45.

50 Ibid.

51 Ibid.

52 Ibid.

53 Ibid., p. 43.

54 Ibid., pp. 34-35.


56 Ibid., p. 149.

57 Nibley, op. cit., p. 208.

58 Ibid.

59 Ibid., p. 209.

60 Ibid.

61 Ibid.

62 Ibid.


64 Ibid., pp. 71-72.


68 Nibley, op. cit., p. 225.
69 Whitney, op. cit., p. 31.
70 Backman, American Religions, op. cit., p. 335.
75 Hill, op. cit., p. 9.
78 Hyde M. Merrill, "The Great Apostasy: As Seen By Eusebius," The Ensign (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1972), pp. 34-35.
79 Ibid., p. 35.
80 Ibid.
82 Ibid., p. 20.
83 Ibid., p. 39.
87 Nibley, op. cit., p. 200.
89 Ibid., p. 95.
90 Ibid., p. 101.
91 Ibid.
92 Ibid., pp. 101-102.
94 Ibid., p. 102.
95 Ibid., p. 100.
97 Ibid., pp. 93-94.
98 Ibid., p. 95.
101 Ibid.
102 Ibid.
103 Ibid., p. 67.
104 Ibid., p. 97.
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