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MATTHEW WAYNE MCCARTER

Divine progression results from divine tutorial. Where there is a master, there is an apprentice; where there is instruction, there is advancement. We see such a relationship in Christian temple worship, both ancient and modern. The pupil comes to these holy dwellings searching for enlightenment, peace, and instruction from Deity.

The temple is a school in which to learn the eternal history and future of God and man. Alexander’s translation of 3 Enoch depicts Rabbi Ishmael journeying into the heavenly household of God; the translation interprets ye_ṭb_h_elemaʿ_al_h as “heavenly academy,” implying that Rabbi Ishmael witnessed a heavenly university where the secrets of God were revealed and heavenly hosts ministered to (245; see 3 Enoch 18:16). God instructed his children in the heavenly courts primordially (see Jer. 1:4–5; Jude 1:6; Abr. 3:22–28; D&C 138:56). Since he is the “same yesterday, today, and forever” (Morm. 9:9), Deity has continued to follow an ancient and eternal pattern of instructing his children. Not only does Deity instruct his children in these edifices, but he also protects them spiritually and temporally within the walls. This protection extends not only to walls made of wood and stone, but also to houses of flesh and bones. Such primordially chosen
edifices may be called "Universities of the Lord"* and sanctuaries of the Lord.

This paper will attempt to explain the similarities between temples and the human body, focusing first on different facets of temples, including logistics of how temples are constructed, requirements to enter holy edifices, and punishments for allowing temples to become unclean. Second, this paper will discuss how the human body parallels a temple on many different levels. It is through these comparisons that the thirsty disciple will find himself drinking from a bottomless "well of water springing up into everlasting life" (John 4:14).

PART I: THE TEMPLE

The LORD is in his holy temple, the LORD's throne is in heaven:
his eyes behold, his eyelids try, the children of men. (Ps. 11:4)

Eternal Blueprints

God uses a specific pattern to construct a link between himself and his children. The pattern is his eternal blueprint; the link is a bridge between heaven and earth, a holy place where one may be taught at the very feet of Deity. Matthew Brown defines a temple as "a symbolic structure that represents the ideas of centrality, solidarity, orientation, and ascension" (12). Hugh Nibley's Temple and Cosmos identifies the temple as a "hierocentric point around which all things are organized" and the "holy point" of civilization (15). He further links the Latin translation templum to our modern word template, identifying the temple as "a scale model of the universe" (19). Brown echoes Nibley with the assertion that the temple is "a miniature imitation of the structure of the universe" (7).

* Jeffrey R. Holland and his wife Patricia T. Holland in On Earth as It Is in Heaven referred to the temple as the Lord's university: "The temple is highly symbolic. It has been called the University of the Lord. I find myself continually learning when I attend the temple with an expansive mind. I strive to exercise, to stretch, to look for deeper meaning. I look for parallels and symbols. I look for themes and motifs just as I would in a Bach or a Mozart composition, and I look for patterns—repeated patterns" (62; italics added).
God's holy sanctuary on earth is a "copy" of the Holy Temple in heaven. Levi records being caught up in the heavens and "the angel opened to [him] the gates of heaven, and [he] saw the holy temple, and upon a throne of glory the Most High" (T. L. 5:5). The Prayer of Azariah and the Song of the Three Children read: "Blessed art thou in the temple of thy holy glory, and to be highly sung and highly glorified forever," implying that a temple is located in the presence of God (Azar. 31). The Wisdom of Solomon declares:

Thou gavest command to build a sanctuary in thy holy mountain, And an alter in the city of thy habitation, A copy of the holy tabernacle which thou preparedst aforehand from the beginning (Wisd. of Sol. 9:8).

Truly, the Lord's house on earth reflects the perfect prototype existing in heaven: it is a house of order, not of confusion (see D&C 132:8).

God's pattern of temple building appears in many societies and cultures. Arvid Kapelrud recognizes a ten-point pattern used in temple construction in the Near East. He writes:

In the cases where a king is the actual temple builder the following elements are most often found: 1. Some indication that a temple has to be built; 2. The king visits a temple over night; 3. A god tells him what to do, indicates plans; 4. The king announces his intention to build a temple; 5. Master builder is engaged, cedars from Lebanon, building-stones, gold, silver, etc., procured for the task; 6. The temple finished according to plan; 7. Offerings and dedication, fixing of norms; 8. Assembly of the people; 9. The god comes to the new house; 10. The king is blessed and promised everlasting domination (62).

We find Kapelrud's pattern in the construction of the Tabernacle of Israel. In modern temple building, Stephen Ricks and Michael Carter expand on Kapelrud's pattern in relation to the construction of the Latter-day Saint Temple in Kirtland (152–53).
Temple transfiguration

Transfiguration of Holy Places

Temples must undergo a transfiguration of sorts in order to be worthy of God’s presence.* Latter-day Saint scripture contains a revelation from Jehovah to the Prophet Joseph Smith that “the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount” (D&C 63:21, emphasis added). Such a doctrine has been supported by noncanonized texts.†

* Bruce R. McConkie defined transfiguration in his work Mormon Doctrine: “Transfiguration is a special change in appearance and nature which is wrought upon a person or thing by the power of God. This divine transformation is from a lower to a higher state; it results in a more exalted, impressive, and glorious condition” (803).

† John A. Tvedtnes said the following about the Mount of Transfiguration: “D&C 63:21 speaks of a time ‘when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness [sic] ye have not yet received.’ From this it seems that the Apostles Peter, James, and John were shown the celestial world, which is what the earth is destined to become (D&C 88:25–26). Yet this information is not found in the New Testament accounts of the events that occurred atop the Mount of Transfiguration, when Moses and Elijah appeared to Jesus and his three chief apostles and the Savior was transfigured before them (Matt. 17:1–13; Mark 9:2–13; Luke 9:28–36; 2 Pet. 1:16–19; cf. John 1:14). In the Ethiopic version of the Apocalypse of Peter 16–17, we read that when, on the mount of transfiguration, Peter offered to construct tabernacles for Jesus, Moses, and Elijah, Jesus opened the eyes of the Apostles so they could see the heavenly tabernacle and they gazed into the second heaven, where Jesus conversed with the ancient prophets. From the (Latter-day Saint) perspective, the second heaven would be the terrestrial kingdom, named after the earth, which is called terra in Latin. The apostle John, who had accompanied James and Peter atop the Mount of Transfiguration, later wrote of the heavenly temple and of the heavenly Jerusalem, which he saw in vision while he was on the Island of Patmos (Rev. 3:12; 11:19; 14:15, 17; 15:5–6, 8; 16:1, 17). He also recorded that he had seen, in the same vision, the new heaven and the new earth to which the heavenly Jerusalem would descend in the last days (Rev. 21:1–3, 10). But he never indicates, in the gospel of John, that he had seen such a vision at the time of Christ’s transfiguration and, unlike Matthew, Mark, and Luke, he did not describe the transfiguration itself. The pseudepigraphic Revelation of John seems to conflate several New Testament accounts, including John’s vision on the Island of Patmos (as recorded in the New Testament book of Revelation), the ascension of Christ, and the transfiguration of Christ. It begins by saying that “after the taking up of our Lord Jesus Christ, I John was alone upon Mount Tabor,” which is the traditional site of the transfiguration. In the vision, John saw the future of the earth, including the sounding of the trumpet that will make the earth shake at the time humans will be resurrected. As in Revelation 3:12; 21:2, 10, John sees the heavenly Jerusalem coming to earth. See John A. Tvedtnes, “The Vision Atop the Mount,” Joseph Smith and the Ancient World, in 2004 by FARMS.
Guarding the Holy Place

Because holy transfigurations and other ordinances occurred in temples, they were often guarded to keep them from those who were unprepared or unworthy to enter them. The tabernacle of Israel, for example, was guarded on several levels. Before entering the courtyard, the Holy Place, and the Holy of Holies, a person passed the Levitical porters who rejected all but clean priesthood holders (see 1 Chron. 9:17–17; 2 Chron. 23:19). On the veil separating the Holy Place from the Holy of Holies were embroidered blue, purple, and scarlet cherubim, the guards of the gate. These correspond with the sentinels seen by John, who guard the doors of the heavenly city, New Jerusalem (see Rev. 21:9, 10).

The temple of God is constructed to have areas of increasing sacredness. We read of Enoch's journey past the three sacred lines in heaven:

[T]he vision caused me to fly ... into heaven. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire ... and I went nigh to a large house which was built of crystals. ... And I entered into that house, and it was hot as fire and cold as ice ... fear covered me. ... I fell upon my face. And I beheld a vision, And lo! There was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. And in every respect it so excelled in splendor and magnificence and extent that I cannot describe to you its splendor and its extent. (1 En. 14:9–17, emphasis added)

Brown compares these “three successive enclosures” of the Heavenly Temple with the three degrees of heavenly glory (7). Furthermore, the Tabernacle of Jehovah was divided into “several zones of holiness” (61). Edersheim’s The Temple calls such boundaries in ancient Jewish temples “lines of sanctity,” where children of God are separated like the wheat from the tares.
The Garden of Eden, the first holy earthly sanctuary, is referred to by Pedaya as being "barred" from unholy intruders:

Even the angels guarding the threshold of the palaces in the Merkavah literature remind us of the manner in which the path to the Garden of Eden is barred by a constantly turning sword. That the holy place is surrounded by both wall and rivers plainly expresses the merging of the concepts of the structure and of the Garden; the wall surrounding the palace is rooted in Ezekiel's vision of the future Temple in Jerusalem (87). The rivers surrounding the Garden of Eden fulfill a function parallel to that of the wall surrounding the Temple: a periphery which protects the inside. (103, fn. 10)

Truly the Lord's house is meant for a chosen generation who have "prove[n] them[elves] herewith, to see if they will do all things which the Lord their God [hath] com­manded them" (Abr. 3:25).

Desecration of Ancient Temples

Unfortunately, as not everyone obeys "every word that proceedeth out of the mouth of God," the Lord's house often becomes defiled (Matt. 4:4). When God comes from the courts of heaven to visit a celestial world such as this, he comes to a house of prayer, a house of faith, a house of glory, a house of God (see D&C 109:8). He comes to his temple, a sacred place, "the Lord's dwelling" (2 Enoch 51:4). If not kept clean, however, what was once pure can become contaminated. From the temple-like Tabernacle of Moses to the great Temple of Herod, Jehovah's House has always been corrupted by man. Even after the cleansing of Herod's Temple by the Lord Jesus Christ, his house was reduced to "a den of thieves" (Matt. 21:13). The Sanhedrin, apostate and cankered, occupied the temple's holy walls and permitted moneychangers and marketers to soil the very ground that brought forth fruit necessary for salvation.6 Donald
Binder makes the statement concerning criminal refuge in the temple after the death of Christ:

In antiquity, refuge was a right associated with temples. . . . Consequently, the visitor to nearly any ancient temple would encounter every manner of criminal seeking asylum within its sacred precincts. Indeed, the ancient writers would frequently lament this state of affairs. Apollonius of Tyana . . . complained that the Artemision in Ephesus had been turned into “a den of robbers.” (436)

The cycle of founding temples, desecrating them, and then cleansing them has repeated itself since Adam.7 Before and during the life of Christ, God’s house, intended to be a living sanctuary where salvation was earned and eternal instruction given, denigrated to no more than a chamber of darkness where salvation was sold and apostasy spread. Truly the Son of Man had nowhere to lay his head (see Luke 9:58).

The Destruction of Unholy Temples

When temples become unclean, God condemns them and they are no longer fit for his presence. As Christ taught, that which has lost its value and purpose is like salt that has lost its savor and is only fit to be trampled under the foot of men (see Matt. 5:13). Hence, the house of the Jewish Fathers, the Temple of Herod—prophesied to ruins by the Giver of their law—was indeed “left . . . one stone [thrown down] upon another” (Matt. 24:1–2).8 The Sanhedrin, blinded by their own pride, had forgotten the words of the psalmist, “The LORD will destroy the house of the proud” (Prov. 15:25).

The Garden of Eden: Her Cleansing

However great a curse is upon a temple from a jealous God, there is chance for redemption. For such redemption there must be a cleansing. Ezekiel compares the king of
Tyre to the first man Adam, retelling his fall and expulsion from the “garden of God,” “the holy mountain of God” (see Ezek. 28:11–16), and the holy temple of Eden.* Donald Parry expounds,

Ezekiel employs Edenic typology, explaining that Tyre (Adam) was perfect while in the Garden of Eden, was anointed, and, for a period of time dwelt on the mountain of God. But he sinned and was thrown from the mountain, or cast from the temple, since no unclean thing was allowed in the temple. (135–36)

Thus we see Jehovah’s first cleansing of his Father’s house upon this earth, the holy garden. It is of little wonder that Levitical priests, in times of old, were sent “into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord” (2 Chron. 29:16). Even the Son of God entered his Father’s house to “cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves” (Matt. 21:12; Mark 11:19). Truly “no unclean thing . . . can dwell in his presence” (Moses 6:57).

God’s House Not Always Confined to Structured Edifices

Similar to what Jesus taught of the Sabbath day, the temple is made for man, not man for the temple. Hence, the Lord is not

* Martha Himmelfarb’s The Temple and the Garden of Eden in Ezekiel expands on Parry’s analysis, showing the cleansing of the Garden of Eden referenced the cleansing of the temple, “The Garden of Eden in Genesis describes it contains four rivers and ‘every tree that is pleasant to the sight and good for food’ (2:9). On either side of the stream that flows from the Temple (see Ezek. 40–48) stand trees of wonderful fruitfulness. Levenson suggests that the ‘etz lav ned’ on either bank of the stream in vs. 7 should be translated not as a collective, ‘very many trees,’ but rather as a singular, ‘a great tree.’ In the case the passage alludes to the tree of knowledge and the tree of life as well as to the fruit trees of the tradition of Genesis 2 . . . While the prophet [Ezekiel] is clearly alluding to the Garden of Eden in the passage about the stream (see Ezek. 47:7–9, 12), he never refers to it explicitly. But elsewhere in his book Ezekiel does mention the garden by name, in his lament for the king of Tyre (28:11–18) and his oracle against Pharaoh (31:1–18). Both passages use the imagery of Eden to describe the blessed state of these enemies of Israel before their fall so as to make clear the full magnitude of the fall” (65).
restricted by the materials that comprise his house. Rather, he requires the place to be worthy of his presence. The term *house* can be misinterpreted because it can lead people to think that a holy sanctuary must be within closed walls. Yet Jehovah's houses have come in various forms. When holy temples are not available for Deity, he chooses other suitable locations, transfiguring them into "temporary temples."  

*The Garden of Eden: The First House of the Lord*

The Garden of Eden, planted by the gods in order for man to dwell (see Abr. 5:8), was this globe's first sanctuary where heaven and earth intertwined. Haviva Pedaya refers to this sacred grove as "God's primal shrine of Creation" (87) and further alludes to God's revelation to the prophet Enoch in which he describes Eden as a heavenly sanctuary: "In the portrayal . . . motifs from the Garden of Eden merge with motifs from architecture of royal palaces. One such passage describes a structure with thick, protecting walls, at the center of which stands the throne of God; however, the palace also contains rivers and cherubim, derived directly from the conceptualization of God as dwelling in the garden of Eden" (87; see 1 Enoch 14:11–12).

References suggest that the Garden of Eden was a temple of God (see Gen. 2:10; Ezek. 28:11–16; Moses 3:10). Early Latter-day Saint leaders Joseph Smith, Brigham Young, George Q. Cannon, and Heber C. Kimball declared Jackson County, Missouri, to be the location of the Garden of Eden and future site of the New Jerusalem Temple, symbolizing a cycle from heaven to earth, and then returning to heaven.

*The Mountain of God: A Sacred Center of Challenge*

After the fall and casting out from the Garden of Deity, man was left to repent and "improve [their] time while in this life" (Alma 34:33). What was once clean had become filthy, what was once immortal became mortal. Yet God did not leave his children comfortless. Rather, he continued to instruct them within his
houses of learning. Such holy lectures were often given on the mountains of God.*

Sara Japhet refers to the mountain as “the sacred place. . . . where God is revealed” (65). From Mt. Sinai to the mount of transfiguration, Jehovah taught man “as a man speaketh unto his friend” (Exod. 33:11). Theologically, the mountain of God is at the symbolic center of civilization. The Book of Jubilees states, “Mount Sinai [is] the centre of the desert, and Mount Zion—the centre of the navel of the earth” (Jub. 8:19). The mountain acts as a place of both challenge and achievement, a temporary temple. Not only must one climb the mountain, but one must claim the summit.†

Many of Jehovah’s appearances on mountains have been to instruct man according to the will of his Father. The brother of Jared learned the true nature of God while on Mount Shelem (see Ether 3:6–16). Moses, upon Mount Herob, conversed with the Lord face to face as one man converses with another, learning not only his name, but also the plan for freeing Moses’ imprisoned nation (see Exod. 3). Peter, James, and John, on an unnamed transfigured mount, received their endowments, the keys of the kingdom, and viewed the mysteries of eternity.‡

Truly the mountain of the Lord proves a symbolic training ground where man learns his divine nature. John Lundquist relates the following:

The difficulty of mortality, with its pitfalls and plateaus, is compared to the difficulty of climbing mountains, where the gods are to be found. Certain high points along life’s path are commemorated and memorialized, formally and ritually, at the mountain and in the temple. Life for the religious person is an arduous journey to the center, with certain high points along

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* Ex. 3:1; Ez. 28:14.
† Joseph Smith in Teachings of the Prophet Joseph Smith instructed that man must “climb” the rungs of the eternal ladder to claim the prize of eternal life (348). Such an idea is implemented when prophesied that Jehovah, “the Rock of Heaven” (Moses 7:53), will “cut out for himself a great mountain and fly upon it,” where he shall fight against the “innumerable multitudes of men that make war against [him]” (4 Ezra 13:5–8).
this journey commemorated ritually through rites of passage: the passage to adulthood, marriage, and introduction into the mysteries. The ultimate stage of one's journey, the ultimate rite of passage, is death. (626)

Possibly such a death opens the gate to the mountain of salvation and eternal lives where man can "walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain eternal exaltation."* Thus saith the Lord, "there shall be greater signs in heaven above and in the earth beneath" (D&C 29:14).

Caves: Crossroads of Eternity

Caves, like temples, are not reserved for only comings and goings of Deity. Eusebius, the "Father of Church History," confirms that a cave under the summit of the Mount of Olives was used by the Savior to teach his disciples the mysteries of the kingdom.16 Furthermore, caves were used as places of refuge from evil (see 1 Macc. 1:53; 2:31; 2 Macc. 6:11; 10:6). The strongest example comes from the life of Abraham, who was left by his mother and raised by the archangel Gabriel in a cave.17

As already seen, when temples are not worthy of God's presence, he chooses other mediums in which to visit his children. The cave holds dual symbolism as a place of maternity and mortal departure.18 In the meridian of time, the old world skulked in spiritual poverty. The doctrine of God had been twisted, ordinances changed, and meanings lost. The Great Sanhedrin, a council of seventy-two apostate men, had overridden the throne of the Almighty,† and had "become a law unto themselves;" as Jews perverted the glad tidings, and as Romans falsely delegated Caesar's power.

† Jehovah declared to the children of Israel, "Thou shalt have no other God before me" (Ex. 20:3). Such a command suggests the image of an individual stepping between God and his worshipers. The actions and behavior of the Sanhedrin displayed this interception between the Great Giver and his receivers. The Nephite prophet Jacob referred to this behavior as "looking beyond the mark" (Jacob 4:11).
One of Jehovah's houses, the Temple of Herod, built by an evil worshiper of the flesh, was relegated to a den of thieves. Thus the words of the psalmist: "Except the LORD build the house, they labour in vain that build it" (Ps. 127:1). Such a spiritual sewer was no place for the birth of the King of Kings. The Son's glory was not to come from a man, but from a God. Therefore, destiny proclaimed the Holy Child would "[descend] below all things, in that he comprehend[eth] all things, that he might be in all and through all things." Thus the Christ was born, not in a "great and spacious building" but in a humble manger within a cave.¹⁹

**A Sacred Center and Its Location in Each Dispensation**

At the center of God's house we find the heart, the Holy of Holies. Here the veil between God and man is withdrawn, God's children converse with their Father face to face, and they can come to know his will.

In addition to the Holy of Holies that exists in temples, each "dispensation" also has a sacred place, where heavenly beings tutored and trained, taught doctrines, and brought salvation to humankind.²⁰ The Adamic dispensation had the Garden of Eden. Hayward claimed "the Garden of Eden as the [first] holy of holies, and the dwelling of the Lord" (89). The following from The Book of Jubilees supports Hayward's claim, "The Garden of Eden . . . is holier than all the earth besides, and every tree that is planted in it is holy . . . and [Noah] knew that the Garden of Eden is the holy of holies" (3:12–13; 8:19). Enoch founded the city of Zion—"the centre of the navel of the earth" (Jub. 8:19), "the mother of us all" (4 Ezra 10:7). Ezra further accounts of his vision of "Sion's" glory in the heavens: "And when I looked . . . there was a City builded, and a place showed itself of large foundations" (4 Ezra 10:27). Truly the City of God was a sacred center. Noah's day had the saving vessel of the ark, which preserved the future human race (see Heb. 11:7; 2 Pet. 2:5; Moses 7:42–3; 8:18–19, 26).

The Abrahamic dispensation received its first promises and instruction on the dusty plains to Canaan (see Gen. 12:1–6; 17:2, 21; Abr. 2:4, 6–10). Moses' dispensation had
Mount Sinai, where the children of Israel received a lesser law in preparation for the new and everlasting covenant (see Matt. 5:17–18; Luke 24:44). The Savior had the Garden of Gethsemane, where the Son of Man ransomed all humankind from death, hell, the devil, and eternal torment (see Rom. 5:11; 2 Cor. 5:18; Eph. 2:16).21

PART II: THE HUMAN BODY AS A TEMPLE

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (1 Cor. 6:19)

In the Image of God, Created He Them

As discussed above, temples on earth are patterned after the temple in heaven. Similarly, Christianity declares that the body of man was made in the image of God (see Gen. 1:26, 2:7; 5:1; Isa. 43:7; 45:12). Besides numerous canonized Christian scripture, other sources portray the divine origin of man.22 Early Christian leaders’ interpretation of “a holy temple” was contrary to their Judaic forefathers’ interpretations. Where Jews viewed temples as a gate to an eternal realm, Christian leaders saw such temples as constricting walls “shutting them up” from the excellence of God.23 Ante-Nicene Father Clement of Alexandria commented that it was not the temple structure itself that made the early Christian Church “holy,” but rather “the assemblage of the elect” within that structure. According to this view, the temple is a receptor of Deity’s divinity, rather than the provider of it. He further claims the “holy soul” or “living creature” is of “high value and made sacred by that [God] which is worth all” (530).24

Parallels of Heavenly and Earthly Human Bodies

One need not be a scientist to conclude that the human body is immensely complex and is beautifully designed. The creation story in Genesis depicts man being formed in the likeness and image of Deity, implying that Deity is a heavenly being and is thus
patterning man "after his own likeness and image" (see Gen. 1:27; 2:7, 21; Isa. 43:7; Matt. 19:4; Moses 3:5). The majority of the Christian world hearkens back to the words of Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16; see also 3:17; 6:19). This article's claim of the human body is strengthened through reading the early Church of Christ's concept to the body. "We are one body in Christ," said Paul (Rom. 12:5), and "by one Spirit are we baptized into one body" (1 Cor. 12:13). This concept is solidified in Paul's conclusion to the Corinthians.25

The Heart of Man: The Holy of Holies

At the center of man's body is the most holy place: his heart. Physically, the heart is the supporter of temporal life; spiritually, it is the garden where belief is planted, faith is cultivated, and conversion is wrought (see Alma 32; Acts 28:27).26 Enoch accorded that "the Great One has given to men to converse therewith and understand with the heart" (1 En. 14:2).

The condition of the heart often greatly affects the condition of the body. If the central organ is weak, so is the body. If the heart is broken, so is the person's countenance. We find this analogy with the death of Jesus Christ. James E. Talmage, in Jesus the Christ, declared, "The Lord Jesus died of a broken heart [while on the cross]. The psalmist sang dolorous measure according to his inspired prevision of the Lord's passion: 'Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none'" (621; see also Ps. 69:20).

The above quotation implies that man's encounters, challenges, and trials affect not only his physical heart but also his spiritual heart. Truly, man's heart can be a place of contrast; to some it is a place of stone with embittered feelings; to others it is a place of tender flesh, receiving only pure and virtuous principles. Paul noted that our bodies are temples of God and counseled us to keep the body clean that the Holy Ghost may dwell within the heart (see 1 Cor. 6:19).
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Line of Sanctity within the Body

Within the walls of sacred flesh and bones the Holy Ghost brings all things to remembrance (see John 14:26), and engraves the truths of God upon the “fleshy table” of the soul (see 2 Cor. 3:2–3). The heart is the first place Satan attempts to encircle (see Acts 5:3; Alma 8:9; 10:25; Hel. 6:21; 16:22–23).27 The heart is where God speaks in the “still small voice” (1 Kings 19:12; see D&C 8:2; 9:8). It is in the pricked heart that a sinner recognizes the evil in himself and becomes a contrite soul ever repenting (see Acts 2:37; 5:33; 1 Ne. 16:2).

When God’s children feel the Holy Spirit, they often describe a “burning in the bosom” (Luke 24:30–32; Ps. 39:3; see also D&C 9:8), or a divine manifestation from God. William Hamblin cites the Holy of Holies as the general dwelling of Deity (445). This manmade holy place parallels the God-made holy heart of man, where the Holy Ghost, a God and Testator, may dwell to enlighten the mind and quicken the understanding (see 1 Sam. 14:27–29; Job 33:30; D&C 6:15, 138:29). If evil penetrates the sacred edifice of the heart, “the house of God is in grief,” and it must be cleansed (Tob. 14:5). Fortunately, unlike temples of wood and stone that are rebuilt after destruction, which will never be “like the first” (ibid.), the stony heart of man can be restored to a new heart of flesh by repentance (see Ezek. 36:26–27).

The Cleansing of the Body

A holy place must be fit for a God to dwell. Like the Holy of Holies within a temple, the heart within a body must be clean and worthy for Holy Ghost to dwell. In his Commentary of John, Origen raises the possibility of Christ’s cleansing of Herod’s Temple symbolizing the purging of the soul of the human body:

“Take these things hence.” . . . I believe that in these words he indicated also a deeper truth, and that we may regard these occurrences as a symbol . . . it may also be the case that the natural temple is the soul skilled in reason, which . . . is higher than the body . . . in which, before Jesus’ discipline [gospel] is applied to it, are found tendencies which are earthly and
senseless and danger . . . and which are driven away by Jesus and His word. (394)

It is assumed that the purging of the soul is called repentance. God constantly admonishes His children to sanctify themselves through faith, repentance, and reliance on the Atonement (see Ps. 19:12; Matt. 8:3; Luke 17:17; 2 Cor. 7:1; Jas. 4:8; 1 John. 1:7; Mosiah 2:37).

**Transfiguration of God’s Chosen**

Similar to the transfiguration of edifices inhabited by Deity, the human body must also undergo a transfiguration before entering into God’s presence. Moses, though righteous, proclaimed that his mortal body was transfigured before God upon a high mountain; otherwise, he “should have withered and died in his presence” (Moses 1:11; see also 2 Cor. 3:7; Exod. 37:29). The Savior also underwent transfiguration upon a mount before his disciples, before Peter, James, and John heard the voice of the Father testify of the divinity of his Son, and were ministered to by heavenly beings (see Matt. 17:2; Mark 9:2–3; Luke 9:28–36). The event of transfiguration is so unique and supportive to believers that Peter and John referred to their experience upon the mount during their personal ministry (see 2 Pet. 1:16–18; John 1:14; fn. 20).

**Guarding the Holy Body**

Similar to past discussion on ancient temples, God’s tabernacle on earth, the human body, must be protected if to be inhabited by Deity. Like the Levitical porters protecting the temple, there are records of angels guarding Jacob (see Jub. 35:17). Peter and John are freed from prison by “the angel of the Lord” (Acts 5:19). Shadrach, Meshach, and Abend-nego were “delivered” from searing fire by “the Son of God” (Dan. 3:28). Clearly the words of Jehovah to the Psalmist are echoes from history, “he shall give his angels charge over thee, to keep thee in all thy ways” (Ps. 91:11).28
Desecration of the Human Body

Despite the guarding of holy bodies, man possesses agency and is susceptible to the buffettings of Satan, resulting in corruption from within. It is of little surprise, therefore, that it is within the tabernacle of flesh and bones Satan attempts to thwart God's plan for man. Such incidences can be read in canonical works when evil spirits possess people's bodies.

The New Testament contains multiple accounts of "casting outs" of unclean spirits or demons (see Mark 1:23-27; 5:1-14; 7:24-30; Luke 8:26-36; 9:37-42; 11:14-26). Christ even rebuked his disciples for not having sufficient faith through prayer and fasting to cast out devils (see Matt. 17:19-21). Alas, Satan is not bound to only this probationary state. Alma the Younger warned his son Corianton of the devil entering into the "houses of man" after their death.

And then shall it come to pass, that the spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil. (Alma 40:13)

Thus the body must be protected from evil, enabling a "sound center" (the heart) to support life of the body.29

The Destruction of Unholy Bodies

The physical body must be kept sacred and clean from sin. Moses recorded that the bodies of man, heavenly tabernacles, were created in the image of God (see Gen. 1:26; Moses 2:26). Only when the body is sanctified can the Holy Ghost "quicken the inner man" (see Moses 6:61-65).
Similar to the cleansing of desecrated temples, the body of man must be cleansed in order to have a visitation from Deity.* In Christian theology, "the natural man is an enemy to God," and "receiveth not the things of the Spirit of God" (Mosiah 3:19; 1 Cor. 2:14). Peter admonished the people on the day of Pentecost to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." As with the destruction of unholy temples, defiled bodies assume the same fate. Paul made this clear when he queried, "Know ye not that ye are the temple of God? . . . If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16–17).

The Lord Looketh upon the Heart

1 Samuel 16:7 reads, "the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." Such a Christian truth implies that the Lord is not concerned with social status. Canonized scripture affirms this when God calls special witnesses: he mainly desires they be penitent, obedient, and come from various backgrounds of experience (Jer. 1:7; Prov. 3:1; John 14:15; Hel. 10:4–5). These three qualities are found in those who Jesus called to the Quorum of the Twelve Apostles. Peter, James, and John (the sons of Zebedee), and Andrew were partners in a profitable fishing business (see Matt. 4:18–19). Simon called Zelotes was of the group of zealots (see Luke 6:15 and Acts 1:13). Matthew was a publican, a position hated by most Jews (see Matt. 10:3). Judas Iscariot was the only one from Judea (cf. Josh. 15:25 and Luke 6:16). Philip of

* Further canonized accounts support this claim. Christ admonished Judas, not Iscariot, to keep his commandments (word) out of love to him, resulting in a visitation from the Father and the Son (see John 14:23). John echoed this promise in his first general epistle linking God's presence with the presence of the Spirit of the Lord (see 1 John. 3:24). The Savior later revealed through John the metaphor of the Savior standing at the door of an individual's soul, knocking and only entering to sup by invitation (see Rev. 3:20).
Bethsaida may have been a disciple of John the Baptist and chosen for his ability to speak Greek. Bartholomew had been in possible contact with Jesus since boyhood, being raised from the dead by Christ the Master. Though little is spoken in the New Testament of Judas (not Iscariot), James the son of Alphaeus, and Thomas, one can to assume that all had varied backgrounds and experiences. A similar pattern is found with ancient biblical prophets. For example, Abel was a shepherd of the field (see Gen. 4:2). Moses was the adopted son of Pharaoh and one who was slow of speech (see Exod. 2:10; 4:10). Samuel was a child when called as a prophet (see 1 Sam. 3). Daniel was of possible royal decent (see Dan. 1:3). Thus it is shown how temples come in all forms and mediums, as can God's chosen.

Conclusion: An Institutional Pattern

The heavenly pattern of God's temple and human body construction has been the means of a two-part mission: to instruct man regarding how "to bring to pass [his] immortality and eternal life" (Moses 1:39). The archetype of the Lord's University is not constrained to celestial structures of wood and stone (temples, gardens, mountains, and caves), but also is found in human bodies. The House of the Lord (temples or bodies), both in heaven and earth, is partitioned into ascending spiritual zones, where the disciple climbs the ladder of eternal progression first symbolically, then literally. Like temples, the human body is a living holy sanctuary that when clean is a divine medium in which the Holy Spirit of God can dwell. Truly, the "heavenly academy" of God is not for the underachieving student, but rather for the celestial disciple with divine aspiration.

Notes

2. Jehovah gave to Moses a message for his fallen children: "let them make me a sanctuary (step 1); that I may dwell among them" (step 4, Ex. 25:8). Moses had dwelt on a temporary temple (a mountain) for forty days and nights (step 2), being taught the pattern for how to construct the sacred edifice (step 3). John Tvedtnes refers to the model of temple-building as a "Heavenly Pattern" and furthermore, using the kabbalistic Zohar Exodus, makes the assertion: "the Holy One showed Moses each single part of it [the tabernacle] in its exact supernal form" (1-2; John A. Tvedtnes, The Heavenly Temple (see the 2004 Foundation of Ancient Research and Mormon Studies' issue on temple building). Valuable materials were obtained and donated to construct the holy house (step 5). The tabernacle was completed, ordinances revealed and practiced, and the chosen assembled within its courts to perform their temple duties (steps 6-8; Ex. 38). God promised to "dwell among the children of Israel, and . . . be their God" (step 9; Exod. 29:45). Finally, Moses received a promised nation and was made leader in God's stead (step 10), see Ex. 31:18; 32:15–16, 25–29). For details on the tabernacle's construction in connection with Kapelrud's model, refer to Exodus 25–31.

3. The following is from Rick and Carter's analysis of Kapelrud's pattern in constructing the Kirtland Temple. "In a revelation called the 'olive leaf . . . plucked from the Tree of Paradise,' received on December 17 and 28 of 1831, Joseph Smith was commanded by the Lord to build a temple (156–57, see D&C 88:119–20). An overnight visit to a temple by the king or builder of the new temple is found only where such sanctuaries already exist, thus . . . no specific parallel is to be found in the construction of the Kirtland Temple (157). According to Brigham Young: 'Joseph not only received revelation and commandment to build a Temple but he received a pattern also, . . . for without a pattern he could not know what was wanting, having never seen one, and not having experienced its use' (159). In an early 1833 letter to leaders of the Church in Missouri, Joseph Smith stated: 'The Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets[,] . . . we will obey' (161). Brigham [Young] said that the Prophet Joseph wanted him [Artemus Millet, the master builder] to go to Kirtland, Ohio, and take charge of the mason work on the temple they were going to build there (163). The builders of the Kirtland Temple used the very finest materials available in its construction (164–65, see D&C 124:26–27). The Kirtland Temple was completed in accordance with a revealed plan in the spring of 1836 (165–66, see Truman Coe, in The Ohio Observer, Hudson: Charles Aiken, 11 August
1836 for a description of the temple). Joseph Smith offered a dedicatory prayer before the Saints assembled in the temple and, at the conclusion, he earnestly solicited the Lord (167, see D&C 109:78–80). During and after the dedication on 27 March 1836, there were numerous supernatural occurrences in the temple at Kirtland. . . . The most important report . . . regarded the experience of Joseph Smith and Oliver Cowdery on 3 April 1836” [involving a visitation from the Savior] (168–69). After receiving the ‘fullness of the priesthood’ or the ‘sealing’ keys ‘Joseph Smith taught that one who receives the ‘fullness of the priesthood’ holds the office of a ‘king and priest of the most high God’; he is promised everlasting life with the gods, godly dominion, and the highest priesthood power” (171).

4. For a thorough explanation of the zones of holiness, see Matthew B. Brown, The Gate of Heaven (American Fork, UT: Covenant Communications, 1999), 61–75.

5. “In general, the camp in the wilderness had really consisted of three parts—the camp of Israel, that of the Levites, and that of God—so they reckoned three corresponding divisions of the Holy City. From the gates to the Temple Mount was regarded as the camp of Israel; thence to the gate of Nicannor represented the camp of Levi; while the rest of the sanctuary was ‘camp of God.’ . . . According to another Rabbinical arrangement, different degrees of sanctity attached to different localities. The first, or lowest degree, belonged to the land of Israel, whence alone the first sheaf at the Passover, the first fruits, and the two wave-loaves at Pentecost might be bought; the next degree to walled cities in Palestine, where no leper nor dead body might remain; the third to Jerusalem itself, since, besides many prohibitions to guard its purity, it was lawful only there to partake of peace-offerings, of the first fruits, and of ‘second tithes.’ Next came successfully the Temple Mount, from which all who were in a state of Levitical uncleanness were excluded; ‘the Terrace,’ or ‘Chel,’ from which, besides Gentiles, those who had become defiled by contact with a dead body were shut out; the Court of the Women, into which those who had been polluted might not come, even if they ‘had washed,’ till after they were also Levitically fit to eat of ‘things sacred,’ that is, after sunset of the day on which they had washed; the Court of Israel, into which those who might not enter who, though delivered from their uncleanness, had not yet brought the offerings for their purification; the Court of the Priests, ordinarily accessible only to the latter; the space between the altar and the Temple itself, from which even priests were excluded if their bearing showed that they did not realize the solemnity of the place; the Temple, into which the priests
might only enter after washing their hands and feet; and, lastly, the Most Holy Place, into which the high-priest alone was allowed to go, and that only once a year,” Alfred Edersheim, *The Temple* (London: The Religious Tract Society, 1908), 62–63.

6. The apostasy of the Great Sanhedrin (composed of scribes, elders, Rabbis, and chief priests) is demonstrated by numerous scriptural citations. Christ addressed the scribes and Pharisees as “hypocrites, . . . [that] draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men” (Matt. 15:7–9). Christ further declared, “But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty” (Matt. 23:13–18). Clearly such labels of character were righteously sealed at the conspiring, arrest, and death of Jesus (John 5:18; 7:25). Bruce R. McConkie’s *The Mortal Messiah*, vol. 4, makes the following commentary: “At the time the Great Sanhedrin, in its apostate and fallen state, chose to seek out and sit in judgment on that God who himself had called their predecessors, the tribunal was composed of seventy-one persons. Their traditional meeting place had been in one of the temple chambers—the Lishkath haGazith (Lishcat Haggazith) or Chamber of Hewn Stones—but now it was common for them to meet in the merchandising booths of the sons of Annas (164–65).

7. Enoch records Satan, “the evil spirit of the lower places,” “conceiving[] though against Adam, in such form he entered and seduced Eve” while in the Garden of Eden, the first temple of God (2 En. 31:4, 6). Before the coming of the Son of Man, “Antiochus, after he had smitten Egypt . . . went up against Jerusalem with a great army. And in [his] arrogance he entered into the sanctuary” . . . and “took the hidden treasures which he found” (see 1 Macc. 1:20–24). After its recapture, Judas and his brethren cleansed and re-dedicated the Holy
Place (see 1 Macc. 4:36–37). The temple later sustained the attack of Heliodrus, but was delivered by the power of God. We read, "When [Heliodrus] and his guards had got as far as the forum of the treasury [of the temple] the Sovereign of spirits and of all authority prepared a great apparition, so that all who resumed to enter were stricken with dismay at the power of God and fainted with sheer terror" (2 Macc. 3:23–24). We later read of Maccabaeus' cleansing of the inner courts: "Maccabaeus and his followers, under the leadership of the Lord, recaptured the temple [in Jerusalem]... After cleansing the sanctuary... they fell prostrate before the Lord with entreaties that they might never again incur such disasters" (2 Macc. 10:1, 3–4).

8. Clearly the destruction of the Judaic Temple was not a new experience neither for the Jews or the Christians during Christ’s ministry. We find other accounts of their destruction in other apocryphal and pseudopigraphic texts (see P. Sol 2:1–15; Sib. 5:398–402).

9. The cleansing of the Garden of Eden was the first cleansing of God’s sanctuary on this earth. There does exist one recording of a previous cleansing after a rebellion. Lucifer, the corrupter of clean, contaminated the heavenly courts above with his lies and pride, being cast out with one-third of the heavenly hosts (see Isa. 14:12–15; Jude 1:6; Rev. 12:4). Latter-day Saint President Joseph Fielding Smith’s Answers to Gospel Questions, vol. 5, remarks, “The kingdom of God must exist in absolute unity. Every law must be obeyed, and no member of the Church can have a place there unless he is in full accord. There came a rebellion once with disastrous results, and there had to be a cleansing” (26, italics added). More than a century earlier, Latter-day Saint Church historian and member of the Seventy B. H. Roberts commented on the cleansing of the inner vessel of The Church of Jesus Christ of Latter-day Saints in History of The Church of Jesus Christ of Latter-day Saints, vol. 2: “Whatever may be the overruled results to the body, religious, rebellion, and apostasy spell condemnation and the destruction of spiritual life for the individuals overtaken by such calamities. But so long as human nature is what it now is—weak and sinful—just so long as out of that intractable material the Church of Christ has the mission to prepare men for the Father’s kingdom, just so long will there be occasional calamitous periods in the history of the Church such as was the year 1837 at Kirtland. But what after all are such periods but times of purification, of cleansing? During the previous years of success in the ministry, there had been gathered into the Church all classes of men. As in former dispensations of the gospel, so in this last dispensation; the kingdom of heaven is like unto a net cast into the sea that gathers of every kind of fish; and
when it is full, they draw it to shore, and sit down, and gather the good into vessels, and cast the bad away. The first step in the process of correcting human nature is to discover its defects. It may not always follow that when the defects are made known they will be corrected. But it is true that no correction will be made until the necessity of correction is manifest, until the defects are pointed out. Hence God has said: If men will come unto me, I will show unto them their weaknesses” (xxxii; italics added).

10. The concept of temporary temples was discussed by Bruce R. McConkie in The Mortal Messiah, vol. 1: “Whenever the Great Jehovah visits his people, he comes . . . to his temple. If he has occasion to come when he has no house on earth, his visit is made on a mountain, in a grove, in a wilderness area, or at some location apart from the tumults and contentions of carnal men; and in that event the place of his appearance becomes a temporary temple, a site used by him in place of the house his people would normally have prepared” (98).

11. For a detailed study of the Garden of Eden as the world’s first holy sanctuary, see Brown, The Gate of Heaven, 27–29.


13. The following words of Brigham Young from Journal of Discourses, vol. 17, supports the noted claim, “When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven. And when man fell—though that was designed in the economy, there was nothing about it mysterious or unknown to the Gods, they understood it all, it was all planned—but when man fell, the earth fell into space, and took up its abode in this planetary system, and the sun became our light. When the Lord said—‘Let there be light,’ there was light, for the earth was brought near the sun that it might reflect upon it so as to give us light by day, and the moon to give us light by night. This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth” (143). Besides Brigham Young, the Latter-day Saint Apostle Elder Orson Hyde, the Prophet Joseph Smith, and the Prophet John Taylor also made references to the Garden of Eden being once physically near the throne of God. See Journal of Discourses 1:129–30, Teachings of the Prophet Joseph Smith, 181, and The Vision by Nells B. Lundwall, 146, respectively.

14. Early Christian Fathers Origen, St. Cyril or Jerusalem, St. Proculus, Patriarch of Constantinople, Agathangelus, and Arnobius

15. McConkie's Mormon Doctrine states the following concerning the Mount of Transfiguration: "Our Lord 'was transfigured before' Peter, James, and John, while on the mount, 'and his face did shine as the sun, and his raiment was white as the light' (Matt. 17:1–13; Mark 9:2–13; 2 Pet. 1:16–19). Luke describes this event by saying, 'As he prayed, the fashion of his countenance was altered, and his raiment was white and glistening' (Luke 9:28–36). It was on this occasion that Peter, James, and John, also, 'were transfigured before' Christ, received from him and from Moses and Elias the keys of the kingdom (Smith, Teachings, 158), and saw in vision the transfiguration of the earth in the millennial day (D&C 63:20–21; Smith, Teachings, 13)” (803). Latter-day Saint Prophet Joseph Fielding Smith in Church History and Modern Revelation, vol. 4, expanded the events that transpired on the mount: "The first complete endowments in this dispensation were given in Nauvoo, May 4, 1842. These of course could not be given in the Temple, and were given elsewhere. In the time of poverty and when necessity requires the giving of blessings which belong to the House of the Lord, and there is no such house, they may be given in the wilderness, on a mountain or some other spot, consecrated to that purpose. The Savior had to give an endowment to Peter, James and John, on the Mount of Transfiguration. The Saints of that dispensation had to be baptized for the dead and give other ordinances for the dead in the wilderness, for the temple in Jerusalem was closed to them and had been desecrated, therefore the wilderness, mountain tops and rivers, had to be utilized for the temple work for their dead in that dispensation" (138).

16. "In the fourth century the emperor Constantine built churches on the three holiest sites in Christendom: the locations of the Nativity, the Resurrection, and the Ascension. Concerning the third of these churches, which was called anciently the Eleona, Eusebius, the 'Father of Church History' and an orthodox theologian, writes: 'The mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples.'” Taken from Stephen E. Robinson, Are Mormons Christians? (Salt Lake City: Bookcraft, 1991), 101.

18. Regarding birth, the inner-cave tunnels are symbolic of bodily organs; the main opening being the womb. Zwi Werblowsky states, “The literature on caves as wombs is immense” and further cites Seidel’s research of a grotto called lainai on Mount Fuji, ‘Bent double in the dark and narrow interior, I wriggled through sections called ‘Small Intestine,’ ‘Large Intestine’ and ‘Five Viscera.’ My feet got soaked in a pond of ‘Spermatic Liquid,’ I ducked under ‘Nipple’ stalactites and felt truly reborn after squeezing through a ‘Birth Canal’ that was narrow indeed (16).” Regarding death, there is little surprise that the greatest life this world has ever known, whose work is “one eternal round” (1 Ne. 10:19), chose to exit the world the same way he entered. About a stone’s cast outside Jerusalem’s walls, in a garden called Arimathaea, there remains an eroded stone wall with a small cave hewn out of the side. It was here that the Redeemer of us all broke the bands of death, came off conqueror, and “became the first fruits of them that slept” (1 Cor. 15:20). The using of caves for tombs was not uncommon for the time. Alfred Edersheim’s Jesus the Messiah noted that “hewn-out” tombs located in gardens were common among all classes of Jewish culture (429), and that Joseph’s giving up of his own “final bed” was an act of supreme veneration (621). Quite possibly, caves may act as a crossroad between mortality and immortality.

19. Origen’s Contra Celsum commented on the Savior’s birthplace as follows: “If anyone wants further proof to convince him that Jesus was born in Bethlehem besides the prophecy of Micah and after the history recorded in the gospels by Jesus’ disciples, he may observe that, in agreement with the story in the gospel about his birth, the cave at Bethlehem is shown where he was born and the manger in the cave where he was wrapped in swaddling-clothes. What is shown there is famous in these parts even among people alien to the faith, since it was in this cave that the Jesus who is worshipped and admired by Christians was born” (47–48). See also Frederic W. Farrar, Life of Christ, popular ed. (London: Cassell & Company, 1890), 3. Many scholars look at this “sacred cove” as a mere place of desperation and convenience used by the chosen couple. However, what father would not be involved in his son’s business, including where he comes into the world? Like the gardens of Eden and Gethsemane, and the Tomb of Arimathaea, this sacred unnamed cave where the Son of God first appeared in mortal form, was appointed before the foundations of the world. Early Latter-day Saint leader George
Q. Cannon declared: "God in His providence chooses the noblest of His instruments in His own way. Who would have selected such a birth as the Savior's? Who would have selected a stable as the birthplace of that divine Being? Yet this was where He was born. Nowadays to hear of a man being born in a stable conveys such an idea of extreme poverty and worthlessness that every man born in such a place would shrink from communicating it to his fellow man for fear he would be despised on that account. Yet these were the surroundings which our Father in heaven selected for His Son." See Brian H. Stuy, ed., Collected Discourses, vol. 4 (Burbank and Woodland Hills: B.H.S. Publishing, 1987–1992), 200.

20. McConkie's Mormon Doctrine defines the term dispensation as follows: "Gospel dispensations are those periods of time during which the Lord reveals or dispenses the doctrines of the gospel to men so that reliance need not be placed on past ages for this saving knowledge. . . . When we speak of the great gospel dispensations, we generally have in mind those given to Adam, Enoch (see Moses 6; 7), Noah (see Moses 8), Abraham (see Abr. 2:6–11; Gal. 3:6–8, 18) Moses (see D&C 84:17–28); the apostles in the meridian of time (see Matt. 16:18–19; 18:18; D&C 27:12–13; 128:20), and to Joseph Smith and his associates (see D&C 112:14–32). . . . But there have also been many other gospel dispensations in the course of the Lord's dealings with his children. It is very evident that John the Baptist (see Luke 7:24–30; John 1:19–37; D&C 84:26–28), the Jaredites (see Ether 1:41–43; 3:6–16), the Nephites (see 1 Ne. 2:2–4), Lehi and Nephi who lived at the time of the coming of the Savior (see Hel. 10:3–17; 11:19–23; 3 Ne. 7:15–19; 9:15–22; 11:7–40), and the Ten Tribes whom Christ visited after his resurrection (see 3 Ne. 16:1–4) all had dispensations of the gospel (see Smith, Doctrines of Salvation 1:160–64). We know that Esaias, Gad, Jeremy, Elihu, Caleb, and Jethro all lived between Abraham and Moses, and all enjoyed the fullness of the blessings of the gospel (see D&C 84:6–13). [To whom] they ministered to and whether [or not] they had dispensations of the gospel are truths yet to be revealed. Paul speaks of having a dispensation of the gospel (see 1 Cor. 9:17; Eph. 3:2; Col. 1:25), but apparently this is only in the sense that present-day apostles have received one, in that the Lord has given them revelation of His mind and will, and in that they hold the keys of the dispensation in which they live" (see D&C 112:14–32).

21. In Latter-day Saint history, we come to a small "sacred grove" of trees in upstate New York, where the Prophet Joseph Smith experienced the First Vision, where God the Father and Jesus Christ once again ministered unto their disciple Joseph Smith, issuing in "the

22. E. A. Wallis Budge translated the following dialogue between God the Father and Jesus Christ the Son referring to the creation of man, “He took the clay from the hand of the angel, and made Adam according to Our image and likeness, and He left him lying for forty days and forty nights without putting breath into him. And He heaved sighs over him daily, saying, ‘If I put breath into this [man], he must suffer many pains.’ And I said unto My Father, ‘Put breath into him; I will be an advocate for him.’ And My Father said unto Me, ‘If I put breath into him, My beloved Son, Thou wilt be obliged to go down into the world, and to suffer many pains for him before Thou shalt have redeemed him, and made him to come back to his primal state.’ And I said unto My Father, ‘Put breath into him; I will be his advocate, and I will go down into the world, and will fulfill [sic] Thy command’” (Discourse on Abbatôn by Timothy, Archbishop of Alexandria, in Coptic Martyrdoms etc. in the Dialect of Upper Egypt, ed. and trans. B. A. Wallis Budge [New York: AMS Press, 1914], 482. Timothy, archbishop of Alexandria, died in AD 385. Brackets are included in Budge’s English translation).

23. Clement of Alexandria declared: “For is it not the case that rightly and truly we do not circumscribe in any place that which cannot be circumscribed; nor do we shut up in temples made with hands that which contains all things? ... Now the images and temples constructed by mechanics are made of inert matter; so that they too are inert, and material, and profane; and if you perfect the art, they partake of mechanical coarseness. Works of art cannot then be sacred and divine” (530).


25. Paul proclaimed the following regarding the Church as a living organism: “For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of
them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness” (1 Cor. 12:14–23).

26. We guard that which is most precious to us. A husband guards his wife with his life; a mother her children; a curmudgeon his opinion; a miser his wealth. Thus saith the Lord, “Where your treasure is, there will your heart be also (Matt. 6:21).” Nibley expounded on this concept, comparing modern treasure troves with ancient temple-design, “In our day, as in various other times in history, the sanctity and the authority of the temple have been preempted in the religion of mammon. For example, our banks are designed after the manner of ancient temples, with imposing fronts, ceremonial gates and courts, the onyx, the marble, the bronze—all are the substances of ancient temples. The sacred hush that prevails, the air of propriety, decorum, and dedication; the pious inscriptions on Zion's Bank’s walls are quotations from Brigham Young (the one man who really had it in for business). The massive vault door, through which only the initiated may pass, gleams chastely in immaculate metal. The symbol makes the reality of all that is safe and secure—that is, the Holy of Holies. For where your treasure is, there will your heart be also (33-34).” Man naturally guards his home, protecting it from “disturbers of the peace.” Little wonder Father in Heaven, when he orders man to build his house, requires the insides remain sanctified, protected from the filth and destroyers of the world. To avoid such contamination, heavenly sentinels have been given dominion and stewardship over its protection.

27. George Q. Cannon observed: “Satan is laboring with all his might to lead men and women to these conclusions, binding them in chains of darkness and leading them down to everlasting destruction... I know that Satan is almost capable of deceiving the very elect. I believe that Satan can make himself appear to those who cannot discern, as an angel of light; and if he has that power, he has power also to deceive men and women in the flesh by performing mighty works. Was not this done in the days of Moses? Was not Pharaoh’s heart hardened by the works of the magicians? He did not believe that Moses and Aaron were servants of God, but that they had a little more skill perhaps than his
magicians had. So it is now. Satan is capable of deceiving the people.” Taken from Stuy, Collected Discourses vol. 3, 415–16.

28. Latter-day Saint Prophet Joseph Smith in History of the Church, vol. 6, related a dream where he saw his “guardian angel along with [him]” (461).

29. Like all great civilizations, their fall came from the “center”; it was the keystone. True there are many factors that play a role, yet when the core wavers, so do its appendages like a rock thrown into a calm pond. In many instances, a civilization deteriorates from within. Is it any different with the human body? Moroni explained to Pahoran “that God has said that the inward vessel shall be cleansed first, and then the outer vessel be cleansed also” (Alma 60:23; italics added). To quote the poet William Butler Yeats’s “Second Coming,” “Things fall apart; the centre cannot hold; Mere anarchy is loosed upon the world” (351). The center of both soul and city must be maintained and protected. We see such ambition with Gidgiddoni, who said, “The Lord forbid; for if we should go up against them the Lord would deliver us into their hands; therefore we will prepare ourselves in the center of our lands, and we will gather all our armies together, and we will not go against them, but we will wait till they shall come against us; therefore as the Lord liveth, if we do this he will deliver them into our hands” (3 Ne. 3:21). Little surprise God commands to “pray always lest that wicked one have power in you, and remove you out of your place” (D&C 93:49; italics added). Such a heavenly charge has echoed down to our dispensation since the time of Adam.
