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# The Temple and the Atonement

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Daily for the past two years I have looked out from the Jerusalem Center on the Mount of Olives to the vista of the ancient city of Jerusalem. Every day in my mind's eye I have seen a temple that is not there. It is a temple of prophecy. The Jews speak of it as the third temple. Anciently a temple stood on that mount, built by the son of David, Solomon. After its destruction another temple, Zerubbabel's, was built, often called Herod's temple because he helped the Jews enlarge and enhance it. That too was destroyed. Many doves, many pigeons, many lambs died on the altar of the temple in graphic symbolic promise of the future redeemer. Many Israelites came and went, missed the point, and missed the Messiah.

In the time of Jesus the annual celebration of the Day of Atonement, Yom Kippur, culminated in the temple. On that day a high priest chosen for this specific role led the people into the outer temple courts. After preparatory prayer he daubed sacrificial blood of the flawless and slain lamb on the four horns of the altar, ascended the steps to the veil of the temple, and alone went into the Holy of Holies. There—the only time each year when the sacred name was spoken aloud—he pronounced the actual name of God. At that

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moment all present prostrated themselves in prayer.<sup>1</sup> The high priest represented them all, a disparate group of people, yet they saw Israel as one person. The sin of any was considered the sin of all; the righteousness of any as the righteousness of all. Standing now before God through their high priest, they were being judged. He was to "cleanse the sanctuary" and thus symbolically cleanse them.

The high priest called down from God the power of atonement. The people believed that on that day their destiny was fixed. If they came to the temple contrite and repentant, they would be blessed in the coming year. If not, they might not live another year. They were also taught that the time could come when, because of their persistent sinfulness and degeneracy, the sanctuary could not be cleansed. At such a time the efforts of the high priest would be unavailing, and the people would be rejected of God, along with their sanctuary, and the temple would be destroyed.<sup>2</sup>

The high priest prepared carefully for Yom Kippur ceremonies and during the prior week lived away from his family in the temple.<sup>3</sup> You may remember that Luke says of Jesus, speaking of his last week, that he "abode in . . . the mount of Olives" (Luke 21:37). On that Mount and in the moon-shadow of the desecrated temple, Jesus later bled, bled as a human scapegoat, bled in vicarious sensitivity, bled in soul-wracking anguish of what it feels like to err and sin and deceive and alienate beyond all hope of renewal.

### **Future Temple of Jerusalem**

Today only a small minority in the Jewish world still hope for a new temple, though the expectation has been voiced daily in their prayers and rituals for nearly two thousand years. Many Jews as well as Christians think we

no longer need a temple. But Joseph Smith was taught from on high, and he taught, "We need the temple more than anything else."<sup>4</sup> Why? Because we need the Christ more than anything else.

In the future temple in Jerusalem, priests and Levites will administer. The Levites will offer again (which means they once did) "an offering unto the Lord in righteousness" (D&C 13; see also Malachi 3:3; D&C 128:24). That will involve, according to our sources, the offering of blood sacrifices, which will be "restored and attended to in all their powers, ramifications, and blessings."<sup>5</sup> The whole purpose of the sacrificial patterns passed down from before the days of Moses was "to point the mind forward to Christ,"<sup>6</sup> who would become himself the great atoning sacrifice. When the Levites and priests are purified, the Prophet taught, then shall "the offering of Judah and Jerusalem be pleasant unto the Lord as in days of old and as in former years." And "as Israel once was baptized in the cloud and in the sea, so shall God as a refiner's fire and a fuller's soap purify the sons of Levi" (see D&C 128:24).<sup>7</sup> Through them, in turn, he will purify the people. In the new temple of Jerusalem they will perform these sacrifices after recognizing and lamenting that they persecuted their king. They will accept and apply his atoning power, and thus become a holy people. The consuming fire, the celestial burnings in which God dwells,<sup>8</sup> will permeate his holy temple. "Then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb" (Ether 13:11).

These events are to occur in what is called the old world. Counterpart events will occur in the New Jerusalem of the new world, "which should come down out of heaven, and the holy sanctuary of the Lord" (Ether 13:3).

All this will be the Divine preface to "a new heaven and a new earth" (Ether 13:9).

## The Atonement and the Temple

I have walked at night from the traditional room of the last supper, on Mount Zion, to and through the Valley of Kidron. In the days of Jesus that lonesome valley was at least forty feet deeper, a veritable canyon. He would have had to walk northward past two tombs, one known as the Tomb of Absalom, the other the Tomb of Zechariah. I have wondered if he said to himself as he passed, "I am going to open these tombs. And all tombs!" Then on to the garden known as *Gat-shemen*, Gethsemane. That night Christ fathomed the depths. Jesus atoned to bring about at-one-ment to restore the lost, to reunite the separated, to heal the breaches of this life.

We all have anxiety about the death of the body. To Mary, just before he resuscitated Lazarus, Jesus said, "I am the resurrection, and the life" (John 11:25). He came to overcome physical death. And that is completely out of our hands. The death of the body will come to all of us, and it is not much to be feared. Our worn-out tenement will be requickened and transformed.

But the scriptures speak of other kinds of death, deaths *in* the body, living deaths. These are the worst kind, deadening and desolating. Thus, for example, we die by degrees intellectually as we suppress the light within us and close our minds to spiritual things. We die emotionally and lapse into deceitfulness and hard-heartedness when we sin or shun the Christlike life. Further, we die in our powers of creation and, modern revelation adds, procreation when we ignore and flout the very source of life, who is Jesus Christ. All living deaths require atonement and healing. The

atonement of Christ, through the ordinances of the house of the Lord, "reverses the blows of death."<sup>9</sup> Christ cannot reach us inwardly if the very core of us is willfully corroded and corrosive. As we persist in sin, the result is a dulled mentality, a seared conscience, a closed and hardened heart, and stifled creativity.

Christ's atonement extends to fragmented and traumatized families and the family of man. Fragmented families represent another kind of death. If his healing of wounds is the beginning, then his sealing of families is the end. He will not rest until these are achieved. Temple teachings echo Jewish traditions concerning "the merit of the fathers" and conversely "the merit of the children." Jewish tradition says that somehow the righteousness of Abraham, Isaac, and Jacob and of Sarah, Rebecca, Rachel, and Leah was so exceptional that one may come to God in their name and receive beyond any present worthiness . . . a bridge to and through the generations.<sup>10</sup> On the other hand children may by their lives become a redeeming force in the redemption of their ancestors and ancestresses. This parallels Joseph Smith's repeated rationale, a "bold doctrine," for proxy service in the temple: "we without them cannot be made perfect," nor they without us (D&C 128:9, 18).

This leads to the perennial questions: Why go to the temple to be married? What difference does it make where or by whom you are married? One response is that temple marriages and temple families can last forever, but there is a prior issue. The temple is designed to sacramentalize love and marriage so that it is *worth* perpetuating. The quality of love, husband for wife and wife for husband and parents for children, is enhanced in the temple as nowhere else. One first makes solemn covenants with the living God and his Christ. Then and then only can the partners kneel with

divinely sanctioned confidence at an altar and commit to each other in whole-souled consecration. Then, if they walk in the light, such couples are secure from the idolatries, the competing gods, that clamor for their allegiance in a turbulent and sinister world. God becomes part of the marriage, and he covenants irrevocably to remain so. He promises that such marriages “shall be visited with blessings and not cursings, and with my power, . . . and shall be without condemnation on earth and in heaven” (D&C 132:48). If we see marital disillusionment, division, discord all about us, those are witnesses to this implicit temple truth: without Christ’s one-making power, marriages and families feud and fade. The commitment, the intensity, and the quickening influences of marriage are ultimately dependent on our relationship with Christ.

In these and other ways, temple ordinances are designed to penetrate all levels of our consciousness, to dig into our frail flesh, and to melt and meld our hearts into oneness with ourselves, each other, and with him. “Herein is the work of my Father continued, that he may be glorified” (D&C 132:63). In this world when we become enamored of someone, we say, “Your wish is my command.” Through temple covenants we demonstrate to him, “Your command is my wish.” He does not command what he has not himself been through. In preparation for his atonement—and in culmination of it—he received all the ordinances, the last being his resurrection. As John personally saw and recorded, “He received not of the fulness at first, but continued from grace to grace.” John saw that he finally received the fulness and that “the glory of the Father was with him, for he dwelt in him” (D&C 93:13, 17).

Perhaps prior to his resurrection, his highest point was on the Mount of Transfiguration. Joseph Smith said, “View

him . . . on the Mount transfigured before Peter and John, there receiving the fulness of priesthood or the law of God. . . . After he returned from the Mount, did ever language of such magnitude fall from the lips of any man? Harken him, 'All power is given unto me both in heaven and the earth.'"<sup>11</sup>

Of such transcendent temple blessings, the Prophet once said, "The rich can only get them in the temple—the poor may get them on the Mountain top as did Moses."<sup>12</sup> Christ opened the way, walked the way, and now is the Way (see John 14:6). And his way leads through his temple: "If a man gets the fulness of God he has to get [it] in the same way that Jesus Christ obtain[ed] it and that was by keeping all the ordinances of the house of the Lord."<sup>13</sup>

### **Jesus the Temple, Man the Temple**

Many interpreters of the New Testament outside of this Church espouse the view that when Jesus Christ came, he replaced, once and for all, the temple.<sup>14</sup> So is it really necessary to have a stone-on-stone temple? Or is Christ the temple? Or, as Paul writes, is man a temple? (see 1 Corinthians 3:16; 6:19). Modern revelation confirms the neglected biblical message—all three are true, and the atonement of Jesus Christ is the living link that brings all three together. That truth is taught symbolically in the New Testament, with symbols that have both temporal and spiritual meaning.

Let me illustrate.

"Destroy this temple," Jesus said, enraging the listeners who supposed he spoke blasphemously of the Herodian temple, "destroy it and I will rebuild it in three days" (cf. John 2:19). He spoke of his body. Just as clearly Paul has said, "Ye are the temple of God," and an utterly defiled

temple will be destroyed. Indeed, our very elements are the tabernacle of God, yea, even temples (see D&C 93:35). He prophesied not only that one stone of the Jerusalem Temple would not be left upon another (see Matthew 24:2), but also that a new temple would rise, as it were, from its ashes.

He puzzled and then inspired the Samaritan woman at Jacob's well: I am the "living water" (John 4:10). Likewise, he taught that we are, or can become, living waters. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38). He and his temple will flow with life-giving waters to heal even the most polluted and decadent of waters and bring fruitfulness like unto Eden to the whole earth (see Revelation 22:1-2).

He said to the famished multitude, most of whom saw only the loaves and fishes, "I am the bread of life" (John 6:35). He likewise said to Peter and his brethren, "Feed my sheep . . . feed my lambs" (John 21:15-17), and they came to understand that they were to be, like him, the providers of the bread of life. His temple is a house of nourishment, likened by the Jews to the *omphalos*, the navel connecting heaven and earth.<sup>15</sup> Those who enter these precincts, hungering and thirsting, are to find the feast of feasts and be filled. Having freely received, they will be strengthened to freely give (see Luke 22:32; D&C 108:7).

He said while the entire Temple Mount was lighted, all ablaze with oil lamps for the Feast of Tabernacles, "I am the light of the world" (John 8:12). And elsewhere to his disciples, "Ye are the light of the world" (Matthew 5:14). His temple is a house of light: "My glory shall rest upon it" (D&C 97:15), "more glorious than the first."<sup>16</sup> He is the light that shines in darkness (see John 1:5), even the deepest darkness.



"I am the door of the sheep," he testified on the Temple Mount, and "I am the good shepherd" (John 10:7, 14), not a timid hireling, but the person willing to live and die for the sheep (see John 10:11–15). Just as clearly he taught, "He that entereth in by the door is the shepherd of the sheep" (John 10:2) and "that which ye have seen me do even that shall ye do" (3 Nephi 27:21). We are to be willing to give our lives (see D&C 123:13) for him and for the sheep. His temple enables us to so covenant unto the death.

He names himself the stone of Israel, the chief cornerstone and promises that "he that buildeth upon this rock shall never fall" (D&C 50:44; Ephesians 2:20). Likewise, he refers to his apostles and prophets as the foundation (Ephesians 2:20).<sup>17</sup> His temple is built on solid bedrock, the center and centering place, where, or near where, tradition says, the first land emerged from the surrounding waters of Creation.<sup>18</sup> And where father Abraham and then Christ manifested a love for the Father that meant a determination to serve him at all hazards.<sup>19</sup>

He said after submitting himself to the menial, even slavish, task of foot washing, "I am the true vine" and, "[Ye] cannot bear fruit . . . except [ye] abide in the vine." He likewise said, "Ye are the branches" and "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:1–5, 16). His temple is for the "called, and chosen, and faithful" (Revelation 17:14). It is a house of abundance, the place of planting, the place of the regained and transformed tree of life (see Revelation 2:7; Exodus 15:17).<sup>20</sup>

He said, "I was in the beginning with the Father." He likewise said, "Ye were also in the beginning with the Father." He said, "[I] am the Firstborn." He likewise said, "And all those who are begotten through me are partakers

of the glory of the same, and are the church of the Firstborn" (D&C 93:21–23). Christ the Creator of worlds has revealed that some of us were partners in the Creation (see Abraham 3:23–24; 4). However, through the temple, he makes all of us partners in procreation. The Only Begotten is the only begetter of life eternal. His "life and light and spirit and power" are sent forth by the will of the Father.<sup>21</sup> As in baptism, so in baptism for the dead, his blood is sanctifying power. "By the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified" (Moses 6:60). "Being born again," the Prophet taught the modern Twelve, "comes by the Spirit of God through ordinances."<sup>22</sup> The rebirth that climaxes all rebirths is in the House of the Lord. As Elder George F. Richards put it, "The ordinances of the Gospel have virtue in them by reason of the atoning blood of Jesus Christ, and without it there would be no virtue in them for salvation."<sup>23</sup>

## Receiving the Fulness

The Atonement saves us *from* death, sin, hopeless ignorance, and lasting estrangement from those we have the capacity to love, but it also saves us *for* an abundance of life, blessings that the scriptures call "the fulness." He who was described as having an "infinity of fulness" (D&C 109:77) promises his fulness to those who come to him. Thus, for example, these fulnesses are associated with temple worship and temple covenants:

—a fulness of the earth (see D&C 59:16). This earth is to become heaven, a celestial orb. And worship is defined as coming "unto the Father in my name, and in due time receiv[ing] of his fulness" (D&C 93:19). Each time we dedicate a temple, we remove part of the curse on the earth.<sup>24</sup>

—a fulness of truth (see D&C 93:26). The principles of

intelligence—of light and truth such that one may be “glorified in truth”—are latent and manifest in the temple. All the functions of intellect are there to be mined: memory, imagination, lucid and coherent reasoning powers, and anticipatory knowledge. Of course, learning can be had from many sources. But the light and truth that “groweth brighter and brighter until the perfect day” (D&C 50:24) are in the House of the Lord.

—a fulness of the Holy Ghost (see D&C 109:15).

—a fulness of the priesthood (see D&C 124:28).

—a fulness of the glory of the father, “which glory shall be a fulness and a continuation of the seeds forever” (D&C 132:19; see Abraham 2:9–11). In the temple the powers of godliness are called down, and we are told they are otherwise not manifest unto men in the flesh (see D&C 84:20–21). Joseph Smith commanded, “Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood.”<sup>25</sup> Further he said that the Melchizedek Priesthood was “not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & Law of endless Life to man.”<sup>26</sup> This is the vital reenactment of the promises to Abraham, Isaac, and Jacob, a posterity not only numerous but radiant like unto the stars.

—a fulness of joy that is related to all of these (see D&C 93:33–34). Joseph Smith said, “The mighty anchor holds the storm, so let these truths sink down in our hearts, that we may even here begin to enjoy that which shall be in full hereafter.”<sup>27</sup> In the midst of a multitude filled with celestial wholeness at the temple in Bountiful, Jesus said, “Now behold, my joy is full. And when he had said these words he wept” (3 Nephi 17:20–21). There heaven came so close

even the children spoke with the tongue of angels. It was an ineffable outpouring. In Hebrew the root word for "joy" is tied to *‘ăbôdāh*, works, specifically temple service. The word originates with feasting, partaking of the sacrificial meal, in the temple. Here is the foreshadowing of the Messianic feast, the "marriage supper of the Lamb," the future sacramental partaking of new wine in his kingdom (see D&C 27:5–14; 133:10). It is the glorious foundation of the reminding, enlivening, and covenant-making process we call the sacrament.

### Jesus—Keeper of the Gate

Modern scripture promises that all the pure in heart who come into this house (one yet to be built in America, namely in the New Jerusalem), "all the pure in heart that shall come into it shall see God" (D&C 97:16). The late Elder John A. Widtsoe was born in Norway, to a mother who was a lonely convert. As a boy he was assured by a roving patriarch that he would have great faith in Jesus Christ even unto the day of face-to-face communion. Linked to that promise was another: "Thou shalt have great faith in the ordinances of the Lord's house." These are inseparable; strong and vivifying faith in Christ inevitably draws us toward his sanctuary. Widtsoe was called early as a special witness of Jesus Christ. He taught that for most of us this temple promise does not always mean face-to-face communion; it means a "wonderfully rich communion with God"<sup>28</sup> that will prepare us for that consummation.

We are never required to make covenants except in a setting where Divine grace, the extension of Christ's atonement, is promised to assist us in fulfilling them. With the covenants of baptism comes the baptism of fire and the Holy Ghost. With the covenant of sacrament comes the

promise of his Spirit to be with us "always." With the oath and covenant of the priesthood and its heavy responsibilities comes the conferral of priesthood gifts. With the solemn covenanting of temple worship comes "an endowment of power," Christ's power.

A small sculpture on a wall at the Garden of Gethsemane depicts Jesus Christ drawn out against what appears to be a stone altar.<sup>29</sup> One is gripped by the total exhaustion of Christ's body kneeling there under the weight of the world. It is comforting to me that he, even he, could not bear it all alone. A moment came, the record says, when as "he prayed more earnestly" an angel came "strengthening him" (Luke 22:43-44), and he received power from on high. To those of us who would follow him, the message is, Our all is required. Faint and tentative and half-hearted vows will not avail. Nothing less than our all must be brought to the altar. But our all is not enough. It must fuse with his all. And his all he continues to give. Only he can lift us to the full measure of our potential.

At temple dedications we are blessed to stand for the hallowed and hallowing Hosannah Shout. This tribute of acclamation might well be "to Father and Son." The phrase is more pointed and poignant: "To God and the Lamb." As he rode down the Mount people cried in dawning awareness of his Messianic role, "Hosanna," which literally means "O, save us!" "Blessed is the King of Israel that cometh in the name of the Lord" (John 12:13). John's chronology allows us to conclude that lambs were being brought down the Mount of Olives for sacrifice in the Passover temple service at the very time Jesus hung on the cross (John 19:14).

We are privileged to cry, at the crescendo of faith amidst the dedication of his temple, "Oh, atone for us!" It is a plea

for his mercy as from the multitude near the temple in the ancient world. "O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified" (Mosiah 4:2). In that exultant shout, and at every upward step through the temple, "the Lamb slain from the foundation of the world" is summoned, invoked, pled with (Revelation 13:8). Hence the great reassurance of divine acceptance at the Kirtland Temple: "I will manifest myself to my people in mercy in this house" (D&C 110:7).

With almost his last breath Jesus said from the cross, "It is finished," to which the Joseph Smith translation adds four words, "Thy will is done" (John 19:30; JST Matthew 27:54). Other theologies teach that Christ is now beyond, utterly beyond, any passion or feeling. Typically also the last week of Jesus is singularized as "the passion of Jesus." Joseph Smith changes that word in the book of Acts to "sufferings" (Acts 1:3; JST Acts 1:3). His sufferings are not absolutely finished. That day is still future. It will not come until "Christ shall have subdued all enemies under his feet, and shall have perfected his work" (D&C 76:106). The perfecting of his work is the perfecting of his people. Are any perfected? Only those who are "*made* perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood" (D&C 76:69; italics added).

"When he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever" (D&C 76:107-8). "And then shall the angels be crowned with the glory of his

might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him" (D&C 88:107). And then it will be said, "It is finished; it is finished! The Lamb of God hath overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God" (D&C 88:106).

Until that day there is within him the penetrating awareness that causes the heavens to weep: in the world is human suffering and needless suffering and the seemingly universal choosing of the way of death. Can we begin to imagine what he feels in his depths to have paid that awful price in order to reach to our very core and then have us turn our backs on him?

We demonstrate that we have been touched with his mercy, for "mercy hath compassion on mercy" (D&C 88:40), by going to the house of the Lord. Many of us go, sometimes wounded and groping in our inner and outer lives, yet seeking to act in love for those others who lived before us and to whom we owe much. They struggled through mortality, often with much less light and certainly much less of the blessings of this world than we. We can do something for them that they cannot do for themselves.

As the "keeper of the gate" (2 Nephi 9:41), Jesus the Christ summons us, "Come unto me" in my holy sanctuary (Matthew 11:28; see 2 Chronicles 30:8; D&C 110:7-9), and he promises, "Whoso knocketh, to him will [I] open" (2 Nephi 9:42). He is in his sanctuary; "he employeth no servant there" (2 Nephi 9:41). We who put off our shoes to walk on holy ground need not be put off by the fact that mere mortals administer these divine ordinances. They may be familiar and ordinary persons from just around the corner. Yet they represent the Lord himself. Christ himself is blessing us, reaching down to us through those ordinances. The

Lord himself is waiting for us beyond the veil. It is he who voices and magnifies and endows the temples with a summation of human experience that is a step-by-step ascent into his presence. May we go to him in his temple. May we serve as he served. May we live as he lived. I so pray in the name of Jesus Christ, amen.

### Notes

1. See M Yoma 3:8 in *The Mishnah: Oral Teachings of Judaism*, tr. Eugene J. Lipman (New York: Viking Press, 1973), 111, 116.
2. Jewish sources state that the temple was destroyed because of the transgressions of Israel (see TB *Sanhedrin* 64a, TB *Shabbat* 33a, *Lamentations Rabbah* 1:39, *Exodus Rabbah* 31:10; *Leviticus Rabbah* 19:6; *Numbers Rabbah* 21:14). According to *Lamentations Rabbah* 2:4, "seven transgressions were committed by Israel on that day: they killed a Priest, a prophet, and a judge, they shed innocent blood, they profaned the Divine Name, they defiled the Temple Court, and it happened on the sabbath which was also on the Day of Atonement."
3. M Yoma 1:1.
4. HC, 6:230.
5. TPJS, 173.
6. TPJS, 60.
7. WJS, 66, based on Malachi 3; spelling and punctuation have been standardized.
8. See TPJS, 346–48, 367; Zechariah 6:12–13; Isaiah 33:10–22.
9. Hugh Nibley, *The Message of the Joseph Smith Papyri* (Salt Lake City: Deseret Book, 1975), 108–11.
10. See Solomon Schechter, *Some Aspects of Rabbinic Theology* (New York: Macmillan, 1923), 170–98.
11. WJS, 246, spelling corrected and punctuation added. See also Matthew 28:18; D&C 93:17.
12. WJS, 119–20.
13. WJS, 213, spelling corrected. See the expanded version of this statement in TPJS, 308.
14. See R. J. McKelvey, "Christ the Cornerstone," *New Testament Studies* 8 (1961–62): 352–59; and *The New Temple: The Church in the New Testament* (London: Oxford University Press, 1969), 75–84.
15. See Josephus, *Jewish War* 3:52.
16. At the Manti Temple dedication in May of 1888, Lorenzo Snow prayed "that they may rebuild their city and temple, that the glory of



the later house may be greater than that of the former house" (*Selected Manifestations*, ed. David M. Reay [Oakland, California: n.p., 1985], 122).

17. The verse reads in part, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

18. See John M. Lundquist, "The Common Temple Ideology of the Ancient Near East," in Truman G. Madsen, ed., *The Temple in Antiquity* (Provo: BYU Religious Studies Center, 1984), 60–66.

19. See *TPJS*, 150.

20. See Truman G. Madsen, "The Temple and the Restoration," in *The Temple in Antiquity*, 13.

21. See *HC*, 1:171–72.

22. *TPJS*, 162.

23. Conference Report, April 1916, 54.

24. "The Prophet Joseph said the curse would not be taken off the earth all at once" (Eliza R. Snow, *Woman's Exponent* 7 [July 30, 1878]: 50).

25. *TPJS*, 323.

26. *WJS*, 245.

27. *WJS*, 196; punctuation and spelling corrected.

28. Widtsoe, "Temple Worship," *Utah Genealogical and Historical Magazine* 12 (April 1921): 56.

29. B. H. Roberts describes the Salt Lake Temple as an altar "unto God" (Conference Report, October 1928, 86; see also "Testimonies in Bronze and Stone," Conference Report, October 1913, 26).