

Tabernacles and Temples – Templates for the Journey Home



HANDS FULL
PHOTOS

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
PROVO CITY CENTER TEMPLE

*When were temples
first introduced to man?*

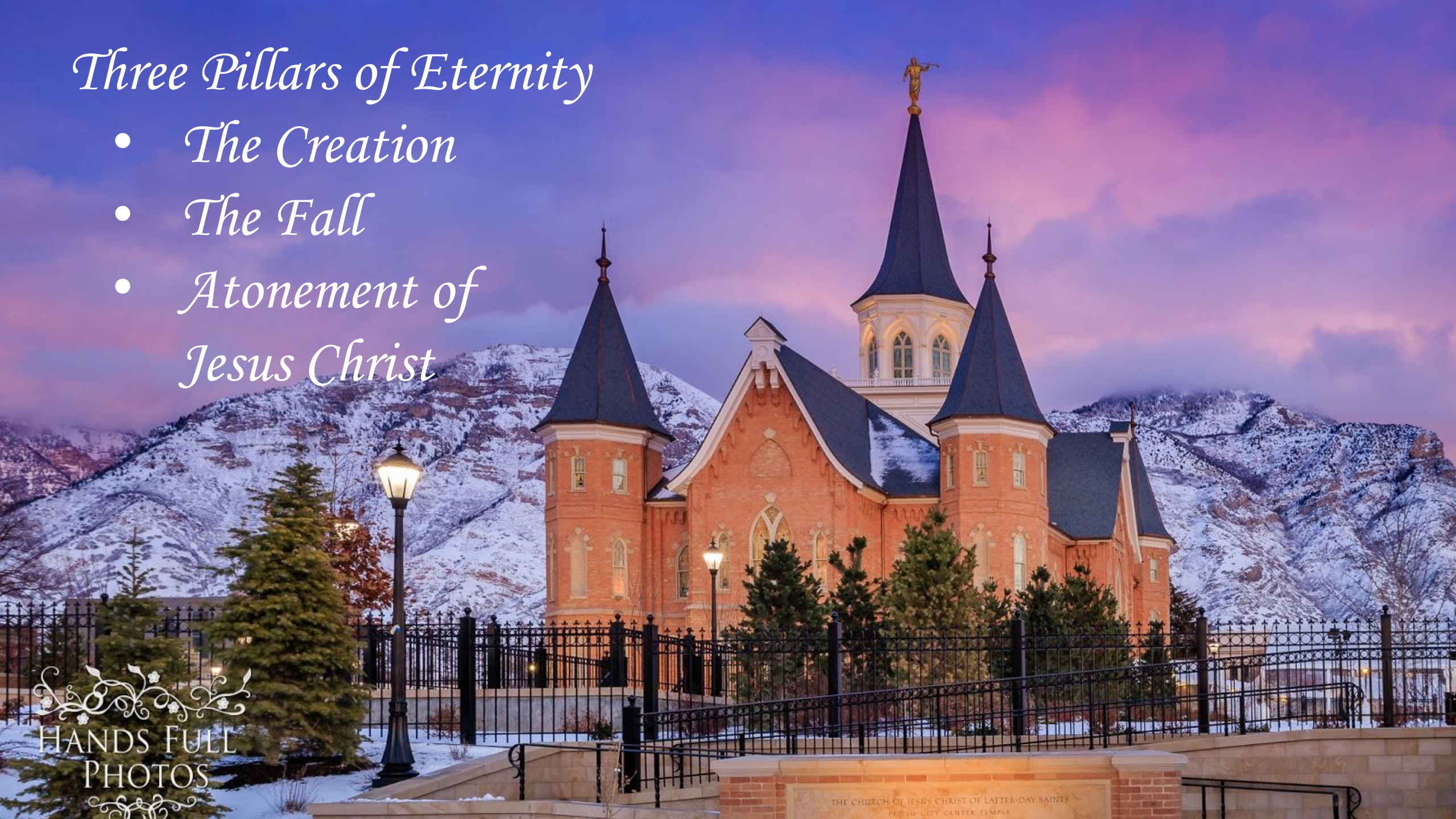


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THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
PROVO CITY CENTER TEMPLE

Three Pillars of Eternity

- *The Creation*
- *The Fall*
- *Atonement of Jesus Christ*



The Doctrine of Temples



HANDS FULL
PHOTOS

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
PROVO CITY CENTER TEMPLE

The Doctrine of Temples

“In our preexistent state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves but measurably, saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became not then merely the Father’s work but also our work.”



The Doctrine of Temples

“The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the plan of salvation. Brothers and sisters, in our pre-existent state, we literally made a covenant with the Lord to provide the temple ordinances for those who would not have the chance to do it for themselves during their mortal sojourn on earth. Doing Family History work is the Lord’s way of extending the plan of salvation to our kindred dead.”

John A. Widtsoe, *Utah Genealogical and Historical Magazine*, October 1934, 189



The Doctrine of Temples

“To carry forward his purposes among men and nations, the Lord foreordained chosen spirit children in the pre-existence and assigned them to come to earth at particular times and places so that they might aid in the furthering of the will. These pre-existent appointments, made ‘according to the foreknowledge of God the Father’, simply designated certain individuals to perform missions which the Lord in his wisdom knew they had the talents and capacities to do.”

Bruce R. McConkie, *Mormon Doctrine*, 290



The Doctrine of Temples

You are one of God's noble and great spirits, held in reserve to come to earth at this time. In your pre-mortal life you were appointed to help prepare the world for the great gathering of souls that will precede the Lord's second coming. You are one of the covenant people. You are an heir to the promise that all the earth will be blessed by the seed of Abraham and that God's covenant with Abraham will be fulfilled through his lineage in these latter days.

Russell M. Nelson, *Ensign*, November 1990, 73.



The Creation

“It was Jesus Christ, our Redeemer, who, under the direction of his Father, came down and organized matter and made this planet ... It is true that Adam helped to form this earth. He labored with our Savior Jesus Christ. I have a strong view or conviction that there were others also who assisted them. Perhaps Noah and Enoch; and why not Joseph Smith, and those who were appointed to be rulers before the earth was formed?”

Joseph Fielding Smith, *Doctrines of Salvation*, 74-77



The Creation

“Christ and Mary, Adam and Eve, Abraham and Sarah, and a host of mighty men and equally glorious women comprised that group of ‘the noble and great ones,’ to whom the Lord Jesus said: ‘We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell’ (**Abraham 3:22-24**).... This we know: Christ, under the Father, is the Creator; Michael, his companion and associate, presided over much of the creative work; and with them, as Abraham saw, were many of the noble and great ones. Can we do other than conclude that Mary and Eve and Sarah and myriads of our faithful sisters were numbered among them? Certainly, these sisters labored as diligently then and fought as valiantly in the war in heaven, as did the brethren, even as they in like manner stand firm today, in mortality, in the cause of truth and righteousness.”

Bruce R. McConkie, “Eve and the Fall,” *Woman*, p 59, 1979



The Fall

“I’m very, very grateful that in the Book of Mormon, and I think elsewhere in our scriptures, the fall of Adam has not been called a sin. It wasn’t a sin. ... What did Adam do? The very thing the Lord wanted him to do; and I hate to hear anybody call it a sin, for it wasn’t a sin. Did Adam sin when he partook of the forbidden fruit? I say to you, no, he did not! Now, let me refer to what was written in the book of Moses in regard to the command God gave to Adam. [**Moses 3:16–17.**]

“Now this is the way I interpret that: The Lord said to Adam, here is the tree of the knowledge of good and evil. If you want to stay here, then you cannot eat of that fruit. If you want to stay here, then I forbid you to eat it. But you may act for yourself, and you may eat of it if you want to. And if you eat it, you will die. I see a great difference between transgressing the law and committing a sin.”

Joseph Fielding Smith, “Fall—Atonement—Resurrection—Sacrament,”
Charge to Religious Educators, 124.

The Fall

Unto Adam and also
unto his wife, did I ,
the Lord God, make a
coat of skins, and
clothed them.

Moses 4:27



The Fall

Before removing them from Eden, Elohim instructs Jehovah to make a coat of skins to “clothe” Adam and Eve, in order to cover their nakedness before the Lord (**Moses 4:27**). To clothe in Hebrew is the word “labesh” and means literally “to wrap around” or to “put on a garment” (see **Strong’s Exhaustive Concordance to the Bible, Hebrew and Chaldaic Dictionary, entry 3847**). To provide the skin covering or garment, an animal’s life had to be sacrificed. This was no partial commitment on the part of the animal. The animal’s blood had to be spilled and its life taken. The coat of skins was used to cover the nakedness of Adam and Eve.



The Fall

In Hebrew, the word meaning “to cover” is “kaphar.” Kaphar is also the word used for “atonement” in the Old Testament. Thus, this covering provided Adam and Eve and all mankind a key symbol pointing to the only way to have our sin covered so that we can return home. The coat of skins given to Adam and Eve taught them that a sacrifice would have to be made in order to cover their sins and provided a daily reminder of their need for an atonement.





The Separation

I placed ...
Cherubim and a
flaming sword
which turned
every way to
keep the way of
the tree of life.

Moses 4:31

The Separation

Clothed with the coat of skins, Adam and Eve were removed from the garden. Once removed, God placed cherubim, or angels, to keep them from the Tree of Life so that Adam and Eve could not partake of its fruit and live forever in their fallen condition (**Moses 4:31**). They would not be allowed to partake of the fruit of the Tree of Life, or return to God's presence, until they journeyed through the world – receiving instructions, gaining experiences, repenting through the atonement of Jesus Christ, and receiving the divine help necessary to develop a godly character. Mortal life became a probationary state (**Alma 42:2-5**). Only after their journey through this probationary condition would they be able to pass by the angelic sentinels who stood to guard the way of return to our heavenly home (**Genesis 3:24**). With these guardians in place, their fall or separation from God was complete and their journey to find their way back home, both spiritually and physically, had begun.

The Law of Obedience and Sacrifice

Having been clothed with a coat of skins from a sacrificed animal, Adam and Eve were given commandments to obey the Lord by offering a firstborn lamb as a sacrifice to God (See **Moses 5:3-5**). Having learned a valuable lesson about obeying God's commands in the Garden, Adam and Eve did as God required even though they did not fully understand the reason for the sacrifice.



The Atonement of Jesus Christ

After many days, in fact years of obedience to the law of sacrifice, the Lord sends an angel to Adam and Eve to inquire, “Why dost thou offer sacrifices unto the Lord,” to which Adam responds, “I know not save the Lord commanded me” (**Moses 5:6**). The angel then explains to Adam and Eve that “This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore” (**Moses 5:7-8**). Thus, the ordinance of obedience and sacrifice was to point the heart and mind of individuals to the atonement of Jesus Christ.

The Atonement of Jesus Christ

“...This thing is a similitude of the sacrifice of the Only begotten of the Father, which is full of grace and truth. That shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore”

Moses 5:7-8



The Crucifixion, by Harry Anderson. © IRI

The Joy of Redemption

“In that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life, I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (**Moses 5:10-11**)



The Law of the Gospel

Adam and Eve were filled with joy when the Holy Ghost brought to their memory the plan of salvation through the Savior's atonement. They now understood that because of their fall, God's children could come to earth and experience the joy of their redemption (**2 Nephi 2:25-26**). They made sure that the gospel was taught to their children that they might know for themselves the way back home to live with God (see **Moses 5:12, 58-59**). Each child would have to choose for themselves whether to follow the Savior's path or the way of the fallen world into which they were born. The journey home for all mankind was under way.



Promises of the Fathers

Abraham 1:1~4

- Seek the blessings of the Fathers
- Desire to administer the same
- Follower of righteousness
- Desire for greater knowledge
- Desire to be a father
- Desire instructions
- Keep the commandments
- Become a rightful heir



The Abrahamic Covenant

Genesis 17:1~8

- **Land** (a place of righteousness in which to dwell)
- **Deliverance** (through a Redeemer and priesthood power)
- **Seed** (countless and eternal)



The Abrahamic Covenant

Genesis 17

New names – **Genesis 17:3~4, 15**

Token of the covenant – **17:9~13**

Willing to sacrifice his son – **22:1~18**

“When Jacob traveled from Beersheba toward Haran, he had a dream in which he saw himself on the earth at the foot of a ladder that reached to heaven where the Lord stood above it. He beheld angels ascending and descending thereon, and Jacob realized that the covenants he made with the Lord there were the rungs on the ladder that he himself would have to climb in order to obtain the promised blessings – blessings that would entitle him to enter heaven and associate with the Lord. Because he had met the Lord and entered into covenants with him there, Jacob considered the site so sacred that he named the place Bethel, a contraction of Beth-Elohim, which means literally “the House of the Lord.” He said of it: “...this is none other but the house of God, and this is the gate of heaven.” (**Genesis 28:17**)

Marion G. Romney, *Ensign*, March 1971, 16.

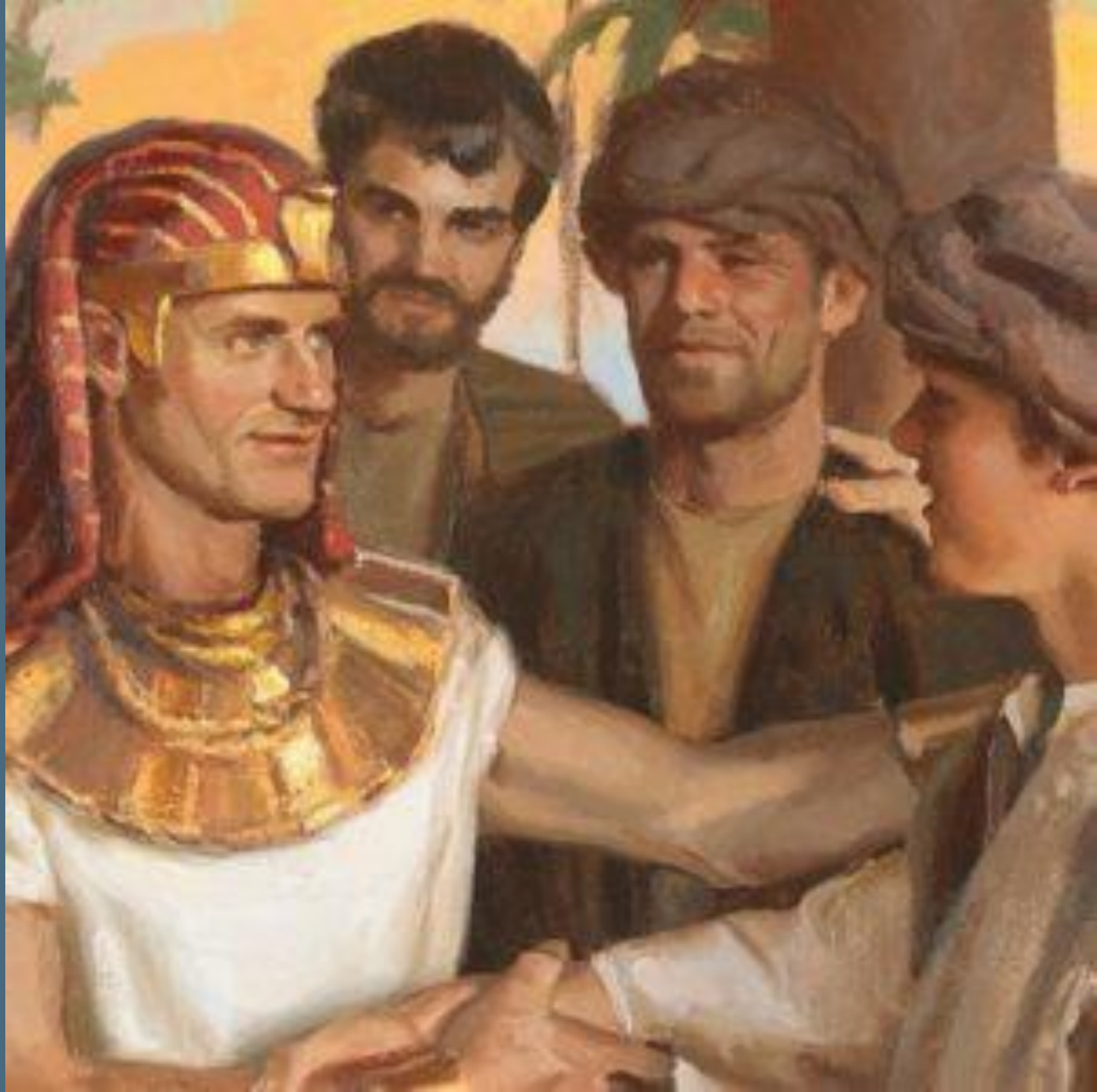




“This garment had belonged to Abraham, and it already had a long history.” Its history was lengthy because it went back to the Garden of Eden, you see. That’s the garment; it’s the only one... There is no mention in any ancient source of a garment of many colors. That’s an invention of modern editors trying to explain it. But here it was the garment he gave him. It was the garment of the priesthood.... This garment had belonged to Abraham and had come down to Joseph instead of to the other brethren.

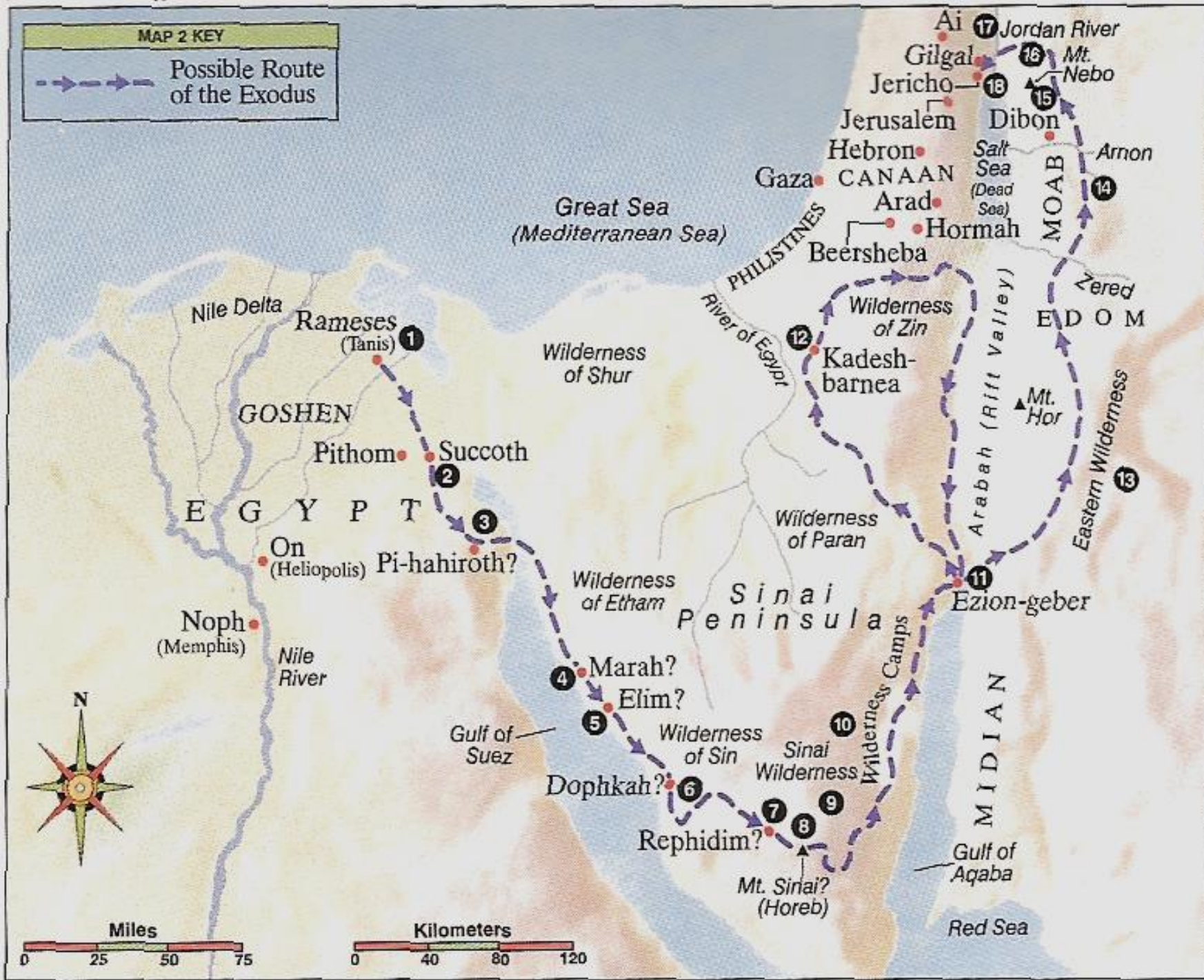
Genesis 45:4~8

Just as we found ourselves in a famine of experience, leaving us unable to progress in our pre-mortal life, Jacob's family found themselves in a physical famine of food in the promised land and found it necessary to journey to Egypt to sustain life. Similar to the Savior who was ordained to help us in our journey, Jacob's son Joseph was providentially sent to Egypt to eventually provide salvation for all the children of Israel. It was Joseph who provided them the food necessary to sustain their lives. With Joseph providing them with a way to live in Egypt, Israel and his children willingly left the Promised Land and went into Egypt to dwell.



After more than four hundred years of servitude, the Lord called the prophet Moses to lead the children of Israel back to the Promised Land. This calling came while he was upon a high mountain whereupon he was told to remove his sandals for the place was holy ground. Here Moses gained a vision of who he was, whose he was, and the mission that he was to fulfill in bringing Israel back into the presence of the Lord.



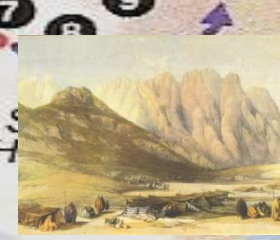
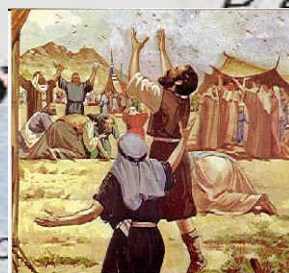
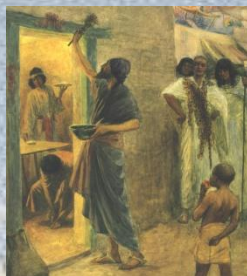


Why take such a circuitous route if the goal was simply to get the children of Israel back to the Promised Land?

MAP 2 KEY



Possible Route
of the Exodus



Miles
0 25 50 75

Kilometers
0 40 80 120

Great Sea
(Mediterranean Sea)

Wilderness
of Shur

Wilderness
of Etham

Gulf of
Suez

Do

Sinai
Peninsula

Wilderness
Sin

Sinai
Wilderness

Wilderness
Camps

Gulf of
Aqaba

Red Sea

PHILISTINES
River of Egypt

Wilderness
of Zin

Kadesh-
barnea

Wilderness
of Paran

Arabah (Rift Valley)

Eastern Wilderness

Zered

EDOM

Ezion-geber

MIDIAN

Jerusalem
Hebron
Gaza
CANAA
Arad
Hormah
Beersheba

Salt
Sea
(Dead
Sea)

MOAB

Arnon

Gilgal

Jericho

Jerusalem

Hebron

Gaza

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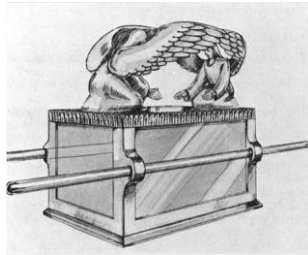
While on Mount Sinai, the Lord instructs Moses on the materials, the objects, and the pattern by which to construct the tabernacle.

(see **Exodus 25~30, 35~40**)



ABOVE: MOSES' TABERNACLE IN THE WILDERNESS, BY TED HENNINGER;
LEFT: THE LORD APPEARING TO MOSES, BY WILSON J. ONG

Holy of Holies



Ark of the
Covenant

V
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Altar of
Incense

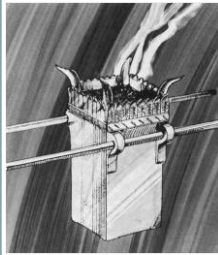
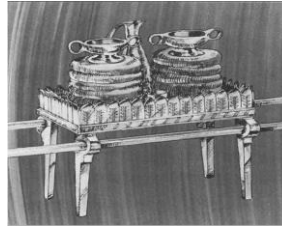


Table of
Shewbread



Holy Place

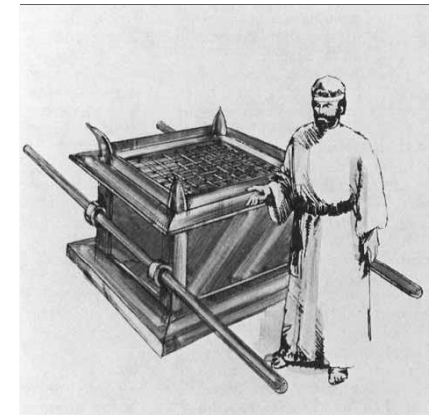
Sacred
Lampstand



Laver of Water

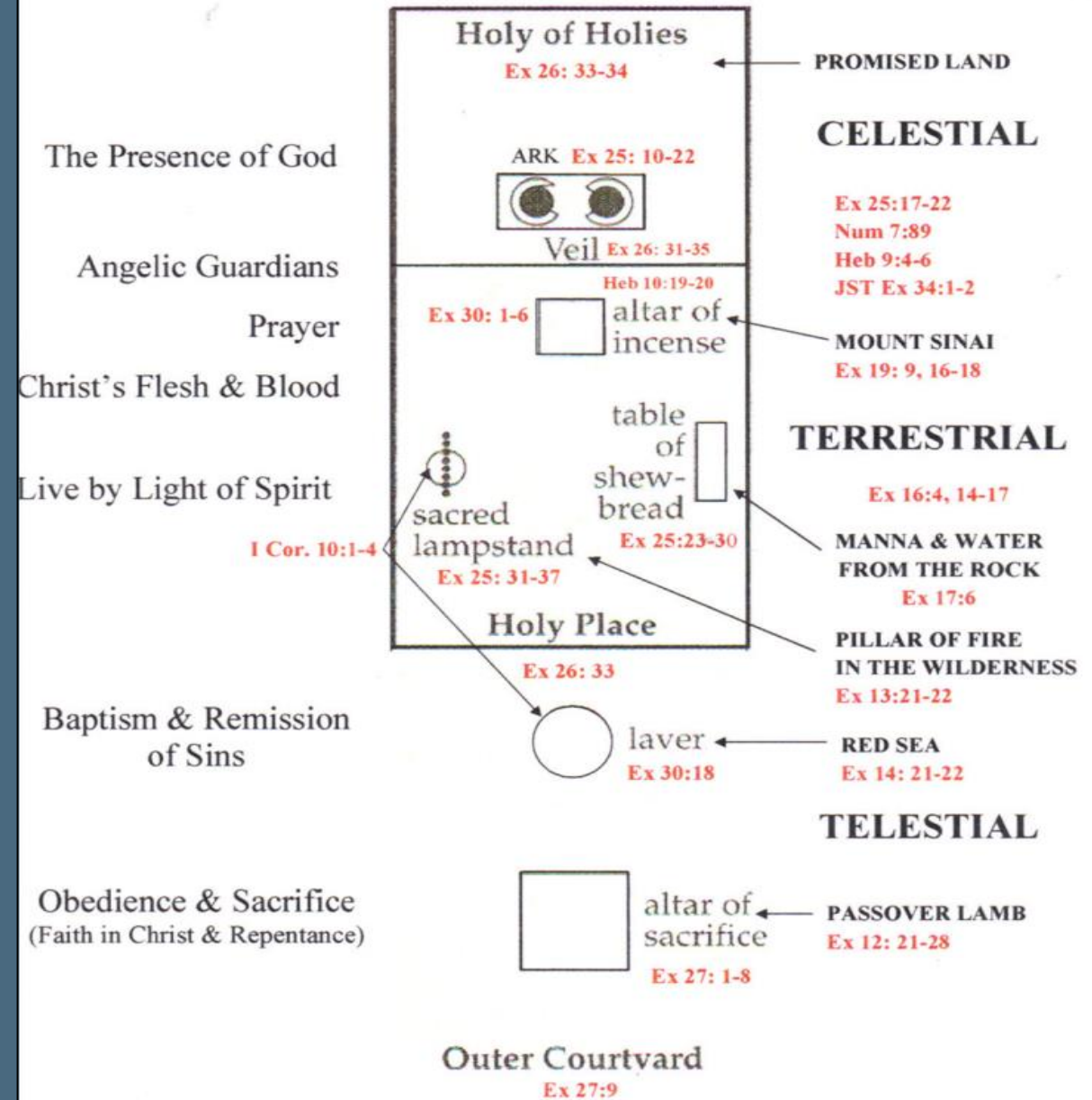


Altar of Sacrifice



Outer Courtyard

Comparative pattern of the journey of the house of Israel, the construction of the tabernacle, and the steps for our own journey back to God.





Seeing the children of Israel turn back to their idolatry, Moses breaks the tablets with the higher law and Israel is left with a lesser law, one which could not lift them into the fullness of the glory of God and endure his presence (see **Exodus 32:19-21**)