

RESTITUTION OF ALL THINGS

In this class we can't begin to cover the gospel, but we can just pick out the mountain peaks, climb part way up them, point the direction the path goes onto the summit of that particular peak. Yesterday we were talking about the eternal family concept and really all we did was open the door to that. I felt, when we completed the lesson, as though we hadn't gone as far as we ought to go to get the concept over. So, if there is any question anybody would like to ask about yesterday's discussion before we launch into this, it's perfectly proper to bring it up; if there was anything that was unsettled in anybody's mind,

What we were hopefully trying to end with yesterday was this concept, the patriarchal order, as far as we are concerned, centers in and revolves around Celestial Marriage. When an individual progresses in the Church to the point that he has the blessings of that order of the priesthood, he has thereby entered into a patriarchal order in which he becomes an inheritor of all the blessings of Abraham and becomes a natural patriarch to his posterity. In consequence of which he can do anything where his posterity are concerned and Abraham can do where his are involved or Jacob can do where his are involved. So that he ought, among other things, to give the patriarchal blessings to his own descendants. He ought to be the one who administers to the sick in his family without calling in the home teachers, the bishop or anyone else. He ought to be the one who ordains his children deacons, teachers, priests and the ideal, elders, all this of course under the direction of somebody who holds the keys, so that it won't be done promiscuously. The father ought to be the head of the house and all things center in him in a general sense in all families, but in a particular sense in these families where the patriarchal order and system has been established, which system is not established until somebody gets the blessings of Abraham, The blessings of Abraham, as we read and explained, do not come to people unless and until they are sealed upon them in the temple. Well there are a lot of things that grow out of that. Maybe we have said enough. Yes?

Question: (Inaudible.)

BRM: I am going to talk either one or two days about the doctrine of election. We are going to talk about making one's calling and election sure I guess we better spend two days on that, Monday and Tuesday of next week, You can't really comprehend your calling and election being made sure until you get an actual, vivid realization of what election is. We will list a dozen or so different things on the board that are involved in being elected and then we will determine what it may mean to have that election made sure.

Question: Did you say a father should be able to give his family patriarchal blessings? Would that be the same as the blessings received from the patriarch?

BRM: It's precisely the same. Now, yesterday I didn't read it, I told you, perhaps, I or should have told you, that you should read the sermon of President John Taylor that begins on page 146 in the book, *The Gospel Kingdom*. He says, among other things, that fathers should give patriarchal blessings to their children and the fathers he's talking about are these natural patriarchs although he doesn't say that, but those are the fathers he means. When an ordained patriarch gives a blessing he just acts as a substitute for the father. The ideal purpose is for men, brethren, to give their own children patriarchal blessings. This is what ought to be and when the Church is perfected, the way it will be for instance during the millennium. There isn't any question that is where patriarchal blessings will come from.

Question: (Inaudible) . . . made the point that while the father should give patriarchal blessings to their children, they still should be taken to the patriarch to receive a blessing.

BRM: That's all right. That's all right in our system. Now, they don't have to be taken to the patriarch, I do that. I give my children a patriarchal blessing and in addition let them go to a patriarch. All I can say for the patriarch is he better get in tune, because I gave it first. The fact is if these blessings come from the same source, they will be in harmony with each other.

Question: You record them then?

BRM: Sure, I record them. I record them just exactly like any other patriarchal blessing, I declare their lineage; I call them anything I feel like telling them. Really that is their patriarchal blessing and anything a patriarch tells them I am delighted to have them have as additional blessings; but give them. I am the natural patriarch for my children and this is what ought to be. Now, I have a patriarchal blessing which came from my father and I have another one that came from the patriarch to the Church, As it ought to be, my father told me what was involved and the patriarch to the Church just said a few little incidental things and that's the way it happened, Now, the natural patriarch ought, ideally, to be the one who gets the revelations of the spirit where his posterity are concerned. To begin with, I have a great advantage over any patriarch where my children are concerned, because I know my children better than he does. So I have a beginning foundation to build on that he doesn't have. He has to work harder to get inspiration on things he doesn't know as much about as I know about. That's about what it amounts to.

Question: (Inaudible) . . . declared lineage for your children?

BRM: I declared lineage, President Joseph Fielding Smith says, it's in writing in *Doctrines of Salvation*, if the father gets the inspiration, he can declare the lineage. Well, the only issue is, do you get the inspiration? And that in principal applies to anything in a patriarchal blessing. You shouldn't say anything you don't have the inspiration to say anyway, So if I get the inspiration to tell my children they are of the tribe of Ephraim, which I did, it's true they are of the tribe of Ephraim and I declared their lineage, Now, should I say the patriarch better conform, that's all, To what I said. Well this is something

which the Church is trying more and more to get established and hence this statement in the priesthood lessons. I think the same statement is made next year in the lessons too so that for two years it will be taught,

Question: (Inaudible) . . . one point if I may, Is there any danger. . (Inaudible).

BRM: Absolutely not.

Comment: On the basis of the fact of maybe running contrary to some of the things that Eldred G. Smith . . . (inaudible).

BRM: I tell you what you do to teach this, if you want to be on absolute safe ground, You get the Melchizedek Priesthood lessons that all the Church is studying. Some of them have this quotation from John Taylor and some of them have quotations from President Joseph Fielding Smith and these are the lessons for the Church. You are on safe ground. Now, on top of that you could get *Doctrines of Salvation* and get quotations from President Smith. There isn't any question about this doctrine at all. It ought to be taught; it ought to increase.

Question: The only reason I raise this is he made an important point where he said . . . (Inaudible) . . . that is why I raise it.

BRM: All right, you just read what President Smith said and if you follow the President of the Twelve in this. You are all right. I don't think . . . (inaudible) . . . All this proves is somebody makes a mistake once in a while. That's all in the world it proves.

Question: Would these patriarchal blessings . . . (inaudible) . . . I would they be recorded and sent into the patriarch.

BRM: No. This is your own. Ordained patriarchal blessings are sent in, but these are not sent in anywhere.

Question: Would you make a comment on giving special blessings to people. in other words, I heard . . . (inaudible).

BRM: Well, this probably is an important thing to say something about. Special blessings ought to come from a father. Just out and out. The whole patriarchal system is that the father blesses his children and the practice and the habit of running around to some particular individual asking for a special blessing is certainly to be frowned upon and discouraged. Now, if there isn't a father to give a special blessing (we ordinarily call this a comfort blessing for some special purpose), then the thing to do would be to go to the home teacher or the bishop and let them be a substitute for the father and stay within the organizational framework.

Every once in a while somebody comes running to the general authorities saying I want a special blessing for this or that. The Brethren are instructed to send them back to their bishop. I don't know, maybe sometimes one of the Brethren gives them a blessing, but their instructions are to send them back to the bishop where they belong. Somebody came into me one day, a mother and a son. This son was about thirty years of age. The mother did all the talking; the son kept still, which is an indication of something. The mother said, "Will you give my son a blessing?" I said, "What is the matter with him? Is he sick?" "No." "Well, what does he need a blessing for?" "Well, she says, he was engaged to a girl. The girl broke the engagement and married somebody else. We were wondering if you would give him a blessing so that he could get married," Well I didn't give him any blessing. This is a lot of nonsense. I said, "Look the Lord put you here and He gave you free agency. You are supposed to use your intelligence and ability and go on and act in conformity to the program of the Church and find a wife. You don't get a special blessing for this sort of thing. This is a thing that you get an answer to through your own personal prayer."

Now a lot of things some people want special blessings for, they ought to get the blessing because they pray for it and ask for it and plead with the Lord for it. But on the other hand, somebody is going to go into the service and be away for a couple of years in Vietnam or something. It's perfectly proper for a father to give a comfort blessing to the individual before he goes into war, good thing for the father to give a comfort blessing before they go or if there is no father, then the bishop. A woman is not sick, but she is going to the hospital to have a child, The ideal thing and the recommended thing is for the husband to give his wife a blessing before he goes to the hospital He might administer to her if she were sick, in the sense of some disease or abnormality, but she is not sick; she's in normal health as people in that situation are, so you just give her a blessing before she goes to the hospital, for her benefit and you pray for the doctors and all else. Now, in the family circle, where major things are involved, the family ought to have the blessing given through the family. But where something else is involved that isn't like this, but involves your agency in the normal things that people are doing, you don't get blessings for them, you take the matter up individually in prayer with the Lord. You sure don't go running around outside the family or the circle to try to get a blessing. If you did that, people would be beating a path to the door of somebody who has a reputation for using flowery language or for giving extravagant promises and it would be an unfortunate thing. Well, maybe that is enough.

Let's take this lesson that we are going to start out on today. Open to the third chapter of Acts. Let's do something this morning that we have not yet done in the course of our classes here, but which we ought to do and this is a good occasion to do it. We have read a lot of passages of scripture; we have analyzed them somewhat and used them as a basis for what we wanted to get out of them, but we never really, up to now in this class, have taken a passage of scripture and figured out what it really means. Now let's take this passage in the third chapter of Acts: figure out what it really means and do it from the standpoint of learning the doctrine that is involved here and also from the standpoint of illustrating how passages of scripture should be examined so that we get a full meaning

out of them. Now I am down to the 19th verse, I think I will read it first and then we'll pick out a row and we'll have you tell me what this passage means and see if we are understanding what's involved, Peter is talking, He says:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

And he shall send Jesus Christ, which before was preached unto you,

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

Now there probably never was a missionary who didn't memorize that passage and who didn't use it, I'm not so sure there never was a missionary who particularly knew what it meant. Let's find out. Let's start on the second row on this end, shall we? We'll just go down the row. You start out and tell me what that passage means.

Question: The whole thing?

BRM: We'll begin with the whole thing, then we'll get down to phrases and then we'll get down to words, three or four sentences now, each person.

Student: Peter is telling these people first of all that there will be a restitution . . . (inaudible) . . . better get on the ball and repent.

BRM: You mean he's telling these people to hold up getting a forgiveness of sin until something is called a restitution?

Student: I understood that these were people that . . . (inaudible).

BRM: Let's everybody speak loud enough for everyone. What does it mean, "repent ye therefore and be converted?"

Student: (Inaudible.)

BRM: All right, you just used some synonyms so I'll be smart enough to tell whether you know what just that means.

Student: (Inaudible). . . telling them to . . . (inaudible).

BRM: The fact of the matter is, it doesn't mean what it says, in this particular instance. This is probably the only instance in all the books where the word converted is used where it doesn't mean converted. What do you think it means?

Student: Baptized

BRM: No. What do you think it means?

Student: Obedient?

BRM: No. "Repent ye therefore and be converted, that your sins may be blotted out."
What's that?

Student: Made clean by the blood of Christ.

BRM: When?

Student: It would have to be . . . (inaudible).

BRM: All right, the next brother, when is the "times of refreshing?"

Student: I have a cross reference.

BRM: Forget the cross reference; it's wrong.

Student: (Inaudible) . . . keys to the restoration of all things that are placed upon the earth.

BRM: That is just the opposite of what your colleague said. Do you want to repent and believe him or do you want him to repent and believe you?

Student: I'll wait to hear . . . (inaudible).

BRM: When are the "times of refreshing?"

Student: Would that be an individual thing, when you come to the Lord, when you change your ways?

BRM: Now there are two on one side and two on the other. Is it an individual thing?

Student: When you personally receive the presence of the Lord.

BRM: All right, the next row, When are the "times of refreshing?"

Student: Woman don't count, so I . . . (inaudible).

BRM: I'll buy that. When is it talking about when it says he shall send Jesus Christ?

Student: This would be the time of the restoration of all things when Christ appears prior to the millennium.

BRM: “Which before was preached unto you.” What does that mean?

Student: Certainly the restoration of all things increased before and that Christ would come at this time. They knew it but they didn’t know it would be so long.

BRM: All right, I think you think you count so . . . (inaudible) . . . What does it mean, the “times of restitution”?

Student: The “times of refreshing and restitution” would mean to bring back all that was or else there wouldn’t be a restitution.

BRM: The times of restitution.

Student: The times when this will take place and all things will be restored.

BRM: When are all things going to be restored?

Student: All things will be restored during the restoration . . . (inaudible) . . . but all things won’t be restored until the beginning of the last millennium.

BRM: All right, what is the “times of restitution?”

Student: I thought . . . (inaudible).

BRM: “Times of restitution,” What does it mean, “which God has spoken by the mouth of all his holy prophets since the world began?”

Student: I would think that anything that his holy prophets had spoken would come to pass and would have to come back.

BRM: I’ll buy that. That isn’t what this says, but it’s true. Anything his prophets said will come to pass will come to pass. All right, the next row. Put this passage in perspective and tell me what period of time it’s talking about.

Student: Peter was talking to men who had participated indirectly in the crucifixion of Jesus Christ. These were the Jewish leaders, these were the men who were responsible, even though they knew the prophecies, for the death of Jesus Christ. So they were told to repent and be converted, but later in speaking to others, he tells them to repent and be baptized.

BRM: Why didn’t he tell these people to be baptized?

Student: Because these people in a way were murderers or at least ascendant or responsible for the death of Jesus Christ.

BRM: Can't they join the Church?

Student: Murderers are not baptized into the Church.

BRM: What's he holding out any hope for them then?

Student: In the age of restitution when Christ would come the second time, then they would be able to receive forgiveness of sins, if it were possible.

BRM: Then it doesn't really mean repent and be converted, does it?

Student: No.

BRM: What does it mean?

Student: It means for them to repent of that which they have done, to acknowledge it and to prepare themselves for the day in which they may receive forgiveness, if possible, for that which they have done.

BRM: Well, that is pretty good. Now, next if you were going to write in your Bible a synonym for the expression "times of restitution." what would you write?

Student: In connection with what he said?

BRM: I want it in the context that is involved here. You are going to rewrite this passage now so that verse 21 reads something more intelligent than it already reads. So you are going to write "whom the heavens must receive until," and I want a synonym for the phrase "times of restitution."

Student: Times of restoration.

BRM: Times of restoration, all right. What is your synonym?

Student: Until the Christ comes in the millennium.

BRM: Until everything is restored?

Student: My understanding that everything won't be restored until . . . (inaudible).

BRM: Well, let's draw ourselves a picture of this. Let's start it right back here with the first coming and let's take it over to the Second Coming. We have had some good

comments. Let's get them in perspective. Peter is talking to murderers. No murderer has eternal life abiding in him. He's talking to people on whose hands the blood of Christ is found, so he doesn't say the normal thing which is faith, repentance, baptism, get the Holy Ghost come and live right. He's not inviting murderers into the Church. It said up here in verses 14 and 15 that they killed the Prince of Life and so on. These are people who are in rebellion, so he says, "repent ye therefore" and believe what I tell you. Now, unfortunately, the word converted is supposed to mean that you get the Holy Ghost and become a new creature of the Holy Ghost. So, in this instance Peter is using the word converted in a very limited and strict sense, not in the sense of people who join the Church and become converted, become new creatures and who live right, but he's using this in the sense of believing the gospel. So in effect, he says, repent and believe what I tell you, "that your sins may be blotted out." In other words, maybe there will be some hope for you. I'm not promising you anything, I'm going to be liberal and charitable and hopeful. I hope God has some blessing for you, but if He does. I don't know a thing about it. Believe what I tell you; that is the best you can do and maybe God will give you something.

Then he starts defining the term, "When the times of refreshing shall come from the presence of the Lord." Now here is the First Coming of Christ, when He was born of Mary and ministered among men. Here is the Second Coming of Christ, when He will come in might, power, glory and dominion. We've got a 2,000 year period, now let's say, between the first and the Second Coming of Christ, Where along that line do I draw the "times of refreshing?" Somebody says, well, it's when you are converted and when you are refreshed by the spirit. Somebody else says something different. What is the "times of refreshing?"

Student: You would have to extend the line, wouldn't you?

BRM: I am willing to extend it if that will make anybody happy, as far as the board will go, Now is the "times of refreshing" sometime past the Second Coming?

Student: (Inaudible).

BRM: All right.

Student: 1820 or 1830.

BRM: 1820 or 1830 is the "times of refreshing?"

Student: The beginning of it.

BRM: The beginning of it. Now ye have three definitions.

Student: Now. Bruce, you told me that . . . (inaudible).

BRM: Ah, ah, ah. Now this man right here. Don't ever quote me. What is the "times of refreshing?"

Student: It's when the keys that are involved in bringing these, the Doctrine and Covenants says that . . . (inaudible).

BRM: Now you are reversing yourself.

Student: What did I say the first time?

BRM: I don't know, what did you say?

Student: When these keys that are involved in restoring all things are given back to man?

BRM: Well, up to this moment nobody has given any intimation of the true of what the "times of refreshing" is. There hasn't been an answer that has come near the right answer.

Student: Times of restitution from 1820 until the coming of the millennium which is the period when the restitution took place. The "times of refreshing" is when the veil is rent, the earth is renewed to its paradisiacal glory and is refreshed again by his glory and his power.

BRM: Half of what you said is right. The half that defines the times . . . (inaudible).

Student: (Inaudible) . . . of restitution.

BRM: No, That is the half that is wrong. The half that defines the times of refreshing, Now the times of refreshing is right there. It's the Second Coming. The times of refreshing. This scripture is a little bit hard, but this scripture opens the door to the whole message of the restoration from a New Testament standpoint. If we could understand this scripture we would really have a vision of what the restoration is all about. Now the "times of refreshing" has a synonym that we find where? Article 10? And what is it in Article 10? The earth will be renewed and wilt receive its paradisiacal glory. Now I need some more blackboard than this so I will write it up here. There is going to be a new heaven and a new earth. Now when it says the earth is going to be renewed, what does it mean? Let's make this picture we have here. Well, we don't have enough blackboard, but let's change our perspective of our chart and put 1820 here and put the first coming of Christ here and put the fail of Adam here and put the placing of man in the Garden of Eden here. So this place between these lines is the Garden of Eden; it's the day when we have an Edenic earth; it precedes the fall; there is no death in the world. Here is when Adam was placed in the Garden. Here is where Christ came; here is Joseph Smith and here is the time that is known as the "times of refreshing."

All right, let us take together this passage and let's really figure out what it means. "Repent ye therefore and be converted that your sins may be blotted out, when the times

of refreshing shall come from the presence of the Lord and He shall send Jesus Christ the second time.” Now really, that ties it down doesn’t it? That says repent and maybe there will be something for you in the day when He sends Jesus Christ the second time and that is named the “times of refreshing,” Our Article of Faith says “the earth will be renewed and receive its paradisiacal glory.” It says refresh, which is to make fresh again; it says renew, which is to make new again, It says get the earth back into a paradisiacal state like it used to be. So we write over here “paradisiacal.” We had a paradisiacal earth back here in the beginning. We are going to have a paradisiacal earth again. It will be a new heaven and a new earth as contrasted with the earth that we now live on. It will be Edenic; it will be millennial. We talked about it as the millennium. It will be a millennial earth.

All right, our passage now. “That your sins may be blotted out in this day when the Lord comes again and the earth is renewed,” Peter has seen a vision of this on the mount. We know that from the 45th Section, don’t we, or from some latter-day revelation where he saw the earth transfigured. It’s in 63. He saw the earth as a transfigured earth, a millennial earth. All right, “repent and be converted,” repent and believe, “that your sins may be blotted out when the times of refreshing shall come from the Lord and he shall send Jesus Christ.” So it is the Second Coming. It is this article 10 of our Articles of Faith, “Jesus Christ which before was preached unto you,” Peter is preaching this sermon right here and he’s telling these people about “Christ which before was preached unto you.” Now, “whom the heavens must receive . . .” until something happens and the thing that happens is named, the times of restitution of all things. I think really you misstated yourself, when I said it was wrong and what you meant was that the times of restitution was what?

Student: The beginning of 1820 and consummating the events that will take place when Christ comes. I was trying to say the same thing I was reading from a very . . . (inaudible).

BRM: If you read it in that book it is so. As long as you read the unexpurgated version you have the sure truth.

Student: Peter does not say that all things must be restored before Christ comes, but that the age or times and the earth system which restoration takes place . . . (inaudible). That period will begin in the spring of 1820, but all these will not be revealed until after Christ comes but it’s involved in Christ’s coming,

BRM: All right, if that is what you said you are ready to be translated, the “times of restitution” begin in the spring of 1820, the purpose of making the explanation that way is to show that all things will not be restored before Christ comes. This is the common, error. You almost hear no one talk about this where they don’t all say all things are going to be restored before Christ comes. Now you read in just so many words in Section 101 along about the 23rd verse or thereabouts, that all things will be restored when He comes, during the millennium, the restoration isn’t complete until after the coming of Christ. Well, here is a period of time. Sometimes between 1820 until the coming of Christ, until

after that period, is an age in the earth's history which is known as the age of restoration. Now that does not say all things have to be restored before the Second Coming. If you wanted a synonym in the margin of your Bible, for the words "times of restitution" is age of restoration. So what Peter has said is there was a first coming of Christ, there will be a Second Coming of Christ, but Christ cannot come; the heavens must receive him; He cannot return; God has decreed Christ cannot come until the "times of restitution" until the age of restoration, until the period of time in the earth's history when He will commence to restore what used to be. Now that began here and it will continue after He comes. But the point is to us, the age of restoration or the times of restitution has commenced, Now we could emphasize that more and analyze that more maybe, but does this give us all a picture of what this passage of scripture means? It is a little hard in the sense that you couldn't quite expect a sectarian to pick it up. Yes?

Question: Verse 22:

BRM: Well, the subject changes just a little in verse 22, "For Moses truly said unto the fathers. A prophet shall the Lord your God raise up unto you," And the answer to that of course is in the 20th chapter of 3rd Nephi where Jesus said "I am he of whom Moses said, a prophet shall the Lord your God raise up." Christ is the prophet so He is just changing the subject a little. You people ought to believe what I am saying because Moses, whom you believe, is the very one who has said it already. Well, this is a glorious, glorious passage. This is the passage that says Christ cannot come until an age in the earth's history commences, which age has the name the "times of restitution." So if you establish there is going to be an age of restoration and if what is going to be restored is all things that God has ever spoken by the mouth of any of the holy prophets, then you have just opened the door to everything for this dispensation haven't you? You have Peter opening the door for you and from then you go into anything you want to about restoration. If we could understand that scripture we would have a glorious understanding.

Now let me do this. We won't talk about it; we'll put in an outline what is involved. What we have been talking about, if we were making an outline so far, is the doctrine of restoration. We have before us now the doctrine of restoration.

Let's take as a second case which we won't develop, "the restoration of the earth," to get the concept. It's bigger than the gospel message. Now the restoration of the earth means that the earth during the millennium is going to be what the earth was in the days of the Garden of Eden. It will be renewed and receive its paradisiacal glory. Anything that existed in principle back here will exist in principle during the millennium. You can read a whole lot of things and I will just tell you what some of them are. You can read that the land was in one place, back here when it was created and later it was divided. You can read that the continents will become one and when Christ comes again. You can read that the mountains will be cast down and the valleys up and the whole surface of the earth will be changed in this period. It will become like it was here. The earth will become a garden again; it brings forth thorns now in this state back here in the days of Eden, there

was immortality in the sense that there was no death. There was friendship of animals, beasts and the rest. When we get to the millennium, there will be immortality in the sense that people don't die until they are 100 years of age and the lamb and the lion will lie down together. Well, you want to read a description of this. Probably there isn't a better one than Parley P. Pratt has written in the *Voice of Warning*. He describes the millennium and he just set it up as being the same in essence as what was in the Garden of Eden. So the restitution of all things is more than the gospel, it's all things. It's the earth; it's the whole millennial setup coming to pass. So there is a major subject for you.

Now, another major subject under this heading would be to define Elias of the restoration. I have been trying not to duplicate in this class what we have had in the previous class and early in the term we did have a lesson in that class about the Elias of the restoration. We spent most of the hour on it and we reached the conclusion that the Elias who was to restore all things consisted in all of the prophets who brought back keys and authority. All of the prophets who participated in restoration, meaning John, Peter, James and John, Gabriel, Raphael, Michael and Moroni and everybody who restored something, which of itself is a broad and comprehensive subject.

Then we might take a heading in our outline that says (and this is what we ordinarily talk about, but it's much broader than this), "The Restoration of the Gospel" and under that heading we would just proceed to make a list of everything that has ever been in any dispensation that has passed and show that it has come again in this dispensation.

Now, just for instance, the Church has been restored; both Priesthoods have been restored, every Priesthood office has been restored: all the keys that were held in any past dispensation have come again; apostles and prophets have been restored; all the organizations have been restored. They had a Book of Mormon in a previous dispensation; we have it. There is other scripture that they had in other dispensations; we don't have it yet but it will come. The ten tribes will have their record. Someday we will get the book of Enoch; some day we will get the sealed portion of the Book of Mormon. Every scripture and every truth that they once had we will get again. They had the knowledge of God; the knowledge of God has been restored. The Atonement the doctrine of it, has been restored; the plan of salvation has been restored the knowledge of pre-existence, the doctrine of salvation for the dead. You just go on and on. The ministering of angels has been restored. Revelations, visions, miracles, signs, gifts of the spirit; they have all been restored. They had temples in previous dispensations; they have been restored. They offered sacrifices: there will be a one-time offering of sacrifice, at least. They had the sacrament in a previous dispensation: it has been restored, baptism is restored; baptism for the dead is restored. The laying on of hands is restored; Celestial Marriage is restored; plural marriage was restored. Endowments have been restored; a united order was restored, translation, everything. There isn't anything that was ever had in any dispensation that hasn't already been or will be restored in this dispensation. You can really have a field day under that heading of just searching all the revelations and figuring out everything that anybody ever had in any age excepting the little performances of the Mosaic law. Other than the rite and ordinances of the Mosaic law, which do not pertain to the fulness of the gospel, everything that anybody ever had in any

age has been or will be restored in this day. Nothing ever happened that won't happen again.

Now in effect, in this day, everyone is going to be translated when the millennium comes. There is a change in their body so that death doesn't take over; it is sort of the equivalent of a translation. Translation being of the past, individual instances just prefigure the translation of the whole population of the earth that remains at the Second Coming.

Let me tell you one more thing that would complete the outline and you can have a field day here too and this is the heading, "The Restoration of the Kingdom of Israel." You see we could spend a week and not begin to exhaust the subject on this one subject heading, the "Restitution of All Things." You get dealing with the restoration of the kingdom to Israel and you have the whole doctrine of the gathering; you have them coming back as one nation and one kingdom. You have them building the temple that is promised in the 37th chapter of Ezekiel, which is going to be built in Jerusalem. You have Israel being saved and David, their prince, ruling over them again and so on and on and on. You begin to analyze every one of the passages that deal with the gathering of Israel and you begin to list the things that God says will come to pass when Israel is gathered, Israel won't have had a single thing of importance except the minor Mosaic things that we don't get again in this dispensation. Now you already know, of course, that go to this moment the kingdom has been restored to Israel in an ecclesiastical sense, meaning that we have the spiritual kingdom that was given to Israel, but in due course the political kingdom is going to be restored to Israel and church and state will be united and that is the millennial era, when Christ reigns personally on the earth. Christ lived on earth once a little bit, as far as the city of Enoch is concerned. This prefigures the fact that He is going to live on earth at intervals during the millennium, reign personally upon earth, dwell with His people. Well, we are not developing the subject; we are just talking a little bit about this doctrine of restitution. We are showing that there is an outline that you can fill in and develop for yourself a glorious, glorious concept of restitution and please expand it out, broaden it out; it includes the heavens and the earth, I mean the atmospheric heavens, not the sidereal heaven. It includes the heaven and the earth and all things that are on them and everything that God's ever ordained or done in a previous dispensation. That is why the age in which we live is called the dispensation of the fulness of dispensations, but we don't say it that way because it is awkward. We change it and make it read "the dispensation of the fulness of times." We could say that this is the time of the fulness of times, the age of the fulness of ages, but we use synonyms and we get the best one, the dispensation of the fulness of times. Everything had in any age, time or dispensation comes back to us and gets centered in the kingdom in our day.

Well, if we ever had a lesson that just opened an avenue of investigation, this is it. But maybe this is the most profitable thing to do because if we can really envision and know and be able to explain what this passage means, then we can use it gloriously in opening the door to the whole message of the restoration. Well, any question in just the remaining moments that we have?

Question: I was wondering about David who was the king?

BRM: No, this isn't talking about David the king. I don't know who it is talking about, but I think I have a pretty good idea. I think it must mean that Christ is going to reign. David will rule over them and Christ is going to be the David that rules over the earth. Now, I'm not just too sure that that is the whole thing because Joseph Smith does say something about David ruling over them, David in the last days, and the issue becomes one of whether the David is Christ. But the whole tenor and teaching is that Christ is going to reign personally on the earth and be as David. David is the symbol of Christ in a way. He is the temporal ruler and Christ comes as the spiritual ruler and reigns on the throne of David. It doesn't mean that the literal David of old is coming back. That part is clear. Isn't it interesting the number of things that there are in the revelations and in the gospel about which nobody has any real information except the Latter-day Saints? When you begin to get an understanding of what the scriptures are talking about, things just unfold. Nobody in the churches of the world is figuring out these Biblical things and putting them in their perspective and relationship and discovering that the Bible actually teaches that there is going to be this restoration. I had intended two days on this.

Let's stop it with this day and go on to something else tomorrow, thus giving us two days for the subject of making your calling and election sure.