

## FOREORDINATION

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Some say this is the doctrine of pre-existence. We will take one more day on this and then go on to another subject. We are not covering pre-existence; we are just taking selective pages of an outline. But here is a thing, obvious, that is very little understood, I think. Suppose we, today, choose to read items in the scriptures together that talk about the doctrine of foreordination. We are in the habit of thinking Joseph Smith was foreordained to be the head of this dispensation. Nephi was foreordained to be a prophet, Jeremiah, David O. McKay and so on. Now this is all wondrous and grand to know this, but it does not have the immediate effect in our lives that the doctrine would if we could learn what we are foreordained to do, what every member of the Church is foreordained to do. So I would like to read a few passages, particularly what Paul said. And we will see that it would have been wholly and is wholly impossible for people out in the world to have any concept at all, with rational intelligence, about what Paul said because they do not know the doctrine of pre-existence. This will be an illustration of how a knowledge and understanding of pre-existence puts things in perspective for us and enables us to evaluate and equate and relate various doctrines to each other.

I carry a prayer book with me. This is practically my favorite book. You could preach just about as many sermons out of a prayer book as you can out of any book. I would like to read to you Article 17 of the *Articles of Religion* of the Church of England. This is the mother of all prayer books. This is the original one and all of them grow out of this, and all of them are verbatim, with very minor exceptions, where these articles of religion are concerned. And this is entitled, "Of Predestination and Election." Now I have written foreordination here, but we could just as well write predestination, because this is what we are talking about and we are going to be concerned, particularly, also, with the word election.

"Predestination to life is the everlasting purpose of God; whereby, before the foundations of the world were laid, he had constantly decreed by his council, secret to us, to deliver from curse and damnation those whom he had chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honor." Now it just so happens that almost every one of these phrases is taken right out of the Epistles of Paul; not quite the way they are put together here, but each one of these phrases is founded on a passage of scripture. That first sentence says that there are some people who are predestined to have eternal salvation. "Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose, by his spirit, working and receiving, they through grace obey the calling, they be justified freely, they be made sons of God by adoption." You will read all of these phrases that are here now in the Epistles. "They be made like the image of His only Begotten Son, Jesus Christ. They walk religiously in good works and at length, by God's mercy, they attain everlasting felicity." Some people, in other words, are predestined to have eternal life. "As the godly consideration of predestination and our election in Christ is full of sweet, pleasant and unspeakable comfort to God eternally, and such as feel in themselves the working of the spirit of Christ mortifying the works of the flesh and their earthly members and drawing

up their minds to high and heavenly things as well, because of that greatly established and confirm their faith with eternal salvation to be enjoyed through Christ, and because it doth fervently kindle their love towards God.” So, for “curious and carnal persons lacking the spirit of Christ, to have continually before their eyes the descendants of God,” now notice this, the descendants of God, predestination, “is a most dangerous downfall whereby the devil doth thrust them either into desperation or into recklessness of most unclean living, no less perilous than desperation.” So, just as some people are predestined to have glory and salvation, some others are predestined to be damned and to be with the devil. Now, every one of those phrases, almost, is listed right out of the New Testament. They are put together in a very excellent manner as far as literary construction is concerned. Winston Churchill said of this that it was written by Archbishop Cranberg in “glorious English prose.” This is wonderful language. You can say that much for it. Now they add a sentence here which is quite interesting. Now what I have said, even though they have taken the phrases out of the New Testament, is so illogical to a thinking person that now they apologize for believing it. And they say, “Furthermore, we must receive God’s promises in such wise as they be generally set forth to us in holy scripture. And in our doing, that doing—that book of God is to be followed, which we have expressly declared unto us is the word of God.” I do not know how anybody could really believe this sort of thing. But they write it down and they prescribe it as a principle of their religion. And they take the phrases out of the book about election and foreordination and predestination and they put them together quite excellently. Now let us read some of them in the course of our discussion here and see if we can get a picture of what is involved. And what we are going to discover, for one thing, is that we can understand each one of all the expressions because of a knowledge of pre-existence. And if we did not have this understanding, we would not be able to do much better than these sectarians have done. We will not cover the whole doctrine in the traditional sense, but we will talk about some portions of it.

Look first in the Doctrine and Covenants, Section 35. We are taking an illustration now of what is involved as a result of pre-existence. I will not write these references on the board, but you can take the references down as we go. Doctrine and Covenants, Section 35, verse 12. “There are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation.” Now here is somebody, some people, who are ready to receive the gospel. What kind of a doctrine is this? Here are millions of people and sprinkled in among them are some people who are ready to receive the gospel. This raises, of course, the immediate problem of how you are going to get out of the masses of men the people who are ready to receive it. And it raises the immediate question of how it comes to pass that some people are ready and others are not ready. I take that simply as an introductory passage to what we are going to read.

Now look back again in Abraham, the third chapter, and we will get the renewed orientation of what we started to talk about in a different perspective yesterday. And this time, we will look particularly in verse 23. Verse 22 has told us that among these hosts in pre-existence, “there were many of the noble and great ones; and God saw these souls that they were good,” these noble and great and all the pre-existence hosts. “And he stood in the midst of them, and he said: These (the noble and great) I will make my rulers; for

he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.” Now let us expand that a little; that is, try the concept in a broader field, and see what is involved in pre-existence.

In pre-existence you start out at the top and you have God our Father. Under him you have the First Born, who is known to us as Jehovah. Next to him in might and power is Michael, the Archangel. Then there are the prophets of God, those who are destined to be the heads of dispensations and to be representative members of dispensations. Then, there is the whole House of Israel, in pre-existence. Then, there are other people. And at the bottom, there are those who are less valiant. We are talking now, about people who are coming into mortality. One-third of the host of heaven are not coming at all. But here is the situation in pre-existence, where people, by law and agency, develop different talents and different capacities. We are concerned, particularly, with the fact that the House of Israel, as a people, was known in pre-existence. A reference on that is Deuteronomy, the 32<sup>nd</sup> chapter, the seventh to the ninth verses, indicating that this whole house was known in pre-existence, before they began to be born. Well, the reference on the prophets, for instance, being foreordained, is in the first chapter of Jeremiah. Here is a hierarchy of spirituality, an arrangement of intelligent beings in the premortal life, with particular emphasis on the House of Israel.

Now what they got in pre-existence was their talents, and they got them by obedience to laws. These talents were infinite in variety. For our purposes, let us just single out now the talent that they might acquire that would be superior to any other, and that would be the talent for spirituality, which is quite the equivalent, somewhat the equivalent, of saying the talent to recognize the truth. There are some people who got certain capacities over here that other people did not get. Now you could expand this limitlessly. Some party over in pre-existence developed a musical talent. And so he was born into this world (and people are not born equal) and when he came into this world, he came with the talent that he acquired in pre-existence. And so, when he was six years old, he writes the symphonic production. This has happened. Somebody else over here develops the talent for mathematical ability and when he gets into this world, he is a great mathematical genius. And so, through the infinite variety of human capacity, obviously there was as great a variety of talents back here as there are over here among mortal men. Now what we are going to concern ourselves with, particularly, is the group of people in pre-existence who developed the talent for spirituality, the greatest thing that they could pursue. And because they had this talent, they were a group of people who were foreordained to do certain works and to have certain blessings in mortality. All of us here today are part of this group. Now the group is big, and there are different levels within it, but what is important is to know that some people gained a particular capacity in pre-existence, and when they were born, that native talent was born with them. We do not remember pre-existence, but we have the native talent that we developed back there. If we were musicians back here, we have that native talent down here. If we were spiritually inclined here and have the ability to recognize the truth, so it is with us when we get into this life. Now I say that just hastily and do it so that we will have a little background to

read together some of these hard and difficult things that Paul said. So now, if you will take your New Testament and open to the book of Romans, we will start there.

These are long passages and I will just mention the concept, or the context, and pick out a few verses and then you can go back and analyze and read these at your leisure. In this eighth chapter of Romans, Paul has been talking about being joint-heirs with Christ,

meaning to have exaltation. Now look down at the 29<sup>th</sup> verse. "Whom he did (whom God) did foreknow, he (God) also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Now I would like to have us make a list of things that we are foreordained to receive, or predestinated. And one of the definitions of predestination is exactly the same as foreordination, although we ordinarily make a distinction and have agency here and no agency over here, and that is a better way of talking. So although it is proper to use the word that way, according to the unabridged dictionary, it would be better, because we do not ordinarily do it, to think in terms of foreordination, thereby have the agency concept before us. Now let us see now the list of things that we are foreordained to receive, or that some people are "to conform to the image of His Son." What is that? People are foreordained to have exaltation. We will see this in more passages as we go on. People are foreordained to be joint-heirs with Christ.

The 30<sup>th</sup> verse, we will read, "Moreover whom he did predestinate, them he also called." Called. We are foreordained to be elected as members of God's people. We are

foreordained to be justified and then the next phrase there, in that 30<sup>th</sup> verse, is to be "glorified." Now what we are actually doing here is getting a list of synonyms, because if you are foreordained to be glorified, that has reference to celestial glory. Now that whole eighth chapter is involved in this and so is the ninth. Look down to the ninth chapter. Take the fourth verse, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Now every one of those single phrases, standing alone, is related to something pertaining to salvation and exaltation. We are adopted as joint-heirs with Christ. The covenants that are involved include baptism and temple covenants and exaltation and all the rest. People are chosen to have these covenants and the law of God and glory and so on. Now look down at verse nine. "This is the word of promise, at this time I will come, and Sara shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger." Now there is no way to understand that except by pre-existence. Before they were born in this world, before they had done any good or evil, before they had established themselves, God said, "I will choose one and he will rule over the other." Now that is pre-existence. He is choosing the one who developed, back here, the talents that he wanted him to have.

Well, look at Ephesians now, the first chapter. We will hastily go through some of these and you go back and pick them up at your convenience. In this first chapter of Ephesians, look at the fourth verse. God "hath chosen us in him before the foundation of the world," now that is pre-existence, "that we should be holy and without blame before him in love." Now what are you foreordained to do, some people? Here, in pre-existence, some people

were foreordained to “be holy and without blame before God in love.” Somebody tell me what you are foreordained to do. “To be holy and without blame.” How do you get holy and without blame? What are you foreordained to? How would that be for size? We are foreordained to be baptized. That is the process by which you get holy and without blame before the Lord. “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” We are foreordained to be the children of God, to be adopted into the family of Jesus Christ. Verse 11, “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will,” an inheritance in the Kingdom of God. Exaltation, salvation, certain people are elected in advance to be saved on the basis of foreordination.

Well, look now at Second Timothy. You can take the reference, it is the first chapter. Look particularly at verse nine. “[God] hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” Now here are some people who are called with a holy calling. They are foreordained to have a holy calling and this was before the world began. Does that conform with what the prophet said? “Every man who has a call to minister unto the happy inhabitants of the earth was foreordained to that very call before the foundations of the world, I suppose that even I myself was foreordained.” Well, we are foreordained to hold the Priesthood, to be ministers of God, to have a holy calling in this life.

Look at First Thessalonians, in the first chapter, looking particularly at verse four, “Knowing, brethren beloved, your election of God.” Your election of God. “For our gospel came not . . .” and so on. Foreordained to be elected by God to have the gospel. Foreordained to get the gospel in this life. Well, I have been very hasty in those and we have not read enough to get a picture other than that I wanted you to know what is involved and you search it out further. But the general concept that is involved is that there are people in this world who are foreordained and elected and chosen from before the foundation of the world to have exaltation, to be joint-heirs with Christ, to be baptized, to get the gospel, which means, to join the Church, and so on. Now you could amplify that list and make it as broad and as long as you want, as long as all the things that you added to it pertain to what is involved in spiritual things. Well, this is just a foundation now, for our consideration. But before we go on from there, any question or expression anyone would like to make relative to this? You never hear this talked of in church. You never hear anybody in the Church say, “Well, he is—that Gentile is foreordained to be baptized.”

Comment: Could you speak to the negative side of this, that they are inclined, more so, who are not foreordained.

**BRM:** We are going to do that in what is immediately going to follow. The generality of mankind is not involved here, but a certain sprinkling of mankind is, who are the elect of God, which means that the balance are not so favored here in this life.

Comment: This holy calling, can you make a distinction between those who are called of God and those that are called of God through priesthood?

**BRM:** Well, all that we are doing now is saying that if a man gets the priesthood in this life, or that there are many people from pre-existence who were foreordained to get a holy calling here (now you get your calling here through the priesthood that God set up) but the overwhelming probability is that if you get it, you are one of these people who was foreordained in pre-existence to have it. That is what I, that is all I am saying here.

Comment: Now are you relating these also to talents, all the talents of all people?

**BRM:** It would be true, in principle, pertaining to talents, like music and mathematics and art and so on, that we inherit here what we developed there. But the only thing that really concerns us is these things that are in a spiritual field because they pertain to salvation in the Kingdom of God. So we are confining ourselves to spiritual things and hence, this thing here, that same people are ready to receive the gospel. And the people who are ready are the people who come from pre-existence with a foreordained status, a status to be among the elected. And of course, God sends these people primarily through the House of Israel.

Now, with this in mind, let me—yes?

Comment: (Inaudible.)

**BRM:** This foreordination took place in pre-existence, after people gained all levels and grace and degrees of talent and capacity. When we talked about being equal, we were somewhat speculating, but presumably on the right channel, in saying that spirits commenced on a state of equality and then went in every direction and developed talents. And when the day came that they finally were in these various statuses and degrees, these foreordinations took place. For instance, Christ was foreordained to be the Redeemer and to be the Son of God.

In ancient Israel, the best and commonest symbolism that the prophets seemed to use to describe eternal truth (and this is pertinent for a pastoral people) was to use the sheep and the shepherd. Christ is the great shepherd; Israel is the sheep of his fold, and so on. Well, they had a different system of attending the sheep than we have, in order to know what we are going to—the meaning of what we are going to read, you have to know this.

They would have various shepherds and each shepherd would have a little flock of sheep, a hundred sheep, say, in each group and a shepherd over each one. And these sheep were trained to follow instead of be driven. If some of you have raised sheep and know what happens if you have a little dogie lamb or something, and you take care of it, pretty soon it follows you just like a dog. Sheep are trained just like dogs. We drive sheep, but we have dogs and we herd them and round them up. But over there, sheep followed the shepherd. And so there would be various shepherds with these groups. Now when the

night came, they would bring these groups of sheep and put them all together inside of a corral, or a place to preserve them and they would put a porter or a guard at the gate to look after them. And so these sheep are all intermixed. Here are ten groups of 100 each, and inside this enclosure there are a thousand sheep. Now the next morning, each one of the shepherds of these various groups would come here and would call his sheep like you and I would call a dog, like my daughter calls our cat and the cat comes right to her, because the animal knows the voice. And so they would stand here and they would call their sheep and their sheep would come out and just automatically be segregated. Now this was the way that the sheep industry operated over there and to some extent, it apparently operates this way today. President McKay told the story of seeing some of this of himself on a visit to Palestine.

Now having that in mind, open to the 10<sup>th</sup> chapter of John. Knowing this social custom now, be able to interpret what is in this passage. The 10<sup>th</sup> chapter of John, we will just scan down it. Talking about the sheep fold, “The porter openeth; and the sheep hear his voice . . . [for] He that entereth not by the door into the sheepfold, [here is the sheep fold and here is the door] but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; [the guard at the door] . . . and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow . . . This parable spake Jesus.”

Well, the shepherd calls his own sheep and they recognize his voice and they follow him out and they will not follow anyone else. Now in that setting, having told them that, which reminds them of how sheep are handled, he says this, “I am the good shepherd,” verse 11, “I am the good shepherd.” Now translate that into another kind of English language. Put yourself in the position of the Jews. And here comes someone and he says to you, “I am the good shepherd.” What does that mean? Well later on, in this chapter, these Jews took up stones to kill him. And the reason is because he said, “I am the good shepherd.” Because that meant to them, “I am the Lord Jehovah.” Their whole symbolism was centered around (or not their whole, but the major portion of it) the shepherd idea. And their concept was, “The Lord is my shepherd, Jehovah is my shepherd, I shall not want.” So Jesus said to them, “I am the Lord Jehovah.” But he uses it, he does it in a figure of speech, “I am the good shepherd: the good shepherd giveth his life for the sheep.” Verse 14, he repeats it. “I am the good shepherd, and know my sheep, and am known of mine.” And then this “other sheep I have” business, the Nephites, and so on. Well, now he is using this doctrine, this fact that they know, to teach them a doctrine. He has announced now that he is the Lord, Jehovah, the shepherd of the flock, and that he is going to stand at the gates of the sheep fold and call his sheep by name and some of them are going to come out, some are going to come out and follow him, some sheep. Well, he taught them that.

Now look down at verse 22: “And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon’s porch. Then *came* the Jews

round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.” Well, this is a ridiculous thing. This is entrapment. They want him to say, “I am the Christ,” instead of saying, “I am the good shepherd,” because such would have enraged the people against him. Jesus answered them, “I told you, and ye believed not.”

“Tell us plainly, are you the Christ?”

“I just got through saying to you, I am the good shepherd, and you know that means I am the Lord Jehovah. So why do you say to me now, tell us plainly, using the word Christ, who you are?”

Now note, “I told you, and ye believed not.” Now he rebukes. “The works that I do in my Father’s name, they bear witness of me.” You disbelievers, how do you account for that fact that I just got through opening the eyes of the blind man (which is the preceding chapter)? “But ye believe not, because ye are not of my sheep.” I think if this were done correctly, as far as the punctuation is concerned, you would put a period there. Then the next sentence would begin, “As I said unto you, my sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life,” and so on. “As I said unto you, my sheep hear my voice.” And then they try to stone him because they are well aware that what he has actually been saying to them is, “I am the Lord Jehovah,” and they accuse him of making himself equal with God. Well, our phrase here now, out of this particular passage, is “My sheep hear my voice.” Israel, of course, is scattered throughout all the world as we know it. Our missionaries go out and they raise the warning voice and one person here and one person there hears the voice of the good shepherd and comes and joins the Church and the generality of people do not. Now, have we said enough, so far, to indicate why this is the case? This is the reason some people join the Church and some people do not. Some people are ready to receive the gospel because they are the sheep of the Good Shepherd. They lived in pre-existence and they developed the talent for spirituality and God sent them to earth in the lineage of Israel. And being in that lineage, they are among those who have been foreordained to be baptized. Everybody in this room was foreordained to be baptized. We are all foreordained to be joint-heirs with Christ, to have exaltation in due course. Now, if you do not take the blessing that is offered to you, you do not get it. But the point is, we are the elect of God and have opportunities and privileges that nobody else in the world has.

It would not hurt us to talk a little more from this perspective. We talk usually from the perspective that says, “By obedience to the laws and ordinances of the gospel, all mankind may be saved.” Sure, there is not anybody who could not receive these blessings if they would. But it is very easy for some people to receive them and very hard for other people to receive them. And the difference is that some are foreordained, predestinated to life. Now if the people who wrote that prayerbook had known anything about pre-existence, they would have understood what is involved in these passages that Paul wrote and would not get the concept out that the people are just automatically saved, they are automatically damned, regardless of what they do, by the predestination of God in advance.

Well, up to this point now, I am really trying to cover too much ground, I guess, this morning. I am talking too fast. But, any question about what we are saying so far? Just a pure matter of predestination, meaning the word in that sense.

Comment: You did not mention the fact that the Israelites are foreordained to do all these things, but yet Christ is speaking to the Jews, who are Israelites, who were even of my sheep. Could you elaborate on this for a bit?

**BRM:** Let us look back, in answer to that, in this passage in the eighth chapter of Romans, I think it is, a part that we did not read, the ninth chapter. We read the fourth verse that said that the Israelites had “the adoption, and the glory, and the covenants,” and so on. Now the ninth verse says, “They are not all Israel, which are of Israel.” Now there is quite a setting for you.

Comment: Excuse me, it is in the sixth verse.

**BRM:** Ninth chapter and the sixth verse. “They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children.” Well, you know that means. Somebody who accepts the gospel if he is of Gentile lineage, gets adopted into the House of Israel and becomes an heir of all these blessings. All right, somebody who is born in the House of Israel, if he rejects these blessings, he gets cut off and he becomes a Gentile, even though he was born literally in this lineage. “They are not all Israel, which are (literally) Israel (after the flesh).” Sure, Christ was talking to people who are literally of the House of Israel, but they were rejecting his message because of priestcrafts. A lot of the House of Israel rejects the Lord’s message today because of priestcrafts. But if they would do what their potential permits them to do, they would come into the Church. People are adopted into Israel by righteousness; they are excommunicated from Israel by unrighteousness, using that term figuratively. They are just cut off and they do not get the blessings.

Comment: Could you now break down Section 86?

**BRM:** Well, I have been toying with the idea of giving a lesson on that, if we can work it in later on, and I hate to get off on that now because we need to lay a foundation for it, tremendous foundation about certain people being inheritors of the priesthood, by right of lineage. It does tie in with this. In Section 86 it is saying that certain people, in effect, have the right to the priesthood because they are born in a certain lineage and that is true. But it is very closely associated with the fact that they are foreordained to have a holy calling and those people are the seed of Abraham, it is the second chapter of Abraham that tells that all of Abraham’s descendants have a right to the priesthood and the doctrine.

Comment: Is there anything to the idea that the Israel pre-earth life might not have been completely valiant, but there were those among them who were social climbers, so to speak, and who may have desired to be with others who gave them their desire, but they

really lacked substance and while they were of Israel before, they really did not come true in a probationary period?

**BRM:** I think that is pretty good, this social climbers business. Here is pre-existence and here is all the spirits in it and there is a segment of pre-existence that Israel that was foreordained and set apart. Now within Israel, obviously, there are all different degrees. All Israel is not the same. Some of them just barely got in and they wanted the association of Brother Andrus or somebody else and worked at 100 percent because they were social climbers, not 100% on their own. There are gradations within Israel. Joseph Smith was a pure Israelite and he got to be a pure Israelite, a pure Ephraimite, by total and complete obedience so that if there was any Gentile blood and perhaps there was not, he was totally and wholly adopted in and completely in this thing.

Let me take one point more, and this is the point on this of how the sheep recognize the voice. How does the sheep recognize the voice? Well, suppose that the talent involved was music. Somebody had a musical talent in pre-existence and they are born down here with a musical talent. Now if you were to set out to look for the people who had a musical talent, how would you do it? Suppose that I came here as a musician and I was told to find, in this group, the people who had musical talent so that I could have them sing in a choir. Now how would I sift out, from this group of people, those with musical ability?

Comment: What if you yourself had a musical talent, you could stage an audition for a concert and nobody came.

**BRM:** I would have to audition them, would I not? I would have to get them to perform. Suppose I came here and I started talking about music. I could talk about music to all eternity and I would never learn who the musicians are here. But if I took each one of you and I asked you, "Respond to musical things," then I would know whether you had the talent. You might talk about music; I can talk a good game about music, but that is all. Because I have read a book, I can talk about it. But that does not give me any talent. Now you have to do something to a person so that you find out whether he actually has the talent. And what I mean by this is you have to audition them. Now on that same basis, people have to have a spiritual audition so that you can recognize whether they have this spiritual talent or whether they do not. And this means that you do not talk about religion, but you do something that gets religion into their hearts and into their lives and see if they respond. Now, who is our musician here? Have we got a musician who sings solos? Anybody know of a soloist in the group? You will have to point your neighbor out; I know you will not confess. Is he a musician?

Comment: He is.

**BRM:** All right, come up here, would you please? As they point out their neighbors, I want you to stand by me.

Comment: OK.

**BRM:** Now, up here, do not go down there. You are a musician?

Comment: I have sung.

**BRM:** What do you sing?

Comment: Music. A little solo work.

**BRM:** Well, let us take a hymn, something simple that I would know.

Comment: “We Thank Thee, Oh God, for a Prophet”?

**BRM:** Perfect. That is the only one I know. Let us say that I demonstrate to these people what is involved in finding out if people have musical talent. Let us sing a duet, shall we?

Comment: OK.

**BRM:** “We Thank Thee, Oh God, for a Prophet.”

Comment: OK.

**BRM:** You give me the pitch.

Comment: I will sing, you follow me.

**BRM:** All right. (Singing) “We—we thank thee, oh God, for a prophet, to guide us in these latter-days. We thank thee for sending the gospel, to lighten our minds with its rays.” The musicians out there, in our class, who was the musician up here?

Comment: You are.

**BRM:** Now I know the words and I can talk about it, but you can tell something different between us here. All right, thank you very much. Now, suppose that you are trying to find someone who has a talent for spirituality. I did not come here today to find out, to audition you for music. But instead, I come here today now, to audition you for spirituality. I want to find out which ones, among this million people before me, inherited from pre-existence the talent to recognize the truth. Now if I am a sectarian, I come and I start talking about salvation by grace or something else, and I talk a pretty good story, but it really does not amount to anything. I do not learn anything. It is like talking about music. But if I come here today to audition you for spiritual things so I can select out the people that are spiritually inclined, you all look alike as far as spiritual things are concerned. But if I am going to select out the people with spiritual talent, what do I do? Well, this is what I do. This is the thing that the Lord has provided to identify the House of Israel, I bear testimony. I do not talk about religion; I do something that gets religion to be a living thing. It is more than intellectual, it is not talking about the subject, it is

getting an experience and it is in testimony that you get an experience. And so I knock on your door and I tell you about the Church and I bear testimony that it is true. And if you are spiritually inclined, you respond to the testimony and your soul vibrates with mine. We are on the same waveband and I singled you out and it was the testimony that converted you. It was not anything that I said. You felt in your heart that it was true, just like you feel in your heart that somebody is in tune when you hear them sing. You are a musician; you recognize the musician who sings. You are spiritually inclined; you recognize the talent for spirituality when you hear a testimony born. Now suppose that you are a missionary and you go tracting and you knock on my door and you say, "I am a Mormon elder, I want to tell you about the restoration." And I say, "My name is Jeremiah, come right in." What happens? "My name is Jeremiah, come right in, tell me your message." Well, since I am Jeremiah, I listen to the first discussion and I take you by the hand, and I say, "Come on, let us go down to the baptismal font, I want to join that church." I just immediately know because I happen to be one of these fellows to whom the Lord says, "Before I formed thee in the belly, I knew thee. And before thou camest forth out of the womb, I ordained thee and sanctified thee to be a prophet unto the nation." Jeremiah automatically accepts the gospel. You knock on my door and I say, "I am Father Abraham." You know you have got a convert.

Now, you said, just a minute ago, an interesting thing. What about these members of the House of Israel that are rejecting the truth, who are born in this house? All right, you knock on my door now, knock knock, here I am. He is a Mormon Elder and he has just knocked on our door but instead of one person coming to the door, two people came to the door. You say, "My name is Jacob."

Comment: My name is Jacob.

**BRM:** My name is Esau, we are twins. All right, what happens?

Comment: Jacob will accept and Esau will not.

**BRM:** All right, this is what happens. You give us that first discussion and Jacob says, that is wonderful. You get halfway through the first discussion and I say, "Excuse me, I am sorry, I have got an appointment with some of the boys down at the beer hall, I will have to leave." And I leave and I do not pay any attention to your message. Now, what is the difference? We read that, did we not, in the ninth chapter of Romans. He was foreordained and the Lord said to him before he was born that he was going to rule over me before he had a chance to do any good works or anything else, he got the appointment to have spiritual blessings and that is why he is shaking. Well, this is the doctrine, really, of foreordination. Now we like to talk about the doctrine of foreordination. David O. McKay was foreordained to be an apostle. I believe that. I do not think for a minute that the generality of people in the Church were foreordained to specific offices, meaning that somebody was foreordained to be a bishop of a ward or a president of a stake. It might have happened in some instances, but the offices people hold, except for some of these preeminent offices, the office is quite incidental. What is really important in the doctrine of foreordination is that people with spiritual talents are foreordained to recognize the

truth, to join the Church, to get the blessing of Celestial Marriage, to have the covenants of the adoption and the service of God in the law and those things that were recited in the passages that we learned.

Well, now our time, I guess, is up now, but you just tell me how the sectarian world could possibly understand anything at all that is intelligent about what Paul has to teach in view of this subject, in view of the fact they do not know the doctrine of pre-existence. And this is a sample of what pre-existence does. Pre-existence will just take one doctrine after another and put it in focus and in position so that it means something to them. It is in perspective so that we know what we ought to do. What a glorious thing it is that we have the knowledge of pre-existence.