

CALLING AND ELECTION SURE – PART III

Picking up the threads of yesterday and building on the foundation that was there laid, and when we've completed our consideration of this, there'll still be many unanswered questions, of course. But we will have opened the door to avenues of investigation and maybe increasingly as you study and analyze, ponder, and get the feeling of inspiration, you'll know more and more about what's here involved.

Now we talked yesterday about what our calling was and we discovered that we were called to the Church. That we were called to eternal glory. We were foreordained to these things. We were called to have eternal life. We were called to be Holy and pure and spotless. We were elected and selected out of the masses of mankind to get the blessings of the gospel. And then we had this proposition before us of how we would get a seal placed upon those promises and those callings and those elections. So that the guaranteed result would be eternal inheritance of them or exaltation. We contrasted what Peter and the others received on the mount in the way of visions and revelations and did it in the prophet's language with the fact that they themselves, personally, got the assurance of eternal life.

We discovered that for a man to make his calling and election sure he had to know by revelation that he was sealed up unto eternal life and also that this had to occur by the power and authority of the priesthood, which is the realm of priesthood supervision in Church ordinances and so on.

When we concluded our discussion yesterday, we had come to these two phrases: We'd discovered that the prophet taught that there comes a time in the life of a person who devotes himself wholly to righteousness, a time after he has proved himself at all hazards as one who will abide the covenants. There comes a time when the Lord says to him that top phrase—"Son thou shalt be exalted." (*TPJS*, p. 150-1) And then we read the revelation in which the Lord said that to the prophet. The occasion where he learned by revelation that his calling and election had been made sure. (D&C 132:49) ". . . I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." So we've now pinned it down to the Prophet Joseph Smith.

Now our next step is for all of us to open to Section 132:19, and we'll begin to apply this doctrine to all of the people to whom it does apply. And I think we will read the most difficult and least understood verses that there are in any of the revelations that the Lord has let us have in this day. There may be some harder ones in the sealed portion of the Book of Mormon and elsewhere that we don't have, but the problem is that you can't understand these without knowing things that aren't quite apparent. And no one in the world would read these and get the faintest idea about what was involved. D&C 132:19. The setting of this now is the new and everlasting covenant of marriage.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of Promise, . . . (D&C 132: 19.)

And that is why we took that Holy Spirit of Promise lesson before these two lessons on our calling and election. Because we've got to know the relationship of the sealing power to what's here involved or we'll never catch the vision of this.

So now we're starting out, a man and a wife, they marry in Celestial Marriage and it is sealed unto them by the Holy Spirit of Promise.

. . . by him who is anointed, unto whom I have appointed this power and the keys of this priesthood.; . . . (D&C132:19.)

So up to now what we've read is that a couple gets married. And they're just and true according to the provisions of the revelations. They're in harmony with the law and they're entitled to have the ratifying seal placed upon their marriage. Now here is the great difficulty with this verse. The Lord knows of course what He's doing, but the way He did it was to write it in such a way that no one would know what it meant unless they already knew what it meant. Now it's here, but you have to know before you read the verse what's involved or you'd never come up with the right answer. So we're in the middle of the verse and the rest of it says.

. . . and it shall be said unto them—Ye shall come forth in the first resurrection; and if It be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and power, dominions, all heights and depths—(D&C 132: 19.)

“Ye shall inherit thrones,” and so forth, the meaning being “ye shall inherit exaltation.” Now we have written on the board three statements that are synonymous that mean exactly and identically and precisely the same thing in thought content. The last one apparently on the surface was written in connection with marriage but in reality it was not. And this is the problem, people read this verse and think of themselves: Well I've been married in the temple and I'm going to have exaltation regardless if my marriage was sealed by the Holy Spirit of Promise—false. Just totally and completely false. No such doctrine in the Church as that, but the inference comes from this verse, because the Lord is talking about two things in the verse, in the same verse, and you have to know that. And if you don't know it, you're in a position where you might suppose if you get married in the temple and it's sealed by the Holy Spirit of Promise that you'll have exaltation which is not true. It's true, unless, you thereafter keep the covenant that you make in the temple. In other words, you don't get the unconditional seal. Now this says, look in the middle of the verse, they've been married.

. . . and it shall be said unto them—

It would certainly help to understand this if that didn't say quite what it says. If it said instead

. . . and in addition it shall be said unto them—

Because that's the meaning. In other words something is going to happen in addition to the fact that they're married in the temple. They're going to get a promise that says: "Ye shall inherit thrones."

Now I'll tell you how you know that what I said is right. You can't remember what happened when you got married, I suppose, but you can go back to the temple and listen to somebody else get married and hear what they say. And they don't say what's in that verse. In fact, three times in the marriage ceremony they go at great lengths not to say what's in that verse. But what they do say is, without quoting any language but in thought content is, what they do say is: All right now you have been married in the temple and if from this day forth if you will keep your covenants (the covenant of marriage) then you'll get the blessing of exaltation.

Now that's a far cry from saying: "Ye shall inherit thrones." It's one thing to say ye shall have power if you are true and faithful to inherit thrones. It's quite another thing to say: "You have been true and faithful and now I the Lord say unto you, your probation is over and you shall inherit thrones." So what this verse happens to be talking about is two subjects. One of them is marriage and the other one is making your calling and election sure and the part of it that concerns us in this life is this part that "ye shall inherit thrones" which deals with making your calling and election sure.

Now if you know that little simple thing as a means of charting the right course and interpreting what's involved, you begin to get a vision of what's involved in marriage. So somebody that's in this category, they're different than anyone else. Joseph Smith said here when we read that yesterday that if someone had the assurance— "Son thou shalt be exalted." Then it's his privilege to see the Christ. It's his privilege to have Christ reveal the Father to him. It's his privilege to see the visions of eternity, like Paul, Ezekiel, Isaiah and the ancient saints did. It's his privilege to have communion with the general assembly in the Church of the Firstborn. Well this is not talking about people who are married in the temple, although you have to be married in the temple first, and thereafter press forward in steadfastness. This is talking about people who have their calling and election made sure. Now if somebody has the Lord say to him, "Son thou shalt be exalted." Now look at the verse, bottom of the column. After that's happened.

. . . then shall it be written (that is after the calling and election has been made sure) in the Lamb's Book of Life, that he shall commit not murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and

glory in all things, as hath been sealed upon their heads which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods . . . (D&C 132: 19, 20.)

Now what they've got is a promise of exaltation, or the assurance of exaltation. Their calling and election has been made sure and they didn't break the seal and murder breaks the seal. Now with that in mind let us now read verse 26 and this is the sole single most difficult verse in all our revelation and is understood by not as many people as it should be understood by, it's a paraphrase of verse 19. It's picking up verse 19 again but without saying everything that verse 19 says.

Verily, verily, I say unto you if a man marry a wife according to my word, and they are sealed by the Holy Spirit of Promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation. (D&C 132:26.)

Now that leaves the inference that all you have to do is be married in the temple and not commit murder, providing the spirit seals your marriage, you'll get exaltation which is the furthest thing in the world from the truth. It just sounds like it says that. You have to read in to it all of verse 19 in the light of what's involved and the people to whom this revelation was given when they understood what it meant because they were involved as the people who's callings and elections has been made sure. And then this final part of it says:

. . . but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God. (D&C 32:26)

Well that's blood Atonement. This is the reason for all of the sermons we have in our literature that cause us so much trouble with the over-righteous and fastidious of the sectarian world who like to quote them out of context and not even having any idea about what Brigham Young or who ever it is, is talking about. This doctrine of blood Atonement can practice, can operate in a day when church and state are combined. So that the civil and ecclesiastical is in the same hands and it applies to people whose callings and elections have been made sure. It applies to people like Joseph Smith to whom the Lord has said: "I seal upon you your exaltation." And if that kind of people get involved in serious sin, because they have the light and knowledge and rebelled against light when they committed sin, they have to pay as it were the penalty for their own sins, they're turned over to the buffetings of Satan, but eventually they're saved. Now what this means is: That if a man's calling and election is made sure, he's going to be guaranteed exaltation or he's going to end up being a Son of Perdition, I don't know if that would be true in every instance. If the seal is on it, I suppose that's what would be true. We can't do what this revelation says—turn people over to the buffetings of Satan and as a

consequence we just have to let the Lord make whatever adjustments he wants to make in that or can make.

Now I'll put one little thing on the board here and then we'll talk and see if we're united on the concepts that are involved. And this thing is just a little chart to show what's involved—what we said yesterday and what we're saying today. We'll start out with our birth into life and we'll talk about the course of progression and advancement we pursue to an eventual exaltation in the Celestial Kingdom. Now we were born on the path leading to the celestial world. Well after we've been born, let's suppose that we're going to be converted. Now, we're out in the world and we're going to come into the Church. There comes a time when in the course of our lives where we are called and elected. And that call and that election means that we joined the Church, we became part of the covenant people of Israel. Now yesterday we laid a foundation and we said that when we came into the Church we were called and elected to a whole list of things. We were called and elected to eternal glory. We were called and elected to be the Sons of God. We were called and elected to be joint heirs with Christ. We were called and elected to receive "all that my Father has." Now I've started a list. We're down to four. You go right ahead and you make the list and you go down 20 or 30 or however many you can differentiate in the various passages. "We're called to eternal life." In hope of eternal life which God, that cannot be promised to me Paul before the world began. (Heb 6: 18.) We're foreordained to inherit all of these things.

And this calling and this election is made incident to baptism. Incident to coming into the Church, we're called to get all of these blessings. Now, this is Church membership. In due course we get the Melchizedek Priesthood. And when we get the Melchizedek priesthood we have these callings and these elections renewed and confirmed upon us. In due course we get married in the temple. And when we're married in the temple, we get these things renewed in our lives by a new covenant.

Now when we come into the Church and get all of these blessings, they all come to us on a conditional basis. They're not absolute. They are conditioned upon our subsequent faithfulness. And so you get baptized which is the ordinance here. The ordinance of baptism says, "Ye shall have eternal life, if ye keep the commandments." "If ye walk uprightly." (2 Nephi 31.) You enter into the gate of repentance and baptism and if you press forward with a steadfastness in Christ having a perfect brightness of hope and a love of God and of all men, then you get eternal life. (Jacob 6:11.) That's the message of baptism. You get the Melchizedek Priesthood conferred upon you and you're ordained to an office in it and if you keep the covenants that goes with that order of Priesthood and live by every word that proceedeth forth from the mouth of God and magnify your calling, then you get all of these things, all that my Father hath. (D&C 84:44) You go to the temple and you get married and if you keep the covenants that you make in that connection with that order of matrimony, you come up in the resurrection as husband and wife and you inherit, receive and possess all of these things.

Now somewhere along the line, you die. You go to the Spirit World to await the day of resurrection and the hope of eternal life that you have. Well you've been called and

you've been elected. You're in the Church, you're getting blessings on a conditional basis, you're in this period of trial and testing and tribulation. If you've been thoroughly tried and proved in all hazards whether you'll keep the commandments, there's a possibility that the Lord will say to you, "Son thou shalt be exalted." Well suppose he doesn't say it to you, but you go on like you're suppose to go on and you keep the covenant of baptism, you keep the covenant of the Priesthood, you keep the covenant of your marriage and he never says it to you. And all that you have all the way along is the promise of exaltation to you on the condition of obedience. But you did obey. Well, all right, there comes a time when your calling and election is made sure and it is synonymous with exaltation.

Now you say: "What about making your calling and election sure?" Every living soul in this Church who is baptized and gets the callings and elections given him on a conditional basis and who keeps the covenants and is faithful has his calling and election made sure in the day that he gains exaltation. Now there's no question at all about that and this doctrine we're talking about is simply this. That there are some people who through their faith and through their devotion and their overcoming the world, go along that course until the Lord says to them, "Son thou shalt be exalted." And if He should say that to them, sometime before then, then they arrive at a place where we say, "their calling and election is now sure." Over here it was as if calling. It was if you keep the commandments you'll be exalted. Now they have already kept the commandments and so that is behind them. And so now the Lord says to them, "I'll erase the *if* and I'll make it *sure*."

Now one way He'll do that would be this: He could say here's a man who's done everything he ought to do and he's filled the full measure of his creation and there's no more reason for him to live on earth as far as he's concerned. He's worked out his exaltation. So I'll take him home. I let him die. He's done what he's appointed to do, as far as his own personal salvation is concerned, but what a wonderful thing it is to leave Enoch on earth for a while after his calling and elections made sure for the blessing of somebody else. And what a wonderful thing it is to leave Joseph Smith on earth after his calling and election is made sure so he can bless somebody else.

Now that's all in the world this doctrine is. You get somebody to a place where they've done everything that they should do in order to have exaltation but they're still alive so the Lord just seals upon them their exaltation in the Celestial Kingdom and they continue to live. Whereas the generality of people don't get that sealed on them while they're yet in this life. But if they inherit exaltation they have it sealed on them synonymous with the inheritance with that reward in the Kingdom of God. So the prophet or somebody who has this reward gets it and he knows his probation is over but actually because he's up here in the realm of righteous and devoted and faithful people, this is even a greater incentive to him to live and justify the trust the Lord has put in him by sealing him up unto eternal life.

Now this could happen anytime in the life of an individual. It cannot happen until after Celestial Marriage, we've read that in the revelation. Celestial Marriage is the condition

preceding. But suppose it happens or maybe it could happen at the same time as Celestial Marriage and I don't know how this could be proved, but I speculate that in the lives in some of those people in the early days where the Prophet was doing it and where they'd already been tried and tested and been married a long time and the Prophet was now introducing Celestial Marriage and that he did both things at once. But the issue for us is that the Lord is not doing both things at once to us in this day. I've been married in the temple and I know what they said to me. And I marry people every week in the temple and I know what I say to them and I don't say any single thing at all about making their calling and elections sure. This is entirely different.

Well either at, as may have been the cases in some of those instances in early days or after, which has been the case in the generality of instances where it has occurred. The Lord says to someone, "Son, thou shalt be exalted." Now maybe it happens in the Spirit World, after death, I don't know. Could happen to someone. What accounts in the over-all finally, is that it happens here. But after it's happened all that it means is that judgment has been set and the books have been opened and this man has passed the test.

Well, there's some more passages that cause us trouble. I don't know that we need to take time to read them. They don't cause us trouble once we know what's involved here. Section 88:3-4. The passage that talks about the Holy Spirit of Promise in connection with this. Section 124:24. Another passage that talks about the Holy Spirit of Promise in connection with this. Ephesians 1:11-23, another one of these same things. And the reason that it's talking about the Holy Spirit of Promise in connection with this, is, that the Holy Spirit of Promise has to seal this performance and if it does not it's not binding.

Now the Holy Spirit of Promise as we learned three lessons ago has to seal a baptism but it does it on a conditional basis and the seal can be removed. And the Holy Spirit of Promise has to seal a Priesthood ordination on a conditional basis. And the seal can be removed. The Holy Spirit of Promise has to seal a marriage on a conditional basis and the seal can be removed. Well the Holy Spirit of Promise has to seal this ordinance too but this happens to be the ordinance that is unconditional and so when that seal is put on it is unconditional seal. And of course it has to be sealed by the Holy Spirit of Promise and if it's not it's not valid. If it were performed without that ratifying seal it would be words and the participating parties wouldn't be guaranteed the blessings and hence, this tremendous emphasis, where this is concerned, on it also being sealed by the Holy Spirit of Promise.

Well this was intended or designed by me, at least, to get this in a little perspective so that we would envision what's involved and not be confused either about marriage, which many people are, or about having your calling and election made sure. The fact of the matter is, I don't know why people want to preach that you can be married in the temple and commit all manner of sin and be saved, unless they have in mind sex sin—that they want somebody to be saved in-spice of adultery. This, of course, is contrary to the revelation.

Well in the light now of yesterday, and today, what expression or question would there be?

Question: (Inaudible.)

BRM: All right, I'll change that. I thought when I said it that I could do better than what I was saying. Yes, it happens in the Spirit World. There's no question about that. Forget what I said the first time.

Question: This calling and election made sure—there's only murder that will keep them from their exaltation?

BRM: That's all that revelation said. But the fact of the matter is, the revelation as I have sort of intimated is only telling half the story. And there is one other sin that can keep them from their exaltation and that's adultery. Now this is like so many revelations, they only tell half the story. They only tell part and you get line upon line and the thing about this revelation in particular, it's talking to some people, Joseph Smith and Heber C. Kimball and Brigham Young and these other fellows, who already knew all about what the revelation was talking about. And it's just one of these cases where you have to know already all about what's involved in order to really put the revelation into perspective. So there are too things and one of them is murder and one of them is adultery.

Question: When we say murder we also include murder of the Savior?

BRM: Well when you get to talking about murder of the Savior, there's no seal placed against that and an individual becomes a Son of Perdition. So he's just, well, of course, there's no seal against the other, murder either, but yes, yes, what you said is true. We're talking about two kinds of murder. You're talking about shedding innocent blood, me, I'm innocent. Or you, I'm just joking. Anybody is innocent who's killed, even if they're guilty of all kinds of sin. It's innocent blood if somebody else kills them because they're not justified in taking a life, that's what I mean.

Question: The Second Comforter, this isn't the Second Comforter or the Second Endowment?

BRM: This is not the Second Comforter. This opens the door to the Second Comforter. Now what we read yesterday on pages 149-151 was, in the Prophet's *Teachings*, then shall it be his privilege to receive the Second Comforter. Now the fact that this happens to someone does not mean that they get the Second Comforter, but it becomes their privilege, i.e., they are the kind of people who have progressed to the point that they are so spiritually in tune that they can have the personage of Christ to attend them. Now Joseph Smith had that. How many times he saw Christ I wouldn't know. And even He will reveal the Father and they will take up their abode with him. They'll see the Father and the Son. They'll have the visions of eternity. They'll have communion with the general assembly and Church of the Firstborn and so on. The language of that passage.

Question: If a person had their calling and election made sure, it's obviously a judgment by God and not by man.

BRM: Yes it is.

Question: Now it's possible that a person may have this and may not know it, so that if he knows it he must have the more sure word, is that correct?

BRM: Well it's a man knowing he's sealed up into eternal life by revelation, so if God passes this judgment on him he gives him the revelation that tells him this is so.

Question: Now does this revelation come from him personally or does it come through the prophet?

BRM: I don't know why it has to come from one source. I think it could come personally, it could come from the prophet of God.

Question: May I ask a final question then, is this the Second Anointing?

BRM: This is involved.

Question: If you receive the second anointing then your calling and election is made sure.

BRM: If it is sealed by the Holy Spirit of Promise. And that is where the Lord gets involved. You see if they went through the ordinance and they did it in error or unworthiness was present it wouldn't make your calling and election sure and that's why all these passages drill in this fact and it is sealed unto them by the Holy Spirit of Promise, in other words if the Holy Ghost ratifies what is done, that's this matter of revelation. That's the Lord saying to someone by revelation that it's true. That it really happened. So you could go through the formality and it wouldn't count. It has to be sealed by the Holy Spirit of Promise, in other words, God has to give a revelation.

Question: Did you talk about the Second Anointing yesterday?

BRM: No. And I'm not going to talk about it now. Yesterday, I laid the foundation for this lesson. Let's just talk about making our calling and election sure. And what we're doing today is building on the foundation of yesterday.

Question: Well then the second anointing is something to stay away from, or you just want to stay away from it today?

BRM: I think that it would be a fine idea to stay away from it because it is a temple ordinance and you don't talk about temple ordinances outside the temple. You don't talk about endowments except that you say that they exist outside the temple. Now I said the answer to Brother Turner to this question, and really there isn't anything more on that

subject that you need to know other than what I said to him. The issue was before us and what concerns us is this.

Question: (Inaudible.) . . . 131:6 to mean that it is impossible for a man to be saved in ignorance, that he is sealed up to exaltation.

BRM: Well, yes that is right. Now the other verse in that same section is more pointed for our purposes even than that. The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life. You get the more sure word of prophecy, you get a personal revelation. Now let's go back to yesterday.

Yesterday we talked about Peter. And we got Peter upon the Mount of Transfiguration. And here he is on the mount and James and John are with him and Moses and Elijah are there and apparently some other beings are there from the other worlds; one we know of; John the Baptist is there; God the Father is there, He's in the clouds. Apparently they didn't see the Father. They just heard his voice. Presumptuously Christ saw the Father. So here is just the center of all Holy beings. The Father and the Son are here, Moses and Elijah are there, Christ is transfigured before them. Peter, James and John are transfigured. They are quickened and their faces shine like Moses face shone when he came after forty days off the mountain. So you say to yourself, what a transcendent spiritual experience Peter, James and John had. They obviously got their endowments on the mountain.

Here's a glorious, glorious thing beyond all comprehension happening on top of a mountain and Peter says. "Well brethren, I was on the mountain, I saw all these things, God the Father was there. Spiritual experiences beyond belief were there. The spirit of prophecy poured out. I knew about all these things and in spite of it all there's something more. In spite of it all there's a more sure something. A more sure word of prophecy than standing in the presence of Holy Beings and this more sure thing is when the Lord says to me as an individual, Peter, my son thou shalt be exalted.

Now in essence, and in thought content, that's what we've read in the two sermons of the Prophet that we read from analyzing what happened to Peter. (*TPJS*, p. 149-151) Well this more sure word of prophecy is the individual knowing that he's sealed up by revelation, that's one thing and by the authority of the Priesthood that's another and that means ordinances. So that answers your question on ordinances. You're sealed up by revelation and by the authority of the priesthood.

Now the revelation is the sealing power of the spirit, for one thing, the inspiration that gives you the blessing in the first instance, but it's the seal of the Holy Spirit of Promise in the second. Now that's why it keeps talking about the Holy Spirit of Promise in these things. You look in Section 88 and you read the second and third verses and fourth and it says, first, that your names are recorded in the book of the names of the sanctified even them of the Celestial World, wherefore I now send upon you another comforter even upon you, my friends, that it may abide in your hearts, Even the Holy Spirit of Promise." And you get to thinking that the Holy Spirit of Promise if the Second Comforter, because

this is just one verse, it's fragmentary and it only tells part of the story. "Which other comforter is the same that I promise unto my disciples as is recorded in the testimony of John. This comforter is the promise which I give unto you of eternal life even the glory of the Celestial Kingdom." (D&C 88:4)

So they get the promise of eternal lives. And it's sealed on them by the Holy Spirit of Promise. The Holy Spirit of Promise always is involved in these things and that's what Paul's talking about in Ephesians.

Question: (Inaudible.) . . . to some it is given that they might know that Jesus is the Christ. The interpretation of the word know there . . . (inaudible) . . . to others it given that they might believe on those testimonies of the ones who do know. How is this related?

BRM: That's just talking about testimonies. Well everything's related to everything in a way. We're all related to each other as a matter of fact, but it's a distant relationship. That's talking about people getting revelation from the Spirit and thereby knowing of the divine Sonship of the Lord. Somebody else not knowing, having to believe on their words until they also can get the independent knowledge from the Spirit.

Question: In as much as Celestial Marriage is an essential step in making your calling and election sure, can we assume then from this that Apostle Paul was married?

BRM: Sure you can. There's more nonsense about Paul than anybody. He preserved for us more nonsense than anybody else in a way. But of course he was married. Sure he was married. I don't have the slightest bit of trouble of reading that 14th chapter of 1 Corinthians and some others and having it perfectly clear that Paul thought very highly of marriage, contrary to on the surface it looks like he's saying. He's really not saying a thing about people feel like he's saying about women. Sure he's married.

Question: The *Lectures on Faith* . . . (inaudible) . . . happen to know that you life according to the book of God can have faith. Is that applying to those who have their calling . . . (inaudible) . . . ?

BRM: Sure that applies to anybody. Whether your calling and elections sure or not. The final requisite to have faith is to know that your life is in harmony with the divine will, and the more you know that, the greater your faith. The obvious illustration is that you go in to administer to the sick and heal them and before you do the administration you put the cigar out of your mouth. Well now you know you're defying the commandments of God and no matter how you try when you put your hands on a persons head you just can't generate the mental energy that tells you in your heart that God's going to pay any attention to you because he doesn't like the smell of tobacco and that's what you've got. You have to have your feeling that you're in harmony with the divine will in order to have faith.

Question: If a man, say a general authority, for example, has received an administration of the Savior does it necessarily mean he has his calling and election made sure?

BRM: Well I think that that could be so concluded and I'll speculate a little with you here. But I'm quite reasonably sure this is true. That if somebody had a personage of Christ attend them and happened to have the ordinances, in affect, the Lord was just superseding the ordinances making their calling and election sure, by virtue of the personal manifestation. Now if you want to go through the scriptures, and we ought to confine ourselves to the scriptures in figuring out who's involved, you can start making lists. You can read things that happened to Nephi and you know that he had his calling and election made sure. We already heard in the prophet's sermon Paul, and Isaiah, and Ezekiel by name and then he said all the saints who had communion with the General Assembly and Church of the Firstborn. Well all you have to do then is start reading that somebody had communion with the General Assembly and Church of the Firstborn and you know that their calling and elections made sure. All you have to do is start reading that the city of Enoch was translated and the whole city is in that category. Then you turn a little farther and you discover that everybody that joins the Church after Enoch's day until the day of the flood, except Methuselah, gets caught up to the city of Enoch and you know right off that the calling and election of all of them are made sure. You read about Moses on the mount and what he got, you know that he's in the same state.

Question: How does this apply to Oliver Cowdery?

BRM: I don't know. Let's leave some of these fellows out. I don't know how it applies to Oliver Cowdery.

Question: Could you be a Son of Perdition without having your calling and election made sure? In other words, possibly the murder by King Lamoni.

BRM: I don't know anything about the first question. I don't support that the murder of King Lamoni is in the category of murder that we're talking about. That was in the days of his darkness, the wars and so on.

Question: What is the Church's policy on baptizing murderers.

BRM: We don't baptize murderers who are murderers but we baptize murderers who are not murderers. Does that answer your question. All right that's literally true. Now the 30th chapter of 3 Nephi, what does it say. It says you can repent of murder and be baptized and be saved in the Celestial Kingdom—just out and out that murderers can repent, be baptized, and go to the Celestial Kingdom. All right we baptized murderers who are not murderers. It depends on what kind of murderers you're talking about. Now that's talking about King Lamoni and the Lamanites who took lives in war and so on, but on the other hand when one of us commits murder then the thing that applies to us is no murderer has eternal life abiding in him and we can't be saved in the Celestial Kingdom. This word "murder" like everything else has more meanings than one.

Question: (Inaudible.)

BRM: No. It's saying that if you have been sealed up unto eternal life and your calling and election is made sure and then you commit blasphemies and sin and steal and rob and so on, a whole variety of things, that aren't listed, then you're turned over to the buffetings of Satan until the day of redemption. It's not saying that if you commit murder this will happen to you because there's no seal on murder, but you're sealed up against these other things such as the various felonies and so on.

Question: In verses 26 and 27 isn't it the feeling that if you commit all manner of sin but don't commit murder where you shed innocent blood then you can still be redeemed, but if you shed innocent blood you become the Son of Perdition?

BRM: I think probably that that would be true.

Question: If you commit adultery having that seal, you break the seal but do you become a Son of Perdition by committing adultery?

BRM: I don't know.

Question: One is that you not only break the seal but you become a Son of Perdition and that's what it's talking about. And there's an unstated . . . (inaudible) . . .

BRM: There's an unstated one there and that is adultery.

Question: When you commit adultery you break the seal but do you become a Son of Perdition?

BRM: In response to your question, I don't know and you can quote me. I don't know the answer to that, that's beyond me.

Well now look, we just got two minutes and I've got to go talk in the Devotional at ten o'clock so we better quit almost on time, but this has been a real satisfying experience for me. I've enjoyed very much the opportunity of informally and sometimes fairly formally discussing some of these principles with you here in this class. I think that as far as subjects are concerned we're stopping our discussions, the test's tomorrow, we're stopping our discussions on a high note. I suppose that we want to set personal goals for ourselves. In a way there's no greater or better goal that we could set than to so live as to make our callings and election sure. This involves the whole field of personal righteousness. This gospel business, it's study and it's understanding, just a glorious, glorious thing. There isn't any study like the study of the gospel and you don't get the full import of the gospel until it begins to sink into your heart by the power of His Spirit. And when it's all said and done, the wonderful thing about the system of theology and gospel and faith and doctrinal understanding that we have the wonderful thing about it is, is that it's true. God's hand is in the work. And the whole system is true and it works and it

works in the lives of people. Now I know it and you know it. Well the Lord bless you in the name of Jesus Christ, Amen.