

## PATRIARCHAL ORDER—ETERNAL FAMILY CONCEPT

---

We talked a little about the pre-existence, for one thing, the fact that we lived in a pre-mortal life and were the spirit children of God our Eternal Father. We talked about the fact that God ordained a Plan of Salvation, whereby his spirit children might progress and advance and become like him. We've had our lessons on exaltation and Celestial Marriage and reached the conclusion that if we become like Him we do it only if we live in the family unit, receive and possess the fulness of the glory of the Father, and have a continuation of the seed forever and ever. So we've been dealing, in a sense, with "family." We started ourselves out as members of family of God our Father, and we've shown that if we progress and become like Him we will have families of our own, which are patterned after the family of the Eternal Father. So we've been dealing and are dealing with family concepts. And the whole doctrine of exaltation is interwoven with this fact of family relationships. We've singled out Celestial Marriage as the thing that opens the door to a continuation of the family unit in eternities thus opens the door to a possible inheritance of eternal life.

Well, in that setting and with that background and having in mind that what we want to do is create families of our own, which will be like God's family. I put on the blackboard the heading: Eternal Family Concept. We will talk about the portion of this primarily, that deals with family unit in this life. We'll do it with the background that's indicated and if we've made a comprehensive presentation of this we'd weave in all that has gone before with reference to eternal families. So let's assume we have done that and begin to talk about the concept of families in this life, which involves this thing that we call the Patriarchal Order.

Well, actually it began with Adam and went down through the generations. Our chief knowledge about it is in connection with the House of Israel. So we'll talk about Israel and draw out of that the principles that apply in all ages. Now just by way of introductory comments, from the day of Adam down to the day of Abraham and then on from Abraham down to the whole history of Israel, everything that operated on earth operated in a patriarchal system, and the Lord operated through families. He didn't offer the gospel, generally, to mankind, he offered it to particular families. In a sense he offered it to everyone beginning with Adam because everyone was Adam's posterity, but it wasn't very long until there were segments of Adam's posterity who were rebellious and formed nations of their own and they didn't have the gospel, and as this developed, the gospel was centered in particular families. Adam in his day was the President of the Church, he was the Patriarch to the Church, he was the presiding High Priest. He held the apostolic power, the Keys of the Kingdom and his office went from father to son. The office of Patriarch to the Church and President of the Church were combined in one person and they descended from father to son—the oldest son in lineage. This is the way it was from Adam to Noah and the successive patriarchs are next. Now they were natural patriarchs to their posterity and they held ordained office in the Priesthood—the thing we're going to see a little later in the course of the discussion. When Abraham came along after the days of the flood, this same system was renewed to a degree, but not wholly and

completely, and when the House of Israel was made, insofar as the same principles could be adopted which were patriarchal, they didn't. Then when Christ came in the meridian of time there were some changes, and the system has been different since then So that we haven't operated on this patriarchal family arrangement. In the old days in order to belong to the church you had to belong to a particular family. You couldn't join the church unless you were of the family of Abraham or the family of Israel. And if you were a gentile and for some reason you wanted to come into the Church, the way you got into the Church was to get adopted into the family. Because only family members could be Church members.

Now this was the problem the disciples were having in the day Jesus lived "now go to all the world" (Matt. 28:19.) because they knew that for 4,000 years the only people eligible to have the gospel had to belong to a family and so they knew he said, "go to the lost sheep of the House of Israel and in the way of the Samaritan go not. Don't go to the Gentiles." (Matt. 10:5, 6.) So when he finally changed the system and we got earth population that was going to inhabit the nations of the earth and the Church was going to be among them—when he changed the system they couldn't believe he meant what he said. He had quite a bit of trouble with Peter and Paul and the early apostles to finally get through to them that now the Church wasn't going to be a family affair in the limited strict sense that it had always been in ages past. However, there are some things that are patriarchal that have been preserved in the Church.

There are two things organization wise that are patriarchal that have been preserved—it's the office of Patriarch to the Church and the office of Presiding Bishop. These offices go from father to son. The office of Presiding Bishop went from father to son in the days of Aaron down to John the Baptist was the natural heir to this office and his father was the one before him. Well in our day this isn't in active operation because the Lord hasn't told us who the oldest descendant of Aaron is. But when he tells us that, then the office of Presiding Bishop will go from father to son like the office of Patriarch to the Church goes from father to son. That's just a little sidelight.

The thing that's important to us is that in our day he has preserved for us the part of the patriarchal system which is involved in individuals gaining exaltation. And so this is the part that concerns us. We do not have the patriarchal system in the organizational system arrangement it previously was. We have little elements of it only. But we do have the patriarchal system as far as the blessings of it are appertained to single individuals. Now this is what we want to talk about. And we'll draw this out of the consideration of the position that Israel holds in the scheme of things.

Now let's start where we were yesterday when we talked about Moroni coming to the Prophet. This is Joseph Smith 2. We want to read again the 38<sup>th</sup> verse. This is Moroni telling the Prophet what promise has been made by Malachi. We have this prophecy in Malachi that talks about families. Talks about turning the hearts of the children to their fathers, and the hearts of fathers to the children. (Malachi 4:6.) So you're dealing with

families when you deal with fathers and with children. Now Moroni gave it this way in the 38<sup>th</sup> verse of Joseph Smith:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. (JS-H 1:38)

Now they already had the Priesthood. Elijah didn't have to come to have the Priesthood. Peter, James and John brought all the Priesthood that there was and yet it says, "I will reveal unto you the Priesthood by Elijah. . ." Elijah didn't bring the priesthood, but he revealed the priesthood. He did something else. He authorized the priesthood to be used in connection with families. He opened the door to the use of the Priesthood. He brought the keys of the sealing power. He revealed its full purpose and use, so to speak. The thing, that they already had, was now of more use to them.

Now that 39<sup>th</sup> verse:

And he (Elijah) shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming. (JS-H 1:39.)

All right, what does it mean? I'm a child of someone. I'm a child of the fathers of old. And so Elijah has come. And because Elijah came, there has been planted in my heart a promise that was made to one of my fathers. Promises were made to many of the fathers. But really you could make a list of these. You could say what Isaiah, Obadiah, Zechariah and lot of them said, who are the fathers, promises that God made to the ancient prophets relative to Israel. But we don't have time to do that, but I'm going to single out one particular passage which is the best one that God ever gave us to tell us what the promises were that were made to the fathers and see if those promises are planted in my heart.

Now does anybody happen to know, just off-hand, what promises God made to the fathers that very greatly concern me, or concern you? What promise was ever made in ancient time concerning you as a child, who'd be born in the last days? What is the promise God made to the ancients that now because Elijah has come has been planted in my heart? This is a glorious, glorious thing and it's right at the root of this patriarchal system and as we get a vision of the patriarchal system we have to know how this family ties in and what the promises are. Well . . .

Comment: (Inaudible.)

**BRM:** Let's take a look at Abraham. Open to the second chapter of Abraham now and let's see something about some promises. This is a great passage on promises. The 8<sup>th</sup> verse:

My name is Jehovah, (the Almighty talking to Abraham) . . . (verse 9) I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations.

Now two things are mentioned: (1) This Ministry and (2) This Priesthood (The seed of Abraham). Verse 10:

And I will bless them through thy name; (here is this principle of adoption now) for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee as their father; (Abraham 2:8-10.)

The principle of adoption is still in operation. People are adopted into the family of Abraham. Verse 11:

And I will bless them that bless thee, and curse them that curse thee; and in thee (that is in thy Priesthood) and in thy seed (that is thy Priesthood), for I give unto thee a promise that this right (now notice this R I G H T) shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (Abraham 2:11.)

All right, Abraham got a promise and that promise said that the literal seed of his body. There is nothing figurative. There is no way to explain this away. He got a promise that the literal seed of his body, the actual people who descended from him, had a *right*, and absolute *right*. It was their *natural, native, automatic inheritance* to have the priesthood. To have the *gospel*. Out of which grows eternal life.

Now here God said to Abraham. Abraham, I'm going to make you a great nation. You're going to have millions and millions and millions of descendants. You're going to have billions of descendants. And every living soul who is your natural seed, who is born of your body is going to come into this world with an absolute right to hold the Melchizedek Priesthood and to have every blessing of the gospel. And the blessings of the gospel are "eternal lives." Now this is the doctrine of election. Just pure and simple. Somebody is born in the House of Israel and he has been foreordained and he has been predestined and he's elected and it is arranged that he in a very special sense has the promise of eternal life in advance, He's elected to get the priesthood, and he's elected to get the gospel.

Now you could read a lot of prophecies of old that tells what is going to happen to the descendants of the favored lineage, but this is the great key passage, . . . the thing that is involved is the gospel and the priesthood. All right, this applies to the whole House of Israel, doesn't it. And so Israel gets scattered in all the nations of the earth. Now, they're unknown as far as the world's concerned. You get a few of them into the Church. When we get them into the church, we give them the gospel and we give them the Priesthood if they're worthy.

There are a lot of people that have lived on the earth in a day when the gospel was not on the earth. They're Abraham's children. Abraham lived 2000 BC, approximately. The gospel was on earth at least the preparatory gospel and perhaps the fulness, at least most of that time. Christ comes and gives the gospel again, restores it. Then there is a period of apostasy and for 1800 years the gospel isn't here on earth. So here's a period when millions and millions and millions of the descendants of Abraham lived and died and they never hear of the gospel, and they never hear of the Priesthood and God said they have a right to get it.

Now Elijah comes and he plants in my heart the promises made to the Father. Now you know the answer to this don't you. You know what happens when Elijah comes. He plants in my heart a promise made to Father Abraham. Now what is it that I want to do in this life? Well the first thing I want to do, because I'm Abraham's seed, is get the blessings of Abraham for myself.

Now somebody tell me what the blessings of Abraham are. What are the blessings of Abraham? What blessings did Abraham get as an individual?

Comment: "His blessing and salvation made sure."

**BRM:** He did that.

Comment: "Promised a posterity."

**BRM:** Yes. But Abraham as an individual, what blessings did he get? What blessings as an individual did Abraham get?

Comment: "Eternal life."

**BRM:** He got eternal life, he had the priesthood. I'll write up here the Patriarchal Order of Priesthood.

Now Abraham in this life was baptized, which is the gate to the Celestial Kingdom. Abraham in this life was married for eternity, wasn't he. And this is the gate to exaltation in the highest heaven in the Celestial world. Now when Abraham got married for eternity, what happened to him? What blessing did he get out of that kind of marriage? He got what? Well, yes, he changed his name from Abram to Abraham, but what are the blessings that come out of being married for eternity? Eternal increase. The continuation of the family unit. The end result is exaltation in the Kingdom of the Father. Is there any blessing that anybody ever got in the entire history of the world that Abraham didn't get? Any blessing that God ever gave to any prophet in any age that Abraham didn't have? I can't conceive that there would be. Abraham got everything that is possible for a man to have.

Well we haven't started to develop that yet but let's take another scripture now. Open to Section 86 and we'll come into the development. We've got the principle before us— Abraham's posterity has the right to the Priesthood. Now Section 86:8:

Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—(Now the lineage of your fathers, now note this next.) For ye are lawful heirs, according to the flesh . . .

He's talking to Joseph Smith and to latter-day elders and he says the Priesthood has continued through the lineage of their fathers. Now literally it hasn't, but the right is there. There was a break in it. And these people are what are called lawful heirs. They're the literal seed of the body of Abraham and so they have a right. They have a right. They are "lawful heirs according to the flesh and have been hid from the world with Christ in God." Now it just so happens that ninth verse is talking about people whose calling and election is made sure, which you know from some other sources, but that's not what we're talking about today. "Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began." (Section 86:9) All right, we have got a concept then haven't we—that there's a certain lineage that's entitled to the priesthood. Well, let me point out that this is different from what it used to be anciently. Anciently people had the Aaronic Priesthood and they got it by lineage. And so the saying prevailed in Israel that the Aaronic or Levitical Priesthood came *by* father and *by* mother. You automatically got the Priesthood if you belonged to the right lineage and you got to be 30 years of age. You had it conferred upon you then and you held the Aaronic Priesthood and it went from father to son. So here's the Inspired Version account of this seventh chapter of Hebrews:

This Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of Peace; for this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days nor end of life. And all those who are ordained under this priesthood are made like unto the Son of God abiding the priests continually. (Hebrews 7:1-3.)

Now what happens in the Church is people read this and read the portion of it that's preserved in the King James Version and they say that the Melchizedek Priesthood is without father and without mother as contrasted with the Aaronic Priesthood which is with father and with mother, and they get that concept. And it doesn't get through to them that what Paul is saying is the Melchizedek Priesthood does not come automatically to everybody because of their lineage. They have to be worthy to get it. You have to live right in order to be worthy to have it.

Now the Aaronic Priesthood just came automatically to everybody in Israel who was of the tribe of Levi who got to be 30 years of age, with some very minor exceptions, such as people who had a withered arm or some thing else that prohibited them from doing the functions that went with that kind of Priesthood in than day.

Now this Priesthood, everybody who is born in the lineage, has a right to it. It's theirs by natural inheritance coupled with righteousness. So it doesn't come because of father and mother, it comes to people in the lineage who live right and who because of the lineage are lawful heirs and couple that lawful heirship with righteous conduct. So anybody who is of the lineage of Abraham who will live right will get the Priesthood, and our whole system of salvation for the dead is to give this Priesthood and this gospel to temple ordinances to the house of Abraham that passed away when the gospel wasn't here.

And the first thing that happens to a man when the ordinances are given to him in the temple is that he gets the Priesthood. You go to the temple for somebody to get him his endowments and the first thing that happens to him is, is that he is ordained to an office in the Priesthood. So the dead man gets the Priesthood to which he has a right, and of course, the baptism for the dead gives him the gospel. And the other ordinances give him the sealing blessings and the family unit even though he didn't live so when Elijah planted in my heart, a promise made to Abraham. What he did was to tell me that everyone of Abraham's descendants who are my ancestors have a right to the Priesthood. And because I know its value to me then I get busy and do something to give the value and benefit of that Priesthood to people who are my ancestors.

Now there's a phrase that the prophet uses when he talks about Priesthood. And he calls it, this is on page 322 and 23 of the *Teachings of the Prophet Joseph Smith*, he says there are three orders of Priesthood and he names one of them as the Melchisedek, one of them as the Levitical. But he says the second Priesthood is "patriarchal authority." And then he doesn't tell what he is talking about. He doesn't define what is involved. Somebody reads this and notices these . . . (inaudible) . . . and they say well here is an order of Priesthood we don't have in the church. But what the sentence says is this: The second Priesthood is patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this Priesthood.

Here is the only place where the Priesthood is revealed and made known, really, the order of the Priesthood which is patriarchal authority and that's in the temple. Now you enter into an order of the Priesthood in the temple.

Think back now to the lesson we had on exaltation and marriage. Think of what it says in Section 131:

In the celestial glory, there are three heavens or degrees; And in order to obtain the highest, a man must enter into this (and this is the verbatim language of the revelation now) this order of the priesthood . . . (D&C 131:1, 2.)

All right, here is the prophet talking about something, i.e., an order of the Priesthood which is patriarchal, which is revealed and known only in the temple. And here is a revelation that says, “enter into this order of the priesthood;” meaning the new and everlasting covenant of marriage. So here is an order of the Priesthood which is Celestial Marriage and a man and a woman enter into this order. Now the Prophet said it was “patriarchal.” All right, I’ll read you now the answer to the question I was reading a minute ago as to what blessings Abraham got. You look in Section 132. And we’ll start with the 29<sup>th</sup> verse.

Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne. (D&C 132:29.)

So Abraham’s a God right now, today. He’s gained the fulness of the kingdom of the Father.

We read this about Jacob and the rest of them farther on down here and it says that they’re Gods not angels, that’s over in verse 37. Stay with Abraham now.

Abraham received promises concerning his seed, and of the fruit of his loins—(Now that’s these promises right here.) from whose loins ye are, namely, my servant Joseph—(Joseph you’re a descendant of Abraham, you’re a lawful heir to every blessing that Abraham got. You have a right to the Priesthood.) Which (promises) were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or if ye were to count the sand upon the seashore ye could not number them. (D&C 132:30.)

Now Abraham got a promise concerning his seed and it said that in this life his seed would be multitudinous. There’d be billions of descendants of Abraham. But it said more than that, that his seed would multiply in eternities. He had spirit children in the resurrection for ever and ever, this is eternal increase, in the world and out of the world. Now verse 31:

This promise is yours also, (You’re a lawful heir. You’ve got a right to the promise. I the Lord told Abraham that it could be yours.) This promise is yours also, because ye are of Abraham . . . (Because of your lineage. You’re born in the family. You’re a member of the choice seed. You’re the elect of God.) . . . and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. (D&C 132:31.)

This is the way kingdoms multiply and the Lord progresses, by the multiplying of his dominion. This is his glory to bring into eternal lives of men. Verse 32:

Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. (D&C 132:32)

All right, the promise is ours. We inherited it from Abraham, if we will now do the work. You see, we're lawful heirs. The promise is ours because we are of Abraham. Now if we will exercise the righteousness that Abraham exercised, the blessings doesn't come to us automatically, it's not by father and by mother like the Aaronic Priesthood was. It's without father and without mother in the sense of automatically coming. But we're lawful heirs, if we'll now do the works of Abraham. We'll get the same promise concerning our seed that Abraham got, as far as eternity at least is concerned. We will enter into an order of the Priesthood, which is the new and everlasting covenant of marriage.

Now you do this. You go to the temple. Or you remember what happens in the temple one or the other. If you don't remember what happens in the temple, what was said when you were married, you now go to the temple and listen to somebody else be married and hear what they tell people who are married in the temple. And it is in essence what we just read in *that* passage, i.e., that passage is talking *about* the blessings that are given to people in the temple. Somebody goes to the temple and gets married and when he does it he enters into an order of the Priesthood. Because he's a lawful heir and he gets some promises made to him. Now Abraham had some promises and the Lord said, I promise you, Abraham, such and such. You'll have the blessings of the gospel; you'll have the Priesthood; you'll have eternal increase, you'll have the family unit that goes on everlastingly in the highest heaven on the Celestial world. All right, the next time you go to the temple and get opportunity to do it, you listen to a Celestial Marriage and you find out what blessings are given to people in Celestial Marriage.

And we don't and can't recite them out of the temple but I think we can say in substance that the blessings that are given to people in Celestial Marriage are the verbatim, identical, the express, and the particular blessings that God gave to Abraham. So what happens is that the Lord renews to every person, when he enters into the same order of the Priesthood that Abraham entered into, the very identical blessings that he gave Father Abraham, which are the blessings of exaltation. And this happens when you enter into an order of the Priesthood.

Now, Abraham was a natural patriarch to his descendants. And the way, he became a natural patriarch, was to enter into the order of Celestial Marriage and have his posterity assured to him by an eternal seal. And so Abraham could give a patriarchal blessing if he wanted to. You can call it a patriarchal blessing. It's the father's blessing, because he is the eternal father of that posterity. All right, that verse says, "go ye therefore and do the works of Abraham; enter ye into my law and he shall be saved." Suppose that I go and do what Abraham did. What happens to me? Then I get these blessings through Celestial Marriage that Abraham got in the same way and I become to my posterity a natural patriarch. And I'm not one iota or one bit different than Abraham was. My posterity are mine everlastingly, like Abraham's posterity are his everlastingly, both as far as mortality's concerned and as far as the eternal world's concerned. And so I have offspring

in this life and they're mine and I get eternal increase in the world to come and I have exactly and literally given to me the same blessing that God gave to Abraham.

Now we just read it didn't we. Well this is what the patriarchal order is. As far as anything in this dispensation is concerned. Now granted, as I said initially, it has some organizational arrangements previously that we do not have. But that really doesn't matter. That's just a matter of getting things arranged so that the church operates in the easiest most commodious way because of the social setting that exists from the world. The social circumstances of the nations and the governments reflect that we can't operate through families like they did in Abraham's day. You can't have civil and ecclesiastical authority combined, because the great masses of men don't belong to the Church. But when there were groups of families where they all belonged to the Church both authorities could be used. Now all that counts today is that we have the important part of the patriarchal order.

Nobody enters into the patriarchal order until after he's married in the temple and gets the blessings we just read and has sealed upon him, and are the same promises that were made to Abraham. And we get them because we are lawful heirs and we coupled that heirship with righteous conduct.

Comment: Not clear.

**BRM:** This is through Sarah.

Comment: Not clear.

**BRM:** Yes, I think you probably do; I think every one of Abraham's descendants would have it.

Now there is this statement, ". . . in Isaac shall thy seed be called . . ." where one of Abraham's descendants is involved, i.e., there were special blessings to him.

But the language here is that all of Abraham's descendants are going to have the right to the Priesthood. Everybody that was married to him in Celestial Marriage and that's Hagar and all the rest. He married some after Sarah died. He did marry Keturah and, somebody else. They all are the inheritors of the blessings of Abraham.

Comment: Are we literal descendants of Abraham or are we by adoption?

**BRM:** We are literally of the seed of Abraham. Let's just drill that into ourselves. We are literally of the seed of Abraham. We are natural heirs according to the flesh. We're not adopted. We're not anything else. I don't know how there could be language more express than these revelations. Natural heirs according to the flesh, lawful heirs, the literal seed of the body. See he just goes out of his way to make it literal. The literal seed of your body has the right to the Priesthood and the gospel—that's us. Now granted that

somebody can be adopted in, but they are so few and far between up to now, that we can just about forget about it.

Comment: (Inaudible.)

**BRM:** This is precisely what's involved. You have to have a patriarchal order with all the chains of it in. And so genealogical work fits into this in that the promises being planted into our hearts. We get busy and try to expand to our ancestors the blessings that we've received.

Now you talk about a family affair. You talk about the gospel being a family affair. All right the third heading here really is "Israel—Our Family Association." Now the gospel is still a family affair in this dispensation. So who do we do missionary work with? The lost sheep of the House of Israel. Who are we trying to convert? You're a convert and you come into the church, who do you want to convert immediately? Your family. I've seen it happen a thousand times. Somebody joins the church and the immediate interest is: my wife, my husband, my children, my father and mother. It's instinctive. It's automatic. You're not concerned about somebody else, except incidentally, you're concerned with your family. And this is the way it operates. This is a family centered church. You're in the Church; you're concerned with your descendants. You want your children to live right. Well you're concerned with your ancestors.

Now what we do here in mortality is missionary work and we are seeking living Israel. We do genealogical work. We are seeking dead Israel. We're concerned with Israel. We don't do temple work for the generality of mankind. We're not doing it for everybody. All we're trying to do is for our ancestors. You can't do genealogical work without some special permission in each case for somebody that doesn't fit into this scheme of things. You're looking for your father and your grandfather to the endless generation. You're looking for the House of Israel. They're the people to whom the promises were made. They're the elect of God. Now this means that we seek out our ancestry. We do the work for them make them heirs of these blessings.

Now we were talking about the Spirit World the other day, and I made a little passing comment about preaching the gospel in the Spirit World. Well let me tell you a little secret about what goes on in the Spirit World. You die, you go to the Spirit World. You get called on a mission. Who do you think you preach to? What do you think your interest is when you get in the Spirit World? Well now, when I get in the Spirit World, if I'm worthy to be called on a mission there, the thing that I'll be interested in is my great, great, great-grandfather. I'd be happy to have anybody to preach the gospel, but I have a real personal interest in my great, great, great-grandfather. I want to go to him and say, "Now look, you are a member of my family. You're a descendant of Abraham. God told Abraham that you have a right; that you're a lawful heir to the Priesthood and the gospel. But you happened to live in a day when it wasn't on the earth and I lived in a day when it was on the earth. And what I want out of you now, is to believe my testimony and have you come into the Church and we'll arrange for one of my children on earth to get busy

and perform the ordinances for you vicariously so that you'll become an heir of these blessings.”

Who do you think work is done with in the Spirit World? Well maybe you might get sent out to hear the witness of Christ to somebody, but primarily you're interested in families and you'll do missionary work with your own family. Now that's really what we're doing missionary work with now except that we've broadened it out so we're looking for the whole family of Israel. We do work with the lost sheep of the House of Israel. But the gospel is a family affair. This is the doctrine of election and hence we seek to take the blessings of Israel to our family.

Now as you talk here, you have Israel in pre-existences a distinct people. The people who remain members of the House of Israel in eternity who are they, some of you know. This is the temple system—the people who remain in the House of Israel in eternity. They're the people who enter into this order of the Priesthood, and it's the patriarchal system. It goes on forever, and you end up having an arrangement where from pre-existence to eternity, from when we lived in the presence of God all through this life and on in eternity. The thing that counts is membership in the family of Israel in the patriarchal order.

Now this is the patriarchal order. And anybody who becomes on the basis that is here stated, a natural patriarch to his posterity, has every right that Jacob has and he ought to give his children a patriarchal blessing. And he has every right that Abraham had and we're beginning to teach in the Church that fathers ought to give their own children their patriarchal blessings. It's been in the Melchisedek priesthood lessons for three successive years. The concept will hopefully get over that patriarchal blessings are a family affair. The natural patriarch giving the blessing. My father gave me a patriarchal blessing. I give my children a patriarchal blessing. He did it after he became a natural patriarch to his posterity through this Priesthood which the prophet said was patriarchal authority. I do it after the same thing has come to me. He gets the blessings of Abraham, through a temple ordinance. I get the blessings of Abraham through a temple ordinance. I bless my children. He blesses his children. It's a family affair. Well, yes?

Question: Children who don't accept the gospel make a hole in our lineage.

**BRM:** Then they just get left out. The link just gets welded out. Now Paul said this phrase, very expressive. He says, “They are not all Israel who are all Israel.” (Rom. 9:6.) Meaning the people can be ejected, they can be cut off. They can be put out of the family just like people can be adopted in. They can be disinherited.

You can adopt someone in and let them get the blessings of Israel. You can disinherit some of the natural blood and they become Gentiles and we forget about them. And the links are made up otherwise. My father's righteous, my children's righteous, I rebel, well they just link my children to my father and the whole system goes on and there's no problem involved.

Question: Who are the non-Israelites today?

**BRM:** Most of the earth is non-Israelite.

Question: The Asiatic people?

**BRM:** Well Israel is scattered over all the earth. There's some Israel over there among the Asiatics.

Question: When they join the church and they're not of the House of Israel.

**BRM:** Then they're adopted into it, if they were not.

But you see our point is the Lord did this to save more people, part of his system, he spread Israel everywhere. And then we go out and raise the warning voice and the principle is "my sheep hear my voice." (John 10:3.) And so the lost sheep of Israel accept the gospel and come to the church. From all nations all races and nationalities, almost, they accept the gospel and they come in. And so they are just gathered home to their original fold.

They're the natural branches of the tree. The parable of Zenos gave on the wild and tame olive tree. (Jacob 5.) There's a natural branch being grafted back in again where they belong to the root God has given. Now granted there's an instance or two where a Gentile comes and he's adopted and that's what we quoted from the prophets the other day. There's a more visible effect on the body and there's a change in the body. And he becomes a new creature and the old blood is washed out and he becomes of the blood of Israel by a process we don't understand but which happens.

Question: Can a Negro have a patriarchal blessing and the blessing tell him he's adopted into the House of Israel?

**BRM:** Oh, I don't think so. Because he can't go to the temple and he can't have these blessings.

Question: Brother Broadhead and Brother Fleming around here at Salt Lake.

**BRM:** Well I don't know if they have had patriarchal blessings or whether they haven't, or whether, if they've had a blessing if it would be called something else. I don't know the answer to that, but what's important is that because they are not lawful heirs to the Priesthood and because they don't in their present state have opportunities to go and enter into this order, which makes them a natural patriarch, they can't become, as of now, inheritors of these blessings. That's a limitation that's put on them for the reason that you know of.

Well now this is the patriarchal order, really. You think, here again we have this old business of us either thinking that God gives the prophet some special blessing and they're very great, or else getting a different perspective, which is that he gives all of us the blessings and raises us up to the level of the prophets. Now what this system does is say that Abraham is great and glorious beyond all comprehension. But then it says we'll raise everyone of his descendants up to the level these are. We'll give them all the same blessings that he's an inheritor of so I can get any blessing that Abraham has. And likewise with you, and you don't get them alone. You get them as husbands and wives. You get them in this order of the Priesthood that's named the new and everlasting covenant of marriage. Well, really this just opened a door to investigation. There's a whole lot more to be said. Read what President John Taylor said in the *Gospel Kingdom* about patriarchal blessings and search out some statements of the prophets in the same general feeling. Well we better stop.