

EVERLASTING GOSPEL

You think he has got a part of the gospel? Next, do you think a smoking elder has the gospel?

Comment: Maybe, in part.

BRM: He belongs to the Church, he has been ordained an elder, he has been married in the temple; has he received the gospel?

Comment: We do not know he has not received it, in a sense.

BRM: He is lukewarm.

Comment: He must be.

BRM: Now Brother Redd, who has the gospel?

Comment: Those who are really born again.

BRM: My son is a teacher. Does he have the gospel?

Comment: No.

BRM: What is all of it? What is all of it?

Comment: If you are speaking of the gospel, of course you have got to have all of the priesthood and everything like this. If he is a teacher then he would not receive the gospel and . . . (inaudible) . . . spiritual things that come with being an elder.

BRM: What is a gospel dispensation?

Comment: It is these periods of time when certain parts of the gospel have been given to men by the prophets.

BRM: Name me one of them. Name me one.

Comment: Well, there would be the Adamic dispensation.

BRM: Name me some more.

Comment: Noaic, Mosaic.

BRM: Keep going.

Comment: And the dispensation of the fulness of times.

BRM: How many dispensations have there been?

Comment: Aren't there six?

BRM: Six? How many would you say there have been?

Comment: Seven.

BRM: Seven? How many would you say there have been?

Comment: Well, it says that on this earth . . .

BRM: We are in the seventh gospel dispensation. What is a gospel dispensation?

Comment: It is the time when the powers of God in salvation are revealed unto man.

BRM: And when were they first revealed?

Comment: On this earth, to Adam.

BRM: And how long did they remain after God revealed them to Adam, without a break?

Comment: Six-hundred plus years.

BRM: Six-hundred plus years, and then what happened?

Comment: They went gone because of Adam.

BRM: Adam was living, himself, for 939 years, wasn't he?

Comment: I guess he was.

BRM:How many dispensations have there been?

Comment: Well, I do not know because, there are probably some that really have not been recorded, but as far as . . . (inaudible).

BRM:Who had the first dispensation?

Comment: Adam would have to have had the first one.

BRM:Who had the next one?

Comment: Enoch.

BRM:How come Enoch got a dispensation of the gospel?

Comment: Because of his worthiness.

BRM: I thought the Church came directly down from Adam, without any break, to Enoch.

Comment: Right.

BRM:What are you talking about, a dispensation of Enoch then?

Comment: Well, that is the way I read it, I guess.

BRM: The Church came directly down from Joseph Smith to David O. McKay. Does he have a dispensation of the gospel?

Comment: To a degree, I am certain, yes.

BRM: Is there a dispensation of Abraham?

Comment: Yes.

BRM:Where did Abraham get the gospel?

Comment: Where did he get it?

BRM: Yes.

Comment: From the Lord.

BRM: From the Lord. And what means does the Lord use to give it to Abraham?

Comment: Revelation?

BRM: Revelation. All right, and did Abraham get everything he got by independent revelation or did the Lord use anybody to help him?

Comment: Well, Melchizedek gave him the priesthood.

BRM: Melchizedek conferred the Melchizedek Priesthood upon him.

Comment: Yes.

BRM: The aisle behind; that is you. Is there a dispensation of Paul?

Comment: Can we take a break from this?

BRM: I am trying to find out what we are going to talk about in a few minutes, in this class. Is there a dispensation of Paul?

Comment: Well, I think there would be.

BRM: You think there would be? Did you ever hear of it?

Comment: Not until now.

BRM: Not until now? Sounds logical, even though you never heard of it. You are getting your mind in a receptive state for me to teach you. Did John the Baptist have a dispensation?

Comment: Yes.

BRM: Where did he get it?

Comment: From the Lord, from the existing scriptures.

BRM: Where did he get the Aaronic Priesthood?

Comment: Through the authority.

BRM: It came down in direct descent from Aaron. What would give Abraham a dispensation of the gospel?

Comment: A revelation of the point that he had the fulness that he needed. Every man can receive a dispensation of the gospel.

BRM: Then there are a lot more than seven dispensations? What is the dispensation of the fulness of times?

Comment: That is the dispensation that we are living in right now.

BRM: And what does that word mean, the fulness of times?

Comment: Well, I do not know really, but I believe that when everything that the Lord needs revealed has been revealed and the power that has been on the earth is here . . . (inaudible).

BRM: Why does the Lord say, “Dispensation of the fulness of time”? Why does he pick up that language?

Comment: It is the fulness of all of the other dispensations that have been on the earth.

BRM: The fulness of all other dispensations that ever have been.

Comment: All of the keys and all of the glory that was ever in the other dispensations

BRM: Why did he not say that then? Why did he not say the dispensation of the fulness of dispensations? Is that what you are saying it means?

Comment: That is what I am saying, but . . . (inaudible).

BRM: Brother Flake, what does it mean when Paul says, “For therein is the righteousness of God revealed from faith to faith”? “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation. For therein is revealed the righteousness of God from faith to faith.”

Comment: Well, it sounds to me that that would be Paul’s definition of the gospel being revealed to a man that has a personal dispensation of the gospel. The Lord dispenses the gospel to him, faith to faith, or grace to grace so that he may receive the fulness of the gospel.

BRM: Is there a church in every gospel dispensation?

Comment: No.

BRM: No? You mean Moses did not have a church?

Comment: Not in the way that we define a church, not necessarily an organization, well, let me take that back.

BRM: Go ahead, feel free.

Comment: There is a church, speaking of an organization.

BRM: Moses had a church?

Comment: Yes, a patriarchal church.

BRM: Did Enoch have a church?

Comment: Yes.

BRM: Is there a church whenever the gospel is on the earth?

Comment: Yes.

BRM: Is there a church whenever the Kingdom of God is on the earth?

Comment: Yes.

BRM: Yes. When did Jesus organize the Church?

Comment: I suppose when he called his apostles and organized them.

BRM: Was there a church before Jesus organized it?

Comment: Yes, there was an organization of the priesthood, more or less—the Aaronic Priesthood.

BRM: Did John the Baptist have the Kingdom of God? All right, that is the wrong way to put it. What does it mean when it says “The Book of Mormon contains the fulness of the gospel”?

Comment: It must mean that it will outline the past and identify the ordinances and principles that are necessary to receive exaltation.

BRM: Brother Flake, what does it mean when the Book of Mormon contains the fulness of the gospel?

Comment: It means that it contains everything that is necessary for salvation and not necessarily exaltation.

BRM: What is the fulness of the gospel?

Comment: Can I quote Bruce R. McConkie?

BRM: I do not know whether that is accepted or not. Does the Bible contain the fulness of the everlasting gospel?

Comment: Yes.

BRM: Doctrine and Covenants?

Comment: Yes.

BRM: What is the fulness of the everlasting gospel?

Comment: Well, as I have always understood it, the fulness of the everlasting gospel consists of all of those ordinances which are necessary to gain salvation. However, it does not necessarily include temple ordinances and some of these other things that are mandatory for exaltation in the highest degree of glory.

BRM: What is the fulness of salvation?

Comment: Well, I would—are you speaking to me?

BRM: Yes.

Comment: I was afraid of that. All I am going to say to this is the fulness of the gospel, according to the Doctrine and Covenants is the everlasting covenant, which does comprise all of the covenants, as I understand, which we have been given. Therefore, the fulness of salvation, to me, would be synonymous with eternal life or exaltation.

BRM: Fulness of salvation would be exaltation? What is the relationship between the fulness of the gospel and the fulness of salvation?

Comment: I would say they were the same thing, in essence. The one needs the other.

BRM: Do you have the fulness of the gospel?

Comment: I think I have access to it.

BRM: Does the whole Church have the gospel?

Comment: They can have it if they want it. It is contained within the scriptures, according to the Doctrine and Covenants.

BRM: Is it in The Book of Mormon?

Comment: It says it is, the Doctrine and Covenants says it is.

BRM: Says it is? Is there everything in The Book of Mormon to tell you how to go to the highest heaven of the celestial world?

Comment: Well, you know the problem of eternal marriage, which it does not seem to specify, but The Book of Mormon is a record of people who had the fulness of the gospel.

BRM: Is everything in The Book of Mormon that will tell you how to get to the highest heaven of the celestial world?

Comment: I think so. If you follow its teachings, I believe you will get there whether you can spell out everything that is written, per se.

BRM: All right, if you had The Book of Mormon and that is all you had and you read it and you learned what its teachings were and you followed them, could you gain exaltation?

Comment: I think so, yes.

BRM: How, without more?

Comment: Well, I think it would lead me to something more, if I read it.

BRM: It would lead you to something else? Does it then contain the fulness?

Comment: I think so.

BRM: But it is going to lead you to something that . . . (inaudible).

Comment: It will give me that it contains.

BRM: It is going to lead you to something that will give you an addition to the fulness? Well, now let us talk for a little while here. These are really not too tough and they are quite simple concepts. But the fact of the matter is that the members of the Church have not crystallized in their minds what the gospel is. We talk about the gospel, "Oh, it is in The Book of Mormon. We have got it, the Latter-day Saints have it, the world does not have it." What is it the Latter-day Saints have got that the world does not have?

Now let us take a text, and this is in 1 Thessalonians. Open to this, because this is a good text for us. 1 Thessalonians, the first chapter and the fifth verse. "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Now there is a real gospel test. "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." What is the word of the gospel?

Comment: The Savior.

BRM: No, not in the sense in which we are talking. Christ is the Word, meaning that he is the Savior and Redeemer.

Comment: The Book of Mormon says, "For this is the gospel that I came into the world," and so forth.

BRM: “And this is the gospel—that I came into the world because my Father sent me, to do the will of my Father. And my Father sent me that I might be lifted up upon the cross.” “Our gospel came not unto you in word only,” this is the difference in talking about Christ is the Word, “but in power.” Well, the word of the gospel is what is written down. It is the scriptures. It is what Paul had written in his epistles. It is the Bible. It is the record of God’s dealings with men. It is The Book of Mormon. This is the word of the gospel. Does the Reorganized Church have the gospel?

Comment: They have the word part of it.

BRM: They have got the word; they have got The Book of Mormon. Do the Lutherans have the gospel? Well, they have got the word, they have got the Bible, they have got the scriptures before them. At least, the word is available to them. Now let us particularize a little. If you have the word of the gospel, you have the doctrines, don’t you? You know something about the gospel. You have the doctrines of the gospel. Now let us just—we will put this one over on the other board—let us see what people have, who have the word of the gospel. They have written down what the gospel account is. They have the doctrines of the gospel. What doctrines do they have?

Comment: Baptism.

BRM: They have got baptism. What else? Obviously, they have got faith and repentance. They have got the doctrines about the Holy Ghost. Now somebody said to us, “The gospel is faith, repentance, and the Holy Ghost,” and so the scripture says. Well, here is the whole sectarian world and they have got this written down before them in the Bible. So obviously, they have the doctrine of the Atonement. It is written there. There is not any question about what the doctrine is. The scriptures tell the doctrine of the fall. They talk about the priesthood. The New Testament talks about it a good deal. The New Testament talks about revelation; it talks about the gifts of the Spirit. It has a glorious doctrine about the House of Israel. It talks about salvation for the dead. It talks about degrees of glory. Now we just go on and on as far as the word is concerned. All right, let us talk about the gospel in the sense of the word only. Who has it?

Comment: Everybody, all of the Christian churches.

BRM: All of the Christian churches?

Comment: All of them that read the Bible.

BRM: It has organization in it, the doctrine about organization, which includes apostles and so on. All right, let us find out who, in the world, has the word about the gospel. You tell me a church that believes in priesthood, in the New Testament sense. Anybody know a church, except us and our cult that believes in priesthood in the real New Testament sense, of an order of Melchizedek and an order of Aaron, with certain offices in each?

Anybody know of any? Maybe we had better erase this. The world does not even pretend to have it. Anybody in the world, among the churches, that has the doctrine of the Fall?

Comment: No.

Comment: They have a doctrine.

Comment: They do not understand the Atonement.

BRM: They may have a doctrine of the Fall, so let us leave that for the moment. I do not think they pretend to have the doctrine of priesthood. Anybody in the churches in the world who have the word of the gospel that has the doctrine of salvation for the dead?

Comment: No.

BRM: We just have to erase it, don't we? Anybody in the world who has the doctrine about Israel, that they are a distinct people?

Comment: Jews.

Comment: The Jews do not even believe that, not like we do.

BRM: There are little fragments of that in some places, that Israel is going to be gathered together in the latter-days.

Comment: The Jews do not believe that.

BRM: But nothing that amounts to anything. Is there anything in the churches in the world about degrees of glory? Totally unknown, isn't it? Nobody talks about degrees of glory. Anybody who claims to have apostles and prophets? Besides us?

Comment: A couple do.

BRM: All right, I will leave it then. Anybody who claims to have the full New Testament organization, except us?

Comment: No.

Comment: They claim it.

BRM: Who?

Comment: The Church of Christ.

BRM: What do they claim to have?

Comment: The original.

BRM: That is right, they do. They make a claim that they are the New Testament Church. Do they have deacons, teachers, priests, seventies? Do they have apostles? They may, I do not know. What you say is right, they claim to be the New Testament Church, but when you get down to it, are they specifying that they have, for instance, the same organization? Now maybe they do. If they do, that is fine, but I doubt if they really make the whole claim. There are some that claim apostles. Who is it that has the doctrine of pre-existence?

Comment: Nobody.

Comment: We do.

BRM: Who has the doctrine that the church is supposed to have contemporary revelation? Well, maybe, I do not know. Maybe they think they get some inspiration. But in the sense of angels coming and revelations with visions like the New Testament has, the answer is no.

Comment: Probably some of your Pentecostal and your Seventh-day Adventists come pretty close.

BRM: They may. I do not know that they have been claiming any angels visiting them, but they do think they get some spiritual manifestations. They think they get some gifts. This is really, maybe there. They think they have tongues, and they do have tongues. Who has a plan of salvation, among the churches in the world, that is those four things? Well, maybe. Who really understands the Atonement?

Comment: Billy Graham.

BRM: Billy Graham? Well, now this is just introductory. I am suggesting to us that if we are going to define and analyze what the gospel is, we have to do it in two categories. We have to talk about what the word of the gospel is and if we are dealing with the word, we are talking about what people know about the gospel. But Paul says, "Our gospel came not unto you in word only, but in power." Now the thing that makes the gospel is this: it is having the Holy Ghost. It is in being born again. It is in being sanctified. It is in having the priesthood. You do not have the gospel unless you have the priesthood. It is in actually getting revelation, in the New Testament sense. It is in having angels come to you. It is in enjoying the signs that follow them that believe. It is in having apostles and prophets. It is in working miracles. If you do not have these things, you do not have the gospel. Now, we have read these definitions and we read them over and over again, and we memorize them, and my suggestion is that half the time, that when we read them, they are just words to us. Now I quoted one this morning, and this is the classical one: "I am

not ashamed of the gospel of Christ,” Paul talking, “it is the power of God, unto salvation.” Now we have heard it and we have heard it and we have heard it. What is the gospel? The gospel is the power that God gives to man that enables him to do something to his life and his soul so that his soul becomes the kind of a soul that can have exaltation in the celestial world, the power of God unto salvation. Well, the power of God unto salvation is what? It is the Holy Ghost. It is the priesthood. It is having something happen in your life. There is no power, the gospel is power. This is the concept that we have got to have if we know what the gospel is. The gospel is power. It is an actual thing. It is a force; it is a power that does something to a human soul. All right, I said a minute ago, does The Book of Mormon contain the fulness of the gospel? Does it?

Comment: The word, yes.

BRM: Does it contain the fulness of the word? It does not even contain the fulness of the word, does it?

Comment: Not all of those, no.

BRM: It does not say anything much about several basic things that pertain to exaltation. When we use salvation, we are using it in the sense of exaltation this morning. Now what does it mean when it says, “The Book of Mormon contains the fulness of the everlasting gospel”?

Comment: I understand that means the Priesthood contains the principles that will put you in position to where you can attain the power of God.

BRM: Well, that is not bad. Somebody else here, earlier today, said something that was not. Yes?

Comment: It contains an account of how the gospel operated in its power.

BRM: Yes. The Book of Mormon contains a record of God’s dealings with a people who had the fulness of the gospel and it writes down the general framework that people have to follow to gain exaltation. Now where in the scripture says The Book of Mormon contains the fulness of the gospel, you have to define that term. Sure, it contains the fulness of the gospel, in the sense that it contains a record of God’s dealings with a people who had the fulness; and it recounts the overall program that they followed to gain it, to gain salvation. The Book of Mormon does not contain the fulness of the gospel in the real sense, neither does the Bible and neither does any book. But all these books do, in that sense. I heard somebody who should have known better, the other day, preach a little sermon. And they said, “Oh, The Book of Mormon contains the fulness of the gospel, but the Bible does not.” Well, the Bible does in precisely the same way that The Book of Mormon does. It has got the framework there, but it is the word and it tells what God does to people who get the priesthood. Well now, the fulness of the gospel is in having

the Holy Ghost and in having the priesthood. And if you have got the Holy Ghost and if you have got the priesthood, everything else flows to you.

Comment: I wonder if we should add to that power there, I guess we could under priesthood, be ordinances. Section 84 explains that the power of God is manifested to men through ordinances.

BRM: The ordinances are involved. I am not sure but what that 84th Section is talking about ordinances, it is using it synonymous with laws, or maybe in a dual sense of both ordinances meaning rights and laws. But in any event, if you have the gospel, you have the ordinances, meaning the laws; and the ordinances, meaning the rites and ceremonies of the gospel. And you do not write the gospel down in a book, in the real sense. Where do you write it? Where is the gospel written? What is the Book of Life? The Book of Life is the book that I write of my life. The only place, really that you write the gospel down, except in the sense in which we here define it, is that you . . . (break in tape).

It is not talking about succession of authority. It is talking about the revelation of the plan. Enoch was ordained. Who ordained him? Didn't Adam ordain him? Adam ordained Enoch. Noah was ordained by Methuselah, I guess. Abraham was ordained by Melchizedek. Melchizedek got these things in direct succession from Noah. All right, he got his priesthood from Melchizedek. Somebody baptized Abraham who had the power to do it. Now what I am saying is, the gospel was already there. They had a dispensation of the gospel. But Abraham got an independent dispensation, in the sense that God revealed to him, directly, the plan of salvation. And the heavens were opened and God made a direct covenant with Abraham on these things. But Abraham could have been saved without that.

Now we talk about them having a dispensation, not meaning that they get the authority, independent, from the opening of the heavens, like Joseph Smith got it. But that God reveals anew, direct to them so that they did not have to rely on the testimony of the past, the doctrines of salvation, and gave them spiritual outpourings. Now the fact of the matter is, there have been dispensations, probably without number, that we do not know anything about. The Nephites had them, the Jaredites had them, the ten tribes had them. We do not know anything about Gad and Esaias and Caleb and Jethro. Where did they get the gospel? Maybe some of them were getting independent revelation. Melchizedek, did he have a dispensation? There cannot be any question but what Melchizedek had a dispensation. But nobody ever talks about it. And it is not necessary, in the sense that we are in the habit of talking about restoring things. Did Elijah have a dispensation? It very well could be that Elijah the prophet had an independent dispensation of the gospel. You do not know. Now Paul says he had a dispensation. Paul got his authority from Peter. That is, Peter authorized it because Peter was the President of the Church. But here comes Paul and God gives him a dispensation, in the sense that God directly reveals to Paul the plan of salvation, like he directly revealed it to Joseph Smith. Now that statement that Paul said, that I quoted, "For therein is the righteousness of God revealed from faith to faith. For therein [in the gospel] is the righteousness of God revealed from

dispensation to dispensation, from age of faith to age of faith.” From one period when people can get in communion with the heavens to another period. The fulness of the gospel is the fulness of the laws and requirements and ordinances that enable people to get the fulness of salvation. And so the fulness of the gospel is in the Priesthood, the power to seal up unto eternal life. It does not mean we know everything. They knew lots more in the days of Enoch than we know. They knew lots more among the Nephites, in their golden era, than we know. But we have the fulness of the gospel, not the fulness of truth, because we have every power and right and prerogative that enables us to seal a man up unto eternal life in the Kingdom of God, to give him exaltation in the highest heaven. And when we talk about salvation in the full, accurate sense, we are talking of it as a synonym for exaltation. And what has happened in our dispensation is that all of the rivers of the past have flowed into it. And this is the dispensation of the fulness of dispensations. It is exactly what I said in the question a minute ago. The name of the time in which we live is the dispensation of the fulness of dispensations. But that is not euphonious. We might have said, this is the time of the fulness of times. But what we do is use synonyms. It sounds better to say the dispensation of the fulness of times. Times and dispensations are synonymous expressions. So we have someone that comes to us from the dispensation of Adam and from the dispensation of Noah and from the dispensation of Enoch and from the dispensation of Moses and from them I will say it, from the dispensation of Elijah, although that is not written anywhere. But the principle is the same. And someone comes to us from the dispensation of Peter, James and John and everybody that comes brings what they had in their respective dispensations, so that we have the dispensation of the fulness of all dispensations that went before. And there is the sealing power comes here and the gathering of Israel here, and something else from these other people so that it will all be centered in this final dispensation.

Well, all we have done, really, is define terms. There are some marvelous things that we might do to take some passages of scripture and show how they teach these doctrines and how we get this concept of dispensations, the dispensing or revealing direct to individuals of the gospel. So at least, this morning now, we have taken a perspective and opened the door and I hope, opened a door to the view of the gospel, where we put the emphasis on the power without diminishing the importance of the word. Sure you have to have the word. But the great thing is the power that comes into the life of the people. You can have the word and it is a dead tree. It is dead; you cut it up and you make lumber out of it. It has to be a living tree if it is the gospel. It has to be something that can actually transform a soul into the kind of a soul that can go where God and Christ are. And people, the world over, everywhere, at their peril, have to make the choice as to where the gospel actually is. Two weeks ago, I attended my own sacrament meeting. A member of the stake presidency talked and he said, “I was in training for the Lutheran ministry when the elders came to me in Germany.” He says, “A sister said to me, I said I want to be a minister. She said ‘Wouldn’t you like to be a minister of the true Church?’” Then he said something that is so commonplace to us, but just does not occur to people elsewhere. He said, “That was the first time that that thought ever entered my mind, that I would like to actually be a minister of the true Church.” Now they do not think like we think, in general. Some of them do, I suppose. But the concept is one of power; and people, at their peril, have to—if they are looking for the gospel, have to find the place where there

is power. And if you do not find it, you have not found the power of God that saves the soul, which is in Priesthood and in the Holy Ghost.

Well, tomorrow, we will start our considerations of the Atonement. Let us stop now. The Lord bless you in the name of Jesus Christ, Amen.