

<p>LIVE! From the "Mecca of Mormonism" This is Heart of the Matter!</p>	<p>Show 37 Temples II September 11th 2007</p> <p>And I'm your host, Shawn McCraney</p>
<p>Streaming Video Announcement</p>	
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<p>Pastor in the Pub!</p>	
<p>Lord's Word</p>	<p>When: Where: What: Why:</p>
<p>The Book: "I Was A Born-Again Mormon"</p>	
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PRAYER PRAYER PRAYER PRAYER

Two weeks ago we talked how in 1832, Joseph Smith introduced four revelations which can be found in four sections of the LDS Church's present-day Doctrine and Covenants (sections 76, 84, 88, and 93).

We also mentioned that these revelations served to truly separate Mormonism from classic Biblical Christianity.

Why? Their objective was centered on the exaltation of Man instead of Man's worship of the exalted God.

From where did this all originate?

Last week, we discussed temples from a **biblical** perspective.

We talked about the tabernacle, Solomon's temple, Herod's Temple, the Temple of Jesus, the temple of believers, the temple of the body of believers, and heaven as being described as a temple.

Each of these temples exist as a result of, or in opposition to, sinful man NOT to his or her exaltation.

We also discussed that modern-day temples and the rites within have little connection to biblical connection in terms of their physicality and NO connection in terms of what happens inside them.

So where did the LDS come up with the idea of modern day temples and this distinct purpose of exalting man?

Let's first look at fallen Man's universal

need to not only use rites and regulations to improve upon their lot in this world, and then let's look to Freemasonry, a ritualistic example of Man seeking to order and exalt the self.

Human beings will always look to worship something.

If not God or the Devil, then something under their specific and respective domains.

Humans are hard-wired to look to support from like minded people, to congregate, and to seek principles, or people for support, inspiration, and guidance.

If it's not the true and living God, we will always find an alternative.

Children look to heroes in comic books, to sports figures, and fables.

Teens glom on to rock and movie stars.

We all have been tempted to put someone or something other than God on an altar - as a beacon, an example, an ideal to follow and possibly even worship.

Isaiah talks about the idiocy of men making god's of wood and then taking the left over shavings and scraps from the making of that god and burning them in the fire to keep us warm.

He talks about Man becoming no better than the thing it worships and adores.

In the case of the wooden idol, men

become only as exalted as the thing they are praising – in this case – a carved wooded idol!

The irony is apparent. As men worship an insensate creature they too become insensate!

If the idol cannot see with its wooden eyes, people who worship it cease to see.

If the idol cannot hear with its wooden ears, people too cease to hear.

Not only do we become only as good, and lofty, and as powerful as the thing we worship, we cannot surpass the status of the thing we worship.

Worship a goat, you will only become a goat and no higher.

Worship a man, you will become and remain a man.

Time, maturity, and some painful but eye-opening let-downs generally mold our immature views of our idols and at some point we all begin to see that our heroes have, as it were, feet of clay.

And then we have a choice – to look back and give allegiance to the ONLY source genuinely viable and worthy of worship – GOD – or remain committed to some ideal or entity or institution while somehow believing that it will succeed in being our “hope, our destiny, and even our source of exaltation.”

It has been the same with Man from the beginning.

God or the forbidden fruit.
Cain or Abel.
Creationism or evolution.
Prayer or self-affirmation.
The Beatitudes or Invictus.

You choose.

The interesting thing about the
“humanistic approach” is that it appears
so, so . . . *humanitarian*.

But in reality, without God, everything is
in reality inhuman.

Humanist claim that “*the solutions lie in the
hands of Man! We can no longer look to God!
We must exalt the self!*”

They cry:

“We can achieve what’s “best” for the world!”

*“We can govern. We can rise up! We can
solve crime, global warming, poverty!”*

*“We are the Uber-mench! We are God in
embryo!”*

But we have forgotten that we caused all
these issues in the first place! And we
have not, in all our glorious wisdom,
MADE A DENT IN TRULY MAKING
THINGS “BETTER.”

The industrial revolution made luxury a
house hold name – and gave us pollution.

The Wright Brothers gave us planes and
we use them to drop bombs on each other.

With the discovery of penicillin we kill
strep and in the same century unleash

<p>Aids upon an unsuspecting world!</p> <p>For every so-called advance, we take another step back, and we find ourselves standing in the same filthy puddle of mud originating just East of Eden.</p> <p>Bottom-line: Where the faith-filled turn to God, the faithless continue to turn to themselves.</p> <p>Their own strength, their own wisdom, and organizations created in their minds.</p> <p>And one such governing organization - of the millions - is called Free Masonry.</p>	
<p>Let me share some facts about Free Masonry because in the end, they are very important to present-day Mormonism . . . and it's pulsating ideal regarding the "exaltation of Man."</p>	
<p>There is NO evidence as to the origins of Freemasonry no matter what people try to suggest.</p> <p>What we do know is the Freemasons employ "allegorical myths" to try and assign themselves an <i>ancient history</i>.</p> <p>Sound familiar?</p> <p>Some say Masonry is tied to Solomon's building the temple in ancient Israel. ALLEGORICAL MYTH.</p> <p>Some say Euclid, Pythagoras, the Rosicrucian's, Moses, the Essenes, Druids, or Gypsies started it. MYTH. MYTH.</p> <p>Many maintain that they are tied to the</p>	

remnant of the Knights Templar.
UNFOUNDED.

There are dozens and dozens of theories.

But what do we KNOW?

The earliest records we have linked to Free Masonry and their guilds dates back to around 1390.

There were men whose jobs were that of stonemasons and they were “free” – meaning they roamed about and worked where they were needed and where they desired.

And what did they do? They cut and placed and molded and centered the stones and rock for the cathedrals and churches. And they were allowed to work and travel *at will*.

They were free masons.

Now, generally speaking, the only other people at this time who were free to move about Europe were the Clergy.

So take these things into account:

- 1) These masons were some of the only free people in Europe – a status that was very desirable and envied.
- 2) They were surrounded by 14th Century religion – which must have been fairly repugnant to anyone with common sense.
- 3) The way you became one of these operative masons was to become an “apprentice of a master” who took you in his confidence and taught

you the secrets of the trade.

- 4) This apprenticeship almost insured a secure, creative, and liberating lifestyle for those fortunate enough to know the craft.

All of these things led to the stone masons forming into cliques or guilds.

Which were built upon a foundation of secrecy. All man-made seeking power, self-interest, and safety make secret covenants or promises.

And to re-enforce the secret brotherhood, they used secret passwords and handshakes.

This morning after 5am I was walking around temple square with a man who had just transferred to the area from another state. As we passed the East side of the Temple, above a door, there is a figure cut out in stone of two hands clasped in a unique way, illustrating the secret system used inside.

To protect the Free Masons secrets, they implemented promises of retribution, or penalties, which a "brother" would experience if he shared his oaths with an insider.

Now, as these things always happen, it appears from these loosely knit guilds of old that a highly organized guild took form in Scotland around 1600.

Why Scotland? I'm not so sure, but have you ever seen Braveheart?

I mean these people are clannish to say the

least, and highly suspect of each other by nature. It makes some sense that the Scot's were possibly the first to take a bunch of roaming craftsmen and form them into an official lodge.

In fact, it was the Scot's who first allowed a "non-operative Mason" into their lodge, which occurred in the early 1600's.

By accepting a "non-mason or non stone cutter" into the guild indicates that the guild was becoming something other than a trade union out to protect its secrets.

It was becoming a social order, a fraternal organization out for communal power and control.

From this time forward, references to Free Masonry began popping up in personal journals and diaries.

And the guilds began to spread.

In England, the groups usually met in bars or taverns, and on June 24th 1717 (St. John the Baptist Day) two large taverns joined forces and called themselves "The Grand Lodge of England."

Five years later a manual or "Constitution" that was to be used in the lodges was printed in London. It was here that the writer, a guy named Anderson, totally fictionalized Masonic history, tying it to the Bible, the Romans, and the Greeks.

These rumors and myths continue today.

Eleven years later, in 1734, a guy named Benjamin Franklin reprinted this manual

<p>in the city of "Brotherly Love" - Philadelphia, PA.</p> <p>He was then elected Grand Master of the Masons of Pennsylvania.</p> <p>Many of the towns in early America were founded on Masonic themes and by active Free Mason's.</p>	
<p>Now what the Mason's did in their rites was they took an initiate - a new applicant of the lodge - and they introduce him to a series of processes that they call "degrees."</p> <p>These degree's represent the initiates level of "understanding and light." In essence, they are planes or levels of glory.</p> <p>Now, in the beginning, these levels of light and understanding represented trade secrets of stone masons.</p> <p>But as non-stone masons were allowed to join, the degree's began to represent ideals which moved all men to becoming better people, better businessmen, better fathers and members of the community.</p> <p>Toward the exaltation of Man.</p> <p>In early Free Masonry, there was only two degrees - first degree and second degree.</p> <p>And the degrees were believed to be rudimentary.</p> <p>Early first degree instructions may have been something like this:</p> <p><i>A first degree mason always cares for his tools.</i></p> <p><i>A first degree mason spends more time</i></p>	

sharpening than striking.

A first degree mason will always help another mason under a load.

Whatever (I made those up).

And as things ALWAYS go when MEN are involved, the degree's began to morph and change according to need, desires, and direction of the masses involved.

In 1725, a "Third degree - or The Master Mason's" title - began to find itself in London's lodges.

And then there started to be all kinds of splits between the Grand Lodge and England, and Scotland.

So bifurcated was European and American Masonry, that when Benjamin Franklin actually became a Master Mason in France, he returned to America only to discover that he was no longer recognized (by his own lodge) as a true Mason and was denied "Masonic Honors" at his funeral.

Now the United States was a wonderful incubator for Masonic lodges as men seeking to establish themselves among men needed a refuge of brotherly trust, a place where they shared a bond, and a unity stronger than death.

They called each other brothers.

Without a national religion, Masonic lodges became a perfect place for men to learn morals, to practice valor, and to belong to something bigger than themselves.

Unlike functional Free Masonry in the fourteenth century, American Free Masonry was *“a closed and secret fraternal organization which promoted brotherhood, unity, protection, economic support and unity among adherents.”*

From Duncan’s book of Free-Masonry, I am reading:

“By unifying themselves under oaths, grips, signs, tokens, words, and the threat of penalty of death, Masons became a powerful group that infiltrated early American life as they grew in number, allegiance and strength.”

In a sense, the Free Mason’s morphed into a sort of white mafia – powerful, united, and capable of doing great good – and evil.

It was the murder of a Mason named Morgan that caused American Masonic Lodges to nearly crumble into extinction.

By the way, Joseph Smith made Morgan’s widow one of his polygamous wives.

Several years ago I purchased a copy of a book with a very long title:

Duncan’s Ritual of Freemasonry or Guide to the Three Symbolic Degrees of the Ancient York Rite and To the degrees of Mark Master, Past Master, Most Excellent Master, and The Royal Arch.

It was written in 1866 by Malcolm C. Duncan and gives the entire rites and rituals of freemasonry starting back to the early 1700’s.

I spent four days reading through this book and highlighting everything with a connection to present-day Mormon Temple rites, rituals, and practices.

Now it is really important to know that Joseph Smith admitted to being a Mason in his *History of the Church*, volume 4, page 551.

This was prior to his revealing the LDS temple endowment and rituals to the Church.

With Joseph Smith speaking, under the date of March 15, 1842, it reads:

"In the evening I received the first degree in Free Masonry in the Nauvoo Lodge, assembled in my general business office."

The record for the next day reads, *"I was with the Masonic Lodge and rose to the sublime degree"* (page 552).

So Joseph became a Mason on March 15, 1842 and *"rose to the sublime degree"* the following day. (The "sublime degree" may have been a third degree Mason or Master Mason.)

Clothed in the Masonic garb of white underclothes, a robe, a sash, an apron of fig leaves and a cap, Joseph Smith was lead through the Masonic rituals over a two day period of time.

The following are some excerpts Joseph was taught in the first, second, and third degree Masonic rituals in Nauvoo.

Remember, I am quoting from this Free Mason book here written in the 1800's: (HOLD UP BOOK)	
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FIRST DEGREE RITE PARALLELS

(Listen to some of the phrases and words Masonry authored.)

“the veil has long been lifted”	preface	“ <i>the veil has been lifted</i> ”- LDS verbiage
“the Compass and the Square”	7	temple /garment reference
“ <i>three degrees are conferred</i> ”	9	temple/heaven reference to <i>three degrees, conferred</i> is common LDS verbiage
“ <i>brethren</i> ”	10	common LDS verbiage
“give the wrong <i>sign</i> ”	10	signs important in Temple endowment
“ <i>brother</i> ”	10	LDS doctrine/culture application
“ <i>put on an apron</i> ”	10	aprons an essential part of temple endowment
“ <i>three raps</i> ”	10	temple worker instructions
“he opens the door and <i>inquires</i> ”	10	temple verbiage
“wishes admission”/”admit them”	11	temple verbiage

“hat, sash, yoke and apron”	12	important temple accoutrements
“ <i>Brethren will be properly clothed and in order</i> ”	12	temple verbiage
“ <i>Brethren, put on their aprons</i> ”	12	temple verbiage
“makes the sign”	14	temple instruction
“to <i>introduce, and clothe</i> all visiting Brethren; <i>to receive</i> ”	14	temple verbiage
“ <i>under no less penalty</i> ”	15	temple verbiage
“ <i>the Brethren present</i> ”	15	temple verbiage
“ <i>may see to inflict</i> ”	15	temple verbiage
“Masonry is a <i>whole</i> of which each Mason <i>forms a part</i> ”	15	temple concept
“ <i>the signs</i> ”	16	temple verbiage
“ <i>makes the sign of</i> ”	16	temple verbiage
“ <i>Draw the right hand rapidly across the neck and drop the hand to the side</i> ”	16 (fig. 2)	earlier temple rite (1989 and before)
“ <i>The left arm . . . forming a square</i> ”	16 (fig. 3)	temple verbiage
“ <i>drop the left arm suddenly and with spirit as soon as the two motions are accomplished</i> ”	16 (fig. 4)	earlier temple (1989 and before)
“ <i>Holy Bible, square and compass</i> ”	16	temple references
“ <i>draw the right hand (thumb) across the stomach as low as the vest then drop the hand suddenly</i> ”	18 (fig. 6)	earlier temple (1989 and earlier)

<i>“Raise the hands (above the head) and drop . . . repeat three times . . . (saying) “O Lord . . . “</i>	18 (fig. 7)	temple verbiage
<i>“Down to the skirts of his garments”</i>	19 (scripture)	temple reference
<i>“Altar”</i>	19	temple tool
<i>“whispers the password . . . in the ear”</i>	20	temple instruction
<i>“all rise to their feet”</i>	20	temple directive
<i>“all may sit”</i>		
<i>by the usual sign of a Mason (raise the right hand)”</i>		LDS practice <i>“please so indicate by the raising of the right hand”</i>
<i>“those opposed, by the same sign”</i>	23	LDS verbiage (see above)
<i>“membership”</i>	23	LDS vernacular
<i>“found worthy”</i>	24	LDS verbiage, <i>“has been interviewed and found worthy”</i>
<i>“When the master makes the sign, by drawing His hand across his throat, all follow suit”</i>	27 (plate 1)	early temple directive
<i>“Do you (do this) Do you . . . ? Do you . . .?”</i>	28	recommend interview <i>“Do you believe in Do you sustain the Do you obey the . . .</i>

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“slip your <i>left shoulder</i> ”	28	temple directive
“places a <i>slipper</i> on his right foot”	28	temple directive
“three <i>distinct</i> knocks”	29	temple verbiage
“ <i>who</i> comes here?”	29	temple inference
“(responds for the candidate)”	29	temple worker instructions
“ <i>is he worthy?</i> ”	29	LDS verbiage
“ <i>Let him enter</i> ”	30	temple verbiage
“ <i>should you attempt to reveal the secrets</i> ”	30	temple verbiage
“ <i>Endue</i> him”	30	temple word (<i>Endow</i>)
“Who comes here? Mr. Parker, <i>who has</i> long been in darkness . . . <i>now seeks</i> . . . <i>to receive</i> ”	31	temple verbiage
“ <i>Own free will</i> ”	31	temple verbiage
“The candidate is in order, and <i>awaits</i> your further <i>will and pleasure</i> ”	32	temple similarity (<i>light and knowledge</i>)
“I, (state name) of my own free will . . . in the <i>presence of Almighty God</i> . . . that I will always hail, ever conceal, and <i>never reveal</i> ”	34	temple verbiage
“token”	35	temple reference

“the Holy Bible is the rule and guide of our faith and practice; the square, to square our actions; the compass, to <i>circumscribe</i> and keep us <i>within bounds</i> of all mankind”	36	temple verbiage
“as <i>the sun rules the day</i> and <i>the moon governs the night</i> ”	36	temple verbiage
“ <i>the grip</i> of an Entered Apprentice”	36 (fig. 9)	temple rites
“ <i>What is that?</i> ”	37	temple verbiage
“ <i>Has it a name?</i> ”	37	temple verbiage
“ <i>It has.</i> ”	37	temple verbiage
“ <i>Will you give it to me?</i> ”	37	temple verbiage
“ <i>by the right hand</i> ”	37	temple verbiage
“By the <i>signs and tokens</i> ”	37	temple verbiage
“ <i>We are instructed by the first sign</i> to avoid temptation by <i>proper</i> restraint of our <i>passions . . .</i> ”	38	temple verbiage
“white linen apron” (sometimes a lambskin)	39	Garment parallel
“Brother, I now present you with a lambskin which is an <i>emblem</i> of innocence and a badge of a Mason . . . I trust that you shall <i>wear it . . .</i> ”	39	Garment parallel

“for <i>further instruction</i> ”	40	temple verbiage
“the deacon <i>ties on his apron</i> ”	40	temple verbiage
“as <i>you are clothed</i> ”	40	temple verbiage
“we are <i>taught</i> ”	41	temple verbiage
“To learn to <i>subdue my passions</i> and improve myself in Masonry”	42	temple verbiage
“ <i>Has it a name?</i> ”	42	temple verbiage
“ <i>It has</i> ”		
“ <i>Will you give it to me?</i> ”		
“ <i>I did not receive it</i> ”		
“My trust being in God, I was <i>taken by the right hand</i> ”	44	temple verbiage
“ <i>forming a right angle</i> ”	46	temple verbiage
“A <i>new name</i> ”	47	temple verbiage
“regulate our <i>conduct</i> ”	47	LDS purpose
“and <i>rejoicing in each other’s prosperity</i> ”	47	changed to <i>posterity</i>
“Why were you presented with a lambskin or a white linen apron?” . . . to <i>continually remind</i> of that <i>purity</i> of life and conduct which is essentially necessary to his <i>gaining admission into that celestial Lodge</i> above, where the Supreme Architect of the Universe <i>presides</i> .”	52	temple references: “ <i>continually remind</i> ” “ <i>gaining admission</i> ” “ <i>celestial</i> ” “ <i>presides</i> ”
“ <i>commit them to memory</i> ”	54	temple purpose
“ <i>deeply impressed upon the mind</i> ”	55	temple verbiage
“ <i>never deviate</i> ”	55	temple verbiage

“As you are now <i>introduced into the first principles</i> of Masonry . . .”	56	temple verbiage
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FELLOW CRAFT OR THE SECOND DEGREE MASONIC RITE
 The second degree rites and rituals of freemasonry contain many of the same words and phrases as the first. These will not be repeated. Only words, phrases, directives, attitudes and activities that additionally parallel Mormonism will be listed.

SECOND DEGREE RITE PARALLELS

	<u>Page #</u> <u>in text</u>	<u>LDS similarity</u> <u>or connection</u>
“Now you slip your <i>right arm</i> through your shirtsleeve” (First Degree was left)	59	temple verbiage
“Brother _____, who has been regularly <i>initiated</i> . . .”	60	temple practice (<i>initiatory</i>)
“. . . now wishes to receive <i>more light</i> . . .”	60	temple verbiage
“the first time you were received on the points of the compass: now I will receive you on the angle of the square”	61	temple verbiage and practice
“the Master (<i>speaking in a very deep tone of voice</i>)”	62	temple audio
“Brother Senior Warden, it is the orders of the Worshipful Master that you <i>teach</i> this candidate”	63	temple order “ <i>go down and teach to the man</i> ”
“(takes candidate by the right hand) and with it the pass, token, token of the pass, grip and word”	66	temple references
“The Worshipful Master now takes the candidate by the Entered Apprentices Grip <i>and says</i> . . .	66	temple verbiage

while holding the candidate by this grip”

“ <i>lifting the candidate from his knees at the altar</i> ”	67	temple verbiage
“with my <i>orders that he teach him how to wear His apron as a fellow craft</i> ”	69	temple verbiage
“all the Lodge <i>rise to their feet</i> ”	78	temple practice
“as you <i>increase in knowledge</i> ”	79	LDS theology
“all the maps and charts of the <i>celestial and terrestrial bodies</i> ”	83	LDS theology and verbiage

MASTER MASON OR THE THIRD DEGREE MASONIC RITE
The third degree rites and rituals of freemasonry contain many of the same words and phrases as the first and second. These will not be repeated here. Only first time words, phrases and activities that parallel Mormonism will be listed.

THIRD DEGREE RITE PARALLELS

- Duncan’s Ritual of Freemasonry- Word, phrase, commentary or <u>action with parallels to Mormonism</u>	Page # <u>in text</u>	LDS similarity <u>or connection</u>
“when it is conferred”	87	LDS vernacular
“three <i>loud distinct</i> knocks”	88	temple verbiage
“ <i>now wishes to receive further light</i> ”	89	temple verbiage
“is he <i>worthy</i> and well qualified?”	89	LDS verbiage

“ <i>that I will not have illegal carnal intercourse</i> ”	95	temple verbiage
“ <i>than having my body severed in two</i> ”	96	earlier temple verbiage (1989)
“looking conductor <i>in the eye</i> ”	97	temple practice
“ <i>as you are clothed as a Master Mason it is necessary that you should have</i> ”	99	temple verbiage
“Moving off, one says, ‘ <i>Let us report</i> ’”	111	temple verbiage & stage direction
“Let us go and <i>report</i> ”	115	temple verbiage
“ordered to <i>observe</i> ”	115	temple verbiage
“All now, <i>form in a circle . . . the Master makes the signs of ‘distress’ of a Master Mason, which is done by raising both hands and arms above the head</i> ”	116-17	temple practice
“the <i>real</i> grip of a Master Mason”	120	temple verbiage
“gives him the grand Masonic word on the <i>five points of fellowship</i> ”	120 (fig. 18)	earlier temple (1989 and earlier)
“ordered them to <i>disguise</i> themselves and travel as before with instructions”	123	temple directive “go down . . . <i>do not reveal your identity,</i> and “
“The Beehive”	128	Utah Symbol

“All-Seeing Eye”	129	SLC temple
“orders of the priesthood”	129	LDS theology
“Let me admonish you, in the <i>most serious manner</i> . . . the Sun (sic) of righteousness shall descend and send forth His angels to collect our ransomed dead; then, <i>if we are found worthy</i> , by the benefit of his “pass” we shall gain a ready admission into that <i>celestial</i> Lodge above, where the Supreme Architect of the Universe <i>Presides</i> . . .”	131	LDS rhetoric
<i>gain ready admission</i> into that <i>Celestial</i> Lodge above”		
“ <i>Adieu!</i> A heart-warm, fond <i>adieu!</i> ”	145	Book of Mormon - controversy over use
Symbol of a Sunstone	199 (Illust.)	temple – SLC

OTHER DEGREE PARALLELS

“the veils are now pushed apart to admit the candidate”	235	temple practice
“High Priest”	239	Priesthood office
“. . . but the true descendents of the twelve Tribes. It is necessary you should be very particular <i>in tracing your genealogy</i> ”	240	LDS theology & practice
“will most readily pledge <i>to do all that is required</i> of them”	267	temple verbiage

“When a candidate *receives* the First Degree he is said to be *initiated*, at the second step he is *passed*, at the third, *raised*; when he takes the Mark Degree, he is *congratulated* (*advanced*); having passed the chair, he is said to have *presided*; when he becomes a Most Excellent Master, he is *acknowledged and received*; and when a Royal Arch Mason, he is *exalted*.”

269

LDS theology
Temple verbiage

“the New Era”

281

name of an LDS
Periodical

Less than two months after having gone through these Masonic rites and rituals, on May 4, 1842, Joseph introduced the temple endowment ceremony in Nauvoo. (*History of the Church*, Vol. 5, pp. 1-2).

I'd like to ask my LDS brothers and sisters, who I love and care about, three things:

First, is that temple you place so much emphasis on from God or from the minds of men seeking to “exalt Man?”

Secondly, has going inside that temple made you feel more like a humble, mourning, poor in spirit, sinful person whose souls rests entirely on Jesus or do you enter and exit feeling more like a superior, exalted, accomplished human being?

And which characteristics does Jesus require of His sheep?

(beat)

Let's go to the phones with the little

amount of time we have left. (801) 973-TV20 (801) 973-8820	
CONCLUSION Pastor in the Pub Lord'sWord	