

might be partakers of the blessings of the Gospel. But having hardened their hearts against Moses and against God, the Lord determined to take away this higher law from the midst of the children of Israel, and give them a law which is termed by the Apostles the law of carnal commandments—a law by which they should not live. They could have lived by the law of the Gospel; they could have entered into the Lord's rest by that law, even into the fulness of his glory; but having transgressed the higher law, God gave them an inferior law adapted to their carnal capacity. This law is mentioned in the 20th chapter of Ezekiel, in these words—"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Why is it that the Lord gave to Israel statutes, and judgments, and laws that were not good? Because they were incapable of receiving anything greater or higher. He gave them this law as a schoolmaster, to school them and bring them to the higher law, namely, the law of Christ, and they continued under this law, under this condemnation for a long time, and the Lord swore in his wrath that they should not enter into his rest in consequence of having broken the higher law.

Moses again went up into Mount Sinai, and was gone a second time forty days and forty nights, without eating and drinking, and received this law, this carnal law that is generally denominated the law of Moses, upon second tables of stone, the first covenant having been dashed to pieces, or in other words the first law, the higher law of the Gospel contained on the first tables, was destroyed and the covenant broken, and a new law was introduced. Incorporated on the second tables of stone were the Ten Commandments,

which pertain to the Gospel, which were also on the first tables. In addition to these Ten Commandments which pertain to the Gospel, were many of those carnal laws that I have been speaking of. By this second code of laws it was impossible for Israel to enter into the fulness of celestial glory, in other words, they could not be redeemed and brought into the presence of the Father and the Son; they could not enter into the fulness of that rest that was intended to be given to such only as obeyed the higher law of the Gospel.

After the days of Moses the children of Israel, from time to time, corrupted themselves before the Most High; they would not abide even in the lower law; but there were a few individuals in the various generations of Israel, such as Prophets, Schools of Prophets, &c., which received the higher law, and obtained the higher priesthood, and were blessed of the Lord, and had the privilege of entering into his rest, being filled with the spirit of prophecy and revelation, having the power not only to prophesy and to obtain revelation, but to come up by virtue of the higher law, into near communion with the Father and the Son, having the privilege to behold, by vision, the face of the Lord.

About six hundred years before Christ the children of Israel, or rather the house of Judah, that was still left remaining in the land of Palestine, had again so far apostatized from the Lord their God, that the Lord threatened, by the mouth of the Prophets, that he would destroy that great city Jerusalem, and that the people should be led away captive into great Babylon. We find this was fulfilled. But eleven years previous to this great captivity, the Lord led one of the Prophets, whose name was Lehi and his sons,