



WORLDVIEW MADE PRACTICAL
Volume 21 Number 5
February 4, 2026

What’s All The Hubbub About The Mormon “Second Anointing”?

By Tal Davis

In past articles of this MarketFaith Ministries newsletter and website, we have written extensively on the unusual rituals practiced in the temples of the Church of Jesus Christ of Latter-day Saints. (Note: In this article we use the traditional abbreviation of LDS for the church. Likewise, to specify the church’s theology we will use the traditional term of Mormonism). Recently, however, we, and other Mormon watching groups, have become aware of another more esoteric ritual sometimes practiced in some temples but kept extremely secret (obviously not very well). It is even hidden from high ranking members of the church. Apparently, only Apostles of the Church are aware of this special anointing given only to a select few members of the church. This special highly “sacred” (secret) ritual is called “the Second Anointing,” “the Second Endowment,” “the Fullness of the Priesthood,” or “the Second Blessing.” It must be performed in special rooms in certain specified LDS temples.

Before we analyze this newly discovered (at least for us) temple ordinance, let’s review some of the information we learned before about LDS temples. Today there are 216 dedicated temples around the world (208 are presently operating the other 8 are under renovation). 107 are under construction. Only those church members who hold an authorized pass card, called a “Recommend,” are allowed to enter and participate in temple activities. To receive a Recommend, one must pass a yearly examination with their local church leader (bishop) answering personal questions about the person’s moral and church life, including how much he or she has donated to the church that year (10% minimum required).

No worship services are held in temples. Temples are only where church members conduct secret (they say sacred) rituals to prepare church members to inherit the highest levels of eternal life. Once a member has participated in them, he or she is prohibited from discussing them with anyone outside of the temple, even family

members. The first time a member finds out what happens is the first time when they participate.

Essentially three major ordinances or rituals are performed in all LDS temples. These rituals can only be done in dedicated temples led by duly authorized temple workers.

The first ceremony which can be performed by any worthy LDS member is Baptism for the Dead. Mormon doctrine states that if someone dies before they have a chance to be baptized into the LDS church, they will go to place called “spirit prison.” There they await the resurrection of the dead at the end times. While in spirit prison, Mormon missionaries will be sent from Paradise (where baptized Mormons go at death) to preach to them the Mormon gospel. Those dead spirits have the opportunity to believe and accept that gospel.

In Mormonism, water baptism by immersion is the first major ingredient for salvation. However, since a dead person cannot be baptized physically, a living LDS member must go to a temple to be baptized on their behalf by proxy in special baptism fonts made for that purpose. The LDS church maintains the world’s largest computerized genealogical library containing the names of millions of deceased people which are distributed to the various temples for baptisms for the dead. Faithful LDS members will often go to be baptized on behalf of many dead spirits.

The second significant ordinance, or set of ordinances, done in the temples are the “Endowments.” These are a series of blessings, lessons, and rituals taught to worthy church members, often at the time of their marriage or ordination to the priesthoods. Members enter the temple and go to basement locker rooms to take off their street clothes and put on a loose fitting sheet. Then they are given ritual washings, after which they don special clothing and aprons worn the remainder of the time in the temple.

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Next they watch a video portraying the “full” story of the creation and fall of Adam and Eve – a story not found in the Bible. It dramatizes their fall from innocence as necessary for them to become mortal to allow humanity to progress to godhood like Heavenly Father. In Mormon theology, if Adam and Eve had not sinned they would have been stuck in immortal bodies and would never have been able to reproduce children. So in Mormonism, Adam and Eve’s sin was a good thing. If they had not fallen and become mortal, then the billions of Heavenly Father’s children in the pre-existent spirit world could not be physically born and never progress to godhood.

The members then move to another room and stand before an altar. A temple worker leads them in learning and practicing a series of symbolic arm and hand motions (called “tokens” and “signs”). They also recite some unusual words and a chant-like prayer. Soon they are each given a new name (though it seems it is the same one for every man and woman on that day).

Finally, each person approaches a curtain or veil where they must repeat some of what they have learned to a person behind the curtain representing God. If they do so adequately, they can then pass through the curtain into an elaborately decorated room called the Celestial Room which represents the home of God the Father. The belief is that after the resurrection of the dead, at the end times, each person will need to recall his or her new name and the secrets he or she has learned in the temple in order to enter the real Celestial Kingdom of God – the highest level of heavenly glory. From there, the members put their street clothes back on to go home. As with baptism for the dead, faithful LDS members perform these endowment rituals many times over by proxy for dead people who have previously been baptized by proxy in a temple.

The third major ordinance conducted in the LDS temples are “Temple” or “Celestial” Marriages. These are wedding ceremonies held only in temple rooms with altars where Mormon men and women take their vows to be “sealed”

together for time and eternity. In Mormon theology a marriage and family does not just last “until death do us part,” it continues past death into eternity if it is sealed in the temple. Sadly, if someone in the husband’s and/or wife’s family is not a temple worthy LDS member, he, she, or they are not allowed to attend the ceremony since they can’t go inside the temple. This is often the source of great consternation by parents excluded from their child’s wedding.

So those are the basic practices conducted in LDS temples. The LDS claims these rituals are as were done in the ancient temples in Jerusalem. However, modern LDS temples obviously have nothing in common physically or spiritually with those of those in ancient Jerusalem. Actually, the modern LDS temples and rituals have more in common with those of Freemasonry Lodges, from which Joseph Smith most likely copied them.

Now that we have reviewed the widely known truth about modern LDS temples, we now turn to the more obscure truth about the secret ordinance called “Second Anointing.” This is something that even most LDS members don’t know much if anything about. In fact for several generations this ritual was all but totally concealed from everyone but a very few older high officials who kept it under raps. However, in recent decades it has surfaced again as some LDS members (husbands and wives) reportedly have been given this extraordinary anointing. So you are certainly asking, what is it?

The Second Anointing apparently was initiated by Joseph Smith, Jr., on September 28, 1843 and was performed at various times thereafter among the LDS Apostles and General Authorities. In the late 18th and early 20th centuries it was performed quite often according to church researchers. One particular benefit of this anointing is what is termed the “calling and election made sure.” This is an unconditional pass for nearly all sins, provided the recipient does not commit the unpardonable sin (e.g., shedding innocent blood or denying the Holy Ghost). This apparently

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unconditionally guarantees the recipient will inherit life in the Celestial Kingdom and attain godhood in eternity, regardless of his personal sins except apostasy wherein they become a “son of perdition.” In that case, excommunication cancels the ordinance.

What then, you may ask, actually happens in the ritual itself? The following is a copy of a personal testimony of Tom Philips, a former prominent member of the Church of Jesus Christ of Latter-day Saints. He, with his wife, was given the Second Anointing on May 19th, 2002, in Preston, England. However, due to the fact he wrote this personal account of what happened at the ceremony, he was excommunicated from the church and declared an apostate. Thus, the guarantees he was given in the second anointing were rendered invalid and he is now regarded as a “son of perdition” (the Mormon version of hell).

Here is an abbreviated text of Philips’ testimony written in 2008:

“The following is my best recollection of what happened in performing this ordinance. It has been nearly 6 years since it happened so I may well have omitted some things.

I. THE ORDINANCE OF THE WASHING OF THE FEET
(LDS Apostle) Elder (M. Russell) Ballard knelt and washed my feet, then dried them. This ordinance cleansed me from the blood and sins of this generation.

II. THE ORDINANCE OF SECOND ANOINTINGS – Part One Anointed & Ordained a King/Priest, Queen/Priestess

I was anointed with oil, on the top of my head, and then hands were laid upon my head, and I was ordained a king and a priest unto the Most High God, to rule and reign in the House of Israel forever. My head, brow, eyes, ears nose, lips etc. were anointed with oil and specific blessings were given related to knowing, understanding and speaking the truth. This ordinance gave me the fullness of the priesthood and a blessing was given which included the following :

- Sealing power to bind & loose, curse & bless.
- Blessings of Abraham, Isaac & Jacob.
- The Holy Spirit of Promise bestowed.
- Blessed to live as long as life is desirable.
- Blessed to attain unto the Godhood.
- Power to be a member of a Godhead bestowed.
- Sealed up to eternal life.
- Power to have the heavens opened.

We were charged not to reveal to other individuals that we had received this ordinance. My wife was also anointed and ordained a queen and priestess. (Philips indicated later that he could not recall everything that was said in the blessing he received from Elder Ballard but it was quite extensive.)

THE ORDINANCE OF SECOND ANOINTINGS – Part Two ‘The Washing of The Feet’, Wife to Husband

The second part of the second anointing was explained to us. We (my wife and I) were to go to another sealing room where we would be alone as a couple. There would be a bowl of water and a towel. My wife was to wash my feet (as Mary did to Jesus) and dry them. She would then place her hands upon my head and pronounce a blessing upon me as the spirit dictated. This was a very moving and personal experience for us as a couple and we both ended in tears of great joy. Following this we met in the celestial room with Elder Ballard and the others. Elder Ballard summarized what had happened and asked if there were any questions as they could only be answered at this time, in this place as we were charged to tell nobody that we had received this ordinance.

A little time after this ‘life changing experience’ Elder Hillam asked me to nominate 2 couples I knew to receive this ordinance. He said ‘find another you, mature people who have been tried and tested yet remained absolutely committed and dedicated to the church.’ I prayed for guidance to know

Heavenly Father's will in this respect, made a list of all the people I knew who could be considered, worked it out in my own mind and fasted and prayed.

I still assumed all nominations from all sources would be whittled down by an Area President and Apostle and the final decisions would be made by (LDS) President Gordon B. Hinckley (1910-2008) as he personally consulted with the Lord. Years later I saw that these, like everything else in the church, were purely the decisions of mortal men. What arrogance for a church leader to assume he has the right to decide who will go to the 'highest heaven'.

So what can we say about this "Second Anointing" of the Church of Jesus Christ of Latter-day Saints? We know that the temple rituals are supposedly kept secret from the public and even uninitiated church members. But at least they know what the temples are for and most adult members have been through one at least once. However, this "Second Anointing" is even more secretive. Only those in the highest ranks of the LDS church (the Twelve Apostles, the First Presidency [the President and his two counselors], and maybe some of the other General Authorities) are even aware the ceremony ever existed and is actually still being performed in the 21st century. The publicity it has recently stirred makes it likely more LDS people have become aware and are asking questions.

But then why does the church perform it all? The answer can only be that it gives the recipients a feeling of extreme divine favor. They have been chosen by the Heavenly Father, because of their holiness and faithfulness in the church, to be assured, with their wives, of being deified in the Celestial Kingdom to become Gods. This is something other LDS members can't really be assured of, but can only hope they will be worthy enough. So those with this blessing can look at themselves with a certain degree of self-assurance while looking at others as somehow less righteous than they, though they can tell no one why. Whether intended or not, it inevitably appeals to one's vanity and creates a higher class of spiritual elites. This is nothing less than a modern form of Gnosticism.

In any case, as we have said many times, Mormonism, from top to bottom, is a counterfeit of Historic Christianity. It has a false god, a false Jesus, a false way of salvation, and a distorted concept of life after death. The "Second Anointing" is "just another brick in the wall." For more information on Mormonism and other cults go to our website at <http://www.marketfaith.org/2018/11/non-biblical-theism/>.

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