

# **DOCTRINES OF THE GOSPEL**

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**Institute Notes 2005 – 2006**

# Contents

<b>1</b>	<b>God the First: The Creator</b> .....	<b>2</b>
<b>2</b>	<b>God the Second: The Redeemer</b> .....	<b>11</b>
<b>3</b>	<b>Agency</b> .....	<b>20</b>
<b>4</b>	<b>Premortal Existence</b> .....	<b>26</b>
<b>5</b>	<b>Creation</b> .....	<b>35</b>
<b>6</b>	<b>Fall</b> .....	<b>45</b>
<b>7</b>	<b>Atonement</b> .....	<b>51</b>
<b>8</b>	<b>Family</b> .....	<b>60</b>
<b>9</b>	<b>Prophets</b> .....	<b>70</b>
<b>10</b>	<b>Covenants / Obedience</b> .....	<b>85</b>
<b>11</b>	<b>The Bible</b> .....	<b>95</b>
<b>12</b>	<b>The Book of Mormon</b> .....	<b>99</b>
<b>13</b>	<b>Faith</b> .....	<b>112</b>
<b>14</b>	<b>Repentance</b> .....	<b>118</b>
<b>15</b>	<b>Baptism</b> .....	<b>131</b>
<b>16</b>	<b>Sacrament</b> .....	<b>137</b>
<b>17</b>	<b>God the Third: The Witness or Testator</b> .....	<b>146</b>
<b>18</b>	<b>Revelation</b> .....	<b>154</b>
<b>19</b>	<b>Testimony</b> .....	<b>166</b>
<b>20</b>	<b>Prayer</b> .....	<b>177</b>
<b>21</b>	<b>Fasting</b> .....	<b>186</b>
<b>22</b>	<b>Sabbath Day</b> .....	<b>187</b>
<b>23</b>	<b>Israel: The Covenant</b> .....	<b>199</b>
<b>24</b>	<b>Israel: Scattering and Gathering</b> .....	<b>208</b>
<b>25</b>	<b>Apostasy</b> .....	<b>217</b>
<b>26</b>	<b>Restoration</b> .....	<b>229</b>
<b>27</b>	<b>Joseph Smith - First Vision &amp; Beyond</b> .....	<b>234</b>
<b>28</b>	<b>Priesthood</b> .....	<b>257</b>
<b>29</b>	<b>Temples</b> .....	<b>267</b>
<b>30</b>	<b>Temples - Ordinances and Blessings</b> .....	<b>277</b>
<b>31</b>	<b>Signs of the Times</b> .....	<b>287</b>
<b>32</b>	<b>Second Comings</b> .....	<b>298</b>
<b>33</b>	<b>Millennium</b> .....	<b>306</b>
<b>34</b>	<b>Death</b> .....	<b>312</b>
<b>35</b>	<b>Spirit World</b> .....	<b>317</b>
<b>36</b>	<b>Resurrection</b> .....	<b>324</b>
<b>37</b>	<b>Judgment</b> .....	<b>330</b>
<b>38</b>	<b>Kingdoms of Glory</b> .....	<b>336</b>

# God the First: The Creator

09/05

“Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham’s record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.” (Joseph Smith (TPJS, pg. 190)

## Arguments

### **A. (John 4:24 - God has no physical form, but is everywhere present)**

“Be that as it may, since there is no indefinite article in ancient Greek, John 4:24, could just as easily be translated and read “God is Spirit.” Certainly this statement must be interpreted in the same context as John other declaration, such as God is light (1 John 1:5) and “God is Love” (1 John 4:8). In fact many translations do so:” [Dodd, *The Interpretation of the Fourth Gospel*, pg, 25; Brown, *The Gospel According to John*, 167, 172) It is not a contradiction to say that ‘God is Spirit’ and that He also has a body. God is spirit, encased in a glorified tabernacle as well as enlightening men through His holy spirit, and those who worship Him must ‘worship in spirit and in truth.’ (John 4:24). Furthermore, even those earliest Christians who rejected the notion of God having a body in human shape, and believed in a God who is ‘a spirit,’ nevertheless taught that this ‘spirit’ was itself material. Compare D&C 131:7-8 (Exodus 24:9-11, 33:22-23) [D&C 130:22-23; Matthew 16:17]

“A God with Body, Parts, and Passions. That which is without body, parts and passions is nothing. There is *no other God in heaven but that God who has flesh and bones.*” (Joseph Smith, *TPJS*, pg. 181)

“Flesh and blood cannot go there; but flesh and bones quickened by the Spirit of God, can.” (Joseph Smith, *TPJS*, pg. p.326)

“God Almighty Himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire. ‘Our God is a consuming fire.’ When our flesh is quickened by the Spirit, there will be no blood in this tabernacle. Some dwell in higher glory than others.” (Joseph Smith, *TPJS*, pg. 367)

“As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be ‘added unto their stature one cubit,’ neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood.” (Joseph Smith, *TPJS*, pg. 199)

### **B. (John 10:30 - God is composed of three distinct persons who share in the ‘same substance’)**

What is the nature of this oneness? In the great intercessory prayer, Christ asked, That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:... (John 17:21) Joseph Smith explained:

“Many men say there is one God; the Father, the Son and the Holy Ghost are only one God. I say that is a strange God anyhow – three in one, and one in three! It is a curious organization. ‘Father, I pray not for the world, but I pray for them which thou hast given me.’ ‘Holy Father, keep through Thine own name those whom thou hast given me that they may be one as we are.’ All are to be crammed into one God, according to sectarianism. It would make the biggest God in all the world. He would be a wonderfully big God – he would be a giant or a monster. I want to read the text to you myself – ‘I am agreed with the Father and the Father is agreed with me, and we are agreed as one.’ The Greek shows that it should be agreed. ‘Father, I pray for them which Thou hast given me out of the world, and not for those alone, but for them also which shall believe on me through their word, that they all may be agreed, as Thou, Father, are with me, and I with Thee, that they also may be agreed with us,’ and all come to dwell in unity, and in all the glory and everlasting burnings of the Gods; and then we shall see as we are seen, and be as our God and He as His Father.” (*TPJS*, pg. 372-373). The Prophet correctly noted that this type of oneness is consistent with Jesus’ expectation that his disciples would be ‘one’ as He and the Father are ‘one’ (John 17:11, 21-24). Therefore, the Godhead consists of truly separate beings who are one in the sense of their total unity of will and love.” [A of F #1; Matthew 3:16-17; Acts 7:55-56; Matthew 17:5; Revelation 5:7, 13]

## *God the First - the Creator*

“I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods.” (Joseph Smith *TPJS*, pg. 370)

### **God the Father**

(1 John 5:7; Revelation 4-5; D&C 130:22; Abraham 3; A of F#1)

1 – “Much of the LDS concept of godhood is expressed in a frequently cited aphorism written in 1840 by Lorenzo Snow, fifth President of the Church. At the time, Snow was twenty-six years old, having been baptized four years earlier. He recorded in his journal that he attended a meeting in which Elder H. G. Sherwood explained the parable of the Savior regarding the husbandman who hired servants and sent them forth at different hours of the day to labor for him in his vineyard. Snow continued, as recorded in his sister's biography of him: **‘The Spirit of the Lord rested mightily upon me-the eyes of my understanding were opened, and I saw as clear as the sun at noonday, with wonder and astonishment, the pathway of God and man. I formed the following couplet which expresses the revelation, as it was shown me...As man now is, God once was: As God now is, man may be.’**” (Eliza R. Snow, pg. 46; Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 555)

2 – “Latter-day Saints believe that God achieved his exalted rank by progressing much as man must progress and that God is a perfected and exalted man: **‘God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible, I say, if you were to see him today, you would see him like a man in form-like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.’**” (Joseph Smith, *TPJS*, p. 345)

3 – “We have an authentic account, which can be accepted as true, that life has been going on in this system for almost **2,555,000,000 years**. Presumably this system is the universe (or whatever scientific term is applicable) created by the Father through the instrumentality of the Son.” (*MM* 1:29)

“This matter of how long has been going on in our portion of created things is one of these matters. The sliver of information that has been preserved for us is found in an epistle of W. W. Phelps, written on Christmas day, 1844, and published to the Church in the Times and Seasons. Brother Phelps speaks of ‘Jesus Christ, whose goings forth, as the prophets said, have been from of old, from,’ in what is a clear allusion to Micah's prophecy that Bethlehem shall be the birthplace of our Lord. Out of thee [Bethlehem Ephratah] shall come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. The Lord said through that ancient prophet. (Micah 5:2.) Then, in an interpolative explanation of what is meant by ‘from,’ or ‘from everlasting,’ Brother Phelps says, ‘And that [the one during which Christ's doings have been known], agreeable to the records found in the catacombs of Egypt, has been going on in this system [not this world], almost two thousand five hundred and fifty-five millions of years.’ (Times and Seasons 5:758.) That is to say, the papyrus from which the Prophet Joseph translated the Book of Abraham, to whom the Lord gave a knowledge of his infinite creations, also contained this expression relative to what apparently is the universe in which we live, which universe has been created by the Father through the instrumentality of the Son. The time mentioned has no reference, as some have falsely supposed, to the period of this earth's existence.” (*MM* 1:32-33)

“...God the Almighty; the Maker and Preserver and Upholder of all things; the Omnipotent One; he by whom the sidereal heavens came into being, who made the universe and all that therein is; he by whose word we are, who is the Author of that life which has been going on in this system for nigh unto 2,555,000,000 years; God the Almighty, who once dwelt on an earth of his own and has now ascended the throne of eternal power to reign in everlasting glory; fn who has a glorified and exalted body, a body of flesh and bones as tangible as man's; who reigns in equity and justice over the endless billions of his spirit children who inhabit the worlds without number that roll into being at his word. God the Almighty, who is infinite and eternal...” (Bruce R. McConkie, *Mortal Messiah*, 1:314-315)

[NOTE: 1 Year of God time accordingly (Abraham 3:4; 1 Peter 3:8) = 365,000. If perfection centers in 7 = 2,555,000,000 years = eternity!]

## *God the First - the Creator*

### -- Abraham 3:26-28 – NOTES --

1. God the Father is the author of the plan and the plan was well known.
2. God the Father sits in council (FHE) with his family. [God of Counsel - Moses 7:35]
3. God the Father government is a theocracy, not a democracy.
4. Obedience to God the Father is absolutely necessary to return. [Thy will be done]
5. God the Father has established and affixed laws. [Obey = Blessing/Disobey = Punished]

### **Names/Titles of the Father**

(D&C 78:20; D&C95:17; Moses 6:57; Moses 7:35)

**4** – “The commonly used term for ‘god’ or ‘gods’ in the Hebrew Bible is ‘*elohim*,’ a plural form whose singular is ‘*eloah*’ or ‘*el*’ and has the meaning of ‘lofty one’ or ‘exalted one’. Early Church leaders adopted the policy of designating God the Father by the exalted name-title ‘Elohim’...The name-title ‘Father in Heaven’ refers to the director of creation and Father of the spirits of all mankind.” (James R. Clark; Joseph F. Smith, John R. Winder, Anthon H. Lund, The Father and The Son; A Doctrinal Exposition by The First Presidency and The Twelve, *Messages of the First Presidency*, 5:26-27)  
Literally

**5** – “**AHMAN**. In two revelations to Joseph Smith (D&C 78:20;D&C 95:17), Jesus Christ referred to himself as ‘the Son Ahman’, allowing the possibility that ‘Ahman’ may be a word meaning God, and one of the names of the Father. The name also appears in a compound place name, Adam-ondi-Ahman (D&C 116:1; D&C 117:8, 11).” (Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 551)

**6** – “The first question is, ‘What is the name of God in the pure language?’ The answer says ‘Ahman.’ ‘What is the name of the Son of God?’ Answer, ‘Son Ahman – the greatest of all the parts of God excepting Ahman.’ ‘What is the name of men?’ ‘Sons Ahman,’ is the answer. ‘What is the name of angels in the pure language?’ ‘Anglo-man.’” (Orson Pratt, *JD*, 2: 342-343)

**7** – “**MAN OF HOLINESS**. Adam learned by revelation that one of the names of God the Father is Man of Holiness (Moses 6:57). Enoch also recorded God’s words: ‘Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name’ (Moses 7:35).” (Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 551)

### **Attributes/Characteristics of God**

(John 5:30; John17:3; D&C 84:19-22)

**08** – “In one sense, it creates a slight distortion to focus on one member of the Godhead and discuss his characteristics in isolation from those of the other two, for Father, Son, and Holy Ghost are one in mind, one in purpose, and one in character. Most of what can be said of the Father is also true of the Son and vice versa.” (Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 548)

**09** – “After generations of prophets had tried to teach the family of man the will and way of the Father, usually with little success, God in His ultimate effort to have us know Him, sent to earth His Only Begotten and perfect Son, created in His very likeness and image, to live and serve among mortals in the everyday rigors of life.

**“To come to earth with such a responsibility, to stand in place of Elohim speaking as He would speak, judging and serving, loving and warning, forbearing and forgiving as He would do this is a duty of such staggering proportions that you and I cannot comprehend such a thing.** But in the loyalty and determination that would be characteristic of a divine child, Jesus could comprehend it and He did it. Then, when the praise and honor began to, He humbly directed all adulation to the Father.” (Jeffrey R. Holland, *Ensign*, November 2003, pg. 70-71)

**10** – “**Now, let us speak particularly of these wondrous books that we call the four gospels.... Would it surprise you if I suggested that there is more knowledge in the four gospels, more revealed truth relative to the nature and kind of being that God our Father is, than in all the rest of holy writ combined?...**It is life eternal to know the Father and the Son and to become like them. We know the Father by coming to an understanding of the Son. The Son is the revealer

## *God the First - the Creator*

of God. No man cometh unto the Father except by him or by his word. We want to know the Father and the Son, and the chief account is in the gospels.” (Bruce R. McConkie, *Ensign*, April 1975, pg. 70-71)

**11 – “If men do not comprehend the character of God, they do not comprehend themselves.”** (Joseph Smith, *TPJS*, pg. 343)

**12 – “The Key of the Knowledge of God. The key of the knowledge of God is to be had only through the powers of the Melchizedek Priesthood.** If the Melchizedek Priesthood is taken from a people, their knowledge of God will be taken also. No more perfect illustration of this principle exists than the description of God found in the creeds of Christendom, as contrasted with the God testified of by those holding the priesthood in Old and New Testament times. The God of scripture is a corporeal and anthropomorphic being who appears face-to-face with his prophets and speaks to them as one man speaks to another. Though our Heavenly Father is worshipped with reverential awe, he is not thought to be unknowable, incomprehensible, or mysterious. The holy priesthood was given to men in this our mortal sphere in order that we might ‘enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant’ (D&C 107:19). This privilege was granted to Adam in the Garden of Eden and subsequently to ‘Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed’ (Abraham: Facsimile: 2:3). Where the higher or holy priesthood is, there the key of the knowledge of God is also (D&C 84:19).” (Joseph Fielding McConkie and Robert L. Millet, *Joseph Smith: The Choice Seer*, pg. 23-24)

**13 – “Desiring that the righteous residue of his posterity might be brought into the presence of God, Adam gathered them together in the valley of Adam-ondi-Ahman to instruct and bless them to that end”** (D&C 107:53; Joseph Smith, *TPJS*, pg. 158-59).

**14 – “Three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. **First**, the idea that he actually exists. **Secondly**, a *correct* idea of his character, perfections, and attributes. **Thirdly**, an actual knowledge that the course of life which he is pursuing is according to his will. (*Lectures on Faith* 3:2-5) Faith, the Prophet taught, cannot be exercised in principles that are false or in that which is unknown (Alma 32:21; *TPJS*, pg. 58). Faith is the child of knowledge. We cannot exercise faith in God until we know of the existence of God. We must first come to a knowledge of God, then as we learn of him we can exercise faith in him. In so saying, Joseph Smith stood alone, for many within the Christian tradition declared God to be unknowable.”** (Joseph Fielding McConkie and Robert L. Millet, *Joseph Smith: The Choice Seer*, pg. 23)

**15 – “We have, in the revelations which he has given to the human family, the following account of his attributes:**

**“1- Knowledge... 2- Faith or Power... 3- Justice... 4- Judgment... 5- Mercy... 6- Truth...”**

“By a little reflection it will be seen that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in him; for without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life, and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.

“And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity, in order to exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness' sake. But when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compensate them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

“Let the mind once reflect sincerely and candidly upon the ideas of the existence of the... attributes in the Deity, and it will be seen that, as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation...And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised towards them, and through the exercise of that attribute towards them comfort and consolation will be administered unto

them abundantly, amid all their afflictions and tribulations.” (Joseph Smith, *Lectures on Faith*, 4:4-11, 15, 17)

### **Nature of God - Omniscient, Omnipotent, Omnipresent**

(John 4:24; John 10:30; John 17:3, 21-22; 1 Nephi 9:6; 2 Nephi 2:24; Mosiah 4:9; D&C 88:7-13; Moses 7:36)

**16** – “I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods.” (Joseph Smith *TPJS*, p. 370)

**17** – “**A God with Body, Parts, and Passions. That which is without body, parts and passions is nothing. There is no other God in heaven but that God who has flesh and bones.**” (Joseph Smith, *TPJS*, pg. 181)

**18** – “God is the only supreme governor and independent being in whom all fullness and perfection dwell; **who is omnipotent, omnipresent and omniscient**; without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for life and salvation.” (Joseph Smith, *Lectures on Faith*, 2:2)

**19** – “[W]ithout the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.

“Let the mind once reflect sincerely and candidly upon the ideas of the existence of the . . . attributes in the Deity, and it will be seen that, as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge, he can make all things known to his saints necessary for their salvation;” (Joseph Smith, *Lectures on Faith*, 4:11, 17)

**20** – “**Let it not be assumed, however, that the fact of God's foreknowledge as to what would be under any given conditions, is a determining cause that such must be. Omnipotent though He be, He permits much that is contrary to His will.** We cannot believe that vice and crime, injustice, intolerance, and unrighteous domination of the weak by the strong, the oppression of the poor by the rich, exist by the will and determination of God. It is not His design or wish that even one soul be lost; on the contrary it was and is His work and glory ‘to bring to pass the immortality and eternal life of man.’ So also, it is not God's purpose to interfere with, far less to annul, the free agency of His children, even though those children prostitute their Divine birthright of freedom to the accomplishment of evil, and the condemnation of their souls.” (James E. Talmage, *Improvement Era*, September 1915, pg. 951)

**21** – “**There is no part of creation, however remote, into which God cannot penetrate; through the medium of the Spirit the Godhead is in direct communication with all things at all times. It has been said, therefore, that God is everywhere present; but this does not mean that the actual person of any one member of the Godhead can be physically present in more than one place at one time.** The senses of each of the Trinity are of infinite power; His mind is of unlimited capacity; His powers of transferring Himself from place to place are infinite; plainly, however, His person cannot be in more than one place at any one time. Admitting the personality of God, we are compelled to accept the fact of His materiality; indeed, an ‘immaterial being,’ under which meaningless name some have sought to designate the condition of God, cannot exist, for the very expression is a contradiction in terms. If God possesses a form, that form is of necessity of definite proportions and therefore of limited extension in space. It is impossible for Him to occupy at one time more than one space of such limits; and it is not surprising, therefore, to learn from the scriptures that He moves from place to place.” (James E. Talmage, *AF*, pg. 38-39)

**22** – “**The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence over and through the laws of nature, he is and can be omnipresent throughout all the works of God.** Thus when it becomes necessary to speak to us, he is able to do so by acting through the other Spirit, that is, through the Light of Christ.” (Joseph Fielding Smith, *DS*, 1:40)

### **Communication With Man**

(Matthew 3:16-17; Matthew 17:5; JST John 1:1-3, 18; 3 Nephi 11:7; D&C 76:22-24; D&C 93:15; JS-H 1:17)

**23 – “All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. In all of the scriptures, where God is mentioned and where he has appeared, it was Jehovah who talked with Abraham, with Noah, Enoch, Moses and all the prophets. He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage, and who gave and fulfilled the law of Moses. The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son.”** (Joseph Fielding Smith, *DS*, 1:27)

**24 – “There is nothing clearer or plainer than this. We pray to the Father, not the Son; but according to the laws of intercession, advocacy, and mediation, our answers come from the Son.** Reference to nearly every section in the Doctrine and Covenants bears this out. None, therefore, need to suppose, as is found in the prayer books of sectarianism, that it is proper to pray to either Christ or the Holy Ghost.” (Bruce R. McConkie, *The Promised Messiah*, pg. 335)

### **God Is an Unchanging Being**

(Hebrews 13:8; James 1:17; 1 Nephi 10:18; 2 Nephi 2:4; Alma 7:20; Mormon 9:9, 19; D&C 3:1-2, 20:12, 17)

**25 – “...that he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday, to-day, and for ever; and that his course is one eternal round, without variation.”** (Joseph Smith, *Lectures on Faith*, 3:15)

### **God is a God of Truth**

(Numbers 23:19; Hebrews 6:18; Enos 1:6; Ether 3:12; D&C 1:37-38; D&C 62:6; D&C 82:10)

**26 – “And again, the idea that he is a God of truth and cannot lie, is equally as necessary to the exercise of faith in him as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him could not exist. But having the idea that he is not man, that he cannot lie, it gives power to the minds of men to exercise faith in him.”** (Joseph Smith, *Lectures on Faith*, 3:16, 22)

### **God is No Respector of Persons**

(Moroni 8:12; D&C 1:35, D&C 38:16, 26)

**27 – “[T]hat he is no respector of persons: but in every nation he that fears God and works righteousness is accepted of him...**

**“But it is also necessary that men should have an idea that he is no respector of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him; because if he were a respector of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respector of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respector of persons, and that every man in every nation has an equal privilege.”** (Joseph Smith, *Lectures on Faith*, 3:17, 23)

**28 – “[Respector of persons] does not mean that the Lord does not respect those who obey him in all things more than he does the ungodly. Without question the Lord does respect those who love him and keep his commandments more than he does those who rebel against him. The proper interpretation of this passage is that the Lord is not partial and grants to each man, if he will repent, the same privileges and opportunities of salvation and exaltation. He is just to every man, both the righteous and the wicked. He will receive any soul who will turn from iniquity to righteousness, and will love him with a just love and bless him with all that the Father has to give;**

but let it not be thought that he will grant the same blessings to those who will not obey him and keep his law. If the Lord did bless the rebellious as he does the righteous, without their repentance, then he would be a respecter of persons.” (Joseph Fielding Smith, *CHMR*, 1:255)

### **Literal Sons and Daughters**

(Numbers 16:22; Acts 17:28-29; Romans 8:16-17; Hebrews 12:9)

29 – “But when it came to placing man on earth, there was a change in Creators. That is, the Father himself became personally involved. **All things were created by the Son, using the power delegated by the Father, except man.** In the spirit and again in the flesh, man was created by the Father. **There was no delegation of authority where the crowning creature of creation was concerned.**” (Bruce R. McConkie, *The Promised Messiah*, pg. 62)

30 – “[Our Father in Heaven] has eyes to see, and his eyes are upon all the works of his hands; he has ears, which are open to hear the prayers of little children, and he loves you, and knows you, for you are all his offspring; and his knowledge of you is so minute that, to use the language of the ancients, not a hair of your head falls to the ground unnoticed. This is the kind of God we worship.” (Brigham Young, *JD*, 19:64)

31 – “I want to tell you, each and every one of you, that you are well acquainted with God our Heavenly Father, or the great Elohim. You are all well acquainted with him, for there is not a soul of you but what has lived in his house and dwelt with him year after year; and yet you are seeking to become acquainted with him, when the fact is, you have merely forgotten what you did know.” (Brigham Young, *Discourses of Brigham Young*, pg. 50)

32 – “The Father of our spirits has a full knowledge of the nature and disposition of each of His children, a knowledge gained by observation and experience in the long ages of our primeval childhood, when we existed as unembodied spirits, endowed with individuality and agency – a knowledge compared with which that gained by earthly parents through experience with their children in the flesh is infinitesimally small.” (James E. Talmage, *TLDP*, pg. 218)

33 – “It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you say it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or other of this destination. It is in the light of these overwhelming possibilities, it is with awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships all lovers, all play, all politics. There are no *ordinary* people. You have never talked with a mere mortal.” (C. S. Lewis, *The Weight of Glory*, pg. 19)

34 – “So it is, amid the vastness of His creations, Gods personal shaping influence is felt in the details of our lives- not only in the details of the galaxies and molecules but, much more importantly, in the details of our own lives. Somehow God is providing these individual tutorials for us while at the same time He is overseeing cosmic funerals and births, for as one earth passes away so another is born (Moses 1:38). **It is marvelous that He would attend to us so personally in the midst of those cosmic duties.** God is in the details of our lives. He knows us perfectly...He loves us perfectly.” (Neal A. Maxwell, *Ensign*, June 1996, pg. 17-19)

### **Jesus Christ, Son of God**

(Matthew 3:17; Matthew 17:5; 2 Peter 1:17; 1 Nephi 11:16-33; D&C93:15, 21; JS-H 1:17)

35 – “**Jesus Christ is the Son of Elohim both as spiritual and bodily offspring;** that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh, and which body died on the cross and was afterward taken up by the process of resurrection, and is now the immortalized tabernacle of the eternal spirit of our Lord and Savior.” (James R. Clark; Joseph F. Smith, John R. Winder, Anthon H. Lund, ‘The Father and The Son; A Doctrinal Exposition by The First Presidency and The Twelve,’ *Messages of the First Presidency*, 5:23-34)

## *God the First - the Creator*

**36 – “We believe absolutely that Jesus Christ is the Son of God, begotten of God, the first-born in the spirit and the only begotten in the flesh; that He is the Son of God just as much as you and I are the sons of our fathers.”** (Heber J. Grant, *Millennial Star*, Jan. 5, 1922, pg. 2)

**37 – “If Abraham reasoned thus-If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly; hence, if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it.”**(Joseph Smith, *TPJS*, pg. 373)

**38 – “The Church of Jesus Christ of Latter-day Saints proclaims that Jesus Christ is the Son of God in the most literal sense. The body in which He performed His mission in the flesh was sired by that same Holy Being we worship as God, our Eternal Father. Jesus was not the son of Joseph, nor was He begotten by the Holy Ghost. He is the Son of the Eternal Father.”** (Ezra Taft Benson, *TETB*, pg.7)

### **God is the Object of Our Worship**

(John 4:25-26; D&C 20:19)

**39 – “Our only confidence can be in God; our only wisdom obtained from Him; and He alone must be our protector and safeguard, spiritually and temporally, or we fall.”** (Joseph Smith, *TPJS*, pg. 253)

**40 – “We do not worship the Son, and we do not worship the Holy Ghost. I know perfectly well what the scriptures say about worshipping Christ and Jehovah, but they are speaking in an entirely different sense-the sense of standing in awe and being reverentially grateful to him who has redeemed us. Worship in the true and saving sense is reserved for God the first, the Creator....**

**“There is no other way, no other approved system of worship.”** (Bruce R. McConkie, *BYU Speeches of the Year*, 1981-82, ‘Our Relationship with the Lord,’ pg. 98)

### **God’s Work**

(Moses 1:39; D&C 19:6-12)

**41 – “God ... was more intelligent, [and he] saw proper to institute laws whereby [his children] could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits.”** (Joseph Smith, *TPJS*, pg. 354)

### **Mother in Heaven**

(Genesis 1:27; Hymn #292)

**42 – “In 1909 the First Presidency, under Joseph F. Smith, issued a statement on the origin of man that teaches that ‘man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father,’ as an ‘offspring of celestial parentage,’ and further teaches that ‘all men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity’** (Smith, pp. 199-205).” (Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 961)

**43 – “Is it not feasible to believe that female spirits were created in the image of a ‘Mother in Heaven’?”** (Joseph Fielding Smith, *Answers to Gospel Questions*, 3:144)

**44 – “In answer to your question about a mother in heaven, let us use reason. It may be true that the Bible does not speak**

### ***God the First - the Creator***

of a mother in heaven, nor does the D&C when speaking of the revelations of the Lord to the Church. Permit me to call attention to the fact that mothers and wives are seldom mentioned in the Bible, although they are on certain occasions. The fact that there is no reference to a mother in heaven either in the Bible, Book of Mormon or D&C, is not sufficient proof that no such thing as a mother did exist there. If we had a Father, which we did, for all of these records speak of him, then does not good common sense tell us that we must have had a mother there also?" (Joseph Fielding Smith, *Answers to Gospel Questions*, 3:142)

# God the Second: The Redeemer

09/05

“Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham’s record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.” (Joseph Smith (TPJS, pg. 190)

## God the Son

(D&C 130:22; Abraham 3; A of F#1)

**01 – “Jesus Christ is the central figure in the doctrine of The Church of Jesus Christ of Latter-day Saints.** The Prophet Joseph Smith explained that ‘the fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; **and all other things which pertain to our religion are only appendages to it.**’ (TPJS, pg. 121). Latter-day Saints believe that complete salvation is possible only through the life, death, resurrection, doctrines, and ordinances of Jesus Christ and in no other way.” (Daniel H. Ludlow, Encyclopedia of Mormonism, pg. 724)

### – Abraham 3:1-19 – NOTES –

Stars = Spirits (vs. 18-19) / Kolob represents Christ / Kokaubeam = Mankind

- A. Christ is the *nearest* to God. (vs. 2) D&C 76:13, 25, 39
- B. Christ has the *name* of God. (vs. 3) Exodus 3:12-15
- C. Christ is the one to *govern* all. (vs. 3) Isaiah 9:6-7
- D. Christ is in the *likeness* of God. (vs. 4) Abraham 3:24
- E. Christ is the *greatest* of all. (vs. 16) D&C 19:18
- F. Christ is the *first creation* of God. (Fac. 2:1) D&C 93:21
- G. Christ is the holder of the *keys of power*. (Fac. 2:2) D&C 132:45
- H. Christ is the *light* of all others. (Fac. 2:5) D&C 88:7-13

## Names/Titles of the Son

(D&C 78:20; D&C 95:17;)

**02 – “Names applied to our Lord are numerous.** Each has a differing shade of meaning and teaches some special thing relative to him and his work. But each refers to the same individual. Old Testament prophets refer to him as the Savior, Redeemer, Deliverer, Messiah, God of Israel, Jehovah, and so forth, all being names that identify the Only Begotten of the Father.” (Bruce R. McConkie, *The Promised Messiah*, pg. 306)

**03 – “SON AHMAN.** In two revelations to Joseph Smith (D&C 78:20; D&C 95:17), Jesus Christ referred to himself as ‘the Son Ahman,’ allowing the possibility that ‘Ahman’ may be a word meaning God, and one of the names of the Father. The name also appears in a compound place name, Adam-ondi-Ahman (D&C 116:1; D&C 117:8, 11). (Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 551)

**04 - – “The first question is, ‘What is the name of God in the pure language?’ The answer says ‘Ahman.’ ‘What is the name of the Son of God?’ Answer, ‘Son Ahman – the greatest of all the parts of God excepting Ahman.’ ‘What is the name of men?’ ‘Sons Ahman,’ is the answer. ‘What is the name of angels in the pure language?’ ‘Anglo-man.’” (Orson Pratt, *JD*, 2: 342-343)**

### – Examples/Significance –

I Am - Exodus 3:12-15

The Way - John 14:6; 1 Nephi 8:20; 1 Nephi 12:17; D&C 3:1-2

The Tree of Life - 1 Nephi 8:10-12; 1 Nephi 11:2-23; Alma 32:42

The First and the Last - Psalms 119; John 14:6; D&C 93:24

## **The Son is the Father**

(Isaiah 9:6; Mosiah 7:27; Mosiah 15:1-7; 3 Nephi 1:4; Ether 4:12; Mormon 9:12)

**05** – “In 1916, the duly constituted heads of the earthly Church, who have the ultimate responsibility, under Deity, to interpret and promulgate the mind and will of the Lord to mortals, issued a document entitled *The Father and The Son: A Doctrinal Exposition* by The First Presidency and The Twelve. Therein are set forth, among other things, three distinct senses in which Christ is also known as the Father. These are:

1. He is the Father **as Creator**, the Father of the heavens and the earth.
2. He is the Father **of those who abide in his gospel**, the Father of all those who take upon themselves his name and are adopted into his family.
3. He is the Father **by divine investiture of authority**, meaning that the Father-Elohim has placed his name upon the Son, has given him his own power and authority, and has authorized him to speak in the first person as though he were the original or primal Father.” (Bruce R. McConkie, *The Promised Messiah*, pg. 63)

## **Attributes/Characteristics of God**

(John 5:30; John 17:3)

**06** – “In one sense, it creates a slight distortion to focus on one member of the Godhead and discuss his characteristics in isolation from those of the other two, for Father, Son, and Holy Ghost are one in mind, one in purpose, and one in character. Most of what can be said of the Father is also true of the Son and vice versa.” (Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 548)

**07** – “After generations of prophets had tried to teach the family of man the will and way of the Father, usually with little success, God in His ultimate effort to have us know Him, sent to earth His Only Begotten and perfect Son, created in His very likeness and image, to live and serve among mortals in the everyday rigors of life.

**“To come to earth with such a responsibility, to stand in place of Elohim, speaking as He would speak, judging and serving, loving and warning, forbearing and forgiving as He would do, this is a duty of such staggering proportions that you and I cannot comprehend such a thing.** But in the loyalty and determination that would be characteristic of a divine child, Jesus could comprehend it and He did it. Then, when the praise and honor began to, He humbly directed all adulation to the Father.” (Jeffrey R. Holland, *Ensign*, November 2003, pg. 70-71)

**08** – “**He did nothing of himself.** He wrought miracles and performed a good work on the earth; but of himself he did nothing. He said, ‘As I have seen my Father do, so do I. I came not to do my will, but the will of him that sent me.’ We must come to the conclusion that the Son of God did not suggest, dictate, act, or produce any manifestation of his power, of his glory, or of his errand upon the earth, only as it came from the mind and will of his Father.” (Brigham Young, *JD*, 6:96)

**09** – “Let us consider the gospels. They are the account of the life of the Lord. The gospels tell of him. He is the Son of God. God was, in Christ, manifesting to the world the nature and kind of being that he is. It is life eternal to know the Father and the Son and to become like them. **We know the Father by coming to an understanding of the Son.** The Son is the revealer of God. No man cometh unto the Father except by him or by his word. We want to know the Father and the Son, and the chief account is in the gospels.

**“Would it surprise you if I said that there is more knowledge and doctrine about the atoning sacrifice of the Lord Jesus in the four gospels than anywhere else in all the Standard Works?”** (Bruce R. McConkie, *Ensign*, April 1975, pg. 70-71)

## **Nature of God - Omniscient, Omnipotent, Omnipresent**

(John 4:24; John 10:30; John 17:3, 21-22; 1 Nephi 9:6; 2 Nephi 2:24; Mosiah 4:9; D&C 88:7-13; Moses 7:36)

**10** – “The vital and dynamic message of Mormonism is that there is a personal God in the heavens. **He is omnipotent,**

## *God the Second - the Redeemer*

**omniscient, and omnipresent.** He has not abated his power-he has not surrendered his sovereignty; he has not diluted his love; he changes not; and his plans never fail. We bear witness that his chief executive officer in the creation and direction of the affairs of this and other worlds is Jesus Christ the Lord, the Redeemer of the World, the Son of the Father.” (Hugh B. Brown, *CR*, October 1962, pg. 43)

**11 – “God is the only supreme governor and independent being in whom all fullness and perfection dwell; who is omnipotent, omnipresent and omniscient;** without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for life and salvation.” (Joseph Smith, *Lectures on Faith*, 2:2)

**12 – “[W]ithout the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.**

“Let the mind once reflect sincerely and candidly upon the ideas of the existence of the . . . attributes in the Deity, and it will be seen that, as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge, he can make all things known to his saints necessary for their salvation;” (Joseph Smith, *Lectures on Faith*, 4:11, 17)

**13 – “Let it not be assumed, however, that the fact of God's foreknowledge as to what would be under any given conditions, is a determining cause that such must be. Omnipotent though He be, He permits much that is contrary to His will.** We cannot believe that vice and crime, injustice, intolerance, and unrighteous domination of the weak by the strong, the oppression of the poor by the rich, exist by the will and determination of God. It is not His design or wish that even one soul be lost; on the contrary it was and is His work and glory ‘to bring to pass the immortality and eternal life of man.’ So also, it is not God's purpose to interfere with, far less to annul, the free agency of His children, even though those children prostitute their Divine birthright of freedom to the accomplishment of evil, and the condemnation of their souls.” (James E. Talmage, *Improvement Era*, September 1915, pg. 951)

**14 – “There is no part of creation, however remote, into which God cannot penetrate; through the medium of the Spirit the Godhead is in direct communication with all things at all times. It has been said, therefore, that God is everywhere present; but this does not mean that the actual person of any one member of the Godhead can be physically present in more than one place at one time.** The senses of each of the Trinity are of infinite power; His mind is of unlimited capacity; His powers of transferring Himself from place to place are infinite; plainly, however, His person cannot be in more than one place at any one time. Admitting the personality of God, we are compelled to accept the fact of His materiality; indeed, an ‘immaterial being,’ under which meaningless name some have sought to designate the condition of God, cannot exist, for the very expression is a contradiction in terms. If God possesses a form, that form is of necessity of definite proportions and therefore of limited extension in space. It is impossible for Him to occupy at one time more than one space of such limits; and it is not surprising, therefore, to learn from the scriptures that He moves from place to place.” (James E. Talmage, *AF*, pg. 38-39)

**15 - “The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence over and through the laws of nature, he is and can be omnipresent throughout all the works of God.** Thus when it becomes necessary to speak to us, he is able to do so by acting through the other Spirit, that is, through the Light of Christ. (Joseph Fielding Smith, *DS*, 1:40)

### **Communication With Man**

(Matthew 3:16-17; Matthew 17:5; JST John 1:1-3, 18; 3 Nephi 11:7; D&C76:22-24; D&C 93:15; JS-H 1:17)

**16 – “All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. In all of the scriptures, where God is mentioned and where he has appeared, it was Jehovah** who talked with Abraham, with Noah, Enoch, Moses and all the prophets. He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage, and who gave and fulfilled the law of Moses. **The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son.”**

(Joseph Fielding Smith, *DS*, 1:27)

**17 – “There is nothing clearer or plainer than this. We pray to the Father, not the Son; but according to the laws of intercession, advocacy, and mediation, our answers come from the Son.** Reference to nearly every section in the Doctrine and Covenants bears this out. None, therefore, need to suppose, as is found in the prayer books of sectarianism, that it is proper to pray to either Christ or the Holy Ghost” (Bruce R. McConkie, *The Promised Messiah*, pg. 335)

### **Jesus Christ, First and Only Begotten Son of God**

(Matthew 3:17; Matthew 17:5; 2 Peter 1:17; 1 Nephi 11:16-33; D&C 93:15, 21; JS-H 1:17)

**18 – “Jesus Christ is the Son of Elohim both as spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh, and which body died on the cross and was afterward taken up by the process of resurrection, and is now the immortalized tabernacle of the eternal spirit of our Lord and Savior.”** (James R. Clark; Joseph F. Smith, John R. Winder, Anthon H. Lund, The Father and The Son; A Doctrinal Exposition by The First Presidency and The Twelve, *Messages of the First Presidency*, 5:23-34)

**19 – “We believe absolutely that Jesus Christ is the Son of God, begotten of God, the first-born in the spirit and the only begotten in the flesh; that He is the Son of God just as much as you and I are the sons of our fathers.”** (Heber J. Grant, *Millennial Star*, Jan. 5, 1922, pg. 2)

**20 – “If Abraham reasoned thus-If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly; hence, if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it”** (Joseph Smith, *TPJS*, pg. 373)

**21 – “The Church of Jesus Christ of Latter-day Saints proclaims that Jesus Christ is the Son of God in the most literal sense. The body in which He performed His mission in the flesh was sired by that same Holy Being we worship as God, our Eternal Father. Jesus was not the son of Joseph, nor was He begotten by the Holy Ghost. He is the Son of the Eternal Father.”** (Ezra Taft Benson, *TETB*, pg.7)

**22 – “One of the great questions that I have referred to that the world is concerned about, and is in confusion over, is as to whether or not his was a virgin birth, a birth wherein divine power interceded. Joseph Smith made it perfectly clear that Jesus Christ told the absolute truth, as did those who testify concerning him, the Apostles of the Lord Jesus Christ, wherein he is declared to be the very Son of God. And if God the Eternal Father is not the real Father of Jesus Christ, then are we in confusion; then is he not in reality the Son of God. But we declare that he is the Only Begotten of the Father in the flesh.**

“Mary told the story most beautifully when she said that an angel of the Lord came to her and told her that she had found favor in the sight of God, and had come to be worthy of the fulfilment of the promises heretofore made, to become the virgin mother of the Redeemer of the world. She afterwards, referring to the event, said: ‘God hath done wonderful things unto me.’ ‘And the Holy Ghost came upon her, is the story.’ ‘and she came into the presence of the highest.’ No man or woman can live in mortality and survive the presence of the Highest except by the sustaining power of the Holy Ghost. So it came upon her to prepare her for admittance into the divine presence, and the power of the Highest, who is the Father, was present, and overshadowed her, and the holy Child that was born of her was called the Son of God.

“Men who deny this, or who think that it degrades our Father, have no true conception of the sacredness of the most marvelous power with which God has endowed mortal men-the power of creation. Even though that power may be abused and may become a mere harp of pleasure to the wicked, nevertheless it is the most sacred and holy and divine function with which God has endowed man. Made holy, it is retained by the Father of us all, and in his exercise of that great and marvelous creative power and function, he did not debase himself, degrade himself, nor debauch his daughter. Thus Christ became the literal Son of a divine Father, and no one else was worthy to be his father.”(Melvin J. Ballard, *Sermons and Missionary Services of Melvin J. Ballard*, pg. 166-67)

### **Premortal Jehovah - Bearer of the Birthright**

(D&C 29:36; D&C 76:25; D&C 88:115)

23 – “He, in the nearness of His relationship to the Father, seems to occupy a position that no other person occupies. He is spoken of as His well beloved Son, **as the Only Begotten of the Father—does not this mean the only begotten after the flesh?** If He was the first born and obedient to the laws of His Father, did He not inherit the position by right to be the representative of God, the Savior and Redeemer of the world? **And was it not His peculiar right and privilege as the firstborn,** the legitimate heir of God, the Eternal Father, to step forth, accomplish and carry out the designs of His Heavenly Father pertaining to the redemption, salvation and exaltation of man? And being Himself without sin (which no other mortal was), He took the position of Savior and Redeemer, which by right belonged to Him as the first born. And does it not seem that in having a body specially prepared, and being the offspring of God, both in body and spirit, **He stood preeminently in the position of the Son of God, or in the place of God, and was God, and was thus the fit and only personage capable of making an infinite atonement?**” (John Taylor, *Mediation and Atonement*, pg. 135-37)

### **Premortal Jehovah - Creator**

(Moses 1:32-35; D&C 76:22-24)

24 – “But when it came to placing man on earth, there was a change in Creators. That is, the Father himself became personally involved. **All things were created by the Son, using the power delegated by the Father, except man.** In the spirit and again in the flesh, man was created by the Father. There was no delegation of authority where the crowning creature of creation was concerned.” (Bruce R. McConkie, *The Promised Messiah*, pg. 62)

25 – “Jesus Christ is the Creator and Redeemer. He is the Lord of the whole universe. Except for his mortal ministry, accomplished on this earth, his service and relationship to other worlds and their inhabitants are the same as his service and relationship to this earth and its inhabitants.” (Marion G. Romney, *Improvement Era*, November 1968, pg. 46, 48)

### **Premortal Jehovah - Promised Messiah**

(Moses 4:21; Moses 5:5-8; Jacob 7:11; Mosiah 13:33; Alma 34:5-15; Helaman 8:13-22)

26 – “**The first and most central theme of the Book of Mormon is that Jesus is the promised Messiah,** our Lord and Redeemer.” (Ezra Taft Benson, *TETB*, pg. 49)

27 – “As witnesses of the Lord Jesus Christ we proclaim that He truly is the Savior of all [and] . . . indeed the Son of God, the Redeemer, **the Promised Messiah.** No message is more significant than the one He brought. No event is of greater importance than His atoning sacrifice and subsequent resurrection. And no mortal tongue can express sufficient thanks for all that Jesus has done for us.” (Gordon B. Hinckley, *Ensign*, May 1993, pg. 93)

### **NOTE - Same form mortally as found premortally**

(Ether 3:15-16; D&C 77:2; D&C 131:7-8)

28 – “The true God exists both in time and in space, and has as much relation to them as man or any other being. He has extension, and form, and dimensions, as well as man. He occupies space; has a body, parts, and passions; can go from place to place—can eat, drink, and talk, as well as man. Man resembles him in the features and form of his body, and he does not differ materially in size. When he has been seen among men, he has been pronounced, even by the wicked, as one of their own species. So much did he look like man, that some supposed him to be the carpenter's son. Like man, he had a Father; and he was ‘the express image of the person of the Father.’ The two persons were as much alike in form, in size, and in every other respect as fathers and sons are of the human race; indeed, the human race are his offspring, made in his likeness and image . . . after the image of his person.” (Orson Pratt, *The Kingdom of God*, pg. 4)

29 – “The spirit of man consists of an organization, or embodiment of the elements of spiritual matter, in the likeness and after the pattern of the fleshly tabernacle. It possesses, in fact, all the organs and parts exactly corresponding to the outward tabernacle.” (Parley P. Pratt, *Key to the Science of Theology*, pg. 125 )

### **Mortal Jehovah - Exemplar**

(Matthew 16:24; Luke 18:22; John 21:22; 2 Nephi 31:5-16)

**30 – “The Prophet Joseph Smith’s translation (Matthew 5:13-14) clarifies that coming unto Christ is the only way back to the presence of the Father. That is why the Savior’s invitations to us include: ‘Come, follow me’ (Luke 18:22), ‘Learn of me’ (Matt. 11:29), ‘I am the way, the truth, and the life’ (John 14:6), ‘I have set an example for you’ (3 Ne. 18:16), and ‘Be ... even as I am.’” (3 Ne. 27:27). (W. Jeffrey Marsh, *Ensign*, January 1999, pg. 16)**

**31 – “If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.” (Joseph Smith, *TPJS*, pg. 308)**

### **Mortal Jehovah - Sinless Messiah**

(Hebrews 4:15; Hebrews 5:9; 3 Nephi 12:48)

**32 – “We are accustomed to saying that the Atonement took place in Gethsemane. In a literal sense this is true, since it was in Gethsemane that Christ took upon himself the full burden and weight of the sins of the world. But the trial of Jesus in Gethsemane would not have been possible and could not have occurred had it not been preceded by a lifetime of sinless virtue, accomplished in the face of the most vehement spiritual opposition. From his temptation in the wilderness to his rejection in Nazareth to the illegal trial before the Sanhedrin, Christ paid the price of a perfect life, walking in holy sinlessness despite adversity, physical suffering, deep sorrows, and the snares of ruthless and determined adversaries, both seen and unseen. He suffered temptations but gave no heed unto them (D&C 20:22). **All this he did with the knowledge that one misstep would mean creation's doom! For had he sinned even in the smallest point or slightest negligence of thought, the Atonement would have become impossible and the whole purpose of creation frustrated. The burden of the whole world weighed upon him through every moment of his life.**” (Bruce D. Porter, *The King of Kings*, pg. 92)**

### **Mortal Jehovah - Redeemer**

(Matthew 17:1; 1 Nephi 11:16-33; Mosiah 7:26-28)

**33 – “The only begotten Son of God in this world came in it primarily to die. He is spoken of in the scriptures as the ‘Lamb slain from the foundation of the world.’ **The meaning of this is that he was chosen to his mission as Redeemer of a fallen world, even before the foundations of the earth were laid. His great mission is twofold. First, to redeem all men from death irrespective of their obedience or disobedience, their willingness to keep his commandments, or their rejection of those commandments, and this is done because since Adam, all men have been innocent of the cause of death in the world. Therefore they are redeemed from its consequences irrespective of their belief or lack of belief in the Son of God. Secondly, he came into the world to save all men from the consequences of their own sins if they are willing to repent.**” (Joseph Fielding Smith, *The Restoration of All Things*, pg. 283-84)**

**34 – “The mission of the Savior and of His Church is to offer to all the human race the sublime privilege of regaining the presence of the Father and of entering into His rest.” (John A. Widtsoe, *Priesthood and Church Government*, pg. 31)**

### **NOTE - Christ was born on earth April 6 (not December 25)**

(D&C 20:1)

**35 – “April 6, 1973, is a particularly significant date because it commemorates not only the anniversary of the organization of The Church of Jesus Christ of Latter-day Saints in this dispensation, but also the anniversary of the birth of the Savior, our Lord and Master, Jesus Christ.” (Harold B. Lee, *CR*, April 1973, pg. 40)**

**36 – “The name of Jesus Christ and what it represents has been plowed deep into the history of the world, never to be uprooted. Christ was born on the sixth of April. Being one of the sons of God and His only Begotten, his birth is of**

supreme importance.” (Spencer W. Kimball, *CR*, April 1975, pg. 3-4)

**37** – “The day [April 6, 1833] was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom-it being just 1800 years since the Savior laid down His life that men might have everlasting life, and only three years since the Church had come out of the wilderness, preparatory for the last dispensation.” (Joseph Smith, *HC*, 1:337)

### **Postmortal Jehovah - Deliverer of the Disembodied**

(Isaiah 61:1; 1 Peter 3:18-20; D&C 138)

**38** – “**Did not this good and true Shepherd forego repose after the glorious but awful Atonement in order to establish His work among the lost sheep, disobedient in the days of Noah?** (1 Pet. 3:18B20.) Did He not then visit still other lost sheep in the Americas? (John 10:16; 3 Ne. 15:17, 21.) Then still other lost sheep? (3 Ne. 16:1B3.) What can we tell Him about conscientiousness?” (Neal A. Maxwell, *Ensign*, November 1981, pg. 9)

**39** – “On one significant occasion, Jesus took a text from Isaiah: ‘The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound (Isa. 61:1)’, **a clear announcement of a divine plan to rescue the lost battalion to which we all belong.**” (Thomas S. Monson, *Ensign*, April 1987, pg. 6)

### **Postmortal Jehovah - Firstfruits of the Resurrection**

(1 Corinthians 15:20-22)

**40** – “**No other single influence has had so great an impact on this earth as the life of Jesus the Christ.** We cannot conceive of our lives without his teachings. Without him we would be lost in a mirage of beliefs and worships, born in fear and darkness where the sensual and materialistic hold sway. We are far short of the goal he set for us, but we must never lose sight of it; nor must we forget that our great climb toward the light, toward perfection, would not be possible except for his teachings, his life, his death, and his resurrection.” (Ezra Taft Benson, *Ensign*, June 1971, pg. 34)

**41** – “He was buried in a borrowed tomb and on the third day rose from the grave. **He came forth triumphant, in a victory over death, the firstfruits of all that slept. With his resurrection came the promise to all men that life is everlasting, that even as in Adam all die, in Christ all are made alive.** (See 1 Cor. 15:20B22.) Nothing in all of human history equals the wonder, the splendor, the magnitude, or the fruits of the matchless life of the Son of God, who died for each of us.” (Gordon B. Hinckley, *Ensign*, November 1984, pg. 51B52)

### **Postmortal Jehovah - The Eternal Judge**

(John 5:27, 22-23, 30; Mormon 3:20; Moroni 10:34; D&C 76:68)

**42** – “I testify that with unimaginable suffering and agony at an incalculable price, the Savior earned His right to be our Intermediary, our Redeemer, our Final Judge.” (Richard G. Scott, *Ensign*, May 1999, pg. 27)

### **God the Son as an Object of Our Worship**

(John 4:25-26; D&C 20:19)

**43** – “**We do not worship the Son, and we do not worship the Holy Ghost. I know perfectly well what the scriptures say about worshipping Christ and Jehovah, but they are speaking in an entirely different sense-the sense of standing in awe and being reverentially grateful to him who has redeemed us. Worship in the true and saving sense is reserved for God the first, the Creator....**

“**There is no other way, no other approved system of worship.**” (Bruce R. McConkie, *BYU Speeches of the Year*, 1981-82, Our Relationship with the Lord, pg. 98)

**44 – “Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, where shall we find a saved being?** for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot both be saved; for whatever constitutes the salvation of one will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the bible, that it is Christ: all will agree in this, that he is the prototype or standard of salvation; or, in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved? the answer would be because he is a just and holy being; and if he were anything different from what he is he would not be saved; for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change, in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitute salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him.” (Joseph Smith, *Lectures on Faith*, 7:9)

**45 – “Come worship the Lord! How is it done? Perfect worship is emulation.** We honor those whom we imitate. The most perfect way of worship is to be holy as Jehovah is holy. It is to be pure as Christ is pure. It is to do the things that enable us to become like the Father. The course is one of obedience, of living by every word that proceedeth forth from the mouth of God, of keeping the commandments.

“How do we worship the Lord? We do it by going from grace to grace, until we receive the fulness of the Father and are glorified in light and truth as is the case with our Pattern and Prototype, the Promised Messiah.” (Bruce R. McConkie, *The Promised Messiah*, pg. 569)

### **All Things Typify Christ**

(Isaiah 12:10; Ezekiel 24:24; Hosea 12:10; 2 Nephi 11:4; Jacob 4:4-6; Mosiah 3:15; D&C 124:12-13; Moses 6:63)

**46 – “...all the ancient prophets and all righteous men who preceded our Lord in birth were, in one sense or another, patterns for him.**

“A prophet is one who has the testimony of Jesus, who knows by the revelations of the Holy Ghost to his soul that Jesus Christ is the Son of God. In addition to this divine knowledge, many of them lived in special situations or did particular things that singled them out as types and patterns and shadows of that which was to be in the life of him who is our Lord.” (Bruce R. McConkie, *The Promised Messiah*, pg. 448)

**47 – “...if we had sufficient insight, we would see in every gospel ordinance, in every rite that is part of revealed religion, in every performance commanded of God, in all things Deity gives his people, something that typifies the eternal ministry of the Eternal Christ.** (Bruce R. McConkie, *The Promised Messiah*, pg.378)

**48 – “It is wholesome and proper to look for similitudes of Christ everywhere and to use them repeatedly in keeping him and his laws uppermost in our minds.”** (Bruce R. McConkie, *The Promised Messiah*, pg. 453)

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**As the only Perfect Person to sojourn on this planet, there is none like Him!**

In intelligence and performance, He far surpasses the individual and the composite capacities and achievements of all who have lived, live now, and will yet live!

He rejoices in our genuine goodness and achievement, **but any assessment of where we stand in relation to Him tells us that we do not stand at all! We kneel!**

*Can* we, even in the depths of disease, tell Him anything at all about suffering? In ways we cannot comprehend, our sicknesses and infirmities were borne by Him even before these were borne by us....

*Can* those who yearn for hearth or home instruct Him as to what it is like to be homeless or on the move?...

*Can* we really counsel Him about being misrepresented, misunderstood, or betrayed? Or what it is like when even friends falter or go a fishing?

*Can* we educate Him regarding injustice or compare failures of judicial systems with the Giver of the Law, who, in divine dignity, endured its substantive and procedural perversion?

And when we feel so alone, *can* we presume to teach Him who trod the wine-press alone anything at all about feeling forsaken? Do we presume to instruct Him in either compassion or mercy?...

*Can* we excuse our compromises because of the powerful temptations of status seeking?...

*Can* we teach Him about enduring irony?...

*Can* we lecture Him on liberty, He who sets us free from our last enemies---sin and death?...

*Can* those who revere human freedom yet complain about human suffering ever achieve real reconciliation except through His gospel?

*Can* those concerned with nourishing the poor advise Him concerning feeding the multitudes?

*Can* those who are concerned with medicine instruct Him about healing the sick?

Or *can* we inform the Atoner about feeling the sting of ingratitude when one's service goes unappreciated or unnoticed?

Should those concerned with lengthening the lifespan offer to enlighten the Resurrector of all mankind?

*Can* scientists, whose discipline brings the discovery of the interweavings in the tapestry of truth, instruct the Tapestry Maker?

Should we seek to counsel Him in courage? Should we rush forth eagerly to show Him our mortal medals---our scratches and bruises---He who bears His five special wounds?...

**Indeed, we cannot teach Him anything! But we *can* listen to Him. We *can* love Him, we *can* honor Him, we *can* worship Him! We *can* keep His commandments, and we *can* feast upon His scriptures!**

(Neal A. Maxwell, *Ensign*, November 1981, pg. 8-9)

# Agency

09/05

## Agency Defined

(D&C 93:30-31; 2 Nephi 2:5-29)

**01** – “Next to the bestowal of life itself, the right to direct our lives is God's greatest gift to man. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. **Whether born in abject poverty or shackled at birth by inherited riches, everyone has the most precious of all life's endowments – the gift of free agency, man's inherited and inalienable right.** It is the impelling source of the soul's progress. It is the purpose of the Lord that man becomes like him. In order for man to achieve this, it was necessary for the Creator first to make him free. To man is given a special endowment not bestowed upon any other living thing. God gave to him the power of choice. Only to the human being did the Creator say: ‘. . . thou mayest choose for thyself for it is given unto thee; . . .’ (Moses 3:17) Without this divine power to choose, humanity cannot progress.” (David O. McKay, *CR*, October 1965, pg. 8)

**02** – “**To fully understand this gift of agency and its inestimable worth, it is imperative that we understand that God’s chief way of acting is by persuasion and patience and long-suffering, not by coercion and stark confrontation.** He acts by gentle sollicitation and by sweet enticement. He always acts with unfailing respect for the freedom and independence that we possess. He wants to help us and pleads for the chance to assist us, **but he will not do so in violation of our agency. He loves us too much to do that, and doing so would run counter to his divine character.**”

“Brigham Young once said: ‘The volition of [man] is free; this is a law of their existence, and the Lord cannot violate his own law; were he to do that, he would cease to be God. . . . This is a law which has always existed from all eternity, and will continue to exist throughout all the eternities to come. Every intelligent being must have the power of choice.’” (*JD*, 11:272)

“To countermand and ultimately forbid our choices was Satan’s way, not God’s, and the Father of us all simply never will do that. He will, however, stand by us forever to help us see the right path, find the right choice, respond to the true voice, and feel the influence of his undeniable Spirit. His gentle, peaceful, powerful persuasion to do right and find joy will be with us so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved (Moroni 7:36).” (Howard W. Hunter, *Ensign*, November 1989, pg. 18)

**03** – “**AGENCY = exerting power or a state of being in action.** (Webster Dictionary 1828)

**04** – “**Four great principles must be in force if there is to be agency: 1. Laws must exist, laws ordained by an Omnipotent power, laws which can be obeyed or disobeyed; 2. Opposites must exist – good and evil, virtue and vice, right and wrong – that is, there must be an opposition, one force pulling one way and another pulling the other; 3. A knowledge of good and evil must be had by those who are to enjoy the agency, that is, they must know the difference between the opposites; and 4. An unfettered power of choice must prevail.**” (Bruce R. McConkie, *Mormon Doctrine*, pg. 26)

– 2 Nephi 2:5-29 - NOTES –

### The Four Great Principles so that Agency May be in Force

(1) Law - 2 Nephi 5-26 (10 times)

**05** – “**One of Satan’s most frequently used deceptions is the notion that the commandments of God are meant to restrict freedom and limit happiness.** Young people especially sometimes feel that the standards of the Lord are like fences and chains, blocking them from those activities that seem most enjoyable in life. But exactly the opposite is true. The gospel plan is the plan by which men are brought to a fulness of joy. This is the first concept I wish to stress: The gospel principles are the steps and guidelines that will help us find true happiness and joy.” (Ezra Taft Benson, *Ensign*, October 1989, pg. 2)

## *Agency*

**06** – “Now to our young friends, **you may feel at times that the Lord’s commandments restrict your freedom as compared with others.** Freedom does not mean license, nor does it imply the absence of all restrictions and discipline. The Savior did not teach undisciplined, permissive-type freedom. When he said, know the truth, and the truth shall make you free (John 8:32), he is telling us that his truth, if followed, would free us from falsity, from deception; that his gospel, if followed, would free us to gain eternal life.” (David B. Haight, *Ensign*, January 1974, pg. 41)

KITE ANALOGY – “Religion” (Latin) to hold back

(2) **Opposites** - 2 Nephi 2:11-12, 15-16

**07** – “The law of opposition makes freedom of choice possible...” (Howard W. Hunter, *Ensign*, May 1980, pg. 2)

(3) **Knowledge of Good and Evil** - 2 Nephi 2:5; Helaman 14:30-31

**08** – “Choice cannot exist unless both good and evil are an option.” (Boyd K. Packer, *BYU Symposium*, October 30, 1988)

**09** – “Satan... tries to create an atmosphere where one unwittingly begins to feel that he can not only choose what to do, but can determine what is right to do. Satan strives to persuade us to live outside truth by rationalizing our actions as the right of choice.

“But our Eternal Father defined truth and established what is right and wrong before the creation of this earth. He also fixed the consequences of obedience and disobedience to those truths. He defended our right to choose our path in life so that we would grow, develop, and be happy, but we do not have the right to choose the consequences of our acts....

“Please understand, no one has the privilege to choose what is right. God reserved that prerogative to Himself. Our agency does allow us to choose among alternate paths, but then we are bound to the consequence God has decreed.” (Richard G. Scott, *Ensign*, November 1992, pg. 61)

(4) **Freedom to Choose** - 2 Nephi 2:27; D&C 101:77-80

**10** – “Can the people comprehend that there is not, has not been, and never can be any method, scheme, or plan devised by any being in this world for intelligence to eternally exist and obtain an exaltation, without knowing the good and the evil – without tasting the bitter and the sweet? Can the people understand that it is actually necessary for opposite principles to be placed before them, or this state of being would be no probation, and we should have no opportunity for exercising the agency given us? Can they understand that we cannot obtain eternal life unless we actually know and comprehend by our experience the principle of good and the principle of evil, the light and the darkness, truth, virtue, and holiness – also vice, wickedness, and corruption?” (Brigham Young, *JD*, 7:237)

### **Premortal Agency**

(Jeremiah 1:5; JST Revelation 12:11; Alma 13:4-5, 10; Moroni 7:15-18; 2 Nephi 2:13; D&C 29:36; D&C 88:34-35; D&C 93:38; Moses 4:3; Abraham 3:1-23;)

**11** – “**In the spirit birth he obtained not only an eternal organization, but power and intelligence by which he can determine and understand light from darkness, truth from error, and choose between that which is right and that which is wrong.**” (Charles W. Penrose, *CR*, October 1914, pg. 40)

**12** – **AGENCY AND PROGRESSION IN PRE-EXISTENCE.** “God gave his children their free agency even in the spirit world, by which the individual spirits had the privilege, just as men have here, of choosing the good and rejecting the evil, or partaking of the evil to suffer the consequences of their sins. Because of this, some even there were more faithful than others in keeping the commandments of the Lord. Some were of greater intelligence than others, as we find it here, and were honored accordingly.... The spirits of men were not equal. They may have had an equal start, and we know they were all innocent in the beginning; but the right of free agency which was given to them enabled some to outstrip others, and thus, through the eons of immortal existence, to become more

## *Agency*

**intelligent, more faithful, for they were free to act for themselves, to think for themselves, to receive the truth or rebel against it.”** (Joseph Fielding Smith, *DS*, 1:58-59)

13 – “Among the two-thirds who remained, it is highly probable, that, there were many who were not valiant in the war, but whose sins were of such a nature that they could be forgiven through faith in the future sufferings of the Only Begotten of the Father, and through their sincere repentance and reformation. **We see no impropriety in Jesus offering Himself as an acceptable offering and sacrifice before the Father to atone for the sins of His brethren, committed, not only in the second, but also in the first estate.** Certain it was, that the work which Jesus was to accomplish, was known in the Grand Council where the rebellion broke out; it was known that man would sin in his second estate; for it was upon the subject of his redemption that the assembly became divided, and which resulted in war. John, the revelator, speaking of a certain power, says, ‘And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.’

“Christ suffered, not only in body, but also in spirit. By the sufferings of His body He atoned for the sins of men committed in and by the body: by the sufferings of His spirit, He atoned for the sins committed by the spirit; hence, the atonement redeems both body and spirit. **It is reasonable, therefore, to suppose that as spirits in the first estate sinned, they might be forgiven through their faith and repentance, by virtue of the future sufferings of Christ.”** (Orson Pratt, *The Seer*, pg. 55-56)

14 – “**The ‘spirits of the eternal world’ are as diverse from each other in their dispositions as mortals are on the earth. Some of them are aspiring, ambitious, and even desire to bring other spirits into subjection to them As man is liable to [have] enemies there [in the spirit world] as well as here [on the earth] it is necessary for him to be placed beyond their power in order to be saved.** This is done by our taking bodies (keeping our first estate) and having the Power of the Resurrection pass upon us whereby we are enabled to gain the ascendancy over the disembodied spirits. (pg. 208)

“The design of God before the foundation of the world was that we should take tabernacles that through faithfulness we should overcome & thereby obtain a resurrection from the dead, in this wise obtain glory honor power and dominion for this thing is needful, **inasmuch as the Spirits in the Eternal world, glory in bringing other Spirits in Subjection unto them,** Striving continually for the mastery, He who rules in the heavens when he has a certain work to do calls the Spirits before him to organize them. They present themselves and offer their Services. (pg. 207)

“**God is good and all his acts [are] for the benefit of inferior intelligences God saw that those intelligences had not power to defend themselves against those that had a tabernacle therefore the Lord calls them together in counsel and agrees to form them tabernacle so that he might gender the spirit and the tabernacle together so as to create sympathy for their fellowman for it is a natural thing with those spirits that [have] the most power to [bear] down on those of lesser power so we see the devil is without a tabernacle and the Lord [has] set bo[u]nds to all Spirits.** (pg. 68)

“**Before [the] foundation of the earth in the Grand Counsel that the spirits of all men were subject to oppression and the express purpose of God in giving it a tabernacle was to arm it against the power of Darkness.** (pg. 62)

“The relationship we have with God places us in a situation to advance in knowledge. God has power to institute laws to instruct the weaker intelligences, that they may be exalted [like] Himself. (pg. 346)

“**All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him; the moment we revolt at anything which comes from God the Devil takes power.”** (pg. 60) (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph*)

### **Agency - the Principle Fought Over in the War in Heaven**

(D&C 29:36-38; D&C 76:25-28; Moses 4:1-4; Abraham 3:26-28; JST Revelation 12:6-11; Isaiah 14:12-15; Moroni 7:17; Alma 11:34, 37; Helaman 5:10-11)

15 – **“It is an eternal principle giving freedom of thought and action to every soul. No person, by any decree of the Father, has ever been compelled to do good; no person has ever been forced to do evil. Each may act for himself. It was Satan's plan to destroy this agency and force men to do his will.”** (Joseph Fielding Smith, *DS*, 2: 20)

16 – **“He commenced his observations by remarking that the kindness of our Heavenly Father called for our heartfelt gratitude. He then observed that Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary.** Those who resisted the Spirit of God, would be liable to be led into temptation, and then the association of heaven would be withdrawn from those who refused to be made partakers of such great glory. **God would not exert any compulsory means, and the devil could not; and such ideas as were entertained [on these subjects] by many were absurd.** The creature was made subject to vanity, not willingly, but Christ subjected the same in hope all are subjected to vanity while they travel through the crooked paths and difficulties which surrounded them. Where is the man that is free from vanity? None ever were perfect but Jesus: and why was He perfect? Because He was the Son of God, and had the fullness of the Spirit, and greater power than any man. But notwithstanding their vanity, men look forward with hope (because they are "subjected in hope") to the time of their deliverance.” (Joseph Smith, *TPJS*, pg. 187)

17 – **“Lucifer lost his [first estate] by offering to save men in their sins on the honor of a God, or on his Father's honor.”** (W.W. Phelps, *Times and Seasons*, January 1, 1844, vol. 5, pg. 758)

18 – **“And so, in the courts of heaven, the war of wars was waged. Christ and Michael and a mighty host of noble and great spirits preached the gospel of God and exhorted their brethren to follow the Father. Lucifer and his lieutenants preached another gospel, a gospel of fear and hate and lasciviousness and compulsion.** They sought salvation without keeping the commandments, without overcoming the world, without choosing between opposites.” (Bruce R. McConkie, *The Millennial Messiah: The Second Coming of the Son of Man*, pg. 667)

19 – **“He [Satan] sought to turn them away and convert them to his plan. But he did not succeed. He did succeed in leading away about one-third part of that great family of spirits, because of their agency. They hearkened to his proposition; they thought it would be a very great and important thing to destroy the agency of man in the future creation that was about to be made, and to redeem them all in their sins,** and consequently they joined with this rebellious character; hence came the fallen angels.” (Orson Pratt, *JD*, 21: 290-291)

20 – **“Satan (it is possible) being opposed to the will of his Father, wished to avoid the responsibilities of this position, and rather than assume the consequences of the acceptance of the plan of the Father, he would deprive man of his free agency, and render it impossible for him to obtain that exaltation which God designed.** It would further seem probable that he refused to take the position of redeemer, and assume all the consequences associated therewith, but he did propose, as stated before, to take another plan and deprive man of his agency, and **he probably intended to make men atone for their own acts by an act of coercion, and the shedding of their own blood as an atonement for their sins.”** (John Taylor, *Mediation and Atonement*, pg. 96-97)

21 – **“When the Eternal Father announced his plan of salvation – a plan that called for a mortal probation for all his spirit children; a plan that required a Redeemer to ransom men from the coming fall; a plan that could only operate if mortal men had agency – when the Father announced his plan, when he chose Christ as the Redeemer and rejected Lucifer, then there was war in heaven. That war was a war of words; it was a conflict of ideologies; it was a rebellion against God and his laws.** Lucifer sought to dethrone God, to sit himself on the divine throne, and to save all men without reference to their works. He sought to deny men their agency so they could not sin. He offered a mortal life of carnality and sensuality, of evil and crime and murder, following which all men would be saved. **His offer was a philosophical impossibility.** There must needs be an opposition in all things. Unless there are opposites, there is nothing. There can be no light without darkness, no heat without cold, no virtue without vice, no good without evil, no salvation without damnation.” (Bruce R. McConkie, *Millennial Messiah*, pg. 666-667)

22 – **“NO NEUTRALS IN HEAVEN. There were no neutrals in the war in heaven. All took sides either with Christ or with Satan.** Every man had his agency there, and men receive rewards here based upon their actions there, just as they will receive rewards hereafter for deeds done in the body.” (Joseph Fielding Smith, *DS*, 1: 65)

23 – **“There [were] no neutral spirits in heaven. At the time of the rebellion all took sides...”** (Joseph Smith; Brigham

## *Agency*

Young; Elden J. Watson, *Brigham Young Addresses*, 4:196)

**24 – “There were, of course, no neutral spirits in the war in heaven, any more than there are or can be neutrals in this life** where choices between righteousness and unrighteousness are involved. ‘He that is not with me is against me,’ saith the Lord, ‘and he that gathereth not with me scattereth abroad.’” (Bruce R. McConkie, *Mormon Doctrine*, pg. 828)

### **Agency - The Right of Good Over Evil**

(Alma 12:31-32)

**25 – “I have heard people say... I have the right to do as I please. My answer is: No you do not. You haven’t any right at all to do just as you please. There is only one right you have and that is ... keep the commandments of Jesus Christ. He has the privilege. He is not compelled to receive it, because... of free agency. That free agency gives us the privilege to accept and be loyal to our Lord’s commandments, but it has never given us the right to reject them.”** (Joseph Fielding Smith, *CR*, April 1967, pg. 120-121)

**26 – “Agency is freedom to choose right against wrong, not a choice between two equal forces.”** (S. Dilworth Young, *BYU Speeches of the Year*, October 28, 1959, pg. 3)

### **Moral Agency**

(D&C 101:78; D&C 58:28; D&C 59:23)

**27 – “Moreover, we live in an age when many simply refuse to feel responsible for themselves. Thus, a crystal-clear understanding of the doctrines pertaining to desire is so vital because of the spreading effluent oozing out of so many unjustified excuses by so many. This is like a sludge which is sweeping society along toward ‘the gulf of misery and endless woe’ (Hel. 5:12). Feeding that same flow is the selfish philosophy of ‘no fault’, which is replacing the meek and apologetic ‘my fault’. We listen with eager ear to hear genuine pleas for forgiveness instead of the ritualistic ‘Sorry. I hope I can forgive myself.’”** (Neal A. Maxwell, *CR*, October 1996, pg. 26)

**28 – “No agency without choice, no choice without freedom, no freedom without risk, nor true freedom without responsibility”** (Boyd K. Packer, *Ensign*, May 1992, 66-68)

**29 – “We are free to choose, but we are not free to alter the consequences of the choices.”** (Ezra Taft Benson, *Come Unto Christ*, pg. 40)

**30 – “Often, however, agency is misunderstood. While we are free to choose, once we have made those choices, we are tied to the consequences of those choices.”** (Russell M. Nelson, *Ensign*, November 1988, pg. 7)

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## FREE AGENTS

Consider how the words *agent* and *agency* are commonly used in the realm of normal experience. Frequently in the sports section of the newspaper we read about a professional athlete who has fulfilled the terms of his contract with a particular team and so has become a free agent. As a free agent, he can invite other teams to bid for his services. It is the athlete's right to choose the offer that best suits him. Once he has made that choice and signed a contract, however, he is no longer a free agent but rather has become an agent for the team he has agreed to become a part of.

Having committed himself to that team, he accepts certain responsibilities. He has a responsibility to attend practice and to abide by team training rules. He can no longer say, "Well, I have my agency, and I don't have to do that." Of course he has to do whatever is required, and in most cases he is compensated very handsomely to do so.

The point here is that a free agent can do what he or she wants; and an agent cannot. An agent is committed to a particular purpose. An agent has exhausted his freedom for the agreed-upon compensation.

(Joseph Fielding McConkie, Understanding the Power God Gives Us, pg. 18-19)

We made vows, sacred vows, in the heavens before we came to this mortal life....

**We have made covenants.** We made them before we accepted our position here on the earth [Abraham 3:25]. Now we made this commitment, "...all things whatsoever the Lord our God shall command us. We committed ourselves to our Heavenly Father, that if He would send us to the earth and give us bodies and give to us the priceless opportunities that earth life afforded, we would keep our lives clean and would marry in the holy temple and would rear a family and teach them righteousness. This was a solemn oath, a solemn promise. He promised us an eventful mortal life with untold privileges and providing that we qualified in the way of righteousness, we would receive eternal life, and happiness and progress. **There is no other way to receive these rewards.** (Spencer W. Kimball, *Be Ye Therefore Perfect*, U of U devotional [January 10, 1975])

# The Premortal Existence

09/05

“There is no way to make sense out of life without a knowledge of the doctrine of premortal life. The idea that mortal birth is the beginning is preposterous. There is no way to explain life if you believe that. The notion that life ends with mortal death is ridiculous. There is no way to face life if you believe that. When we understand the doctrine of premortal life, then things fit together and make sense. We then know that little boys and little girls are not monkeys, nor are their parents, nor were theirs, to the very beginning generation. We are the children of God, created in his image. Our child-parent relationship to God is clear. The purpose for the creation of this earth is clear. The testing that comes in mortality is clear. The need for a redeemer is clear. When we do understand that principle of the gospel, we see a Heavenly Father and a Son; we see an atonement and a redemption. We understand why ordinances and covenants are necessary. We understand the necessity for baptism by immersion for the remission of sins. We understand why we renew that covenant by partaking of the sacrament. I have but touched upon the doctrine of premortal life. We cannot, in these brief conference talks, do more than that. Oh, if we but had a day, or even an hour, to speak of it.” (Boyd K. Packer, *Ensign*, November 1983, pg. 18)

## Spirit Creation

(Moses:3:5; Jeremiah 1:5; D&C 130:4; D&C 131:7-8; D&C 77:2; Ether 3:15-16; Abraham 3:22; D&C93:21)

**01** – “**Through the birth process, self-existing intelligence was organized into individual Spirit beings**” (Marion G. Romney, *Ensign*, November 1978, pg. 14)

**02** – “All men were first born in pre-existence as the literal spirit offspring of God our Heavenly Father. This birth constituted the beginning of the human ego as a conscious identity. **By the ordained procreative process our exalted and immortal Father begat his spirit progeny in pre-existence.** ‘All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity,’ President Joseph F. Smith and his associates in the First Presidency declared.” (*Improvement Era*, 13, 75-81)(Bruce R. McConkie, *Mormon Doctrine*, pg. 84)

**03** – “No chance is possible, therefore, in the number or extent of the temporal creations of God. **The population of the earth is fixed according to the number of spirits appointed to take tabernacles of flesh upon this planet; when these have all come forth in the order and time appointed, then, and not till then, shall the end come.**” (James E. Talmage, *Articles of Faith*, pg. 175)

**04** – “**The spirit of man consists of an organization, or embodiment of the elements of spiritual matter, in the likeness and after the pattern of the fleshly tabernacle. It possesses, in fact, all the organs and parts exactly corresponding to the outward tabernacle.**” (Parley P. Pratt, *Key to the Science of Theology/A Voice of Warning*, pg. 125)

**05** – “Now, who is Jesus? He is only our brother, but happens to be the firstborn. What, the firstborn in the flesh? O no, there were millions and millions born in the flesh before he was. **Then how is he the firstborn? Because he is the eldest—the first one born of the whole family of spirits and therefore he is our elder brother.**” (Orson Pratt, *JD*, 14:241)

**06** – “Lucifer being the next of heir [to Jesus Christ]... had allotted to him great power and authority, even [as the] prince of [the power of] the air (Ephesians 2:2).” (Joseph Smith, pg.172) “Jesus was the firstborn or begotten of the Father... [and] the devil... [was] third in power, prince of the air.” (Brigham Young, pg. 178) (Eugene England, *BYU Studies*, Spring 1980, vol. 18)

“Lucifer, son of the morning, the next heir to Jesus Christ... lost the glory, the honor, power, and dominion of a God [the Father], and the knowledge, spirit, authority and keys of the Priesthood of the Son of God1” (John Taylor, *Times and Seasons*, January 1, 1845, vol. 5, pg. 758)

**07** – “**Christ and Adam were companions and partners in preexistence.** Christ, beloved and chosen of the Father,

## *Premortal Existence*

was foreordained to be the Savior of the world; Adam, as the great Michael, led the armies of heaven when Lucifer and one-third of the spirit host rebelled. The Lord Jesus, then reigning as the Lord Jehovah, was the number one Spirit Son; described as being 'like unto God' (Abraham 3:24), he then ascended the throne of eternal power; and with him, by his side and serving under his direction, was Michael, who is Adam, and who was then foreordained to be the first man and head of the human race.

**“And we cannot doubt that the greatest of all female spirits was the one then chosen and foreordained to be ‘the mother of the Son of God, after the manner of the flesh’ (1 Nephi 11:18). Nor can we do other than suppose that Eve was by her side, rejoicing in her foreordination to be the first woman, the mother of men, the consort, companion, and friend of mighty Michael. Christ and Mary, Adam and Eve, Abraham and Sarah, and a host of mighty men and equally glorious women comprised that group of ‘the noble and great ones,’ to whom the Lord Jesus said: ‘We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell’ (Abraham 3:22-24). This we know: Christ, under the Father, is the Creator; Michael, his companion and associate, presided over much of the creative work; and with them, as Abraham saw, were many of the noble and great ones. Can we do other than conclude that Mary and Eve and Sarah and myriads of our faithful sisters were numbered among them? Certainly these sisters labored as diligently then and fought as valiantly in the war in heaven, as did the brethren, even as they in like manner stand firm today, in mortality, in the cause of truth and righteousness.”** (Bruce R. McConkie, *Woman, Eve and the Fall*, pg. 59; Joseph Fld. Smith, *Doctrines of Salvation*, 1:74-75)

**08** – “As to this man, **Joseph Smith**, let us say – Here is a man who was chosen before he was born, who was numbered with the noble and great in the councils of eternity before the foundations of this world were laid.

**“Along with Adam and Enoch and Noah and Abraham**, he sat in council with the Gods when the plans were made to create an earth whereon the hosts of our Father’s children might dwell.

**“Under the direction of the Holy One and of Michael, who became the first man, he participated in the creative enterprises of the Father.”** (Bruce R. McConkie, *Ensign*, May 1976, pg. 94)

### –Abraham 3:1-23 - NOTES–

Stars = Spirits (vs. 18-19) / Kolob represents Christ - Kokaubeam = Mankind

Many noble and great ones among mankind. (vs. 2)

Governing ones among mankind. (vs. 3)

A set time is given to mankind. (vs. 4, 10)

Always one greater among mankind. [Law of Gradation] (vs. 8, 16)

**09** – “Manifestly, from this revelation, we may infer two things: first, that there were among those spirits different degrees of intelligence, varying grades of achievement, retarded and advanced spiritual attainment; second, that there were no national distinctions among those spirits such as Americans, Europeans, Asiatics, Australians, etc. Such ‘bounds of habitation’ would have to be ‘determined’ when the spirits entered their earthly existence or second estate.

**...Our place in this world would then be determined by our own advancement or condition in the pre-mortal state, just as our place in our future existence will be determined by what we do do here in mortality.**

“When, therefore, the Creator said to Abraham, and to others of his attainment, ‘You I will make my rulers,’ there could exist no feeling of envy or jealousy among the million other spirits, for those who were 'good and great' were but receiving their just reward, just as do members of a graduation class who have successfully completed their prescribed courses of study. The thousands of other students who have not yet attained that honor still have the privilege to seek it, or they may, if they choose, remain in satisfaction down in the grades.

**“By the operation of some eternal law with which man is yet unfamiliar, spirits come through parentages for which they are worthy—some as Bushmen of Australia, some as Solomon Islanders, some as Americans, as Europeans, as Asiatics, etc., etc., with all the varying degrees of mentality and spirituality manifest in parents of the different races that inhabit the earth.”** (David O. McKay; Llewellyn R. McKay, *Home Memories of President David O. McKay*, pg. 229-230)

## *Premortal Existence*

10 – “...the numbers of the children of Israel were known and the bounds of their habitation fixed, in the days of old when the Lord divided to the nations their inheritance. We conclude, therefore, that there must have been a division of the spirits of men in the spiritual world, and those who were appointed to be the children of Israel were separated and prepared for a special inheritance.” (Joseph Fielding Smith, *DS*, 1:59)

### **Agency & Sin**

(Alma 13:4-5, 10; D&C 29:36; Moses 4:3; D&C 93:38; Jeremiah 1:5; JST Revelation 12:11)

09 – “**in the spirit birth he obtained not only an eternal organization, but power and intelligence by which he can determine and understand light from darkness, truth from error, and choose between that which is right and that which is wrong.**” (Charles W. Penrose, *CR*, October 1914, pg. 40)

10 – **AGENCY AND PROGRESSION IN PRE-EXISTENCE.** “**God gave his children their free agency even in the spirit world, by which the individual spirits had the privilege, just as men have here, of choosing the good and rejecting the evil, or partaking of the evil to suffer the consequences of their sins.** Because of this, some even there were more faithful than others in keeping the commandments of the Lord. Some were of greater intelligence than others, as we find it here, and were honored accordingly.” (Joseph Fielding Smith, *DS*, 1:58-59)

11 – “Among the two-thirds who remained, it is highly probable, that, there were many who were not valiant in the war, but whose sins were of such a nature that they could be forgiven through faith in the future sufferings of the Only Begotten of the Father, and through their sincere repentance and reformation. **We see no impropriety in Jesus offering Himself as an acceptable offering and sacrifice before the Father to atone for the sins of His brethren, committed, not only in the second, but also in the first estate.** Certain it was, that the work which Jesus was to accomplish, was known in the Grand Council where the rebellion broke out; it was known that man would sin in his second estate; for it was upon the subject of his redemption that the assembly became divided, and which resulted in war. John, the revelator, speaking of a certain power, says, ‘And all that swell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.’

“Christ suffered, not only in body, but also in spirit. By the sufferings of His body He atoned for the sins of men committed in and by the body: by the sufferings of His spirit, He atoned for the sins committed by the spirit; hence, the atonement redeems both body and spirit. **It is reasonable, therefore, to suppose that if spirits in the first estate sinned, they might be forgiven through their faith and repentance, by virtue of the future sufferings of Christ.**” (Orson Pratt, *The Seer*, pg. 55-56)

12 – “**This doctrine that man could, and did in many instances, sin before he was born, was well understood in ancient times.** We have the instance of the question put to the Savior regarding the man born blind. If this question had been an improper one, and the doctrine false, the Savior would have corrected it by saying, ‘Ye do err, for no man could sin before he was born.’ This the Lord did not do, but by implication seemed to confirm the doctrine in his answer: ‘Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.’” (Joseph Fielding Smith, *The Way to Perfection*, pg. 44)

### **Organization & Authority**

(Alma 13:3-7; D&C29:36; D&C76:25)

13 – “**It is reasonable to believe that there was a Church organization there.** The heavenly beings were living in a perfectly arranged society. Every person knew his place. Priesthood, without any question, had been conferred and the leaders were chosen to officiate. Ordinances pertaining to that pre-existence were required and the love of God prevailed. Under such conditions it was natural for our Father to discern and choose those who were most worthy and evaluate the talents of each individual. He knew not only what each of us *could* do, but what each of us *would* do when put to the test and when responsibility was given us.” (Joseph Fielding Smith, *The Way to Perfection*, pg. 51)

14 – “**With regard to the holding of the priesthood in the preexistence, I will say that there was an organization there just as well as an organization here, and men there held authority. Men chosen to positions of trust in the spirit world held the priesthood.**” (Joseph Fielding Smith, *CR*, October 1966, pg. 84)

15 – “We received the priesthood first in the premortal existence and then again as mortals.” (Bruce R. McConkie, *Ensign*, May 1982, pg. 32)

### **Equality & Inequality**

(Abraham 3:2-23; Alma 13:4-5)

16 – **SPIRITS GREATER THAN OTHERS.** “The spirits of men had their free agency, some were greater than others, and from among them the Father called and foreordained his prophets and rulers. Jeremiah and Abraham were two of them. . . . **The spirits of men were not equal. They may have had an equal start, and we know they were all innocent in the beginning; but the right of free agency which was given to them enabled some to outstrip others, and thus, through the eons of immortal existence, to become more intelligent, more faithful, for they were free to act for themselves, to think for themselves, to receive the truth or rebel against it.**” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:59)

17 – “**The ‘spirits of the eternal world’ are as diverse from each other in their dispositions as mortals are on the earth. Some of them are aspiring, ambitious, and even desire to bring other spirits into subjection to them. As man is liable to [have] enemies there [in the spirit world] as well as here [on the earth] it is necessary for him to be placed beyond their power in order to be saved.** This is done by our taking bodies (keeping our first estate) and having the Power of the Resurrection pass upon us whereby we are enabled to gain the ascendancy over the disembodied spirits.” (pg. 208)

The design of God before the foundation of the world was that we should take tabernacles that through faithfulness we should overcome & thereby obtain a resurrection from the dead, in this wise obtain glory honor power and dominion for this thing is needful, **inasmuch as the Spirits in the Eternal world, glory in bringing other Spirits in Subjection unto them,** Striving continually for the mastery, He who rules in the heavens when he has a certain work to do calls the Spirits before him to organize them. They present themselves and offer their Services– (pg. 207)

“**God is good and all his acts [are] for the benefit of inferior intelligences—God saw that those intellegences had not power to defend themselves against those that had a tabernacle therefore the Lord calls them together in counsel and agrees to form them tabernacle so that he might gender the spirit and the tabernacle together so as to create sympathy for their fellowman—for it is a natural thing with those spirits that [have] the most power to [bear] down on those of lesser power so we see the devil is without a tabernacle and the Lord [has] set bo[u]nds to all Spirits.**” (pg. 68)

“**Before [the] foundation of the earth in the Grand Counsel that the spirits of all men ware subject to oppression and the express purpose of God in giving it a tabernacle was to arm it against the power of Darkness.**” (pg. 62)

“The relationship we have with God places us in a situation to advance in knowledge. God has power to institute laws to instruct the weaker intelligences, that they may be exalted [like] Himself.” (pg. 346)

“**All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him; the moment we revolt at anything which comes from God the Devil takes power.**” (pg. 60) (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph*)

18 – “**Being subject to law, and having their agency, all the spirits of men, while yet in the Eternal presence, developed aptitudes, talents, capacities, and abilities of every sort, kind, and degree. During the long expanse of life which then was, an infinite verity of talents and abilities came into being.** As the ages rolled on, no two spirits remained alike. Mozart became a musician; Einstein centered his interest in mathematics; Michelangelo turned his attention to painting. Cain was a liar, a schemer, a rebel who maintained a close affinity to Lucifer. Abraham and Moses and all of the prophets sought and obtained the talent for spirituality. Mary and Eve were two of the greatest of all the spirits daughters of the Father. The whole house of Israel, known and segregated out from their fellows, was inclined toward spiritual things. And so it went through all the hosts of heaven, each individual developing such talents and abilities as his soul desired... The Firstborn excelled all of us in all things... Similarly, when we fall from preexistence to mortality, we bring with us the talents and traits there developed. True, we forget what went before because we are here being test, but the capacities and abilities that when were ours are yet resident within us. Mozart is still a musician; Einstein retains his mathematical abilities; Michelangelo his artistic talents; Abraham, Moses, and the prophets their

## *Premortal Existence*

spiritual talents and abilities. Cain still lies and schemes. And all men with their infinitely varied talents and personalities pick up the course of progression where they left it off when they left the heavenly realms.” (Bruce R. McConkie, *The Mortal Messiah*, 1:23-25)

### **Predisposition & Rewards**

(Acts 17:26; Alma 13:3-7 Abraham 3:22-23, 26; Jeremiah 1:5)

**19 – “If the Lord appointed unto the nations the bounds of their habitations, then there must have been a selection of spirits to form these nations.”** (Joseph Fielding Smith, *The Way to Perfection*, pg. 47)

**20 – “Now then, to make a summary of what I have just read, may I ask each of you again the question, “Who are you?” You are all the sons and daughters of God. Your spirits were created and lived as organized intelligences before the world was. **You have been blessed to have a physical body because of your obedience to certain commandments in that premortal state. You are now born into a family to which you have come, into the nations through which you have come, as a reward for the kind of lives you lived before you came here and at a time in the world’s history,** as the apostle Paul taught the men of Athens and as the Lord revealed to Moses, determined by the faithfulness of each of those who lived before this world was created.”** (Harold B. Lee, *Ensign*, January 1974, pg. 5)

**21 – “This election to a chosen lineage is based on pre-existent worthiness and is thus made ‘according to the foreknowledge of God.’ (1 Pet. 1:2.) **Those so grouped together during their mortal probation have more abundant opportunities to make and keep the covenants of salvation, a right which they earned by pre-existent devotion to the cause of righteousness.**** As part of this election, Abraham and others of the noble and great spirits were chosen before they were born for the particular missions assigned them in this life (Abraham 3:22-24).

“As with every basic doctrine of the gospel, the Lord’s system of election based on pre-existent faithfulness has been changed and perverted by an apostate Christendom. So absurd have been the false conclusions reached in this field that millions of sincere though deceived persons have devoutly believed that in accordance with the divine will men were pre-destined to receive salvation or damnation which no act on their part could change (*TPJS*, pg. 189).” (Bruce R. McConkie, *DNTC*, 2:274)

**22 – “The work to be done by John the Baptist, by the ancient Twelve, by Columbus, by the signers of the Declaration of Independence, and by the framers of the Constitution of the United States was all known and arranged for in advance.** And all these are but illustrations and patterns, for all of the Lord’s work is planned and prepared in advance, and those who are called and chosen to do the work receive their commission and ordination from him, first in the preexistence and then, if they remain true and faithful, again here in mortality.” (Bruce R. McConkie, *Ensign*, May 1974, pg. 73)

### **First Lessons Learned**

(D&C 138:56)

**23 – “All those salient truths which come home so forcibly to the head and heart seem but the awakening of the memories of the spirit. Can we know anything here that we did not know before we came?... But by the power of the Spirit, in the redemption of Christ, through obedience, we often catch a spark from the awakened memories of the immortal soul, which lights up our whole being as with the glory of our former home.”** —*Contributor*, 1883, Vol. 4, pp. 114, 115. (Joseph F. Smith, *Gospel Doctrine*, pg. 13-14)

**24 – “And when of great truths we can come to say ‘I know,’ that powerful spiritual witness may also carry with it the sense of our having known before. **With rediscovery, what we are really saying is, ‘I know - - again!’**** No wonder that so often real teaching is mere reminding.” (Neal A. Maxwell, *BYU, Speeches of the Year*, 1979, pg. 156)

**25 – “I want to tell you, each and every one of you, that you are well acquainted with God our Heavenly Father, or the great Elohim. You are all well acquainted with him, for there is not a soul of you but what has lived in his house and dwelt with him year after year; and yet you are seeking to become acquainted with him, when the fact is, you have merely forgotten what you did know.**

## *Premortal Existence*

“There is not a person here today but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here. This, perhaps, is hard for many to believe, but it is the greatest nonsense in the world not to believe it. If you do not believe it, cease to call him Father; and when you pray, pray to some other character.” (Brigham Young, *Discourses of Brigham Young*, pg. 50)

### **Place and Purpose**

(Abraham 3:4; Abraham 5:13)

**26 – “It has been a doctrine taught by this church that we were in the Grand Council amongst the Gods when the organization of this world was contemplated and that the laws of government were all made and sanctioned by all present and all the ordinances and ceremonies decreed upon.”** (William Clayton; Andrew F. Ehat, *BYU Studies*, Spring 1980, vol. 20, pg. 269)

**26.5 – “One of the saddest examples of a misconceived and twisted knowledge of an otherwise glorious concept is the all-too-common heresy that there were two plans of salvation;** that the Father (presumptively at a loss to know what to do) asked others for proposals; that Christ offered a plan involving agency and Lucifer proposed a plan denying agency; that the Father chose between them; and that Lucifer, his plan being rejected, rebelled, and then there was war in heaven.

“Even a cursory knowledge of the overall scheme of things reassures spiritually discerning persons that all things center in the Father; that the plan of salvation which he designed was to save his children, Christ included; and that neither Christ nor Lucifer could of themselves save anyone. As Jesus said: “The Son can do nothing of himself. . . . I can of mine own self do nothing” (John 5:19).

“There is, of course, a sense in which we may refer to Lucifer’s proposed modifications of the Father’s plan as Lucifer’s plan, and Christ made the Father’s plan his own by adoption. But what is basically important in this respect is to know that the power to save is vested in the Father, and that he originated, ordained, created, and established his own plan; that he announced it to his children; and that he then asked for a volunteer to be the Redeemer, the Deliverer, the Messiah, who would put the eternal plan of the Eternal Father into eternal operation.” (Bruce R. McConkie, *Mortal Messiah*, 1:48-49, fn #1)

**27 – “When we contemplate the antiquity and eternal nature of the plan of salvation, we conclude that the Grand Council in Heaven, as it is sometimes called, was not a single meeting but rather a series of meetings—an entire education, so to speak—in which we, as the sons and daughters of God, were taught the gospel and became acquainted with eternal principles and with the great and noble personages who would be the future leaders of the kingdom of God on the earth. The Savior, the prophets, the wives and mothers of the prophets, and other noble and great ones were all selected in that premortal world according to their obedience to the plan of salvation, the same plan that is now taught to us on the earth through the scriptures and the living prophets.”** (Joseph F. Smith; Joseph Fielding McConkie, *The Man Adam*, ‘The Revelation of the Gospel to Adam: The Meaning of the Atonement’, pg. 71)

**28 – “It is not likely that the final decision of the contending armies took place immediately. Many, no doubt, were unsettled in their views, unstable in their minds, and undecided as to which force to join: there may have been, for aught we know, many deserters from both armies: and there may have been a long period before the division line was so strictly drawn as to become unalterable.** Laws, without doubt, were enacted, and penalties affixed, according to the nature of the offenses or crimes: those who altogether turned from the Lord, and were determined to maintain the cause of Satan, and who proceeded to the utmost extremities of wickedness, placed themselves without the reach of redemption: therefore, such were prohibited from entering into a second probationary state, and had no privilege of receiving bodies of flesh and bones. A second estate, to them would have been of no advantage, because they had sinned to that extent that the Spirit of the Lord had entirely left them, and light and truth no longer dwelt in them, therefore, they could not feel a disposition to repent; and if they had been permitted to enter another state of trial, they would have continued their unholy warfare.” (Orson Pratt, *The Seer*, pg. 54-55)

### **No Scriptural Justification**

**29 – “Concerning a universal application or general principle, the First Presidency in 1971 stated that “we have no revealed word to the effect that when we were in the preexistent state we chose our parents and our husbands and**

## *Premortal Existence*

wives.” (Steve F. Gilliland, *Ensign*, “I Have a Question”, June 1977, pg. 40)

**30 – “We have no scriptural justification...for the belief that we had the privilege of choosing our parents and our life companions in the spirit world.** This belief has been advocated by some, and it is possible that in some instances it is true, but it would require too great a stretch of the imagination to believe it to be so in all, or even in the majority of cases. Most likely we came where those in authority decided to send us. Our agency may not have been exercised to the extent of making choice of parents and posterity.” (Joseph Fielding Smith, *The Way to Perfection*, pg. 44-45)

### **Promises & Covenants**

(D&C132:63; Titus 1:2)

**31 – “Had we not known before we came the necessity of our coming, the importance of obtaining tabernacles, the glory to be achieved in posterity, the grand object to be attained by being tried and tested—** weighed in the balance, in the exercise of the divine attributes, god-like powers and free agency with which we are endowed; whereby, after descending below all things, Christ-like, we might ascend above all things, and become like our Father, Mother and Elder Brother, Almighty and Eternal!—**we never would have come; that is, if we could have stayed away.**” (Joseph F. Smith, *Gospel Doctrine*, pg. 13)

**32 – “We made vows, sacred vows, in the heavens before we came to this mortal life....**

**We have made covenants. We made them before we accepted our position here on the earth** [Abraham 3:25]. Now we made this commitment, ‘...all things whatsoever the Lord our God shall command us.’ We committed ourselves to our Heavenly Father, that if He would send us to the earth and give us bodies and give to us the priceless opportunities that earth life afforded, we would keep our lives clean and would marry in the holy temple and would rear a family and teach them righteousness. This was a solemn oath, a solemn promise. He promised us an eventful mortal life with untold privileges and providing that we qualified in the way of righteousness, we would receive eternal life, and happiness and progress. There is no other way to receive these rewards.” (Spencer W. Kimball, *U of U Devotional*, ‘*Be Ye Therefore Perfect*,’ [January 10, 1975])

**33 – “In our [premortal] state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under the plan. We agreed, right then and there, to be not only saviors for ourselves but measurably, saviors for the whole human family.** We went into a partnership with the Lord. The working out of the plan became then not merely the Father’s work, and the Savior’s work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation.” (John A. Widtsoe, *Utah Genealogical and Historical Magazine* 1934, pg. 189)

### **Risk Factor**

(Abraham 3:25-26)

**34 – “Free agency is prerequisite to any character-building plan, and while with free agency any plan is inevitably crammed with risk, we, with all the sons of God, accepted that risk and shouted for joy at the prospect of earth life.”** (Hugh B. Brown, *CR*, April 1956, pg. 105)

**35 – “We were informed, and the matter was made very clear, that we would have to walk by faith, not by sight. Moreover, many would yield to temptation and sin and would refuse to accept the divine law of the Gospel which should be given us for our guidance and by means of which we could come back into the presence of the Father and the Son. We understood the dangers and the risk of failure in making the journey through the mortal life, yet we rejoiced and were glad to have the opportunity to come and receive all that mortality offered. What we accepted there, without doubt, was accepted by all with eyes open and with understanding of the dangers and advantages fully understood.”** (Joseph Fielding Smith, *The Progress of Man*, pg. 65- 66)

**36 – “This total dependence on the atonement of Jesus Christ was no doubt known in the premortal world by the spirits who would be coming to earth to gain mortal bodies and was a trial to those who had not strong faith in**

## Premortal Existence

and a testimony of Jesus Christ. It was no doubt a factor in causing some to align themselves with the "guaranteed," "no-risk," "no-effort," "no-individual-responsibility" seduction of Lucifer." (Robert J. Matthews; Joseph Fielding McConkie and Robert L. Millet, *The Man Adam* pg. 73)

### War in Heaven

(D&C 29:36-38; D&C 76:25-28; Moses 4:1-4; Abraham 3:27-28; JST Revelation 12:6-11; Isaiah 14:12-15; Moroni 7:17; Alma 11:34, 37; Helaman 5:10-11)

**37 – “Lucifer lost his [first estate] by offering to save men in their sins on the honor of a God, or on his Father’s honor.”** (W.W. Phelps, *Times and Seasons*, January 1, 1844, vol. 5, pg. 758)

**38 – “And so, in the courts of heaven, the war of wars was waged. Christ and Michael and a mighty host of noble and great spirits preached the gospel of God and exhorted their brethren to follow the Father. Lucifer and his lieutenants preached another gospel, a gospel of fear and hate and lasciviousness and compulsion. They sought salvation without keeping the commandments, without overcoming the world, without choosing between opposites.”** (Bruce R. McConkie, *The Millennial Messiah: The Second Coming of the Son of Man*, pg. 667)

**39 – “Satan (it is possible) being opposed to the will of his Father, wished to avoid the responsibilities of this position, and rather than assume the consequences of the acceptance of the plan of the Father, he would deprive man of his free agency, and render it impossible for him to obtain that exaltation which God designed. It would further seem probable that he refused to take the position of redeemer, and assume all the consequences associated therewith, but he did propose, as stated before, to take another plan and deprive man of his agency, and he probably intended to make men atone for their own acts by an act of coercion, and the shedding of their own blood as an atonement for their sins.”** (John Taylor, *Mediation and Atonement*, pg. 96 - 97)

**40 – “he [Satan] sought to turn them away and convert them to his plan. But he did not succeed. He did succeed in leading away about one-third part of that great family of spirits, because of their agency. They hearkened to his proposition; they thought it would be a very great and important thing to destroy the agency of man in the future creation that was about to be made, and to redeem them all in their sins, and consequently they joined with this rebellious character; hence came the fallen angels.”** (Orson Pratt, *JD*, 21: 290-291)

**41 – “We should beware concerning ourselves because it now is and has always been the objective of Satan to destroy the Priesthood of God. As long ago as the war in heaven, he sought to usurp the power of the priesthood.”** (Marion G. Romney, *CR*, October 1960, pg. 74)

**42 – “When the Eternal Father announced his plan of salvation—a plan that called for a mortal probation for all his spirit children; a plan that required a Redeemer to ransom men from the coming fall; a plan that could only operate if mortal men had agency—when the Father announced his plan, when he chose Christ as the Redeemer and rejected Lucifer, then there was war in heaven. That war was a war of words; it was a conflict of ideologies; it was a rebellion against God and his laws. Lucifer sought to dethrone God, to sit himself on the divine throne, and to save all men without reference to their works. He sought to deny men their agency so they could not sin. He offered a mortal life of carnality and sensuality, of evil and crime and murder, following which all men would be saved. His offer was a philosophical impossibility. There must needs be an opposition in all things. Unless there are opposites, there is nothing. There can be no light without darkness, no heat without cold, no virtue without vice, no good without evil, no salvation without damnation.”** (Bruce R. McConkie, *Millennial Messiah*, pg. 666-667)

**43 – NO NEUTRALS IN HEAVEN. “There were no neutrals in the war in heaven. All took sides either with Christ or with Satan. Every man had his agency there, and men receive rewards here based upon their actions there, just as they will receive rewards hereafter for deeds done in the body.** (Joseph Fielding Smith, *Doctrines of Salvation*, 1: 65)

**44 – “There [were] no neutral spirits in heaven. At the time of the rebellion all took sides..”** (Joseph Smith; Brigham Young; Elden J. Watson, *Brigham Young Addresses*, 4:196)

**45 – “There were, of course, no neutral spirits in the war in heaven, any more than there are or can be neutrals in this life where choices between righteousness and unrighteousness are involved. ‘He that is not with me is against me,’**

## Premortal Existence

saith the Lord, 'and he that gathereth not with me scattereth abroad'." (Bruce R. McConkie, *Mormon Doctrine*, pg. 828)

46 – “In regard to the battle in heaven,... how much of a battle it was I have forgotten. I cannot relate the principal circumstances, it is so long since it happened; but I do not think it lasted very long; for when Lucifer, the Son of the Morning, claimed the privilege of having the control of **this earth**, and redeeming it, a contention arose; but I do not think it took long to cast down one-third of the hosts of heaven, as it is written in the Bible. But let me tell you that it was one-third part of the spirits who were prepared to take tabernacles upon **this earth**, and who rebelled against the other two-thirds of the heavenly host; and they were cast down to this world. It is written that they were cast down to the earth. They were cast down to this globe—to **this terra firma that you and I walk upon, and whose atmosphere we breathe**. One-third part of the spirits that were prepared for **this earth** rebelled against Jesus Christ, and were cast down to the earth, and they have been opposed to him from that day to this, with Lucifer at their head. He is their general—Lucifer, the Son of the Morning. He was once a brilliant and influential character in heaven, and we will know more about him hereafter.” (Brigham Young, *Discourses of Brigham Young*, pg. 54)

47 – “[JST Revelation 12:17] “...**we live in that day**” (Ezra Taft Benson, *Ensign*, May 1986, pg. 79)

48 – “...the war goes on. It is as it was in the beginning.... The victims who fall are as precious as those who have fallen in the past. It is an ongoing battle.... We cannot be unclean and expect the help of the Almighty....

**We are engaged in a great eternal struggle that concerns the very souls of the sons and daughters of God. We are not losing. We are winning. We will continue to win if we will be faithful and true. We can do it. We must do it. We will do it.**” (Gordon B. Hinckley, *Ensign*, November 1986, pg. 44)(*BD*, pg. 788)

49 – “Our mortal probation is a war, a continuation of the war in heaven, a war against the world, against evil, against Satan. And there are no neutrals; all men are for the Lord or they are against him; they either serve under his banner or they live after the manner of the world and are in the bondage of sin. **The only way for the Christian soldiers to come off victorious is to put on the whole armor of God.** Paul did, and as his life drew to a close he was able to affirm, "I have fought a good fight, ... I have kept the faith." (2 Timothy 4:7) (Bruce R. McConkie, *DNTC*, 2: 524)

50 – “**Our most deadly contest in life is not with human enemies.**” (Harold B. Lee, *Stand Ye in Holy Places*, pg. 330)

51 – “...the devil has the world so perfectly at his disposal that it requires few devils to keep it in subjection” and that “the whole legion of devils has nothing to do but look after the ‘Mormons’ and stir up the hearts of the children of men to destroy them—to put them out of existence.” [*JD*, 5:364] (George Albert Smith; Carlos E. Asay, *Ensign*, November 1981, pg. 67)

52 – “Look at the number of devils we have around us. We have, I should say, **one hundred to every man, woman, and child.**” (Wilford Woodruff, *JD*, 21:125-126)

53 – “**True Christian soldiers are more than weekend warriors.**” (Neal A. Maxwell, *Ensign*, November 1996, pg. 22)

54 – “**The men and women who desire to obtain seats in the celestial kingdom, will find that they must battle everyday.**” (Brigham Young, *JD*, 11:14)

55 – “**But having made that decision, why should we have to make it again and again after our birth into mortality? I cannot understand why so many have betrayed in life the decision they once made when the great war occurred in heaven.**” (Gordon B. Hinckley, *Ensign*, May 2004, pg. 81)

# Creation

09/05

“The Lord expects us to believe and understand the true doctrine of the Creation--the creation of this earth, of man, and of all forms of life.” (Bruce R. McConkie, *Ensign*, Christ and the Creation, June 1982, pg. 9)

## Creation Defined

(Genesis 1:2; Moses 2:1-2; Abraham 4:2, 18; D&C 131:7-8)

**01 – “Now, the word create came from the word *baurau* which does not mean to create out of nothing; it means to organize;** the same as a man would organize materials and build a ship. Hence, we infer that God had materials to organize the world out of chaos – chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element are principles which can never be destroyed; they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end.” (Joseph Smith, *TPJS*, pg. 350-352)

**02 – “The Lord never created anything for nothing, nor out of nothing..** Everything has a place and was created for a purpose. Man was not created to be destroyed. **This work has been going on forever. There never was a time when there was not an earth; never a time when there were not people on it, for that is the work of the Lord, and the heavens are innumerable, and so are the earths that have passed away to their exaltation and glory. As they pass away others take their places. This is not the only.”** (Joseph Fielding Smith, *DS*, 1:74-75)

**03 – “In the translation ‘without form and void’ it should be read, empty and desolate. The word created should be formed, or organized.”** (Joseph Smith, *TPJS*, pg. 181)

**04 – “The world and earth are not synonymous terms. The world is the human family. This earth was organized or formed out of other planets which were broke up and remodeled and made into the one on which we live.** The elements are eternal. That which has a beginning will surely have an end. Take a ring, it is without beginning or end; cut it for a beginning place, and at the same time you will have an ending place.” (Ehat & Cook, *The Words of the Prophet Joseph Smith*, William Clayton’s Private Book: 5 January 1841 (Tuesday), pg. 60)

**Note** - If ‘create’ means ‘to cut out of’ does not this suggest a creation involved a covenant...

“Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham’s record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.” (Joseph Smith (*TPJS*, pg. 190)

## Creator, the Son

(Moses 1:32-35; Abraham 3:22-23; D&C76:22-24)

**05 – “But when it came to placing man on earth, there was a change in Creators. That is, the Father himself became personally involved. All things were created by the Son, using the power delegated by the Father, except man.** In the spirit and again in the flesh, man was created by the Father. There was no delegation of authority where the crowning creature of creation was concerned.” (Bruce R. McConkie, *The Promised Messiah*, pg. 62)

**06 – “Jesus Christ is the Creator and Redeemer. He is the Lord of the whole universe. Except for his mortal ministry, accomplished on this earth, his service and relationship to other worlds and their inhabitants are the same as his service and relationship to this earth and its inhabitants.”** (Marion G. Romney, *Improvement Era*, November 1968, pg. 46, 48)

**07 – “Christ and Adam were companions and partners in preexistence.** Christ, beloved and chosen of the Father, was foreordained to be the Savior of the world; Adam, as the great Michael, led the armies of heaven when Lucifer and one-third of the spirit host rebelled. The Lord Jesus, then reigning as the Lord Jehovah, was the number one Spirit Son;

## *Creation*

described as being 'like unto God' (Abraham 3:24), he then ascended the throne of eternal power; and with him, by his side and serving under his direction, was Michael, who is Adam, and who was then foreordained to be the first man and head of the human race.

**“And we cannot doubt that the greatest of all female spirits was the one then chosen and foreordained to be ‘the mother of the Son of God, after the manner of the flesh’ (1 Nephi 11:18). Nor can we do other than suppose that Eve was by her side, rejoicing in her foreordination to be the first woman, the mother of men, the consort, companion, and friend of mighty Michael. Christ and Mary, Adam and Eve, Abraham and Sarah, and a host of mighty men and equally glorious women comprised that group of ‘the noble and great ones,’ to whom the Lord Jesus said: ‘We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell’ (Abraham 3:22-24). This we know: Christ, under the Father, is the Creator; Michael, his companion and associate, presided over much of the creative work; and with them, as Abraham saw, were many of the noble and great ones. Can we do other than conclude that Mary and Eve and Sarah and myriads of our faithful sisters were numbered among them? Certainly these sisters labored as diligently then and fought as valiantly in the war in heaven, as did the brethren, even as they in like manner stand firm today, in mortality, in the cause of truth and righteousness.”** (Bruce R. McConkie, *Woman, Eve and the Fall*, pg. 59; Joseph Fld. Smith, *Doctrines of Salvation*, 1:74-75)

**08 – “As to this man, Joseph Smith, let us say – Here is a man who was chosen before he was born, who was numbered with the noble and great in the councils of eternity before the foundations of this world were laid.**

**“Along with Adam and Enoch and Noah and Abraham, he sat in council with the Gods when the plans were made to create an earth whereon the hosts of our Father’s children might dwell.**

**“Under the direction of the Holy One and of Michael, who became the first man, he participated in the creative enterprises of the Father.”** (Bruce R. McConkie, *Ensign*, May 1976, pg. 94)

### **Creators, the Father**

(Genesis 1:26-27; Luke 3:38; Moses 2:26-27; Moses 6:11-22, 59; Abraham 1:3)

**09 – “But when it came to placing man on earth, there was a change in Creators. That is, the Father himself became personally involved. All things were created by the Son, using the power delegated by the Father, except man. In the spirit and again in the flesh, man was created by the Father. There was no delegation of authority where the crowning creature of creation was concerned.”** (Bruce R. McConkie, *The Promised Messiah*, pg. 62)

**10 – “Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the same coarse materials of this earth.”** (Brigham Young, *JD*, 4:218)

**11 – “If Abraham reasoned thus – If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way.”** (JS, *TPJS*, pg. 373)

**12 – “God was the great head of human procreation--was really and truly the father of both our spirits and our bodies.”** (Joseph Smith; Johnson and Gibbs, [*letter*], pg. 17)

**13 – “He [God] created man, as we create our children; for there is no other process of creation in heaven on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be.”** (Brigham Young, *JD*, 11:122)

**14 – “If Adam was fashioned after the same manner as we make adobes, he would be nothing more than a brick in the resurrection.”** (Brigham Young, *JD*, 2:6)

15 – “Luke 3:38. Adam, which was the son of God] **This statement, found also in Moses 6:22, has a deep and profound significance and also means what it says.** Father Adam came, as indicated, to this sphere, gaining an immortal body, because death had not yet entered the world. Jesus, on the other hand, was the Only Begotten in the flesh, meaning into a world of mortality where death already reigned.” (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 1: 95)

### The Substance of Life

(2 Nephi 2:22)

16 – “**The nature of the offspring is determined by the nature of the substance that flows in the veins of the being. When blood flows in the veins of the being, the offspring will be what blood produces, which is tangible flesh and bones; but when that which flows in the veins is spirit matter, a substance which is more refined and pure and glorious than blood, the offspring of such beings will be spirit children. By that I mean they will be in the image of their parents. They will have a spirit body and have a spark of the eternal or divine that always did exist in them.**” (Melvin J. Ballard, *Crusader for Righteousness*, pg. 211)

17 – “Adam [and, by extension, all of the animal creation] had no blood in his veins before the fall. **Blood is the life of the mortal body. After Adam partook of the forbidden fruit, blood became the life-giving fluid in Adam’s body, and was inherited by his posterity. Blood was not only the life of the mortal body, but also contained in it the seeds of death which bring the mortal body to its end. Previously the life force in Adam’s body, which is likewise the sustaining power in every immortal body, was the spirit.**” (Joseph Fielding Smith, *Man: His Origin and Destiny*, pg. 362, 376-377; Joseph Fielding Smith, *Answers to Gospel Questions*, 3:100-101)

18 – “The Lord pronounced the earth good when it was finished. Everything upon its face was called good. **There was no death in the earth before the fall of Adam.** I do not care what the scientists say in regard to dinosaurs and other creatures upon the earth millions of years ago that lived and died and fought and struggled for existence.... It is sufficient for me to know that after some lengthy period of time, or times, called days, the earth was finished and pronounced good by its Creator. **All life in the sea, the air, on the earth, was without death. Animals were not dying. Things were not changing as we find them in this mortal existence, for mortality had not come.** Today we are living in a world of change because we are living under very different conditions from those which prevailed in the beginning and before the fall of man.” Joseph Fielding Smith, *Utah Genealogy and Historical Magazine*, Faith Leads to a Fullness of Truth and Righteousness, October 1930)

### In the Image of the Gods

(Genesis 1:26-27; 1 Corinthians 11:7; Moses 2:26-27)

19 – “All of these passages, said I, to the reverend gentleman, go to prove, if they prove anything at all, **that man is made in the image of his Maker, and that he is His exact image, having eye for eye, forehead for forehead, eyebrows for eyebrows, nose for nose, cheekbones for cheekbones, mouth for mouth, chin for chin, ears for ears, precisely like our Father in heaven.**” (Brigham Young, *JD*, 13:146)

20 – “**...Female spirits were created in the image of a ‘Mother in Heaven’.**” (Joseph Fielding Smith, *Answers to Gospel Questions*, 3:144)

21 – “We are not the only people that the Lord has created. We have brothers and sisters on other earths. **They look like us because they, too, are the children of God and were created in his image,** for they are also his offspring.” (Joseph Fielding Smith, *DS*, 1:62)

### Doctrine of Transplantation

(Moses 3:8)

22 – “**He [Adam] was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in**

## Creation

**the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.**” (Brigham Young, *JD*, 3:319)

### Manner, Order, Place

(Moses 3:10-14; Moses 7:36; Abraham 4-5; Abraham 5:13; D&C 57:1-3)

**23 – “This earthly ball, this little opaque substance thrown off into space, is only a speck in the great universe; and when it is celestialized it will go back into the presence of God, where it was first framed. All belongs to God, and those who keep his celestial law will return to him.”** (Brigham Young, *JD*, 9:317)

**24 – “When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our father in heaven. And when man fell... the earth fell into space, and took up its abode in this planetary system, and the sun became our light.** This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth.” (Brigham Young, *JD*, 17:143)

**25 – “This earth will be rolled back into the presence of God, and crowned with celestial glory.”** (JS, *TPJS* pg. 350)

**26 – “In that Edenic day, ... the earth was in a terrestrial state;** it was temporal and earthly, and neither a spiritual nor celestial.” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 648; *Mormon Doctrine*, pg. 494)

**27 – “In the course of time from the creation, in the days of Peleg, or about the year 2200 B.C. Just prior to the confusion of the languages, the single continent of land that had continued from creation was divided to produce the hemispheres as we now know them. But notwithstanding this, the geographic location of the Garden of Eden was made known to the Prophet Joseph Smith by revelation as here in the land of America, in Jackson County, Missouri, with Independence as the center place.”** (Alvin R. Dyer, *CR*, October 1968, pg. 109; Heber C. Kimball, *JD*, 10:235; Joseph Fld. Smith, *DS*, 3:74)

**28 – “Mississippi river and its tributaries flow together in upper Mississippi Valley - Mississippi, Missouri, Ohio, Illinois.”** (Milton R. Hunter, *Pearl of Great Price Commentary*, pg. 108)

**29 – “I suppose that God never organized an earth and peopled it that was ever reduced to a lower state of darkness, sin, and ignorance than this. I suppose this is one of the lowest kingdoms that ever the Lord Almighty created, and on that account is capable of becoming exalted to be one of the highest kingdoms that has ever had a exaltation in all the eternities.”** (Brigham Young, *JD*, 10:175)

**30 – “Perhaps this is the reason (extreme wickedness of the inhabitants of this earth), Jesus Christ was sent here instead of to some other world, for in some other world, they would not have crucified him.”** (Joseph Fielding Smith, *Signs of the Times*, pg. 10)

**31 – “But first, what is a day? It is a specified time period; it is an age, an eon, a division of eternity; it is the time between two identifiable events. And each day, of whatever length, has the duration needed for its purposes.”** (Bruce R. McConkie, *Christ and the Creation, Ensign*, June 1982, pg. 11)

### Temple Typology

(BD 781; D&C 101:23; Moses 4:13, 27)

**32 – “In the beginning after the earth was prepared, God brought man and woman together in the garden and the first wedding occurred.”** (Marian D. Hanks, *Ensign*, November 1984, pg. 36; Spencer W. Kimball, *Ensign*, March 1976, Pg. 71)

**33 – “The events associated with the Garden of Eden make it the archetype of our temples.** Here Adam received the priesthood, here Adam and Eve walked and talked with God; here our first parents were eternally married by God

## *Creation*

himself; here they learned of the tree of good and evil and of the tree of life; here they were taught the law of sacrifice and clothed in garments of skins; and from here they ventured into the lone and dreary world that they and their posterity might prove themselves worthy to return again to that divine presence.” (Joseph F. McConkie, *Gospel Symbolism*, pg. 258)

**34** – “After Adam and Eve had partaken of the forbidden fruit, but before they were expelled from the garden, the Father taught them the law of sacrifice. Animals were slain that Adam and Eve might be clothed in ‘coats of skins’ (Moses 4:27) that were to be a protection to them in our fallen world. Adam and Eve subsequently learned that the shedding of the animals’ blood was in similitude of the atoning blood of Christ (Moses 5:7). **Thus the garments given them in Eden were to serve as a constant reminder that through the atoning blood of Christ they could be protected from all the effects of a fallen world.** Through his blood they could obtain a remission of sins, be born again, and return to divine presence.” (Joseph Fielding McConkie, *The Man Adam*, *The Mystery of Eden*, pg. 30)

### **Spiritual Creation**

(Ezekiel 37:9a; Moses 3:5-9)

**35** – “**There is no account of the creation of man or other forms of life when they were created as spirits.**” (Joseph Fielding Smith, *DS*, 1:75-76)

**36** – “By His almighty power He organized the earth, and all that it contains, from spirit and element, which exist eternally with Himself. He formed every plant that grew, and every animal that breathes, each after its own kind, spiritually and temporally.... **He made the tadpole and the ape, the lion and the elephant, but He did not make them in His own image, nor endow them with Godlike reason and intelligence.** Nevertheless, the whole animal creation will be perfected and perpetuated in the Hereafter, each class in its ‘distinct order or sphere,’ and will enjoy ‘eternal felicity.’ That fact has been made plain in this dispensation (D&C 77:3).” Joseph F. Smith, *MOFP*, 4:206)

**37** – “Our religion tells us that God is our Father, and that we lived with him before we were born on this earth. **It tells us further that every creature, microscopic and otherwise, was made by him before it lived here on the earth, and also that each one was made as a spirit before it was made in the flesh here in mortality.** There were two creations, one in which God made all things in the spirit. That is, he made the real life, the real being, as a spirit, in the first creation. And then in the second creation, he provided these mortal tabernacles in which he [placed these spirits that he had created in the preexistence.” (Mark E. Petersen, *BYU Speeches 1973*, pg. 247)

**38** – “**If God had created man mortal, then death, sin, and all the circumstances of mortality would be God’s doing and would be eternal and permanent in their nature; whereas if man brings the Fall upon himself, he is the responsible moral agent, and God is able to rescue and redeem him from his fallen state. Moreover, Adam and Eve’s having brought about the Fall themselves made them subject to punishment or reward for their actions. A little reflection upon these matters leads one to conclude that the Fall was accomplished in the very best possible way.**” (Robert J. Matthews, Joseph Fielding McConkie and Robert L. Millet, *The Man Adam*, *The Fall of Man*, pg. 60)

**39** – “**If he had made them mortal, and subject to pain, there would have been some cause, among intelligent beings, to say that the Lord subjected man, without a cause, to afflictions, sorrows, death and mortality. But he could not do this; it was contrary to the nature of his attributes, contrary to the nature of that infinite goodness which dwells in the bosom of the Father and the Son, to make a being subject to any kind of pain.**” (Orson Pratt, *JD*, 21:289)

### **Theories of Man**

(1 Corinthians 2:14; 2 Nephi 9:28-29)

**40** – “**We have no right to take the theories of men, however scholarly, however learned, and set them up as a standard, and try to make the Gospel bow down to them;** making of them an iron bedstead upon which God’s truth, if not long enough, must be stretched out, or if too long, must be chopped off – anything to make it fit into the system of men’s thoughts and theories! On the contrary, we should hold up the Gospel as the standard of truth, and measure

## Creation

thereby the theories and opinions of men. What God has revealed, what the prophets have spoken, what the servants of the Lord proclaim when inspired by the Holy Ghost, can be depended upon, for these are the utterances of a spirit that cannot lie and that does not make mistakes; while the teachings of men are often based and upon sophistry and founded upon false reasoning. Uninspired men are prone to judge by outward appearances, and allow prejudice and plausibilities to usurp the place of divine truth as God has made it known.” (Orson F. Whitney, *CR*, April 1915 pg. 100)

### Evolution and Big Bang

41 – “Through the ages, some without scriptural understanding have tried to explain our existence by pretentious words such as *ex nihilo* (out of nothing). Others have deduced that, because of certain similarities between different forms of life, there has been a natural selection of the species, or organic evolution from one form to another. Still others have concluded that man came as a consequence of a ‘big bang’ that resulted in the creation of our planet and life upon it. To me, such theories are unbelievable! Could an explosion in a printing shop produce a dictionary? It’s unthinkable! ...It is incumbent upon each informed and spiritually attuned person to help overcome such foolishness of men who would deny divine creation of think that man simply evolved. By the spirit we perceive the truer and more believable wisdom of God... As we are faithful and are deeply rooted in scriptural accounts of God’s magnificent creations, we will be well prepared for future discoveries.” (Russell M. Nelson, *BYU Speeches 1986-1987*, pg. 132-133)

42 – “There was no provision for evolvment or change from one species to another.” (Bruce R. McConkie, *Ensign*, June 1982, pg. 12; *JS, TPJS* pg.198)

(Official Doctrinal Position and Statement from the First Presidency, *Improvement Era*, November 1909, pg. 75-81; *Ensign* February 2002, pg. 26-30)

(Bruce R. McConkie, *Speeches of the Year 1980*, The Seven Deadly Heresies)

### **Caveman**

Speaking of Adam and Eve:

43 – “They were highly intelligent people, not at all like either the hominids or the cavemen some claim the first humans to have been. They were well educated, having been taught by the Lord himself. What an education! What an instructor! ...”

### **Evil brings retrogression**

“It was a glorious period – until Satan came among them. That evil person defied the teachings of God and said to the children of Adam, ‘Believe it not,’ and from that time some of the family loved Satan more than God (Moses 5:13). They apostatized from the truth.

These dissenters lost the Spirit of God and as a result became carnal, sensual, and devilish (Moses 5:13). **With these evil attributes always comes retrogression. We should not be surprised, therefore, to hear of cavemen living in the dawn of time.**” (Mark E. Petersen, *Ensign*, November 1980, pg. 16)

44 – “It was not *until* man forsook the divine guidance which the Lord was always willing to extend to him, that retrogression set in. **The ‘cave-man’ and the savage are products of transgression and sin**; for, in the beginning man was intelligent, and directed by light and truth, even by the Savior, Jesus Christ...

It was not *until* after man rebelled and rejected the word of God that he fell into mental degeneracy, and lost the power to converse in written language. Man was intelligent in the beginning, and understood many fundamental truths, but when he refused to receive divine guidance, the Spirit of the Lord withdrew, and then he was left alone and became a savage, for the light in him was turned to darkness.” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:148-149)

45 – “Parley P. Pratt contended that it is because of unworthiness that man in general is unaware of his true origin. The carnal mind, unable and unwilling to appreciate and respect the sacred origin of life, would desecrate rather than honor the truth. For this reason these glorious principles were not set forth more clearly in the story of the creation. Having

## *Creation*

expressed views of the origin of life like those above, Elder Pratt explained: ‘In after years, when Paradise was lost by sin; when man was driven from the face of his heavenly Father, to toil, and droop, and die; when heaven was veiled from view; and, with few exceptions, man was no longer counted worthy to retain the knowledge of his heavenly origin; then, darkness veiled the past and future from the heathen mind; man neither knew himself, from whence he came, nor whither he was bound. At length a Moses came, who knew His God, and would fain have led mankind to know Him too, and see Him face to face. But they could not receive His heavenly laws, or bide His presence.

“Thus the holy man [i.e., Moses] was forced again to veil the past in mystery, and, in the beginning of his history, assign to man an earthly origin.

**“Man, molded from the earth, as a brick!**

**“A woman, manufactured from a rib!**

**“Thus, parents still would fain conceal from budding manhood the mysteries of procreation, or the source of life’s ever-flowing river, by relating some childish tale of new-born life, engendered in the hollow trunk of some old tree, or springing with spontaneous growth, like mushrooms, from out of the heaps of rubbish. O man! When wilt thou cease to be a child in knowledge.”** (Parley P. Pratt, *Key to Theology*, pg. 49-50)

### **Creation - Simply Incomprehensible**

(Moses 1:35-38; Moses 7:30)

**46** – “...the creations of God – the worlds that are and the worlds that have been – who can grasp in the vision of his mind the truth that there never has been a time when there have not been worlds like this, and that there will be a time when there will not be worlds organized and prepared for intelligent beings to dwell upon.” (Brigham Young, *JD*, 8:81)

**47** – “It was not a novice, not an amateur, not a Being making a first trial, that came down in the beginning, after the Great Council, with other Gods, and searched out and found the place where there was ‘space’ (for so the record tells us in Abraham) and taking of the materials which they found in this ‘space’ they made this world.

“I want to suggest two or three things to you. I hope I will not confuse you too much. But we in this galaxy – and the heavens which we see are the galaxy to which we belong – we from this point where we stand or float, can see one billion light-years [16 billion] all around us. A light-year is the distance which light, traveling at the rate of 186,000 miles a second, will travel in one year. The astronomers tell us that we now can peer out into space one billion [16 billion] light-years, we in the center.

“Where we are moving, how we are moving, how rapidly we go, we do not know. As you look into the heavens you do not see the heavens as they are today. You see them as they were the number of light-years ago when the light there from began to come from them to us. If it is a hundred million light-years away, it was a hundred million years ago.

“It is said that there are one hundred million [10 billion] galaxies within this radius that are the same as ours. They say that this galaxy in which we live, in which we float and have our existence, is one hundred thousand light-years in diameter. They say that it is shaped lenticular, as if two glass watch crystals were put together, ten thousand light-years through the thickest part, and I repeat, a hundred thousand light-years through.

“Astronomers now yield what they did not formerly yield, that there may have been many, and probably were, many worlds like ours. Some say there were in this galaxy perhaps from its beginning, one million worlds like unto this one.

“‘Worlds without number have I created,’ through mine Only Begotten Son. I repeat, our Lord is not a novice, he is not an amateur; he has been over this course time and time and time again.

“And if you think of this galaxy of ours having within it from the beginning perhaps until now, one million worlds, and multiply that by the number of millions of galaxies, one hundred million galaxies, that surround us, you will then get some view of who this Man we worship is.” (J. Reuben Clark, *Improvement Era*, November 1962, pg. 798-799; *Behold the Lamb of God*, pg. 15-22)

(CES Presentation by Gerald Lund)

## *Creation*

### **The Universe On a Sheet of Paper**

If the distance from the **Earth to the Sun** = Thickness of 1 Sheet of Paper

Then the distance from the **Earth to the Nearest Star** (Alpha Centaury) = Stack of Paper 71 feet high

Then the distance across the **Diameter of the Milky Way Galaxy** = Stack of Paper 310 miles high

Then the distance to the **Edge of the Known Universe** = Stack of Paper 33, 000,000 miles high

### **Large Numbers**

1 Million Dollars at \$1,000 a day = 2 years 8 months 27days to spend

1 Billion Dollars at \$1,000 a day = 2,739 years 8 months 25 days to spend

(If you started when Lehi left Jerusalem you would still have 155 yrs left or about 56.5 million dollars left)

1 Trillion Dollars at \$1,000 a minute = 1,902 years 7 months 2 days (14,400,000 every day)

1 Light Year = 6 Trillion Miles = Universe is 10,000 light years across and 100,000 light years long

(Ted E. Brewerton, Ensign, 'My Son and Yours – Each a Remarkable One,' November 1986, pg. 28-31)

# Creation

## Orderly and Symmetrically

**Days of FORMING [1-3]**  
**(without form/formless)**  
**gathering dividing**

1

**Light**  
—  
**Darkness**

2

**Waters Above**  
—  
**Waters Under**

3

**Water**  
**Biological conditions for life in general**  
**Dry land**  
—  
**Seed (bearing plants)**  
**Appearance of life in general**  
**Fruit (yielding plants)**

**Days of FILLING [4-6]**  
**(void/empty)**  
**Making creating**

4

**Sun**  
—  
**Moon**

5

**Life (Waters) Above**  
—  
**Life (Waters) Under**

6

**Cattle**  
**Biological conditions for life in particular**  
**Wild beasts**  
—  
**Man (bearing plants)**  
**Appearance of life in particular**  
**Women (yielding plants)**

Source: Fredrick Weinreb  
Roots of the Bible: An Ancient View for a New Outlook, pg. 19-21

## Parallel Days and Weeks in Mother Earth's History

**Q.** What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelation?

**A.** We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, **even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth**, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years – the preparing of the way before the time of his coming. (D&C 77:12)

We admit the history that Moses gives of the creation or organization of this earth, as stated in his writings, to be correct. (Brigham Young, General Conference, October 8th 1875)

<b>Day</b>	<b>Week of God's Creation</b>	<b>Week of Man's Existence</b>
<b>ONE</b>	Organization and Separation of Light Moses 2:3-5	Enoch - Establish Zion/Translated (Moses 7) Revelation 6:1-2
<b>TWO</b>	Waters Above/Below Moses 2:6-8	Noah - Flood (Genesis 7) Revelation 6:3-4
<b>THREE</b>	Grass/Herb Seed Moses 2:9-13	Abraham - Famine (Abraham 1; Gen. 12, 26) Revelation 6:5-6
<b>FOUR</b>	Lights of the Firmament Moses 2:14-19	Christ - Birth of the Light (Matthew 1) Revelation 6:7-8
<b>FIVE</b>	Fowls/Fish Moses 2:20-23	Age of Martyrdom - Symbol = ICHTHYS Revelation 6:9-11
<b>SIX</b>	Cattle/Mankind Moses 2:24-31	Period of Restoration - Ephesians 1:10 Revelation 6:12-17, 7:1-17
<b>SEVEN</b>	Sabbath Day Moses 3:1-3	Millennium - Moses 7:64 Revelation 11:15-19

# Fall

10/05

“No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the fall and its effects upon all mankind. And no book in the world explains this vital doctrine nearly as well as the Book of Mormon.” (Ezra Taft Benson, *Ensign*, May 1987, pg. 106)

## Fall Defined

(2 Nephi 2:25; Helaman 14:16)

**“Adam’s fall was a step *downward*, but it was also a step *forward*—a step in the eternal march of human progress.”** (Orson F. Whitney, *CR*, April 1908, pg. 90)

**“Adam and Eve accepted the call to initiate the plan, and subjected themselves to earth conditions. That was the so-called fall of Adam, an act necessary for the winning of bodies of earth-element by man, and for the fulfillment of divine law....** The ‘fall of Adam’ had made possible the earth experience.” (John A. Widtsoe, *Evidences and Reconciliations*, pg. 73-74)

**“If God had created man mortal, then death, sin, and all the circumstances of mortality would be God’s doing and would be eternal and permanent in their nature; whereas if man brings the Fall upon himself, he is the responsible moral agent, and God is able to rescue and redeem him from his fallen state. Moreover, Adam and Eve’s having brought about the Fall themselves made them subject to punishment or reward for their actions. A little reflection upon these matters leads one to conclude that the Fall was accomplished in the very best possible way.”** (Robert J. Matthews, Joseph Fielding McConkie and Robert L. Millet, *The Man Adam, The Fall of Man*, pg. 60)

**“If he had made them mortal, and subject to pain, there would have been some cause, among intelligent beings, to say that the Lord subjected man, without a cause, to afflictions, sorrows, death and mortality. But he could not do this; it was contrary to the nature of his attributes, contrary to the nature of that infinite goodness which dwells in the bosom of the Father and the Son, to make a being subject to any kind of pain.”** (Orson Pratt, *JD*, 21:289)

*NOTE* - There is not room for the ‘Fall of Adam’ and the ‘Evolution of Man’. Fall suggests a downward movement, while evolution suggests an upward movement. Cannot be both, but one or the other.

## Contradicting Commandments

(Moses 3:15-25)

**“Just why the Lord would say to Adam that he forbade him to partake of the fruit of the tree is not made clear in the Bible account, but in the original as it comes to us in the book of Moses it is made definitely clear. It is that the Lord said to Adam that if he wished to remain as he was in the garden, then he was not to eat the fruit, but if he desired to eat it and partake of death he was at liberty to do so.”** (Joseph Fielding Smith, *Improvement Era*, April 1962, pg. 231)

**“Now this is the way I interpret that: The Lord said to Adam, here is the tree of the knowledge of good and evil. If you want to stay here, then you cannot eat of that fruit. If you want to stay here, then I forbid you to eat it. But you may act for yourself, and you may eat of it if you want to. And if you eat it, you will die.”** (Joseph Fielding Smith, *Charge to Religious Educators, ‘Fall-Atonement-Resurrection-Sacrament,’*, pg. 124)

**“What the real meaning is of the expression forbidden fruit has not been revealed, and it is profitless to speculate.** It is sufficient for us to know that Adam and Eve broke the law, which would have permitted them to continue as immortal beings, or in other words they complied with the law which enabled them to become mortal beings, and this course of conduct is termed eating the forbidden fruit.

## *The Fall*

**“One thing we do know definitely: The forbidden fruit was not sex sin. The view that immoral indulgence on the part of our first parents constituted the forbidden fruit is one of the most evil and wicked heresies in apostate Christendom. Adam and Eve were married for eternity by the Lord himself before the fall, and the command given them to have children was one directing the begetting of children in legal and lawful wedlock.”** (Bruce R. McConkie, *Mormon Doctrine*, pg. 289)

“Did they [Adam and Eve] come out in direct opposition to God and to his government? No. But they transgressed a command of the Lord, and through that transgression sin came into the world. **The Lord knew they would do this, and he had designed that they should.**” (Brigham Young, *Discourse of Brigham Young*, pg. 103)

“Adam did not commit sin in eating the fruits; for God had decreed that he should eat and fall.” (Joseph Smith; Andrew Ehat and Lydon Cook, *Words of the Prophet Joseph Smith*, pg. 63)

“Adam and Eve therefore did the very thing that the Lord intended them to do...” (Joseph Fielding Smith, *Answer to Gospel Questions*, 4:79-82)

“No person was foreordained or appointed to sin or to perform a mission of evil. **No person is ever predestined to salvation or damnation.** Every person has free agency. Cain was promised by the Lord that if he would do well, he would be accepted. Judas had his agency and acted upon it; no pressure was brought to bear on him to cause him to betray the Lord, but he was led by Lucifer. If men were appointed to sin and betray their brethren, then justice could not demand that they be punished for sin and betrayal when they are guilty.” (Joseph Fielding Smith, *DS*, 1:61)

“He then observed that **Satan was generally blamed for the evils which we did**, but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary. Those who resisted the Spirit of God, would be liable to be led into temptation, and then the association of heaven would be withdrawn from those who refused to be made partakers of such great glory. God would not exert any compulsory means, and the devil could not; and such ideas as were entertained [on these subjects] by many were absurd.” (Joseph Smith, *TPJS*, pg. 187)

### **Figurative or Literal**

**“Virtually every tenet of our faith represents a departure from the theological position of historical or traditional Christianity. What we declare to be literal, they declare to be figurative; what we declare to be figurative, they declare to be literal.** Thus we share a common vocabulary while holding to an entirely different set of meanings.” (Joseph Fielding McConkie, *Answers: Straightforward Answers to Tough Gospel Questions*, pg. 199)

### **Helpmeet - Moses 2:26-28; Moses 3 18-20, 24**

**“The Lord intended that the wife be a helpmeet for man (meet means equal)—that is, a companion equal and necessary in full partnership. Presiding in righteousness necessitates a shared responsibility between husband and wife; together you act with knowledge and participation in all family matters.** For a man to operate independent of or without regard to the feelings and counsel of his wife in governing the family is to exercise unrighteous dominion.” (Howard W. Hunter, *Ensign*, November 1994, pg. 51)

“The Lord, after creating Adam, saw that he was alone in the garden, and declared, ‘It is not good that the man should be alone; I will make him an help meet for him.’ (Gen. 2:18) **As indicated in a footnote to Genesis 2:18 in the LDS edition of the Bible (note 18b), the Hebrew term for the phrase ‘help meet for him’ (‘ezer kenegdo) literally means ‘a helper suited to, worthy of, or corresponding to him.’ The King James translators rendered this phrase ‘help meet’—the word meet in sixteenth-century English meaning ‘fitting’ or ‘proper.’ It might be clearer if there were a comma after ‘help’—‘I will make him an help, meet for him.’**

“The American Heritage Dictionary further explains: ‘In the 17th century the two words *help* and *meet* in this passage were mistaken for one word, applying to Eve, and thus *helpmeet* came to mean *a wife*. Then in the 18th century, in a misguided attempt to make sense of the word, the spelling *helpmate* was introduced.’” (*Second college edition*, Boston: Houghton Mifflin, 1982, pg. 604)

## *The Fall*

“Thus the original meaning of the phrase has been obscured. Genesis says God created man; ‘male and female created he them.’ (Gen. 1:27) President Spencer W. Kimball taught that the term man in the story of the Creation refers to ‘a complete man, which is husband and wife.’ (*Ensign*, March 1976, pg. 71) The detailed description of the creation of Adam and Eve describes their relationship as ‘corresponding to each other’ and prescribes the ideal of unity between a man and woman. The significance of this phrase ‘help meet’ is that the woman is a creation who is a fitting and proper companion for Adam because she is like him and corresponds to him. This concept is further solidified by the description of the creation of woman as being formed from the rib of Adam—a rib being a metaphor for a person corresponding to Adam. Modern prophets have taught that the creation of woman from the rib of the man is to be taken figuratively. (Spencer W. Kimball, *Ensign*, March 1976, pg. 71) The proper role of the man and woman is clarified in the scriptural injunction that they should leave their parents and ‘cleave’ unto each other, and become ‘one flesh.’ (Gen. 2:24) The oneness of the man and the woman, as described by these two phrases, refers to more than just the act of procreation. They are to each leave their parents who have cared and provided for them both physically and spiritually; and now, ‘corresponding to each other,’ are to help, care for, and nurture each other.” (David Rolph Seely, *Ensign*, ‘I Have a Question’, January 1994, pg. 54)

**“In the beginning after the earth was prepared, God brought man and woman together in the garden and the first wedding occurred.”** (Marian D. Hanks, *Ensign*, November 1984, pg. 36)

“‘Let us make man [not a separate man, but a complete man, which is husband and wife] in our image, after our likeness; and it was so.’ (Moses 2:26) What a beautiful partnership! **Adam and Eve were married for eternity by the Lord.** Such a marriage extends beyond the grave. All peoples should call for this kind of marriage.” (Spencer W. Kimball, *Ensign*, March 1976, Pg. 71)

*NOTE* - ‘Adam’ (Moses 1:34) [Heb.] **First man** (Abraham 1:3) or **many** which pertains to his posterity (Joseph Smith, TPJS, pg. 167). ‘Eve’ Moses 4:26) [Heb.] **Mother of all living** or **many** which pertains to her posterity (D&C 132:24)

She also takes upon her the name of **Adam** (Moses 6:9) as a symbol of becoming one with her husband. In the position and pattern representing all mankind, Adam and Eve are not their mortal names but titles or their ‘new name’, and after the fall received another name. (William Clayton Journals, *An Intimate Chronicle*, pg. 238-239; John Taylor, *JD*, 19:78-79)

### **Rib - Moses 3:21-24**

“And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. [The story of the rib, of course, is figurative.]” (Spencer W. Kimball, *Ensign*, March 1976, Pg. 71)

**Naked - Moses 3:25; Moses 4:13; 16-17; 2 Nephi 9:14; Revelation 16:15**

‘Naked’ [Heb.] awroom = **helpless, innocent, or without possessions**

**Serpent - Moses 4:5-19; Numbers 21:4-9; John 3:14-15; 1 Timothy 2:13-14; 2 Nephi 9:9; Alma 33:19-22; Helaman 8:14-15**

### **A Sign in the Heavens.**

“This night, about twelve o’clock, the pilot and officers of the steamer *William Penn*, on the Ohio river, between Aurora and the rising sun, Indiana, observed a great light in the sky, in the form of a serpent. It turned to a livid, bright red, deep and awful, and remained stationary among the stars for two or three minutes, and then in a gradual manner formed a distinct roman G: in about a minute and a half, it turned into a distinct O, and afterwards changed to a plain D, when it turned into an oblong shape, and gradually disappeared.” (Joseph Smith, *HC*, 5:309)

**Trees - Moses 3:9, 17; Moses 4:9; 2 Nephi 2:15; 1 Nephi 8; Revelation 22**

“As to the Fall itself we are told that the Lord planted ‘the tree of knowledge of good and evil’ in the midst of the garden. (Moses 3:9) To Adam and Eve the command came: ‘Of every tree of the garden thou mayest freely eat, but of the tree

## *The Fall*

of knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose fro thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.' (Moses 3:16-17)

**Again the account is speaking figuratively. What is meant by partaking of the fruit of the tree of the knowledge of good and evil is that our first parents complied with whatever laws were involved so that their bodies would change from their state of paradisiacal immortality to a state of natural mortality.**" (Bruce R. McConkie, *Ensign, Christ and the Creation*, June 1982, pg. 15)

"As to the fall, the scriptures set forth that there were in the Garden of Eden two trees. One was the tree of life, which **figuratively** refers to eternal life; the other was the tree of knowledge of good and evil, which **figuratively** refers to how and why and in what manner mortality and all that appertains to it came into being." (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 86)

"It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. **Her act, whatever its nature, was formally a transgression** but eternally a glorious necessity to open the doorway toward eternal life. Adam showed his wisdom by doing the same." (Dallin H. Oaks, *Ensign*, November 1993, pg. 73)

### **Death Enters the World**

(Moses 3:17; Moses 4:9-10; 1 Corinthians 15:21-22; 2 Nephi 2:22)

"When the Lord spoke to Adam, after having placed him in the Garden of Eden, concerning the forbidden fruit, saying—'In the day that thou eatest thereof thou shalt surely die!' We cannot suppose that the day there referred to meant a day of twenty-four hours. It could not have meant that, for history informs us that Adam lived almost one thousand years from the time of the Fall; **but before the day of a thousand years had wholly passed away his death did take place.**" (Brigham Young, *JD*, 16:317)

"So Adam and Eve partook. **Eating of that forbidden fruit subdued the power of the spirit and created blood in their bodies.** No blood was in their bodies before the Fall. The blood became the life of the body. And the blood was not only the life thereof, but it had in it the seeds of death." (Joseph Fielding Smith, *CR*, April 1967, pg. 122)

"**Adam [and, by extension, all of the animal creation] had no blood in his veins before the fall. Blood is the life of the mortal body. After Adam partook of the forbidden fruit, blood became the life-giving fluid in Adam's body, and was inherited by his posterity. Blood was not only the life of the mortal body, but also contained in it the seeds of death which bring the mortal body to its end. Previously the life force in Adam's body, which is likewise the sustaining power in every immortal body, was the spirit.**" (Joseph Fielding Smith, *Man: His Origin and Destiny*, pg. 362, 376-377; Joseph Fielding Smith, *Answers to Gospel Questions*, 3:100-101)

### **Transgression or Sin**

(Article of Faith #2)

"This suggested contrast between a sin and a transgression reminds us of the careful wording in the second article of faith: 'We believe that men will be punished for their own sins, and not for Adam's transgression'. It also echoes a familiar distinction in the law. Some acts, like murder, are crimes because they are inherently wrong. Other acts, like operating without a license, are crimes only because they are legally prohibited. Under these distinctions, the act that produced the Fall was not a sin—inherently wrong—but a transgression—wrong because it was formally prohibited. These words are not always used to denote something different, but this distinction seems meaningful in the circumstances of the Fall." (Dallin H. Oaks, *Ensign*, November 1993, pg. 73)

"The powerful Lucifer has his day. He whispers into every man's ears. Some reject his enticing offers, others yield. Satan whispers, '**This is no sin. You are no transgressor. I am no devil.** There is no evil one. There is no black. All is white'." (Spencer W. Kimball, *CR*, October 1967, pg. 30)

**Fall of Adam**

(Genesis 3;2 Nephi 2:22-24;Alma 12:29-31;Alma 42:2-12;Moses 3-4)

**Conceived in Sin**

(Moses 6:53-55)

“This being ‘conceived in sin’, as I understand it, is only that they are in the midst of sin. They come into the world where sin is prevalent, and it will enter into their hearts, but it will lead them ‘to taste the bitter, that they may know to prize the good.’” (George Q. Morris CR, April 1958, pg. 38)

**Adam-ondi-Ahman**

(D&C 116:1)

**Adam-ondi-Ahman = The Valley of God Where Adam Dwelt (Parley P. Pratt, JD 18:343)**

“Brigham Young stated, ‘Joseph the Prophet told me that the garden of Eden was in Jackson [County] Missouri.’ (Wilford Woodruff’s Journal, vol. 5, 15 Mar. 1857, Archives Division, Church Historical Dept., SLC) Heber C. Kimball said: ‘From the Lord, Joseph learned that Adam had dwelt on the land of America, and that the Garden of Eden was located where Jackson County now is.’ (Andrew Jenson, Historical Record, 7:439; Orson F. Whitney, Life of Heber C. Kimball, pg. 219) Other early leaders have given the same information.” (Bruce A. Van Orden, Ensign, ‘I Have a Question,’ January 1994, pg. 55)

**Pattern For All Falls**

(Moses 4:12-14; D&C 29:34-35)

**Temptations of the Flesh**

“I should like to say to you, my brethren and sisters, that all the assaults that the enemy of our souls will make to capture us will be through the flesh, because it is made up of the unredeemed earth, and he has power over the elements of the earth. The approach he makes to us will be through the lusts, the appetites, the ambitions of the flesh. All the help that comes to us from the Lord to aid us in this struggle will come to us through the spirit that dwells within this mortal body. So these two mighty forces are operating upon us through these two channels.

“How is the battle going with you? How is it going with men and women in the world? That is a very important question. The greatest conflict that any man or woman will ever have, I care not how numerous their enemies may be, will be the battle that is had with self.” (Melvin J. Ballard, Crusader for Righteousness, pg. 178-179)

“In the first place the spirit is pure, and under the special control and influence of the Lord, but the body is of the earth, and is subject to the power of the devil, and is under the mighty influence of that fallen nature that is of the earth. If the spirit yields to the body, the devil then has power to overcome both the body and spirit of that man, and he loses both.” (Brigham Young, JD, 2:255-256)

**5 Verbs of Action**

‘saw’, ‘pleasant’, ‘desired’, ‘took’, ‘eat’, ‘gave’ ----- Colossians 2:21-22

Eve - Moses 4:12                                      Cain - Moses 5                                      Lehi - 1 Nephi 11  
David - 2 Samuel 11                                      World - Romans 1

NOTE - Temptation occurs greatest when one is ‘alone’ and in the ‘cool of the day’

### **CONDITIONS IN THE GARDEN:**

1. Walk and talk in the presence of God (Moses 4:14)
2. No growth or progression (2 Nephi 2:22; Moses 3:95:11)
3. No death (2 Nephi 2:22)
4. No posterity (2 Nephi 2:23)
5. State of innocence/no knowledge of good and evil/no righteousness nor sin (2 Nephi 2:23; Moses 5:11)
6. No joy (2 Nephi 2:23; Moses 5:11)
7. No pain or sorrow (2 Nephi 2:23)
8. Limited agency (Moses 3:17; Alma 12:30-31)

### **CONDITIONS OUT OF THE GARDEN:**

1. Cut off from the presence of God [Spiritual Death] (Helaman 14:16)
2. Exposed to a telestial state, but through growth and progression, a Celestial state would be made possible (Alma 42:2-13)
3. Subject to physical death (I Corinthians 15:21-22)
4. Could have posterity/potentially for eternity (Moses 5:11)
5. Have a knowledge of good and evil/capacity for righteousness and sin (Alma 12:31-32)
6. Experience true joy (D&C 101:36)
7. Experience pain and sorrow (Revelation 21:4)
8. Agency (Helaman 14:30-31)

### **NOTES**

- A. “The Scriptures inform us that, prior to his transgression in Eden, Adam held direct and personal communion with God; and that one of the immediate consequences of his fall, which was brought about through disobedience, was his forfeiture of that exalted association. He was shut out from the presence of God, and though he heard the Divine Voice he no longer was permitted to behold the Presence of the Lord. This banishment was to the man spiritual death; and its infliction brought into effect the predicted penalty, that in the day of his sin he would surely die” (Moses 3:17).” (James E. Talmage, *The Vitality of Mormonism*, pg. 51-52)
- B. “We find, then, Adam's status before the fall was:
1. He was not subject to death.
  2. He was in the presence of God. He saw him just as you see your father: was in his presence, and learned his language. . .
  3. He had no posterity.
  4. He was without knowledge of good and evil.” (Joseph Fielding Smith, *DS*, 1:107-08)

# Atonement

10/05

**“All gospel blessings and all gospel truths are appendages to the Atonement.”** (Joseph Smith, *TPJS*, pg. 121)

**“Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ.”** (Ezra Taft Benson, *Ensign*, May 1987, pg. 85)

## Atonement Defined

(BD 616; Romans 5:11; 1 John 1:10, 19; D&C 34:3)

*NOTE* – Atonement, found only once in the New Testament. The translators preferred the word ‘reconciliation’:

Reconciliation = to be seated again with someone

Atonement = to be come one; [Hebrew] (Kaphar) to cover or to smear (Hugh Nibley, *Approaching Zion*, pg. 556)

**“This chapter [2 Nephi 9] is one of the most enlightening discourses ever delivered in regard to the atonement. It should be carefully read by every person seeking salvation.”** (Joseph Fielding Smith, *Answers to Gospel Questions*, 4:57)

“This truth [atonement] is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them.” (Boyd K. Packer, *Ensign*, May 1977, pg. 56)

“Now, the atonement of Christ is the most basic and fundamental doctrine of the gospel, and it is the least understood of all our revealed truths. Many of us have a superficial knowledge and rely upon the Lord and his goodness to see us through the trials and perils of life.” (Bruce R. McConkie, *Ensign*, May 1985 pg. 10)

“We may never understand nor comprehend in mortality how He accomplished what He did, but we must not fail to understand why He did what He did. All that He did was prompted by His unselfish, infinite love for us.” (Ezra Taft Benson, *Teachings of Ezra Taft Benson*, pg. 15)

Another question is sometimes heard: Why should Christ have volunteered to make this sacrifice? What was the motive that inspired and sustained him from the time of that council in heaven until the moment of his agonized cry ‘It is finished’? (John 19:30).

The answer to this question is twofold: **first, his undeviating devotion to his Father’s will.** He said: ‘...My meat is to do the will of him that sent me, and to finish his work.’ (John 4:34)

**“Second was his supernal and all-embracing love for mankind, who, without his mediation, would have remained in the total gloom of desiring without hope throughout eternity.”** (Hugh B. Brown, *CR*, April 1962, pg. 108)

## First Lessons

(Moses 4:20-21, 27-29; Moses 5:4-8)

**“After Adam and Eve had partaken of the forbidden fruit, but before they were expelled from the garden, the Father taught them the law of sacrifice. Animals were slain that Adam and Eve might be clothed in coats of skins (Moses 4:27) that were to be a protection to them in our fallen world. Adam and Eve subsequently learned that the shedding of the animal’s blood was in similitude of the atoning blood of Christ (Moses 5:7). Thus the garments given them in the Eden were to serve as a constant reminder that through the atoning blood of Christ they could be protected from all the effects of a fallen world. Through his blood they could obtain a remission of**

## *Atonement*

**sins, be born again, and return to the divine presence.”** (Joseph Fielding McConkie, *The Man Adam, The Mystery of Eden*, pg. 30)

“The Lord designed in the beginning to place before man the knowledge of good and evil, and gave him a commandment to cleave to good and abstain from evil. **But if he should fail, he would give to him the law of sacrifice and provide a Savior for him, that he might be brought back again into the presence and favor of God and partake of eternal life with him.** This was the plan of redemption chosen and instituted by the Almighty before man was placed on the earth. **And when man did fall by transgressing the law which was given him, the Lord gave to him the law of sacrifice, and made it clear to his understanding, that it was for the purpose of reminding him of that great event that should transpire in the meridian of time, whereby he and all his posterity might be brought forth by the power of redemption and resurrection from the dead, and partake of eternal life with God in his kingdom.** For this reason Adam and his posterity, from generation to generation, observed this law, and continually looked forward to a time when there should be provided for them a means of redemption from the fall and...

“In anticipation, therefore, of this great sacrifice which was to be offered for Adam and his seed, they offered sacrifices. . . .” (Joseph F. Smith, *Gospel Doctrine*, pg. 202)

### **In Anticipation**

(Isaiah 53; 2 Nephi 11:4; Jacob 4:5; Alma 34:10-14; Moses 7:47)

“We can confidently cast our cares upon the Lord because, through the agonizing events of Gethsemane and Calvary, atoning Jesus is already familiar with our sins, sicknesses, and sorrows. **He can carry them now because He has successfully carried them before.**” (Neal A. Maxwell, *Ensign*, November 1987, pg. 32)

**“Thousands of years before he [the Savior] came upon the earth, the Father had watched his course and knew that he could depend upon him when the salvation of worlds was at stake, and he was not disappointed.”** (Lorenzo Snow, *Teachings of Lorenzo Snow*, pg. 19)

***Exodus 12 - Passover (Moses 7:47; Genesis 22:8; John 1:29, 36; 1 Corinthians 5:6-8; Revelation 5:6)***

1. Without blemish [Hebrew] whole or sound - Leviticus 1:1 fn. (vs. 5)
2. Male (vs. 5)
3. Of the first year (vs. 5)
4. Taken out of the sheep or goats {domesticated animal = real sacrifice} (vs. 5)
5. Whole of Israel will kill it (vs. 6)
6. Killed in the evening [3:00 - 5:00 pm - Jewish Encyclopedia 9:548] (vs. 6)
7. Not to break any bones (vs. 46)

### ***Fulfillment:***

1. 1 Peter 1:19
2. Matthew 1:25
3. D&C 93:21
4. 1 Nephi 22:25
5. 2 Nephi 10:3
6. John 19:31
7. John 19:33-36

**NOTE** - The sacrifice of the lamb alone did not bring protection. Safety was only promised to those who properly were marked with his blood. One must be covered and marked in the blood of Christ though the use of the atonement and obedience and appropriate ordinances of the gospel.

Named Passover due to the lamb passing over death successfully. (Exodus 12:21)

Passover was to be a token and a memorial, kept by an ordinance forever (Exodus 12:13-14, 17, 24). It was been through the memorial feast of sacrament!

Sacrifice [Sacred Face] ↔ Atonement ↔ Sacrament [Sacred Mind - Latin]

## *Atonement*

(Russell M. Nelson, Ensign March 1983, pg. 67-68)

### **Go'El**

(Ruth 2:20b; Helaman 14:16; Revelation 22:3; *Grace* - 2 Nephi 2:4; 2 Nephi 10:24; 2 Nephi 25:23)

“A central feature of the Cave of Treasures, a Syriac work, is its story of a cave where Adam lived and was buried. His body was retrieved by Noah, who took it into the ark and afterward reinterred it on Golgotha. By this account, the redemptive blood of Jesus, also called the last Adam, shed at the Crucifixion first flowed on the grave of Adam, demonstrating an inexorable link between the Fall of Adam and the atonement of Christ.” (Daniel Ludlow; Martin J. Palmer, *Adam: Ancient Sources, Encyclopedia of Mormonism*, pg. 18)

### **The Appointed Place**

(Matthew 26:36; John 19:30; Revelation 14:19-20; D&C 133:50)

“Then the cross was raised that all might see and gape and curse and deride. This they did, with evil venom, for three hours from 9:00 A.M. to noon.

Then the heavens grew black. Darkness covered the land for the space of three hours, as it did among the Nephites. There was a mighty storm, as though the very God of Nature was in agony....

**And truly he was, for while he was hanging on the cross for another three hours, from noon to 3:00 P.M., all the infinite agonies and merciless pains of Gethsemane recurred.**

And, finally, when the atoning agonies had taken their toll, when the victory had been won, when the Son of God had fulfilled the will of his Father in all things, then he said, It is finished (John 19:30), and he **voluntarily** gave up the ghost.” (Bruce R. McConkie, *Ensign*, May 1985, pg. 10)

**“Again, on Calvary, during the last three hours of his mortal passion, the sufferings of Gethsemane returned, and he drank to the full the cup which his Heavenly Father had given him.”** (Bruce R. McConkie, *Ensign*, November 1982, pg. 33)

*Gethsemane* = Oil or Wine Press; Oil - Used for soothing, light, and healing. Press - Pressure, or pain and suffering. Oil press anciently was used to crush bitter olives under mighty pressure to yield sweet oil for light and healing. So also was the Lord crushed mighty pressure for the same, to yield sweet oil for light and healing.

### **The Price to be Paid**

(Alma 34:8-16; 1 Nephi 198-13; D&C 19:15-20; Mark 14:33)

*NOTE* - The word depression [Greek] (ademoneo) in the scriptures, has three different words to describe the level and severity. Only during the atonement (Mark 14:33), is the strongest of the three words ever used.

“Mark wrote that Jesus became sore amazed and very heavy (Mark 14:33), meaning in the Greek, respectively, astonished and awestruck and depressed and dejected. None of us can tell Christ anything about depression!” (Neal A. Maxwell, *Ensign*, April 1997, pg. 10)

**“We are accustomed to saying that the Atonement took place in Gethsemane. In a literal sense this is true, since it was in Gethsemane that Christ took upon himself the full burden and weight of the sins of the world. But the trial of Jesus in Gethsemane would not have been possible and could not have occurred had not it been preceded by a lifetime of sinless virtue, accomplished in the face of the most vehement spiritual opposition.**

**All this he did with the knowledge that one misstep would mean creation’s doom! For had he sinned even in the smallest point or slightest negligence of thought, the Atonement would have become impossible and the whole purpose of creation frustrated. The burden of the whole world weighed upon him through every moment of his life.”** (Bruce D. Porter, *The King of Kings*, pg. 92)

## *Atonement*

**“Our Lord descended in suffering below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be.”** (Joseph Smith, *Lectures on Faith*, 5:2)

“He was in all respects subjected to every mortal failing experienced by the human family. Not once did he raise the shield of godhood in order to soften the blows. Not once did he don the bulletproof vest of divinity. **That he also had godly powers did not make his suffering any less excruciating, any less poignant, or any less real. To the contrary, it is for this very reason that his suffering was more, not less, than his mortal counterparts could experience. He took upon him infinite suffering, but chose to defend with only mortal faculties, with but one exception-his godhood was summoned to hold off unconsciousness and death (i.e., the twin relief mechanisms of man) that would otherwise overpower a mere mortal when he reached his threshold of pain.** For the Savior, however, there would be no such relief. His divinity would be called upon, not to immunize him from pain, but to enlarge the receptacle that would hold it. He simply brought a larger cup to hold the bitter drink.” (Tad R. Callister, *The Infinite Atonement*, pg.119)

**“It all the that He had and all the faith that He could summon for Him to accomplish that which the Father of Him.”** (Lorenzo Snow, *Teachings of Lorenzo Snow*, pg. 98)

“Christ’s agony in the garden is unfathomable by the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a state of glory even beyond what He had before possessed; and, moreover, it was within His power to lay down His life voluntarily. He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not a physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and over came all the horrors that Satan, ‘the prince of this World’ could inflict....

In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world.” (James E. Talmage, *Jesus the Christ*, pg. 613-614)

### **To This End Was I Born**

(Mosiah 15:5-9; Alma 7:11-13)

**“In Alma 7:12, the only place in scriptures, to my knowledge, that it appears, there seems to have been yet another purpose of the atonement, speaking again of the Savior and his suffering, ‘and He will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy,...’ Have you ever thought that there was no way that Jesus could know the suffering which we undergo as a result of our stupidity and sin (because he was sinless) except he near those sins of ours in what I call the awful arithmetic of the atonement?”** (Neal A. Maxwell, *BYU Old Testament Address*, [1981], pg. 24-25)

“Can we, even in the depths of disease, tell Him anything at all about suffering? In ways we cannot comprehend, our sicknesses and infirmities were borne by Him even before they were borne by us. The very weight of our combined sins caused Him to descend below all. We have never been, nor will we be, in depths such as He has known. Thus, His atonement made perfect His empathy and His mercy and His capacity to *succor* us, for which we can be everlastingly grateful as He tutors us in our trials. There was no ram in the thicket at Calvary to spare Him, this Friend of Abraham and Isaac.” (Neal A. Maxwell, *Even As I Am*, pg. 116B17)

“Jesus thus not only satisfied the requirements of divine justice but also, particularly in His Gethsemane and Calvary ordeals, demonstrated and perfected His capacity to *succor* His people and his empathy for them. The agonies of the Atonement were infinite and firsthand! Since not all human sorrow and pain is connected to sin, the full intensiveness of the Atonement involved bearing our pains, infirmities, and sickness, as well as our sins.” (Neal A. Maxwell, *Not My*

## Atonement

*Will, But Thine*, pg. 51)

**“I testify that no one has or ever will experience any set of circumstances, be they disappointments, betrayal, pain, persecution, suffering, or whatever, that cannot and is not swallowed up in the Savior! You can feel no hurt, emotional or physical, that he has not already felt! There is no combination of human emotions, or physical illness, or suffering that cannot find refuge in the Savior’s sacrifice for us.”** (John H. Groberg, *CES Fireside*, May 1, 1994, pg. 6)

**“The King of Kings descended beneath and overcame every act of iniquity in human history: every murder ever committed, every act of torture and perversion, cruelty and abuse in all their forms; violence, anger, lust, betrayal, deception, theft, envy, and the whole sorry parade of human pride and vanity, in their endless forms... from the slightest shadow of sinful desire to the grief and horror of every war ever fought; Christ, paid the price for it all.”** (Bruce D. Porter, *King of Kings*, pg. 102-103)

“He, by choice, accepted the penalty for all mankind for the sum total of all wickedness and depravity; for brutality, immorality, perversion, and corruption; for addiction; for the killings and torture and terror, for all of it that ever had been or all that ever would be enacted upon this earth.” (Boyd K. Packer, *Ensign*, May 1988, pg. 69)

“The Savior’s atonement is...**the healing power not only for sin, but also for carelessness, inadequacy, and all mortal bitterness.** The Atonement is not just for sinners.” (Bruce C. Hafen, *Ensign*, April 1990, pg. 7)

“The Atonement will not only help us overcome our transgressions and mistakes, but in His time, **it will resolve all inequities of life, those things that are unfair which are the consequences of circumstance or others’ acts and not our own decisions.**” (Richard G. Scott, *Ensign*, May 1997, pg. 54)

“Therefore, one of the most powerful and searching questions ever asked of all of us in our sufferings hangs in time and space before us: ‘The Son of Man hath descended below them all. Art thou greater than he?’ (D&C 122:8) **Jesus plumbed the depths and scaled the heights in order to comprehend all things. (See D&C 88:6) Jesus, therefore, is not only a fully atoning but He is also a fully comprehending Savior!**” (Neal A. Maxwell, *Ensign*, May 1990, pg. 35)

“As part of His infinite atonement, Jesus has borne the sins, griefs, sorrows, and, declared Jacob, the pains of every man woman, and child. Having been perfected in His empathy, Jesus thus knows how to *succor* us. Nothing is beyond His redeeming reach or His encircling empathy. Therefore, we should not complain about our own life’s not being a rose garden when we remember who wore the crown of thorns!” (Neal A. Maxwell, *Ensign*, May 1987, pg. 72)

“Elder Talmage used the word *succor*. **Do you know its meaning? It is used often in the scriptures to describe Christ’s care for and attention to us. It means literally to run to.** What a magnificent way to describe the Savior’s urgent effort in our behalf! Even as he calls us to come to him and follow him, he is unfailingly running to help us.” (Jeffrey R. Holland, *Ensign*, April 1998, pg. 22)

**“In the garden and on the cross Jesus saw each of us and not only bore our sins, but also experienced our deepest feelings so that he would know how to comfort and strengthen us.”** (Merrill J. Bateman, *Ensign*, May 1995, pg. 14)

“The Savior, as a member of the Godhead, knows each of us personally. Isaiah and the prophet Abinadi said that when Christ would ‘make his soul an offering for sin, he shall see his seed’ (Isaiah 53:10, Mosiah 15:10). Abinadi explains that his seed are the righteous, those who follow the prophets (Mosiah 15:11). **In the garden and on the cross, Jesus saw each of us and not only bore our sins, but also experienced our deepest feelings so that he would know how to comfort and strengthen us....**

**The Savior’s atonement in the garden and on the cross is intimate as well as infinite.** Infinite in that it spans the eternities. Intimate in that the Savior felt each person’s pains, sufferings, and sicknesses. Consequently, he knows how to carry our sorrows and relieve our burdens that we might be healed from within, made whole persons, and receive everlasting joy in his kingdom.” (Merrill J. Bateman, *Ensign*, May 1995, pg. 14)

## *Atonement*

“Alma reveals to us the process by which the master learned perfect empathy in the flesh. He experienced not only our sins but also our pains, sufferings, temptations of every kind, sicknesses, infirmities, and weaknesses. He also experienced death in order to loose the bands of death for his **people. Consequently, if one of us has a special problem, it is not possible for him or her to say, No one knows what I’m experiencing. No one understands my pain or suffering. The Lord knows. He not only knows the depth of your experience; he knows how to *succor* you because of his suffering. I testify that he knows each of us**, is concerned about our progress, and has the infinite capacity not only to heal our wounds but also lift us up to the father as sanctified sons and daughters.” (Merrill J. Bateman, *BYU Speeches 1997*, pg. 10-11)

### **Particulars**

“We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane.

We know he sweat great goutts of blood from every pore as he drained the dregs of that bitter cup his Father had given him.

We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death...

**We know that an angel came from the courts of glory to strengthen him in his ordeal, and we suppose it was mighty Michael, who foremost fell that mortal man might be.”** (Bruce R. McConkie, *Ensign*, May 1985, pg. 9)

“I ask, is there a reason for men and women being exposed more constantly and more powerfully, to the power of the enemy, by having visions than by not having them? There is and it is simply this: God never bestows upon His people, or upon an individual, superior blessings without a severe trial to prove they will keep their covenants with Him, and keep in remembrance what He has shown them. Then the greater the vision, the greater the display of the power of the enemy. And when such individuals are off their guard they are left to themselves, as Jesus was. For this express purpose the Father withdrew His spirit from His son, at the time he was to be crucified. Jesus had been with his Father, talked with Him, dwelt in His bosom, and knew all about heaven, about making the earth, about the transgression of man, and what would redeem the people, and that he was the character who was to redeem the sons of earth, and the earth itself from all sin that had come upon it. The light, knowledge, power, and glory with which he was clothed were far above, or exceeded that of all others who had been upon the earth after the fall, consequently at the very moment, at the hour when the crisis came for him to offer up his life, the Father withdrew Himself, withdrew His Spirit, and cast a veil over him. **That is what made him sweat blood. If he had had the power of God upon him, he would not have sweat blood; but all was withdrawn from him, and a veil was cast over him, and he then plead with the Father not to forsake him. ‘No,’ says the Father, ‘you must have your trials, as well as the others.’”** (Brigham Young, *JD*, 3:205-206)

“His Father looked on with great grief and agony over His Beloved Son, until there seems to have come a moment when even our Savior cried out in despair: My God, My God, why hast thou forsaken me?

**In that hour I think I can see our dear Father behind the veil looking upon these dying struggles until even he could not endure it any longer; and, like the mother who bids farewell to her dying child and has to be taken out of the room so as not to look upon the last struggles, so He bowed His head and hid in some part of His universe, His great heart almost breaking for the love that he had for His Son.** Oh, in the moment when He might have saved His Son, I thank Him and praise Him that He did not fail us, for He had not only the love of His Son in mind, but He also had love for us. I rejoice that He did not interfere, and that His love for us made it possible for Him to endure to look upon the sufferings of His Son and give Him finally to us, our Savior and our Redeemer. Without Him, without His sacrifice, we would have remained, and we would never have come glorified into His presence. And so this is what it cost, in part, for our Father in heaven to give the gift of His Son unto men.” (Melvin J. Ballard, *Crusader for Righteousness*, pg. 137)

**“Yet in His later description of His agonies, Jesus does not speak of those things. Instead, after the Atonement, there is no mention about His being spat upon, struck, or proffered vinegar and gall.** Instead, Christ confides in us His chief anxiety, namely, that He would that [He] might not drink the bitter cup, **and shrink** (D&C 19:18) especially desiring not to get partway through the Atonement and **then pull back**. Mercifully for all of us, He finished [His] preparations unto the children of men (D&C 19:19). **Jesus partook of history’s bitterest cup without becoming bitter!** Significantly, when He comes again in majesty and power, He will cite His aloneness, saying, **Al have trodden the wine-press alone** (D&C 133:50).” (Neal A. Maxwell, *Ensign*, April 1997, pg. 10)

## *Atonement*

**“Having bled at every pore, how red His raiment must have been in Gethsemane, how crimson that cloak! No wonder, when Christ comes in power and glory, that He will come in reminding red attire (Doctrine & Covenants 133:48), not only signifying the winepress of wrath but also to bring to our remembrance how He suffered for each of us in Gethsemane and on Calvary!”** (Neal A. Maxwell, *Ensign*, May 1987, 72)

**“Nevertheless’ He finished His ‘preparations.’ (D&C 19:18B19; 3 Ne. 11:11) The word nevertheless reflects deep, divine determination.”** (Neal A. Maxwell, *Ensign*, May 1989, pg. 64)

“He showed condescension in his patience and restraint when brought before men for judgment (1 Nephi 19:9). The God who created everything was judged to be nothing! And yet he endured it with complete patience. Imagine the Being whose power, whose light, whose glory holds the universe in order, the Being who speaks and solar systems, galaxies, and stars come into existence – standing before wicked men and being judged by them as being of no worth or value! When we think of what he could have done to these men who took him to judgment, we have a new and different sense of his condescension. When Judas led the soldiers and the high priests to the Garden of Gethsemane and betrayed him with a kiss, **Jesus could have spoken a single word and leveled the entire city of Jerusalem.** When the servant of the high priest stepped forward and slapped his face, **Jesus could have lifted a finger and sent that man back to his original elements.** When another man stepped forward and spit in his face, **Jesus had only to blink and our entire solar system could have been annihilated.** But he stood there, he endured, he suffered, he condescended.” (Gerald Lund, *Sperry Symposium* [1991], pg. 85-86)

“In a messianic psalm David spoke about **Jesus’ heartbreaking circumstances, including His being totally alone in the awful process!** Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink (Psalm 69:20-21). **Jesus always deserved and always had the Father’s full approval. But when He took our sins upon Him, of divine necessity required by justice He experienced instead ‘the fierceness of the wrath of Almighty God.’”** (Doctrine & Covenants 76:107; 88:106). (Neal A. Maxwell, Lord, *Increase Our Faith*, pg. 13)

“[Christ] was walking the fine line that separates death from life, consciousness from unconsciousness. **From Satan’s perspective, the time of vulnerability was here.** No wonder Satan came at such a propitious moment, spewing forth his insidious temptation through the lips of his mortal pawns: if thou be the Son of God, come down from the cross (Matt. 27:40). **The Savior’s body writhed in pain; his pure, spotless spirit revolted in violent reaction to sin and its consequences that Satan came at such a moment on the cross is indicative that the Savior was reaching the threshold of his pain, the climax of his mission. This was Satan’s last chance, his final desperate hope to frustrate the redemptive plan. It was now or never. There was no angel to strengthen the Holy One, no sustaining influence of the Father. Surely Satan liked the odds. This was the showdown: Satan, accompanied perhaps by his legions of nefarious forces, against the Savior in all his compelling loneliness- the Savior in his weakened, almost lifeless condition battling a universal accumulation of suffering. Satan’s timing was impeccable.”** (Tad R. Callister, *The Infinite Atonement*, pg. 136-138)

“His infinite atonement affected every age, every dispensation, and every person (2 Nephi 9:7; 25:16). **Hence, the appropriate symbolism of His bleeding at each and every pore-not just some-in order that as in Adam all die, even so in Christ shall all be made alive.”** (Neal A. Maxwell, *Ensign*, November 1988, pg. 33)

“Imagine, Jehovah, the Creator of this and other worlds, ‘astonished!’ **Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined!** No wonder an angel appeared to strengthen him! (Luke 22:43)

The cumulative weight of all mortal sins – past, present, and future – pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement.” (Neal A. Maxwell, *Ensign*, May 1985, pg. 72-73)

“However dim our days may seem, they have been a lot darker for the Savior of the world. **As a reminder of those days, Jesus has chosen, even in a resurrected, otherwise perfected body, to retain for the benefit of His disciples the wounds in His hands and in His feet and in His side- signs, if you will, that painful things happen even to the pure and the perfect; signs, if you will, that pain in this world is not evidence that God doesn’t love you; signs, if**

## *Atonement*

**your will, that problems pass and happiness can be ours. It is the wounded Christ who is the captain of our souls, He who yet bears the scars of our forgiveness, the lesions of His love and humility, the torn flesh of obedience and sacrifice.”** (Jeffery R. Holland, *CES Address*, August 2000, pg. 9)

### **An Infinite Atonement**

(2 Nephi 9:21; Jacob 4:12; D&C 18:10-11; D&C 76:22-24; D&C 88:33)

“Why not speak of the atonement of Christ? (Jacob 4:12). Brothers and sisters, **given man’s true self-interest, why should we really speak much of anything else?**” (Neal A. Maxwell, *Ensign*, November 1986, pg. 53)

“**I can say to you in regard to Jesus and the atonement (it is so written, and I firmly believe it), that Christ has died for all. He has paid the full debt, whether you receive the gift or not.** But if we continue to sin, to lie, steal, bear false witness, we must repent of and forsake that sin to have the full efficacy of the blood of Christ. Without this it will be of no effect; repentance must come, in order that the atonement may prove a benefit to us.” (Brigham Young, *Discourses of Brigham Young*, pg. 157; J Fld. S, *Answers to Gospel Questions*, 2:4)

“**Christ offered himself a sacrifice for this earth, for men, for the animals, for fishes, and the creeping things. Christ died for the earth and for the elements; Christ died for all mankind upon its face.**” (Parley P. Pratt, *JD*, 3:315)

“**It’s [atonement] effects cover all men, the earth itself and all forms of life thereon, and reach out into the endless expanses of eternity.**” (Bruce R. McConkie, *Mormon Doctrine*, pg. 64)

“**If there had been no atonement of Christ...**then the whole of the plan and purpose connected with the creation of man would have come to naught. **If there had been no atonement**, temporal death would have remained forever, and there never would have been a resurrection. The body would have remained forever in the grave, and the spirit would have stayed in a spirit prison to all eternity. **If there had been no atonement**, there never would have been spiritual or eternal life for any persons. Neither mortals nor spirits could have been cleansed from sin, and all the spirit hosts of heaven would have wound up as devils, angel to a devil, that is, as sons of perdition.” (Bruce R. McConkie, *Mormon Doctrine*, pg. 63)

“There is no impropriety, therefore, in speaking of Jesus Christ as the Elder Brother of the rest of human kind. That he is by spiritual birth Brother to the rest of us is indicated in Hebrews: Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people (Hebrews 2:17). **Let it not be forgotten, however, that He is essentially greater than any and all others, by reason (1) of His seniority as the oldest or firstborn; (2) of His unique status in the flesh as the offspring of a mortal mother and of an immortal, or resurrected and glorified, Father; (3) of His selection and foreordination as the one and only Redeemer and Savior of the race; and (4) of His transcendent sinlessness.**” (The First Presidency and the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, (June 30, 1916), *Improvement Era*, 1916, August, 1916 pg. 934)

### **Repent or Suffer**

(D&C 19:4, 15-17)

“**We will end up either choosing Christ’s manner of living or His manner of suffering!** It is either ‘suffer even as I’ (D&C 19:16--17), or overcome ‘even as [He] . . . overcame’ (Revelation 3:21). His beckoning command is to become ‘even as I am’ (3 Nephi 27:27). The spiritually settled accept that invitation, and ‘through the atonement of Christ,’ they become and overcome! (Mosiah 3:18, 19).” (Neal A. Maxwell, *Ensign*, May 1987, pg. 72)

“...all will suffer until they obey Christ himself.” (Joseph Smith, *TPJS*, pg. 357)

“**I once wondered if those who refuse to repent but who then satisfy the law of justice by paying for their own**

## *Atonement*

sins are then worthy to enter the celestial kingdom. The answer is no. The entrance requirements for celestial life are simply higher than merely satisfying the law of justice. For that reason, paying for our sins will not bear the same fruit as repenting of our sins. Justice is a law of balance and order and it must be satisfied, either through our payment or his. But if we decline the Savior's invitation to let him carry our sins, and then satisfy justice by ourselves, we will not yet have experienced the complete rehabilitation that can occur through a combination of divine assistance and genuine repentance. Working together, those forces have the power permanently to change our hearts and our lives, preparing us for celestial life.” (Bruce C. Hafen, *The Broken Heart: Applying the Atonement to Life's Experiences*, pg. 7)

“One of the greatest sins, both in magnitude and extent, for it enters into the lives of every one of us without exception to some degree, is the sin of ingratitude. When we violate a commandment, no matter how small and insignificant we may think it to be, we show our ingratitude to our Redeemer. It is impossible for us to comprehend the extent of his suffering when he carried the burden of the sins of the whole world, a punishment so severe that we are informed that blood came from the pores of his body, and this was before he was taken to the cross. The punishment of physical pain coming from the nails driven in his hands and feet, was not the greatest of his suffering, excruciating as that surely was. The greater suffering was the spiritual and mental anguish coming from the load of our transgressions which he carried. If we understood the extent of that suffering and his suffering on the cross, surely none of us would willfully be guilty of sin. We would not give way to the temptations, the gratification of unholy appetites and desires and Satan could find no place in our hearts. **As it is, whenever we sin, we show our ingratitude and disregard of the suffering of the Son of God by and through which we shall rise from the dead and live forever. If we really understood and could feel even to a small degree, the love and gracious willingness on the part of Jesus Christ to suffer for our sins we would be willing to repent of all our transgressions and serve him.**” (Joseph Fielding Smith, *The Restoration of All Things*, p. 199)

# Family

10/05

“The family unit is the only eternal organization.” (Eldred G. Smith, *Ensign*, November 1974, pg. 26)

## Family Defined

(BD 670)

**01 – “The first man and woman—Adam and Eve—were a family...The frequent genealogical lists in scripture give evidence of the importance that is placed on family.”** Type and Shadow of ‘the family proclamation’ - 3 Nephi 3:13-14

## The First Family

(Moses 4:22-25, 13; Moses 5:1-12)

**Word Definitions: (Hugh Nibley, *Old Testament and Related Studies*, pg. 87-90)**

“*Multiply*”: [Hebrew] (Rabah), [Greek] (Plethynomia) **Not to add or increase, but to repeat over and over again.**

“*Sorrow*”: [Hebrew] (Aisab), [Greek] (Astsav) **Not to be sorry, but to labor, to toil, to sweat, or to do something hard.**

“*Labor*”: (Lype) **Bodily or mental strain, discomfort or affliction.**

*NOTE* - Adam and Eve commit the same offence and thus given the same punishment. Observation of the text shows that there was no ‘*curse*’ upon Adam or Eve but only upon the earth, and ‘the earth was cursed *for thy sake*’. The apron of fig leaves which covers the procreative powers becomes a profound symbol; a fig is full of seeds and its leaves are green, thus the aprons covering suggest the raising of a numerous seed unto eternal life. ...

**Adam and Eve become a pattern for us all in the ‘5 Steps in Gaining Family Salvation’ –**

(Notice the words used to suggest unity in all they did: ‘they’, ‘them’, ‘their’, etc.)

1. Work Hard Together (Moses 5:1)
2. Be Fruitful, Multiple and Replenish (Moses 5:2)
3. Family Prayer → Family Revelation (Moses 5:4)
4. Obedience to Commandments (Moses 5:5-8)
5. Taught their children the gospel (Moses 5:12)

**02 – “The laws of God are immutable, and from this explanation we learn that the same punishment always follows the same offense, according to the laws of God** who is eternal and endless, hence it is called, endless punishment, and eternal punishment, because it is the punishment which God has fixed according to unchangeable law.” (Joseph Fielding Smith, *Doctrines of Salvation*, 2: 228)

**03 – “So this earth life is set up according to true principles, and these conditions that followed the transgression were not, in the usual sense, penalties that were inflicted upon us. All these that I have named to you that seem to be sad inflictions of punishment, sorrow, and trouble are in the end not that. They are blessings.** We have attained a knowledge of good and evil, the power to prize the sweet, to become agents unto ourselves, the power to obtain redemption and eternal life. These things had their origin in this transgression. The Lord has set the earth up so we have to labor if we are going to live, which preserves us from the curse of idleness and indolence; and though the Lord condemns us to death—mortal death—it is one of the greatest blessings that comes to us here because it is the doorway to immortality, and we can never attain immortality without dying.

## *Family*

**So these are all real blessings.** We come to the earth with all these conditions arranged as they are so that we have to struggle constantly against evil, struggle to preserve our lives, struggle for everything of true value—that is the thing for us to understand—this is the course of life that is most desirable, and for our good. We have no need to find fault with these conditions. The Lord has ordained them all for our welfare and happiness. **The truth as I understand and feel about it is simply that circumstances placed Adam in a position where by a technical transgression he could come into mortal life, moving out of immortality into these earth conditions for his blessing, for the blessing of the race,** without which no immortality and eternal life and exaltation could ever come.” (George Q. Morris, *CR*, April 1958, pg. 39)

### **Restatement and Reemphasizing of Roles**

(1 Timothy 2:11-15)

**04 – “To deliberately refrain from assuming martial or parental obligation is to fail the most important test of this mortal probation.”** (Bruce R. McConkie, *DNTC*, 3:236)

**05 – “If I were asked to name the world’s greatest need, I should say unhesitatingly wise mothers and...exemplary fathers”** (David O McKay, *Richard L. Evans Quote Book*, pg. 20)

**06 – “Priesthood and motherhood are the perfect partnership!”** (Neal A. Maxwell, *The Neal A. Maxwell Quote Book*, pg. 218)

***Adam - Men* (Matthew 25:21; Jacob 1:19; Jacob 2:2; D&C 103:7-11)**

**07 – “If you do not magnify your calling, God will hold you responsible for those you might have saved, had you done your duty.”** “And who of us can afford to be responsible for the delay of eternal life of a human soul.” (John Taylor, *CR*, July 7, 1878; John Taylor; Thomas S. Monson, *Ensign*, May 1990, pg. 48)

**08 – “The privilege of holding the priesthood, which is the power and authority to act in God’s name, is a great blessing and privilege and one that carries with it equally great obligations and responsibilities.”** (Ezra Taft Benson, *Ensign*, November 1986, pg. 45)

**09 – “It is true that not every man is a natural missionary, and there are those who shrink from the responsibility of raising their voices in proclamation of the Gospel, and yet this is an obligation that we owe to this fallen world. The elders in the very beginning had been commanded to serve the Lord with all their ‘heart, might, mind and strength,’ for the field is white and ready for the harvest. A penalty was to be inflicted upon those who failed and they were not to stand blameless at the last day. The preaching of the Gospel was to be a means to them by which they were not to perish, but bring salvation to their souls.** There are many who have been sent forth who have had a fear of man, yet the Lord has promised to support them in their labors if they will trust in him.” (Joseph Fielding Smith, Church History and Modern Revelation, 1:204)

**10 – “In our preexistent state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we become parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves but measurably, **saviours for the whole human family.** We went into a partnership with the Lord. The working out of the plan became then not merely the Father’s work, and the Savior’s work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation.”** (John A. Widtsoe, *Utah Genealogical and Historical Magazine*, October 1934; *Melchizedek Priesthood Personal Study Guide –A Course of Study for Priesthood Quorums*, 1967:87)

**11 – “Only those who have walked through life with love and respect and appreciation for their companion and children will receive from our eternal judge these words.”** (Gordon B. Hinckley, *Ensign*, May 2002, pg. 54)

## Family

**Eve - Women (Hymn #309; 1 Timothy 2:15; D&C 132:63)**

**12** – “We say the prime role for a woman is to become a wife and a mother.” (Spencer W. Kimball, *Speeches - BYU* 1973, pg. 93)

**13** – “Motherhood is near to divinity. It is the highest, holiest service to be assumed by mankind.” (Boyd K. Packer, *Ensign*, November 1993, pg. 23)

**14** – “God trusts women so much that He lets them *bear and care* for His spirit children.” (Neal A. Maxwell, *Ensign*, May 1978, pg. 10)

**15** – “You remember Mother Eve’s promise; she and her daughters would be saved in child bearing. Saved! I thought that meant protected so they would go through delivery of their babies unscathed. I’m not so sure that that’s what it means now, but I know that if mothers will do their part, even though it costs their lives, then their eternal reward in our Father’s celestial world will be certain.” (Harold B. Lee, *Ye are the Light of the World*, pg. 317)

**16** – “God has laid upon men and women very sacred obligations with respect to motherhood, and they are obligations that cannot be disregarded without invoking divine displeasure. In I Timothy 2:13-15, we are told that ‘Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.’ Can she be saved without child-bearing? She indeed takes an awful risk if she willfully disregards what is a pronounced requirement of God. How shall she plead her innocence when she is not innocent? How shall she excuse her guilt when it is fastened upon her?” (Joseph F. Smith, *Gospel Doctrine*, pg.288)

**17** – “Motherhood consists of three principal attributes or qualities: namely, (1) the power to bear, (2) the ability to rear, (3) the gift to love.

Some women there are who possess only the first, and who, therefore, are unworthy the name of mother. Selfishly, passionately, they have expressed themselves, as others of their kind, on the low plane of physical life, scorning the responsibility to sacrifice for and to rear their offspring choking the fountain of love by selfish and willful neglect of their children.” (David O. McKay, *Gospel Ideals*, pg. 453)

**18** – “When the real history of mankind is fully disclosed, will it feature the echoes of gunfire or the shaping sound of lullabies? The great armistices made by military men or the peacemaking of women in homes and in neighborhoods? Will what happened in cradles and kitchens prove to be more controlling than what happened in congresses? When the surf of the centuries has made the great pyramids so much sand, the everlasting family will still be standing, because it is a celestial institution, formed outside telestial time. The women of God know this.” (Neal A. Maxwell, *Ensign*, May 1978, pg. 11)

**19** – E. T. Sullivan: “When God wants a great work done in the world or a great wrong righted, He goes about it in a very unusual way. He doesn’t stir up His earthquakes or send forth His thunderbolts. Instead, He has a helpless baby born, perhaps in a simple home out of some obscure mother. And then God puts the idea into the mother’s heart, and she puts it into the baby’s mind, and then God waits. The greatest forces in the world are not earthquakes and thunderbolts. The greatest forces in the world are babies. And greater than the babies are the mothers who give them life and mold their thoughts and set their highest ideals. The hand that rocks the cradle is truly the hand that rules the world.” (*Church News*, October 7, 1978, pg. 10)

## Family

(BD 670-671)

**20** – “Remember always that the most important of the Lords work you and I will do will be within the walls of our homes” (Harold B. Lee, *Stand Ye in Holy Places*, pg. 255)

**21** – “No other success can compensate for failure in the home.” (David O. McKay, *CR*, April 1964, pg. 5)

## Family

22 – “There is nothing in this world as important as the creation and perfection of family units.” (Bruce R. McConkie, Improvement Era, June 1970, pg. 43-44)

### Commandments Concerning Children

(D&C 68:25-30;D&C 93:40-50)

23 – “Sometimes I think that we fear too much to link all of our teaching to the foundation of gospel truths. Too often, perhaps, we teach children to obey a law or a principle because our family expects that obedience. They might observe another truth in order to please a neighbor or a bishop, and another for yet some other reason. **When we teach an eternal truth to our children and don’t explain it in the context of a firm testimony of the Savior, we miss the power of the example of the greatest teacher the world has ever known.**” (Jack H Goaslind, *Ensign*, November 1995, pg. 10)

24 – “Gospel scholarship is a primary, not a secondary responsibility. **It is the obligation of parents to see that sacred ordinances are performed after the children have been properly taught. It is not the prerogative of parents to permit their children to grow up and choose for themselves. It is their duty and obligation to train them when they are young...**” (Ezra Taft Benson, *TETB*, pg. 496)

25 – “Knowing it would be so, the Lord warned that ‘inasmuch as parents have children in Zion, or in any of her stakes, ... that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost, ... the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion....

And they shall also teach their children to pray, and to walk uprightly before the Lord.’ (D&C 68:25-28).

**This shield of faith is not manufactured on an assembly line, only handmade in a cottage industry. Therefore our leaders press members to understand that what is most worth doing must be done at home. Some still do not see that too many out-of-home activities, however well intended, leave too little time to make and fit on the shield of faith at home.**” (Boyd K. Packer, *Ensign*, May 1995, pg. 9)

26 – “...there are parents who say: **We will let our children grow to manhood and womanhood and choose for themselves. In taking this attitude parents fail in the discharging of a parental responsibility.** Parents and teachers are God's fellow workers. **The Father of all mankind expects parents, as his representatives, to assist him in shaping and guiding human lives and immortal souls.** That is the highest assignment which the Lord can bestow upon man.” (David O. Mckay, *CR*, April 1955, pg. 27)

27 – “Brethren, a recent study conducted by the Church has forcefully confirmed statistically what we have been told again and again. **That is, if loving, inspired instruction and example are not provided at home, then our related efforts for success in and around Church programs are severely limited. It is increasingly clear that we must teach the gospel to our families personally, live those teachings in our homes, or run the risk of discovering too late that a Primary teacher or priesthood adviser or seminary instructor could not do for our children what we would not do for them.**” (Jeffrey R. Holland, *Ensign*, May 1983, pg. 36)

28 – “...There is only one standard of moral decency. **Any film, television show, music, or printed material unfit for youth, is also unfit for parents.**” (J. Richard Clarke, *Ensign*, May 1991, pg. 42)

29 – “A word to adults and parents.... **when we violate any commandment, however small, our youth may choose to violate a commandment later on in life perhaps 10 times or 100 times worse and justify it on the basis of the small commandment we broke.**” (Vaughn J. Featherstone, *Ensign*, November 1999, pg. 14)

30 – “... what in you is merely casualness about Christianity may, in your children, become hostility; for what you have not defended, your children may reject angrily. ...” (Neal A. Maxwell; Bruce C. Hafen, *Ensign*, February 1982, pg. 10)

## Family

**31** – “Not one child in a hundred would go astray, if the home environment, example and training, were in harmony with the gospel of Christ.” (Joseph F. Smith, *Gospel Doctrine*, pg. 302)

**32** – “Parents struggle and agonize over rebellious children; those wicked influences will be overruled.” (Boyd K. Packer, *Ensign*, May 1992, pg. 68)

**8 Things for an Eight Year Old** - (A. Theodore Tuttle, *Ensign*, November 1979, pg. 28; Harold B. Lee, *CR*, October 1952, pg. 17)

1. Doctrine of Repentance
2. Faith in Christ
3. Baptism
4. The Gift of the Holy Ghost
5. To Pray
6. To Walk Uprightly
7. Keep the Sabbath Day Holy
8. To Labor

### Frequently Quoted Facts

**33** – “While governmental leaders delay emphasizing the moral and social value of the family, the First Presidency and Quorum of the Twelve Apostles have moved forward and announced the Lord’s response: an accelerated pace to temple building that unites families for time and all eternity.” (Susan Easton Black, *Ensign*, December 1999, pg.35)

**34** – “Family home evening provides important training. Immorality, drug addiction, general moral and spiritual deterioration seem to be increasing, and the world is in turmoil. But the Lord has offered an old program in new dress, and it gives promise to return the world to sane living, to true family life, to family interdependence. It is to return the father to his rightful place at the head of the family, to bring mother home from social life and employment, the children from near-total fun and frolic. The home teaching program with its crowning activity, the family home evening, will neutralize the ill effects if people will only apply the remedy.” (Spencer W. Kimball, *TSWK*, pg. 345)

**35** – “Take time to have a meaningful weekly home evening. With your husband presiding, participate in a spiritual and an uplifting home evening each week. Have your children actively involved. Teach them correct principles. Make this one of your great family traditions. Remember the marvelous promise made by President Joseph F. Smith when home evenings were first introduced to the Church: ‘If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them.’ (First Presidency, April 27, 1915, *Improvement Era*, 18:733-34) This wonderful promise is still in effect today.” (Ezra Taft Benson, *TETB*, pg. 516)

**36** – “Scripture reading is important, but family scripture reading is vital. Reading the Book of Mormon together as a family will especially bring increased spirituality into your home and will give both parents and children the power to resist temptation and to have the Holy Ghost as their constant companion. I promise you that the Book of Mormon will change the lives of your family.” (Ezra Taft Benson, *TETB*, pg. 517)

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### ADAM AND EVE:

## The Model for God’s Eternal Commandments

### FOUR GREAT COMMANDMENTS:

1. “And gave unto them [Adam and Eve] commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.” (D&C 20:19)

## *Family*

2. “Be fruitful, and multiply, and replenish the earth” (Moses 2:28)
3. “Subdue it [earth], and have dominion over [all]” (Moses 2:28)
4. “I, the Lord God, command... man” – Be Obedient – (Moses 3:15-16)

= = = 1- GOD 2- FAMILIES 3- EARTH 4- OBEDIENCE = = =

### ADAM & EVE:

D & C 20:19  
Moses 2:28 -- Moses 5:2 (56 children)  
Moses 2:28 -- Moses 3:20, 4:26  
Moses 3:15-16 -- Moses 5:5-8

### OUR INSTRUCTION:

D & C 59:5  
D & C 42:22; D&C 132:63  
D & C 104:17-18  
D & C 130:20-21

### SATAN'S ATTACK UPON THE WORLD:

- (1) Worship and serve the creature more than the Creator (Romans 1:25), Every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol (D&C1:16)
- (2) No marriage/immorality (Alma 39:3-5), Promiscuity (Romans 1:24-27), No/Limited children (JST Matthew 24:41), Abortion (D&C 59:6)
- (3) Control/Power (D&C 121:34-40), Improper possession (D&C 49:20; Jacob 2:18-19)
- (4) No/Little sin, Only if caught (D&C 1:31; Alma 13:12)(2 Nephi 28:7-8; D&C 10:22-27; 2 Nephi 28:19-22)

### GODHOOD:

James 2:5; Mosiah 15:5-7  
D & C 131:1-4; 132:19-22  
Moses 1-2, 7:36  
D & C 82:10

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### ADAM AND EVE:

## **The Model for God's Eternal Commandments**

### ADDITIONAL NOTES

### SATAN'S ATTACK UPON THE WORLD:

**37** – “It is the doctrines they attack... If our members are ignorant of the doctrines, we are in danger, not withstanding efficient programs and buildings.” (Boyd K. Packer, *Ensign*, March 1985, pg. 9) These doctrinal onslaughts fall in the following attacks: 1) Family, 2) Leaders, 3) Divine Doctrines (Russell M. Nelson, *Ensign*, May 1989, pg. 69)

(5) **Godhead:** First Doctrine Under Attack at the Great Apostasy and the First Doctrine Restored at the first Vision.

**38** – “True and saving worship is found only among those who know the truth about God and the Godhead and who understand the true relationship men should have with each member of that Eternal Presidency.

**It follows that the devil would rather spread false doctrine about God and the Godhead, and induce false feelings with reference to any one of them, than almost any other thing he could do.** The creeds of Christendom

## Family

illustrate perfectly what Lucifer wants so-called Christian people to believe about Deity in order to be damned.” (Bruce R. McConkie, *Sermons and Writings of Bruce R. McConkie*, pg. 58)

### (6) Family:

**39** – “Let me say again that **the family is the main target of evil’s attack** and must therefore be the main point of our protection and defense. As I said once before, when you stop and think about it from a diabolically tactical point of view, fighting the family makes sense to Satan. When he wants to disrupt the work of the Lord, he doesn’t poison the world’s peanut butter supply, thus bring the Church’s missionary system to its collective knees. He doesn’t send a plague of laryngitis to afflict the Mormon Tabernacle Choir. He doesn’t legislate against green Jell-O and casseroles. When evil wants to strike out and disrupt the essence of God’s work, it attacks the family. It does so by attempting to disregard the law chastity, to confuse gender, to desensitize violence, to make crude and blasphemous language the norm, and to make immoral and deviant behavior seem like the rule rather than the exception.” (M. Russell Ballard, *Ensign*, November 2003, pg. 18)

**40** – “‘Thou shalt love thy wife with all thy heart and shall cleave unto her and none else.’ (D&C 42:22)

And, when the Lord says all thy heart it allows for no sharing nor dividing nor depriving. And, to the woman it is paraphrased: ‘Thou shalt love thy husband with all thy heart and shall cleave unto him and none else.’ **The words none else eliminate everyone and everything. The spouse then becomes preeminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse.** We sometimes find women who absorb and hover over the children at the expense of the husband, sometimes even estranging them from him. The Lord says to them: ‘. . . Thou shalt cleave unto him and none else.’

**Marriage presupposes total allegiance and total fidelity. Each spouse takes the partner with the understanding that he or she gives self totally to the spouse: all the heart, strength, loyalty, honor, and affection with all dignity. Any divergence is sin—any sharing the heart is transgression.**” (Spencer W. Kimball, *CR*, October 1962, pg. 57) **41** – “The time would come when none but the women of the Latter-day saints would be willing to bear children.” (Joseph Smith; Lillie Freeze, *Young Women’s Journal*, 2:81/*Church News*, May 10 1980)

**42** – “We know that every spirit assigned to this earth will come, whether through us or someone else. There are couples in the Church who think they are getting along just fine with their limited families but who will someday suffer the pains of remorse when they meet the spirits that might have been part of their posterity. The first commandment given to man was to multiply and replenish the earth with children (Genesis 1:28). **That commandment has never been altered, modified, or cancelled. The Lord did not say to multiply and replenish the earth if it is convenient, or if you are wealthy, or after you have gotten your schooling, or when there is peace on earth, or until you have four children.**

...Young mothers and fathers, with all my heart I counsel you not to postpone having your children, being co-creators with our Father in Heaven. Do not use the reasoning of the world, such as, “We will wait until we can better afford having children, until we are more secure, until John has completed his education, until he has a better paying job, until we have a larger home, until we have obtained a few of the material conveniences,” and on and on. This is the reasoning of the world and is not pleasing in the sight of God.” (Ezra Taft Benson, *TETB*, pg. 542-543)

**43** – “Scripture declares that the “life of the flesh is in the blood.” (Lev. 17:11.) Abortion sheds that innocent blood.

Another excuse some use to justify abortion relates to population control. Many in developing nations unknowingly ascribe their lack of prosperity to overpopulation. While they grovel in ignorance of God and his commandments, they may worship objects of their own creation (or nothing at all), while unsuccessfully attempting to limit their population by the rampant practice of abortion. They live in squalor, oblivious to the divine teaching—stated in the scriptures not once, but thirty-four times—that people will prosper in the land only if they obey the commandments of God.” (Russell M. Nelson, *Ensign*, May 1985, pg. 13)

**44** – “I thank the Father that His Only Begotten Son did not say in defiant protest at Calvary, ‘My body is my own!’ I stand in admiration of women today who resist the fashion of abortion, by refusing to make the sacred womb a tomb!” (Neal A. Maxwell, *Ensign*, May 1978, pg. 10)

## Family

45 – ‘You were not created to be the same as men. Your natural attributes, affections, and personalities are entirely different from a man’s. They consist of faithfulness, benevolence, kindness, and charity. They give you the personality of a woman. They also balance the more aggressive and competitive nature of a man.

The business world is competitive and sometimes ruthless. We do not doubt that women have both the brainpower and skills—and in some instances superior abilities—to compete with men. But by competing they must, of necessity, become aggressive and competitive. Thus their godly attributes are diminished and they acquire a quality of sameness with man. **The conventional wisdom of the day would have you be equal with men. We say, we would not have you descend to that level.** More often than not the demand for equality means the destruction of the inspired arrangement that God has decreed for man, woman, and the family. Equality should not be confused with equivalence.” (Ezra Taft Benson, *Teachings of Ezra Taft Benson*, pg. 548)

46 – “Whom do they worship? Certainly not the Lord of heaven and earth, for we serve whom we love and give first consideration to the object of our affection and desires. Young married couples who postpone parenthood until their degrees are attained might be shocked if their expressed preference were labeled idolatry. Their rationalization gives them degrees at the expense of children. Is it a justifiable exchange? Whom do they love and worship—themselves or God? Other couples, recognizing that life is not intended primarily for comforts, ease, and luxuries, complete their educations while they move forward with full lives, having their children and giving Church and community service.” (Spencer W. Kimball, *The Miracle of Forgiveness*, pg.40-42)

### (7) Earth:

47 – “The more important wealth is, the less important it is how one gets it.” (Hugh Nibley, *Since Cumorah*, pg. 357)

48 – “The trial of prosperity. We are to be tried in all things, and sooner or later we must be tested by prosperity and plenty. **Many people who remained faithful Latter-day Saints while they were poor may be unable to stand when they are rich.** Riches has a very corrupting effect upon the human heart, and it requires a very pure people to be as honest, virtuous, humble and upright when surrounded by luxury and wealth as when they are in poor and destitute circumstances.” (George Q. Cannon, *Gospel Truth: Discourses and Writings of President George Q. Cannon*, pg. 525)

49 – “When it comes to overcoming being greedy, selfish, and overly indulgent, we all need a lot more help. In his candid manner, President Brigham Young said: ‘The worst fear ... I have about this people is that they will get rich in this country, forget God and His people, wax fat, and kick themselves out of the Church, and go to hell... **My greater fear ... is that they cannot stand wealth.**’

Our prosperity brings some real challenges because many are getting rich, more of us are waxing fat, and as a result of greed, selfishness, and overindulgence, we could lose the Spirit and literally kick ourselves out of the Church.” (Joe J. Christensen, *Ensign*, May 1999, pg. 9)

### (8) Obedience:

50 – “No successful sinner.” (Marvin J. Ashton, *Ensign*, November 1990, pg. 21)

51 – “While boulders surely block our way, loose gravel slows discipleship too. Even a small stone can become a stumbling block.” (Neal A. Maxwell, *Ensign*, May 1995, 66-67)

52 – “The great test of life is obedience to God.” (Ezra Taft Benson, *Ensign*, April 1988, pg. 4)

53 – “We are too much disposed to believe and act like the world, not rendering that submission and humble obedience to the righteousness of God.... Many are disposed through their own wickedness ‘to do as I damned please,’ and they are damned. (Brigham Young, *JD*, 11:253-254)

**THE FAMILY**  
**A PROCLAMATION TO THE WORLD**  
THE FIRST PRESIDENCY AND COUNCIL OF THE TWELVE APOSTLES  
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

We, THE FIRST PRESIDENCY and the Council of the Twelve Apostles of The Church Of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children.

ALL HUMAN BEINGS – male and female – are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.

IN THE PREMORTAL REALM, spirit sons and daughters knew and worshiped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize his or her divine destiny as an heir of eternal life. The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.

THE FIRST COMMANDMENT that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God's commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.

WE DECLARE the means by which mortal life is created to be divinely appointed. We affirm the sanctity of life and of its importance in God's eternal plan.

HUSBAND AND WIFE have a solemn responsibility to love and care for each other and for their children. "Children are an heritage of the Lord" (Psalms 127:3). Parents have a sacred duty to rear their children in love

and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments of God and to be law-abiding citizens wherever they live. Husbands and wives – mothers and father – will be held accountable before God for the discharge of these obligations.

THE FAMILY is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer; repentance, forgiveness, respect; love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

WE WARN that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.

WE CALL UPON responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society.

September 23, 1995

# The Family - A Proclamation To The World

## Facts and Figures

More than 1 million cases of child abuse or neglect were confirmed in 1993.

Between 3.3 million and 10 million children are exposed to domestic violence each year.

An estimated 464,000 children were in foster family homes, group homes, and residential treatment centers on a single day in 1993.

An estimated 7.7 million children in the United States suffer from serious emotional disorders.

Nearly 4.1 million American children are growing up in neighborhoods in which at least 40 percent of the population is poor.

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One-third of all homosexual men in the US are HIV positive, or are dead from AIDS by age 30.

The homosexual life style is dangerous: homosexual men--

- life expectancy is reduced by more than 30 years
- much higher incidence of suicide, hepatitis, cancer
- average of 80 sexual partners during lifetime (28% have more than 1000 or more partners)

Of 156 male couples, not one was able to maintain sexual fidelity for more than 5 years. Homosexual relationships are not 'til death do us part,' far less for time and all eternity.

If attempts to legalize same-sex marriages succeed, the public nature of marriage, which currently distinguishes it from all other relationships, would irrevocably be changed.

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The number of divorces in America has increased nearly 200% in the last 30 years; only about 50% of U.S. marriages are first marriages.

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Births to unmarried women in the U.S. have increased by more than 400% in the last three decades. Over 1.2 million babies (31% of all births) were born outside of marriage in 1993.

Sexual Activity Among Teenagers:

Age - 12 - 13 - 14 - 15 - 16 - 17 - 18 - 19  
% - 09 - 16 - 23 - 30 - 42 - 59 - 71 - 82

Sexual Activity and Dating:

Age - 12 - 13 - 14 - 15 - 16 - 17  
% - 90 - 80 - 70 - 60 - 20 - 12

The present illegitimacy ratio is not only unprecedented in the past two centuries; it is unprecedented, so far as we know...

The scale of marital breakdowns in the West since 1960 has no historical precedent... There has been nothing like it for the last 2,000 years, and probably longer.

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Nearly 1 in 4 pregnancies now ends in abortion; approx. 1.6 million abortions in 1990 and approx. 28 million since the 1973 Roe vs. Wade decision. About half of U.S. women will have an abortion at some point in their lives.

The number of abortions undergone by unmarried teenagers is now approx.

the same as the number of live births; in many inner-city settings there are more babies aborted than carried to term.

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If current trends continue, less than half of all children born today will live continuously with their own mother and father throughout childhood. Most American children will spend several years in a single mother family--an increasing number of children will experience family breakups two or even three times during childhood.

Children from single parent families are:

- six times as likely to be poor
- two to three times as likely as children in two parent homes to have emotional and behavioral problems
- more likely to drop out of high school, get pregnant as a teenager, abuse drugs, and get in trouble with the law
- much more likely to be physically and sexually abused

The American family is not simply changing; it is getting weaker... family decline drives some of our most urgent social problems... the heart of the family problem lies in the steady breakup of the two-parent home.

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The rate of violent crime in America has increased by more than 400% in the last three decades. The rate is higher than in any other industrialized country.

The fastest growing portion of the criminal population is our nation's youth. Young people 15-19 years old comprise 12% of U.S. population but account for over 22% of violent crime.

More than 70% of all juveniles in state reform institutions come from fatherless homes.

More than half of children in families disrupted by divorce or illegitimacy have not seen their father at all in the past year.

Fatherlessness is the engine driving our most urgent social problems, from crime to adolescent pregnancy to child abuse to domestic violence against women.

# Prophets

10/05

“We do not lack a prophet; what we lack is a listening ear...That is the great need of our generation.” (J. Reuben Clark, *CR*, October 1948, pg. 80, 82)

## Prophet Defined

(BD 754)

**01** – “What does it mean to be a prophet? The word prophet in the Greek language means ‘**inspired teacher**’ (*Encyclopedia of Mormonism*, 3:1164). In Hebrew, the word prophet means ‘**one who announces or brings a message from God.**’” (L. Tom Perry, *Ensign*, November 1994, pg. 18)

**02** – “Christ and his prophets go together. They cannot be separated. It is utterly and completely impossible to believe in Christ without also believing in and accepting the divine commission of the prophets sent to reveal him and to carry his saving truths to the world.

“No one today would say: ‘I will believe in Christ, but will not believe in Peter, James, and John and their testimony of him.’ In the very nature of things belief in Christ is more than accepting him as a single person standing alone, as one person independent of any other. Belief in Christ presupposes and includes within it the acceptance of the prophets who reveal him to the world.” (Bruce R. McConkie, *Sermons and Writings of Bruce R. McConkie*, pg. 81)

**03** – “If the Lord wished he could preach this gospel to the world by declaring it from the heavens. He could have his angels blow their trumpets and declare the message of salvation in the ears of all of the world. Would it not be a much easier way to get the message of truth before the world than the expensive way of sending messengers clothed with authority at great expense and toil to try to teach the world? **But the ways of the Lord are not man’s ways. He works through his witnesses, and in establishing his work in every age, he uses the few, not the many. Never since the beginning has the Lord declared himself to the unbelieving world, but he has sent out his messengers to preach the gospel to the world.**” (Joseph Fielding Smith, *DS* 1:208-09)

**04** – “**And those means always include sending the message by the mouths of His prophets, whenever people have qualified to have the prophets of God among them.** Those authorized servants are always charged with warning the people, telling them the way to safety.” (Henry B. Eyring, *Ensign*, May 1997, pg. 24)

**05** – “**When there are no prophets, there is no divine direction, and without such guidance the people walk in darkness.**

“**It is an infallible sign of the true church** that it has in it divinely chosen, living prophets to guide it, men who receive current revelation from God and whose recorded works become new scripture.

“**It is an infallible sign of the true church** also that it will produce new and additional scripture arising out of the ministrations of those prophets. This unailing pattern of God is clearly made manifest through his dealings with his people from the beginning.” (Mark E. Petersen, *Ensign*, May 1978, pg. 62)

**06** – “In the last period of time, since the October conference, the Quorum of the Twelve has been following that admonition against the obvious hastening that is taking place; the unprecedented, miraculous changing of the circumstances across the world. Nations, in a sense, are being born in a day and the invitation now is for our missionaries to move into [those] countries... This hastening has been the source of sobering reflection and we of the Twelve, and **under the direction of President Hunter, have held many meetings, over viewing and calling into attention things of the past; looking at our circumstances at the present, and looking into the future as is not only our calling, but our responsibility as prophets, seers, and revelators.**” (Boyd K. Packer, *Regional Representative Seminar*, March 30, 1990, pg. 1)

**07** – “**Did Christ speak this as a general principle throughout all generations? Oh no he spoke in the present tense**

## *Prophets*

**no man that was then living upon the footstool of God knew the day or the hour But he did not say that there was no man throughout all generations that should not know the day or the hour. No for this would be in flat contradiction with other scripture for the prophet says that God will do nothing but what he will reveal unto his Servants the prophets consequently if it is not made known to the Prophets it will not come to pass.”** (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *Words of the Prophet Joseph Smith*, pg. 180-181)

**08** – “When President David O. McKay died, a Church member approached Elder Harold B. Lee and questioned him about the prospect of Joseph Fielding Smith, president of the Quorum of the Twelve Apostles, becoming the next prophet. Elder Gene R. Cook described the dialogue as follows: ‘Is it correct what I have heard that they’re going to make Joseph Fielding Smith the President of the Church?’

“Elder Lee answered politely and confirmed that he thought that would be the case. But the man persisted and said, ‘How can that be? I can’t believe that. How can we sustain Joseph Fielding Smith? He’s ninety-three years old. Why, he’s so old I’m not sure he is really quite with it.’

“The man continued developing this point. How could a man of that age, his body weak and worn down, still direct this Church? President Lee listened for a while, but his sharp mind was spinning. He responded, ‘My good brother, do you know what it takes to be a prophet of the Lord?’ The man said, ‘Well, I guess I really don’t know exactly.’ ‘Well,’ said Elder Lee, ‘What do you think it would take?’

“The fellow then said, ‘Well, I suppose he’d have to know all about genealogy, the missionary program of the Church, and all the missionaries and what they’re doing and how to supervise them. He would need to know about the Primary and the Relief Society and the building and construction programs.’ He named quite a few other major functions of the Church.

“When he finished Elder Lee said, ‘That’s all wrong.’ He could sometimes say that quite pointedly. The man was taken back a bit. Then Elder Lee answered his question by stating, ‘Shall I tell you what it takes to be a prophet? There’s only one capacity; just one. And that is to be able to hear the voice of the Lord. That’s all. He’s got all the rest of us to do the work. He just has to do one function. Do you suppose that this great living Apostle, who has been sustained a prophet for six decades, longer than any other man on earth, might be able to do that?’” (L. Brent Goates, *He Changed My Life*, pg. 32-33)

### **“Special Witnesses” or Office of Apostle**

(Acts 1:15-23; Acts 10:38-43; 1 Corinthians 12:28; Ephesians 2:20; Ephesians 4:11; Mosiah 8 13-18; D&C 107:23-39, 91-92; Charge to the Twelve - HC, 2:194-198; Message of Christ=s Special Witnesses - Ensign, April 2001, pg. 2-21)

**09** – “All members of the First Presidency and the Twelve are regularly sustained as ‘**prophets, seers, and revelators**,’ as you have done today. This means that any one of the apostles, so chosen and ordained, could preside over the Church if he were ‘chosen by the body [which has been interpreted to mean, the entire Quorum of the Twelve,] appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church,’ to quote from a revelation on this subject, on one condition, and that being that he was the senior member, or the president, of that body (D&C 107:22).” (Harold B. Lee, *CR*, April 1970, pg. 123)

**“The Bible says God hath set in the church, first Apostles, then comes Prophets, afterwards, because the keys and power of the Apostleship are greater than that of the Prophets.”** (Brigham Young, HC, 7:288)

“The word ‘**apostle**’, by very definition is one of special significance and sanctity [in fact so sacred is the title of *Apostle*, that in general usage it is proper to use the appointed title of *Elder*, consequently the unnecessary usage of such a sacred title of *Apostle* is avoided (Doctrine and Covenants 20:38; Joseph Fielding Smith, *Church History and Modern Revelation*\_1:95], it has been given of God, and belongs only to those who have been called and ordained as *special witnesses* of the name of Christ in all the world, thus differing from other officers in The Church in the duties of their calling. (Doctrine and Covenants 107:23) By derivation the word **apostle** is the English equivalent of the Greek *apostolos*, indicating a messenger, an ambassador, or literally **one who is sent**. It signifies that he who is rightly so called, speaks and acts not of himself, but as the representative of a higher power whence his commission issued; and in this sense the title is that of a servant, rather than that of a superior.” (James R. Clark, *Messages of the First Presidency* 4:307)

## *Prophets*

12 – “**Elder = Defender of the Faith.**” (Harold B. Lee, CR, April 1970, pg. 54)

13 – “**These twelve disciples of Christ are supposed to be eye and ear witnesses of the divine mission of Jesus Christ. It is not permissible for them to say, I believe, simply; I have accepted it simply because I believe it. Read the revelation, the Lord informs us they *must* know, they must get the knowledge for themselves...That is their mission, to testify of Jesus Christ and Him crucified and risen from the dead...**” (Joseph F. Smith, CR, April 1916, pg. 6)

14 – “All Christendom knows, or should know, that the ancient apostles were *special witnesses* of the Lord’s name; that they saw him after he rose from the dead; that he spent forty days with them as a resurrected being, teaching them all things that it was expedient for them to know pertaining to his kingdom. Those who believe the Book of Mormon are aware that, as with the Twelve in Jerusalem, so with the Twelve on the American continent: they were all *witnesses* of the Lord – they all felt the nail marks in his hands and feet; they all thrust their hands into his side. There is general awareness in the Church that the latter-day Twelve hold the same office, possess the same priesthood and keys, and bear the same *witness* of the divine Sonship of him who redeemed us as did their predecessors in days of old. It is true that the witness of the Holy Ghost is sure and absolute and that a man can know with a perfect knowledge, by the power of the Holy Ghost, that Jesus Christ is the Son of the living God who was crucified for the sins of the world. This unshakeable certainty can rest in his soul even though he has not seen the face of his Lord. **But it is also true that those who have this witness of the Spirit are expected, like their counterparts of old, to see and hear and touch and converse with the Heavenly Person, as did those of old.**” (Bruce R. McConkie, *Promised Messiah*, pg. 592)

15 – “In the Doctrine and Covenants, section 27:12-13, the Lord says that he sent Peter, James, and John to ordain Joseph Smith and Oliver Cowdery and that by virtue of that ordination they became **apostles** and *special witnesses*. This is true, but as previously stated *these men were not ordained to the specific office in the priesthood, but received the priesthood itself out of which the offices come*. Joseph Smith and Oliver Cowdery were therefore, *by virtue of the conferring of priesthood, apostles or special witnesses*, for Jesus Christ, and the only men among men who could testify **from knowledge and personal contact** as did the Twelve in the meridian of time.” (Joseph Fielding Smith, *DS* 3:147)

16 – “The question frequently arises: ‘Is it necessary for a member of the Council of the Twelve to see the Savior in order to be an apostle?’ It is their privilege to see him if occasion requires, but the Lord has taught that there is a stronger witness than seeing a personage, even of seeing the Son of God in a vision. Impressions on the soul that come from the Holy Ghost are far more significant than a vision.” (Joseph Fielding Smith, *Improvement Era*, November 1966, pg. 979)

17 – “This principle ought to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them.” (Joseph Smith, *TPJS*, pg. 149)

18 – “It is true that some have actually seen the Savior, but when one consults the dictionary, he learns that there are many other meanings of the word *see*, such as coming **to know Him, discerning Him, recognizing Him and His work, perceiving His importance, or coming to understand Him.**” (David B. Haight, *Ensign*, November 1990, pg. 61)

### Calling of a Prophet

(Deuteronomy 13:1-11; Moses 1; John 1; I Nephi 1; JS-H 1; Amos 3:7; Isaiah 6; Jeremiah 23:16-24; Hebrews 5:4; D&C 49:7; AF #5)

19 – “**The grand rule of the heavens...that nothing should ever be done on earth without reveling the secrets to his servants the prophets.**” (Joseph Smith, *TPJS*, pg. 265)

20 – “**Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before the world was.**” (Joseph Smith, *TPJS*, pg. 365)

21 – “The word *secret* also is a translation of the Hebrew word *sod* and carries the same meaning as the word **council**. Legitimate prophets must have received their mission in the premortal heavenly council.” (Joseph Smith, *TPJS*, pg. 365)

## *Prophets*

22 – “**Aaron received his calling by revelation.**” (Joseph Smith, *TPJS*, pg. 272)

23 – “This transition of authority, in which I have participated a number of times, is beautiful in its simplicity. It is indicative of the way the Lord does things. Under His procedure a man is selected by the prophet to become a member of the Council of the Twelve Apostles. He does not choose this as a career. He is called, as were the Apostles in Jesus’ time, to whom the Lord said, ‘Ye have not chosen me, but I have chosen you, and ordained you.’ (John 15:16.) The years pass. He is schooled and disciplined in the duties of his office. He travels over the earth in fulfilling his apostolic calling. It is a long course of preparation, in which he comes to know the Latter-day Saints wherever they may be, and they come to know him. The Lord tests his heart and his substance. In the natural course of events, vacancies occur in that council and new appointments are made. Under this process a particular man becomes the senior Apostle. Residing latent in him, and in his associate Brethren, given to each at the time of ordination, are all of the keys of the priesthood. But authority to exercise those keys is restricted to the President of the Church. At his passing, that authority becomes operative in the senior Apostle, who is then named, set apart, and ordained a prophet and President by his associates of the Council of the Twelve.

**“There is no electioneering. There is no campaigning. There is only the quiet and simple operation of a divine plan which provides inspired and tested leadership.”** (Gordon B. Hinckley, *Ensign*, May 1986, pg. 46-47)

*NOTE* - Close examination of each book of scripture reveals a similar paradigm; the first chapter or section of each book presents the calling and mission of a prophet of God.

**Old Testament:** Moses 1 - Moses

**New Testament:** St. John 1 - John the Baptist [Matthew was not the first book to be written.]

**Book of Mormon:** 1 Nephi 1 - Lehi

**Doctrine and Covenants:** Doctrine and Covenants 1 Mentions ‘His servants’ (apostles, prophets, disciples, Joseph Smith, etc., 34 different times)

**Pearl of Great Price:** Joseph Smith – History 1 - Joseph Smith [The others preceding this record are simply inserts from other books of scripture. (Joseph Smith Translation)]

## **TRADITIONAL COUNCIL VISION**

Heavenly Ascents according to the traditions of the Talmud

A – Ascent into Heaven

B – Entering the Heavenly Palace

C – Reception by the Holy Ghost in His Assembly

D – Purification

E – Anointing

F – Robing in Royal or Heavenly Garments

G – Handing over the Heavenly Book or Tablets to the Bearer of Revelation

H – Calling with Names of Honor

I – Initiation into the Heavenly Secrets

J – Enthronement on the Father’s Throne

K – Sending Forth with a Commission or Message to Instruct

(Jewish Quarterly Review 61:294/April 1971)

## “PROPHETIC CALLINGS”

### (1) Prophet Retires to a Secluded Place

Secluded places, sometimes mountains, often acted and served as temples

### (2) Prophet Prays

### (3) Prophet Experiences (Sees and Hears) a Heavenly Vision - Proverbs 29:18

### (4) Counterpart is Revealed to the Prophet

“The nearer a man approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishments of His own purposes.” (Joseph Smith, *Life of Heber C. Kimball*, pg. 131-132)

“Truth and untruth, travel together side by side. Light and darkness both offer themselves to the seeker after truth, one to bless, the other to destroy mankind. Whenever a man sets out to seek truth, he will for a time be overtaken by evil. No seeker after truth is, therefore, ever free from temptation, from evil power. No sooner had the Prophet reached the grove than evil sought to destroy him. But he had come to find truth, and he fought against the evil power. He would not be overcome. He fought for truth; and as he fought, light appeared... This is an eternal law.” (John A. Widtsoe, *The Significance of the First Vision*, Joseph Smith Memorial Sermon given at the Logan Institute; December 8, 1946)

“Each of the great leaders before entering upon his mission was allowed to make his own choice between the two ways, the case for each being presented personally to him by the highest authority on either side. Thus Adam, Enoch, Noah, Abraham, Moses, the ancient Apostles, Joseph Smith, and, of course, the Lord himself were not only privileged to speak with God face to face, ‘even as a man talketh one with another,’ but were also exposed to intimate and personal interviews, however harrowing and unsolicited, with the prince of darkness as well. Their opponents in each of the dispensations were also favored with direct manifestations from both sides, and each made his choice between enjoying power and dominion, here or hereafter.” (Hugh Nibley, *New Era*, Man’s Dominion, January/February 1981, pg. 47)

### (5) Exhaustion to the Prophet Follows True Revelation

“An unusual outpouring of the Spirit of the Lord is typically followed by physical exhaustion.” (Joseph Smith, *TPJS*, pg. 280-81)

“While the wonders of the heavens were focused to their view, [in the vision recorded in D&C 76, received by the Prophet and Sidney Rigdon] Joseph the Seer sat firmly and calmly in the midst of this magnificent glory, but his scribe sat limp and pale. Observing Rigdon’s pallor and flaccidity, Joseph smiled and said, ‘Sidney is not used to it as I am.’” (*Juvenile Instructor*, 27:202-204)

### (6) Prophet Receives a Book

### (7) Prophet Records His Revelation

### (8) Prophet Declares or Prophecies His Revelation

### (9) Prophet’s Message is Rejected

“A prophet is seldom popular, and the cost of being a prophet is always great, for he may be called upon to say those things which are not pleasing... and he may find himself fighting against a tide of mass misconception, and, as history records, be stoned, crucified, banished, ridiculed, shunned, or rejected. For the truth is not pleasing unto all men, and time has proved that majorities are not always right...It is not important that a prophet should say those things with which you and I are in full accord. But it is important that you and I should bring ourselves into full accord with those things which a prophet speaks by virtue of his calling.” (Richard L. Evens, *Improvement Era*, November 1939, pg. 672)

### (10) Prophet’s Life is Threatened

## ***Prophets***

“Every man to whom the heavens have been opened and who had received revelations from God has been hated by his fellows; his life has been sought, and he has had no peace on the earth. No matter how numerous such persons have been they have been hunted and driven.” (George Q. Cannon, *JD* 12:367)

“It has been the desire of the wicked to destroy the people of God. They have never slackened their efforts, nor failed to use all the means in their power, nor hesitated to resort to the most cruel, foul and fiendish acts to accomplish their nefarious purpose... It is unmistakable. The hatred of the wicked always has and always will follow the Priesthood and the Saints. The devil will not lose sight of the power of God vested in man – the Holy Priesthood. He fears it, he hates it, and will never cease to stir up the heart of the debased and corrupt in anger and malice towards those who hold this power, and to persecute the Saints, until he is bound.” (Joseph F. Smith, *HC* 1:94)

## **MOSES**

### **Old Testament, Moses 1**

- 1 - Prophet Retires to a Secluded Place [vs. 1]
- 2 - Prophet Prays [vs. 1]
- 3 - Prophet Experiences (Sees and Hears) a Heavenly Vision [vs. 8]
- 4 - Counterpart is Revealed [vs. 12-22]
- 5 - Exhaustion Follows True Revelation [vs. 9-10]
- 6 - Prophet Receives a Book [vs. 41]
- 7 - Prophet Records His Revelation [vs. 40-42]
- 8 - Prophet Declares or Prophecies His Revelation [vs. 41-42]
- 9 - Prophet's Message is Rejected [vs. 41; Exodus 7-10, 32]
- 10 - Prophet's Life is Threatened [vs. Exodus 14; Numbers 32]

## **JOHN**

### **New Testament, Revelation 1**

- 1 - Prophet Retires to a Secluded Place [vs. 9]
- 2 - Prophet Prays [vs. 10]
- 3 - Prophet Experiences (Sees and Hears) a Heavenly Vision [vs. 2-3]
- 4 - Counterpart is Revealed [Revelation 17:11]
- 5 - Exhaustion Follows True Revelation [not mentioned in account]
- 6 - Prophet Receives a Book [vs. Revelation 10:9]
- 7 - Prophet Records His Revelation [vs. 11, 19]
- 8 - Prophet Declares or Prophecies His Revelation [vs. Revelation 10:11]
- 9 - Prophet's Message is Rejected [One of the least understood books]
- 10 - Prophet's Life is Threatened [Banishment to the Isle of Patmos]

## **LEHI**

### **Book of Mormon, 1 Nephi 1**

## *Prophets*

- 1 - Prophet Retires to a Secluded Place [vs. 7]
- 2 - Prophet Prays [vs. 5-6]
- 3 - Prophet Experiences (Sees and Hears) a Heavenly Vision [vs. 8]
- 4 - Counterpart is Revealed [not mentioned in Nephi's entry]
- 5 - Exhaustion Follows True Revelation [vs. 7]
- 6 - Prophet Receives a Book [vs. 11]
- 7 - Prophet Records His Revelation [vs. 16-17]
- 8 - Prophet Declares or Prophecies His Revelation [vs. 18]
- 9 - Prophet's Message is Rejected [vs. 19]
- 10 - Prophet's Life is Threatened [vs. 20]

## **JOSEPH SMITH**

### **Doctrine and Covenants, JS - History 1**

- 1 - Prophet Retires to a Secluded Place [vs. 15]
- 2 - Prophet Prays [vs. 15]
- 3 - Prophet Experiences (Sees and Hears) a Heavenly Vision [vs. 16-19]
- 4 - Counterpart is Revealed [vs. 15-16, 20]
- 5 - Exhaustion Follows True Revelation [vs. 20, 48]
- 6 - Prophet Receives a Book [vs. 59]
- 7 - Prophet Records His Revelation [vs. 60...]
- 8 - Prophet Declares or Prophecies His Revelation [vs. 21...]
- 9 - Prophet's Message is Rejected [vs. 22...]
- 10 - Prophet's Life is Threatened [vs. 20]

### **Mortal Man - Monumental Message**

(D&C 1:14;D&C 43:2-6;OD#1)

**24 – “I told them that a prophet was a prophet only when he was acting as such.”** (Joseph Smith, *HC*, 5:265)

**25 – “I never told you I was perfect; but there is no error in the revelations which I have taught.”** (Joseph Smith, *HC*, 6:366)

**26 – “We do not believe in the infallibility of man. When God reveals anything it is truth, and truth is infallible. No President of the Church has claimed infallibility.”** (Charles W. Penrose, *Improvement Era*, September 1912, pg. 1045)

**27 – “The First Presidency cannot claim, individually or collectively, infallibility. The infallibility is not given to men. They are fallible.”** (George Q. Cannon, *Gospel Truth*, 1:206)

**28 – “We must always remember, as has been said so many times, the Lord calls his prophets and the Lord releases his prophets. They cannot be called or released by any other power.”** (N. Eldon Tanner, *Ensign*, May 1974, pg. 84)

## Prophets

29 – “The living prophets are not perfect men, but they live close to Him who is perfect.” (Neal A. Maxwell, *Things as They Really Are*, pg. 77)

30 – “Now, we may take the Bible, the Book of Mormon, and Doctrine and Covenants, and we may read them through, and every other revelation that has been given to us, and they would scarcely be sufficient to guide us twenty-four hours. We have only an outline of our duties written; we are to be guided by the living oracles. The Ten Commandments are very good, and the great and glorious principles pertaining to the redemption of man, the revelations pertaining to events that are past and to the things of the mysterious and unborn future, and there are also many choice and precious things relating to the redemption of man, to the present and future greatness of the Saints; but where can we find one revelation that tells us that we should raise three hundred teams, or twelve hundred yoke of cattle, to bring up the poor from the Missouri river. We have been informed by the revelations of the Lord Jesus Christ that there should be a temple built in Jackson County; but has there been a revelation to tell us how long or how high it should be? No, we have got to be governed by the mind and will of God, and this must be apparent to this people; it shows itself more and more. April 8, 1862, *JD* 9:324.” (Wilford Woodruff, *Discourses of Wilford Woodruff*, pg. 48)

31 – “Is not our attitude toward these prophets an unerring reflection of our innermost feeling toward God? I mean our real, basic allegiance when it is divested of all outward show and stripped of all pretensions.

“Can we truly love the Lord and at the same time reject his servants?”

“If we really do love God, then indeed we must and we will love and revere his anointed ones.” (Mark E. Petersen, *Ensign*, November, 1981, pg 66)

32 – “I do not believe members of this church can be in full harmony with the Savior without sustaining his living prophet on the earth, the President of the Church. If we do not sustain the living prophet, whoever he may be, we die spiritually. Ironically, some have died spiritually by exclusively following prophets who have long been dead. Others equivocate in their support of living prophets, trying to lift themselves up by putting down the living prophets, however subtly.” (James E. Faust, *Ensign*, November 1989, pg. 9)

## The Role of a Prophet

### Capacity as seen through Nephi, son of Helaman

Helaman 7-11

1 - Helaman 7:8-9	Mission is in the Present (JS, <i>TPJS</i> , pg. 365)
2 - Helaman 7:17-19	Cry's Repentance\Warns of Coming Judgments (JS, <i>TPJS</i> , pg. 361)
3 - Helaman 7:29	Called of God - Not Self Appointed(JS, <i>TPJS</i> , pg. 307)
4 - Helaman 8:4-6	Unpopular with Wicked (ETB, <i>Speeches-2/80</i> )
5 - Helaman 8:11; 13-20	Consistent with Other Prophets (ETB, <i>TETB</i> , pg.66)
6 - Helaman 8:20	Supported by External Evidence (JS, <i>TPJS</i> , pg. 266-67)
7 - Helaman 8:27-28	Speaks on Current Events (JS, <i>TPJS</i> , pg. 302-03)
8 - Helaman 9:25	Gives Signs When Appropriate (JS, <i>TPJS</i> , pg. 157; 278)
9 - Helaman 10:7-10	Given Power (to Seal, to Bless, to Curse)(JS, <i>TPJS</i> , pg. 340)
10 - Helaman 11:5-6	Miracles Attend Prophets (ETB, <i>TETB</i> , pg. 68)
11 - Helaman 11:18	Held in High Esteem by the Righteous (ETB, <i>Ensign</i> , January, 1986, pg.12)
12 - Helaman 11:23	Receives Revelation Daily (ETB, <i>Speeches-2/80</i> )

#2 “Today I shall speak doctrine, by way of warning and of testimony, and shall do so as one holding the holy apostleship, whose responsibility it is to proclaim the Lord's message in all the world and to all people. Each of my brethren of the Council of the Twelve has the same responsibility I have to declare these things to the world and to bear

## *Prophets*

record of them before all men.” (Ezra Taft Benson, *Ensign*, November 1975, pg. 33)

#4 “Every man to whom the heavens have been opened and who had received revelations from God has been hated by his fellows; his life has been sought, and he has had no peace on the earth. No matter how numerous such persons have been they have been hunted and driven.” (George Q. Cannon, *Journal of Discourses* 12:367)

#4 “A prophet is seldom popular, and the cost of being a prophet is always great, for he may be called upon to say those things which are not pleasing... and he may find himself fighting against a tide of mass misconception, and, as history records, be stoned, crucified, banished, ridiculed, shunned, or rejected, for the truth is not pleasing unto all men, and time has proved that majorities are not always right...It is not important that a prophet should say those things with which you and I are in full accord. But it is important that you and I should bring ourselves into full accord with those things which a prophet speaks by virtue of his calling.” (Richard L. Evens, *Improvement Era*, November 1939, pg. 672)

#7 “Judge, you will aspire to the presidency of the United States; and if ever you turn your hand against me or the Latter-day Saints, you will feel the weight of the almighty upon you; and you will live to see and know that I have testified the truth to you.” (Joseph Smith, *TPJS*, pg. 302-03)

#9 “The Lord once told me that what I asked for I should have. I have been afraid to ask God to kill my enemies, lest some of them should, peradventure, repent.

“I asked a short time since for the Lord to deliver me out of the hands of the Governor of Missouri, and if it needs must be to accomplished it, to take him away; and the next news that came pouring down from there was, that Governor Reynolds had shot himself. And I would now say, ‘Beware, O earth, how you fight against the Saints of God and shed innocent blood...’” (Joseph Smith, *TPJS*, pg. 340)

### **Accept or Reject**

(D&C 21:4-5; D&C 121:16-24)

**33** – “In conclusion, let us summarize this grand key, these *Fourteen Fundamentals in Following the Prophet*, for our salvation hangs on them.

**First:** The prophet is the only man who speaks for the Lord in everything.

**Second:** The living prophet is more vital to us than the standard works.

**Third:** The living prophet is more important to us than a dead prophet.

**Fourth:** The prophet will never lead the people astray.

**Fifth:** The prophet is not required to have any particular earthly training or credentials to speak on any subject or act on any matter at any time.

**Sixth:** The prophet does not have to say ‘Thus saith the Lord,’ to give us scripture.

**Seventh:** The prophet tells us what we need to know, not always what we want to know.

**Eighth:** The prophet is not limited by men’s reasoning.

**Ninth:** The prophet can receive revelation on any matter, temporal or spiritual.

**Tenth:** The prophet may be involved in civic matters.

**Eleventh:** The two groups who have the greatest difficulty in following the prophet are the proud who are learned and the proud who are rich.

**Twelfth:** The prophet will not necessarily be popular with the world or the worldly.

**Thirteenth:** The prophet and his counselors make up the First Presidency – the highest quorum in the Church.

**Fourteenth:** The prophet and the presidency – the living prophet and the First Presidency – follow them and be blessed – reject them and suffer.

## *Prophets*

“I testify that these fourteen fundamentals in following the living prophet are true. If we want to know how well we stand with the Lord then let us ask ourselves how well we stand with His mortal captain – how close do our lives harmonize with the words of the Lord’s anointed – the living prophet – President of the Church, and with the Quorum of the First Presidency.” (Ezra Taft Benson, *BYU Speeches*, February 26, 1980, pg. 8-9)

**34 – “I have traveled six solid weeks at a time in different settlements and heard ‘We Thank Thee, O God, For a Prophet’ sung in every one of them. And I have thought time and time again that there were any number of Latter-day Saints who ought to put a postscript on it and say, ‘We thank thee, O God, for a prophet to guide us in these latter days provided he guides us in the way we want to be guided.’”** (Heber J. Grant, *Improvement Era*, 44:255)

**35 – “Let us hearken to those we sustain as prophets and seers as well as the other brethren, as if our eternal life depended upon it, because it does!”** (Spencer W. Kimball, *CR*, April 1978, pg. 177)

**36 – “One who rationalizes that he or she has a testimony of Jesus Christ but cannot accept direction and counsel from the leadership of His church is in a fundamentally unsound position and is in jeopardy of losing exaltation.”** (Ezra Taft Benson, *Ensign*, May 1982, pg. 64)

**37 – “Various excuses have been used over the centuries to dismiss these divine messengers. There has been denial because the prophet came from an obscure place. ‘Can there any good thing come out of Nazareth?’ (John 1:46) Jesus was also met with the question, ‘Is not this the carpenter’s son?’ (Matt. 13:55.) By one means or another, the swiftest method of rejection of the holy prophets has been to find a pretext, however false or absurd, to dismiss the man so that his message could also be dismissed. Prophets who were not glib, but slow of speech, were esteemed as naught.”** (Spencer W. Kimball, *Ensign*, May 1978, pg. 76-77)

**38 – “I want to bear you my testimony that the experience I have had has taught me that those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death. I want to bear my testimony as well that those who in public seek by their criticism, to belittle our leaders or bring them into disrepute, will bring upon themselves more hurt than upon those whom they seek thus to malign.”** (Harold B. Lee, *CR*, October 1947, pg. 67)

**39 – “That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives.”** (Joseph Smith, *TPJS*, pg. 157)

**40 – “Now the only safety we have as members of this church is to do exactly what the Lord said to the church in that day when the church was organized: ‘Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; For his word ye shall receive, as if from mine own mouth, in all patience and faith.’ (D&C 21:4-5)**

**41 – “You may not like what comes from the authority of the church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life. But if you listen to these things:**

*‘For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name’s glory.’ D&C 21:6.”* (Harold B. Lee, *CR*, October 1970, pg. 152)

## **Classic Stories of Prophetic Counsel**

“Now, brethren, if we will keep these things in mind, we shall not be deceived by false teachings. I remember years ago when I was a bishop I had President Grant talk to our ward. After the meeting, I drove him home... Standing by me, he put his arm over my shoulder and said: ‘My boy, you always keep your eye on the President of the Church, and if he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it.’ Then with a twinkle in his eye, he said, ‘But you don’t need to worry. The Lord will never let his mouthpiece lead the people astray.’” (Marion G. Romney,

## Prophets

CR, October 1960, pg. 77-78)

**42** – “One spring morning Ephraim was at work, building an adobe house in the city. The basement was almost completed and he was just beginning to lay the sun-dried brick when Brigham Young drove up in his carriage and said, ‘Ephraim, how thick is that rock wall?’ Ephraim answered that it was eight inches thick. Brigham said, ‘Tear it all down, Ephraim, and build it twice as thick.’ Then as if to avoid argument, he turned his carriage around and drove away.

“Ephraim had been hauling rock from Ensign Peak for many days, and had paid a mason a good price to lay it in lime mortar. He dreaded the extra work and expense of doing it all over again. The mason, too, showed his disapproval by swearing and remarking ‘Brigham Young may be a saint, but he’s no kind of a prophet about building stone walls.’

“Nevertheless, Ephraim re-contracted with the stonemason to double the wall, and the next morning started hauling rock again. A month later they had laid on this sixteen inch wall much adobe brick and mud. As they were putting up the rafters, a terrific storm started. Rain fell in sheets causing streamlets of water to run in all directions. In a few minutes the basement of the new house was flooded, but the sturdy, thick walls stood safe and strong, supporting the house. A few days later when the water had drained out and they finished laying the rafters, Ephraim drove in the nails to the tune of ‘We Thank Thee, Oh God, For a Prophet.’” (*Deseret News Press, Scouting for the Mormons on the Great Frontier*, pg. 78-81)

**43** – “Many times President Brigham Young called men to do things as a test of their faith. One evening at a dance, Brigham called Ephraim over to him and asked him to go home and shave. Like all the strong, virile men of that day, Ephraim wore a long beard. It was brown and wavy and almost reached his waist. Without a question, he walked home, and after a last look in the mirror and a gentle stroke of his favored possession, he went to work with scissors and razor. He left, however, a mustache but even with that, as he stated afterwards, he looked ‘like a peeled onion.’ Hurrying back to the hall, he was greeted with laughter by everyone but Brigham, who frowned and said, ‘Did I ask you to shave?’ Ephraim nodded. ‘Well, then, go back and do it right,’ Brigham demanded, with a gesture of his hand across his entire face. Without a word of remonstrance, Ephraim did as he was told.” (*Deseret News Press, Scouting for the Mormons on the Great Frontier*, pg. 78-81)

**44** – “Upon another occasion my grandfather was assisting in the building of the Temple at Nauvoo and was driving a pair of beautiful high-spirited black mares. One day while backing his wagon in at the quarry which was down by the river’s edge, the Prophet came over to him and said: ‘Israel, on your next trip, stop and buy yourself a buggy whip,’ to which grandfather assented. On his next trip up town he bought a buggy whip and returned for another load of rock. Backing the team in this time, he attempted to stop them as usual by saying ‘Whoa,’ to which they paid no attention, but kept backing until Israel, in excitement, was compelled to use the whip which the Prophet had told him to buy. The horses jumped forward and the wagon stopped right at the edge of the quarry, beyond which they would have plunged below.

Grandfather frequently told this story as an illustration of what obedience meant. Grandfather accepted everything the Prophet Joseph Smith told him and never questioned ‘why?’ Some would call this blind obedience, but not so. Israel Barlow knew full well the divine calling of the Prophet and bore that testimony to the day of his death.” (Ora H. Barlow, *The Israel Barlow Story and Mormon Mores*, pg. 195-196)

**45** – “The morning after the Battle of Crooked River, Haughn [sic] came to Far West to consult with the Prophet concerning the policy of the removal of the settlers on Log Creek to the fortified camps. Col. White [i.e., Wight] and myself were standing by when the Prophet said to him: ‘Move in, by all means, if you wish to save your lives.’ Haughn [sic] replied that if the settlers left their homes, all of their property would be lost and the Gentiles would burn their houses and other buildings. The Prophet said: ‘You had better lose your property than your lives; one can be replaced, the other cannot be restored; but there is no need of your losing either if you will only do as you are commanded.’ Haun [sic] said that he considered the best plan was for all the settlers to move into and around the mill, and use the blacksmith’s shop and other buildings as a fort in case of attack; in this way he thought they would be perfectly safe. ‘You are at liberty to do so if you think best,’ said the Prophet. Haughn [sic] then departed, well satisfied that he had carried his point. The Prophet turned to Col. White [sic] and said: ‘That man did not come for counsel, but to induce me to tell him to do as he pleased; which I did. Had I commanded them to move in here and leave their property, they would have called me a tyrant. I wish they were here for their own safety. I am confident that we will soon learn that they have been butchered in a fearful manner.’” (John D. Lee, *Mormonism Unveiled: The Life and Confessions of John D. Lee*, pg. 178-

179)

**46** – “It is an easy thing to believe in the dead prophets, but it is a great thing to believe in the living prophets. I will give you an illustration. One day when President Grant was living, I sat in my office across the street following a general conference. A man came over to see me, an elderly man. He was very upset about what had been said in this conference by some of the Brethren, including myself. I could tell from his speech that he came from a foreign land. After I had quieted him enough so he would listen, I said, ‘Why did you come to America?’

‘I came because a prophet of God told me to come.’

‘Who was the prophet?’ I continued.

‘Wilford Woodruff.’

‘Do you believe Wilford Woodruff was a prophet of God?’

‘Yes,’ said he.

‘Do you believe that his successor, President Lorenzo Snow, was a prophet of God?’

‘Yes, I do.’

‘Do you believe that President Joseph F. Smith was a prophet of God?’

‘Yes, sir.’

“Then came the sixty-four dollar question. ‘Do you believe that Heber J. Grant is a prophet of God?’ His answer: ‘I think he ought to keep his mouth shut about old age assistance.’ Now I tell you that a man in his position is on the way to apostasy. He is forfeiting his chances for eternal life. So is everyone who cannot follow the living prophet.” (Marion G. Romney, *Improvement Era*, June 1953)

### **Bishops and Presidents = Apostles**

**47** – Some Latter-day Saints mistakenly think they can sustain the prophet while refusing to sustain a local ecclesiastical leader. Elder Boyd K. Packer stated unequivocally that an individual who does not sustain his local leaders will not sustain the President of the Church.

“You can put it down in your little black book that if you will not be loyal in the small things you will not be loyal in the large things. If you will not respond to the so-called insignificant or menial tasks which need to be performed in the Church and kingdom, there will be no opportunity for service in the so-called greater challenges. A man who says he will sustain the President of the Church or the General Authorities, but cannot sustain his own bishop is deceiving himself. The man who will not sustain the bishop of his ward and the president of his stake will not sustain the President of the Church.” (Boyd K. Packer, *Teachings of the Living Prophets*, pg. 52)

**48** – “The Lord has but one man on the earth at one time to lead His church. It is the duty of the Saints to listen to his counsels and not oppose them. The word of the Lord comes to the people through that man. If the people accept this word they will be blessed. These leaders are expected to call presidents of stakes and bishops. These men so called become the anointed of the Lord and if the people reject the words of these servants it will be held against them as much as if they rejected the words of the president of the church. The man or woman who raises his or her voice against these men is sinning against the Spirit of God. The Lord will not look with favor upon you if you speak evil of your bishop or president.” (Abraham H. Cannon, *Collected Discourses*, (March 2, 1890))

### **The Priority of Prophets**

(Luke 1:1-4; 3 Nephi 9; 3 Nephi 10:12; 3 Nephi 28:34-35; D&C 45:56-57; D&C 68:2-4; D&C 80:4; Mosiah 18:19)

**49** – “**But it has been the living oracles of God that produced the written word, and that always must produce the written word not the written word that produces the living oracles.** But the living oracles are those men whom God has chosen and has inspired and given responsibility to. Those are the living oracles of God, and they are the men that the Lord sustains and strengthens and preserves, and to whom He reveals His mind and will.” (Francis M. Lyman, *CR*,

## *Prophets*

October 1897, pg. 18)

**50 – “Our relationship to living prophets is not one in which their sayings are a smorgasbord from which we may take only that which pleases us. We are to partake of all that is placed before us, including the spinach, and to leave a clean plate!”** (Neal A. Maxwell, *Things As They Really Are*, pg. 74)

**51 – “The trouble with us today, is there are too many of us who put question marks instead of periods after what the Lord says. I want you to think about that.”** (Harold B. Lee, *Ensign*, January 1973, pg. 108)

**52 – “My experience is that when you stop putting question marks behind the prophet’s statements and put exclamation points instead, and do it, the blessings just pour.”** (Russell M. Nelson, *Ensign*, August 1982, pg. 24)

**53 – “We are called upon in this life to walk by faith, not by sight, not by proclamation of heavenly messengers with the voice of thunder, but by the proclamation of accredited witnesses whom the Lord sends and by whom every word shall be established.”** (Joseph Fielding Smith, CHMR, 1:40)

**54 – “When the Prophet speaks; the debate is over.”** (Elaine Cannon, *Ensign*, November 1978, pg. 108)

### **Vindication and Fulfillment**

(D&C 1:37-38)

**55 – “The words of the prophets are rapidly being fulfilled, but it is done on such natural principles that most of us fail to see it.”** (Joseph Fielding Smith, *CR*, April 1966, 13)

**56 – “We live in a world of turmoil where we find sadness and destruction in every corner of the world; much of which is brought about by man’s failure to listen to the words of the true prophets of God.”** (Robert D. Hales, *Ensign*, May 1995, pg. 15)

**NOTE** - The perfect validity indicated in the ‘Birth of Christ’ and the Reestablishing of the Covenant Anew (7 times prophets are mentioned):

1- JST Matthew 1:16

2- Matthew 1:22

3- Matthew 2:5

4- Matthew 2:15

5- Matthew 2:17

6- Matthew 2:23

7- Luke 1:70

## FULFILLING PROPHECY IN THE LAST DAYS

“Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

“What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.” (D&C 1:37-38)

PROPHECY	FULFILLMENT
Isaiah 2:2-3 (Zion in the top of mts. – all nations will flow unto it)	Robert D. Hales, <i>Ensign</i> , May 2002, pg. 69 [Partial Fulfillment]
Isaiah 54:1-2; D&C 124:36 (tent = temple – will be strengthened by thy stakes)	Merrill J. Bateman, <i>Ensign</i> , May 1994, pg. 65
Isaiah 60:8 (People will fly through the skies)	John London, <i>CR</i> , April 1964, pg. 116
Jeremiah 3:14 (Gathering – one of a city and two of a family)	Gordon B. Hinckley, <i>Ensign</i> , November 2002, pg. 79
Jeremiah 5:7-8 (Everyone will ‘neigh’ after his neighbor’s wife)	Neal A. Maxwell, <i>Wherefore Ye Must Press Forward</i> , pg. 112
Jeremiah 16:16 (Missionary work – many hunters after many fishers)	LeGrand Richards, <i>Ensign</i> , November 1975, pg.52
Jeremiah 31:8-17 (Restoring and gathering into the valleys of the west)	LeGrand Richards, <i>A Marvelous Work and a Wonder</i> , pg. 224-228; Bruce R. McConkie, <i>Promised Messiah</i> , pg. 478
Ezekiel 37:15-20; 2 Nephi 3:12 (Uniting of the stick of Judah & the stick of Joseph)	Boyd K. Packer, <i>Ensign</i> , November 1982, pg. 53
Daniel 12:4 (Many shall run to and fro & knowledge increase)	Dallin H. Oaks, <i>Ensign</i> , May 2001, pg. 82
Joel 2:28-32 (Spirit upon all – sun turns black & moon into blood)	Gordon B. Hinckley, <i>Ensign</i> , November 2001, pg. 4-5
Malachi 4:5-6 (Hearts must turn or the earth be smitten with curse)	Gordon B. Hinckley, <i>Ensign</i> , November 2002, pg. 4
JS-Matthew 1; D&C45:26; D&C 88:91 (Signs of times – All things in commotion – No peace)	Dallin H. Oaks, <i>Ensign</i> , May 2004, pg. 7-9
Luke 17:28-30 (Last days like unto the days of Lot)	Boyd K. Packer, <i>CES Address</i> , Feb. 6, 2004, pg. 4
2 Timothy 3: 1-5 (Perilous times including all manner of wickedness)	Spencer W. Kimball, <i>Ensign</i> , June 1971, pg. 17; Gordon B. Hinckley, <i>Ensign</i> , May 2004, pg. 81
(JST) Revelation 12:17 (Devil is wroth and makes war on faithful members)	Ezra Taft Benson, <i>Ensign</i> , May 1986, pg. 79
D&C 45:36-37 (Leaves of the ‘fig tree’ are beginning to show)	Spencer W. Kimball, Bernard P. Brockbank, <i>Ensign</i> , May 1976, pg. 74
D&C 88:88-90 (Testimony of Earthquakes, tempests, waves, etc.)	Dallin H. Oaks, <i>Ensign</i> , May 2004, pg. 7-9

## **Sustaining the Prophet**

(1 Thessalonians 5:25; D&C 43:12; D&C 107:22)

57 – “There should never be a day pass but all of the people composing the Church should lift up their voices in prayer to the Lord to sustain his servants.” (Joseph F. Smith, *Gospel Doctrine*, pg. 223)

### **MOVE!**

58 – “The story is told of a navel captain in San Diego, the commander of a battleship. He sailed from the dock, out through the harbor, and into the open sea. They had been away from the harbor for just a few minutes when a huge, very dense fog bank rolled in, so they had to go to radar mode.

“All of a sudden, the signalman ran onto the bridge to this navel commander and said, ‘Commander, we’ve picked something up on the radar; we’re on a collision course with another ship.’ The commander very coolly said, ‘Well, radio that ship and tell him to move ten degrees starboard [to the right].’ So they signaled and sent the message. Right back came the message, ‘We are on a collision course; suggest you move ten degrees port.’

“When they showed that message to the commander, he was really upset. So he said, ‘Send this message back. Tell them that I am a full navel commander, and I am ordering them to move ten degrees starboard.’ Back came the message, I am a seaman second class, and I am ordering you to move ten degrees port.’

“By now the commander was livid. ‘Send this message! I am on the bridge of a five thousand ton battleship. Suggest you move ten degrees starboard.’ Back came the message; ‘I’m at the bridge of a lighthouse. Suggest you move ten degrees port.’” (Paul H. Dunn, *BYU-Speeches*, 1983-84, pg. 73)

## **Types and Shadows**

(Mosiah 3:15)

59 – “...all the ancient prophets and all righteous men who preceded our Lord in birth were, in one sense or another, patterns for him.

“A prophet is one who has the testimony of Jesus, who knows by the revelations of the Holy Ghost to his soul that Jesus Christ is the Son of God. In addition to this divine knowledge, many of them lived in special situations or did particular things that singled them out as types and patterns and shadows of that which was to be in the life of him who is our Lord.” (Bruce R. McConkie, *Promised Messiah*, pg. 448)

# Covenants / Obedience

11/05

“The gospel covenants and obligations bind Church members to obedience to laws and principles given of God which lead to happiness, love, and eternal joy.” (Delbert L. Stapley, *CR*, April 1959, pg. 107)

## Covenants Defined

(BD 651)

“an agreement between persons or nations; more often between God and man; but in this latter case it is important to notice that the two parties to the agreement do not stand in the relation of independent and equal contractors. **God in his good pleasure fixes the terms, which man accepts.**” (BD 651)

*Note* - However, in religious reference, such a definition of ‘covenant’ as a ‘a mutual binding agreement’ is insufficient and inadequate with the given light from the Hebrew and Greek meaning of words. The Hebrew word for covenant in the Old Testament is ‘berith’ (b’rith). ‘Berith’ is an extremely interesting word, yet no one knows its exact origin or meaning. Some controversy exists whether ‘berith’ stems from the Assyrian word, ‘biritu’, meaning to bind [fetter, shackle, circumscribe], or whether it is derived from the Hebrew verb, ‘barah,’ to cut. Scriptural evidence is sufficiently available to support both positions.

Robert M. Tripp has stated: “The Hebrew phrase, ‘Karath berith’ meaning to cut a covenant is not an unusual Hebrew expression and occurs often in the idea of making or **cutting** a covenant in scripture and by so doing “only comply with the legal formalities required by ancient Hebrew law”.

This act of ancient binding or ‘cutting’ was composed of three main parts:

1. The Oath
2. The Stipulations
3. The Penalties

“These ordinances originating with God from the very beginning. They point out the serious nature of the **covenants** and the penalties involved if the **covenant** is broken...” (*Oaths, Covenants, and Promises*, pg. 207-210)

## God - A Covenant Maker

The ‘Messenger of the Covenant’ (3 Nephi 24:1)

The ‘Mediator of the New Covenant’ (Hebrews 12:24)

If it is understood that the Greek word for ‘**testament**’ in Hebrew is ‘**covenant**’ (BD 651) then the names of the books in the library of the Lord are:

- The Old Testament or **Covenant**
- The New Testament or **Covenant**
- The Book of Mormon: Another Testament or **Covenant** of Jesus Christ
- The Doctrine and **Covenants**

**01** – “Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham’s record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.” (Joseph Smith, *TPJS*, pg. 190)

**02** – “...a covenant was entered into between Him and His Father, in which He agreed to atone for the sins of the world; and He thus, as stated, became the Lamb slain from before the foundation of the world.” (John Taylor, *Mediation and Atonement*, pg. 97)

Scripture itself, attests to the fact that the Lord God is a covenant making God.

Genesis 1:1 – ‘in the beginning God **created** the heaven and the earth.’

## *Obedience and Covenants*

The word 'create' in Hebrew meaning to cut out of.

The scholars in translating our Bible into English interestingly chose to use the word 'create,' rather than the more appropriate meaning for the Hebrew word '*baurau*' meaning to organize, "the same as a man would organize materials and build a ship. Hence, we infer that God had materials to organize the world out of chaos – chaotic matter, which is element, and in which dwells all the glory." (Joseph Smith, *TPJS*, pg. 350-352)

Titus 1:2 – 'in hope of eternal life, which God, that cannot lie, **promised** before the world began;'

### **Man – A Covenant Maker**

**03** – 'We made vows, sacred vows, in the heavens before we came to this mortal life....

**We have made covenants.** We made them before we accepted our position here on the earth [Abraham 3:25]. Now we made this commitment, '...all things whatsoever the Lord our God shall command us.' We committed ourselves to our Heavenly Father, that if He would send us to the earth and give us bodies and give to us the priceless opportunities that earth life afforded, we would keep our lives clean and would marry in the holy temple and would rear a family and teach them righteousness. This was a solemn oath, a solemn promise. He promised us an eventful mortal life with untold privileges and providing that we qualified in the way of righteousness, we would receive eternal life, and happiness and progress. **There is no other way to receive these rewards.**" (Spencer W. Kimball, *U of U Devotional*, 'Be Ye Therefore Perfect,' [January 10, 1975])

**04** – "**Traditionally, God's people have been known as a covenant people.** The gospel itself is the new and everlasting covenant. The posterity of Abraham through Isaac and Jacob is the covenant race. We come into the Church by covenant, which we enter into when we go into the waters of baptism. The new and everlasting covenant of celestial marriage is the gate to exaltation in the celestial kingdom. Men receive the Melchizedek Priesthood by an oath and covenant." (Marion G. Romney *CR*, April 1962, pg. 17)

**05** – "**Everyone who receives an ordinance must make a covenant, else the ordinance is not fully satisfactory.** He who is baptized covenants to keep the law of the Church; he who is administered to for sickness, and the administrators, covenant to use their faith to secure the desired healings; he who receives the temple endowment covenants to use in his life that which he has been taught; he who is ordained to the priesthood agrees to honor it, and so on with every ordinance.

That places covenants high, as they should be. Knowledge of itself has little saving power. Only as it is used does knowledge become of value. The man who learns and promises to use that knowledge is of value to society. (John A. Widtsoe, *Improvement Era*, February 1948, pg. 97)

### **A – Pre-mortal Covenants:**

**06** – "In our [premortal] state, in the day of the great council, **we made a certain agreement with the Almighty.** The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under the plan. We agreed, right then and there, to be not only saviors for ourselves but measurably, saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation." (John A. Widtsoe, *Utah Genealogical and Historical Magazine* 1934, pg. 189)

### **B – Birth:**

**07** – '...for they are given unto him to multiply and replenish the earth, according to my commandment, and **to fulfill the promise** which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified (D&C 132:63).' (Joseph F. Smith, *Gospel Doctrine*, pg. 273; Jeffery R. Holland, *Ensign*, November 1998, pg. 77) [Note the symbol of cutting of the cord to enter into life]

**C – Baptism/Abrahamic Covenant:**

**08** – “Abraham first received the gospel by baptism (which is the **covenant of salvation**); then he had conferred upon him the higher priesthood, and he entered into celestial marriage (which is the **covenant of exaltation**), gaining assurance thereby that he would have eternal increase; finally he received a promise that all of these blessings would be offered to all of his mortal posterity. (Abraham 2:6-11; D&C 132:29-50). Included in the divine promises to Abraham was the assurance that Christ would come through his lineage, and the assurance that Abraham's posterity would receive certain choice, promised lands as an eternal inheritance. (Abraham 2; Gen. 17; 22:15-18; Galatians 3).

All of these promises lumped together are called the Abrahamic covenant. This covenant was renewed with Isaac (Gen. 24:60; 26:1-4, 24) and again with Jacob. (Gen. 28; 35:9-13; 48:3-4). Those portions of it which pertain to personal exaltation and eternal increase are renewed with each member of the house of Israel who enters the order of celestial marriage; through that order the participating parties become inheritors of all the blessings of Abraham, Isaac, and Jacob. (D&C 132; Romans. 9:4; Galatians 3:4).” (Bruce R. McConkie, *Mormon Doctrine*, pg. 13) [Note the symbol of cutting or circumcision both of the foreskin or of the heart (Jeremiah 4:4, 9:25-26).]

**D – Oath and Covenant of the Priesthood:**

**09** – “The Holy Priesthood is accepted by an oath and **covenant** and is binding upon those who receive it. They obligate themselves to keep faithfully all the commandments of God and to magnify their callings by honoring and exercising the priesthood in righteousness for the benefit and blessing of mankind.” (Delbert L. Stapley, *CR*, April 1959, pg. 109)

**10** – “So, we have entered into a **covenant** with the Lord in which he has promised us eternal life, if we keep our part of the **covenant**, which is, to magnify our callings in the priesthood.”

The revelation says that the Lord cannot break his part of the oath and **covenant**. But we can break our part of it, and many priesthood bearers do so. Of them the revelation says: ‘But whoso breaketh this **covenant** after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.’ (D&C 84:41)

Now, I do not think this means that all who fail to magnify their callings in the priesthood will have committed the unpardonable sin, but I do think that priesthood bearers who have entered into the **covenants** that we enter into – in the waters of baptism, in connection with the law of tithing, the Word of Wisdom, and the many other covenants we make – and then refuse to live up to these **covenants** will stand in jeopardy of losing the promise of eternal life.” (Marion G. Romney, *Ensign*, July 1972, pg. 99; Boyd K. Packer, *Ensign*, February 1993, pg. 9; Joseph Fielding Smith, *DS*, 3:141)

**E – Marriage/A New and Everlasting Covenant**

‘In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting **covenant** of marriage]; And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase.’ (D&C 131:1-4)

‘Therefore shall a man leave his father and his mother, and shall **cleave** unto his wife; and they shall be one flesh.’ (Moses 3:24)

The word cleave literally means to cut, cling, fasten, or adhere.

**F – Temple Covenants**

**11** – “We have made... solemn, sacred, holy **covenants**, pledging ourselves before gods and angels.

We are under **covenant** to live the law of obedience.

We are under **covenant** to live the law of sacrifice.

We are under **covenant** to live the law of consecration....

## *Obedience and Covenants*

It is our privilege to consecrate our time, talents, and means to build up his kingdom. We are called upon to sacrifice, in one degree or another, for the furtherance of his work. Obedience is essential to salvation; so, also, is service; and so, also, are consecration and sacrifice.” (Bruce R. McConkie, *Ensign*, May 1975, pg. 51)

‘And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was. Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name’ (D&C 124:37-39). [Note the symbol of cutting throughout]

### **G – The New and Everlasting Covenant**

**12** – “All Latter-day Saints enter the new and everlasting **covenant** when they enter this Church. They covenant to cease sustaining, upholding and cherishing the kingdom of the devil and the kingdoms of this world. They enter into the new and everlasting **covenant** to sustain the Kingdom of God and no other kingdom. They take a vow of the most solemn kind, before the heavens and earth, and that, too, upon the validity of their own salvation, that they will sustain truth and righteousness instead of wickedness and falsehood, and build up the Kingdom of God, instead of the kingdoms of this world. (Brigham Young, *JD*, 12:230)

**13** – “Now there is a clear-cut definition in detail of the new and everlasting **covenant**. It is everything – the fullness of the gospel. So marriage properly performed, baptism, ordination to the priesthood, everything else – every contract, every obligation, every performance that pertains to the gospel of Jesus Christ, which is sealed by the Holy Spirit of promise according to his law here given, is a part of the new and everlasting **covenant**.” (Joseph Fielding Smith, *DS*, 1:158)[Note the cutting off if one breaks the covenants entered into (D&C 1:14; 63:63).]

### **H – Many Other Covenants**

**14** – “Each ordinance and requirement given to man for the purpose of bringing to pass his salvation and exaltation is a covenant... Keeping the Sabbath day holy is a **covenant** between man and the Lord for he said: ‘Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.’ All of the Ten Commandments are everlasting **covenants**. The law of tithing is a form of an everlasting **covenant**, the covenant of revenue for the Church, although some day we shall be given a higher form of this law known as consecration. (Joseph Fielding Smith, *DS*, 1:152)

### **Cutting a Covenant**

This process of binding, making or the cutting of a covenant is replete through out scripture. One of the clearest being in the example of Abraham:

‘And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away.’

‘And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:’ (Genesis 15:9-11, 17-18)

In the example above, Abraham cuts or divides three animals asunder and placing the two birds on either side (creating a total of eight pieces = the significant number the Lord uses for covenants), then passes through them as a token,

## *Obedience and Covenants*

endorsing that he will suffer the consequence or penalty that has occurred to these animals if he breaks his covenant. The Lord then passes through (smoking furnace and a burning lamp symbolic of the presence of the Lord) as a sign of acceptance of Abraham's covenant and attestation that promises will be given in the adherence of the covenant.

### **Consider the following references in connection of the above given story:**

'And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;' (Jeremiah 34:18-19)

Deliberate and serious reflection on scripture will reveal at least the following accounts in which the **cutting of a covenant** are alluded to:

- 1- Covenant of Israel exiting the world [Egypt] by passing through a **separated** [Red] sea (Exodus 14:21-22)
- 2- Covenant of Israel in the blessings and cursings of the law screamed **between** two mountains [Ebal and Gerizim] (Deuteronomy 11:29; 27-28)
- 3- Covenant of Israel inheriting a promised land by passing through the **divided** [Jordan] river (Joshua 3:15-17)
- 4- Covenant of Israel being fulfilled through the deliverance of their Messiah through the **cleaving** of a mount [Olives] (Zechariah 14:4-7)
- 5- Covenant of Israel being gathered from abroad symbolized through strength gained in a **decomposed** carcass (JST Matthew 1:22, 27)
- 6- Covenant toward Israel by their Messiah himself, in the renting of His body in a promised atonement, symbolized through the **renting** of the veil (Matthew 27:51; Hebrews 10:20)
- 7- Covenants entered into by a covenanted people to preserve and defend, symbolized through the **renting** of their clothes (Alma 46:12-21)
- 8- Covenant of Israel's remembrance of their Messiah sacrifice through the partaking of symbolic bread that has been **broken** or **torn** (3 Nephi 18:6)

### **Challenge of Covenant Making**

**15** – “When any ordinance or contract is sealed by the Spirit, it is approved with a promise of reward, provided unrighteousness does not thereafter break the seal, remove the ratifying approval, and cause loss of the promised blessing (Joseph Fielding Smith, DS, 1:55; 2: 94-99). Seals are placed on contracts through righteousness. If thereafter he became worthy through repentance and obedience, the seal would then be put in force. Similarly, if a worthy person is baptized, with the ratifying approval of the Holy Ghost attending the performance, yet the seal may be broken by subsequent sin... Subsequent worthiness will put the seal in force, and unrighteousness will break any seal.” (Bruce R. McConkie, *Mormon Doctrine*, pg. 361-362).

**16** – “Ordinances and **covenants** become our credentials for admission into his presence. To worthily receive them is the quest of a lifetime; to keep them thereafter is the challenge of mortality.” (Boyd K. Packer, *Ensign*, May 1987, pg. 23-24)

**17** – “A good and useful and true test of every major decision made by a leader in the Church is whether a given course leads toward or away from the making and keeping of **covenants**” (“*News of the Church*,” *Ensign*, September 1987, pg. 74)

### **Cutting from a Covenant**

(D&C 98:15)

## *Obedience and Covenants*

**18** – “I feel sometimes like lecturing men and women severely who enter into covenants without realizing the nature of the covenants they make, and who use little or no effort to fulfill them.” (Brigham Young, *JD*, 3:332)

**19** – “A young man came to me not long ago and said, ‘I made an agreement with a man that requires me to make certain payments each year. I am in arrears, and I can’t make those payments, for if I do, it is going to cause me to lose my home. What shall I do?’

I looked at him and said, ‘Keep your agreement.’

‘Even if it costs me my home?’

I said, ‘I am not talking about your home. I am talking about your agreement; and I think your wife would rather have a husband who would keep his word, meet his obligations, keep his pledges or his covenants, and have to rent a home than to have a home with a husband who will not keep his covenants and his pledges.’

...It is important, brethren, that we keep our pledges and our covenants and keep our name good. A man's good name is worth more than any material thing he could have.

Keep all covenants and promises.” (N. Eldon Tanner, *CR*, October 1966, pg. 100)

**20** – “The fate of the covenant breaker was most severe. ‘And the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.’ The breaking of any covenant that our Father in heaven makes with us, is a dreadful thing. We make a covenant in the waters of baptism. Many have broken it, and hence lose the promised blessings. All through our lives we are called to enter into covenants and many members of the Church seemingly fail to realize the seriousness of a violation or to understand that punishment must inevitably follow. Solemn covenants are taken by members of the Church in the Temples. These covenants are to prepare us for an exaltation. Yet there are many who receive them who utterly fail to heed them, but presumably, they think the Lord has a short memory, or that he is so extremely merciful that he will break his promises and the punishment mentioned for the violation will not be inflicted. In this manner many deceive themselves.” (Joseph Fielding Smith, *CHMR*, 1:322-23)

### **Obedience Defined**

(D&C 82:8-10; D&C 130:20-21; Abraham 3:25)

**21** – “Obedience is the first law of heaven, the cornerstone upon which all righteousness and progression rest.” (Bruce R. McConkie, *Mormon Doctrine*, pg. 539)

**22** – “I made this my rule, “When the Lord commands, do it” (Joseph Smith, *HC*, 2:170)

**23** – “The great test of life is obedience to God.” (Ezra Taft Benson, *Ensign*, April 1988, pg. 4)

**24** – “It is important to understand that obedience is not simply a requirement of a capricious God who wants us to jump hurdles for the entertainment of a royal court. It is really the pleading of a loving Father for you and me to discover, as quickly as we can, that there are key concepts and principles that will bring happiness in a planned but otherwise cold universe.” (Neal A. Maxwell, *Neal A. Maxwell Quote Book*, pg. 13-14)

**25** – “The Lord has clearly charted a course for us to obtain his blessings. He is bound by his divine law to bless us for our righteousness. The overwhelming question in each age is why each generation must test his law, when the Lord’s performance from generation to generation has been absolutely consistent.” (L. Tom Perry, *Ensign*, May 1976, pg. 65)

**26** – “All of the principles of the gospel are principles of promise...” (Harold B. Lee; Richard G. Scott, *Ensign*, November 1993, pg. 88)[D&C 89:3]

**27** – “Obedience is a powerful spiritual medicine. It comes close to being a cure-all.” (Boyd K. Packer, *Ensign*, November 1987, pg. 18)

**28** – “Now compare the greatest of earthly joys with the joys you receive in believing in Jesus Christ and obeying the

## *Obedience and Covenants*

Gospel he has delivered to the children of men. It is sweeter than the honeycomb; and to those who live according to it, it gives constant joy, a lasting feast not merely for an hour or a day, but for a whole life and throughout eternity.” (Brigham Young, *JD*, 8:139)

### **Blind Obedience vs. Enlighten Obedience**

(Moses 5:5-7)

**29 – “That which is wrong under one circumstance, may be, and often is, right under another.** God said, 'Thou shalt not kill;' at another time He said, 'Thou shalt utterly destroy.' This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. **Whatever God requires is right, no matter what it is,** although we may not see the reason thereof till long after the events transpire.” (Joseph Smith, *TPJS*, pg. 256)

**30 – “It is not blind obedience, even without total understanding, to follow a father who has proved himself.”** (Spencer W. Kimball, *TSWK*, pg. 59)

**31 – “[O]bedience must often precede knowledge.”** (J. Reuben Clark, *CR*, April 1950, pg. 181)

**32 – “They are obedient because they know certain spiritual truths and have decided, as an expression of their own individual agency, to obey the commandments of God... Those who talk of blind obedience may appear to know many things, but they do not understand the doctrines of the gospel. There is an obedience that comes from a knowledge of the truth that transcends any external form of control. We are not obedient because we are blind, we are obedient because we can see.”** (Boyd K. Packer, *Ensign*, May 1983, pg. 66)

**33 – “The principles of obedience... has fallen on hard times; obedience is low on the world’s scale of values.** There are causes for this, of course. Some have done terribly wrong things in obedience to unjust leaders. Some have engaged in senseless subordination to bad causes, becoming mere satellites in mindless orbits. Satan always pretzelizes principles in order to increase human misery. But obedience is so essential for the gospel journey; it must be rescued from the careless conclusions reached by sloppy intellects. The tests of obedience are always “to whom?” and “to what?” **Obedience is not blind faith but following the glimpses we get when seeing with the eye of faith.”** (Neal A. Maxwell, *Neal A. Maxwell Quote Book*, pg. 229)

### **Sacrificed Obedience**

(John 5:30; John 6:38; Mosiah 15:1-7)

**34 – “I speak of these things because I do know that if you do not yield obedience to true principles, and bring your wills into subjection thereto, you will be overcome of evil. Jesus says, I have not come to do my will, but the will of my Father who sent me. Upon the same principle I say that I have not come to do my will, but to do the will of him that sent me, even that of brother Brigham.**

“This is my place and my calling, and this is my wish and the wish of brother Jedediah, of brother Amasa, of brother Parley, and of every other Apostle that God has appointed and called upon this earth, or ever will while we remain here. It is for brother Brigham to do the will of Joseph, and for Joseph to do the will of Peter, for Peter to do the will of Jesus, and for Jesus to do the will of his Father. That is the chain that reaches from heaven to earth, and do you not understand that it is so? If you will keep hold of that chain and keep your hands strongly fastened in the links, you can reach into the veil. But you must hold on firm and fast to the cable--why? Because there is an anchor at the end of the cable, and that cable is fastened to the ship so that it is made sure at both ends. That is the way it is in a ship, and it is so with the kingdom of God.” (Heber C. Kimball, *JD*, 4:3)

**35 – “So it is that real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed! Such is the ‘sacrifice unto the Lord...of a broken heart and a contrite spirit,’ (D&C 59:8), a prerequisite to taking up the cross, while giving ‘away all [our] sins’ in order to know God (Alma 22:18); for the denial of self precedes the full acceptance of Him.”** (Neal A. Maxwell, *Ensign*, May 1995, pg. 68)

## *Obedience and Covenants*

**36 – “Obedience to God can be the very highest expression of independence.** Just think of giving to him the one thing, the one gift, that he would never take. Think of giving him that one thing that he would never wrest from you...

Obedience – that which God will never take by force – he will accept when freely given. And he will then return to you freedom that you can hardly dream of – the freedom to feel and to know, the freedom to do, and the freedom to be, at least a thousand fold more than we offer him. Strangely enough, the key to freedom is obedience... We should put ourselves in a position before our Father in heaven and say, individually, ‘I do not want to do what I want to do. I want to do what thou wouldst have me do.’ Suddenly, like any father, the Lord could say, ‘Well, there is one more of my children almost free from the need of constant supervision.’” (Boyd K. Packer, BYU Address, 1971)

**37 – “There is no reward for half-hearted obedience.** We must become vigorous and enthusiastic about living our religion, for God commands that we serve him with all our heart, with all our might, with all our strength, and with the very best of our intelligence. **With him there can be no halfway measures. We must be fully for him or we may be classed with those who are against him.**” (Mark E. Petersen, *CR*, April 1980, pg. 96)

**38 – “Half obedience will be rejected as readily as full violation, and maybe quicker, for half rejection and half acceptance is but a sham, an admission of lack of character, a lack of love for Him. It is actually an effort to live on both sides of the line.”** (Mark E. Petersen, *CR*, April 1982, pg. 21)

**39 – “Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation;** for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.” (Joseph Smith, *Lectures On Faith*, 6:7)

### **Obedience vs. Disobedience**

(Luke 8:16-18; Alma 12:9-11; Alma 24:30; D&C 1:13, 15-16; D&C 59:21-23; D&C 82:3; D&C 130:20-21)

**40 – “We cannot keep all the commandments without first knowing them,** and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received.” (Joseph Smith, *HC*, 5:135)

**41 – “Brethren, if you can receive counsel, and will seek it, you will prosper in the work; if you cannot, you will not be magnified.** I have seen a few over the years who were determined to pursue their own course, their own program. I have come to see that receiving counsel is a test of obedience by which the Lord magnifies His servants.” (Ezra Taft Benson, *Teachings of Ezra Taft Benson*, pg. 333)

**42 – “...keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong-between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.”** (Joseph Smith, *HC*, 5:31)

**43 – “If we do not obey, the power to obey is lessened.** Our capability to recognize good is weakened.” (Ted E. Brewerton, *Ensign*, May 1986, 68)

**44 – “We are too much disposed to believe and act like the world,** not rendering that submission and humble obedience to the righteousness of God.... Many are disposed through their own wickedness ‘to do as I damned please,’ and they are damned.” (Brigham Young, *JD*, 11:253-254)

**45 – “The Lord has spoken against this attitude in our day: ‘But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.’** (D&C 58:29). We have sustained by uplifted hand our living prophets. We rejoice in the privilege of

## *Obedience and Covenants*

hearing the revealed word of God in our day from our living prophets. What do we do when we hear them? Do we follow the instructions of our living prophets with exactness, or do we murmur?

Is it easier in our own age to follow a living prophet than it was in the days of Moses or Nephi? Would those who murmured against Moses and Nephi not also murmur today? The same questions can be asked in reverse. Those who murmur today would also have murmured as did Laman and Lemuel or the children of Israel against the prophet of their day with the same disastrous consequences.

The simplest of instructions may reveal the tendency to murmur. I attended a meeting once when the presiding authority invited members of the congregation to come forward in the meeting room. A few stirred. Most did not. Why not?

I feel sure there were those who questioned why they should leave their comfortable position. ‘Why should I?’ That question was, no doubt, followed promptly by an excuse or rationalization as to why it should not matter whether the seat was changed or not. I believe there followed some irritation that the presiding authority should make such a request. The last step, obvious to all who observed, was slothfulness in responding. Few moved. **Was that a small thing? Yes. But it reflected a deeper, more profound lack of willingness to obey. It reflected a spirit of disobedience. That is not a small thing.**

I was recently in a Church meeting in West Africa when a priesthood leader invited the brethren to come forward and occupy the first three rows of the chapel. Every man immediately stood and moved his seat according to instruction. **A small thing? Yes. But it reflected a willingness to obey. That is not a small thing.**

I invite you to focus on the commandment from living prophets that bothers you the most. Do you question whether the commandment is applicable to you? Do you find ready excuses why you cannot now comply with the commandment? Do you feel frustrated or irritated with those who remind you of the commandment? Are you slothful in keeping it? Beware of the deception of the adversary. Beware of murmuring.” (H. Ross Workman, *Ensign*, November 2001, pg. 85-87)

**46 – “The object with me is to obey and teach others to obey God in just what He tells us to do. It mattereth not whether the principle is popular or unpopular, I will always maintain a true principle, even if I stand alone in it.”** (Joseph Smith, *TPJS*, pg. 332)

### *Classic Stories on Obedience*

(Abraham - Genesis 22; D&C 101:4-5)

**47 – “If God had known any other way whereby he could have touched Abraham’s feelings more acutely and more keenly, he would have done so.”** (Joseph Smith; John Taylor, *JD* 24:204)

**48 – “You will have all kinds of trials to pass through. And it is quite as necessary for you to be tried as it was for Abraham and other men of God... God will feel after you, and he will take hold of you and wrench your very heart strings, and if you cannot stand it you will not be fit for an inheritance in the Celestial kingdom of God.”** (Joseph Smith; John Taylor, *JD* 24:197)

**49 – “Now, why did the Lord ask such things of Abraham? Because, knowing what his future would be and that he would be the father of an innumerable posterity, he was determined to test him. God did not do this for His own sake; for He knew by His foreknowledge what Abraham would do; but the purpose was to impress upon Abraham a lesson, and to enable him to attain unto knowledge that he could not obtain in any other way. That is why God tries all of us.** It is not for His own knowledge; for He knows all things beforehand. He knows all your lives and everything you will do. But He tries us for our own good, that we may know ourselves; for it is most important that a man should know himself. He required Abraham to submit to this trial because He intended to give him glory, exaltation and honor; He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised. And was this trial any more than God Himself had passed through? God the Eternal Father gave His Only Begotten Son to die for us; and He wanted to see whether Abraham was as willing to sacrifice his son of promise as He Himself was to sacrifice His well beloved, His first born, Jesus Christ. And what of Isaac? *Josephus tells us that Isaac was old enough to carry the wood for the sacrifice; and after his father had told him what the Lord wanted, Isaac, in the spirit of submission that such a son had for such a father, said to him, "If the Lord had not commanded you to do this, father, I*

## *Obedience and Covenants*

would have, been willing to have done whatever you required of me." In this Isaac exhibited a spirit akin to that manifested by the Lord Jesus; and Abraham showed a willingness akin to that exhibited by the Father in offering up His Only Begotten Son for the rest of His brethren and sisters." (George Q. Cannon, *CR*, April 1899, pg. 66)

(Achan - Joshua 6-7)

**50** – “**There is no such thing as private sin.** Although its commission can be calculated . . . , its effects cannot be regulated by the person guilty of the misbehavior.” (Dean L. Larsen, *Ensign*, May 1983, pg. 35)

**51** – “**Private choices are not private; they all have public consequences.** There is a popular notion that doing our own thing or doing what feels good is our own business and affects no one but us.... It simply is not true that our private conduct is our own business. Our society is the sum total of what millions of individuals do in their private lives. That sum total of private behavior has worldwide public consequences of enormous magnitude. There are no completely private choices.” (James E. Faust, *Ensign*, May 1987, pg. 80)

(Saul - 1 Samuel 15)

**52** – “I was reminded of an experience we had in Colorado when we were reorganizing a stake. The meeting was nearly over, there were about ten minutes left, and neither of us had spoken. The stake president announced me. President Kimball leaned over and said, ‘Please, you take all of the time.’ I bore a one-minute testimony and returned to my seat. As the stake president was announcing President Kimball, I noticed him writing a note. As he stood, he handed it to me. On it were five words, ‘Obedience is better than sacrifice.’ (Boyd K. Packer, *Ensign*, May 1975, pg. 104)

(Naaman - 2 Kings 5)

**53** – “Naaman needed to have the faith of a child to be obedient as a child before his flesh became clean as a little child’s.” (Victor L. Brown, *Ensign*, May 1985, pg. 16)

**54** – “**And so I repeat, do not let pride stand in your way.** The way of the gospel is a simple way. Some of the requirements may appear to you as elementary and unnecessary. Do not spurn them. Humble yourselves and walk in obedience. I promise that the results that follow will be marvelous to behold and satisfying to experience.” (Gordon B. Hinckley, *Ensign*, November 1976, pg. 96)

(Uzza - 1 Chronicles 13)

**55** – “President David O. McKay stated, **this incident conveys a lesson of life: obedience—full obedience.**” (Ted E. Brewerton, *Ensign*, May 1981, pg. 69)

(Nephi - 1 Nephi 3-4)

**56** – “**No obstacles are insurmountable when God commands and we obey.**” (Heber J. Grant, *CR*, October 1899, pg. 18)

(Stripling Warrior - Alma 56-57)

“they did obey and observe to perform every word of command with **exactness**” (Alma 57:21)

### **Conclusions and Consequences of Obedience**

(John 14:15; D&C 14:7; D&C 41:5)

**57** – “Personal spiritual symmetry emerges from the shaping of prolonged obedience. Twigs are bent, not snapped into shape.” (Neal A. Maxwell, *Ensign*, May 1990, 34)

**58** – “With every ounce of . . . obedience comes a bushel of blessings.” (Neal A. Maxwell, *Neal A. Maxwell Quote Book*, pg. 229)

**59** – “Do you think that people will obey the truth because it is true, unless they love it? No, they will not. Truth is obeyed when it is loved. Strict obedience to the truth will alone enable people to dwell in the presence of the Almighty.” (Brigham Young, *JD*, 7:55)

# Bible

11/05

“...the Bible, when it is understood, is one of the simplest books in the world, for, as far as it is translated correctly, it is nothing but truth, and in truth there is no mystery save to the ignorant.” (Brigham Young, *JD*, 14:136)

## **Bible Defined**

(BD 622-623; Introduction of the Book of Mormon)

## **Bible Origin**

(Introduction of the Bible; BD 624-625; Ensign, January 1982 - September 1982; Instructor, February 1968, inside cover)

1 – William Tyndale: “If God spares my life, ere many years I will cause a boy who driveth the plough shall know more of the scriptures than thou dost.” (Foxe, *Acts and Monuments*, [1563] pg. 514)

2 – William Tyndale’s last cry: “Lord, Open the King of England’s eyes.” [Died: October 6, 1536 – King James is born: June 19, 1566.] (Foxe, *Acts and Monuments*, 5:127)

3 – “The Bible is now printed in 310 languages. Most of us are not even aware that the world has that many languages. But that is not all. The New Testament is printed in an additional 695 languages. And at least one book of the Bible, usually one of the Gospels, has been translated and published in another 902 languages. With these 1,907 languages, 97 percent of the world’s population has at least one book of the Bible to read. Most of these translations have been done in the last thirty years.” (Joe Stringham, *Ensign*, “The Bible: Only 4,263 Languages to Go” January 1990, pg. 18)

4 – “The Church uses the King James Version of the Bible because it is the best version translated by the power of man.” (Joseph Fielding Smith, *DS*, 3: 191)

5 – “The Church continues to use the KJV due to:

1. Its general soundness in doctrine
2. Its relative accuracy in telling the life and mission of the Savior
3. Its beautiful expression
4. And its wide popularity.” (J. Reuben Clark, *Why the King James Version*, pg. ii)

6 – Award given for the new LDS King James Version of the Bible - (*Church News*, October 23, 1982, pg. 3)

## **Bible Transmission**

(Jeremiah 8:8; JST Luke 11:52; 1 Nephi 13:19-41; Moses 1:41; AF #8; BD 717; BD 725-726)

7 – “The devil wages war against the scriptures. He hates them, perverts their plain meaning and destroys them when he can. He entices those who heed his temptings to delete and discard to change and corrupt, to alter and amend, thus taking away the key...” (Bruce R. McConkie, *DNTC*, 1:624-25)

8 – “From sundry revelations which have been received it was apparent that many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled.” (Joseph Smith, *TPJS*, pg. 9-10)

9 – “I believe the Bible as read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.” (Joseph Smith, *TPJS*, pg. 327)

10 – “The JST is the crowning part of the doctrinal restoration.” (Bruce R. McConkie, Nyman and Millet, *The Joseph Smith Translation*, pg. 21)

## *The Bible*

**11** – “It has been the thought of some, that the Prophet went through the Bible beginning with the first chapter of Genesis and continued through to the book of Revelation, but this was not the case. He went through the Bible topic by topic, and revising as the Spirit of the Lord indicated to him where changes and additions should be made. There are many parts of the Bible that the Prophet did not touch, because the Lord did not direct him to do so. Therefore, there are many places in the Scriptures where errors still are found. This work was never fully completed, but the Prophet did as much as the Lord commanded him... “ (Joseph Fielding Smith, *Church History and Modern Revelation*, 2:15)

**12** – “When Nephi spoke of the ‘plain and precious parts’ of the scripture which were eliminated he spoke of the witness of Christ which is no longer in the Old Testament. The witness of Christ was the most important thing in that ancient record, and that is what was eliminated by enemies of Christ who sought to destroy all marks of identification which might have clearly identified him as the Savior of the world.” (Mark E. Petersen, *CN*, January 22, 1966, pg. 16)

*NOTE* - In the Old Testament, with 1184 pages, the word **faith** appears 2 times, the words **repent, repented, and repentance** appear only 5 times, **baptism** is not there, nor is **holy ghost, endure to the end** doesn’t appear and **Satan, Devil, Lucifer, Son of Morning** appear seven times. In contrast, the word faith appears over 200 times from 1 Nephi to Helaman and Ether (the books that contain the time period before Christ), with 437 pages, the **repent, repented, repentance** words appear 265 times, **baptism** 68 times, the **Holy Ghost** is mentioned over 35 times, **endure to the end** appears 7 times and **Satan** and his other names occur 57 times.

Other words include: **church, gospel, charity, resurrection, Christ, idea of ‘a plan’**

### **Bible and the LDS**

(Ezekiel 37:15-20; 2 Nephi 29:3-12; D&C 91:1-6)

#### **13 – ‘First– ‘Do you believe the Bible?’**

If we do, we are the only people under heaven that does, for there are none of the religious sects of the day that do.

#### **Second– ‘Wherein do you differ from other sects?’**

In that we believe the Bible, and all other sects profess to believe their interpretations of the Bible, and their creeds.

#### **Nineteenth–‘Is not the canon of the Scriptures full?’**

If it is, there is a great defect in the book, or else it would have said so.” (Joseph Smith, *TPJS*, pg. 119-121)

**14** – “In all my teachings, I have taught the Gospel from the Old and New Testaments. I found therein every doctrine, and the proof of every doctrine, the Latter-day Saints believe in, as far as I know, therefore I do not refer to the Book of Mormon as often as I otherwise should. There may be some doctrines about which little is said in the Bible, but they are all couched therein, and I believe the doctrines because they are true, and I have taught them because they are calculated to save the children of men.” (Brigham Young, *JD*, 16:74)

**15** – “The book of Revelation is one of the plainest books God ever caused to be written.” (Joseph Smith, *TPJS*, pg. 290)

#### **16 – Exceptions to Bible Translations**

“I am now going to take exceptions to the present translation of the Bible in relation to these matters [the books of Daniel and Revelation]. Our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the English version. There is a grand distinction between the actual meaning of the prophets and the present translation.” (Joseph Smith, *TPJS*, pg. 290)

**17** – “Peter penned the most sublime language of any of the apostles.” (Joseph Smith, *TPJS*, pg. 301)

**18** – “There are many things in the Bible which do not, as they now stand, accord with the revelations of the Holy Ghost to me.” (Joseph Smith, *TPJS*, pg. 310)

## *The Bible*

**19** – “There is no salvation between the two lids of the Bible without a legal administrator.” (Joseph Smith, *TPJS*, pg. 327)

**20** – “I have an old edition of the New Testament in the Latin, Hebrew, German and Greek languages. I have been reading the German, and find it to be the most [nearly] correct translation, and to correspond nearest to the revelations which God has given to me for the last fourteen years.” (Joseph Smith, *TPJS*, pg. 349)

**21** – “No man can say that this book (laying his hand on the Bible) is true, is the word of the Lord, is the way, is the guide-board in the path, and a charter by which we may learn the will of God; and at the same time say, that the Book of Mormon is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrines. There is not that person on the face of the earth who has had the privilege of learning the Gospel of Jesus Christ from these two books that can say that one is true and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true, and at the same time say that the Bible is untrue. If one be true, both are; and if one be false, both are false.” (Brigham Young, *JD*, 1:38)

**22** – “We may well ask, Does God love us less than those led by the ancient prophets? Do we need his guidance and instruction less? Reason suggests that this cannot be. Does he not care? Has he lost his voice? Has he gone on a permanent vacation? Does he sleep? The unreasonableness of each of these proposals is self-evident.” (James E. Faust, *Ensign*, May 1980, pg. 13)

**23** – “A careful reading of each of these admonitions makes it clear that man is not to make changes in the revelations of the Lord: man is not to add to or take from the words of God. There is no indication or intimation that God could not, or would not, add to or take from; nor would any reasonable person with a belief in the divine powers of God consciously believe that God would be so restricted. Without question he would have the right and power to give additional revelation for the guidance of his children in any age and to add additional scripture.” (Howard W. Hunter, *Ensign*, May 1981, pg. 65)

*NOTE* - Even Joseph Smith could not get all the answers from the text of the Bible, hence his conclusion to ‘ask of God’. (Joseph Smith - History 1:12-13)

*NOTE* - **Myths Concerning the Bible:**

- 1- The Bible is a Single Book
- 2- The Bible Preceded Doctrine
- 3- True Religion is Bible Religion
- 4- Everything in the Bible is the Word of God
- 5- The Bible Canon is Closed
- 6- The Bible is Common Ground in Missionary Work

### **Bible Value**

(Nehemiah 8-9; Job 23:12; Jeremiah 20:9; 1 Nephi 13:23)

[Matthew 4; Matthew 12:3, 5; Matthew 19:4; Matthew 21:16, 42; Matthew 22:31; Mark 2:25; Mark 12:10, 26; Luke 6:3; Luke 10:26)

**24** – “He who reads it oftenest will like it best.” (Joseph Smith, *TPJS*, pg. 56)

**25** – “Should the commandments be rewritten? No, they should be reread and become the guide and standard of our lives, if we want health and happiness and peace and self-respect.” (Richard L. Evans, *Ensign*, December 1971, pg. 58)

**26** – “It has done more, with greater numbers of people, to preserve Christian culture, uphold gospel ethics, and teach true doctrine than any other book ever written, many times over. Nations have been born and have died, continents have been conquered, and hemispheres settled because of biblical influence. There is no way to overstate the worth and blessing of the Bible for mankind.” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 393)

**27** – **FIRST PRESIDENCY'S ENDORSEMENT OF BIBLE READING.** Each of the Presidents of the Church has

## *The Bible*

encouraged Latter-day Saints to read the scriptures and to apply scriptural teachings in their lives, as the scriptures also admonish (2 Tim. 3:16; 1 Nephi 19:23). As a demonstration of this emphasis, in 1983, a year proclaimed as the 'Year of the Bible' in the United States, the members of the First Presidency of the Church issued a strong statement in support of Bible reading and application:

“We commend to all people everywhere the daily reading, pondering and heeding of the divine truths of the Holy Bible. The Church of Jesus Christ of Latter-day Saints accepts the Holy Bible as essential to faith and doctrine and that the Church is committed to Bible reading and scholarship as demonstrated by the publishing of an enhanced edition of the King James Version... When read reverently and prayerfully, the Holy Bible becomes a priceless volume, converting the soul to righteousness. Principal among its virtues is the declaration that Jesus is the Christ, the Son of God, through whom eternal salvation may come to all. As we read the scripture, we avail ourselves of the better part of this world's literature...go to the fountain of truth, searching the scriptures, reading them in our homes, and teaching our families what the Lord has said through the inspired and inspiring passages of the Holy Bible.” (Statement of the First Presidency, pg. 3; (Daniel H. Ludlow, *Encyclopedia of Mormonism*, pg. 107)

**28** – “I had spent literally thousands of hours marking and cross-referencing (and loving every moment of it) in the only tangible earthly possessions I had ever considered of much value. I had on many occasions instructed my wife that if there were ever a fire in the home, she should first remove the children and then, if there were time, save my scriptures and not worry about anything else.” (Gene R. Cook, *New Era*, October 1982, pg. 9)

# Book of Mormon

11/05

Concerning this record the Prophet Joseph Smith said: "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (Joseph Smith, *TPJS* pg. 194)

## Book of Mormon Defined

(Title page of the Book of Mormon; Introduction page of the Book of Mormon; AF #8)

**01 – “The Book of Mormon was designed by Deity to bring men to Christ and to His church.”** (Ezra Taft Benson, *Ensign*, March 1986, pg. 5)

### **Three Reasons Concerning the Book of Mormon**

- 1 - The most correct of any book on earth
- 2 - The keystone of our religion
- 3 - A man would get nearer to God by abiding by its precepts, than by any other book

**KEYSTONE:** The wedge shaped stone at the top of the arch that binds the work; properly, the fastening stone (Webster-1828)

**Three Ways the Book of Mormon is a Keystone** (Ezra Taft Benson, *Ensign*, October 1986 pg. 3-7)

- 1 - Keystone in our witness of Christ
  - 2 - Keystone of our doctrine
  - 3 - Keystone of our testimony
- 1 - Keystone in our witness of Christ – (Jacob 7:9-11; Mosiah 13:33)
- Gives & Answers: “The Great Question” - (Q=Alma 34:5-6; A=2 Nephi 25:26)
- (Neal A Maxwell, *The Book of Mormon: First Nephi, The Doctrinal Foundation*, pg. 1)
- Concerning Book of Mormon references to Christ:
- Book of Mormon verses = 6,604 (3,471 speak of Jesus Christ); Some form appears every 1.7 verses, 101 forms [names/titles] of Jesus Christ
- Book of Mormon quotes 433 verses of Isaiah; 391 of the 433 speak concerning Christ
- 2 - Keystone of our doctrine
  - A - Doctrine of the **fall**

**02 – “No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall and its effect upon all mankind. **And no other book in the world explains this vital doctrine nearly as well as the Book of Mormon.**”** (Ezra Taft Benson, *Ensign*, May 1987 pg. 85)

B - Doctrine of the **atonement**

**03 – “In the Book of Mormon the word atone in form and tense appears fifty-five times...Only once in the New Testament—What better witness that the Book of Mormon is indeed another testament of Jesus Christ?”** (Boyd K. Packer, *Ensign*, May 1988 pg. 70)

**04 – “The Book of Mormon is the keystone in our witness of Jesus Christ, who is Himself the cornerstone of everything we do. It bears witness of His reality with power and clarity. Unlike the Bible, which passed through generations of copyists, translators, and corrupt religionists who tampered with the text, the Book of Mormon came from writer to reader in just one inspired step of translation. Therefore, its testimony of the Master is clear, undiluted, and full of power. But it does even more. Much of the Christian world today rejects the divinity of the Savior. They question His**

## *Book of Mormon*

miraculous birth, His perfect life, and the reality of His glorious resurrection. The Book of Mormon teaches in plain and unmistakable terms about the truth of all of those. **It also provides the most complete explanation of the doctrine of the Atonement.** Truly, this divinely inspired book is a keystone in bearing witness to the world that Jesus is the Christ.” (Ezra Taft Benson, *Ensign*, November 1986 pg. 6)

### C - Doctrine of the **resurrection**

**05 – “The Book of Mormon is also the keystone of the doctrine of the Resurrection.”** (Ezra Taft Benson, *Ensign*, November 1986 pg. 6)

#### 3- Keystone of our testimony-

Law of Witnesses - “In the mouth of two or three witnesses shall every word be established” (Deut. 19:15, 2 Cor. 13:1, D&C 6:28, etc)

2 or 3 sets of witnesses

A - 3 Witnesses or Spiritual set

1- Plates shown by an angel

2- Saw plates/engravings

3- Voice testifies of translation

4- Lord himself spoke to them

B - 8 Witnesses or Physical set

1- Plates shown by Joseph Smith

2- Handled the “gold” plates

3- Recognized it as curious workmanship

C - Joseph Smith or a Spiritual and Physical witness

All 10 are applicable

**06 – “Perhaps there is nothing that testifies more clearly of the importance of this modern book of scripture than what the Lord Himself has said about it.**

By His own mouth He has borne witness (1) that it is true (D&C 17:6), (2) that it contains the truth and His words (D&C 19:26), (3) that it was translated by power from on high (D&C 20:8), (4) that it contains the fullness of the gospel of Jesus Christ (D&C 20:9, D&C 42:12), (5) that it was given by inspiration and confirmed by the ministering of angels (D&C 20:10), (6) that it gives evidence that the holy scriptures are true (D&C 20:11), and (7) that those who receive it in faith shall receive eternal life (D&C 20:14).” (Ezra Taft Benson, *Ensign*, November 1986, pg. 4)

**07 – “This is God’s testimony of the Book of Mormon. In it Deity himself has laid his godhood on the line. Either the book is true or God ceases to be God. There neither is nor can be any more formal or powerful language known to men or gods.”** (Bruce R. McConkie, *Ensign*, May 1982, pg. 33)

**08 – “The title-page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left-hand side of the collection or book of plates.”** (Joseph Smith, *HC* 1:71)

**09 – “There was no Greek or Latin (Mormon 9:34) and that the word 'Mormon' was independent of the wisdom and learning of this generation. 'Mormon'= More Good.”** (Joseph Smith, *HC* 5:399-400)

**10 – “A second powerful testimony to the importance of the Book of Mormon is to note where the Lord placed its coming forth in the timetable of the unfolding Restoration. The only thing that preceded it was the First Vision. In that marvelous manifestation, the Prophet Joseph Smith learned the true nature of God and that God had a work for him to do. The coming forth of the Book of Mormon was the next thing to follow. Think of that in terms of what it implies. The**

## *Book of Mormon*

coming forth of the Book of Mormon preceded the restoration of the priesthood. It was published just a few days before the Church was organized. The Saints were given the Book of Mormon to read before they were given the revelations outlining such great doctrines as the three degrees of glory, celestial marriage, or work for the dead. It came before priesthood quorums and Church organization. Doesn't this tell us something about how the Lord views this sacred work?" (Ezra Taft Benson, *A Witness and A Warning*, pg. 16)

### **Prophecies Concerning the Book of Mormon**

(Psalms 85:11; Isaiah 45:8; Ezekiel 37:15-20; D&C 45:56-57; D&C 84:101; Moses 7:60-62; Revelation 12:16)

**11** – “The Book of Mormon is the instrument that God designed to ‘sweep the earth as with a flood, to gather out [His] elect.’ (Moses 7:62) This sacred volume of scripture needs to become more central in our preaching, our teaching, and our missionary work....

The time is long overdue for a massive flooding of the earth with the Book of Mormon for the many reasons which the Lord has given.” (Ezra Taft Benson, *Ensign*, November 1988, pg. 4-5)

**12** – “And now, I ask, how righteousness and truth are going to sweep the earth as with a flood? I will answer. Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared...” (Joseph Smith, *TPJS*, pg. 84)

### **Presenting and Proving the Book of Mormon**

(1 Nephi 13:39-40; 2 Nephi 3:11-12; Mormon 7:8-9; D&C 20:11; JS-H 1:2, 6, 9, 12)  
(3 Nephi 26:6-11; Moroni 10:4-5; D&C 84:54-57)

**13** – “**We do not have to prove the Book of Mormon is true. The book is its own proof.** All we need to do is read it and declare it! The Book of Mormon is not on trial C the people of the world, including the members of the Church, are on trial as to what they will do with this second witness for Christ.” (Ezra Taft Benson, *Ensign*, November 1984, pg. 8)

**14** – “**We can not but think the Lord has a hand in... proving the Book of Mormon true in the eyes of all the people.** It will be as it ever has been, the world will prove Joseph Smith a true prophet by circumstantial evidence, in experiments...” (Joseph Smith, *TPJS*, pg. 267)

**15** – “**We are not required to prove that the Book of Mormon is true or is an authentic record through external evidences C though there are many.** It never has been the case, nor is it so now, that the studies of the learned will prove the Book of Mormon true or false. The origin, preparation, translation, and verification of the truth of the Book of Mormon have all been retained in the hands of the Lord, and the Lord makes no mistakes. You can be assured of that.” (Ezra Taft Benson, *Ensign*, May 1987, pg. 83-84)

**16** – “...[the] challenge is not to prove that the Book of Mormon is true but to **prove to God that [you] are true.** When [you] do this, [you] will know that the book is true. And when [you] prove that [you] will do what it says, God will tell [you] more. You remember, the book puts it this way: 3 Nephi 26:9-11.

Over and over again you will have the experience, as you read the Book of Mormon, that before God will give you light, he will ask if you have already believed what he has given you. As you prove the Book of Mormon... you will realize it is not arguments you read. It is not even great examples or wonderful moving stories. Those will help, and they will hold [your] attention...But [you]...will prove the Book of Mormon, as [you] will prove all scripture, by...saying, ‘I believe it is true; I will try it.’ **Once [you] have proved [yourself] to God,** then the proof will come to [you] because [you] will see the spiritual fruit...

I bear you my testimony that the book is written in such a way that [you] will feel there are principles [you] should try...As you read it, you...will know some things you should do. As you do them, you will have greater light given to you **because you will have proved that you believe.** I bear testimony that however much you have learned from the Book of Mormon before, you should read it again and prove it. **Prove it by proving yourself.** Do the things you feel impressed to do and you will find things in it that you have never seen before.” (Henry B. Eyring, *CES Symposium 1990, The Book of Mormon Will Change Your Life*, pg. 4-5)

## *Book of Mormon*

**17 – “Now the Lord has placed us on probation as members of the Church. He has given us the Book of Mormon,** which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and **when we ourselves, members of the Church, are willing to keep the commandments** as they have been given to us and show our faith as the Nephites did for a short period of time, **then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it.** Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.” (Joseph Fielding Smith, *CR*, October 1961, pg. 20)

**18 – “The Book of Mormon must be reenthroned in the minds and hearts of our people. We must honor it by reading it, by studying it, by taking its precepts into our lives and transforming them into lives required of the true followers of Christ.** Speaking of the central role of the Book of Mormon in our worship, President Joseph Fielding Smith said:

‘It seems to me that any member of this Church would never be satisfied until he or she had read the Book of Mormon time and time again, and thoroughly considered it so that he or she could bear witness that it is in very deed a record with the inspiration of the Almighty upon it, and that its history is true....

No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon’ (*CR*, October 1961, pg. 18).” (Ezra Taft Benson, *Ensign*, November 1986, pg. 80)

**19 – “Now, we have not been using the Book of Mormon as we should.** Our homes are not as strong unless we are using it to bring our children to Christ. Our families may be corrupted by worldly trends and teachings unless we know how to use the book to expose and combat the falsehoods in socialism, organic evolution, rationalism, humanism, etc. Our missionaries are not as effective unless they are ‘hissing forth’ with it. Social, ethical, cultural, or educational converts will not survive under the heat of the day unless their taproots go down to the fullness of the gospel which the Book of Mormon contains. Our Church classes are not as spirit-filled unless we hold it up as a standard. And our nation will continue to degenerate unless we read and heed the words of the God of this land, Jesus Christ, and quit building up and upholding the secret combinations which the Book of Mormon tells us proved the downfall of both previous American civilizations.” (Ezra Taft Benson, *Ensign*, May 1975, pg. 65)

**20 – “Do not wonder at your sons and daughters going astray and losing the faith, when they do not read the word of God.”** (George Q. Cannon, *CR*, October 1897, pg. 40)

**21 – “Do eternal consequences rest upon our response to this book? Yes,** either to our blessing or our condemnation. Every Latter-day Saint should make the study of this book lifetime pursuit. Otherwise he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life.” (Ezra Taft Benson, *A Witness and a Warning*, pg.7-8)

**22 – “I have noted within the church the difference in discernment, in insight, conviction, and spirit between those who know and love the Book of Mormon and those who do not. That book is a great sifter.”** (Ezra Taft Benson, *New Era*, May 1975, pg.19)

**23 – “I fear that many of us rush about from day to day taking for granted the holy scripture.** We scramble to honor appointments with physicians, lawyers, and businessmen. Yet we think nothing of postponing interviews with Deity C postponing **scripture study**. Little wonder we develop anemic souls and lose our direction in living. How much better it would be if we planned and held sacred fifteen or twenty minutes a day for reading the scriptures. Such interviews with Deity would help us recognize his voice and enable us to receive guidance in all our affairs.

We must look to God through the scriptures.” (Carlos E. Asay, *Ensign*, November 1978, pg. 53-54)

**24 – “Often we spend great effort in trying to increase the activity levels in our stakes. We work diligently to raise the percentages of those attending sacrament meetings. We labor to get a higher percentage of our young men on missions. We strive to improve the numbers of those marrying in the temple. All of these are commendable efforts and important to the growth of the kingdom. But when individual members and families immerse themselves in the scriptures regularly and consistently, these other areas of activity will automatically come.** Testimonies will increase. Commitment will be strengthened. Families will be fortified. Personal revelation will flow... Success in righteousness,

## *Book of Mormon*

the power to avoid deception and resist temptation, guidance in our souls – these are but a few of the promises the Lord has given to those who will come to **His word**. Does the Lord promise and not fulfill? Surely if he tells us that these things will come to us if we lay hold upon **His word**, then the blessings can be ours. And if we do not, then the blessings may be lost. However diligent we may be in other areas, **certain blessings are to be found only in the scriptures, only in coming to the word of the Lord** and holding fast to it as we make our way through the mists of darkness to the tree of life” (Ezra Taft Benson, *Ensign*, May 1986, pg.81-82)

**25 – “Sometimes it seems we take the scriptures too much for granted because we do not fully appreciate how rare a thing it is to possess them, and how blessed we are because we do have them.** We seem to have settled so comfortably into our experiences in this world and become so accustomed to hearing the gospel taught among us that is hard for us to imagine it could ever have been otherwise” (Spencer W. Kimball, *Ensign*, September 1976, pg. 2)

**26 –** Concerning the witnesses of the Book of Mormon, Elder Sterling W. Sill declared: “I said to my friend, ‘If you were on trial for your life and you had this kind of testimony out against you, you wouldn’t have a chance. This kind of testimony where eleven men say they **saw** and they **heard** and they **know** would be accepted in any court of law, either human or divine.’ And I patted him on the leg again and said, ‘Now my friend, I think you have great abilities, but if you understand this testimony then I don’t think you have enough courage to disbelieve in the Book of Mormon.... And I would say about anyone in this assembly who understands this testimony that he would not dare disbelieve the Book of Mormon or disobey its counsel” (Sterling W. Sill, *Salt Lake Institute of Religion Devotional*, October 26, 1973, Mormon and Moroni, pg. 8-9)

### **Book of Mormon Value**

(Alma 31:5; D&C 20:8-36)

**27 – “...in the Book of Mormon we find a pattern for preparing for the Second Coming...** From the Book of Mormon we learn how disciples of Christ live in times of war. From the Book of Mormon we see the evils of secret combinations portrayed in graphic and chilling reality. In the Book of Mormon we find lessons for dealing with persecution and apostasy. We learn much about how to do missionary work. And more than anywhere else, we see in the Book of Mormon the dangers of materialism and setting our hearts on the things of the world. Can anyone doubt that this book was meant for us and that in it we find great power, great comfort, and great protection?” (Ezra Taft Benson, *Ensign*, November 1986, pg. 7)

**28 –** “No man can say that this book (laying his hand on the Bible) is true, is the word of the Lord, is the way, is the guide-board in the path, and a charter by which we may learn the will of God; and at the same time say, that the Book of Mormon is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrines. There is not that person on the face of the earth who has had the privilege of learning the Gospel of Jesus Christ from these two books, that can say that one is true and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true, and at the same time say that the Bible is untrue. If one be true, both are; and if one be false, both are false.” (Brigham Young, *JD*, 1:38)

**29 –** “No person can read this book, according to the prescribed pattern, and not know that it is true. No person can read this book, in the way Moroni directed, without getting in his heart the absolute, certain, sure knowledge that Jesus Christ is the Son of God. No person can read this book and learn of its divinity ‘. . . by the power of the Holy Ghost . . .’ (Moroni 10:5), without knowing that Joseph Smith is a Prophet of God and that this Church, as now constituted, organized, and set up is God’s kingdom on earth.” (Bruce R. McConkie, *CR*, April 1961, pg. 40)

**30 – “Brethren and sisters, if there are miracles among us, certainly one of them is this book.** Unbelievers may doubt the First Vision and say there were no witnesses to prove it. Critics may scorn every divine manifestation incident to the coming forth of this work as being of such an intangible nature as to be unproveable to the pragmatic mind, as if the things of God could be understood other than by the Spirit of God. **They may discount our theology. But they cannot in honesty dismiss the Book of Mormon.** It is here. They can feel it. They can read it. They can weigh its substance and its content. They can witness its influence.” (Gordon B. Hinckley, *CR*, October 1959, pg. 118)

**31 – “A bad man could not have fabricated such an inspiring book and a good man would not have done so.”**

## *Book of Mormon*

(Jeffrey R. Holland, *CES address*, August 9, 1994)

**32 – “Few men on earth,” said Elder Bruce R. McConkie, ‘either in or out of the Church, have caught the vision of what the Book of Mormon is all about. Few are they among men who know the part it has played and will yet play in preparing the way for the coming of Him of whom it is a new witness. ...The Book of Mormon shall so affect men that the whole earth and all its peoples will have been influenced and governed by it... There is no greater issue ever to confront mankind in modern times than this: Is the Book of Mormon the mind and will and voice of God to all men?’** (*Millennial Messiah* pp. 159, 170, 179)” (Ezra Taft Benson, *Ensign*, November 1988, pg. 5)

**33 –** “...I had a conversation with another would-be censor of our sacred books. He accosted me on the street with the question: ‘Bishop Whitney, do you believe the Book of Mormon to be the word of God?’ ‘I certainly do,’ said I. ‘Well, can’t God speak grammatically?’ ‘Of course he can.’ ‘Then why was this grammatical error left in the Book of Mormon?’ C and he quoted it. ‘Do you really want to know?’ ‘Yes,’ he said. ‘Well, I think that was left there just to keep you out of the Church.’

He seemed surprised: ‘Doesn’t God want me in his Church?’ ‘No,’ I said; ‘he only wants honest seekers after truth; and if you think more of a grammatical error than you do of your soul’s salvation, you are not fit for the kingdom of heaven, and the Lord doesn’t want you.’

He was astonished. It was something he hadn’t thought of. He felt very much as Goliath did when the stone sank into his forehead C such a thing had never entered his head before.” (Orson F. Whitney, *CR*, April 1926, pg.35)

**34 –** “One marvel is the very rapidity with which Joseph was translating C at an estimated average rate of eight of our printed pages per day! The total translation time was about 65 working days. (*Ensign*, January 1988, pg. 47) By comparison, one able LDS translator in Japan, surrounded by reference books, language dictionaries, and translator colleagues ready to help if needed, indicated that he considered an output of one careful, final page a day to be productive. And he is retranslating from earlier Japanese to modern Japanese! More than 50 able English scholars labored for seven years, using previous translations, to produce the King James Version of the Bible, averaging about one precious page per day.

The Prophet Joseph Smith would sometimes produce 10 pages per day! (see the bulletin *Insights: An Ancient Window* [Provo, Utah: Foundation for Ancient Research and Mormon Studies (F.A.R.M.S.), Feb. 1986], 1).

### **Classic Stories of the Influence of the Book of Mormon in Conversion**

**35 –** “When I was working at the Walter Reed Army Medical Center, two professional colleagues, a husband and wife, asked me about the Mormons. I gave them a preliminary overview and lent them my Book of Mormon. After about a week they returned the book to me and said, ‘Thanks a lot.’

I said, ‘What do you mean, ‘Thanks a lot?’’ As one who deeply loves this book, I felt that was an inadequate response.

‘Perhaps you didn’t really read the book,’ I said. ‘Please take it back and read it. When you have read it, I would very much appreciate knowing of your feelings and insight.’

They retrieved the book, acknowledging that they had only thumbed the pages. About three weeks later they came back with tears in their eyes and said, ‘We know this book is true. How can we learn more?’

Then I said, ‘Now I know you’ve read the book. Now we can proceed.’ In due course, they were baptized.

The Book of Mormon had great convincing power as another witness for Jesus Christ. There is not other explanation for its existence than that which the Prophet Joseph Smith gave.” (Russell M. Nelson, *Russell M. Nelson, Father, Surgeon, Apostle*, pg. 118)

**36 –** “A new convert to the Church recently shared this story: ‘I was in and out of enforced confinement most of my teen years. It wasn’t so bad being there because the food was pretty good, and we were treated all right. But it did get boring, so when anyone had any reading material, funny books, magazines, or anything, we would trade our food for a chance to borrow those items. One day I saw a fellow with a nice, thick book. I knew it would take a long time to read, so I

## *Book of Mormon*

offered him my pork chops, my potatoes, and all my main course food items for a week. He accepted my offer and loaned me the book. As I read it, I knew I was reading something very special and very true. The book for which I had sacrificed my food was titled the Book of Mormon. When I had a chance, I found the missionaries, changed my habits, and am now finding a new way of life. I love that book for which I traded my food'." (Marvin J. Ashton, *Ensign*, May 1981, 23).

**37** – “Sister Celia Cruz Ayala of the Puerto Rico San Juan Mission decided to give the Book of Mormon to a friend. She wrapped it in attractive paper and set out to deliver her present.

On the way she was attacked by a bandit who stole her purse and with it the wrapped copy of the Book of Mormon. A few days later she received this letter:

Mrs. Cruz:

Forgive me, forgive me. You will never know how sorry I am for attacking you. But because of it, my life has changed and will continue to change. That book [the Book of Mormon] has helped me in my life. The dream of that man of God has shaken me. ... I am returning your five pesos for I can't spend them. I want you to know that you seemed to have a radiance about you. That light seemed to stop me [from harming you, so] I ran away instead.

I want you to know that you will see me again, but when you do, you won't recognize me, for I will be your brother. ... Here, where I live, I have to find the Lord and go to the church you belong to.

The message you wrote in that book brought tears to my eyes. Since Wednesday night I have not been able to stop reading it. I have prayed and asked God to forgive me, [and] I ask you to forgive me. ... I thought your wrapped gift was something I could sell. [Instead,] it has made me want to make my life over. Forgive me, forgive me, I beg you.

Your absent friend.

Such is the conversion power of the Book of Mormon.” (James E. Faust, *Ensign*, May 1996, pg. 40)

### **Book of Mormon Blessings**

(D&C 20:13-16)

**38** – Oh, how I can bear witness to the value of the scriptures in my life. I am absolutely convinced that they have answers to every problem in life. **When a problem develops, after praying for instruction from the Lord, you ought to turn to the scriptures to find your answer.**” (L. Tom Perry, *TLDP*, pg. 608)

**39** – “...this book can help with personal problems in a very real way. **Do you want to get rid of a bad habit? Do you want to improve relationships in your family? Do you want to increase your spiritual capacity? Read the Book of Mormon!**” (Russell M. Nelson, *Ensign*, November 1999, pg. 71)

**40** – “If [you] are acquainted with the revelations, **there is no question C personal or social or political or occupational C that need go unanswered.** Therein is contained the fullness of truth that will resolve every confusion and every problem and every dilemma that will face the human family or any individual in it.” (Boyd K. Packer, *CES address*, October 14, 1977)

“There isn't a major problem we face that we can't be immunized against if we know the revelations.” (Boyd K. Packer, *CES address*, October 14, 1977, pg. 7)

**41** – “We often hear it said that the scriptures have the answers to all our questions. Why is this so? It is not that the scriptures contain a specific answer to every question C even to every doctrinal question. We have continuing revelation in our Church because the scriptures do not have a specific answer to every possible question. We say that the scriptures contain the answers to every question because the scriptures can lead us to every answer.” ...**To state it again, even though the scriptures contain no words to answer our specific personal question, a prayerful study of the scriptures will help us obtain such answers. This is because scripture study will make us susceptible to the inspiration of the Holy Ghost...**” (Dallin H. Oaks, *Unpublished Thanksgiving Devotional*, CES Address [Davis & Weber counties, November 24, 1985, pg. 19-21)

**“Thus the Book of Mormon will be with us ‘as long as the earth shall stand.’** We need all that time to explore it, for the book is like a vast mansion with gardens, towers, courtyards, and wings. There are rooms yet to be entered, with flaming fireplaces waiting to warm us. The rooms glimpsed so far contain further furnishings and rich detail yet to be savored, but decor dating from Eden is evident. There are panels inlaid with incredible insights, particularly insights about the great question. **Yet we as Church members sometimes behave like hurried tourists, scarcely venturing beyond the entry hall.**” (Neal A. Maxwell, *Not My Will, But Thine*, pg. 33)

## **BLESSINGS IN READING YOUR SCRIPTURES**

by Scott L. Read

- 1 – More Peace (Romney, Ensign-May 1980 p. 67)
- 2 – More Truth (Benson, Ensign-November 1986 p. 79)
- 3 – More Happiness (Romney, Ensign-May 1980 p. 67)
- 4 – More Commitment (Benson, Ensign-May 1986 p. 81-82)
- 5 – More Righteousness (Romney, Ensign-May 1980 p. 67)
- 6 – More Abundance of Life (Benson, Ensign-November 1986 p. 8)
- 7 – More Personal Revelation (Benson, Ensign-May 1986 p. 81-82)
- 8 – More Effective Missionaries (Benson, Ensign-Mission Presidents' Seminar, June 25, 1986)
- 9 – More Guidance in Our Daily Lives (Benson, Ensign-May 1986 p. 81-82)
- 10 – Greater Joy (Romney, Ensign-May 1980 p. 67)
- 11 – Greater Hope (Romney, Ensign-May 1980 p. 67)
- 12 – Greater Love (Romney, Ensign-May 1980 p. 67)
- 13 – Greater Faith (Romney, Ensign-May 1980 p. 67)
- 14 – Greater Wisdom (Romney, Ensign-May 1980 p. 67)
- 15 – Greater Charity (Romney, Ensign-May 1980 p. 67)
- 16 – Greater Humility
- 17 – Greater Reverence (Romney, Ensign-May 1980 p. 67)
- 18 – Greater Obedience (Hinckley, Ensign-November 1979 p. 9)
- 19 – Greater Prosperity
- 20 – Greater Testimonies (Hinckley, Ensign-November 1979 p. 9)
- 21 – Greater Family Strength (Benson, Ensign-May 1986 p. 81-82)
- 22 – Greater Power to do Good (Benson, Ensign-May 1986 p. 78)
- 23 – Greater Measure of Spirit (Hinckley, Ensign-November 1979 p. 9)
- 24 – Greater Amount of Converts (Benson, Ensign-Mission Presidents' Seminar, June 25, 1986)
- 25 – Greater Healing of the Soul (Benson, Ensign-May 1986 p. 81-82)
- 26 – Greater Respect & Consideration (Romney, Ensign-May 1980 p. 67)
- 27 – Greater Relationship With Christ (Hinckley, Ensign-November 1979 p. 9)
- 28 – Greater Understanding of Scriptures (Benson, Ensign-May 1986 p. 78)
- 29 – Greater Ability to Avoid Materialism
- 30 – Greater Resistance to Temptation & Evil (Benson, Ensign-November 1986 p. 8)
- 31 – Greater Ability to Conform to Gospel Laws
- 32 – Greater Understanding of Priesthood Duties
- 33 – Greater Understanding of the Full Gospel Plan
- 34 – Greater Ability to Stay on the Strait & Narrow (Benson, Ensign-November 1986 p. 8)
- 35 – Greater Judgement Between Christ and Anti-Christ (Benson, Ensign-May 1986 p. 78)
- 36 – Less Contention (Romney, Ensign-May 1980 p. 67)
- 37 – Less False Doctrine (Benson, Ensign-November 1986 p. 79)
- 38 – Less Deception From the Teachings of Men (Benson, Ensign-November 1986 p. 79)
- 39 – Removal of Our Condemnation (Benson, Ensign-May 1986 p.78)
- 40 – A Blessing Hitherto Unknown (Benson, Ensign-May 1986 p.78)

## The Book of Mormon: Another Testament of Jesus Christ

### --A Type and A Shadow--

2 Nephi 11:4; Moses 6:63

1. **--DECLARED BY AN ANGEL--**  
BOOK OF MORMON: JSH 1:30-34 CHRIST: Luke 1:11-19
2. **--CAME TO RESTORE AT A TIME OF APOSTASY--**  
BOOK OF MORMON: 2 Thess. 2:3 CHRIST: Isaiah 60:2
3. **--USHERED IN A NEW DISPENSATION--**  
BOOK OF MORMON: D&C 27 13 CHRIST: Acts 1:6
4. **--LAID AWAY IN A STONE RECEPTACLE--**  
BOOK OF MORMON: JS-H 1:52 CHRIST: Matthew 27:60
5. **--ITEM IN RECEPTACLE WAS PLACED/REMOVED BY A MAN NAMED JOSEPH--**  
BOOK OF MORMON: JS-H 1:59-61 CHRIST: Matthew 27:57-61
6. **--CAME FORTH AFTER THE ROLLING AWAY OF A STONE--**  
BOOK OF MORMON: JS-H 1:51-52 CHRIST: Matthew 28:2
7. **--AN ANGEL CAME TO OVER-SEE THE ROLLING AWAY OF THE STONE--**  
BOOK OF MORMON: JS-H 1:53 CHRIST: Matthew 28:2
8. **--THE FIRST PERSON TO SEE THEE CONTENTS OF THE RECEPTACLE WAS NOT ALLOWED TO TOUCH--**  
BOOK OF MORMON: JS-H 1:53 CHRIST: John 20:14-17
9. **--HAD TWELVE *SPECIAL WITNESSES* CALLED TO ATTEST OF ITS COMING--**  
BOOK OF MORMON: Introduction of Book of Mormon CHRIST: Luke 6:14-16  
(Testimonies of 3 Witnesses, 8 Witnesses, & Joseph Smith)
- 10 – **--IS THE “WORD OF GOD”--**  
BOOK OF MORMON: D&C 19:26 CHRIST: John 1:1-3, 14
- 11 – **--IT IS THE FULNESS OF THE GOSPEL, SPEAKING OUT OF THE DUST--**  
BOOK OF MORMON: 2 Nephi 1:14 CHRIST: Luke 24:36-39
- 12 – **--RECEIVED BY THE POOR AND THE MEEK OF THE EARTH--**  
BOOK OF MORMON: Ether 12:20 CHRIST: Matthew 5:3-5
- 13 – **--OPENED THE EYES AND THE EARS OF THE SPIRITUALLY BLIND AND DEAF--**  
BOOK OF MORMON: 2 Nephi 9:32 CHRIST: John 12:40
- 14 – **--IS THE KEY OF UNDERSTANDING AND DOCTRINE--**  
BOOK OF MORMON: Title Page and Introduction CHRIST: JST Luke 11:53
- 15 – **--TAKEN AWAY WITH A PROMISE TO BE BROUGHT BACK--**  
BOOK OF MORMON: 2 Nephi 27:21-22 CHRIST: Matthew 24:3

**--THE BOOK OF MORMON--**  
**THE PARAMOUNT PATTERN FOR PREPARATION!**

"In the Book of Mormon we find a *pattern* for preparing for the Second Coming. A major portion of the book centers on the few decades just prior to Christ's coming to America. By careful study of that time period, we can determine why some were destroyed in the terrible judgements that preceded His coming and what brought others to stand at the temple in the land of Bountiful..." (Ezra Taft Benson, *A Witness and a Warning*, pg. 20-21)

**THE BOOK OF LEHI**

(Includes Same material as 1 Nephi - Omni, small plates)

**LEHI AND NEPHI**

- a. Lehi, a religious teacher/preacher, fled the Old World to escape religious persecution
- b. Lehi, a descendant of the tribe of Joseph, a righteous patriarch, dreamed of the Tree of Life
- c. Nephi, fourth son of Lehi/prophet and seer, obtained a sacred record of the seed of Joseph
- d. Nephi was persecuted and his life was in danger
- e. Nephi, had the Holy Priesthood, established a church, built a temple
- f. Nephi, took his people away and built a city unto his name

**JOSEPH SMITH SR. AND JOSEPH SMITH JR.**

- a. Pilgrim father fled the Old World under the leadership of religious teachers and preachers
- b. Joseph Smith Sr. a descendant of the tribe of Joseph, a righteous patriarch, dreamed of the Tree of Life
- c. Joseph Smith Jr. a fourth son, obtained a sacred record of the seed of Joseph
- d. Joseph Smith Jr. was persecuted and his life was in danger
- e. Joseph Smith Jr. had the Priesthood, established a church, built a temple
- f. Joseph Smith Jr. took his people away from an apostate environment and built Nauvoo; which was called "The city of Joseph"

**THE BOOK OF MOSIAH**

**MOSIAH**

- a. Righteous followers of Nephi were led by the Prophet Mosiah to a new place; Zarahemla
- b. Mosiah becomes their King
- c. Mosiah was also a prophet/seer
- d. Mosiah held the priesthood and established peace among his people
- e. The church was reestablished among the faithful
- f. Residue of the Nephites gathered back into the main fold
- g. Priesthood government over temporal affairs was brought to an end

**BRIGHAM YOUNG**

- a. The Saints were led in establishing new homes in a new place; Zarahemla-Montrose, Iowa
- b. Brigham Young was anointed a king

## *Book of Mormon*

- c. Brigham Young was also a prophet/seer
- d. Brigham Young held the priesthood and established peace among his people
- e. Brigham Young had the saints rededicated by undergoing a rebaptism
- f. Residue of the Saints gathered back into the main fold
- g. Priesthood government over civil and temporal affairs was brought to an end

## **THE BOOK OF ALMA**

### **ALMA**

- a. Chief judge and lesser judges appointed to govern the people
- b. Priestcrafts introduced among the people
- c. Schisms and apostasy took place
- d. Prophet relinquished all secular authority
- e. Second generation problems
- f. Missionary efforts increased church membership
- g. Lamanites caused problems
- h. Reformation undertaken with members of the Nephite church
- i. Church prospered
- j. Missionaries were sent out to the Lamanites followed by great conversions
- k. Anti-Christ make an appeal to the more educated Nephites
- l. Greater Lamanite uprisings took place among those not converted by missionary work
- m. Revolutionary activities began among Nephites and refusal to support the government to fight the enemies
- n. Sedition took place in high places of government

### **FIRST YEARS OF UTAH STATEHOOD**

- a. Non-mormon Territorial Governor and judges appointed to govern the people
- b. Sectarian priestcrafts introduced among the people
- c. Schisms and apostasy took place
- d. Church leaders relinquished all secular authority
- e. Second generation problems
- f. Missionary efforts increased church membership
- g. Lamanites caused rebellion
- h. Church leaders call for a reformation
- i. Church prospered
- j. Missionaries were sent out to the Lamanites, particularly to Latin America, are followed by great results
- k. Anti-Christ philosophies/theories are taught in university settings
- l. Revolutions took place among the Latin American (Lamanite) people
- m. Revolutionary activities began in these countries and many refuse to support the government

## *Book of Mormon*

- n. Sedition took place and continues to take place in high places of government

### **THE BOOK OF HELAMAN**

#### **HELAMAN**

- a. Assassinations in high places marked this era in Nephite history
- b. Secret combinations almost overtake the government
- c. Nephite church prospered greatly and the increase in numbers was astounding
- d. Relationships between Nephites and Lamanites greatly increased
- e. Wide fluctuations in the faithfulness of the members of the Church
- f. and many dwindle in their righteousness and unbelief
- g. (Many had the tendency to forget the Lord their God)
- h. Lamanites began to wax more righteous than the Nephites
- i. Great priesthood powers began to be manifested to bring the people to repentance
- j. Mormon was astonished at the tremendous growth of the church in such a short time
- k. Samuel the Lamanite preached repentance to the Nephites and foretold the signs of Christ's appearance

#### **PRESENT DAY PARALLELS**

- a. Assassinations in high places
- b. Secret combinations are at work in the governments
- c. The church prospered greatly and the increase in numbers was
- d. astounding
- e. Trade agreements between North America (Nephites) and Latin America (Lamanites)
- f. Wide fluctuations in the faithfulness of the members of the Church
- g. and many dwindle in their righteousness and unbelief
- h. (Many had the tendency to forget the Lord their God)
- i. Lamanites begin to blossom as a rose
- j. Great priesthood powers began to be manifested to bring the people to repentance

### **THE BOOK OF 3 NEPHI AND 4 NEPHI**

#### **SIGNS OF HIS COMING**

- a. The signs of Helaman began to be explained away by human reason
- b. Great Nephite falling away from the faith
- c. Persecution began against the righteous and continued to escalate
- d. Signs appear in the heavens
- e. Destruction of the wicked comes quickly
- f. Three great cities: (3 Nephi 8)
- g. Zarahemla - fire, Moroni - sinks into the sea, Morinihah - earthquake

## ***Book of Mormon***

- h. Compare pattern also found in New Testament (Matt. 11)
- i. Three great cities: Chorazin, Bethsaida, Capernaum
- j. The Savior appeared and reorganized his people in the Church
- k. (Only the more righteous were saved)
- l. The era of perfect peace began

### **SIGNS OF HIS SECOND COMING**

- a. There will be many scoffers and many who will deny the signs in the last days
- b. Even the elect could be deceived
- c. Persecution against the righteous
- d. Signs appear in the heavens
- e. Destruction of the wicked comes quickly
- f. Three great cities: New York - earthquake, Albany - fire, Boston - swallowed by the sea
- g. The Savior appears and establish His Kingdom
- h. (Only the more righteous were saved)
- i. The millennial era will begin

## **THE BOOK OF MORMON**

### **MORMON**

- a. Mormon's book
- b. Gives the description of the final war and destruction of a nation

### **OUR DAY**

- a. The Book of Mormon was written for us and for our day
- b. The ending of the millennium will bring about the final battle (Gog and Magog) and will bring the destruction of all wickedness

## **THE BOOK OF ETHER**

### **ETHER**

- a. Moroni includes the translation of an earlier nation; Jaredites experience the same patterns and cycles as the Nephites
- b. The book serves as a second witness to our generation and fulfills the requirements of the law of witnesses

## **THE BOOK OF MORONI**

### **MORONI**

- a. Moroni's caution and council to those who inherit The Book of Mormon
- b. Moroni supplies the signs of the only true church of Christ

# Faith

11/05

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Hebrews 11:6)

## Faith Defined

(Hebrews 11:1; James 2:17-25; Alma 32:21-22; AF #4)

**01** – “...the first principle in revealed religion, and the foundation of all righteousness...” (Joseph Smith, *Lectures on Faith*, 1:1)

**02** – “As we have seen in our former lectures...**faith was the principle of action and of power in all intelligent beings**, both in heaven and on earth... we understand that when a man works by faith he works by mental exertion instead of physical force. It is by words, instead of by exerting his physical powers, with which every being works when he works by faith.” (Joseph Smith, *Lectures on Faith*, 7:2-3)

**03** – “The terms faith and belief are sometimes regarded as synonyms; nevertheless each of them has a specific meaning in our language, although in earlier usage there was little distinction between them, and therefore the words are used interchangeably in many scriptural passages. Belief, in one of its accepted senses, may consist in a merely intellectual assent, while faith implies such confidence and conviction as will impel to action. Dictionary authority justifies us in drawing a distinction between the two, according to present usage in English; and this authority defines belief as a mental assent to the truth or actuality of anything, excluding, however, the moral element of responsibility through such assent, which responsibility is included by faith. Belief is in a sense passive, an agreement or acceptance only; faith is active and positive, embracing such reliance and confidence as will lead to works. Faith in Christ comprises belief in Him, combined with trust in Him. One cannot have faith without belief; yet he may believe and still lack faith. Faith is vivified, vitalized, living belief.” (James E. Talmage, *Articles of Faith*, pg. 87-88)

**04** – “**Faith makes us confident of what we hope for and convinced of what we do not see.**” (Howard W. Hunter, *Ensign*, November 1974, pg. 97)

**05** – “**You exercise faith by causing, or by making, your mind accept or believe as truth that which you cannot, by reason alone, prove for certainty.**” (Boyd K. Packer, *Ensign*, November 1994, pg. 60)

## Principles and Prerequisites of Faith

(Alma 32:13-42; Ether 12:6; D&C 63:7-12)

### Humility – Alma 32:13-19

**06** – “**God will have a humble people. Either we can choose to be humble or we can be compelled to be humble.** Alma said, “Blessed are they who humble themselves without being compelled to be humble.” (Alma 32:16)

Let us choose to be humble.

We can choose to humble ourselves by **conquering enmity** toward our brothers and sisters, esteeming them as ourselves, and lifting them as high or higher than we are. (D&C 38:24; D&C 81:5; D&C 84:10)

We can choose to humble ourselves by **receiving counsel and chastisement**. (Jacob 4:10; Hel. 15:3; D&C 63:55; D&C 101:4-5; D&C 108:1; D&C 124:61, 84; D&C 136:31; Prov. 9:8)

We can choose to humble ourselves by **forgiving** those who have offended us. (3 Ne. 13:11, 14; D&C 64:10)

We can choose to humble ourselves by **rendering selfless service**. (Mosiah 2:16B17)

## *Faith*

We can choose to humble ourselves by **going on missions** and preaching the word that can humble others. (Alma 4:19; Alma 31:5; Alma 48:20)

We can choose to humble ourselves by **getting to the temple** more frequently.

We can choose to humble ourselves by **confessing and forsaking our sins** and being born of God. (D&C 58:43; Mosiah 27:25-26; Alma 5:7-14, 49)

We can choose to humble ourselves by **loving God, submitting our will to His**, and putting Him first in our lives. (3 Ne. 11:11; 3 Ne. 13:33; Moro. 10:32)

Let us choose to be humble.” (Ezra Taft Benson, *Ensign*, May 1989, pg. 7)

**07 – “Although faith is called the first principle of the Gospel of Christ, though it be in fact the foundation of religious life, yet even faith is preceded by sincerity of disposition and humility of soul, whereby the word of God may make an impression upon the heart.** No compulsion is used in bringing men to a knowledge of God; yet, as fast as we open our hearts to the influences of righteousness, the faith that leads to life eternal will be given us of our Father. (James E. Talmage *Articles of Faith*, pg. 97)

**08 – “Why is it so difficult to accept things on faith? I think I can suggest an answer. It is because we are so conceited. Men of the world are in the world only because they adopt the philosophy of the world, which is the philosophy of self-sufficiency.** It is not a humble philosophy-it is highly egotistical. It makes men themselves the arbiters of all things. They look to no higher source than themselves for the solution of all questions.

...I think that altogether too often we permit thinking complexes and sophisticated reasoning to warp our intuitive judgment and entammel the spontaneous feelings and emotions of our souls. **So, when I prescribe that acceptance of Christ as a condition of orthodoxy, I mean acceptance without reservation – a whole-souled intelligent, joyous acceptance of him that proclaims him Lord, Savior, Redeemer and Mediator with the Father and lays claim on his mercy, his grace and his love for all the finer things we know in life.** What hope – what peace and satisfaction such a full acceptance of the Christ brings to the heart of man, only those who have received a testimony of Jesus will ever know.” (Stephen L. Richards, *CR*, April 1935, pg. 30-31)

### **Founded in the Future – Joshua 3:13-17; Ether 3:9-11**

**09 – “Knowledge is related to the past because our experiences of the past are those things which give us knowledge but faith is related to the future – to the unknown where we have not yet walked...There many things which are invisible to our senses and not subject to positive proof. The scientific approach to proof is by experimentation in the laboratory.** The result of this scientific method has a greater influence upon our thinking than we realize, because it produces positive proof resulting in knowledge. We cannot overlook the great good this approach by science has upon the lives of persons, but how about those things which lie outside of the realm of positive, tangible proof? This question brings us to the **higher law**...to those who are touched by the Spirit, faith will stand in the place of such evidence of things unseen... Faith...gives one an assurance or a **confidence in things which are yet in the future**...Faith gives a feeling of confidence in that which is not visible or susceptible of positive proof...Those who lose or lack faith, live in the past – there is loss of hope for the future.” (Howard W. Hunter, *CR*, October 1962, pg. 22-24)

**10 – “Faith to be faith, must center around something that is not known.** Faith, to be faith, must go beyond that for which there is confirming evidence. Faith, to be faith, must go into the unknown. Faith, to be faith, must walk to the edge of the light, and then a few **steps** into the darkness. If everything has to be known, if everything has to be explained, if everything has to be certified, then there is no need for faith. Indeed, there is no room for it.” (Boyd K. Packer, *Faith*, pg. 42)

### **Based in Truth – 1 Nephi 10:17; Alma 32:21; AF #4**

**11 – “Faith as so defined is not saving faith; it does not lead to life and salvation; an assurance that crops will grow is not an assurance of a celestial inheritance. Saving faith centers in the Lord Jesus Christ and through him in the Father.”** (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 164)

## *Faith*

12 – “Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

**First, the idea that he actually exists.**

**Secondly, a correct idea of his character, perfections, and attributes.**

**Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will.**

For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and **glory** of God the Father, and the Lord Jesus Christ.” (Joseph Smith, *Lectures on Faith*, 3:2-5)

13 – “We have, in the revelations which he has given to the human family, the following account of his attributes:

**1- Knowledge**

**2- Faith or Power**

**3- Justice**

**4- Judgment**

**5- Mercy**

**6- Truth**

By a little reflection it will be seen that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in him; for without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life, and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.” (Joseph Smith, *Lectures on Faith*, 4:4-11)

14 – “**In him [God] the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings centers for life and salvation.**” (Joseph Smith, *Lectures on Faith*, 2:2)

### **Trial of Your Faith – Ether 12:6; D&C 63:7-11**

15 – “**Faith must be tested. Some become bitter when oft-repeated prayers seem unanswered. Some lose faith and turn sour when solemn administrations by holy men seem to be ignored and no restoration seems to come from repeated prayer circles. But if all the sick were healed, if all the righteous were protected and the wicked destroyed, the whole program of the Father would be annulled and the basic principle of the gospel, free agency, would be ended.**... If pain and sorrow and total punishment immediately followed the doing of evil, no soul would repeat a misdeed. If joy and peace and rewards were instantaneously given the doer of good, there could be no evil—all would do good and not because of the rightness of doing good. There would be no test of strength, no development of character, no growth of powers, no free agency...There would also be an absence of joy, success, resurrection, eternal life, and godhood.” (Spencer W. Kimball, *Teachings of Spencer W. Kimball*, pg. 77)

16 – “There are two kinds of faith. One of them functions ordinarily in the life of every soul. It is the kind of faith born by experience; it gives us certainty that a new day will dawn, that spring will come, that growth will take place. It is the kind of faith that relates us with confidence to that which is scheduled to happen...

There is another kind of faith, rare indeed. This is the kind of faith that causes things to happen. It is the kind of faith that is worthy and **prepared** and unyielding, and it calls forth things that otherwise would not be. It is the kind of faith that moves people. It is the kind of faith that sometimes moves things. Few men possess it. It comes by gradual growth. It is a marvelous, even a transcendent, power, a power as real and as invisible as electricity. Directed and channeled, it has great effect.

## *Faith*

But faith must be faith. One man tried ‘experimenting’ with faith. He had spoken of his certainty that an event would transpire, and his desires were not brought to pass; the event he so much yearned for did not happen. Afterward, his bitter comment was, ‘Well, you see, it didn’t happen. I didn’t think it would.’

**In a world filled with skepticism and doubt, the expression ‘seeing is believing’ promotes the attitude, ‘You show me, and I will believe.’ We want all of the proof and all of the evidence first. It seems hard to take things on faith.**

**When will we learn that in spiritual things it works the other way about, that believing is seeing? Spiritual belief precedes spiritual knowledge. When we believe in things that are not seen but are nevertheless true, then we have faith.”** (Boyd K. Packer, *Faith*, pg. 42-43)

**17 – “Signs may ‘have the effect of strengthening the faith of those who are already spiritually inclined, but their chief purpose is not to convert people to the truth, but to reward and bless those already converted.”** (Bruce R. McConkie, *Mormon Doctrine*, pg. 713)

**18 – “...that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man.”** (Joseph Smith, *TPJS*, pg. 157)

**19 – “When I was preaching in Philadelphia, a Quaker called out for a sign. I told him to be still. After the sermon, he again asked for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me in a revelation, that any man who wanted a sign was an adulterous person. ‘It is true,’ cried one, ‘for I caught him the very act,’ which the man afterwards confessed when he was baptized.”** (Joseph Smith, *TPJS*, pg. 278)

**20 – “When the Church of Jesus Christ of Latter-day Saints was first founded, you could see persons rise up and ask, ‘What signs will you show us that we may be made to believe?’ I recollect a Campbellite preacher who came to Joseph Smith... and said that he had come a considerable distance to be convinced of the truth. ‘Why,’ said he, ‘Mr. Smith, I want to know the truth, and when I am convinced, I will spend all my talents and time defending and spreading the doctrines of your religion, and I will give you to understand that to convince me is equivalent to convincing all my society, amounting to several hundreds.’ Well, Joseph commenced laying before him the coming forth of the work, and the first principles of the Gospel, when [the minister] exclaimed, ‘O this is not the evidence I want to see some powerful manifestation of the power of God, I want to see a notable miracle performed; and if you perform such a one, then I will believe with all my heart and soul, and will exert all my power and all my extensive influence to convince others; and if you will not perform a miracle of this kind, then I am your worst and bitterest enemy.’ ‘Well,’ said Joseph, ‘what will you have done? Will you be struck blind, or dumb? Will you be paralyzed, or will you have one hand withered? Take your choice, choose which you please, and in the name of the Lord Jesus Christ it shall be done.’ ‘That is not the kind of miracle that I want,’ said the preacher. ‘Then sir,’ replied Joseph, ‘I can perform none, I am not going to bring any trouble upon any body else, sir, to convince you.’”** (George A Smith, *JD*, 2:326)

**21 – “...a visitation of an angel... would not leave the impression” that we “... receive through a manifestation of the Holy Ghost. Personal visitation might become dim as time goes on, but this guidance of the Holy Ghost is rewarded and continued, day after day, year after year, if we live to be worthy of it.”** (Joseph Fielding Smith, *DS*, 1:44)

**Hearing the Word – Luke 8:11; Romans 10:17; Mosiah 5:1-4; Alma 32: 22, 26-43; Helaman 15:7-8; D&C 18:34-36**

**22 – “Faith comes by hearing the word of God through the testimony of the servants of God.”** (Joseph Smith, *TPJS*, pg. 148)

**23 – “When I read a verse...I am hearing the voice of the Lord as well as reading his words, if I hear by the Spirit.”** (S. Dilworth Young, *CR*, April 1963, pg. 74)

**24 – “In this brilliant discourse, Alma moves the reader from a general commentary on faith in the seedlike ‘word of God’ to a focused discourse on faith in Christ as the ‘Word of God’; grown to a fruit bearing tree...”** (Jeffrey R. Holland, *Christ and the New Covenant*, pg. 169)

## 7 Levels of Faith

### According to the Scriptural Text

- 1 - **Particle of Faith** (Alma 32:27) = Heart swells; Understanding; Enlightened
- 2 - **Much Faith** (Mosiah 27:14) = Prayers Answered; Strengthened (Alma 2:30)
- 3 - **Strong Faith** (Alma 7:17) = Joy; Peace; Angels (Moroni 7:30)
- 4 - **Mighty Faith** (Alma 13:18) = Brings souls to repentance
- 5 - **Exceeding Faith** (Mosiah 4:3) = Born Again; Blessings of God (Alma 60:26); See the Lord (Ether 3:9, Alma 19:10); Fullness of the priesthood (Alma 13:10); Work mighty miracles (2 Nephi 3:24)
- 6 - **Exceedingly Great Faith** (Moroni 10:11) = All things expedient; Foreordained (Alma 13:3)
- 7 - **Perfect Faith** (2 Nephi 9:23) = Saved in God's Kingdom

### Forming Faith

(Alma 32:26-43)

**25** – “Faith precedes the miracle. In faith we plant the seed, and soon we see the miracle of the blossoming. Men have often misunderstood and have reversed the process. They would have the harvest before the planting, the reward before the service, the miracle before the faith. Even the most demanding labor unions would hardly ask the wages before the labor. But many of us would have the vigor without the observance of the health laws, prosperity through the opened windows of heaven without the payment of our tithes. We would have the close communion with our Father without fasting and praying; we would have rain in due season and peace in the land without observing the Sabbath and keeping the other commandments of the Lord. We would pluck the rose before planting the roots; we would harvest the grain before sowing and cultivating...

**It takes faith – unseeing faith – for young people to proceed immediately with their family responsibilities in the face of financial uncertainties. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young husband is to be finished. It takes faith to observe the Sabbath when "time and a half" can be had working, when sales can be made, when merchandise can be sold. It takes a great faith to pay tithes when funds are scarce and demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do home teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill foreign missions. But know this – that all these are of the planting, while faithful devout families, spiritual security, peace, and eternal life are the harvests.”** (Spencer W. Kimball, *Teachings of Spencer W. Kimball*, pg. 54)

**26** – “The mere desire to obtain faith will not bring faith any more than the desire to be skilled in music or painting will bring proficiency in these things without intelligent action.” (Joseph Fielding Smith, *CES Address*, July 24, 1934)

**27** – “The Lord expects you and me...to do...all we can that lies within our power before we seek spiritual help... Brigham Young came to a home of some people who were ill, they were troubled with some kind of intestinal disorder. He said to the mother, ‘Have you taken any herbs?’ And she replied, ‘Oh, no, Brother Brigham, I have faith that if you lay your hands upon my head I won’t need any herbs or medicine.’ ...He pointed out through the window to a vacant piece of property and he said ‘**You might as well expect the Lord to cause wheat and corn to grow on that bare ground**

## *Faith*

**without you ever plowing or planting as to expect the Lord to do something for you that you know what to do for yourself without you putting first the effort.”** (Harold B. Lee, *BYU-Speeches*, 1956, pg. 5-6)

**28** – “The prophet Alma presents an excellent explanation of the progressive steps by which one proceeds in his search for truth from a desire to experiment upon the words of the Lord to the ‘exercise [of] a particle of faith, yea, even . . . no more than [a] desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion’ of the words of the Lord; then by spiritual processes within one’s own soul his knowledge and testimony is made ‘perfect in that thing, and [his] faith is dormant...’ (Alma 32:27, 34.)

As one reads this whole text, he finds clearly prescribed the way by which all may receive a testimony or ‘knowledge by revelation’ as defined above: **first, desire; second, belief; third, faith; fourth, knowledge or testimony.**” (Harold B. Lee, *Stand Ye In Holy Places*, pg.194)

**29** – “...In the system of salvation, works follow faith, and faith follows evidence and evidence accompanies the revealed truth. For instance, God reveals the great and sublime truths contained in the Book of Mormon. Next, He sends evidence sufficient to convince mankind of the divine authenticity of these truths. Thirdly, this evidence produces faith in the minds of those who candidly and carefully examine it. Fourthly, this faith will lead the honest to do the works required of them in that book. And lastly, through the atonement of Christ, these faith and works combined together, will surely save them in the kingdom of God.” (Orson Pratt, *Lectures of Faith, True Religion*)

**30** – Six Ways to Build your Faith (Ezra Taft Benson, *CN*, September 28,1986):

- 1 - Increase Love at Home
- 2 - Personal Prayer
- 3 - Study the Book of Mormon
- 4 - Attend the Temple
- 5 - Magnify Your Church Calling
- 6 - Perform Acts of Service

### **Accounts of Faith**

(Hebrews 11; Ether 12)

**31** – “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

“By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in Him.” (Joseph Smith, *Lectures on Faith*, 1:14-15)

**32** – “As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world; and that, when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it.” (Joseph Smith, *Lectures on Faith*, 7:6)

# Repentance

12/05

**“Every principle and ordinance of the gospel of Jesus Christ is significant and important in contributing to the progress, happiness, and eternal life of man; but there is none more essential to the salvation of the human family than the divine and eternally operative principle, repentance. Without it, no one can be saved. Without it, no one can even progress.”** (David O. McKay, *Gospel Ideals*, pg. 13)

## Repentance Defined

(Mosiah 5:2; Mosiah 27:25; D&C 29:17)

**01** – “Remember what repentance is: Many times a Bishop will write: ‘I feel he has suffered enough?’ But suffering is not repentance. Suffering comes from lack of complete repentance. A Stake President will write: ‘I feel he has been punished enough!’ But punishment is not repentance. Punishment follows disobedience and precedes repentance. A husband will write: ‘My wife has confessed everything!’ But confession is not repentance. Confession is an admission of guilt that occurs as repentance begins. A wife will write: ‘My husband is filled with remorse!’ But remorse is not repentance. Remorse and sorrow continue because a person has not yet fully repented. But if suffering, punishment, confession, remorse, and sorrow are not repentance, **what is repentance?** The Old Testament was written in Hebrew. The word for repentance is ‘*shube*.’ The New Testament was written in Greek. The word for repentance is ‘*metaneo*.’ ‘Meta’ refers to change, thus ‘*metaneo*’ means a change of mind or thought or thinking so powerful and so strong that it changes our very way of life.” (Theodore M. Burton, *BYU Speeches*, March 26, 1985, pg. 95-101)

**02** – “...repentance means more than simply a reformation of behavior. Many men and women in the world demonstrate great willpower and self-discipline in overcoming bad habits and the weaknesses of the flesh. Yet at the same time they give no thought to the Master, sometimes even openly rejecting Him. Such changes of behavior, even if in a positive direction, do not constitute true repentance.

Godly sorrow is a gift of the Spirit. **It is a deep realization that our actions have offended our Father and our God. It is the sharp and keen awareness that our behavior caused the Savior, He who knew no sin, even the greatest of all, to endure agony and suffering.** Our sins caused Him to bleed at every pore. This very real mental and spiritual anguish is what the scriptures refer to as having ‘a broken heart and a contrite spirit.’ (3 Ne. 9:20; Moro. 6:2; D&C 20:37, 59:8; Ps. 34:18; Ps. 51:17; Isa. 57:15) **Such a spirit is the absolute prerequisite for true repentance.**

“So, my beloved brothers and sisters, as we seek to qualify to be members of Christ’s Church—members in the sense in which He uses the term, members who have repented and come unto Him—let us remember these six principles. First, the gospel is the Lord’s plan of happiness, and repentance is designed to bring us joy. Second, true repentance is based on and flows from faith in the Lord Jesus Christ. There is no other way. Third, **true repentance involves a change of heart and not just a change of behavior.** Fourth, part of this mighty change of heart is to feel godly sorrow for our sins. This is what is meant by a broken heart and a contrite spirit. Fifth, God’s gifts are sufficient to help us overcome every sin and weakness if we will but turn to Him for help. Finally, we must remember that most repentance does not involve sensational or dramatic changes, but rather is a step-by-step, steady, and consistent movement toward godliness.” (Ezra Taft Benson, *Ensign*, October, 1989, pg. 2, 4-5)

**03** – “There is an old saying that states: It is better to prepare and prevent than it is to repair and repent.” (Ezra Taft Benson, *New Era*, January 1988, pg. 6)

## The Nature of Sin

(Alma 34:32-34)

**04** – “Repentance becomes more difficult as sin is more willful; it is by humility and contrition of the heart that sinners may increase their faith in God, and so obtain from Him the gift of repentance. **As the time of repentance is procrastinated, the ability to repent grows weaker; neglect of opportunity in holy things develops inability** (James E. Talmage, *Articles of Faith*, pg. 114)

## *Repentance*

**05** – “It is true that the great principle of repentance is always available, but for the wicked and rebellious there are serious reservations to this statement. For instance, sin is intensely habit-forming and sometimes moves men to the tragic point of no return. Without repentance there can be no forgiveness, and without forgiveness all the blessings of eternity hang in jeopardy. **As the transgressor moves deeper and deeper in his sin, and the error is entrenched more deeply and the will to change is weakened, it becomes increasingly near-hopeless, and he skids down and down until either he does not want to climb back or he has lost the power to do so.**” (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 117)

**06** – “**If I were to ask you what is the heaviest burden one may have to bear in this life, what would you answer? The heaviest burden that one has to bear in this life is the burden of sin.**” (Harold B. Lee, *Ensign*, July 1973, pg. 122)

**07** – “One of the most serious human defects in all ages is procrastination, and then he defined it: an unwillingness to accept personal responsibility **now**.

God is so loving; surely He won't hold me personally responsible for mistakes which are simply the result of being human.

Well, I may be responsible to repent, but this is not a good time to start. If I wait, later will be better.

But difficult as circumstances may be, they do not relieve us of accountability for our actions and our inactions.

Even the acceptance of personal responsibility may not overcome the temptation to believe that now is not the time to repent. “Now” can seem so difficult, and “later” appear so much easier. The truth is that today is always a better day.” (Henry B. Eyring, *Ensign*, November 1999, pg. 33)

**08** – “**This only underlines the vital importance of repenting in this life, of not dying in one's sins. In an interview with a young man in Mesa, Arizona, I found him only a little sorry he had committed adultery, but not sure that he wanted to cleanse himself. After long deliberations, in which I seemed to make little headway against his rebellious spirit, I finally said, ‘Goodbye, Bill, but I warn you, don't break the speed limit, be careful what you eat, take no chances on your life. Be careful in traffic, for you must not die before this matter is cleared up. Don't you dare die.’** I quoted this scripture from 1 Nephi 15:33-34: ‘Wherefore if they should die in their wickedness, they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness: wherefore they must be brought to stand before God, to be judged of their works. . . . And there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of filthiness prepared for that which is filthy.’” (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 179)

**09** – “**It is my judgment that any man or woman can do more to conform to the laws of God in one year of this life than they could in ten years when they are dead. The spirit only can repent and change, and then the battle has to go forward with the flesh afterwards. It is much easier to overcome and serve the Lord when both flesh and spirit are combined as one. This is the time when men are more pliable and susceptible. We will find when we are dead every desire, every feeling will be greatly intensified. When clay is pliable it is much easier to change than when it gets hard and sets.**”

This life is the time to repent. That is why I presume it will take a thousand years after the first resurrection until the last group will be prepared to come forth. It will take them a thousand years to do what it would have taken, but three score years and ten to accomplish in this life. **Some folks get the notion that the problems of life will at once clear up and they will know that this is the Gospel of Christ when they die.** I have heard people say they believe when they die they will see Peter and that he will clear it all up. I said, ‘You will never see Peter until you accept the Gospel of the Lord Jesus Christ, at the hands of the elders of the Church, living or dead.’ They will meet these men to whom this right and authority has been given, for this generation shall receive it at the hands of those who have been honored with the priesthood of this dispensation. Living or dead, they shall not hear it from anyone else.” (Melvin J. Ballard, *Three Degrees of Glory*, Ogden Tabernacle, September 22, 1922)

**10** – “**If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles which were fixed by an unalterable decree before the world was....**” (Joseph Smith, *TPJS*, pg. 324)

**11** – “Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies, his spirit

## *Repentance*

will enter the spirit-world intent upon evil. On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? They will be still striving to do the things of God, only in a much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.” (Brigham Young, *JD*, 7:334)

**12 – “Procrastination, as it may be applied to gospel principles, is the thief of eternal life, which is life in the presence of the Father and the Son.”** (Joseph Fielding Smith, *CR*, April 1969, pg. 121)

**13 – “With regard to our property, as I have told you many times, the property which we inherit from our Heavenly father is our **time**, and the power to choose in the disposition of the same. This is the real capital that is bequeathed unto us by our Heavenly Father; all the rest is what he may be pleased to add unto us.”** (Brigham Young, *JD*, 18:354)

**14 – “Is it possible for people to get so far in the dark through rebellion and wickedness that the spirit of repentance leaves them? It is a gift of God, and they can get beyond the power of repentance.”** (Joseph Fielding Smith, *DS*, 2:194-195)

### **Only Teach Repentance**

(2 Nephi 9:48; Mosiah 18:20; Mosiah 25:22; D&C 6:9; D&C 11:9; D&C 19:21)

**15 – “Those of us whom the Lord has called to leadership have an inescapable responsibility**, like that of Jacob and Joseph, to ...[take] upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments.... (Jac. 1:19).

**In [speaking] about sin and repentance, no intent is implied that either the writer or any of those quoted, except the Lord himself, is without fault. But we would not have much motivation to righteousness if all speakers and writers postponed discussing and warning until they themselves were perfected!** (Spencer W. Kimball, *Miracle of Forgiveness*, pg. preface)

### **Daily Acts of Repentance**

(D&C 1:31; D&C 82:7; 2 Peter 2:21-22)

**16 – “Repentance is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.”** (Joseph Smith, *TPJS*, pg. 148)

**17 – “Repentance is a great blessing, but you should never make yourself sick just so you can try out the remedy.”** (M. Russell Ballard, *Ensign*, November 1990, pg. 36)

**“True repentance that yields forgiveness requires a discontinuance of all evil practices reformation and deeds, a thorough reformation of life, a vital change from evil to good, from vice to virtue, from darkness to light.”** (Joseph F. Smith, *Gospel Doctrine*, pg. 100)

**18 – “Repentance must involve an all-out, total surrender to the program of the Lord.** That transgressor is not fully repentant who neglects his tithing, misses his meetings, breaks the Sabbath, fails in his family prayers, does not sustain the authorities of the Church, breaks the Word of Wisdom, does not love the Lord nor his fellowmen. A reforming adulterer who drinks or curses is not repentant. The repenting burglar who has sex play is not ready for forgiveness. God cannot forgive unless the transgressor shows a true repentance which spreads to all areas of his life.” (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 203)

### **The Process of Repentance**

(Genesis 19:17; Isaiah 1:18)

“Come now, and let us reason together, saith the LORD: though your sins be as *scarlet*, they shall be as white as snow;

## *Repentance*

though they be red like *crimson*, they shall be as **wool**.” (Isaiah 1:18)

**19** – “*Come now and let us reason together* is a **invitation to divine tutoring, but only the meek are wise enough to accept.**” (Neal A. Maxwell, *Ensign*, November 1993, pg. 20)

- Scarlet** - Bright or easily noticed transgressions.
- Crimson** - Dark or concealed or secret sin.
- Wool** - suggest a process: sheared, sorted, carded, cleansed, bleached, combed.
  - is given to be used in ‘covering oneself’ [Hebrew word ‘*Kaphar*’ meaning ‘to cover’].
  - are given from a lamb as sins are given away due to the ‘Lamb of God’ (John 1:29).

### **The Lord’s Process For Repentance- Genesis 19:17**

**A. Escape for thy life** = You have to escape the sin before you can ever repent of it.

(Genesis 39:12; 1 Corinthians 6:18; James 4:7-8)

**B. Look not behind thee** = You must not look back.

**20** – “President Joseph Fielding Smith, a man whom I love—great friend, told of a woman who had repented of immoral conduct and was struggling to find her way. She asked him what she should do now. In turn, he asked her to read to him from the Old Testament the account of Sodom and Gomorrah, of Lot and of Lot’s wife who was turned to a pillar of salt (Genesis 19:26). Then he asked her what lesson did those verses hold for her. She answered, ‘The Lord will destroy those who are wicked.’ ‘Not so,’ President Smith told this repentant woman, **‘The lesson for you is Don’t look back!’**” (Boyd K. Packer, *BYU Fireside*, March 29, 1992)

**21** – “**Full repentance involves a 180 –degree turn, and without turning back!**” (Neal A. Maxwell, *Ensign*, November 1991, pg. 30)

**22** – “**To dig a straight furrow, the plowman needs to keep his eyes on a fixed point ahead of him. That keeps him on a true course. If, however, he happens to look back to see where he has been, his chances of straying are increased. The results are crooked and irregular furrows. We invite those of you who are new members to fix your attention on your new goal and never look back on your earlier problems or transgressions except as a reminder of your growth and your worth and your blessings from God.**” (Howard W. Hunter, *Ensign*, May 1987, pg. 17)

**23** – “**If you have your weaknesses, keep them hid from your brethren as much as you can.** You never hear me ask the people to tell their follies. But when we ask the brethren, as we frequently do, to speak in sacrament meetings, we wish them, if they have injured their neighbors, to confess their wrongs; but do not tell about your nonsensical conduct that nobody knows of but yourselves. Tell to the public that which belongs to the public. If you have sinned against the people, confess to them. If you have sinned against a family or a neighborhood, go to them and confess. If you have sinned against your Ward, confess to your Ward. If you have sinned against one individual, take that person by yourselves and make your confession to him. And if you have sinned against your God, or against yourselves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it.” (Brigham Young, *Discourses of Brigham Young*, pg. 158)

**23** – **Missionaries should not parade old sins.** As I have met with many groups of missionaries throughout the mission, I find a tendency for missionaries to tell their faults to their companions, their friends, and sometimes in public. There is not place in the mission field to publicize your weaknesses. When you have something that is disturbing you, you should go to your mission president. (Spencer W. Kimball, *TSWK*, pg. 96)

**C. Neither stay thou in all the plain** – You must abandon all associations with the sin.

**24** – “**He must be certain not only that he has abandoned the sin but that he has changed the situations surrounding the sin. He should avoid the places and conditions and circumstances where the sin occurred, for these could most readily breed it again. He must abandon the people with whom the sin was committed. He may not hate the persons involved but he must avoid them and everything associated with the sin. He must**

## *Repentance*

dispose of all letters, trinkets, and things which will remind him of the 'old days' and the 'old times.' He must forget addresses, telephone numbers, people, places and situations from the sinful past, and build a new life. He must eliminate anything which would stir the old memories." (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 171)

**25** – "Prayer is important throughout the entire process of repentance, but it is vital now. In the process of abandoning a sin, it is often necessary to abandon persons, places, things, and situations that are associated with the transgression. This is fundamental. Substitution of a good environment for a bad can hedge the way between the repenting person and his past sin." (Spencer W. Kimball, *Ensign*, October 1982, pg. 4)

**D. Escape to the mountain** = Christ (and His house) is the mountain we must escape to. (Helaman 5:12)

**26** – "The beginning and completion of repentance leading to forgiveness is faith in Jesus Christ, who is the 'author and the finisher of [our] faith' (Moroni 6:4). Our faith in him as Savior and Redeemer engenders in us godly sorrow for our transgressions, a broken heart and a contrite spirit, and a sense of personal accountability. There follows a change in attitude and a turning toward God." (Ronald E. Poelman, *Ensign*, November 1993, pg. 114)

**27** – "Repentance requires both turning away from evil and turning to God (Neal A. Maxwell, *Ensign*, November 1991, pg. 30)

**E. Lest thou be consumed**- Does this mean that the man who has quit smoking or drinking or had sex pollutions finds life empty for a time? The things which engaged him and caught his fancy and occupied his thoughts are gone, and better substitutions have not yet filled the void. The man makes a start but may find the loss of the yesterday's habits so great that he is enticed to return to his evil ways, and his lot (no pun intended) thus becomes infinitely worsened.

### **Richard G. Scott, 'Finding Forgiveness,' *Ensign*, May 1995, 75-77**

- 1. Sorrow for sin.** Study and ponder to determine how serious the Lord defines your transgression to be. That will bring healing sorrow and remorse. It will also bring a sincere desire for change and a willingness to submit to every requirement for forgiveness. Alma taught, 'Justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.'
- 2. Abandonment of sin.** This is an unyielding, permanent resolve to not repeat the transgression. By keeping this commitment, the bitter aftertaste of that sin need not be experienced again. Remember: 'But unto that soul who sinneth shall the former sins return.'
- 3. Confession of sin.** You always need to confess your sins to the Lord. If they are serious transgressions, such as immorality, they need to be confessed to a bishop or stake president. Please understand that confession is not repentance. It is an essential step, but is not of itself adequate. Partial confession by mentioning lesser mistakes will not help you resolve a more serious, undisclosed transgression. Essential to forgiveness is a willingness to fully disclose to the Lord and, where necessary, His priesthood judge all that you have done. Remember, 'He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.'
- 4. Restitution for sin.** You must restore as far as possible all that which is stolen, damaged, or defiled. Willing restitution is concrete evidence to the Lord that you are committed to do all you can to repent.
- 5. Obedience to all the commandments.** Full obedience brings the complete power of the gospel into your life with strength to focus on the abandonment of specific sins. It includes things you might not initially consider part of repentance, such as attending meetings, paying tithing, giving service, and forgiving others. The Lord said: 'He that repents and does the commandments of the Lord shall be forgiven.'
- 6. Recognition of the Savior.** Of all the necessary steps to repentance, I testify that the most critically important is for you to have a conviction that forgiveness comes because of the Redeemer. It is essential to know that only on His terms can you be forgiven. Witness Alma's declaration: 'I was ... in the most bitter pain and anguish of soul; and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins. But ... I did cry unto him and I did find peace to my soul.'

**Ezra Taft Benson, Missionary Preparation Student Readings, pg. 138-139**

- 1. Flee immediately from any situation you are in that is either causing you to sin or that may cause you to sin.** When Joseph of Egypt was entrapped by Potiphar's wife alone in the house, it would have been easy for Joseph to have rationalized. After all, he had not encouraged her. After all, he was her servant. After all, it would hurt her feelings if he refused. Had Joseph stood there and rationalized, he could easily have fallen. There is a great lesson in how he did respond. The scripture says, "And he left his garment in her hand, and fled, and got him out" (Genesis 39:12; emphasis added). He fled and got him out. My beloved brothers and sisters, if you are currently in a situation where your moral purity is being or could be compromised, follow Joseph's example. Flee from it and get yourself out. You cannot linger in sin and expect to have success in repentance.
- 2. Plead with the Lord for the power to overcome.** One of Satan's most effective strategies with those he has lured into sin is to whisper in their ears that they are not worthy to pray. He will tell you that Heavenly Father is so displeased with you that He will never hear your prayers. This is a lie, and he says it to deceive us. The power of sin is great. If we are to extricate ourselves from it, especially serious sin, we must have a power greater than ourselves. No one is more anxious to help you flee from sin than your Father in Heaven. Go to Him. Acknowledge your sin, confess your shame and your guilt, and then plead with Him for help. He has the power to help you triumph.
- 3. Let your priesthood leaders help you** resolve the transgression and come back into full fellowship with the Lord. Certain sins are of such gravity that they put our standing in the Church in jeopardy. Sexual sins are among those of such seriousness (see D&C 42:24). Full repentance of such sins requires that we not only confess our sins and resolve them with the Lord, but that we also do so with the Church. This is done through appropriate priesthood leaders. The bishops and stake presidents have been appointed by revelation to serve as watchmen over the Church and as judges in Israel. While only the Lord can forgive sins, the priesthood leaders play a critical role in the process of repentance. Even if we are disfellowshipped or excommunicated, it is a beginning step in the process of repentance, and the sooner one begins, the sooner one can find the sweet peace and joy that come with the miracle of forgiveness.
- 4. Drink from the divine fountain and fill your lives with positive sources of power.** It is not enough simply to try to resist evil or empty our lives of sin. We must also fill our lives with righteousness. We must engage in activities that bring spiritual power. I speak of such activities as immersing ourselves in the scriptures. There is a power that flows into our lives when we read and study the scriptures on a daily basis that cannot be found in any other way. Daily prayer is another source of great power. Fasting for specific strength or special blessings can strengthen us beyond our normal ability. Christian service, church attendance, service in the kingdom—all can add to our storehouse of strength and power. We must do more than simply remove the negative influences from our lives. We must replace them with righteous activities that fill us with the strength and determination to live as we should.
- 5. Remember that through proper repentance you can become clean again.** Moroni taught that "despair cometh because of iniquity" (Moroni 10:22). Those who are caught in immorality may be experiencing the devastating effects of despair. But there is an alternative. For those who pay the price required by true repentance, the promise is sure. You can be clean again. The despair can be lifted. The sweet peace of forgiveness will flow into your lives.

**Robert D. Hales, 'The Lord Offers Everyone a Way Back from Sin,'  
Ensign, November 1976,pg. 24- 26)**

The steps of repentance have been clearly defined in the scriptures:

- 1. Recognize we have done wrong.**
- 2. Covenant with the Lord that we will never repeat the sin we have committed and are repenting of.** "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)
- 3. Recommit ourselves to living a better life in all phases of the gospel.**
- 4. Make restitution for the wrongs we have committed by—**
  - a. Repenting in prayer to the Lord.

*Repentance*

- b. Confessing to our bishop, an ordained common judge in Israel and the presiding high priest in our ward.
  - c. Apologizing to those we have offended.
5. **The depth of our repentance must be as deep as the sin we have committed.** There is no easy way. It hurts, but it also cleanses.
  6. **Time is the next element of repentance and restitution:**
    - a. Time to prove to ourselves, to our Lord, to our fellowmen that we have committed ourselves to a new way of life.
    - b. Time to study the scriptures and dedicate our lives to the commandments we learn we must live to be happy and have joy.
  7. **Complete forgiveness of ourselves and forgiveness without any feelings of retribution toward those who have offended us.**
  8. **Finally, the greatest of all blessings: the forgiveness of the Lord.** We no longer look back with depression and hurt, but forward to the future with hope and joy and love for God, self, and all mankind.

**8 R's of REPENTANCE**

<u>God's Plan</u>	<u>Scriptures</u>	<u>Satan's Strategy</u>	<u>Scriptures</u>
1- RECOGNIZE REALIZE	1 JOHN 1:8	1- RATIONALIZE	2 NEPHI 28 7-9
2- REMORSE REGRET	2 COR. 7:10	2- RESENT	2 COR. 7:9
3- RESOLVE RECOMMIT	MORONI 6:3	3- REGRESS RECONSIDER	ALMA 34-30-35
4- RECITE REPORT	D&C 64:7	4- REPRESS	D&C 121:37
5- REFORM RESTART	D&C 58:43	5- REPEAT REDO	D&C 82:7
6- REPAIR RESTORE	MOSIAH 27:35	6- REMEMBER NOT	MORONI 8:25-26
7- RELEASE	D&C 64:9-10	7- RETAIN	D&C 19:4, 16-17
8- RECEIVE	D&C 58:42	8- REMAIN	ISAIAH 53:3-5

**Remorse and Repentance**

(Hebrews 12:16-17; 2 Corinthians 7:9-11; Mormon 2:13-15)

28 – “Godly sorrow is a gift of the spirit.” (Ezra Taft Benson, *TETB*, pg. 72)

29 – “If one is sorry only because someone found out about his sin, his repentance is not complete. Godly sorrow causes one to want to repent, even though he has not been caught by others, and makes him determined to do right no matter what happens. This kind of sorrow brings righteousness and will work toward forgiveness (Spencer W. Kimball, *Repentance Brings Forgiveness*, [Pamphlet, 1984], pg. 8)

30 – “False remorse instead is like ‘fondling our failings.’ In ritual regret, we mourn our mistakes but without mending them.” (Neal A. Maxwell, *Ensign*, November 1991, pg. 31)

## *Repentance*

**31 – “I have come to know, in interviewing people who have made mistakes in their lives, that a very convincing evidence of repentance is that they are willing to do whatever is required of them.** Occasionally, when a bishop is hesitant to issue a temple recommend, a member will resist the bishop and perhaps argue with him. That very attitude is a signal that the bishop may well need to consider very, very carefully whether or not someone with that spirit should be given the privilege of entering the house of the Lord. It indicates that member may not be quite ready.” (Boyd K. Packer, *The Holy Temple*, pg. 54-55)

### **Reciting and Repentance**

(Mosiah 26:29; D&C 13:1; D&C 58:42-43; D&C 59:12; D&C 132:46)

**32 – “We must train our spiritual selves with the same care, if we are to be fully developed, as we train our physical bodies. We must have daily exercise by our spirits by prayer, by doing daily good deeds, by sharing with others. We must feed our spirits daily by studying the scriptures every day, by [family home evening], by attendance at meetings, by the partaking of the sacrament. We must avoid harmful poisons which, spiritually speaking, come when we break one of God’s commandments. It is just as poison to our spiritual bodies....**

Our spiritual checkups are when we are brought face-to-face with God’s spiritual doctors—our bishops, our stake presidents, and occasionally with General Authorities in interviews which are always done for the purpose of helping to prepare us for spiritual advancement. Sometimes there have to be, as a result of these interviews, some major operations on our spiritual selves.” (Harold B. Lee, *THBL*, pg. 122)

**33 – “We are to confess all our sins to the Lord. For transgressions which are wholly personal, affecting none but ourselves and the Lord, confession to ourselves and him would seem to be sufficient...For misconduct which affects another, confessions should also be made to the offended one and his forgiveness sought. Finally, where one’s transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Christ, full and effective confession requires confession by the repentant sinner to his bishop or other proper presiding Church officer.”** (Marion G. Romney, *Ensign*, November 1980, pg. 71)

**34 – “No one can ever be forgiven of any transgression until there is repentance, and one has not repented until he has bared his soul and admitted his intentions and weaknesses without excuses, or rationalizations.** When one admits that his sin is as big as it really is, then he is ready to begin his repentance; and any other elements of repentance are of reduced value, until the conviction is established totally. Then repentance may mature and forgiveness eventually come.” (Spencer W. Kimball, *TSWK*, pg. 81)

**35 – “Do you know that sins cannot be erased, transgressions cannot be forgiven through evasion and mere forgetfulness?”** (Spencer W. Kimball, *New Era*, March 1978, pg. 16)

**36 – Bishops Remove Penalties, Not Sins** Although there are many ecclesiastical officers in the Church whose positions entitle and require them to be judges, the authority of those positions does not necessarily qualify them to forgive or remit sins. Those who can do that are extremely few in this world. The bishop, and others in comparable positions, can forgive in the sense of waiving the penalties. In our loose connotation we sometimes call this forgiveness, but it is not forgiveness in the sense of "wiping out" or absolution. The waiver means, however, that the individual will not need to be tried again for the same error, and that he may become active and have fellowship with the people of the Church. It is the Lord, however, who forgives sin. There is in the Church... the power to remit sins, but I do not believe it resides in the bishops. That is a power that must be exercised under the proper authority of the priesthood and by those who hold the keys that pertain to that function. Let it be said in emphasis that even the First Presidency and the Apostles do not make a practice of absolving sins. They waive penalties in the course of their ministrations.” (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 332)

### **Restitution and Repentance**

(D&C 19:20)

**37 – “It is so easy to let our sympathies carry us out of proportion, and when a man has committed sin, he must suffer. It is an absolute requirement—not by the bishop—but it is a requirement by nature and by the very part of a man.** This discipline is especially applicable to adults and married people and more especially to those who have been to

## *Repentance*

the temple. They must understand that they cannot tamper with the holy laws of God.” (Spencer W. Kimball, *Ensign*, May 1975, pg. 78)

**38** – “When a commandment is broken, a commensurate penalty is imposed. This happens automatically...Under the laws of God the consequences and penalties of sin are inherent in the act.” (Dallin H. Oaks, *CES Address, Sins, Crimes and Atonement*, February 7 1992)

**39** – “**Why is it necessary for us to suffer on the way to repentance for serious transgressions? We tend to think of the results of repentance as simply cleansing us from sin. But that is an incomplete view of the matter. A person who sins is like a tree that bends easily in the wind. On a windy and rainy day, the tree bends so deeply against the ground that the leaves become soiled with mud, like sin. If we focus only on cleaning the leaves, the weakness in the tree that allowed it to bend and soil its leaves may remain. Similarly, a person who is merely sorry to be soiled by sin will sin again in the next high wind. The susceptibility to repetition continues until the tree has been strengthened.**” (Dallin H. Oaks, *Ensign*, July 1992, pg. 73)

**40** – “**Where restitution can be made, repentance is easier. Where the transgression is such that restitution is very difficult or even impossible, then repentance is also very difficult or even impossible.**” (Dallin H. Oaks, *CES Address, Sins, Crimes and Atonement*, February 7 1992)

**41** – “But to every forgiveness there is a condition. The plaster must be as wide as the sore. The fasting, the prayers, the humility must be equal to or greater than the sin. There must be a broken heart and a contrite spirit. There must be ‘sackcloth and ashes.’ There must be tears and genuine change of heart. There must be conviction of the sin, abandonment of the evil, confession of the error to properly constituted authorities of the Lord. There must be restitution and a confirmed, determined change of pace, direction and destination. Conditions must be controlled and companionship corrected or changed. There must be a washing of robes to get them white, and there must be a new consecration and devotion to living all of the laws of God. In short, there must be an overcoming of self, of sin, and of the world...” (Spencer W. Kimball, *Ensign*, March 1982, pg. 2)

**42** – “**Alma didn’t promise that Corianton would forget. He taught him how to live with his memories, productively, humbly, continually appreciative for the mercy and long-suffering and forgiveness of God. ‘You’ll remember your sins,’ we can almost hear Alma saying. ‘You probably won’t ever forget. But remember in the right way for the right reasons.’** Don’t let the sorrows that inevitably result from sin disqualify you from your blessings or your contribution. Don’t shrivel inside when you hear the pointed sermon or lesson; don’t turn from the brotherhood of the Saints or the path of the Lord because you’ve made mistakes. Don’t give up and die, spiritually. Christ ‘suffered these things’ that we might not eternally suffer, on condition of our repentance.” (Marion D. Hanks, *Improvement Era*, March 1966, pg. 246)

**43** – “...how can we really feel forgiven until we first feel responsible? How can we learn from our own experiences unless these lessons are owned up to? ...

**It is when we first feel the consequences of our mistakes and are just turning away from these, but have not yet turned fully to God, that we may have these feelings of being forsaken.**” (Neal A. Maxwell, *Ensign*, May 1991, pg. 91)

### **Reforming and Repentance**

(Alma 11:34, 37; Helaman 5:10-11)

**44** – “**Another error into which some transgressors fall, because of the availability of God’s forgiveness, is the illusion that they are somehow stronger for having committed sin and then lived through the period of repentance. This simply is not true. That man who resists temptation and lives without sin is far better off than the man who has fallen, no matter how repentant the latter may be. The reformed transgressor, it is true, may be more understanding of one who falls into the same sin, and to that extent perhaps more helpful in the latter’s regeneration. But his sin and repentance have certainly not made him stronger than the consistently righteous person. God will forgive—of that, we are sure. How satisfying it is to be cleansed from filthiness, but how much better it is never to have committed the sin!**” (Spencer W. Kimball, *Ensign*, March 1982, pg. 2)

## *Repentance*

45 – “Some Latter-day Saints who wrongly think repentance is easy maintain that a person is better off after he has sinned and repented. ‘Get a little experience with sin,’ one argument goes, ‘and then you will be better able to counsel and sympathize with others. You can always repent.’

I plead with you, my brothers and sisters, my young friends and my older friends, avoid transgression! **The idea that one can deliberately sin and easily repent or that one is better off after sinning and repenting are devilish lies of the adversary. Would anyone seriously contend that it is better to learn firsthand that a certain blow will break a bone or a certain mixture of chemicals will explode and burn off our skin? Are we better off after we have sustained and been scarred from such injuries? It is obviously better to heed the warnings of wise persons who know the effects of certain traumas on our bodies.**

Just as we can benefit from someone else’s experience in matters such as these, we can also benefit from the warnings contained in the commandments of God. We don’t have to have personal experience with the effects of serious transgressions to know that they are injurious to our souls and destructive of our eternal welfare.

Some years ago, one of our sons asked me why it wasn’t a good idea to try alcohol or tobacco to see what they were like. He knew about the Word of Wisdom, and he also knew the health effects of these substances, but he was questioning why he shouldn’t just try them out for himself. I replied that if he wanted to try something out, he ought to go to a barnyard and eat a little manure. He recoiled in horror. ‘Ooh, that’s gross,’ he reacted.

‘I’m glad you think so,’ I said, ‘but why don’t you just try it out so you will know for yourself? While you’re proposing to try one thing that you know is not good for you, why don’t you apply that principle to some others?’ That illustration of the silliness of ‘trying it out for yourself’ proved persuasive for one sixteen-year-old.” (Dallin H. Oaks, *Ensign*, July 1992, 73-74)

### **Rejoicing and Receiving Repentance**

(Mosiah 4:2-3)

46 – “I believe that his juridical concept of his dealings with his children could be expressed in this way: I believe that in his justice and mercy, he will give us the maximum reward for our acts, give us all that he can give, and in the reverse, I believe that he will impose upon us the minimum penalty which it is possible for him to impose.” (J. Reuben Clark Jr., *CR*, October 1953, pg. 84)

47 – “Whenever there is a failure, get on your knees and make new pledges to your Father after having asked his forgiveness. You may feel, “What is the use?” when you may have failed many times and prayed many times, but you will eventually conquer.” (Spencer W. Kimball, *TSWK*, pg. 91)

48 – “I suggest that you read President Spencer W. Kimball’s inspired book *The Miracle of Forgiveness*. It continues to help the faithful avoid the pitfalls of serious transgression. It likewise is an excellent handbook for those who have committed serious errors and want to find their way back. Read the last two chapters first to appreciate the full miracle of forgiveness before reading anything else.

If you have repented from serious transgression and mistakenly believe that you will always be a second-class citizen in the kingdom of God, learn that is not true....

To you who have sincerely repented yet continue to feel the burden of guilt, realize that to continue to suffer for sins when there has been proper repentance and forgiveness of the Lord is prompted by the master of deceit. Lucifer will encourage you to continue to relive the details of past mistakes, knowing that such thoughts can hamper your progress. Thus he attempts to tie strings to the mind and body so that he can manipulate you like a puppet to discourage personal achievement.” (Richard G. Scott, *Ensign*, November 2000, pg. 26)

### **Releasing and Repentance**

(Mosiah 26:30; Moroni 6:8; D&C 88:33)

49 – “I repeat, save for the exception of the very few who defect to perdition, there is no habit, no addiction, no rebellion, no transgression, no apostasy, no crime exempted from the promise of complete forgiveness. That is the promise of the atonement of Christ. How all can be repaired, we do not know. It may not all be accomplished in

## *Repentance*

**this life.**” (Boyd K. Packer, *Ensign*, November 1995, pg. 18)

**50** – “What of you who have already made mistakes or have lost yourselves to an immoral lifestyle? What hope do you have? Are you cast off and lost forever?”

These are not unforgivable sins. However unworthy or unnatural or immoral these transgressions may be, they are not unforgivable (D&C 42:25). **When completely forsaken and fully repented of, there can open the purifying gift of forgiveness, and the burden of guilt will be erased. There is a way back-long, perhaps; hard, certainly; possible, of course!** (Acts 5:31; Eph. 1:7; Mosiah 4:2; 26:29; D&C 1:31-32; 58:42; 61:2).

You need not, you cannot find your way alone. You have a Redeemer. The Lord will lift your burden if you choose to repent and turn from your sins and do them no more. That is what the Atonement of Christ was for.” (Boyd K. Packer, *Ensign* November 2000, pg. 74)

**51** – “**On that very night, the night of the greatest suffering that has ever taken place in the world or that ever will take place, the Savior said, ‘Peace I leave with you, my peace I give unto you,...Let not your heart be troubled, neither let it be afraid’ (John 14:27).**

I submit to you, that may be one of the Savior’s commandments that is, even in the hearts of otherwise faithful Latter-day Saints, almost universally disobeyed; ... I am convinced that none of us can appreciate how deeply it wounds the loving heart of the Savior of the world when he finds that his people do not feel confident in his care or secure in his hands or trust in his commandments.” (Jeffrey R. Holland, *Ensign*, April 1998, pg. 19)

**52** – “**How difficult it must be for Jesus Christ, our Savior and Redeemer, to see so many needlessly suffer, because His gift of repentance is ignored. It must pain Him deeply to see the pointless agony both in this life and beyond the veil that accompany the unrepentant sinner after all He did so that we need not suffer.**” (Richard G. Scott, *Ensign*, November 2000, pg. 26)

### **Resolve and Repentance**

**53** – “**I once wondered if those who refuse to repent but who then satisfy the law of justice by paying for their own sins are then worthy to enter the celestial kingdom. The answer is no. The entrance requirements for celestial life are simply higher than merely satisfying the law of justice. For that reason, paying for our sins will not bear the same fruit as repenting of our sins. Justice is a law of balance and order and it must be satisfied, either through our payment or his. But if we decline the Savior's invitation to let him carry our sins, and then satisfy justice by ourselves, we will not yet have experienced the complete rehabilitation that can occur through a combination of divine assistance and genuine repentance. Working together, those forces have the power permanently to change our hearts and our lives, preparing us for celestial life.**” (Bruce C. Hafen, *The Broken Heart: Applying the Atonement to Life's Experiences*, pg. 7)

**54** – “**The greatest miracles I see today are not necessarily the healing of sick bodies, but the greatest miracles I see are the healing of sick souls, those who are sick in soul and spirit and are downhearted and distraught**” (Harold B. Lee, *Ensign*, July 1973, pg. 123)

**55** – “**...we must be cautious as we discuss [the examples of Paul, Alma the Younger, King Lamoni, and Enos]. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing they are building a godlike life. They live quiet lives of goodness, service, and commitment. They are like the Lamanites, who the Lord said, ‘were baptized with fire and with the Holy Ghost, and they knew it not’ (3 Nephi 9:20).**” (Ezra Taft Benson, *Ensign*, October 1989, pg. 2-5)

### **Classic Stories of Repentance**

**56** – “One young man resisted the counsel given by me on one occasion saying, when I assured him that a certain action was a wrong and sinful one, ‘That’s your opinion and this is mine.’ And I rejoined, ‘Yes, if that were true, I would agree with you. Your mind may be brighter than mine, your gray matter thicker and grayer, your logic and thinking processes

## *Repentance*

might be far more alert than my own, but you have forgotten one thing. Your opinion, no matter how erudite, is matched not by mine but by the composite of the inspiration of all the ancient prophets of at least six millennia and of the creator himself. Your logic is hardly an equal to the inspiration and revelation from the Lord which I am representing to you. Your deliberations look rather puny when compared to the knowledge and wisdom of the God who made your little mind and gave it function. **God said that act is a sin.** Numerous prophets claimed that act as a sin. **That act is a sin.** Yes, my friend, if it were your mind against mine—your logic against mine—your perception against my limited abilities, then I would agree and leave you to your deliberations and conclusions. But I'm expressing not my own opinion but the word of the Lord of Heaven, and I am telling you God's truth—**that act is a sin.** To compare your opinion with the Lord's proven truths might be like a grain of sand compared to the bulk and height of Mount Everest." (Spencer W. Kimball, *CES Address, What I Hope You will Teach My Grandchildren*, July 11, 1966)

57 – “Shortly after I had been called to the Presiding Bishopric, an Arizona stake president told me he had a young missionary candidate who needed to be interviewed for worthiness....As I invited the young man into my office....I said to him: ‘Apparently there has been a major transgression in your life....Would you mind being frank and open and telling me what that transgression was?’ With head held high and in a haughty manner he responded: ‘There isn’t anything I haven’t done.’ I responded: ‘Well, then, let’s be more specific. Have you been involved in fornication?’ Very sarcastically, he said: ‘I told you I’ve done everything ....’ I said: ‘I would to God your transgression was not so serious.’ ‘Well, it is,’ he replied. ‘How about drugs?’ ‘I told you I’ve done everything.’ Then I said, ‘What makes you think you’re going on a mission?’ ‘Because I have repented,’ he replied. ‘I haven’t done any of those things for a year. I know I’m going on a mission because my patriarchal blessing says I’m going on a mission. I’ve been ordained an elder. I’ve lived the way I should this past year, and I know that I’m going on a mission.’ I looked at the young man sitting across the desk; twenty-one years old laughing, sarcastic, haughty, with an attitude far removed from sincere repentance. And I said: ‘My dear young friend. I’m sorry to tell you this, but you are not going on a mission. Do you suppose we could send you out with this bragging attitude about this past life of yours, boasting of your escapades. Do you think we could send you out with the fine, clean young men who have never violated the moral code, who have kept their lives clean and pure and worthy so that they might go on missions?’ ...What you have committed is a series of monumental transgressions’, I continued. ‘You haven’t repented, you’ve just stopped doing something. **Someday, after you have been to Gethsemane and back, you’ll understand what true repentance is.**’ At this the young man started to cry. He cried for about five minutes and during that time I didn’t say a word....I just sat there and waited as this young man cried. Finally he looked up and said: ‘I guess I haven’t cried like that since I was five years old.’ I told him: ‘If you had cried like that the first time you were tempted to violate the moral code, you may well have been going on a mission today. Now, I’m sorry. I hate to be the one keeping you from realizing your goal. I know it will be hard to go back to your friends and tell them you are not going on a mission. **After you’ve been to Gethsemane,**’ I continued, ‘you’ll understand what I mean when I say that every person who commits a major transgression must also go to Gethsemane and back before he is forgiven.’ The young man left the office and I’m sure he wasn’t very pleased; I had stood in his way and kept him from going on a mission.

“About six months later, I was down in Arizona speaking at the institute. After my talk many of the institute members came down the aisles to shake hands. As I looked up I saw this young man—the non-repentant transgressor—coming down the aisle toward me....I reached down to shake hands with him, and as he looked up at me I could see that something wonderful had taken place in his life. Tears streamed down his cheeks. An almost holy glow came from his countenance. I said to him: ‘You’ve been there, haven’t you?’ and through the tears he said: ‘Yes, Bishop Featherstone, **I’ve been to Gethsemane and back.**’ ‘I know’, I said, ‘it shows in your face. I believe now that the Lord has forgiven you.’ He responded: ‘I’m more grateful to you than you’ll ever know for not letting me go on a mission. It would have been a great disservice to me. Thanks for helping me.’” (Vaughn J. Featherstone, *A Generation of Excellence*, pg. 156-159)

58 – “**Be certain you clean thoroughly in the corners and along the mopboards. If you are going to miss anything, let it be in the center of the room.**’

(My mother) knew very well if we cleaned the corners, she would never have a problem with what was left in the center of the room. That which is visible to the eye would never be left unclean.

Over the years, my mother’s counsel has had enormous application to me in many different ways. It is especially applicable to the task of spiritual housecleaning. The aspects of our lives that are on public display usually take care of themselves because we want to leave the best impression possible. But it is in the hidden corners of our lives, where there are things that only we know about, that we must be particularly thorough to ensure that we are clean (L. Tom Perry, *Ensign*, November 2000, pg. 60)

## *Repentance*

59 – “I did have a dream one time. To me it was a literal thing; it was a reality. I was very much oppressed, once, on a mission. I was almost naked and entirely friendless, except the friendship of a poor, benighted, degraded people. I felt as if I was so debased in my condition of poverty, lack of intelligence and knowledge, just a boy, that I hardly dared look a white man in the face. While in that condition I dreamed that I was on a journey, and I was impressed that I ought to hurry-hurry with all my might, for fear I might be too late. I rushed on my way as fast as I possibly could, and I was only conscious of having just a little bundle, a handkerchief with a small bundle wrapped in it. I did not realize just what it was, when I was hurrying as fast as I could; but finally I came to a wonderful mansion, if it could be called a mansion. It seemed too large, too great to have been made by hand, but I thought I knew that was my destination. As I passed towards it, as fast as I could, I saw a notice, ‘Bath.’ I turned aside quickly and went into the bath and washed myself clean. I opened up this little bundle that I had, and there was a pair of white, clean garments, a thing I had not seen for a long time, because the people I was with did not think very much of making things exceedingly clean. But my garments were clean, and I put them on. Then I rushed to what appeared to be a great opening, or door. I knocked and the door opened, and the man who stood there was the Prophet Joseph Smith. He looked at me a little reprovingly, and the first words he said: **‘Joseph, you are late.’ Yet I took confidence and said: ‘Yes, but I am clean—I am clean!’** (Joseph F. Smith, *Gospel Doctrine*, pg. 542)

60 – “Some years ago, President Romney and I were sitting in my office. The door opened and a fine young man came in with a troubled look on his face, and he said, ‘Brethren, I am going to the temple for the first time tomorrow. I have made some mistakes in the past, and I have gone to my bishop and my stake president, and I have made a clean disclosure of it all; and after a period of repentance and assurance that I have not returned again to those mistakes, they have now adjudged me ready to go to the temple. But, brethren, that is not enough. I want to know, and how can I know, that the Lord has forgiven me, also.’

What would you answer one who would come to you asking that question? As we pondered for a moment, we remembered King Benjamin’s address contained in the book of Mosiah (Mosiah 4:2-3).

“There was the answer.

“If the time comes when you have done all that you can to repent of your sins, whoever you are, wherever you are, and have made amends and restitution to the best of your ability; if it be something that will affect your standing in the Church and you have gone to the proper authorities, then you will want that confirming answer as to whether or not the Lord has accepted of you. In your soul-searching, if you seek for and you find that peace of conscience, by that token you may know that the Lord has accepted of your repentance. Satan would have you think otherwise and sometimes persuade you that now having made one mistake, you might go on and on with no turning back. That is one of the great falsehoods. The miracle of forgiveness is available to all of those who turn from their evil doings and return no more, because the Lord has said in a revelation to us in our day: ‘... go your ways and sin no more;’” (Harold B. Lee, *Ensign*, July 1973, pg. 122-23)

# Baptism

01/06

**“Baptism is a sign which is fixed, and immovable.”** (Joseph Smith, *TPJS*, pg. 197-198)

## BORN VS. BORN AGAIN STATISTICS

Population experts estimate that there are about 122 million live births each year in the world. That breaks down to the following rate:

Births per second - 4

Births per hour - 13,927

Births per minute - 232

Births per day - 334,247

## Baptism Defined

(BD 618; John 3:3-5; 3 Nephi 7:25)

**01** – “[T]he word baptize is derived from the Greek verb ‘**baptiso**,’ and means to immerse or overwhelm....” (Joseph Smith, *Times and Seasons*, September 1842)

**02** – **“You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost.”** (Joseph Smith, *TPJS*, pg. 314)

**03** – **“Sins are remitted not in the waters of baptism, as we say in speaking figuratively, but when we receive the Holy Ghost. It is the Holy Spirit of God that erases carnality and brings us into a state of righteousness. We become clean when we actually receive the fellowship and companionship of the Holy Ghost.”** (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 290)

**04** – **“Water baptism is only a preparatory cleansing of the believing penitent...whereas, the baptism of fire and the Holy Ghost cleanses more thoroughly, by renewing the inner man, and by purifying the affections, desires, and thoughts which have long been habituated in the impure ways of sin. Without the aid of the Holy Ghost, a person would have but very little power to change his mind, at once, from its habituated course, and to walk in newness of life.... So great is the force of habit, that he would, with out being renewed by the Holy Ghost, be easily overcome, and contaminated again with sin. Hence, it is infinitely important that the affections and desires should be, in a measure, changed and renewed, so as to him to hate that which he before loved, and to love that which he before hated. To thus renew the mind of man is the work of the Holy Ghost.”** (Orson Pratt, *The Holy Spirit*, pg. 56-57)

## With Regard to Requirements of the Ordinance

(Moroni 8:25; Moroni 6:1-3; Mosiah 18:8-10; D&C 20:37)

**05** – **“No person can be properly baptized unless he has faith in the Lord Jesus Christ, and has repented of his sins, with a repentance that need not be repented of.”** (Joseph F. Smith, *Improvement Era*, January 1911, pg. 266)

**06** – **“Broken Heart = One that is humble; one that is touched by the Spirit of the Lord and which is willing to abide in all the covenants and the obligations which the gospel entails.”** (Joseph Fielding Smith, *Religious Truths Defined*, pg. 273)

**07** – **“Contrite Spirit = Deep sorrow for sin, a realization of the nature of wrong doing, and a desire for forgiveness.... A contrite spirit is essential to salvation.”** (Joseph Fielding Smith, *CR*, October 1941, pg. 93)

## With Regard to Regulations of the Ordinance

(3 Nephi 11:18-28; D&C 20:68-74)

## *Baptism*

### ***Age of Accountability - (D&C 20:71; D&C 68:25, 27)***

8 Illustrated in Symbolism - (JST Genesis 17:1; 1 Nephi 17:4-5; Mosiah 23:3-4; Ether 3:1)

**08** – “There is no infant or child that has died before arriving at the years of accountability, but what is redeemed, and is therefore entirely beyond the tormented of hell, to use a sectarian term. And any doctrine, such as the sprinkling of infants, or any religious rite for little children, is of no effect whatever, neither in this world nor in the world to come. It is a man-made doctrine, and therefore not ordained of God; and I will defy any man to find in any of the records of divine truth any ordinance instituted for the salvation of little innocent children; it would be unnecessary on the face of it, and the only thing that can be found is where Jesus took the little ones in his arms and blessed them, which is and would be perfectly right to do according to the order of God. But the sprinkling of infants or the doctrine that infants go to hell under any circumstances, is a doctrine ordained of man and not of God, and is therefore of no avail and entirely wrong and displeasing in the sight of God..” (Wilford Woodruff, *JD*, 23:126)

### ***Infant Baptism - (Mosiah 15:25; Moroni 8:8-11; D&C 137:10)***

Established at the Council of Carthage XVI (418 AD)  
(James E. Talmage, *The Great Apostasy*, pg.119)

**09** – “They need no baptism and never will, for our lord has performed all the work necessary for them.” Will automatically inherit the Celestial kingdom, [And exaltation - Bruce R. McConkie, *MD*, pg. 674] but must still comply with the requirements. (Joseph Fielding Smith, *DS*, 2:54)

### ***Authentic Authority - (D&C 13:1)***

**10** – “Baptism without divine authority is not valid. It is a symbol of the burial and resurrection of Jesus Christ, and must be done in the likeness thereof, by one commissioned of God, in the manner prescribed, otherwise it is illegal and will not be accepted by Him, nor will it effect a remission of sins...” (Joseph F. Smith, *JD*, 19:190)

### ***Administered Through Ordained Wording - (D&C 18:29-30; 3 Nephi 24-25; D&C 20:72-74)***

### ***Administered Through Immersion - (1 Peter 3:20-21)***

### ***Improper Baptism - (D&C 123:7-8)***

Sprinkling was authorized by Cyprian, Bishop of Carthage (248 AD)  
(James E. Talmage, *Articles of Faith*, 486)

### ***Administered Through the Laying on of Hands - (D&C 33:15; D&C 49:12-14)***

## **Significant Symbolism Instituted With Respect to the Ordinance**

### ***Death, Burial, & Resurrection - (D&C 76:51; D&C 128:12-13; Romans 6:3-5)***

### ***Blood, Water, & Spirit/Birth - (1 John 5:6-9; Moses 6:59–60)***

The Very Elements or Witnessing Parts of the Atonement = Blood, Water, Spirit

**11** – “It is common among us to say that baptisms are performed in similitude of the death, burial and resurrection of Christ, and that they should therefore be performed by immersion. This is true, but it is an oversimplification and tells only part of the story. Baptism is a new birth; it is symbolical of our new life in the kingdom of God, which new birth is a living reality because of the shedding of the blood of Christ, or in other words because of his death, burial and resurrection. The new birth grows out of the atonement wrought by our Lord; the newness of life comes to the repentant sinner because he has bowed to the will of the Lord; and has been immersed in water by a legal administrator.” (Bruce R. McConkie, *Promised Messiah*, pg. 389-390)

**12** – “Justification = The ratification or approval of the performances entered into.” (Bruce R. McConkie, *MD*,

## *Baptism*

pg. 408)

13 – “*Sanctification = To become clean, pure, and spotless; a state of attended saintliness.*” (Bruce R. McConkie, *MD*, pg. 675)

### ***Born Again - (John 3:7; Mosiah 27:25; Alma 7:14)***

3 days and 3nights - Immersed in Water - Blood is Shed in Your Behalf - Father Furnishes A Given Name - Gifts are Received

### **Required Ordinance**

(John 3:3-5, D&C 84:74; A of F #4)

14 – “**Being born again, comes by the Spirit of God through ordinances.**” (Joseph Smith, *TPJS*, pg. 162)

### ***Required for Membership in God’s Church - (D&C 22:1-4)***

### ***Required for the Gift of the Holy Ghost - (A of F #4)***

15 – “**The gift of the Holy Ghost** is enjoyed only by those who have been baptized and confirmed member of the Church.” (Joseph Smith, *TPJS*, pg. 199)

### ***Required for Spirit World Paradise - (D&C 137:6; D&C 138:33)***

16 – “All spirits of men after death return to the spirit world. There, as I understand it, the righteous—**meaning those who have been baptized and who have been faithful**— are gathered in one part and all the others in another part of the spirit world.” (Joseph Fielding Smith, *DS*, 2:230)

### ***Required for the Celestial Kingdom - (2 Nephi 9:23, John 3:3-5, 3 Nephi 11:33, 38)***

17 – “**Baptism is a sign** to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and **enter into the Kingdom of God**, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost.” (Joseph Smith, *TPJS*, pg. 198)

18 – “**No man can enter into the kingdom of God except he is born of the water and of the Spirit.** Men may be judged and their bodies lie in the grave until the last resurrection, to come forth and receive of the telestial glory, but no man will receive of the celestial glory except it be through the ordinances of the House of God.” (Wilford Woodruff, *JD*, 19:361)

### **Adam’s Baptism**

(Moses 6:54-56)

19 – “Every baptism-properly performed by a legal administrator—from Adam to Christ was itself a Messianic prophecy. It bore record of Christ, who was to come, and was so understood by the saints of old....

Baptism began with Adam....He was then taught that ‘by the blood ye are sanctified,’ meaning that the cleansing power of baptism rests upon and grows out of the atoning sacrifice of the Only Begotten. That is to say, without the atonement and without the shedding of the blood of God’s Son, neither baptism nor any ordinance would have any efficacy, virtue, or force in and after the resurrection of the dead.” (Bruce R. McConkie, *Promised Messiah*, pg. 386-87)

## Christ's Baptism

(2 Nephi 31:5-16)

20 – “In the former ages of the world, before the Savior came in the flesh, ‘the saints’ were baptized in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but one Lord, one faith, one baptism, and one God and father of us all, even so there was but one door to the mansions of bliss. Amen.” (Joseph Smith, *TPJS*, pg. 266)

21 – “If a man gets a fulness of the priesthood of God he has to get it the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.” (Joseph Smith, *TPJS*, pg. 308)

## The Only Name Whereby Salvation Cometh

(Mosiah 5:7-12; D&C 38:4)

22 – “The totality of the scriptures and the teachings of modern prophets show that we are saved by Jesus Christ, through the name of Jesus Christ.” (Dallin H. Oaks, *His Holy Name*, pg. 73)

—Taking Upon You the Name of Jesus Christ—  
(Dallin H. Oak, *His Holy Name*, pg. 64-67)

1 - IDENTIFICATION – A willingness to be identified as a believer in Jesus Christ and a member of His Church

2 - AUTHORITY – A willingness to take our assigned measure of the authority and work of the Savior, accepting and laboring in responsibility.

3 - WILLINGNESS - A willingness to take upon you His name, not to actually take it but only willing to do so, signifies a future event — a declaration of our candidacy for exaltation in the Celestial kingdom (Ephesians 4:13)

## Quotes for Consideration

23 – “Being born again [or converted unto the Lord] is **a gradual thing**, except in a few isolated instances that are so miraculous that they get written up in the scriptures. As far as the generality of members of the Church are concerned, we are born again by degrees, and we are born again to added light and added knowledge and added desires for righteousness as we keep the commandments.” (Bruce R. McConkie, *Speeches-BYU*, 1976, ‘*Jesus Christ and Him Crucified*,’ pg. 399-401)

24 – “...we must be cautious as we discuss [the examples of Paul, Alma the Younger, King Lamoni, and Enos]. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, **there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing they are building a godlike life. They live quiet lives of goodness, service, and commitment. They are like the Lamanites, who the Lord said, ‘were baptized with fire and with the Holy Ghost, and they knew it not’** (3 Nephi 9:20).” (Ezra Taft Benson, *Ensign*, October 1989, pg. 2-5)

25 – “In the full gospel sense, however, conversion is more — far more — than merely changing one's belief from that which is false to that which is true; it is more than the acceptance of the verity of gospel truths, than the acquirement of a testimony. To convert is to change from one status to another, and gospel conversion consists in the transformation of man from his fallen and carnal state to a state of saintliness.

**A convert is one who...has been born again: where once he was spiritually dead, he has been regenerated to a state of spiritual life...he changes his whole way of life, and the nature and structure of his**

## *Baptism*

**very being is quickened and changed by the power of the Holy Ghost.”** (Bruce R. McConkie, *Mormon Doctrine*, pg. 162)

**26** – “In other words, we in effect sign the everlasting covenant by the ordinance of baptism, and we make its term and conditions binding upon us, and this is what makes us different from the generality of mankind. We receive the gift of the Holy Ghost, which is the right to the constant companionship of that member of the Godhead. And if we are guided thereby, then the sanctifying, cleansing, purifying, perfecting processes begin to operate in our lives, and in literal reality we become the saints of God, a peculiar and distinct people. That's what happens to us at least, if we keep our covenants—the covenants made in the waters of baptism.” (Bruce R. McConkie, Rulon T. Burton, *We Believe*, ‘Baptism’, ACR (Brisbane) 1976:15, pg. 69)

## Covenants of Baptism

MY COVENANT	SCRIPTURE	GOD'S OATH	SCRIPTURE
01. To have repented of all my sins	D&C 20:37; 4 Nephi 1:1	01. Forgive and forget my sins	D&C 64:7-12
02. To take upon me the name of Christ	D&C 20:37; 2 Nephi 31:11-13	02. Give me the right to be called a Christian or Saint	D&C 18:23-25; Mosiah 3:19
03. To have a broken heart/contrite spirit	D&C 20:37; Moroni 6:2	03. Signs will follow me...	D&C 84:64-73
04. To mourn and comfort others	D&C 20:37; Mosiah 18:9	04. Peace in this life and eternal peace in the world to come	D&C 59:23
05. To care for others and bear their burdens	Mosiah 18:8	05. To give me all things (knowledge, glory, power, joy)	D&C 76:51-55; 93:19-20
06. To receive a 'newness of life'/'born again' and become a saint	Mosiah 3:19, 27:25-27; John 3:3, 5	06. To be my advocate before the Father	D&C 29:1, 5
07. To keep all God's commandments/ordinances	2 Nephi 31:6-7; Mosiah 18:10	07. To have my name written in the Book of Life	Revelation 20:15; 21:27
08. To always remember and serve only God	D&C 20:37, 77, 79; Mosiah 18:10	08. To have his spirit always with me	D&C 20:77, 79;
09. To be a witness for Christ at all times, in all things, in all places, even unto death	Mosiah 18:9	09. To be my God	Revelation 21:7
10. To enter into his Church or Kingdom	D&C 20:37; John 3:3, 5	10. To be raised in the first resurrection with eternal life	D&C 14:7; 2 Nephi 31:20; D&C 76:64
11. To receive the Holy Ghost	D&C 20:37; Acts 2:37-38	11. Give to me the gift of the Holy Ghost and receive sanctification	D&C 84:64-75
12. To partake of the sacrament and renew your covenant often	D&C 59:9-11; Exodus 12:13-14	12. To keep the covenant valid	D&C 59:8-21

# Sacrament

01/06

“No more sacred ordinance is administered in the Church of Christ than the administration of the sacrament.” (David O. McKay, *CR*, April 1946, pg. 112)

## Sacrament Defined

(3 Nephi 9:19-20; Matthew 26:26-29)

Sacrifice = Sacred Face (Future)

Sacrament = Sacred Mind (Past)

(Russell M. Nelson, *Ensign*, March 1983, pg. 67-68)

**01** – “Jesus, celebrating the Feast of the Passover, thus dignifying and fulfilling the law to the full, initiated the sacrament of the Lord’s supper. **Sacrifice stopped and sacrament started. It was the end of the old era, the beginning of the new. Sacrifice looked forward to the shed blood and bruised flesh of the Lamb of God. The sacrament was to be in remembrance of his spilt blood and broken flesh, the emblems, bread and wine, typifying such as completely as had the shedding of the blood of animals in their days.**” (Bruce R. McConkie Doctrinal New Testament Commentary, 1:719-20)

**02** – “Previous to the offering up of Himself, as the great expiatory sacrifice, having fulfilled the law and made it honorable, and having introduced the Gospel, He met with his disciples, as already noticed, to eat the Passover.... **Thus He [ate] both, for the two ceremonies centered in Him, He was the embodiment of both, He was the Being provided before the foundation of the earth, and prophesied of by men of God throughout all the preceding ages; and also on account of whom the sacrifices were offered up by all the servants of the Lord, from the fall of Adam to that time; and all the various atonements heretofore offered pointed to Him, for whom they were all made and in whom they all centered.**” (John Taylor, *Mediation and Atonement*, pg. 125)

**03** – “In our day we observe that heart attack, stroke, and gangrene all follow in the wake as life leaves any part of the body deprived of its blood supply. With that background, think of this passage from the gospel of John: ‘Except ye eat the flesh of the Son of man, and drink his blood, **you have no life in you.** Whose eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day’ (John 6:53-54).” (Russell M. Nelson, CES address, September 13, 1985)

## Sacred Sacramental Symbols in Scripture

(Jacob 1:8; 1 Corinthians 10:2-4; JS-Matthew 1:27; John 4, 6; Genesis 40:1-23)

**04** – “We believe that the sacrament is not the literal body and blood of our Lord; in other words, we do not believe in the doctrine of Transubstantiation.” (George Albert Smith, *CR*, April 1908, pg. 36)

**05** – “**How many members of the Church, when partaking of the emblems of the sacrament, try to visualize the extreme suffering of the Son of God as he went through his torment in our behalf.**” (Joseph Fielding Smith, *Answers to Gospel Questions*, 5:9)

The Carcass of Life - JST Matthew 1:27

The Living Waters - John 4

The Bread of Life - John 6

The Spiritual Meat and Rock - 1 Corinthians 10:2-4

# The Butler and The Baker

## Types For The Redemptive Blood And The Broken Body Of Christ

Genesis 40

### The Butler: The Blood

- 1 A servant** (40:1)  
Christ = (Isaiah 42:1-7)
- Characterized by providing “**pressed grapes**”(40:11)  
Christ = (“*Gethsemane*”- D&C 133:50)
- Grapes that came from a ‘**Vine**’ for his master (40:9-10)  
Christ = The True Vine (John 15:1-5)
- Restored to his **high position** (40:13, 21)  
Christ = (1 Peter 3:15)
- Three Day** Wait in Prison (40:3, 13)  
Christ = (Acts 10:40)
- Presents the fruits of his labors** (40:11, 13, 21)  
Christ = (D&C 76:107)
- Presentation to his master came through a **symbolic cup** (40:11,13, 21)  
Christ = (D&C 19:18-19)

**Redemptive Wine serves as a powerful symbol**  
(John 2:1-11; Matthew 14:22-33)

### The Baker: The Body

- 1 A servant** (40:1)  
Christ = (Isaiah 53:13-15)
- Characterized by providing “**bakemeats**” (40:17)  
Christ = (Matthew 14-15)
- ‘**Bread**’ that was for his master (40:17)  
Christ = The Bread of Life (John 6:31-58)
- Would be **swallowed up** (40:19)  
Christ = (Mosiah 15:7)
- Three Day** Wait in prison (40:3, 18)  
Christ = (Matthew 12:40)
- Death came on the desire on the part of another** (40:19, 22)  
Christ = (Isaiah 53:10)
- Means of death by his master came through a **symbolic tree**  
Christ = (Isaiah 53:10)

**Rejuvenating Bread serves as a powerful symbol**  
(Exodus 16:1-36; )

**Joseph’s Only Request Was: “ But Think On Me When It Shall Be Well With Thee” (40:14)**

## 8 Symbols of the Sacrament

### OBJECT

### SYMBOL

Broken Bread	<b>Broken/Torn Body of Christ [Golgotha]</b> (John 6:53-54; Matthew 26:26; D&C 20:77) (B.H. Roberts, <i>The Way, The Truth, and The Life</i> , pg. 390-391)
Spilt Water	<b>Spilt/Shed Blood of Christ [Gethsemane]</b> (John 6:53-54; Matthew 26:27-28; D&C 20:79; D&C 38:4)
Table	<b>Raised Altar of Sacrifice/Place of Cleansing</b> (Exodus 20:26-28; Leviticus 1) (Encyclopedia of Mormonism, 1:37 'Altar')
Table Cloth	<b>Evidence of the 'purity' of that which is offered;</b> Sanctification; [Heb.=Kaphar] <b>Atonement</b> -to cover = Body of ' <b>Christ</b> ' is prepared/entombed in white linens {Duty of the <i>Teacher</i> }(John 19:38-42)
Priest	Represents the ' <b>Father</b> ' who ordained and gave his son (John 3:16; D&C 20:21)
Deacon	Represents the ' <b>Holy Ghost</b> ' who offers the cleansing power (Isaiah 6:6-7; John 2:9; D&C 13:1; D&C 20:77, 79; Moses 6:60)
Right Hand	<b>In Cutting/Renewing Sacred Covenants</b> [Heb.= <i>dexter</i> ] <b>Right Side</b> - denotes righteousness or covenants (Russell M. Nelson, <i>Ensign</i> , March 1983, pg.69; J Fld S, <i>DS</i> , 3:107-108) Raised in cutting the covenant - used in renewing the covenants before Father, Son, HG
Partaker	Represents one who is <b>worthy of entrance into the Celestial kingdom</b> through the usage of the atonement and resurrection of Christ (D&C 76:69) Baptism is gate in which one enters into for Celestial kingdom (J Fld S, <i>DS</i> , 2:230)

### Eternal Nature of the Sacrament

(Exodus 12:14; Moroni 4:1-3; 5:1-2; D&C 20:77, 79; 27:1-18)

## *The Sacrament*

**06** – “When Jesus came and suffered, ‘the just for the unjust,’ . . . the law of sacrifice was fulfilled, and in the stead thereof he gave another law, which we call the ‘Sacrament of the Lord’s Supper,’ by which his life and mission, his death and resurrection, the great sacrifice he had offered for the redemption of man, should be kept in everlasting remembrance. . . . **Therefore, this law is to us, what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until He shall come again. Therefore, we must honor and keep it sacredly.**” (Joseph F. Smith, *JD*, 15:324)

**07** – “**We take this sacrament not only in remembrance of the past but to direct our minds to the future.**” (Charles W. Penrose, *JD*, 22:82)

D&C 20:77 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, <sup>1</sup>**that they may eat in remembrance of the body of thy Son,** and <sup>2</sup>**witness unto thee,** O God, the Eternal Father, that they are willing to take upon them the name of thy Son, <sup>3</sup>**and always remember him** and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.

D&C 20:79 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, <sup>1</sup>**that they may do it in remembrance of the blood of thy Son,** which was shed for them; <sup>2</sup>**that they may witness unto thee,** O God, the Eternal Father, <sup>3</sup>**that they do always remember him,** that they may have his Spirit to be with them. Amen.

*1- Past*

*2- Present*

*3- Future*

D&C 27:1-18

- 1 – D&C 27:1-4 (2) = Gratitude for His Sacrifice Through Sacramental Emblems
- 2 – D&C 27: 15-18 (18) = Live Faithfully and in Harmony with His Will
- 3 – D&C 27:5-14 (5) = Hope to Attend the Sacrament Meeting with Him

### **The Tokens of Remembrance and Safety**

(D&C 27:15-18)

**08** – “**How fitting it was during the observance of this ancient covenant of protection (Passover) that Jesus should institute the emblems of the new covenant of safety — the emblems of his own body and blood.**” (Howard W. Hunter, *Ensign*, May 1974, pg. 18)

**Whole Armor of God D&C 27:15-18 (Romans 13:12, 14; Galatians 3:27; D&C 106:4-5; 1 Thessalonians 5:5)**

Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

*The Sacrament*

**The Seven Articles in the Whole Armor of God**

- 1 - loins girt about with truth
- 2 - breastplate of righteousness
- 3 - feet shod with the preparation of the gospel of peace
- 4 - shield of faith
- 5 - helmet of salvation
- 6 - sword of my Spirit
- 7 - whole armor

**Type and Shadow of Christ**

- 1 - John 14:6
- 2 - Jeremiah 23:6
- 3 - Isaiah 9:6
- 4 - D&C 35:14
- 5 - Hebrews 2:10, 1 Thessalonians 5:8-9
- 6 - John 1:1
- 7 - Matthew 5:48b, 3 Nephi 12:48

**loins girt about with truth** = “ that they may always have his *Spirit* to be with them” (Moroni 10:5)  
**breastplate of righteousness** = “that they are willing to take upon them the *name* of thy Son” (Mosiah 5:12)  
**feet shod with the preparation of the gospel of peace** = “*keep his commandments* which he has given them” (D&C 101:36)  
**helmet of salvation** = “that they do always *remember* him” (Mosiah 4:30)

**09 – “When you look in the dictionary for the most important word, do you know what it is? It could be remember. Because all of you have made covenants—you know what to do and you know how to do it—our greatest need is to remember. That is why everyone goes to sacrament meeting every Sabbath day—to take the sacrament and listen to the priests pray that they ‘may always remember him and keep his commandments which he has given them.’ Nobody should ever forget to go to sacrament meeting. Remember is the word. Remember is the program.”** (Spencer W. Kimball, CES address, June 28, 1968)

**Helaman 5:5-12 - REMEMBER = זכור** (Psalms 119)  
 (2 Sets of ‘Remember’ while within the text 7 ‘Redeem’ or ‘Redeemer’)

- ז (Zayin) The cut that flows down; anointing oil; blood (John 19:34-36)
- כ (Kaph) The palm of the hand; the strong right arm of God (Ezra 9:8; D&C 1:14)
- נ (Vav) The nail; affixed covenants which can’t be broken (Isaiah 22:23-25)
- ר (Resh) The sickle; that which cuts or divides (Alma 46:21)

**10 – “To ‘always remember him’ does not mean simply to remember that he was crucified; but to keep in mind constantly the reasons why, and what blessings have come to each of us through his death and resurrection. We are to remember the great suffering and what it cost him to make the great atonement. We are to remember that he did it because of his love, not only for those who believe on him, but also for the whole world....”** (Joseph Fielding Smith, *Answers to Gospel Questions*, 3:3-5)

**D&C 13:1**

UPON you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the **keys of the ministering of angels**, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

**11 – “But the ministering of angels can also be unseen. Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind.... Most angelic communications are felt or heard rather than seen....**

**So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels.”** (Dallin H. Oaks, *Ensign*, November. 1998, pg. 39)

## **Who and Worthiness to Partake**

(Exodus 12:43, 45; 3 Nephi 18:5, 28-30; Mormon 9:29; D&C 46:4; 1 Corinthians 10:16-21; 1 Corinthians 11:24-30; Wilford Woodruff, *Millennial Star*, 57:339-340)

**12 – NON-MEMBERS AND THE SACRAMENT.** Non-members cannot comply with the covenants embodied in the blessings of the sacrament and, therefore, should not partake of it. They are old enough to reason and should understand that the sacrament, so far as adults are concerned, is for those who have repented of their sins in the waters of baptism.

It would be proper in a meeting to say, ‘The sacrament will now be administered to the members of the Church,’ in cases where there are non-members present; otherwise nothing need be said of this nature. If non-members are present and partake of the sacrament, we would not do anything to prevent it, for evidently they would take it in good faith, notwithstanding the nature of the covenant.” (Joseph Fielding Smith, *DS*, 2:350)

**13 – “...unbaptized children, being without sin, are entitled and expected to partake of the sacrament to prefigure the covenant they will take upon themselves when they arrive at the years of accountability.”** (Bruce R. McConkie, *DNTC*, 1: 723)

**14 –** Contrary to the expressed opinion of some who think that the partaking of the sacrament at such an early age ‘detracts from its meaning,’ we sincerely proclaim that the permitting of small children to partake when it is explained to them acts upon their minds exactly to the contrary. Perhaps some of us fail to comprehend the depth of a small child’s mind. Surely little children in the Primary class can understand that the sacrament is a sacred ordinance when they are carefully taught. Then again we may say, even if they are too small to comprehend, the practice is teaching them that it is a sacred ordinance, and this will eventually bear fruit. It seems that a child in the kindergarten class is surely capable of realizing that the sacrament is a special privilege, having relationship to the sacrifice of our Redeemer on the cross.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 5:67)

**15 – “We do not have to be hindered by self-judgment.** All of us have the benefit and added wisdom of a bishop and a stake president to help us determine our worthiness and, if necessary, to assist us to begin the process of becoming worthy to accomplish whatever goal we wish to achieve. **When we take it upon ourselves to pass self-judgment and simply declare, ‘I am not worthy,’ we build a barrier to progress and erect blockades that prevent our moving forward. We are not being fair when we judge ourselves. A second and third opinion will always be helpful and proper.”** (Marvin J. Ashton, *Ensign*, May 1989, pg. 20)

**16 – “If we desire to improve (which is to repent) and are not under priesthood restriction, then, in my opinion, we are worthy.** If, however, we have no desire to improve, if we have no intention of following the guidance of the Spirit, we must ask: Are we worthy to partake, or are we making a mockery of the very purpose of the sacrament, which is to act as a catalyst for personal repentance and improvement? If we remember the Savior and all he has done and will do for us, we will improve our actions and thus come closer to him, which keeps us on the road to eternal life.

If, however, we refuse to repent and improve, if we do not remember him and keep his commandments, then we have stopped our growth, and that is damnation to our souls.

The sacrament is an intensely personal experience, and we are the ones who knowingly are worthy or otherwise.” (John H. Groberg, *Ensign*, May 1989, pg. 38)

## **Not For Remission But For His ‘Spirit’**

(D&C 27:2)

**17 – “We do not partake of the sacrament for the remission of sins, as they do in many of the different churches. We believe that baptism was instituted for the remission of sins, and that having received the Spirit of God, if we humbly repent of what wrongs we have done, and earnestly seek the Lord’s forgiveness, that forgiveness may come to us.”** (Anthon H. Lund, *CR*, October 1916, pg. 14)

**18 – “Purpose of the Sacrament—**From the scriptural citations already made, it is plain that the sacrament is administered

## *The Sacrament*

to commemorate the atonement of the Lord Jesus, as consummated in His agony and death; it is a testimony before God that we are mindful of His Son's sacrifice made in our behalf; and that we still profess the name of Christ and are determined to strive to keep His commandments, in the hope that we may ever have His Spirit to be with us. Partaking of the sacrament worthily may be regarded therefore as a means of renewing our avowals before the Lord, of acknowledgment of mutual fellowship among the members, and of solemnly witnessing our claim and profession of membership in the Church of Jesus Christ. **The sacrament has not been established as a specific means of securing remission of sins; nor for any other special blessing aside from that of a continuing endowment of the Holy Spirit, which, however, comprises all needful blessings. Were the sacrament ordained specifically for the remission of sins, it would not be forbidden to those who are in greatest need of forgiveness; yet participation in the ordinance is restricted to those whose consciences are void of serious offense,** those, therefore, who are acceptable before the Lord, those indeed who are in as little need of special forgiveness as mortals can be.” (James E. Talmage, *Articles of Faith*, pg. 158)

**19** – “How can we have spiritual hunger? Who is there among us that does not wound his spirit by word, thought, or deed, from Sabbath to Sabbath? We do things for which we are sorry, and desire to be forgiven, or we have erred against someone and given injury. **If there is a feeling in our hearts that we are sorry for what we have done; if there is a feeling in our souls that we would like to be forgiven, then the method to obtain forgiveness is not through rebaptism, it is not to make confession to man, but it is to repent of our sins, to go to those against whom we have sinned or transgressed and to obtain their forgiveness, and then repair to the sacrament table where, if we have sincerely repented and put ourselves in proper condition, we shall be forgiven, and spiritual healing will come to our souls. It will really enter into our being.** You have felt it. I am a witness that there is a spirit attending the administration of the Sacrament that warms the soul from head to foot. You feel the wounds of the spirit being healed, and the lead is lifted. Comfort and happiness come to the soul that is worthy and truly desirous of partaking of this spiritual food.” (Melvin J. Ballard, *Crusader for Righteousness*, 132–133)

### **Benefits and Blessings**

(D&C 59:9)

**20** – “**No member of the Church can fail to make this covenant and renew it week by week, and retain the Spirit of the Lord.** The Sacrament meeting of the Church is the most important meeting which we have, and is sadly neglected by many members. **We go to this service, if we understand the purpose of it, not primarily to hear someone speak, important though that may be, but first, and most important, to renew this covenant with our Father in heaven in the name of Jesus Christ.** Those who persist in their absence from this service will eventually lose the Spirit and if they do not repent will eventually find themselves denying the faith (Joseph Fielding Smith, *Church History and Modern Revelation*, 1:123)

**21** – “**The sacrament of the Lord's supper is an ordinance of salvation in which all the faithful must participate if they are to live and reign with him.**” (Bruce R McConkie, *Promised Messiah*, pg. 384)

**22** – “**Who can measure the responsibility of such a covenant? How far reaching! How comprehensive! It excludes from man's life, profanity, vulgarity, idleness, enmity, jealousy, drunkenness, dishonesty, hatred, selfishness, and every form of vice. It obligates him to sobriety, to industry, kindness, to the performance of every duty in church and state. He binds himself to respect his fellow men, to honor the priesthood, to pay his tithes and offerings and to consecrate his life to the service of humanity.**” (David O. McKay, *Gospel Ideals*, pg. 73)

**23** – “It is significant that when we partake of the sacrament we do not witness that we take upon us the name of Jesus Christ. We witness that we are willing to do so. (D&C 20:77) **The fact that we only witness to our willingness suggests that something else must happen before we actually take that sacred name upon us in the most important sense.**

What future event or events could this covenant contemplate? The scriptures suggest two sacred possibilities, one concerning the authority of God, especially as exercised in the temples, and the other—closely related—concerning exaltation in the celestial kingdom.

Willingness to take upon us the name of Jesus Christ can therefore be understood as willingness to take upon us the authority of Jesus Christ. **According to this meaning, by partaking of the sacrament we witness our**

willingness to participate in the sacred ordinances of the temple and to receive the highest blessings available through the name and by the authority of the Savior when he chooses to confer them upon us....

Scriptural references to the name of Jesus Christ often signify the authority of Jesus Christ. **In that sense, our willingness to take upon us his name signifies our willingness to take upon us the authority of Jesus Christ in the sacred ordinances of the temple, and to receive the highest blessings available through his authority when he chooses to confer them upon us.**” (Dallin H. Oaks, *Ensign*, May 1985, pg. 81, 83)

### **Principles and Practices**

(3 Nephi 18:1-11; 3 Nephi 20:3-9; D&C 20:75-79 )

**24 – “He has prescribed for us only a few set prayers, one of which is the blessing on the bread and water.”** (David O. McKay, *CR*, October 1929, pg. 11)

**25 – “I admonish you, my brethren, that when we officiate in administering the sacrament, we repeat, if possible, the exact words given by revelation, and that we do so with the Spirit of the Lord.”** (George Albert Smith, *CR*, April 1908, pg. 37)

**26 – “Every word in the sacrament ordinance is vital....Is it possible that a casual attitude on our part of routine formality of this sacred occasion might deaden our opportunity for spiritual growth?”** (David B. Haight, *Ensign*, May 1983, pg.13-14)

**27 – “Brethren, we recommend that we surround this sacred ordinance with more reverence, with perfect order, that each one who comes to the house of God may meditate upon his goodness and silently and prayerfully express appreciation for God’s goodness. Let the sacrament hour be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with his God.”** (David O. McKay, *CR*, April 1946, pg. 114)

**28 – “In that sacred setting, we ask you young men of the Aaronic Priesthood to prepare and bless and pass these emblems of the Savior’s sacrifice worthily and reverently. What a stunning privilege and sacred trust given at such a remarkably young age! I can think of no higher compliment heaven could pay you. We do love you. Live your best and look your best when you participate in the sacrament of the Lord’s Supper.”** (Jeffrey R. Holland, *Ensign*, November 1995, pg. 68)

### **29 – Principle of Non-Distraction**

**“The principle I suggest to govern those officiating in the sacrament—whether preparing, administering, or passing—is that they should not do anything that would distract any member from his or her worship and renewal of covenants. This principle of non-distraction suggests some companion principles.**

**Deacons, teachers, and priests should always be clean in appearance and reverent in the manner** in which they perform their solemn and sacred responsibilities. **Teachers’ special assignments in preparing the sacrament are the least visible but should still be done with dignity**, quietly and reverently. Teachers should always remember that the emblems they are preparing represent the body and blood of our Lord.

To avoid distracting from the sacred occasion, **priests should speak the sacrament prayers clearly and distinctly**. Prayers that are rattled off swiftly or mumbled inaudibly will not do. All present should be helped to understand an ordinance and covenants so important that the Lord prescribed the exact words to be uttered. All should be helped to focus on those sacred words as they renew their covenants by partaking....

**Deacons should pass the sacrament in a reverent and orderly manner, with no needless motions or expressions that call attention to themselves.** In all their actions they should avoid distracting any member of the congregation from worship and covenant making.

**All who officiate in the sacrament—in preparing, administering, or passing—should be well groomed and modestly dressed, with nothing about their personal appearance that calls special attention to themselves.** In

## *The Sacrament*

appearance as well as actions, they should avoid distracting anyone present from full attention to the worship and covenant making that is the purpose of this sacred ordinance.

**This principle of non-distraction applies to things unseen as well as seen. If someone officiating in this sacred ordinance is unworthy to participate, and this is known to anyone present, their participation is a serious distraction to that person.** Young men, if any of you is unworthy, talk to your bishop without delay. Obtain his direction on what you should do to qualify yourself to participate in your priesthood duties worthily and appropriately.

I have a final suggestion. With the single exception of those priests occupied breaking the bread, **all who hold the Aaronic Priesthood should join in singing the sacrament hymn** by which we worship and prepare to partake. No one needs that spiritual preparation more than the priesthood holders who will officiate in it. My young brethren, it is important that you sing the sacrament hymn. Please do so.” (Dallin H. Oaks, *Ensign*, November 1998, pg. 39-40)

# God the Third: The Witness or Testator

01/06

“Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham’s record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.” (Joseph Smith, *TPJS*, pg. 190)

## The Holy Ghost

(D&C 130:22-23; John 20:21-22, 16:7)

**01** – “...the Holy Ghost is a man; he is one of the sons of our Father and our God; and he is that man that stood next to Jesus Christ.” (Heber C. Kimball, *JD*, 5:179)

**02** – “Holy Ghost is the third member of the Godhead. He is a Personage of Spirit, a Spirit Person, a Spirit Man, a Spirit Entity. He can be in only one place at one time and he does not and cannot transform himself into any other form or image than that of the Man whom he is, though his power and influence can be manifest at one and the same time through all immensity.” (Bruce R. McConkie, *MD*, pg. 358)

**03** – “No member of the Godhead dwells in us in the literal sense of the word, but all of them dwell in us figuratively....” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 271)

**04** – “But the Holy Ghost is yet a Spiritual body and waiting to take himself a body, as the savior did or as God did, of the gods before him took bodies.” (Joseph Smith; George Laub’s Discourse, June 16, 1844, Words of Joseph Smith, pg. 382)

**05** – “Joseph also said that the Holy Ghost is now in a state of probation which if he should perform in righteousness he may pass through the same or a similar course of things that the Son has.” (Joseph Smith; Franklin D. Richards, Words of Joseph Smith, pg. 245)

**06** – “**THE HOLY GHOST DURING CHRIST'S MINISTRY.** While Christ was here in his ministry, his disciples did not have the constant companionship of the Holy Ghost. He told them they could not have that Spirit while he was with them, but when he went, he would send the Comforter to be their guide.” (Joseph Fielding Smith, *DS*, 1:46)

**07** – “**THE HOLY GHOST IN A FUTURE ETERNITY.** This does not mean that when we come into the presence of God after the resurrection or in the millennium, we will not have the gift of the Holy Ghost, although Christ is there. When things come to that perfect state, and especially after the resurrection, I think we will be in the presence of all three-Father, Son, and Holy Ghost.” (Joseph Fielding Smith, *DS*, 1:46)

## Administration of the Holy Ghost

(D&C 11:12)

**08** – “The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise—for ‘**the things of God knoweth no man, but the Spirit of God.**’” (Joseph Smith, *TPJS*, pg. 202)

**09** – “**All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle.**” (Joseph Smith, *TPJS*, pg. 355)

**10** – “The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son,

## *Holy Ghost*

but by his intelligence, his knowledge, his power and influence, over and through the laws of nature, he is and can be omnipresent throughout all the works of God. **Thus when it becomes necessary to speak to us, he is able to do so by acting through the other Spirit, that is, through the Light of Christ.**" (Joseph Fielding Smith, *DS*, 1:40)

**11** – "As children, we learned how to keep darkness away by turning on a light. Sometimes, when our parents went away for the evening, we would turn on every light in the house! **We understood the physical law that is also spiritual law: light and darkness cannot occupy the same space at the same time. Light dispels darkness. When light is present, darkness is vanquished and must depart. More importantly darkness cannot conquer light unless light is diminished or departs.** When the spiritual light of the Holy Ghost is present, the darkness of Satan departs." (Robert D. Hales, *Ensign*, May 2002, pg. 70)

**12** – "**This [the Light of Christ] is the true light, which in some measure illuminates all men. It is, in its less refined existence, the physical light which reflects from the sun, moon, and stars, and other substance; and by reflection on the eye, makes visible the truth of the outward world.**

It is, also, in its higher degrees, the intellectual light of our inward and spiritual organs, by which we reason, discern, judge, compare, comprehend, and remember the subjects within our reach.

**It's inspiration constitutes instinct in animals life, reason in man, vision of the Prophets, and is continually flowing from the Godhead throughout all his creations.**" (Parley P. Pratt, *Key to the Science of Theology*, pg. 46-47)

**13** – "The Holy Ghost should not be confused with the Spirit which fills the immensity of space and which is everywhere present. This other spirit [the Light of Christ] is impersonal and has no size, nor dimension; it proceeds forth from the presence of the Father and the Son and is all things. We should speak of the Holy Ghost as a personage as '**he**' and this other Spirit as '**it**,' although when we speak of the power or gift of the Holy Ghost we may properly say '**it**.'

The Holy Ghost, as we are taught in our modern revelation, is the third member in the Godhead and a personage of Spirit. These terms are used synonymously: Spirit of God, Spirit of Truth, Holy Spirit, Comforter; all having reference to the Holy Ghost. The same terms largely are used in relation to the Spirit of Jesus Christ, also called the Light of Truth, Light of Christ, Spirit of God, and Spirit of the Lord; and yet they are separate and distinct things. We have a great deal of confusion because we have not kept that clearly in our minds." (Joseph Fielding Smith, *DS*, 1:48-50)

### **Symbols for the Holy Ghost**

**Fire - (JST 1 Corinthians 3:13-15; 2Nephi 31:13, 17; Isaiah 33:14)**

**14** – "The symbolism of receiving the gift of the Holy Ghost is that of lighting a perpetual flame within the soul, one which provides light and warmth while constantly purging that which is unclean from it. This is very different from the notion in the sectarian world that some supposed spiritual experience brings the assurance of salvation. That is more like being struck with lightning than the scriptural imagery of a flame that was to perpetually burn within the temple, fueled with works of righteousness." (Joseph Fielding McConkie, *Gospel Symbolism*, pg. 197)

**15** – "While they were thus praying Zebedee recorded:

'I saw a personage passing through the room as plainly as I see you now. Joseph asked us if we knew who it was and answered himself, that Jesus, our elder brother, the son of God.'

After the vision closed Joseph told those present to again resume their former position of prayer which they did.

'Again I saw passing through the same room, a personage whose glory and brightness was so great, that I can liken it to nothing but the burning bush that Moses saw, and its power so great that had it continued much longer I believe it would have consumed us.'

## *Holy Ghost*

After this personage had disappeared from the room Joseph announced to the elders present that it was the Father of Jesus Christ whom they had just seen.

After relating the vision of seeing the Father and the Son ...Coltrin was asked about the kind of clothing the Father had on, to which he replied:

‘I did not discover His clothing, for He was surrounded as with a flame of fire, which was so brilliant that I could not discover anything else but the person. I saw His hands, His legs, His feet, His eyes, nose, mouth, head and body in the shape and form of a perfect man. He sat in a chair as a man would sit in a chair, but His appearance was so grand and overwhelming that it seemed I should melt down in His presence and the sensation was so powerful that it thrilled through my whole system and I felt it in the marrow of my bones.’

When asked about the Savior and how He was clothed, Zebedee replied that he was ‘clothed in modern clothing, apparently of gray cloth.’ Zebedee Coltrin ; Calvin Stephens, *The Life and Contributions of Zebedee Coltrin*, Masters Thesis, pg. 25-27)

***Sign of the Dove - (BD 658; 2 Nephi 31:8; Luke 3:22; Genesis 8:11; Facs. 2:7)***

**16** – “The **sign of the dove** was instituted before the creation of the world, a witness for the Holy Ghost, and **the devil cannot come in the sign of a dove**. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove, but in the sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.” (Joseph Smith, *TPJS*, pg. 275-76)

***Olive Oil - (Matthew 25; D&C 45:56-57; Truman G. Madsen, *Ensign*, December 1982, pg. 58-59)***

***A Mighty Rushing Wind - (Ezekiel 37:9a; Acts 2:2-4; D&C 109:37; Joseph Smith, *HC* 2:428)***

### **Roles of the Holy Ghost**

(Moses 6:61)

***Testifier - (2 Corinthians 13:1; 2 Nephi 31:18; 3 Nephi 11:32, 35)***

**17** – “The Holy Ghost takes of the Father, and of the Son, and shows it to the disciples. It shows them things past, present, and to come. It opens the vision of the mind, unlocks the treasures of wisdom, and they begin to understand the things of God; their minds are exalted on high; their conceptions of God and His creations are dignified, and "Hallelujah to God and the Lamb in the highest," is the constant language of their hearts. They comprehend themselves and the great object of their existence. They also comprehend the designs of the wicked one, and the designs of those who serve him; they comprehend the designs of the Almighty in forming the earth, and mankind upon it, and the ultimate purpose of all His creations. It leads them to drink at the fountain of eternal wisdom, justice, and truth; they grow in grace, and in the knowledge of the truth as it is in Jesus Christ, until they see as they are seen, and know as they are known.” (Brigham Young, *JD*, 1:241)

***Sanctifier - (3 Nephi 27:20)***

**18** – “After you have been immersed, as this earth was, in the water, and been cleansed and received the remission of your sins, you also have the promise of baptism of fire and of the Holy Ghost, by which you are purified, as well justified and sanctified from all your evil affections, and you feel to love God and that which is just and true, and to hate that which is sinful and evil. Why? Because of this sanctifying, purifying principle that comes upon you, by the baptism of fire and the Holy Ghost.” (Orson Pratt, *JD*, 16:319)

**19** – “Through water baptism is obtained a remission of past sins; but even after the sins of the past are forgiven, the one so pardoned will doubtless feel the force of sinful habits bearing heavily upon him. He who has been guilty of habitual untruthfulness, will at times find himself inclined, perhaps, to yield to that habit. He who has stolen may be sorely tempted, when opportunity arises, to steal again. While he who has indulged in licentious practices may again find himself disposed to give way to the seductive influence of the siren. So with drunkenness, malice, envy,

## *Holy Ghost*

covetousness, hatred, anger, and in short all the evil dispositions that flesh is heir to.

**There is an absolute necessity for some additional sanctifying grace that will strengthen poor human nature, not only to enable it to resist temptation, but also to root out from the heart concupiscence** — the blind tendency or inclination to evil. The heart must be purified, every passion, every propensity made submissive to the will, and the will of man brought into subjection to the will of God.

**Man's natural powers are unequal to this task; so, I believe, all will testify who have made the experiment. Mankind stand in some need of a strength superior to any they possess of themselves, to accomplish this work of rendering pure our fallen nature. Such strength, such power, such a sanctifying grace is conferred on man in being born of the Spirit — in receiving the Holy Ghost. Such, in the main, is its office, its work.**" (B. H. Roberts, *The Gospel and Man's Relationship to Deity*, pg.170)

20 – “*Sanctification* = To become clean, pure, and spotless; a state of attained saintliness.” (Bruce R. McConkie, *MD*, pg. 675)

### ***Justifier - (Moses 6:60)***

21 – “Justification = The ratification or approval of the performances entered into.” (Bruce R. McConkie, *MD*, pg. 408)

### ***Ratifier - (D&C 132:7)***

22 – “The Holy Spirit of Promise is the power by which ordinances and other righteous acts performed on this earth, such as baptism and eternal marriage, are **ratified, validated, and sealed** in heaven as well as on earth. Paul taught the Ephesians that after acting on their faith in Christ they ‘were sealed with that Holy Spirit of promise,’ which was the surety of their ‘inheritance until the redemption of the purchased possession. The sealing of earthly covenants and performances is conditional and depends upon the recipient’s personal commitment and worthiness. If a person who has received the Holy Spirit of Promise subsequently becomes unrighteous, the seal is broken until full repentance and forgiveness occur.” (Joseph Fielding Smith, *DS* 1:55; 2:94-99)

### ***Revelator - (Moroni 10:5; John 16:13)***

23 – “The Spirit of God speaking to the **spirit of man** has power to impart truth with **greater effect and understanding than the truth can be imparted by personal contact even with heavenly beings**. Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it **cannot be forgotten**.” (Joseph Fielding Smith, *DS*, 1:47-48)

24 – “**The Holy Ghost is the testifier of truth, who can teach men things they cannot teach one another.**” (Gordon B. Hinckley, *Ensign*, November 1986, pg. 51)

### ***Comforter - (D&C 6:23; D&C 59:23)***

25 – “**I believe the Spirit of the Holy Ghost is the greatest guarantor of inward peace in our unstable world**. It can be more mind-expanding and can make us have a better sense of well-being than any chemical or other earthly substance. It will calm nerves; it will breathe peace to our souls. This Comforter can be with us as we seek to improve. It can function as a source of revelation to warn us of impending danger and also help keep us from making mistakes. It can enhance our natural senses so that we can see more clearly, hear more keenly, and remember what we should remember.” (James E. Faust, *Ensign*, May 1989, pg. 32-33)

### ***Administrator - (D&C 46:7-31; Moroni 10:7-18; 1 Corinthians 12, 14; Marvin J. Ashton, Ensign, November 1987, pg. 20-23)***

26 – “**These gifts are infinite in number and endless in their manifestations because God himself is infinite and endless, and because the needs of those who receive them are as numerous, varied, and different as there are people in the kingdom.**” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 270)

## **Effect of the Holy Ghost**

(Galatians 5:22-26; James 3:17)

27 – “No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.” (Joseph Smith, *TPJS*, pg. 328)

28 – “The gift of the Holy Spirit adapts itself to all these organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections; and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine-toned sympathies, joys, tastes, kindred feelings and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness and charity. It develops beauty of person, form and features. It tends to health, vigor, animation and social feeling. It develops and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates, and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being.” (Parley P. Pratt, *Key to the Science of Theology*, pg. 101-103)

29 – “I will tell you a rule by which you may know the Spirit of God from the spirit of evil. The Spirit of God always produces joy and satisfaction of mind. When you have that Spirit you are happy; when you have another spirit you are not happy. The spirit of doubt is the spirit of the evil one; it produces uneasiness and other feelings that interfere with happiness and peace.” (George Q. Cannon, *JD*, 15:375)

30 – “The Holy Ghost causes our feelings to be more tender. We feel more charitable and compassionate with each other. We are more calm in our relationships. We have a greater capacity to love each other. People want to be around us because our very countenances radiate the influence of the Spirit. We are more godly in our character. As a result, we become increasingly more sensitive to the promptings of the Holy Ghost and thus able to comprehend spiritual things more clearly.” (Ezra Taft Benson, *Ensign*, April, 1988, pg. 4)

31 – ‘Mormonism’ keeps men and women young and handsome; and when they are full of the Spirit of God, there are none of them but what will have a glow upon their countenances; and that is what makes you and me young; for the Spirit of God is with us and within us.” (Brigham Young *JD*, 5:210)

32 – “You will see plenty of the world-it will be before you all the time—but if you live so as to possess the Holy Ghost you will be able to understand more in relation to it in one day than you could in a dozen days without it, and you will at once see the difference between the wisdom of men and the wisdom of God, and you can weigh things in the balance and estimate them at their true worth.” (Brigham Young, *JD*, 12:34)

33 – “[T]he effect of the Holy Ghost upon a Gentile is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.” (Joseph Smith, *TPJS*, pg. 150)

### *Classic Story on the Holy Ghost*

34 – “I recently recalled a historic meeting in Jerusalem about 17 years ago. It was regarding the lease for the land on which the Brigham Young University’s Jerusalem Center for Near Eastern Studies was later built. Before this lease could be signed, President Ezra Taft Benson and Elder Jeffrey R. Holland, then president of Brigham Young University, agreed with the Israeli government on behalf of the Church and the university not to proselyte in Israel. You might wonder why we agreed not to proselyte. We were required to do so in order to get the building permit to build that magnificent building which stands in the historic city of Jerusalem. To our knowledge the Church and BYU have scrupulously and honorably kept that nonproselyting commitment. After the lease had been signed, one of our friends insightfully remarked, ‘Oh, we know that you are not going to proselyte, but what are you going to do about the light that is in their eyes?’ He was referring to our students who were studying in Israel.

## *Holy Ghost*

What was that light in their eyes which was so obvious to our friend? He Lord Himself gives the answer: 'And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings.' Where did that light come from? Again the Lord gives the answer: 'I am the true light that lighteth every man that cometh into the world.' The Lord is the true light, 'and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.' This light shows in our countenances as well as in our eyes." (James E. Faust, *Ensign*, November 2005, pg. 20)

### **Gift of the Holy Ghost**

(Acts 10)

**35 – “GIFT OF HOLY GHOST FOR CHURCH MEMBERS ONLY.** We may after baptism and confirmation become companions of the Holy Ghost who will teach us the ways of the Lord, quicken our minds and help us to understand the truth. The people of the world do not receive the gift of the Holy Ghost.” (Joseph Fielding Smith, *DS*, 1: 42)

### **Concerns Pertaining to the Gift of the Holy Ghost**

(D&C 50:2-3; Moroni 7:16-17)

**36 – “...it is my judgment that there are many members of this Church who have been baptized for the remission of their sins, who have had hands laid upon their heads for the gift of the Holy Ghost, who have never received that gift, that is, the manifestations of it. Why? Because they have never put themselves in order to receive these manifestations. They have never humbled themselves. They have never taken the steps that would prepare them for the companionship of the Holy Ghost.** Therefore they go through life without that knowledge, and they have not the understanding. Therefore when those cunning and crafty in their deceit come to them, they disturb them in their faith, if they have faith left. They criticize the Authorities of the Church. They criticize the doctrines of the Church, and these weak members do not have understanding enough, information enough, and enough of the guidance of the Spirit of the Lord to resist the false doctrines and teachings of those who come to them, the wolves in sheep's clothing, and they listen to them, and think that perhaps after all they have made a mistake, and first thing you know they find their way out of the Church, because they do not have understanding.” (Joseph Fielding Smith, *CR*, October 1958, pg. 21-22)

**37 – “A person may get converted in a moment, miraculously. That is what happened to **Alma the younger**. He was baptized in his youth, he had been promised the Holy ghost, but he had never received it. He was to worldly-wise...”** (Bruce R. McConkie, *BYU address*, February 11, 1968)

**38 – “There is no doubt, if a person lives according to the revelations given to God's people, he may have the Spirit of the Lord to signify to him His will, and to guide and to direct him in the discharge of his duties, in his temporal as well as his spiritual exercises. **I am satisfied, however, that in this respect, we live far beneath our privileges.**”** (Brigham Young, *JD*, 12:105)

**39 – “...nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God.”** (Joseph Smith, *TPJS*, pg. 205)

**40 – “Every...Latter-day Saint in the Church has not only the right but the obligation to understand what the gift of the Holy Ghost is. We use the gift so little and so infrequently, but it is ours, and if we prepare ourselves, that voice will speak to us.”** (Boyd K. Packer, *CES address*, March 5, 2000, pg. 5)

### **Greatest and Most Critical of All Gifts**

(1 Corinthians 2:11)

**41 – “In December 1839 he was in Washington in company with others trying to obtain redress of grievances for the Saints. In corresponding with his brother Hyrum, he stated that they had had an interview with the president of the United States and reported, and I quote: ‘In our interview with the President, he interrogated us wherein we differed**

## *Holy Ghost*

in our religion from other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. **We considered that all other considerations were contained in the gift of the Holy Ghost'**" (Joseph Smith, *HC*, 4:42)

42 – **"There is no greater blessing that can come into our lives than... the companionship of the Holy Spirit."** (Gordon B. Hinckley, *TGBH*, pg. 259)

43 – **"Now, if you have the Holy Ghost with you-and every one ought to have-I can say unto you that there is no greater gift, there is no greater blessing, there is no greater testimony given to any man on earth. You may have the administration of angels; you may see many miracles; you may see many wonders in the earth; but I claim that the gift of the Holy Ghost is the greatest gift that can be bestowed upon man."** (Wilford Woodruff, *DFPT*, 229)

44 – **"The Spirit is the most important matter in this glorious work."** (Ezra Taft Benson, *TETB*, pg.198)

45 – After the death of the Prophet Joseph Smith, Brigham Young had a dream in which Joseph Smith appeared to him with the following advice: **"Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. They can tell the Spirit of the Lord from all other spirits;** it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. Tell the brethren if they will **follow the spirit** of the Lord they will go right. Be sure to tell the people to **keep the Spirit**, he said." (Elden J. Watson, comp., *Manuscript History of Brigham Young 1846--1847*, Salt Lake City; 1971, pg. 529-30; Loren C. Dunn, *Ensign*, May 1979, pg. 71-72)

46 – **"One morning, while we were at Winter Quarters, Brother Brigham Young said to me and the brethren that he had had a visitation the night previous from Joseph Smith. I asked him what he said to him. He replied that Joseph had told him to tell the people to labor to obtain the Spirit of God; that they needed that to sustain them and to give them power to go through their work in the earth."** (Wilford Woodruff, *Collected Discourses*, October 19, 1896, pg. 5)

47 – While Wilford Woodruff was crossing the ocean on his final mission to Great Britain, he testified that the martyred Prophet, Joseph Smith, and his brother Hyrum appeared to him in his cabin aboard the ship. The vessel had been caught in a terrible storm, which had abated as a result of the prayers of the brethren. Hear Brother Woodruff's own words of what happened: **"The night following [the storm] Joseph and Hyrum visited me, and the Prophet laid before me a great many things. Among other things, he told me to get the Spirit of God, as we all needed it."** (Wilford Woodruff; Henry D. Taylor, *Ensign*, July 1973, pg. 48)

48 – **"I believe the eyes of the heavenly hosts are over this people; I believe they are watching the elders of Israel, the prophets and apostles and men who are called to bear off this kingdom. I believe they watch over us all with great interest.... I have had many interviews with Brother Joseph until the last fifteen or twenty years of my life; I have not seen him for that length of time. But during my travels in the southern country last winter I had many interviews with President Young, and with Heber C. Kimball, and George A. Smith, and Jediaiah M. Grant, and many others who are dead. They attended our conference, they attended our meetings. And on one occasion, I saw Brother Brigham and Brother Heber ride in carriage ahead of the carriage in which I rode when I was on my way to attend conference; and they were dressed in the most priestly robes. When we arrived at our destination I asked President Young if he would preach to us. He said, 'No, I have finished my testimony in the flesh. I shall not talk to this people any more.' 'But,' said he, 'I have come to see you; I have come to watch over you, and to see what the people are doing.' Then, said he, 'I want you to teach the people—and I want you to follow this counsel yourself—that they must labor and so live as to obtain the Holy Spirit, for without this you cannot build up the kingdom; without the spirit of God you are in danger of walking in the dark, and in danger of failing to accomplish your calling as apostles and as elders in the church and kingdom of God.' And, said he, 'Brother Joseph taught me this principle.'" (Wilford Woodruff, *Discourses of Wilford Woodruff*, pg. 289)**

## **Denial of the Holy Ghost**

(D&C 132:26-27)

**49** – “**The sin against the Holy Ghost is a sin against God the Father, the Son, and the Holy Ghost that bears record of them.** A man cannot sin against the Holy ghost until the Holy Ghost has revealed unto Him the father and Son and a knowledge of eternal things in a great degree. When he has a knowledge of these things, [and] with his eyes open, he rebels against God and defies His power, he sins against all three [members of the Godhead].” (Wilford Woodruff; Scott G. Kenney, *Wilford Woodruff Journal*, 4:95)

**50** – There is an unpardonable sin, a sin for which there is no forgiveness, neither in time nor in eternity. It is blasphemy against the Holy Ghost; it is to deny Christ, to come out in open rebellion, to make open war against the Son of Man—after gaining, by the power of the Holy Ghost, a sure and perfect knowledge of the truth and divinity of the Lord's work. It is to shed innocent blood, meaning to assent unto the death of Christ—to crucify him afresh, Paul says fn—with a full and absolute knowledge that he is the Son of God. It is to wage open warfare, as does Lucifer, against the Lord and his Anointed, knowing that the course so pursued is evil. **It is to deny—to say the sun does not shine while seeing its blazing light—it is to deny Christ after a sure and irrevocable testimony has been received by the power of the Holy Ghost. Hence, it is a scurrilous and evil declaration against the Holy Ghost, against the sole and only source of absolute and sure knowledge. It is blasphemy against the Holy Ghost.**

Let men without this sure knowledge speak even against Christ himself; let them commit all manner of sins and blasphemies, even murder, and yet when the penalties have been paid and a proper repentance granted, men shall come forth in immortality and gain an inheritance in whatever kingdom of glory they merit. Only the sons of perdition shall be cast out eternally to live and reign with Lucifer in hell forever.” (Bruce R. McConkie, *Mortal Messiah*, 2:216)

# Revelation

02/06

“Salvation cannot come without revelation.” (Joseph Smith, *HC* 3:389)

## Revelation Defined

(Matthew 16:13-18)

**01** – “‘What **rock?**’ Joseph Smith asked. The modern seer then answered simply: **Revelation.**” (Joseph Smith, *TPJS*, pg. 274)

**02** – “In a theological sense the term *revelation* signifies **the making known of divine truth by communication from the heavens**. The Greek word, *apocalypsis*, which in meaning closely corresponds with our word *revelation*, expresses an uncovering or a disclosure of that which had been wholly or in part hidden—the drawing aside of a veil.” (James E. Talmage, *Articles of Faith*, pg. 268)

**NOTE - Revelation Ceases is confirmed at the Council of Trent (April 8, 1546) by Session the IV**

**03** – “Eighteenth—‘**Is there anything in the Bible which licenses you to believe in revelation now-a-days? Is there anything that does not authorize us to believe so? If there is, we have, as yet, not been able to find it.**’” (Joseph Smith, *TPJS*, pg. 121)

**04** – “**The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God. But say you, What will become of the world, or the various professors of religion who do not believe in revelation and the oracles of God as continued to His Church in all ages of the world, when He has a people on earth? I tell you, in the name of Jesus Christ, they will be damned; and when you get into the eternal world, you will find it will be so, they cannot escape the damnation of hell.**” (Joseph Smith, *TPJS*, pg. 272)

## Truth

(D&C 93:24; John 8:32, 36; John 14:6)

**05** – “**Conformity to fact or reality; exact accordance with that which is, or has been, or shall be.**” (Noah Webster, *American Dictionary of the English Dictionary* - 1828, ‘truth’)

**D&C 93:24 — TRUTH = תמא (Psalms 119)**

(Revelation 1:8; Revelation 22:13)

**א (Aleph) First Letter** [Written as to reveal God’s hand on one side of the veil and man’s hand on the other, thus God is a gatekeeper - 2 Nephi 9:41](Christ is the First - 1 Corinthians 15:20, 45)

**מ (Mem) Middle Letter** [Written as **מ** anciently suggesting God as a protector or coverer of his people - 3 Nephi 10:4-6](Christ is the Middle - Moses 6:62)

**ת (Tav) Last Letter** [Written as **ת** anciently intimating the dispenser of all judgment by way of the scales of justice and mercy; made possible by his selfless sacrifice; thus the symbol of the cross - Moses 6:61](Christ is the End - John 5:22-23, 27)

## Necessity of Revelation

**06** – “**We can never comprehend the things of God and of heaven, but by revelation.**” (Joseph Smith, *TPJS*, pg. 292)

## *Revelation*

**07 – “Were I to draw a distinction in all the duties that are required of the children of men, from first to last, I would place first and foremost the duty of seeking unto the Lord our God until we open the path of communication from heaven to earth—from God to our own souls. Keep every avenue of your hearts clean and pure before him....**

It was asked me by a gentleman how I guided the people by revelation. I teach them to live so that the Spirit of revelation may make plain to them their duty day by day that they are able to guide themselves. To get this revelation it is necessary that the people live so that their spirits are as pure and clean as a piece of blank paper that lies on the desk before the inciter, ready to receive any mark the writer may make upon it (Brigham Young, *JD*, 8:339; 11:240)

**08 – “The single most significant act of mortality is to hear, recognize and act upon the inspiration of the Spirit and receive the sanctification that it brings.”** (Rex D. Pinegar, *Stake Conference (Thatcher)*, November 1986)

### **Recognition of Revelation**

(D&C 8:1-3; 3 Nephi 9:201 Kings 19:11-12; Helaman 5:29-48; 3 Nephi 11:3-6; 1 Samuel 3:1-10)

**09 – “I cannot use any language that describes to you what a revelation is. Somebody said, ‘How can I tell if I have a revelation? I have had a feeling that such and such is true. How can I be sure?’ ...Revelation is something you experience, and the way that you start your experience is — get your first one — through the Book of Mormon. And when you get the calm, serene, assured feeling that the Book is true, and know that it comes by the power of the Spirit, then you have had a religious experience, and every subsequent religious experience that you receive can be weighed against the original experience.”** (Bruce R. McConkie, *Salt Lake Institute of Religion, Last Lecture Series*, January 22, 1971)

**10 – “It is a voice that one feels more than one hears.”** (Boyd K. Packer, *Ensign*, January 1983, pg. 52)

**11 – “I have come to know that inspiration comes more as a feeling than as a sound.”** (Boyd K. Packer, *Ensign*, November 1979, pg. 20)

**12 – “You can learn now, in your youth, to be led by the Holy Ghost. As an Apostle I listen now to the same inspiration, coming from the same source, in the same way, that I listened to as a boy. The signal is much clearer now.”** (Boyd K. Packer, *Ensign*, November 1979, pg. 21)

**13 – “Most of us have had the promptings of the Spirit and then argued with the Lord as to whether or not we ought to do what we are prompted to do...I think that happens quite often in all our lives. We get a prompting and we wrestle with the Lord as to whether or not we are going to respond to the prompting. As a member of the Council of the Twelve and after the experience of serving as a General Authority for as long as I have, I now know the voice and can tell when the Lord is prompting me to do something. I am much more obedient today in responding to those promptings....The promptings are often involved in the little things. They are little nudgings that come to you that can have a vast effect on others if you follow them.”** (M. Russell Ballard, *CES address, Responding to the Promptings of the Spirit*, January 8, 1988)

**14 – “The Spirit does not get our attention by shouting or shaking us with a heavy hand. Rather it whispers. It caresses so gently that if we are preoccupied we may not feel it at all...and if we do not heed the gentle feeling, the Spirit will withdraw and wait until we come seeking and listening...”** (Boyd K. Packer, *Ensign*, January 1983, p 53)

**15 – “You all know that the Lord never shouts; the Lord whispers. Any inspiration that we get comes with the still small voice. It comes when we’re listening; it comes when we’re pondering, when we’re praying. **We have to live so that there’s no static, so that there’s no interference.**”** (A. Theodore Tuttle, *CES address, Teaching the Word to the Rising Generation*, July 1970)

**16 – “The still small voice is so quiet you won’t hear it when you’re noisy inside.”** (Henry B. Eyring, *BYU*

## *Revelation*

*address*, October 29, 1989, pg. 13)

**17 – “The world grows increasingly noisy. Clothing and grooming and conduct are looser and sloppier and more disheveled. Raucous music, with obscene lyrics blasted through amplifiers while lights flash psychedelic colors, characterizes the drug culture. Variations of these things are gaining wide acceptance and influence over our youth.**

Doctors even say that our physical sense of hearing can be permanently damaged by all of this noise.

This trend to more noise, more excitement, more contention, less restraint, less dignity, less formality is not coincidental nor innocent nor harmless.

**The first order issued by a commander mounting a military invasion is the jamming of the channels of communication of those he intends to conquer.**

**Irreverence suits the purposes of the adversary by obstructing the delicate channels of revelation in both mind and spirit.”** (Boyd K. Packer, *Ensign*, November 1991, pg. 21)

**18 – “We must always be responsive to the whisperings of the Spirit. These promptings come most often when we are not under the pressure of appointments and when we are not caught up in the worries of day-to-day life.”**(Ezra Taft Benson, *Come Unto Christ*, pg.18)

**19 – “I fear this supernal gift is being obscured by programs and activities and schedules and so many meetings. There are so many places to go, so many things to do in this noisy world. We can be too busy to pay attention to the promptings of the Spirit.”** (Boyd K. Packer, *Ensign*, May 2000, pg. 8)

**20 – “The President then took occasion to relate an experience in the life of Bishop John Wells, former member of the Presidency Bishopric. A son of Bishop Wells was killed in Emigration Canyon on a railroad track. Brother John Wells was a great detail man and prepared many of the reports we are following up now. His boy was run over by a freight train. Sister Wells was inconsolable. She mourned during the three days prior to the funeral, received no comfort at the funeral, and was in a rather serious state of mind. One day soon after the funeral services while she was lying on her bed relaxed, still morning, she says that her son appeared to her and said, ‘Mother, do not mourn, do not cry. I am all right.’ He told her that she did not understand how the accident happened and explained that he had given the signal the engineer to move on and then made the usual effort to catch the railing on the freight train, but as he attempted to do so his foot caught on a root and failed to catch the hand rail, and his body fell under the train. It was clearly an accident. Now listen. He said that as soon as he realized that he was in another environment he tried to see his father, but he couldn’t reach him. His father was so busy with the duties in his office he could not respond to his call. Therefore, he had come to his mother. He said to her, ‘You tell father that all is well with me and I want you not to mourn anymore.’**

Then the President made the statement that the point he had in mind was that when we are relaxed in a private room we are more susceptible to those things and that so far as he was concerned, his best thoughts come after he gets up in the morning and is relaxed and thinking about the duties of the day; that impressions come more clearly, as if it were to hear a voice. Those impressions are right. If we are worried about something and upset in our feelings, the inspiration does not come. If we so live that our minds are free from worry and our conscience is clear and our feelings are right toward one another, the operation of the spirit of the Lord upon our spirit is as real as when we pick up the telephone; but when they come, we must be brave enough to take the suggested actions.” (Harold B. Lee, *CES address*, July 6, 1956)

# Revelation

The broad spectrum or continuum on which revelation comes:  
[1-10 not any less divine—but only in a more direct manner]

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
C	G	I	B	I	V	D	V	V	D
O	I	N	L	N	O	R	I	I	I
N	F	S	E	S	I	E	S	S	E
S	T	P	S	T	C	A	I	I	T
C	S	I	S	R	E	M	O	T	Y
I		R	I	U	S	S	N	A	
E		A	N	M			S	T	
N		T	G	E				I	
C		I	S	N				O	
E		O		T				N	
		N		S				S	

— **SCRIPTURE ACCOUNTS** —

1. Moroni 7:14-18; Romans 2:12-15
2. D&C 46:7-31; Moroni 10:7-18; 1 Corinthians 12, 14
3. D&C 8:2-3; D&C 9:7-9; D&C 6:23
4. D&C 107:53; Genesis 27, 49; Deuteronomy 33;
5. D&C 17:1; Alma 37:38; Numbers 17
6. Moses 5:4, 58; Helaman 5
7. Genesis 37; Daniel 2; 1 Nephi 8
8. D&C 76; D&C 110; D&C 138
9. Luke 1; D&C 13; Abraham 1
10. JS-H 1; Matthew 17

## Underlying Principles in Receiving Revelation

### *A. Already an Answer*

21 – “And again we never inquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case; and that in a council of High Priests. It is a great thing to inquire at the hands of God, or to come into His presence; and we feel fearful to approach Him on subjects that are of little or no consequence, to satisfy the queries of individuals, especially about things the knowledge of which men ought to obtain in all sincerity, before God, for themselves, in humility by the prayer of faith; and more especially a teacher or a High Priest in the Church. I speak these things not by way of reproach, but by way of instruction.” (Joseph Smith, *TPJS*, pg. 22)

### *B. Pertaining to One’s Stewardship*

22 – “I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom.” (Joseph Smith, *TPJS*, pg. 21)

23 – “And the spirit of inspiration, the gift of revelation does not belong to one man solely; it is not a gift that pertains to the Presidency of the Church and the Twelve Apostles alone. It is not confined to the presiding authorities of the Church, it belongs to every individual member of the Church; and it is the right and privilege of every man, every woman, and every child who has reached the years of accountability to enjoy the spirit of revelation, and to be possessed of the spirit of inspiration in the discharge of their duties as members of the Church. It is the privilege of every individual member of the Church to have revelation for his own guidance, for the direction of his life and conduct.” (Joseph F. Smith., *CR*, April 1912, pg. 4-5)

### *C. Not Contrary to Doctrine*

24 – “And from the time that Adam first received a communication from God, to the time that John, on the Isle of Patmos, received his communication, or Joseph Smith had the heavens opened to him, it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed. Adam's revelation did not instruct Noah to build his ark; nor did Noah's revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel from Egypt. These all had revelations for themselves, and so had Isaiah, Jeremiah, Ezekiel, Jesus, Peter, Paul, John, and Joseph. And so must we, or we shall make a shipwreck.” (John Taylor, *Millennial Star*, 9:323-324)

### *D. Strong Feeling ≠ Revelation*

25 – “I have learned that strong, impressive spiritual experiences do not come to us very frequently. And when they do, they are generally for our own edification, instruction, or correction. Unless we are called by proper authority to do so, they do not position us to counsel or to correct others.” (Boyd K. Packer, *Ensign*, January 1983, pg. 53)

26 – “**Not all revelations are from God.** Certainly we should not be interested in signs. Signs are available and anyone, I believe, can have signs who wants them. **I believe if one wants revelations enough to crave them beyond the rightness of it, that eventually he will get his revelations—but they may not come from God.** I am sure that there can be many spectacular things performed, because the devil is very responsive. He is listening and he is eager to do it. And so he gives strange experiences. I think some actually do get unusual experiences and revelations.” (Spencer W. Kimball, *TSWK*, pg. 458)

### *E. Greater Want → Greater Chance for Deception*

27 – “It is not wise to wrestle with the revelations with such insistence as to demand immediate answers or blessings to your liking. You cannot force spiritual things. Such words as compel, coerce, constrain, pressure, demand, do not

## *Revelation*

describe privileges with the Spirit. **You can no more force the Spirit to respond than you can force a bean to sprout, or an egg to hatch before its time.** You can create a climate to foster growth, nourish, and protect; but you cannot force or compel: you must await the growth.

Do not be impatient to gain great spiritual knowledge. Let it grow, help it grow, but do not force it or you will open the way to be misled.” (Boyd K. Packer, *Ensign*, January 1983, pg. 53)

**28** – “Revelations from God – the teachings and directions of the Spirit – are not constant. **We believe in continuing revelation, not continuous revelation.** We are often left to work our problems without the dictation or specific direction of the Spirit.” Citing William E. Berrett, Elder Oaks said: “Those who pray that the spirit might give them immediate guidance in every little thing throw themselves open to false spirits that seem ever ready to answer our pleas and confuse us... The people I have found most confused in this Church are those who seek personal revelations on everything (Dallin H. Oaks, *Ensign*, March 1997, pg. 14)

### **F. Send Me an Angel (D&C 1:24; 2 Nephi 31:3)**

**29** – “**If the Lord sends an angel to anyone, he sends him to perform a work that cannot be performed only by the administration of an angel.**” (Wilford Woodruff, *Deseret Weekly*, 53:642-643)

**30** – “**When angels come to visit mortals, they have to condescend to and assume, more or less, the condition of mortals, they have to descend to our capacities in order to communicate with us.** [knowledge/language]” (Brigham Young, *JD* 2:314)

**31** – “**You do not have to be visited by an angel every time, because when the angel comes all he does is quote the scriptures. That’s all Moroni did. that’s all Gabriel did. That’s all the angels did when they appeared to the shepherds in the fields. When an angel appears he’ll quote the scriptures.**” (Hugh Nibley, *Teachings of the Book of Mormon*, 2:459)

**32** – The Doctrine of Fairness. Those who live before Christ received a greater witness of the ministration of angels than those after. (Alma 39:17-19)” (Jeffrey R. Holland, *CES address*, August 9, 1994, pg. 10-11)

**33** – “My husband and I were deeply touched when our daughter, Stephanie, shared the following journal entry with us, written when she was in seventh grade. I share it with her permission:

“One day while we were reading our scriptures, we talked about how important it is for each of us to have our own knowledge and testimony—and that we must not put off asking Heavenly Father for this. That night I went to my room and shut the door. I waited until everything was very quiet. Then I knelt down by my bed and prayed. I asked Heavenly Father to please send me an angel to tell me for sure if the gospel was true. He answered that he would, and I was to get in bed and wait for the angel to come. I felt very peaceful and happy, and I waited.

“The house was very still, and I think I had dropped off to sleep. I woke up when I heard a voice. It was Mother. She was kneeling beside my bed praying. She was praying for me. I listened, and when she finished I touched her hair so she would know I was awake. She put her arms around me and held me and her face was wet. She told me I had a Father in Heaven and that he loved me. She said she was glad he had let me come to live in our family. She told me he sent his own Son here to give his life so we could return to live with him if we obeyed his commandments. She told me to always remember that the gospel had been restored, and I must live it so I could go back to my Father.

“We held each other for a while,” Stephanie continued, “and then Mother left. After she left, Father in Heaven said to my mind, **‘I sent you your angel.’**” (Joy Webb Rigby, *Ensign*, August 1984, pg. 15)

### **G. Sacred Silence (D&C 63:64; D&C 101:16)**

**34** – “**Let us be faithful and silent and if God gives you a manifestation, keep it to yourselves.**” (Joseph Smith, *HC* 2:309)

## *Revelation*

**35** – “**Should you receive a vision or revelation from the Almighty**, one that the Lord gave you concerning yourselves, or this people, but which you are not to reveal on account of your not being the proper person, or because it ought not to be known by the people at present, **you should shut it up and seal it as close, and lock it as tight as heaven is to you, and make it as secret as the grave. The Lord has not confidence in those who reveal secrets, for he cannot safely reveal himself to such persons.**” (Brigham Young, *Discourses of Brigham Young*, pg. 40-41)

**36** – “**The reason we do not have the secrets of the Lord revealed to us is because we do not keep them but reveal them...even to our enemies...I can keep a secret till Doomsday.**” (Joseph Smith, *HC*, 6:499)

**37** – “**The Lord has no confidence in those who reveal secrets, for He cannot safely reveal Himself to such persons.**” (Brigham Young, *JD*, 4:288)

### **Concerns Pertaining to the Receiving of Revelation**

(D&C 9:7-9; D&C 129; D&C 124:39)

#### ***1. Spurious and Sensational Stories***

**38** – “As I say, it never ceases to amaze me how gullible some of our Church members are in broadcasting these sensational stories, or dreams, or visions, some alleged to have been given to Church leaders, past or present, supposedly from some person's private diary, without first verifying the report with proper Church authorities.” (Harold B. Lee, *Ensign*, January 1973, pg. 105)

#### ***2. False and Seducing Spirits***

**39** – “The adversary tries to smother this voice (the ever present voice of the Spirit) with a multitude of loud, persistent, persuasive and appealing voices:

- Murmuring voices that conjure up perceived injustices.
- Whining voices that abhor challenge and work.
- Seductive voices offering sensual enticements.
- Smoothing voices that lull us into carnal security.
- Intellectual voices that profess sophistication and superiority.
- Proud voices that rely on the arm of flesh.
- Flattering voices that puff us up with pride.
- Cynical voices that destroy hope.
- Entertaining voices that promote pleasure-seeking.
- Commercial voices that tempt us to ‘spend money for that which is of not worth and our labor for that which cannot satisfy’.
- Delirious voices that spawn the desire for a ‘high’. I refer not to drugs—or alcohol—induced high, but pursuing dangerous, death-defying experiences for nothing more than a thrill.” (James E. Faust *Young Adult Fireside*, The Voice of the Spirit, September 5, 1993)

**40** – “We had a very grievous case that had to come before the high council and the stake presidency which resulted in the excommunication of a man of a family that had harmed a lovely young girl. After nearly an all-night session which resulted in that action, I went to my office rather weary the next morning to be confronted by a brother of this man whom we had had on trial the night before. This man said, ‘I want to tell you that my brother wasn’t guilty of that thing which you charged him with.’ ‘How do you know he wasn’t guilty?’ I asked. ‘Because I prayed, and the Lord told me he was innocent,’ the man answered. I asked him to come into the office and we sat down, and I asked, ‘would you mind if I asked you a few personal questions?’ and he said, ‘Certainly not.’

## *Revelation*

'How old are you?'

'Forty seven.'

'What Priesthood do you hold?' He said he thought he was a teacher.

'Do you keep the Word of Wisdom?' and he said, 'Well, no.' He used tobacco, which was obvious.

'Do you pay your tithing?'

He said, 'No' — and he didn't intend to as long as that blankety-blank man was the bishop of the Thirty-second Ward.

I said, 'Do you attend your Priesthood meetings?'

He replied, 'No Sir!' and he didn't intend to as long as that man was bishop.

'You don't attend your sacrament meetings either?' 'No, Sir.'

'Do you have your family prayers?' and he said no.

'Do you study the scriptures?' He said well, his eyes were bad and he couldn't read very much....

'Now then,' I said, 'fifteen of the best living men in the Pioneer Stake prayed last night. They heard the evidence and every man was united in saying that your brother was guilty. Now, you, who do none of these things, you say you prayed and got an opposite answer. How do you explain that?'

Then this man gave an answer that I think was a classic. He said, 'Well President Lee, I think I must have gotten my answer from the wrong source.'" (Harold B. Lee, *BYU Speeches*, October 15, 1952)

### *3. The Spectacular and Dramatic*

**41** – “The burning bushes, the smoking mountains, the sheets of four-footed beasts, the Cumorahs, and the Kirtlands were realities; but they were the exceptions. The great volume of revelation came to Moses and to Joseph and comes to today's prophet in the less spectacular way—that of deep impressions, without spectacle or glamour or dramatic events.

Always expecting the spectacular, many may miss entirely the constant flow of revealed communication.” (Spencer W. Kimball; Rulon T. Burton, *We Believe*, ‘Revelation’, ACR(Munich)1973, pg. 856)

### *4. ‘Burning in the Bosom’*

*Ensign*, April 1989, pg. 21-22

**42** – “**This may be one of the most important and misunderstood teachings in all the Doctrine and Covenants. The teachings of the Spirit often come as feelings.** That fact is of the utmost importance, yet some misunderstand what it means. I have met persons who told me they have never had a witness from the Holy Ghost because they have never felt their bosom ‘burn within’ them.

**What does a ‘burning in the bosom’ mean? Does it need to be a feeling of caloric heat, like the burning produced by combustion? If that is the meaning, I have never had a burning in the bosom. Surely, the word ‘burning’ in this scripture signifies a feeling of comfort and serenity.** That is the witness many receive. That is the way revelation works. Truly, the still, small voice is just that, ‘still’ and ‘small’.” (Dallin H. Oaks, *Ensign*, March 1997, pg. 13)

**43** – “**Causing the bosom to burn is another way of saying that feeling is a big part of the process of revelation.**

...If I am to receive revelation from the Lord, I must be in harmony with him by keeping his commandments. Then as needed, according to his wisdom, his word will come into my mind through my thoughts, accompanied by a feeling in the region of my bosom. **It is a feeling which cannot be described, but the nearest word we have is or ‘burning’.** Accompanying this always is a feeling of peace, a further witness that what one heard is right. Once one recognizes this burning, this feeling, this peace, one need never be drawn

## *Revelation*

astray in his daily life or in the guidance he may receive. He may also know that if this revelation is in harmony with the revealed principles, that it is right, and if in disharmony, it is not from the Lord. The Lord does not contradict himself. It is vital to everybody to know that no one will ever receive revelation that is contrary to the word given to the living prophet. The application of this principle will prevent many of the frustrations experienced in daily life.” (S. Dilworth Young, *Ensign*, May 1976, pg. 22-23)

### *5. Always Expecting an Answer*

**44 – “If I ask him to give me wisdom concerning any requirement in life, or in regard to my own course, or that of my friends, my family, my children, or those that I preside over, and get no answer from him, and then do the very best that my judgment will teach me, he is bound to own and honor that transaction, and he will do so to all intents and purposes.”** (Brigham Young, *JD*, 5:293)

### **Steps to Strengthening the Receiving of Revelation**

**45 –** “After months of what seemed to me futile effort, I felt some desperation, much as you do when heaven seems to withhold its help in a task you know matters and is beyond you.

I somehow managed to arrange [an interview] with President Harold B. Lee. He received me in a kindly way. In my anxiety, I soon blurted out my question: 'President Lee, how do I get revelation?'

He smiled. I am glad he didn't laugh, since it was an odd question to ask. But he answered my question with a story. It was essentially this. He said that during World War II he had been part of a group studying the question 'What should the Church be doing for its members in the military service?' He said they conducted interviews at bases up and down the country. They had data gathered. They had the data analyzed. They went back for more interviews. But still, no plan emerged.

**Then he gave me the lesson, which I now give to you, in about these words: ‘Hal, when we had done all we knew how to do, when we had our backs to the wall, then God gave us the revelation. Hal, if you want to get revelation, do your homework’.**” (Henry B. Eyring, *BYU Speeches* 1991, pg. 16–17)

**46 –** “Now, about revelation. We have all been taught that revelation is available to each of us individually. The question I’m most often asked about revelation is, ‘How do I know when I have received it? I’ve prayed about it and fasted over this problem and prayed about it and prayed about it, and I still don’t quite know what to do. How can I really tell whether I’m being inspired so I won’t make a mistake?’

First, do you go to the Lord with a problem and ask Him to make your decision for you? Or do you work, read the revelations, and meditate and pray and then make a decision yourself? Measure the problem against what you know to be right and wrong, and then make the decision. Then ask Him if the decision is right or if it is wrong. Remember what He said to Oliver Cowdery about working it out in your mind.

Listen to this sentence if you don’t hear anything else: If we foolishly ask our bishop or branch president or the Lord to make a decision for us, there’s precious little self-reliance in that. Think what it costs every time you have somebody else make a decision for you.” (Boyd K. Packer, *Ensign*, August 1975, pg. 89)

**47 –** “**A person may profit by noticing the first intimation of the Spirit of revelation...**and by learning the Spirit of God and understanding it, you may grow into the principle of revelation.” (Joseph Smith, *HC* 3:381)

**48 –** “**If you will listen to the first promptings you will get it right nine times out of ten.**” (Joseph Smith; Charles Lowell Walker, *Diary of Charles L. Walker*, [1855-1902], pg. 902)

**49 –** “**Reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose.** Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject.” (Joseph Smith, *TPJS*, pg. 324-325)

**50 –** “**Religion is something which must be experienced.**”

## *Revelation*

I know people who can talk endlessly about religion but who have never had a religious experience. I know people who have written books about religion but who have about as much spirituality as a cedar post. Their interest in gospel doctrine is to defend their own speculative views rather than to find out what the Lord thinks about whatever is involved. Their conversations and their writings are in the realm of reason and the intellect; the Spirit of God has not touched their souls; they have not been born again and become new creatures of the Holy Ghost; they have not received revelation.

It is the right of members of the Church to receive revelation. Joseph Smith said: ‘. . . God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them’ [TPJS, pg.149].” (Bruce R. McConkie, *Ensign*, June 1971, pg. 78)

**51 – “Would you like a formula to tell you how to get personal revelation?** It might be written in many ways. My formula is simply this:

- 1 - Search the Scriptures
- 2 - Keep the Commandments
- 3 - Ask in Faith

(Bruce R. McConkie, *BYU-Speeches*, [How to get Personal Revelation](#), October 11, 1966)

**52 – For Greater Revelation:** (Boyd K. Packer, *Ensign*, November 1979 pg. 19-21)

- 1 - Pray Always
- 2 - Live Word of Wisdom
- 3 - Read Scriptures
- 4 - Listen to Parents
- 5 - Listen to Leaders
- 6 - Develop Spiritual Capacities
- 7 - Stay Away from Places that will Interfere with Revelation
- 8 - Learn to Tune Out Static and Interference
- 9 - Avoid the Substitutions/Counterfeits
- 10 - Learn to be Inspired and Directed by the Holy Ghost

### *Classic Stories on Revelation*

**53 –** “Twenty-three-year-old Tom Monson, relatively new bishop of the Sixth-Seventh Ward in the Temple View Stake, was uncharacteristically restless as the stake priesthood leadership meeting progressed. He had the distinct impression that he should leave the meeting immediately and drive to the Veterans’ Hospital high up on the Avenues of Salt Lake City. Before leaving home that night he had received a telephone call informing him that an older member of his ward was ill and had been admitted to the hospital for care. Could the bishop, the caller wondered, find a moment to go by the hospital sometime and give a blessing? The busy young leader explained that he was just on his way to a stake meeting but that he certainly would be pleased to go by the hospital as soon as the meeting was concluded.

Now the prompting was stronger than ever: ‘Leave the meeting and proceed to the hospital at once.’ But the stake president himself was speaking at the pulpit! It would be most discourteous to stand in the middle of the presiding officer’s message, make one’s way over an entire row of brethren, and then exit the building altogether. Painfully he waited out the final moments of the stake president’s message, then bolted for the door even before the benediction had been pronounced.

Running the full length of the corridor on the fourth floor of the hospital, the young bishop saw a flurry of activity outside the designated room. A nurse stopped him and said, ‘Are you Bishop Monson?’

‘Yes,’ was the anxious reply.

‘I’m sorry,’ she said. ‘The patient was calling your name just before he passed away.’

Fighting back the tears, Thomas S. Monson turned and walked back into the night. He vowed then and there that he would never again fail to act upon a prompting from the Lord. He would acknowledge the impressions of the Spirit when they came, and he would follow wherever they led him, ever to be ‘on the Lord’s errand.’”

## *Revelation*

(Jeffrey R. Holland, *Ensign*, February 1986, 'President Thomas S. Monson: Man of Action, Man of Faith, Always 'on the Lord's Errand,'' , pg. 11)

54 – “During my life I have had many experiences of being guided in what I should do and in being protected from injury and also from evil. The Lord’s protecting care has shielded me from the evil acts of others and has also protected me from surrendering to my own worst impulses. I enjoyed that protection one warm summer night on the streets of Chicago. I have never shared this experience in public. I do so now because it is a persuasive illustration of my subject.

My wife, June, had attended a ward officers’ meeting. When I came to drive her home, she was accompanied by a sister we would take home on our way. She lived in the nearby Woodlawn area, which was the territory of a gang called the Blackstone Rangers.

I parked at the curb outside this sister’s apartment house and accompanied her into the lobby and up the stairs to her door. June remained in the car on 61st Street. She locked all of the doors, and I left the keys in the ignition in case she needed to drive away. We had lived on the south side of Chicago for quite a few years and were accustomed to such precautions.

Back in the lobby, and before stepping out into the street, I looked carefully in each direction. By the light of a nearby streetlight, I could see that the street was deserted except for three young men walking by. I waited until they were out of sight and then walked quickly toward our car.

As I came to the driver’s side and paused for June to unlock the door, I saw one of these young men running back toward me. He had something in his right hand, and I knew what it would be. There was no time to get into the car and drive away before he came within range.

Fortunately, as June leaned across to open the door, she glanced through the back window and saw this fellow coming around the end of the car with a gun in his hand. Wisely, she did not unlock the door. For the next two or three minutes, which seemed like an eternity, she was a horrified spectator to an event happening at her eye level, just outside the driver’s window.

The young man pushed the gun against my stomach and said, ‘Give me your money.’ I took the wallet out of my pocket and showed him it was empty. I wasn’t even wearing a watch I could offer him because my watchband had broken earlier that day. I offered him some coins I had in my pocket, but he growled a rejection.

‘Give me your car keys,’ he demanded. ‘They are in the car,’ I told him. ‘Tell her to open the car,’ he replied. For a moment I considered the new possibilities that would present, and then refused. He was furious. He jabbed me in the stomach with his gun and said, ‘Do it, or I’ll kill you.’

Although this event happened twenty-two years ago, I remember it as clearly as if it were yesterday. I read somewhere that nothing concentrates the mind as wonderfully as having someone stand in front of you with a deadly weapon and tell you he intends to kill you.

When I refused, the young robber repeated his demands, this time emphasizing them with an angrier tone and more motion with his gun. I remember thinking that he probably wouldn’t shoot me on purpose, but if he wasn’t careful in the way he kept jabbing that gun into my stomach, he might shoot me by mistake. His gun looked like a cheap one, and I was nervous about its firing mechanism.

‘Give me your money.’ ‘I don’t have any.’ ‘Give me your car keys.’ ‘They’re in the car.’ ‘Tell her to open the car.’ ‘I won’t do it.’ ‘I’ll kill you if you don’t.’ ‘I won’t do it.’

Inside the car June couldn’t hear the conversation, but she could see the action with the gun. She agonized over what she should do. Should she unlock the door? Should she honk the horn? Should she drive away? Everything she considered seemed to have the possibility of making matters worse, so she just waited and prayed. Then a peaceful feeling came over her. She felt it would be all right.

Then, for the first time, I saw the possibility of help. From behind the robber, a city bus approached. It stopped about twenty feet away. A passenger stepped off and scurried away. The driver looked directly at me, but I could see that he was not going to offer any assistance.

While this was happening behind the young robber, out of his view, he became nervous and distracted. His gun wavered from my stomach until its barrel pointed slightly to my left. My arm was already partly raised, and

## *Revelation*

with a quick motion I could seize the gun and struggle with him without the likelihood of being shot. I was taller and heavier than this young man, and at that time of my life was somewhat athletic. I had no doubt that I could prevail in a quick wrestling match if I could get his gun out of the contest.

Just as I was about to make my move, I had a unique experience. I did not see anything or hear anything, but I knew something. I knew what would happen if I grabbed that gun. We would struggle, and I would turn the gun into that young man's chest. It would fire, and he would die. I also understood that I must not have the blood of that young man on my conscience for the rest of my life.

I relaxed, and as the bus pulled away I followed an impulse to put my right hand on his shoulder and give him a lecture. June and I had some teenage children at that time, and giving lectures came naturally.

'Look here,' I said. 'This isn't right. What you're doing just isn't right. The next car might be a policeman, and you could get killed or sent to jail for this.'

With the gun back in my stomach, the young robber replied to my lecture by going through his demands for the third time. But this time his voice was subdued. When he offered the final threat to kill me, he didn't sound persuasive. When I refused again, he hesitated for a moment and then stuck the gun in his pocket and ran away. June unlocked the door, and we drove off, uttering a prayer of thanks. We had experienced the kind of miraculous protection illustrated in the Bible stories I had read as a boy." (Dallin H. Oaks, *Ensign*, November 1992, pg. 40)

# Testimony

2/99

“The most important thing in this life is a testimony of the truth,” (Ezra Taft Benson, Ensign, November 1984, pg. 48)

## Testimony Defined

(Revelation 19:10)

**01** – “You cannot describe a testimony to someone. No one can really know what a testimony is—the feeling and the joy and the rejoicing and the happiness that come into the heart of man when he gets one—except another person who was received a testimony. Some things can only be known only by revelation.” (Bruce R. McConkie, CES address, All are Alike unto God)

**02** – **What is a testimony? It is the rock of the Church. It is the power that binds man and God together, while he sojourns here in this life. It requires the administration of the Holy Ghost to obtain it and requires conformity to gospel principles to keep it.**” (Alvin R. Dyer, *The Meaning of Truth*, pg. 198)

**03** – “A testimony of the gospel is a convincing knowledge given by revelation to the individual who humbly seeks the truth. Its convincing power is so great that there can be no doubt left in the mind when the Spirit has spoken. It is the only way that a person can truly know that Jesus is the Christ and that his gospel is true. There are millions of people on the earth who believe that Jesus lived and died and that his work was for the salvation of souls; but unless they have complied with his commandments and have accepted his truth as it has been restored, they do not know and cannot know the full significance of his mission and its benefits to mankind. Only through humble repentance and submission to the plan of salvation can this be made known. The way is open to all if they will receive his truth and accept his ordinances and abide faithfully in them.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 3:31)

**04** – **“WHAT IS A TESTIMONY?** To have a testimony of Jesus is to possess knowledge through the Holy Ghost of the divine mission of Jesus Christ.

A testimony of Jesus is to know the divine nature of our Lord’s birth—that He is indeed the Only Begotten Son in the flesh.

A testimony of Jesus is to know that He was the promised Messiah and that while He sojourned among men He accomplished many mighty miracles.

A testimony of Jesus is to know that the laws which He prescribed as His doctrine are true and then to abide by these laws and ordinances.

To possess a testimony of Jesus is to know that He voluntarily took upon Himself the sins of all mankind in the Garden of Gethsemane, which caused Him to suffer in both body and spirit and to bleed from every pore. All this He did so that we would not have to suffer if we would repent. (D&C 19:16, 18)

To possess a testimony of Jesus is to know that He came forth triumphantly from the grave with a physical, resurrected body. And because He lives, so shall all mankind.

To possess a testimony of Jesus is to know that God the Father and Jesus Christ did indeed appear to the Prophet Joseph Smith to establish a new dispensation of His gospel so that salvation may be preached to all nations before He comes.

To possess a testimony of Jesus is to know that the Church, which He established in the meridian of time and restored in modern times is, as the Lord has declared, ‘the only true and living church upon the face of the whole earth.’ (D&C 1:30)

Having such a testimony is vital. But of even greater importance is being valiant in our testimony.

## *Testimony*

A testimony of Jesus means that we accept the divine mission of Jesus Christ, embrace His gospel, and do His works. It also means we accept the prophetic mission of Joseph Smith and his successors and follow their counsel.” (Ezra Taft Benson, *Ensign*, *Valiant in the Testimony of Jesus*, February 1987, pg. 2)

**05** – “‘Come unto me’ and receive my Spirit, and then shall ye have power to learn of me. This is the great and grand secret. This is the course that is provided for us and for all men, and it is provided in the wisdom of him who knoweth all things. This is the sole and only way to learn of Christ within the full sense and meaning of his tender and solicitous invitation. ‘No man can know that Jesus is the Lord, but by the Holy Ghost’. Little slivers of truth come to all who seek to know; occasional flashes of lightning give glimpses of the eternal realities that are hidden by the gloom and darkness of unbelief. But to learn and know those truths which reveal the Son of Man in his majesty and beauty and that prepare the truth seeker to be one with his Lord, such rays of the noonday sun shine forth only upon those who gain the enlightening companionship of the Holy Spirit.” (Bruce R. McConkie, *Mortal Messiah*, 1:17)

### **Necessity of a Testimony**

**06** – “President Heber C. Kimball, shortly after the Saints had arrived here in the mountains—and some, I suppose, were somewhat gloating over the fact that they had triumphed for a temporary period over their enemies—had this to say...we think we are secure here in the chambers of the everlasting hills where we can close those few doors of the canyons against mobs and persecutors, the wicked and the vile, who have always beset us with violence and robbery, but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall—**for I say unto you there is a test, a TEST, a TEST coming**, and who will be able to stand?... You imagine, said he, that you would have stood by [the Prophet Joseph Smith] when persecution raged and he was assailed by foes within and without. You would have defended him and been true to him in the midst of every trial. You think you would have been delighted to have shown your integrity in the days of mobs and traitors.

Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and his work. **This Church has before it many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand.**

**Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, how can you stand?** (*Life of Heber C. Kimball*, pg. 446, 449-50)” (Harold B. Lee, *CR*, October 1965, pg. 128)

### **The Promise of a Testimony**

(Revelation 12:11; Alma 13:3-5)

**07** – “Every human being is born with the light of faith kindled in his heart as on an altar, and that light burns and the Lord sees that it burns, during the period before we are accountable. When accountability comes then each of us determines how we shall feed and care for that light. If we shall live righteously that light will glow until it suffuses the whole body, giving to it health and strength and spiritual light as well as bodily health. If we shall live unrighteously that light will dwindle and finally almost flicker out. Yet it is my hope and my belief that the Lord never permits the light of faith wholly to be extinguished in any human heart, however faint the light may glow. The Lord has provided that there shall still be there a spark which, with teaching, with the spirit of righteousness, with love, with tenderness, with example, with living the Gospel, shall brighten and glow again, however darkened the mind may have been. And if we shall fail so to reach those among us of our own whose faith has dwindled low, we shall fail in one of the main things which the Lord expects at our hands.” (J. Reuben Clark, *CR, October 1936*, pg. 112)

**08** – “What is it that convinces man? It is the influence of the Almighty, enlightening his mind, giving instruction to the

## *Testimony*

understanding. When that which inhabits this body, that which came from the regions of glory, is enlightened by the influence, power, and Spirit of the Father of light, it swallows up the organization which pertains to this world....Anything besides that influence, will fail to convince any person of the truth of the Gospel of salvation. This is the reason why I love to hear men testify to the various operations of the Holy Spirit upon them..." (Brigham Young, *JD* 1:90)

**09** – “Few of all the man-creation had ever glimpsed such a vision-Peter, James, and John, yes, and Moses, Abraham, and Adam, but few others. Joseph now belonged to an **elite group-the tried and trusted, and true**. He was in a select society of persons whom Abraham describes as "noble and great ones" that were ‘good’ and that were to become the Lord’s rulers. (Abraham 3:22-23)” (Spencer W. Kimball, *TSWK*, pg. 430)

### **The Promise of a Testimony Renewed**

(Moroni 10:3-5; D&C 18:33-36)

**10** – “The Lord will place within the reach of every honest soul who is willing to seek the truth a testimony of His divine truth.” (Joseph Fielding Smith, *CES address, The Twelve Apostles*, 1958)

**11** – “If there be doubts or misgivings in the hearts of any of the Latter-day Saints, in regard to the truth of the Gospel as revealed through the Prophet Joseph Smith, I would like to say that it is our own fault. That would be evidence that we had not quite done the will of the Lord, for all who do the will of the Lord, we understand, will know of the doctrine. They will not only know of the doctrine, but they will know of the divinity of the Church; they will know of its authority. They will know of the Father; they will have a witness, for the Son will bear witness to them of the Father, and the Father will bear witness to them of the Son; and the Holy Ghost will bear witness, to all Saints, of the Father and the Son. **So, no Latter-day Saint ever need to be without a testimony**. It has occurred at times that Elders, over conscientious, have been afraid to bear testimony that they knew the Gospel was true, that they knew the Prophet Joseph was sent of God. They have been fearful lest they might bear testimony to something that they did not know to be true. Now, all Latter-day Saints are entitled to a witness and to know, and I thought, just in connection with this, I would read one or two verses from the ninety-third section of the Doctrine and Covenants:

‘Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and **know that I am**,

‘And that I am the true light that lighteth every man that cometh into the world;

‘And that I am in the Father, and the Father in me, and the Father and I are one.’

**Every Latter-day Saint is entitled to this witness and testimony**. If we have not received this witness and testimony, my brethren and my sisters, I want you all to remember that the fault is ours, and not the Lord’s...” (Francis M. Lyman, *CR*, April 1910, pg. 30)

**12** – “You may know. You need not be in doubt. **Follow the prescribed procedures, and you may have an absolute knowledge that these things are absolute truths. The necessary procedure is: study, think, pray, and do. Revelation is the key**. God will make it known to you once you have capitulated and have become humble and receptive. Having dropped all pride of your mental stature, having acknowledged before God your confusion, having subjected your egotism, and having surrendered yourself to the teaching of the Holy Spirit, you are ready to begin to learn. With preconceived religious notions stubbornly held, one is not teachable. The Lord has promised repeatedly that he will give you a knowledge of spiritual things when you have placed yourself in a proper frame of mind. He has counseled us to seek, ask, and search diligently.” (Spencer W. Kimball, *TSWK*, p. 63)

**13** – “Unless every member of this Church gains for himself an unshakable testimony of the divinity of the Church, he will be among those who will be deceived in this day when the ‘elect according to the covenant’ are going to be **tried and tested**. Only those will survive who have gained for themselves that testimony.” (Harold B. Lee, *CR*, October 1950, pg. 129)

## Underlying Principles in Receiving a Testimony

(JS-H 1-20; D&C 93:1; Alma 32:28-42)

**14** – “**The principles he followed in going to the grove should be the basis for all the decisions we all face.**” (Gerald E. Melchin, *Ensign*, May 1994, pg. 81)

**15** – “**If a Person will read JS-H every month of their life, they will never fall away from the Church.**” (David O. McKay, *Mission Tour*, 1958)

### A. Testimony is a 3-Fold Testament

**16** – “We have the testimony of the Lord Jesus. We are a testimony-bearing people. **When we say we have a testimony of this work, we mean three things in particular: we mean, number one;** that we know by the revelations of the Holy Spirit to our souls that Jesus is the Lord, that he was born into the world as the literal Son of God, that he came with the power of immortality because God was his father and he was thereby able to work out the infinite and eternal atoning sacrifice. **The atonement of the Lord Jesus is the most important single thing in all revealed religion. The second point in our testimony is** that God has in these last days, through the instrumentality primarily of Joseph Smith, restored anew the knowledge of Christ and the knowledge of salvation and given again every key and power and right and prerogative that enables us men to do the things that will save and exalt us in the highest heaven of the celestial world. **And the third great truth in a testimony is** to know that The Church of Jesus Christ of Latter-day Saints as now constituted with President Spencer W. Kimball as its presiding officer is, in the most literal and real and full sense of the word, the kingdom of God on earth, the only true and living church upon the face of the whole earth, and the one place where salvation is found.

Now when we say that we have a testimony of the divinity of the work, we mean those three things. We mean that the Holy Spirit of God has spoken to the spirit within us so that we know by revelation—not simply by mental analysis or by reason but by personal revelation born of the Holy Spirit—that those three great verities are precisely that.” (Bruce R. McConkie, Rulon T. Burton, *We Believe*, ‘Testimony’, ACR(Sydney)1976, pg. 17)

### B. Doctrine of the Same Spirit (D&C 34:32-34)

**17** – “Will you join with me in considering these questions:

If you had lived in Jerusalem in the days of Jesus, would you have accepted him as the Son of God as did Peter and the Apostles? Or would you have said he had a devil and wrought miracles by the power of Beelzebub, as Annas and Caiaphas claimed?

If you had lived in Nazareth or Cana or Capernaum, would you have believed the new religion preached by a few simple fishermen? Or would you have followed the traditions of your fathers in which there was no salvation?

If you had lived in Corinth or Ephesus or Rome, would you have believed the strange new gospel preached by Paul? Or would you have put your trust in the vagaries and traditions and forms of worship that then prevailed?

If you now live in New York or London or Paris, if you live in Chicago, Los Angeles, or Salt Lake—will you accept the new yet old religion, the new yet old gospel, the new yet old way of life that God has revealed anew for our day? Or will you sustain and support churches that no longer have any real resemblance to the one set up among the primitive Saints?

If you hear a prophetic voice, if an apostolic witness is borne in your presence, if the servants of the Lord give you a message from their Master—what is your reaction? Do you believe or disbelieve?

If you are told in words of soberness that Joseph Smith was called of God, that through him the fulness of the everlasting gospel has been restored, and that the Lord has established his church once again among men—do you believe the heaven-sent word? Or, like Annas and Caiaphas, do you stay with the status quo and trust your eternal salvation to the varying forms of man-made worship that abound on every hand?” (Bruce R. McConkie, *Ensign*, November 1981, pg. 46)

### **C. Here Today Gone Tomorrow (Alma 5:26)**

18 – “I do not believe that a member of the Church can have an active, vibrant testimony of the gospel without keeping the commandments. **A testimony is to have current inspiration to know the work is true, not something we receive only once.**” (Ezra Taft Benson, *Ensign*, May 1983, pg. 54)

19 – “**Testimony isn’t something you have today, and you are going to have always.** A testimony is fragile. It is as hard to hold as a moonbeam. It is something you have to recapture every day of your life.” (Harold B. Lee, *Church News*, July 15 1972)

20 – “**A testimony isn’t something you gain today and you have always; your testimony will change. It will grow brighter and stronger, even to a perfect knowledge, or it will diminish to nothing depending on what you do about it.**” (Harold B. Lee, *CES address, Objectives in Church Education*)

### **D. Small and Simply Things (Alma 37:5-6)**

21 – “When I as a boy first started out in the ministry, **I would frequently go out and ask the Lord to show me some marvelous thing, in order that I might receive a testimony. But the Lord withheld marvels from me, and showed me the truth, line upon line, precept upon precept, here a little and there a little, until he made me to know the truth from the crown of my head to the soles of my feet, and until doubt and fear had been absolutely purged from me. He did not have to send an angel from the heavens to do this, nor did he have to speak with the trump of an archangel. By the whisperings of the still small voice of the Spirit of the living God, he gave to me the testimony I possess. And by this principle and power he will give to all the children of men a knowledge of the truth that will stay with them,** and it will make them to know the truth, as God knows it, and to do the will of the Father as Christ does it. And no amount of marvelous manifestations will ever accomplish this. It is obedience, humility, and submission to the requirements of heaven and to the order established in the kingdom of God upon the earth, that will establish men in the truth (Joseph F. Smith, *Gospel Doctrine*, pg. 7)

22 – “**When the Spirit speaks to spirit, the imprint upon the soul is far more difficult to erase. Every member of the Church should have impressions that Jesus is the Son of God indelibly pictured on his soul through the witness of the Holy Ghost.**” (Joseph Fielding Smith, Improvement Era, November 1966)

### **E. By Study and By Faith (D&C 88:118-119)**

23 – “That is no casual promise. It is a positive one, and every soul in this world may have a revelation, the same one that Peter had. That revelation will be a testimony, a knowledge that Christ lives, that Jesus Christ is the Redeemer of this world. Every soul may have this assurance, and when he gets this testimony, it will have come from God and not from study alone. Study is an important element, of course, but there must be associated with study much prayer and reaching, and then this revelation comes....

Mere passive acceptance of the doctrines will not give the testimony; no casual half-compliance with the program will bring that assurance, but an all-out effort to live his commandments.

It should also be kept in mind that God cannot be found through research alone, nor his gospel understood and appreciated by study only, for no one may know the Father or the Son but ‘he to whom the Son will reveal him’ (Luke 10:22). The skeptic will some day either in time or eternity learn to his sorrow that his egotism has robbed him of much joy and growth, and that as has been decreed by the Lord: The things of God cannot be understood by the spirit of man; that man cannot by himself find out God or his program; that no amount of scientific or philosophical research nor rationalizing will bring a testimony, but it must come through the heart when compliance with the program has made the person eligible to receive that reward.” (Spencer W. Kimball, *New Era*, August 1981, pg. 4, 6-7)

24 – “I fear that among many of our people there is a certain type of sectarianism with respect to ‘I know that my Redeemer lives.’ I refer to a mental and intellectual acceptance of Jesus as the Christ. Too many of us have that kind of testimony, which is not really a testimony at all. I do not think an intellectual acceptance of Jesus as the Christ is a testimony at all, and unfortunately many of our people have only that kind of an acceptance — intellectual.” (Mark E.

## *Testimony*

Petersen , *CES address, The Power of Testimony*, July 11, 1956)

### **F. Pray and Be Believing (D&C 90:24)**

**25** – “I thought this morning that I would refer to the question of prayer, for it is so vital to a man and woman, no matter what position they hold, in order that they may maintain a testimony, if they have one, of the Gospel of Jesus Christ; and if they haven't yet that testimony, I know of no better way in all the world to receive it than to plead with our Heavenly Father that it may be granted unto them. I know whereof I speak, because it was only through the humiliation of my soul and the prayers ascending to my God, at the request of the mother who gave me birth, that I received a testimony that this is God's work; and every prediction made by the servants of God in any age since it was established upon this earth, shall be fulfilled.” (Reed Smoot, *CR*, October 1932, pg. 85)

### **G. Obedience to that Law (D&C 130:20-21, John 7:17)**

**26** – “That test is most sound. It is most philosophical. It is the most simple test to give knowledge to an individual of which the human mind can conceive. Doing a thing, introducing it into your very being will convince you whether it is good or whether it is bad. You may not be able to convince me of that which you know, but you know it because you have lived it. That is the test which the Savior gave to those men when they asked him how they should know whether the doctrine was of God or whether it was of man.” (David O. McKay, *Gospel Ideals*, pg. 7)

**27** – “I was brought up in scientific laboratories, where I was taught to test things, never to be satisfied unless a thing was tested. We have the right to test the Gospel of the Lord Jesus Christ. By testing it I mean living it, trying it out. Do you question the Word of Wisdom? Try it. Do you question the law of tithing? Practice it. Do you doubt the virtue of attending meetings? Attend them. Only then shall we be able to speak of these things intelligently and in such a way as to be respected by those who listen to us. Those who live the Gospel of Jesus Christ gain this higher knowledge, this greater testimony, this ultimate assurance that this is the truth. It is the way to truth. All the while... we must seek help from the great unseen world about us, from God and his messengers. We call that prayer. A man never finds perfect peace, never reaches afar unless he penetrates to some degree the unseen world, and reaches out to touch the hands, as it were, of those who live in that unseen world, the world out of which we came, the world into which we shall go.” (John A. Widtsoe, *CR*, October 1938, pg. 129)

### **H. Principle of ‘I Know’ (JS-H 1:20, 25)**

**28** – “The essential thought must ever be that a man does not, except in his spiritual infancy, accept a statement merely because the Church or someone in authority declares it correct, but because, under mature examination, it is found to be true and right and worthwhile. Conversion must come from within.” (John A. Widtsoe, *Program of the Church*, pg. 24)

**29** – “The individual testimony is a personal possession. One cannot give his testimony to another, yet he is able to aid his earnest brother in gaining a true testimony for himself.” (Joseph F. Smith, *Juvenile Instructor*, August 1, 1906, pg. 465)

**30** – “There are no words like ‘I know.’ I know it is true. Because that word, those few words have been said a billion times by millions of people does not make it trite. It will never be worn out. I feel sorry for people who try to couch it in other words because there are no words like ‘I know.’ There are no words which express the deep feelings which can come from the human heart like ‘I know’.” (Spencer W. Kimball, *Unpublished Address Church Historical Department-Berlin, Germany*, January 15, 1962, pg. 5)

**31** – “May I witness to you in closing that perhaps my experience is like many of yours in that my testimony has come sequentially in three different ways: **First, I knew through the witness of the Spirit early in life that the gospel is true, through seeing the power of the priesthood operate in my home in unusual and remarkable circumstances. Through the good life of my father and those associated with him, I knew it was true because I saw it happen. I had that fresh kind of experience and witness of the Spirit that it was true. Next came the intellectual testimony, but only after I did what you have to do to have your mind join your heart: I read and devoured all that I could about the gospel so that my mind and heart could join in saying that it is true. Subsequently and concurrently came the witness of experience that with the passage of time freshly affirms the validity of the gospel**

## *Testimony*

as the only answer to human problems, the only way. I do not say that condescendingly nor with any sense of cultural arrogance of belonging to a group that has all the answers, but in a sense with a special kind of humility, realizing that the gospel of Jesus Christ is the only answer to human problems...But for me these three witnesses—the spirit, the mind, and experience—flow together, singing and shouting in according that the gospel is true.” (Neal A. Maxwell, *CES address*, The Gospel Gives Answers to Life’s Problems)

### **Rewards of a Testimony**

(D&C 62:3; D&C 84:61)

**32 – “It’s impossible to stand up and express your love for the Lord and how your really feel in your heart about him and not have the spirit of the Lord come upon you.”** (Gene R. Cook, *CES address*, Teaching by the Spirit and Learning how to receive blessings from the Lord, June 30, 1989)

**33 – “To point up the importance of such a testimony and knowledge, I shall discuss first its rewards— the rewards of a testimony and a knowledge of the gospel....First, the possessor of such a faith and knowledge has a sound understanding of the purpose of life....Second, the possessor of such a faith and knowledge has a sure test by which to distinguish truth and error....Third, the possessor of faith and knowledge is fortified in his courage to resist temptation, to live true to his convictions....Finally, as to the rewards of such a faith and knowledge, the possessor enjoys peace of mind in the days of trial.”** (Marion G. Romney, *CES address*, The Value of a Well Informed Faith, April 10, 1975)

### **Steps to Strengthening the Receiving of a Testimony**

(Alma 12:9-11)

**34 – “First, to keep our testimony we must feed it, regularly and plentifully. The steps that lead to a testimony: desire, prayer, study, and practice, must be trodden continuously....**

To keep his testimony, a person must increase in the use of gospel principles. There must be stricter conformity with the higher as well as the lesser laws of life—more activity in Church service; increasing charity and kindness; greater sacrifice for the common good; more readiness to help advance the plan of salvation; more truth in all we do. And as our knowledge of gospel law increases, our activity under gospel law must increase....

The dying testimony is easily recognized. The organizations and practices of the Church are ignored; the radio takes the place of the sacrament meeting; golf or motion pictures, the Sunday worship; the cup of coffee, instead of the Word of Wisdom; the cold, selfish hand instead of helpfulness, charity for the poor and the payment of tithing.

Soon, the testimony is gone, and the former possessor walks about, somewhat sour and discontented, and always in his heart, unhappy. He has lost his most precious possession, and has found nothing to replace it. He has lost inward freedom, the gift of obedience to law.” (John A. Widtsoe, *Gospel Interpretations*, pg. 37-39)

### **The Bearing of One’s Testimony**

(Alma 5:44-48; Alma 30:39-40)

**35 – “Korihor’s arguments sound very contemporary to the modern reader but Alma used a timeless and ultimately undeniable weapon in response—the power of personal testimony.”** (Jeffrey R. Holland, *Christ and the New Covenant*, pg. 121)

#### 1. Public Thanks

**36 – Statements of public thanks. “Bearing testimony has to do with bearing witness to that which we know to be true. Much of what we call testimony bearing is not really testimony at all—it is a statement or expression of public thanks. It is good to be thankful, but public thanks is not testimony. Testimony comes from the Holy Ghost.”** (Hartman Rector Jr., *Ensign*, May 1974, pg. 109)

#### 2. Training of the Young

## *Testimony*

37 – “Let the testimonies then of the young people include the training of their feelings by way of making them more appreciative and more thankful for the blessings they enjoy, and the children should be made to understand what these blessings are and how they come to them. It is an excellent way to make people helpful and thankful to others, by first making them thankful to God.” (Joseph F. Smith, *Juvenile Instructor*, April 15, 1903, pg. 245-246)

### **Directive from the First Presidency - May 2 2002**

#### 3. Emotionalism

38 – Crying while bearing your testimony. “You don’t have to cry about the gospel to have a testimony! Many times we think that we don’t have a testimony unless a few tears flow. Nothing could be further from the truth. It is not necessary or needful for a person to have tears streaming down their face to have a testimony of the gospel.

I remember a missionary once who used to cry so badly when he bore his testimony that I finally just told him, “Elder, I think you are making a demonstration of yourself. Why don’t you try bearing your testimony without crying. You don’t have to shed tears.” I know that there are occasions when our hearts are close to the surface, and tears come. I’ve seen that in President McKay. But, I tell you, the serenity of the gospel of Jesus Christ does not depend upon emotionalism to bring forth a testimony. These things are firmly fixed under the power of the spirit. They don’t require a physical emotionalism to demonstrate testimony because they are born of a solid conviction by the power of truth! I found out with this missionary that as a young man he had born his testimony for the first time and it had caused him to cry and everyone had come up and told him what a wonderful testimony it was. That was the springboard. From then on he cried every time he bore his testimony, so people would come up and say what a wonderful testimony he had.

I went to a meeting with Spencer W. Kimball and a man got up and bore his testimony and he cried all the way through it. After the meeting, Brother Kimball called him over and said, “Brother, I wish you’d stop crying when you bear your testimony. You don’t have to do that to tell people that you love the Lord.”

I felt embarrassed for another missionary who bore his testimony and said, “If you’ll pardon me. I’m overcome” and he really wept, and when he got through, Brother Bennion really took him apart. He wasn’t trying to be unkind to the missionary, but sometimes you can be misled by over-emotionalism, which is merely a surging of the blood. It is not conviction! I think we ought to bear our testimonies without tears, and stand strong and honorably before our fellow men and tell them the truth, born of the spirit that comes to us. Now I know that isn’t always easy, and I know I have had to struggle many times to keep back the tears, and I don’t think we ought to fight that either. I hope you understand what I mean, but there are people who can bring tears pretty fast, and sometimes it is an indication of a lack of sincerity.” (Alvin R. Dyer, *Unpublished Address Church Historical Department-Berlin Germany*, March 25, 1961, pg. 12-13)

39 – “**Do you think that you can go three, and six, and nine, and twelve months without bearing your testimony and still keep its full value?... Every time you bear your testimony it becomes strengthened.**” (Spencer W. Kimball, *New Era*, August 1981, pg. 6, 7)

40 – “**Oh, if I could teach you this one principle. A testimony is to be found in the bearing of it! Somewhere in your quest for spiritual knowledge, there is that “leap of faith,” as the philosophers call it. It is the moment when you have gone to the edge of the light and stepped into the darkness to discover that the way is lighted ahead for just a footstep or two.**” (Boyd K. Packer, *Ensign*, January 1983, pg. 54)

41 – “**Advice on How to Obtain a Testimony.** I say to all Israel—to the youth of Israel particularly—join these associations, join them with a desire, and with a prayer in your hearts, if you do not have a knowledge of the divinity of this work, that God will give that knowledge to you. **I have heard President Young and other men say many times that more often have young people received a testimony, in their very souls, of the divinity of this work, while standing upon their feet than they ever received while kneeling and praying for that testimony;**” (Heber J. Grant, *Improvement Era*, August, 1921, No. 10)

## **BEARING One's Testimony**

**“TO BEAR”** One's Testimony:

01 – to express, to speak, or to declare  
[to bear witness]

**Question:** Do I declare my testimony, always?

02 – to suffer or to endure  
[to bear pain]

**Question:** Do I endure the responsibilities my testimony brings me?

03 – to carry  
[to bear a gift]

**Question:** Do I carry my testimony with me everywhere I go?

04 – to exhibit or to show  
[to bear a resemblance]

**Question:** Does my testimony show in everything I do?

05 – to bring forth or to produce  
[to bear fruit]

**Question:** Can I produce power with my testimony, that all may see and feel?

### Classic Stories on Testimony

42 – “When I was a boy, I yearned...to know that Joseph Smith's vision was right and true and that this Church was really founded by revelation as Joseph Smith claimed, and when I was a boy I thought that the only way we could gain a testimony of the truth of this was by some revelation—some miraculous manifestation—just as came to the Prophet Joseph. One day, while I was riding my horse upon a hill, hunting some stock, I threw the reins over the horse's head and let him stand, and knelt down by a serviceberry bush and asked the Lord for a manifestation, some feeling that would testify in me that John the Baptist did appear to the Prophet Joseph Smith and Oliver Cowdery, that God did appear himself as well as his Son to the Prophet Joseph. I believe I prayed just as earnestly as ever a boy did pray. I arose, put the reins over my horse's head, mounted in the saddle, and started again up the hill. This is what I said to myself: ‘Well, if I am honest, I am just the same boy that I was when I knelt down to pray; there is no change in me; there is no miraculous manifestation.’ On other occasions, I did the same when I crossed Spring Creek in the evening to milk cows.

Later, I was called to go on a mission. I responded, and was appointed to Glasgow, Scotland. By that time, I had learned that the best way to get a testimony is not by a manifestation, but by the Spirit which results in doing the will of our Father which is in heaven. ‘If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself’” (David O. McKay, *Improvement Era*, 66:54-55)

43 – “I will tell you of an experience I had before I was a General Authority which affected me profoundly. I sat on a plane next to a professed atheist who pressed his disbelief in God so urgently that I bore my testimony to him. ‘You are wrong,’ I said, ‘there is a God. I know He lives!’

He protested, ‘You don't know. Nobody knows that! You can't know it!’ When I would not yield, the atheist, who was an attorney, asked perhaps the ultimate question on the subject of testimony. ‘All right,’ he said in a sneering, condescending way, ‘you say you know. Tell me how you know.’

When I attempted to answer, even though I held advanced academic degrees, I was helpless to communicate.

Sometimes in your youth, you young missionaries are embarrassed when the cynic, the skeptic, treat you with contempt because you do not have ready answers for everything. Before such ridicule, some turn away in shame. (Remember the iron rod, the spacious building, and the mocking? (1 Nephi 8:28)

When I used the words Spirit and witness, the atheist responded, ‘I don't know what you are talking about.’ The words prayer, discernment, and faith, were equally meaningless to him. ‘You see,’ he said, ‘you don't really know. If you did, you would be able to tell me how you know.’

I felt, perhaps, that I had borne my testimony to him unwisely and was at a loss as to what to do. Then came the experience! Something came into my mind. And I mention here a statement of the Prophet Joseph Smith: ‘A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas ... and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.’ (*TPJS*, pg. 151)

Such an idea came into my mind and I said to the atheist, ‘Let me ask if you know what salt tastes like.’

‘Of course I do,’ was his reply.

‘When did you taste salt last?’

‘I just had dinner on the plane.’

‘You just think you know what salt tastes like,’ I said.

He insisted, ‘I know what salt tastes like as well as I know anything.’

‘If I gave you a cup of salt and a cup of sugar and let you taste them both, could you tell the salt from the sugar?’

‘Now you are getting juvenile,’ was his reply. ‘Of course I could tell the difference. I know what salt tastes like. It is an everyday experience—I know it as well as I know anything.’

‘Then,’ I said, ‘assuming that I have never tasted salt, explain to me just what it tastes like.’

## *Testimony*

After some thought, he ventured, 'Well-I-uh, it is not sweet and it is not sour.'

'You've told me what it isn't, not what it is.'

After several attempts, of course, he could not do it. He could not convey, in words alone, so ordinary an experience as tasting salt. I bore testimony to him once again and said, 'I know there is a God. You ridiculed that testimony and said that if I did know, I would be able to tell you exactly how I know. My friend, spiritually speaking, I have tasted salt. I am no more able to convey to you in words how this knowledge has come than you are to tell me what salt tastes like. But I say to you again, there is a God! He does live! And just because you don't know, don't try to tell me that I don't know, for I do!'

As we parted, I heard him mutter, 'I don't need your religion for a crutch! I don't need it.'

From that experience forward, I have never been embarrassed or ashamed that I could not explain in words alone everything I know spiritually. The Apostle Paul said it this way:

'We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.'

'But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Corinthians 2:13-14)." (Boyd K. Packer, *Ensign*, January 1983, pg. 51-52)

# Prayer

02/06

“Prayer is the way and means, given us by our Creator, whereby we can counsel and communicate with him. It is one of the chief cornerstones of pure and perfect worship.” (Bruce R. McConkie, *Ensign*, May 1984, pg. 32)

## Prayer Defined

(BD 752-753; Moses 5:4-8)

**01** – “Every person here today lived at one time in heavenly realms. We walked with our Heavenly Father. We knew Him. We heard His voice. We loved Him.

And although we were eager to enter mortality and continue our progression, we must have regretted the separation that would accompany it. We must have sorrowed that a veil would cover our eyes and the bright memories of our lives would be cloaked in the forgetfulness of mortality. How we must have yearned to stay close to our father in Heaven. How we must have covenanted to ever reach after Him and commune with Him.

**Undoubtedly our separation from our Heavenly Father was softened when He promised that as we sought after Him in prayer, He would reach toward us.**

Now we are here. Our memories of our premortal life are dim and dark. We have forgotten those things we supposed we could never forget. Unfortunately and tragically we sometimes even forget our Heavenly Father, whom we loved so dearly.” (Joseph B. Wirthlin, *BYU Speeches*, January 21, 2003, pg. 1-2)

**02** – “One of the requirements made of the Latter-day Saints is that they shall be faithful in attending to their prayers, both their secret and family prayers. The object that our Heavenly Father has in requiring this is that we may be in communication with Him, and that we may have a channel open between us and the heavens whereby we can bring down upon ourselves blessings from above.” (Heber J. Grant, *CR*, April 1944, pg. 11)

**03** – “Unlike us, God has no restrictive office hours.” (Neal A. Maxwell, *Ensign*, November 1991, pg. 31)

*Suggested Pattern for Prayer can be found in ‘the true order of prayer’* (Daniel H. Ludlow, *Encyclopedia of Mormonism*, pg. 1120-1121)

- 1 - Sacred Language
- 2 - Three-fold Petition
- 3 - Principle of: Ask - Seek - Knock
- 4 - Line of Authority: Father to Son to Prophets to Us

**04** – “When we go to worship in a temple or a church, we put aside our working clothes and dress ourselves in something better. This change of clothing is a mark of respect. Similarly, when we address our Heavenly Father, we should put aside our working words and clothe our prayers in special language of reverence and respect...” (Dallin H. Oaks, *Ensign*, May 1993, pg. 15)

## Concerning Prayer

(D&C 88:63-65, D&C 42:61; D&C 68:33; D&C 101:7-8)

**05** – The message that is most often repeated in all of the revelations is said in many ways but said simply: ‘Ask and ye shall receive.’ I counted them once. There were 700 and some different ways of saying, ‘Ask and ye shall receive.’ ...Begin asking for the Holy Ghost to inspire you and guide you. You will not be denied! I do know that against challenges that come and difficulties that come, if you will invite that Spirit, that gift, to be with you and teach you, then you have the right to have all of the blessings that anyone else in the Church has, including those of us who preside over the Church.” (Boyd K. Packer, *CES Satellite Broadcast*, March 5 2000, 5-6)

**06** – “The Prophet Joseph Smith told President John Taylor that if he would pray earnestly every day of his life, he would never apostatize from the Church. I say also to all members of the Church of Jesus Christ of Latter-day Saints, that if they will attend to their prayers, make the hearthstone of the home an altar for prayer, where the

## *Prayer and Fasting*

words from sincere hearts appeal to our Father in Heaven, pray honestly, morning and evening, with the family and in secret; I promise them that they will never apostatize from this Church.” (Reed Smoot, *CR*, October 1908, pg. 77)

**07 – “I have little or no fear for the boy or the girl, the young man or the young woman, who honestly and conscientiously supplicate God twice a day for the guidance of His Spirit. I am sure that when temptation comes they will have the strength to overcome it by the inspiration that shall be given to them. Supplicating the Lord for the guidance of His Spirit places around us a safeguard, and if we earnestly and honestly seek the guidance of the Spirit of the Lord, I can assure you that we will receive it.”** (Heber J. Grant, *Gospel Standards*, pg. 26)

### **Necessity of Prayer**

(3 Nephi 18:14-30; 2 Nephi 32:8-9)

**08 – “Our modern times seem to suggest that prayerful devotion and reverence for holiness is unreasonable or undesirable, or both. And yet, skeptical ‘modern’ men have need for prayer. Perilous moments, great responsibility, deep anxiety, overwhelming grief—these challenges that shake us out of old complacencies and established routines will bring to the surface our native impulses. If we let them, they will humble us, soften us, and turn us to respectful prayer. If prayer is only a spasmodic cry at the time of crisis, then it is utterly selfish, and we come to think of God as a repairman or a service agency to help us only in our emergencies. We should remember the Most High day and night—always—not only at times when all other assistance has failed and we desperately need help.”** (Howard W. Hunter, *Ensign*, November pg. 77, 52)

**09 – “Satan trembles when he sees the weakest Saint upon his knees.”** (Thomas S. Monson, *Improvement Era*, June 1964)

**10 – “I am convinced in my heart that the spectacle of a nation praying is more awe-inspiring, more powerful, than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers.”** (Ezra Taft Benson, *Improvement Era*, December 1956, pg. 954-955)

**11 – “If I did not feel like praying, and asking my Father in Heaven to give me a morning blessing, and to preserve me and my family and the good upon the earth through the day, I should say, ‘Brigham, get down here on your knees, bow your body down before the throne of him who rules in the heavens, and stay there until you can feel to supplicate at that throne of grace erected for sinners’.”** (Brigham Young, *JD*, 16:28)

**12 – “If the Devil says you cannot pray when you are angry, tell him it is none of his business, and pray until that species of insanity is dispelled and serenity is restored to the mind.”** (Brigham Young, *JD*, 10:175)

**13 – “We may say that our work drives us and that we have not time to pray, hardly time to eat our breakfasts. Then let the breakfasts go, and pray; get down upon our knees and pray until we are filled with the spirit of peace.**

**It matters not whether you or I feel like praying, when the time comes to pray, pray. If we do not feel like it, we should pray till we do....**

There are times and places when all should vocally repeat the words spoken, but in our prayer meetings and in our family circles let every heart be united with the one who takes the lead by being mouth before the Lord, and let every person mentally repeat the prayers, and all unite in whatever is asked for, and the Lord will not withhold, but will give to such persons the things which they ask for and rightly need.” (Brigham Young, *Discourses of Brigham Young*, pg. 44-45)

**14 – “Brigham Young once said, ‘Prayer keeps man from sin, and sin keeps man from prayer.’”** (H. Burke Peterson, *Ensign*, January 1974, pg. 18-19)

**15 – “He is your Father; pray to him. If your life is in disarray and you feel uncomfortable and unworthy to pray because you are not clean, don’t worry. He already knows about all of that. He is waiting for you to kneel in humility and take the first few steps. Pray for strength. Pray for others to be led to support you and guide you and lift you. Pray that the love of the Savior will pour into your heart. Pray that the miracle of the Atonement will**

## *Prayer and Fasting*

bring forgiveness because you are willing to change. I know that those prayers will be answered, for God loves you. His Son gave his life for you. I know they will help you.” (Richard G. Scott, *Ensign*, November 1988, pg. 77)

**16** – “Prayer is to the soul like the irrigating stream to our dry and parched fields and orchards. Prayer nourishes, strengthens and imparts vitality to the seed. The seed grows under the influence of prayer. But where prayer is neglected, the results are just as we see them when we neglect to irrigate our fields and orchards. That which is planted there begins to wither and dry up.

So it is with the word of God in the human soul; it must be watered by the Spirit of God. Prayer must be exercised in order to invoke the power and blessing of God to rest upon it. Then the seed grows; the tree grows and flourishes; its branches spread abroad and fill the whole man, and he knows that it is the word of God that he has received. He has a living and abiding testimony in his heart concerning it, and doubt has no room within him. But let him neglect his prayers, let him neglect to cultivate the seed and to watch over it, then it begins to wither, and he begins to doubt and to ask himself whether this is indeed the work of God.” (George Q. Cannon, *Gospel Truth*, 1:345)

**17** – “**Here’s what I’d like you to do. Get a piece of paper and write on it something very personal that you want from the Lord—something you want very much.** Don’t just pick something easy. The harder it is, the better, so you can have a real experience with faith. Maybe you’re concerned about your spouse. Maybe one of your children has rejected what you’ve taught him, and you’re worried. Maybe you’re struggling with a health problem. Maybe you’re in the midst of great financial troubles. Maybe you just want more faith, more testimony, more strength to be able to repent and change, more ability to overcome a personal weakness. **Write your desire on a piece of paper....**

Don’t think you’re not good enough to receive the Lord’s help. As I travel around the world I meet too many members of the Church who think they can never qualify to receive answers to prayer. They say, ‘Sure, if I were a General Authority or the stake president or the bishop I could get answers, but I’m too....[fill in the blank].’

I promise you in the name of the Lord that if you really desire what you’ve written down, if your desire is righteous, and if you’re asking according to the will of the Lord, he will grant you that desire—if you will learn and obey the principles and the laws that govern what you want. I have no doubt whatsoever about that. I bear testimony that it’s true because the Lord has said so.” (Gene R. Cook, *Receiving Answers to Our Prayers*, pg. 13-14)

### **Revelation Requires Work**

(D&C 9:7; James 1:5-6)

**18** – “**I shall not ask the Lord to do what I am not willing to do.**” (Brigham Young, *JD*, 8:143)

**19** – “**I believe that while we should ask the Lord’s blessings on all our doings and should never do anything upon which we cannot ask his blessing, we should not expect the Lord to do for us what we can do for ourselves. I believe in faith and works and that the Lord will bless more fully the man who works for what he prays for than he will the man who only prays.**” (Ezra Taft Benson, *CR*, April 1967, pg. 61)

### **Points Pertaining to Prayer**

(1 Corinthians 2:11)

**20** – “**It is through the repeated process of feeling impressions, recording them, and obeying them that one learns to depend on the direction of the Spirit more than on communication through the five senses.**” (Richard G. Scott, “Helping Others To Be Spiritually Led,” August 1998, pg. 3)

**21** – “**Truth is not to be had through man’s ordinary learning processes. His five senses, sight, hearing, smell, taste, and touch, unaided by inspiration, are calculated and adapted to deal only with things of the flesh—that is, with temporal things as we find them. Without revelation, the scientific method is wholly inadequate for the discovery of the ultimate truth with which the gospel deals. It is precisely because man’s uninspired search for truth is thus limited that the knowledge of the gospel, which comprehends things of the spirit, is so limited in the world today....The normal senses of man are sensitive only to the things of the flesh—things as they are—and that only imperfectly.**” (Marion G. Romney, *CES address, Revelation*, July 8 1960)

## *Prayer and Fasting*

22 – “I used to wonder why Nephi didn’t say ‘hear his words.’ Now I know that one doesn’t hear them with ears...but into a person’s mind there comes words...With these words comes a feeling. One actually feels the words just as Nephi said...Anybody who cannot hear to hear by feeling will not go very far.” (S. Dilworth Young, *CR*, October 1961, pg. 116)

### **Profile of Prayer**

*How* - (Matthew 6:9-15; John 17:1-26; Alma 34:17-27)

*A- Address to Father* - (3 Nephi 19:18)

23 – “We should develop a feeling that we are talking directly with our Father in Heaven. ‘He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him’ (Hebrews 11:6). **You cannot imagine an effective prayer without visualizing and feeling a personal God.**” (David O. McKay, *Treasures of Life*, pg. 308)

24 – “Jesus was careful to place the petition ‘Hallowed be thy name’ at the very forefront of his prayer. Unless that reverent, prayerful, honorable attitude toward God is uppermost in our hearts we are not fully prepared to pray. **If our first thoughts is of ourselves and not of god, we are not praying as Jesus taught...God must be approached carefully, respectfully, and with great preparation.**” (Howard W. Hunter, *Ensign*, November 1977, pg. 52)

*B- Thanks be to God* - (D&C 59:7)

25 – “The Prophet Joseph is reported to have said at one time that one of the greatest sins for which the Latter-day Saints would be guilty would be the sin of ingratitude. I presume most of us have not thought of that as a serious sin. There’s a great tendency for us in our prayers—in our pleadings with the Lord—to ask for additional blessings. Sometimes I feel we need to devote more of our prayers to expressions of gratitude and thanksgiving for blessings already received. Of course we need the daily blessings of the Lord. **But if we sin in the matter of prayer, I think it is in our lack of the expressions of thanksgiving for daily blessings.**” (Ezra Taft Benson, *New Era*, November 1976, pg. 5)

*C- Asking* - (3 Nephi 18:20; Mark 11:24; Moroni 7:26)

1- In My Name

2- Which is Right

3- Believing that Ye shall Receive

26 – “Perfect prayers are those which are inspired, in which the Spirit reveals the words which should be used.” (Bruce R. McConkie, *MD*, pg. 586)

27 – “We cannot, for the purposes of real prayer, hurriedly dress our words and attitudes in tuxedos when our shabby life is in rags. More than we realize, being honest with God in our prayers helps us to be more honest with ourselves.” (Neal A. Maxwell, *All These Things Shall Give Thee Experience*, pg. 96)

28 – “Now I differentiate between saying prayers and praying. I would like to draw an example which some of you have heard. It is a common place. We have a cow....I had not been home in daylight hours for three weeks. One day I was catching a later plane and went out to see the cow. She was in trouble. I called the vet and looked at her, testing her, and said, ‘She has swallowed a wire and it has punctured her heart. She will be dead before the day is over.’ The next day the calf was to come, and the cow is important to our economy. Also, she kind of ‘belongs’—you know how that gets to be. I asked him if he could do anything, and he said he could but it would ; likely be useless, money down the drain. I said, ‘Well, what will it cost me?’ He told me, and it did. I told him to go ahead. The next morning the calf was there but the cow was lying down gasping, I called the vet again, thinking the calf might need some attention. He looked the cow over and said she would be dead within an hour or so. I went in to the telephone directory, copied down the number of the animal by-products company, put it on the nail by the phone, and told my wife to call them to come and get the cow later in the day.

## *Prayer and Fasting*

We had our family prayer before I left to go to Salt Lake to catch the plane out to the Gridley Stake. Our little boy was praying. It was to be his calf, you see. In the middle of saying his prayers, after he said all that he usually says, asking Heavenly Father to ‘bless daddy that he won’t get hurt in his travels,’ ‘Bless us at school,’ and so on, he started to pray. There is a difference, and this is the point I should like to make. He then said, ‘Heavenly Father, please bless Bossy so that she will get to be all right.’ He said ‘please,’ you see. While I was in California I remembered that story, and when we were talking about prayer I told of the incident saying. ‘I am glad he prayed that way, because he will learn something. He will mature and he will learn that you do not get everything you pray for just that easy. There is a lesson to be learned.’ And truly there was, but it was I who learned it, not my son; because when I got home Sunday night Bossy had ‘go to be all right.’ She still is.” Boyd K. Packer, *CES address*, The Ideal Teacher, June 28, 1962)

29 – “This element of our blueprint can be taught to children when they are yet young. When our oldest son was about three, he would kneel with his mother and me in our evening prayer. I was serving as the bishop of the ward at the time, and a lovely lady in the ward, Margaret Lister, lay perilously ill with cancer. Each night we would pray for Sister Lister. One evening our tiny son offered the prayer and confused the words of the prayer with a story from a nursery book. He began: “Heavenly Father, please bless Sister Lister, Henny Penny, Chicken Licken, Turkey Lurkey, and all the little folks.” We held back the smiles that evening. Later we were humbled as Margaret Lister sustained a complete recovery.” (Thomas S. Monson, *Ensign*, October 1999, pg. 2)

### *D- Closing in the Name of ‘The Son’*

30 – “**We pray to the Father not the Son; but according to the law of intercession, advocacy, and mediation, our answers come from the Son.**” (Bruce R. McConkie, *Promised Messiah*, pg. 335)

### *E- Amen*

31 – “**The presiding Brethren of today have counseled as follows: ‘A noticeable decline in voicing the word amen at the close of prayers and talks is apparent among congregations of the Church. Amen should be voiced audibly by all members to indicate their agreement and approval of what has been said. A re-emphasis on joining in the amen is needed in all meetings and gatherings throughout the Church.’** (Priesthood Bulletin, October 1973, pg. 4).” (Robert F. Clyde, *Ensign*, I Have a Question, January 1976, pg. 67)

## **Principles With Prayer**

### *1- Vocal (D&C 19:28, D&C 20:47, 51; D&C 23:6; JS-H 1:14)*

32 – “Prayer is such a privilege—to speak to our Father in Heaven. It was a prayer, a very special prayer, which opened this whole dispensation! It began with a young man’s first vocal prayer. **I hope that not too many of our prayers are silent, even though when we cannot pray vocally, it is good to offer a silent prayer in our hearts and in our minds.**” (Spencer W. Kimball, *Ensign*, November, 1979, pg. 4)

33 – “**He knows your desire, but there is a power in express prayer or uttered prayer.**” Brigham Young, *Juvenile Instructor*, May 1 1900, vol. 35, no. 9, pg. 263)

### *2- Short*

34 – “**How often do we hear people who wax eloquent in their prayers to the extent of preaching a complete sermon? The hearers tire and the effect is lost, and I sometimes wonder if perhaps the dial of the heavenly radio is not turned off when long and wordy prayers are sent heavenward.**” (Spencer W. Kimball, *TSWK*, pg. 119-120)

35 – “**‘Lord, we thank thee for this johnnycake and ask thee to send us something better. Amen.’ Shortly, someone knocks on the door, and there stands a man with a ham and some flour. The Prophet jumps to his feet and says to Emma, ‘I knew the Lord would answer my prayer.’”** (Joseph Smith; Truman G. Madsen, *Joseph Smith the Prophet*, pg. 32)

## *Prayer and Fasting*

36 – “They servant is weary. In the name of Jesus Christ Amen.” (George A. Smith)

### **3- Repetition (Matthew 6:7)**

**37 – “In our day the English words thee, thou, thy, and thine are suitable for the language of prayer, not because of how they were used anciently but because they are currently obsolete in common English discourse. Being unused in everyday communications, they are now available as a distinctive form of address in English, appropriate to symbolize respect, closeness, and reverence for the one being addressed.**

I hope this renewal of counsel that we use special language in our prayers will not be misunderstood. Literary excellence is not our desire. We do not advocate flowery and wordy prayers.... Our prayers should be simple, direct, and sincere...I am sure that our Heavenly Father, who loves all of his children, hears and answers all prayers, however phrased. **If he is offended in connection with prayers, it is likely to be by their absence, not their phraseology.**” (Dallin H. Oaks, *Ensign*, May 1993, pg. 15)

**38 – “Our prayers should be meaningful and pertinent. Do not use the same phrases at each prayer. Each of us would become disturbed if a friend said the same few words to us each day, treated the conversation as a chore, and could hardly wait to finish it in order to turn on the TV and forget us.”** (.Ezra Taft Benson, *Ensign*, May 1977, pg. 33)

### **4- Self-Reliance (D&C 58:26-27)**

**39 – “Each of us must accommodate the mixture of reason and revelation in our lives. The gospel not only permits but requires it. An individual who concentrates on either side solely and alone will lose both balance and perspective.”** (Boyd K. Packer, *BYU address, I Say Unto You be One*, February 12, 1991)

**40 – “Listen to this sentence if you don’t hear anything else: If we foolishly ask our bishop or branch president or the Lord to make a decision for us, there’s precious little **self-reliance** in that. Think what it costs every time you have somebody else make a decision for you.**

I think I should mention one other thing, and I hope this won’t be misunderstood. We often find young people who will pray with great exertion over matters that they are free to decide for themselves. Suppose, if you will, that a couple had money available to build a house. Suppose they had prayed endlessly over whether they should build an Early American style, a ranch style, modern style architecture, or perhaps a Mediterranean style. Has it ever occurred to you that perhaps the Lord just plain doesn’t care? Let them build what they want to build. It’s their choice. In many things we can do just what we want.

Now, there are some things he cares about very much. If you’re going to build that house, then be honest and pay for the material that goes into it and do a decent job of building it. When you move into it, live righteously in it. Those are the things that count.

**On occasions I’ve had to counsel people that the Lord would probably quite willingly approve the thing they intend to do even when they want to. It’s strange when they come and almost feel guilty about doing something because they want to, even when it’s righteous. The Lord is very generous with the freedom He gives us. The more we learn to follow the right, the more we are spiritually self-reliant, the more our freedom and our independence are affirmed.”** (Boyd K. Packer, *Ensign*, August 1975, pg. 89)

**41 – “We are expected to use the light and knowledge we already possess to work out our lives. We should not need a revelation to instruct us to be up and about our duty, for we have been told to do that already in the scriptures; nor should we expect revelation to replace the spiritual or temporal intelligence which we have already received—only to extend it. We must go about our life in an ordinary, workaday way, following the routines and rules and regulations that govern life.**

Rules and regulations and commandments are valuable protection. **Should we stand in need of revealed instruction to alter our course, it will be waiting along the way as we arrive at the point of need.**” (Boyd K. Packer, *Ensign*, January 1983, pg. 53-54)

**42 – “On an outing when he [Matt] was about twelve, he had his first experience with feeling personal revelation.**

## *Prayer and Fasting*

Returning from an exploring trip on back country roads, he and his father came to an unexpected fork and could not remember which road to take. It was late in the day, and they knew darkness would be enveloping them in unfamiliar territory. Seizing a teaching moment, Jeffrey Holland asked his son to pray for direction. Afterward, he asked his son what he felt, and Matt replied that he felt strongly they should go to the left. Replying that he had felt the same way, his father turned the truck to the left. Ten minutes later, they came to a dead end and returned to take the other route.

Matt thought for a time and then asked his father why they would get that kind of answer to a prayer. **His father replied that with the sun going down, that was undoubtedly the quickest way for the Lord to give them information—in this case, which one was the wrong road. Now, though the other road might not be familiar and could be difficult in places, they could proceed confidently, knowing it was the right one, even in the dark.**” (Don L. Searle; ‘Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles,’ *Ensign*, December 1994, pg. 13)

### **Where - (Alma 34:20-21, 26; 3 Nephi 18:16)**

Fields = Work Place

Houses = Homes

Closets and Secret Places = Personal Places

Church = Place of Worship

### **When - (Alma 34:21; Daniel 6:10)**

Morning - Mid-day - Evening

**43** – Dedication of the SLC temple.

“Heavenly Father, when thy people shall not have the opportunity of entering this holy house to offer their supplications unto thee, and they are oppressed and in trouble, surrounded by difficulties or assailed by temptations, and still turn their faces toward this thy holy house and ask thee for deliverance, for help, for thy power to be extended in their behalf...” (James E. Talmage, *The House of the Lord*, pg. 142)

### **Emphasis Placed on Morning Prayers - Alma 37:37; Psalms 5:3; Psalms 55:17; Psalms 88:13; Mark 1:35)**

## **Family Prayer**

(3 Nephi 18:21; Moses 5:4; D&C 68:28)

**44** – “I am convinced that one of the greatest things that can come into any home to cause the boys and girls in that home to grow up in a love of God, and in a love of the gospel of Jesus Christ, is to have family prayer, not for the father of the family alone to pray, but for the mother and for the children to do so also, that they may partake of the spirit of prayer, and be in harmony, be in tune, to have the radio, so to speak, in communication with the Spirit of the Lord. I believe that there are very few that go astray, that very few lose their faith, who have once had a knowledge of the gospel, and who never neglect their prayers in their families, and their secret supplications to God.” (Heber J. Grant, *CR*, October 1923, pg. 7–8)

**45** – “Family prayer is the greatest deterrent to sin, and hence the most beneficent provider of joy and happiness. The old saying is yet true: ‘The family that prays together stays together.’” (Thomas S. Monson, *Ensign*, November 1988, pg. 69)

**46** – “I know of nothing that will so much help to ease family tensions, that in a subtle way will bring about the respect for parents which leads to obedience, that will affect the spirit of repentance which will largely erase the blight of broken homes, than will praying together, confessing weaknesses together before the Lord, and invoking the blessings of the Lord upon the home and those who dwell there....

## *Prayer and Fasting*

This practice, a return to family worship, spreading across the land and over the earth, would in a generation largely lift the blight that is destroying us. It would restore integrity, mutual respect, and a spirit of thankfulness in the hearts of people.” (Gordon B. Hinckley, *Ensign*, February 1991, pg. 5)

47 – “How many families of the church...have regular night and morning family prayer? Those who neglect to do so are displeasing the Lord.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 5:48)

### **Answering Our Prayers**

(John 11:41-42; D&C 124:49)

48 – “I believe that in the whole history of the world God has never failed to answer a humble, sincere prayer—no matter who offered it, whether male or female, young or old, weak or strong, member or nonmember. That’s the way the Lord is. He is so kind. He is so anxious to respond. Of course, his answer might have been ‘No.’ Or he may have said, ‘Yes, but not now.’ Or he may have responded in a still, small voice that the person failed to hear. But answer he did, and I believe when we pass through the veil and see more clearly how prayer and revelation work, we will humbly fall upon our knees and ask the Lord’s forgiveness for not more fully recognizing his hand in our lives.” (Gene R. Cook, *Receiving Answers to Our Prayers*, pg. 11)

49 – “I cherish as one of the dearest experiences of life the knowledge that God hears the prayer of faith. It is true that the answers to our prayers may not always come as direct and at the time or in the manner that we anticipate; but they do come, and at the time and in the manner best for the interest of him who offers the supplication.” (David O. McKay, *CR*, April 1969, pg. 152-153)

50 – He is our perfect Father. He loves us beyond our capacity to understand. He knows what is best for us. He sees the end from the beginning. He wants us to act to gain needed experience:

**When He answers yes, it is to give us confidence.**

**When He answers no, it is to prevent error.**

**When He withholds an answer, it is to have us grow through faith in Him, obedience to His commandments, and a willingness to act on truth.** We are expected to assume accountability by acting on a decision that is consistent with His teachings without prior confirmation. We are not to sit passively waiting or to murmur because the Lord has not spoken. We are to act.” (Richard G. Scott, *Ensign*, November 1989, pg. 30)

51 – “In view of these tutorials, **God cannot, brothers and sisters, respond affirmatively to all of our petitions with an unbroken chain of ‘yesses.’ This would assume that all of our petitions are for that ‘which is right’ and are spiritually ‘expedient.’** (3 Nephi 18:20; D&C 18:18; D&C 88:64–65) **No petitioner is so wise!** Paul even acknowledged that we sometimes ‘know not what we should pray for as we ought.’ (Romans 8:26; D&C 46:30).” (Neal A. Maxwell, *Ensign*, May 1991, pg. 90)

52 – “**The Lord would not guide us in a selection that made no difference. No answer is likely to come to a person who seeks guidance in choosing two alternatives that are equally acceptable to the Lord. Thus, there are times when we can serve productively in two different fields of labor. Either answer is right.** Similarly, the Spirit of the Lord is not likely to give us revelations on matters that are trivial. I once heard a young woman in a testimony meeting praise the spirituality of her husband, indicating that he submitted every question to the Lord. She told how he accompanied her shopping and would not even choose between different brands of canned vegetables without making his selection a matter of prayer. that strikes me as improper. I believe the Lord expects us to use the intelligence and experience he has given us to make these kinds of choices.” (Dallin H. Oaks, *BYU Speeches, Revelation*, 1982, pg. 26)

53 – “**In all the important decisions in our lives, what is most important is to do the right thing. Second, and only slightly behind the first; is to do the right thing at the right time. People who do the right thing at the wrong time can be frustrated and ineffective. They can even be confused about whether they made the right choice when what was wrong was not their choice but their timing.**” (Dallin H. Oaks, *Ensign*, October 2003, pg.10)

## *Prayer and Fasting*

54 – “Answers to prayers come in a quiet way. The scriptures describe that voice of inspiration as a still, small voice. If you really try, you can learn to respond to that voice.

In the early days of our marriage, our children came at close intervals. As parents of little children will know, in those years it is quite a novelty for them to get an uninterrupted night of sleep.

If you have a new baby, and another youngster cutting teeth, or one with a fever, you can be up and down a hundred times a night. (That, of course, is an exaggeration. It’s probably only twenty or thirty times.)

We finally divided our children into ‘his’ and ‘hers’ for night tending. She would get up for the new baby, and I would tend the one cutting teeth.

One day we came to realize that each would hear only the one to which we were assigned, and would sleep very soundly through the cries of the other.

**We have commented on this over the years, convinced that you can train yourself to hear what you want to hear, to see and feel what you desire, but it takes some conditioning.**

There are so many of us who go through life and seldom, if ever, hear that voice of inspiration, because ‘the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned’ (1 Corinthians 2:14).” (Boyd K. Packer, *Ensign*, October 1979, pg. 19-20)

### **Improving Our Prayers**

(1 Nephi 3:1; Ether 2:14-15; James 5:16)

55 – **“As you feel the need to confide in the Lord or to improve the quality of your visits with him—to pray, if you please—may I suggest a process to follow: go where you can be alone, go where you can think, go where you can kneel, go where you can speak out loud to him. The bedroom, the bathroom, or the closet will do. Now, picture him in your mind's eye. Think to whom you are speaking, control your thoughts—don't let them wander, address him as your Father and your friend. Now tell him things you really feel to tell him—not trite phrases that have little meaning, but have a sincere, heartfelt conversation with him. Confide in him, ask him for forgiveness, plead with him, enjoy him, thank him, express your love to him, and then listen for his answers. Listening is an essential part of praying. Answers from the Lord come quietly—ever so quietly. In fact, few hear his answers audibly with their ears. We must be listening so carefully or we will never recognize them. Most answers from the Lord are felt in our heart as a warm comfortable expression, or they may come as thoughts to our mind. They come to those who are prepared and who are patient.”** (H. Burke Peterson, *Ensign*, January 1974, pg. 19)

56 – **“Petitioning in prayer has taught me that the vault of heaven, with all its blessings, is to be opened only by a combination lock: one tumbler falls when there is faith, a second when there is personal righteousness, and the third and final tumbler falls only when what is sought is (in God’s judgment, not ours) ‘right’ for us. Sometimes we pound on the vault door for something we want very much, in faith, in reasonable righteousness, and wonder why the door does not open. We would be very spoiled children if that vault door opened any more easily than it does now. I can tell, looking back, that God truly loves me by the petitions that, in his perfect wisdom and love, he has refused to grant me. Our rejected petitions tell us not only much about ourselves, but also much about our flawless Father.”** (Neal A Maxwell, *New Era*, April 1978, pg. 6)

57 – Be wise. Develop the skill of learning by what you see and particularly by what the Holy Ghost prompts you to feel. Ask in faith for such help. Live to be worthy of it. Seek to recognize it. **Write down in a secure place the important things you learn from the Spirit. You will find that as you write down precious impressions, often more will come.** Also the knowledge you gain will be available throughout your life.” (Richard G. Scott, *BYU Magazine*, Summer 2001, pg. 58)

# Fasting

02/06

“(In all ages the Lord has called upon his people to fast and pray and seek him with all their strength and power. (Bruce R. McConkie, *Mortal Messiah*, 2:152)

## Fasting Defined

(Alma 5:16; Alma 17:13)

01 – “Periodic fasting can help clear up the mind and strengthen the body and the spirit. **The usual fast, the one we are asked to participate in for fast Sunday, is for twenty-four hours without food or drink.** Some people, feeling the need, have gone on longer fasts of abstaining from food but have taken the needed liquids. Wisdom should be used, and the fast should be broken with light eating. To make a fast most fruitful, it should be coupled with prayer and meditation; physical work should be held to a minimum, and it is a blessing if one can ponder on the scriptures and the reason for the fast. (Ezra Taft Benson, *TETB*, pg. 33)

## Facts on Fasting

(Matthew 17:21; D&C 59:13-20; Isaiah 58:6-12)

02 – “Fasting we may well assume is a religious custom that has come down from the beginning of time, and [is] always associated with prayer. (Joseph Fielding Smith, *Answers to Gospel Questions*, 1:88)

03 – “I say to my brethren, when they are fasting, and praying for the sick, and for those that need faith and prayer, do not go beyond what is wise and prudent in fasting and prayer. The Lord can hear a simple prayer, offered in faith, in half a dozen words, and he will recognize fasting that may not continue more than twenty-four hours, just as readily and as effectually as He will answer a prayer of a thousand words and fasting for a month.” (Joseph F. Smith, *CR*, October 1912, pg. 133-134)

04 – You haven’t really called upon the Lord so that you can reach him intimately if you don’t fast occasionally—don’t be fanatical, but remember to pray and fast.” (Marion G. Romney, *CES address, The Value of a Well Informed Faith*, April 10, 1975)

05 – “Do not think that there is not a spiritual significance in the little principle of fasting. Do not think, parents, that you are favoring your child when, out of compassion, you say, “Oh, give him his breakfast; oh, let us have breakfast; let us have dinner; I have a headache; the little boy is too young to go without his meal, and so on. You do not know what you are doing by such teaching as that. I want to tell you that the children of our Church can be so taught this principle of self-denial that they will set worthy examples to their parents in the observance of it (David O. McKay, *CR*, April 1915, pg. 105-106)

06 – “All the principles related to fasting seem to point to the fact that it produces (1) physical benefits; (2) intellectual activity; and (3) spiritual strength, which is the greatest of all benefits. This fine spiritual strength is derived by the subjection of the physical appetite to the will of the individual....

If there were no other virtue in fasting but gaining strength of character, that alone would be sufficient justification for its universal acceptance.” (David O. McKay, *Improvement Era*, March 1963, pg. 156)

07 – “Periodic fasting can help clear up the mind and strengthen the body and the spirit. . . . To make a fast most fruitful, it should be coupled with prayer and meditation; physical work should be held to a minimum, and it’s a blessing if one can ponder on the scriptures and the reason for the fast.” (Ezra Taft Benson, *CR*, October 1974, pg. 92)

08 – “I think we should be very generous and give, instead of the amount we save by our two meals of fasting, perhaps much, much more—ten times where we are in a position to do so.” (Spencer W. Kimball, *CR*, April 1974, pg. 184)

# Sabbath Day

02/06

“Sabbath observance remains to this day one of the great tests which divides the righteous from the worldly and wicked.” (Bruce R. McConkie, *MD*, pg. 658)

## Sabbath Defined

(BD 764-765;Genesis 2:2-3;Exodus 20:10-11;Deuteronomy 5:15;D&C 59 13, heading)

**01** – “Sabbath worship, that system which singles out one day in seven to be used exclusively for spiritual things, is a sign which identifies the Lord’s people. Whatever the world may do, day in and day out, without cessation, in the way of toil and revelry, the saints of God rest from their labors and pay their devotions to the Most High on his holy Sabbath. **True religion always has and always will call for a Sabbath on which men rest from their temporal labors and work exclusively on spiritual matters. True religion requires—it is not optional; it is mandatory**—that one day in seven be devoted exclusively to worshiping the Father in Spirit and in truth. **Without a Sabbath of rest and worship, men’s hearts will never be centered on the things of the Spirit sufficiently to assure them of salvation.**

“The law of the Sabbath is so basic, so fundamental, that the Lord Jehovah named it as number four in the Ten Commandments themselves. The first three commandments call upon men to worship the Lord and reverence his great and holy name. The fourth gives us the Sabbath day as the weekly occasion on which we perfect our worship and put ourselves in tune to the full with Him by whom all things are. **It is in no sense an exaggeration nor does it overstate the fact one whit to say that any person who keeps the Sabbath, according to the revealed pattern, will be saved in the celestial kingdom.** The Sabbath is a day of worship; the requirement to rest from our labors, to do no servile work therein, is simply an incident to the real purpose of the day. Vital as it is to refrain from the toil and to turn away from temporalities, these requirements are for the purpose of putting men in a position to do what should be done on the Sabbath, that is, to worship the Father in the name of the Son, to worship him in Spirit and in truth. True worship includes keeping the commandments, and those who devote their Sabbaths to true and proper worship obtain the encouragement that leads to full obedience.” (Bruce R. McConkie, *Promised Messiah*, pg. 390-391)

**02** – “**From the time of Genesis to our own day, there has been no subject spoken of more directly and or repeated than the Sabbath. It is one of the laws most dear to the heart of God. Yet it is noted far more in its desecration than in its acceptance and proper observance.**” (Mark E. Petersen, *Ensign*, May 1975, pg. 47)

**03** – “**Keeping holy the Sabbath day is a law of God, resounding through the ages from Mt. Sinai. You cannot transgress the law of God without circumscribing your spirit....[O]ur Sabbath, the first day of the week, commemorates the greatest event in all history: Christ's resurrection and his visit as a resurrected being to his assembled Apostles. His birth, of course, was necessary, and just as great, so I say this is one of the greatest events in all history.**” (David O. McKay, *CR*, October 1956, pg. 90)

**04** – “**The Church accepts Sunday as the Christian Sabbath and proclaims the sanctity of the day. We admit without argument that under the Mosaic law the seventh day of the week, Saturday, was designated and observed as the holy day, and that the change from Saturday to Sunday was a feature of the apostolic administration following the personal ministry of Jesus Christ. Greater than the question of this day or that in the week is the actuality of the weekly Sabbath, to be observed as a day of special and particular devotion to the service of the Lord.**” (James E. Talmage, *Articles of Faith*, pg. 407)

**05** – “The Church of Jesus Christ teaches that Sunday is the acceptable day for Sabbath observance, on the authority of direct revelation specifying the Lord's Day as such. In this, a new dispensation, and verily the last—the Dispensation of the Fulness of Times—the law of the Sabbath has been reaffirmed unto the Church. **It is to be noted that the revelation, part of which follows, was given to the Church on a Sunday—August 7, 1831 (D&C 59:13).**” (James E. Talmage, *Articles of Faith*, pg. 409)

## **Significance of the Sabbath**

(D&C 20:75; D&C 59:9-13)

**Worship** [Hebrew] *'la-avodh'* = to work, to serve

**06** – “**I desire to say this morning that I feel impressed to emphasize what the Lord has designated as the most important meeting in the Church, and that is the sacrament meeting.**” (David O. McKay, *CR*, October 1929, pg. 11)

**07** – “We constantly talk about the worldliness of the present day and speak of the fact that our young people face more serious temptations **than** did those of a generation ago, and this is probably true. Also, more parents seem to be caught up in the worldliness of today than was the case a generation ago.

**What can we do to protect ourselves under these hazardous circumstances? How can we better help our young people to remain unspotted from the world?**

The Lord gives us the answer, and says that it can be done by sincerely observing the Sabbath day. Most people have never thought of it in this way, but note the words of the Lord in this regard: “That thou mayest more fully keep thyself unspotted from the world”—note these words—“that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.” (D&C 59:9)

Think about that for a moment. Do we really believe in God—sincerely? Are we convinced that he knows what he is talking about? If we are, then will we take him and his word seriously? Or will we further trifle with divine revelation?

**The Lord does know what he is talking about. Sabbath observance will help us to more fully remain unspotted from the world.**

**If we are serious about avoiding the contamination of worldliness, shall we not take his word at face value and believe it and practice it?”** (Mark E. Petersen, *Ensign*, May 1975, pg. 47–48)

**08** – “**A man of my acquaintance remained home each Sabbath and justified himself by saying that he could benefit more by reading a good book at home than by attending the sacrament meeting and listening to a poor sermon. But the home, sacred as it should be, is not the house of prayer. In it no sacrament is administered; in it is not found the fellowship with members, nor the confession of sins to the brethren. The mountains may be termed the temples of God and the forests and streams his handiwork, but only in the meetinghouse, or house of prayer, can be fulfilled all the requirements of the Lord.**” (Spencer W. Kimball, *TSWK*, pg. 220)

**09** – “**We are under the necessity of assembling here from Sabbath to Sabbath, and in Ward meeting, and besides, have to call our solemn assemblies, to teach, talk, pray, sing, and exhort. What for? To keep us in remembrance of our God and our holy religion. Is this custom necessary? Yes; because we are liable to forget—so prone to wander, that we need to have the Gospel sounded in our ears as much as once, twice, or thrice a week, or, behold, we will turn again to our idols.**” (Brigham Young, *Discourses of Brigham Young*, pg. 165)

**10** – “**Unless the saints attend their meetings it will be hard for them to keep alive in the Gospel.**” (Anthon H. Lund, *CR*, October 1907, pg. 9)

**11** – “For Latter-day Saints, to offer up ‘**sacraments**’ in the house of prayer as the Lord commands means for you to present your devotions before the Lord in the form of songs of praise, prayers and thanksgiving, testimonies, and the partaking of the **sacrament** and the study of the word of God. In its most widely accepted usage it means for you to stand for any sacred right or ceremony whereby you affirm your allegiance to your Heavenly Father and His Son.” (Harold B. Lee, *Ye Are the Light of the World*, p. 72)

**12** – “**But we do not go to Sabbath meetings to be entertained or even simply to be instructed. We go to**

## *Sabbath*

worship the Lord. It is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to worship the Lord in spirit and in truth, he may do so by attending his meetings, partaking of the sacrament, and contemplating the beauties of the gospel. If the service is a failure to you, you have failed. No one can worship for you; you must do your own waiting upon the Lord.” (Spencer W. Kimball, *TSWK*, pg. 271)

13 – “One is to respect the Sabbath day. While the Savior himself cautioned against extreme forms of Sabbath day observance, it is well to remember whose day the Sabbath is. There seems to be an ever-increasing popularity in disregarding the centuries-old commandment to observe and respect the Sabbath day. **For many it has become a holiday rather than a holy day of rest and sanctification.** For some it is a day to shop and buy groceries. The decision of those who engage in shopping, sports, work, and recreation on the Sabbath day is their own, for The Lord’s commandment about the Sabbath day has not been altered, nor has the Church’s affirmation of the commandment to observe the Sabbath day. **Those who violate this commandment in the exercise of their agency are answerable for losing the blessings which observance of this commandment would bring.**” (James E. Faust, *Ensign*, November 1986, pg. 9)

*Application:* Is Yours a Holy Day or a Hol*l*i day? Does God come before I - - I does make a difference!  
Is Yours an Oblation or an Obligation?  
Ice cream Sunday with disgusting toppings - - Some things just don’t go with Sundays!

### **Sabbath is a Sign**

(Exodus 31:13, 16-17; Ezekiel 20)

14 – “We can readily see that observance of the Sabbath is an indication of the depth of our conversion.

Our observance or nonobservance of the Sabbath is an unerring measure of our attitude toward the Lord, personally and toward his suffering in Gethsemane, his death on the cross, and his resurrection of the dead. It is a sign of whether we are Christians in very deed, or whether our conversion is so shallow that commemoration of his atoning sacrifice means little or nothing to us.” (Mark E. Petersen, *Ensign*, May 1975, pg. 49)

15 – “This very day upon which we meet here to worship, viz, the Sabbath, has become the playday of this great nation—the day set apart by thousands to violate the commandment that God gave long, long ago, and I am persuaded that much of the sorrow and distress that is afflicting and will continue to afflict mankind is traceable to the fact that they have ignored his admonition to keep the Sabbath day holy.” (George Albert Smith, *CR*, October 1935, pg. 120)

16 – “As we **move** forward into a wonderful future, there are what some may regard as the lesser commandments but which are also of such tremendous importance.

I mention the Sabbath day. The Sabbath of the Lord is becoming the play day of the people. It is a day of golf and football on television, of buying and selling in our stores and markets. Are we moving to mainstream America as some observers believe? In this I fear we are. What a telling thing it is to see the parking lots of the markets filled on Sunday in communities that are predominately LDS.

Our strength for the future, our resolution to grow the Church across the world, will be weakened if we violate the will of the Lord in this important matter. He has so very clearly spoken anciently and again in modern revelation. We cannot disregard with impunity that which He has said.” (Gordon B. Hinckley, *Ensign*, November 1997, pg. 69)

17 – “It is a test to ‘see if we will do all things’ commanded...

In the early days of Israel specific injunctions were given, and the death penalty was imposed for violation....

It would appear that the reason the Sabbath day is so hard to live for so many people is that it is still written on tablets of stone rather than being written in their hearts....

## *Sabbath*

It is unthinkable that one who loves the Lord with all his heart and with all his soul and who with a broken heart and contrite spirit recognizes the limitless gifts which the Lord had given him would fail to spend one day in seven in gratitude and thankfulness, and carrying forward the good works of the Lord. **The observance of the Sabbath is an indication of the measure of our love for our Heavenly Father.**” (Spencer W. Kimball, *TSWK*, pg. 217-218)

**18** – “A decay in the **national** religious life always follows carelessness in the matters of Sabbath observance?” (BD 765)

**19** – There is a direct **correlation** between the Sabbath day and the Weather? (Spencer W. Kimball, *Ensign*, May 1977, pg. 4)

### **Subjects Concerning the Sabbath**

(James 1:27; Isaiah 58:13-14)

#### *Activities -*

**20** – “An acquaintance of mine had purchased a lovely boat and had just finished varnishing it and painting it. When I stopped by, he was admiring it. I surmised that he was getting it ready to take it, with his family, to the reservoir the next **Sunday**. He said, 'It is complete and in readiness except for one thing.' Then he asked me, 'Could you suggest an appropriate name for the boat?' I knew him very well. I thought for a moment, and then I said, '**Well, perhaps you should name it The Sabbath-Breaker.**' He looked at me, and he understood.” (ElRay L. Christiansen, *CR*, April 1962, pg. 33)

#### **Do's**

**21** – “The Sabbath is a day on which to take inventory—to analyze our weaknesses, to confess our sins to our associates and our Lord. It is a day on which to fast in 'sackcloth and ashes.' It is a day on which to read good books, a day to contemplate and ponder, a day to study lessons for priesthood and auxiliary organizations, a day to study the scriptures and to prepare sermons, a day to nap and rest and relax, a day to visit the sick, a day to preach the gospel, a day to proselyte, a day to visit quietly with the family and get acquainted with our children, a day for proper courting, a day to do good, a day to drink at the fountain of knowledge and of instruction, a day to seek forgiveness of our sins, a day for the enrichment of our spirit and our soul, a day to restore us to our spiritual stature, a day to partake of the emblems of his sacrifice and atonement, a day to contemplate the glories of the gospel and of the eternal realms, a day to climb high on the upward path toward our Heavenly Father.” (Spencer W. Kimball, *TSWK*, pg. 216)

**22** – “The Sabbath is not a day for indolent lounging about the house or puttering around in the garden, but it is a day for consistent **attendance** at meetings for the worship of the Lord, drinking at the fountain of knowledge and instruction, enjoying the family, and finding uplift in music and song.

It is a day for reading the scriptures, visiting the sick, visiting relatives and friends, doing home teaching, working on genealogy records, taking a nap, writing letters to missionaries and servicemen or relatives, preparation for the following week's church lessons, games with the small children, fasting for a purpose, writing devotional poetry, and other worthwhile activities of great variety (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 270-271)

**23** – “May we not hope that in addition to our worshipful activities on the Lord's Day we might also on that day reduce the drudgery of the **home** to a minimum, and that outside the home only essential chores will be performed. Make this a day of prayerful, thoughtful study of the scriptures and other good books. While filled with the joy of the Sabbath, write a letter to your sweetheart or an absent loved one or a friend who may need your spiritual strength. Make your homes the places for the singing and playing of beautiful music in harmony with the spirit of the day. At evening's close as you gather at your fireside with the family alone or with friends, discuss the precious truths of the gospel and close with the benediction of family prayer. My experience has

## *Sabbath*

taught me that the prompting of the conscience to a faithful Church member is the safest indicator as to that which is contrary to the spirit of worship on the Sabbath Day.” (Harold B. Lee, *Decisions for Successful Living*, pg. 148)

### **Don'ts**

**24** – “Let us consider three things which today particularly are leading the people away. First, failure to keep the Sabbath day holy...

The Sabbath day seems to have become a day of recreation. Professional sports keep thousands of people at home with their television sets or traveling to places where the games are played. Thousands participate as players or spectators, and in their affluence people own boats, motorcycles, campers, fishing gear, and other sports equipment, and tend to feel it is a waste not to use them to their full advantage on weekends, including Sunday.” (N. Eldon Tanner, *Ensign*, November 1976, pg. 75)

**25** – “We have **become** a world of Sabbath breakers. On the Sabbath the lakes are full of boats, the beaches are crowded, the shows have their best attendance, the golf links are dotted with players. The Sabbath is the preferred day for rodeos, conventions, family picnics; and ball games are played on the sacred day....

'Business as usual' is the slogan for many, and our holy day has become a holiday.

Sabbath-breakers too are those who buy commodities or entertainment on the Sabbath, thus encouraging pleasure palaces and business establishments to remain open—which they otherwise would not do. If we buy, sell, trade, or support such on the Lord's day we are rebellious as the children of Israel, the dire consequences of whose transgressions against this and other commandments should be a permanent warning to us all.” (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 46)

**26** – “**People frequently wonder where to draw the line: what is worthy and what is unworthy to do upon the Sabbath.** But if one loves the Lord with all his heart, might, mind, and strength; if one can put away selfishness and curb desire; if one can measure each Sabbath activity by the yardstick of worshipfulness; if one is honest with his Lord and with himself; if one offers a 'broken heart and a contrite spirit,' it is quite unlikely that there will be Sabbath breaking in that person's life.” (Spencer W. Kimball, *TSWK*, pg. 219)

**27** – “Let us not **be** like the Church member who partakes of the sacrament in the morning, then defiles the Sabbath that afternoon by cleaning the house or by watching television or by choosing an afternoon of sleep over an afternoon of service.” (Spencer W. Kimball, *TSWK*, pg. 225)

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## **Ezra Taft Benson—Do's and Don'ts for the Sabbath**

*Ensign*, May 1971, pg. 4-7

### **SABBATH DO'S**

May I suggest some activities and ideas that fit the purpose of the Sabbath.:

- Engage in activities that contribute to greater spirituality.
- Attend essential Church meetings in the house of prayer.
- Acquire spiritual knowledge by reading the scriptures, Church history and biographies, and the inspired words of our Church leaders.
- Rest physically, get acquainted with your family, relate scriptural stories to your children, and bear your testimony to build family unity.
- Visit the sick and aged shut-ins.
- Sing the songs of Zion and listen to inspiring music.
- Pay devotions to the Most High through prayer (personal and family), fasting, administration, and father's

## *Sabbath*

blessings.

- Prepare food with a singleness of heart: simple meals prepared largely on Saturday.
- Remember that Sunday is the Lord's day, a day to do his work.

In a statement from the First Presidency, we read that ‘the Sabbath is not just another day on which we merely rest from work, free to spend it as our light-mindedness may suggest. It is a holy day, the Lord's Day, to be spent as a day of worship and reverence. All matters extraneous thereto should be shunned.

Latter-day Saints, with a testimony of the Gospel and a knowledge of the spiritual blessings that come from keeping the Sabbath, will never permit themselves to make it a shopping day, an activity that has no place in a proper observance of the Holy Day of the Lord, on which we are commanded to pour out our souls in gratitude for the many blessings of health, strength, physical comfort, and spiritual joy which come from the Lord's bounteous hand.’ (*Church News*, July II, 1959, pg.3)

### **SABBATH DON'TS**

Now, what about those activities that do not fit the spirit or purpose of the Sabbath? It seems to me that the following should be avoided on the Sabbath:

- Overworking and staying up late Saturday so that you are exhausted the next day.
- Filling the Sabbath so full of extra meetings that there is no time for prayer, meditation, family fellowship, and counseling.
- Doing gardening and odd jobs around the house.
- Taking trips to canyons or resorts, visiting friends socially, joy riding, wasting time, and engaging in other amusements. (Brigham Young, Discoursed of Brigham Young, p.165)
- Playing vigorously and going to movies.
- Engaging in sports and hunting ‘wild animals’ which God made for the use of man only ‘in times of famine and excess of hunger.’ (D&C 89:15) ‘Let the boys have their exercise. Let them have amusement at the proper time, but let them be taught better things on the Sabbath day,’ said President Joseph F. Smith. (‘What Shall We Do on the Sabbath Day?’, Improvement Era, 19:864)
- Reading material that does not contribute to your spiritual uplift.
- Shopping or supporting with your patronage businesses that operate on Sunday, such as grocery stores, supermarkets, restaurants, and service stations.

### **SABBATH HELPS**

Here are a few helps toward a sacred Sabbath:

- Houseclean, straighten up, refuel the car, and prepare clothing and meals in advance on Saturday.
- Provide for recreation and amusements during the week and provide for a holiday during the week, if possible.
- Get a good rest on Saturday night.
- Students should study their school subject during the week and keep the Sabbath sacred.

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**Buying** - (First Presidency Directive - September 28, 1992; Nehemiah 10:31; Nehemiah 13:15-18)

**28** – “An owner who keeps his business open on Sunday prevents his employees from attending worship services and being with their families on the Sabbath. Modern-day prophets have encouraged us not to shop on Sunday. Those of us who shop on the Sabbath cannot escape responsibility for encouraging businesses to remain open on that day. Essential services must be provided, but most Sabbath transactions could be avoided if merchants and customers were determined to avoid doing business on the Lord's day.” (Dallin H. Oaks, Ensign, November 1986, pg. 21)

## *Sabbath*

29 – “We call attention also to the habit in which many buy their commodities on the Sabbath. Many employed people would be released for rest and worship on the Sabbath if we did not shop on that day. Numerous excuses and rationalizations are presented to justify the Sunday buying. We call upon all of you to keep the Sabbath holy and make no Sunday purchases.” (Spencer W. Kimball, *Ensign*, November 1974, pg. 6)

### **Dress -**

30 – L. Tom Perry suggests that we should dress to fit the occasion. Boys in something somewhat better than levis and T-shirts; girls in comfortable decent dresses not in shorts or slacks. (*CR*, October 1980, pg. 9)

### **Homework -**

31 – “Over a lifetime of observation, it is clear to me that the farmer who observes the Sabbath day seems to get more done on his farm than he would if he worked seven days. The mechanic will be able to turn out more and better products in six days than in seven. The doctor, the lawyer, the dentist, the scientist will accomplish more by trying to rest on the Sabbath than if he tries to utilize every day of the week for his professional work. **I would counsel all students, if they can, to arrange their schedules so that they do not study on the Sabbath. If students and other seekers after truth will do this, their minds will be quickened and the infinite Spirit will lead them to the verities they wish to learn.** This is because God has hallowed his day and blessed it as a perpetual covenant of faithfulness.” (James E. Faust, *Ensign*, November 1991, pg. 34)

### **Labor -**

32 – “It is true that some people must work on the Sabbath. And, in fact, some of the work that is truly necessary—caring for the sick, for example—may actually serve to hallow the Sabbath. However, in such activities our motives are a most important consideration.

When men and women are willing to work on the Sabbath to increase their wealth, they are breaking the commandments; for money taken in on the Sabbath, if the work is unnecessary, is unclean money. Can you imagine a person laboring on the Sabbath in defiance of the Lord’s command, and then bringing a tithe or other portion of the ill-gained fruits of this labor to Him as an offering? Just as in Old Testament times, offerings presented to the Lord must be “without blemish,” and unnecessary Sabbath-day earnings can never be such.” (Spencer W. Kimball, *Ensign*, January 1978, pg. 5)

33 – “I was in another stake, also in a reorganization program, and another brother was considered for one of the highest positions; and when we asked him of his occupation, he said he was a grocer by trade. ‘Well, most of the stores keep open on the Sabbath. Do you?’ ‘We lock our store on Sunday,’ he said. ‘But how can you compete with these people who are open seven days a week?’ ‘We compete. At least we get along very well,’ was his reply. ‘But would not the Sabbath be your biggest day?’ ‘Yes,’ he answered, ‘we would probably sell twice as much on the Sabbath as we would on an average day, but we get along without it, and the Lord has been kind; he has been gracious; he has been good.’ ‘What do you sell in this store?’ I asked him. He said, ‘Groceries and miscellaneous merchandise.’ ‘Your competitors sell other things including forbidden things, do they not?’ I asked. ‘Yes, but we have felt it was not right,’ he said. ‘We lose trade, of course. People leave our store and go to the other store and buy many dollars’ worth of groceries where they can get a few cans of beer or some wine, but we do not sell it.’ And I could not refrain from saying, ‘God bless you, my faithful brother. The Lord will not be unmindful of these seeming sacrifices. Your dollars are clean. They will surely not hinder you in finding your way into the kingdom of God.’” (Spencer W. Kimball, *TSWK*, pg. 228)

### **Meals - (D&C 59:13)**

34 – “It is a day not for lavish banqueting, **but a day of simple meals and spiritual feasting...**” (Spencer W. Kimball, *TSWK*, pg. 215)

35 – “President Spencer W. Kimball put our teaching on Sabbath observance in a nutshell when he suggested that we ‘measure each Sabbath activity by the yardstick of worshipfulness.’ (Teachings of Spencer W. Kimball,

pg. 219)” (Dallin H. Oaks, *Pure in Heart*, pg. 28)

**Meetings - (First Presidency Directive - February 11, 1999)**

**36** – “The Lord knows the wants of his mortal children, and has appointed unto them one-seventh part of the time for rest, though we cannot say, in every sense of the word, that this is a day of rest to the Latter-day Saints or to the professing Christians, some of whom are in the habit of rising at sunrise to hold prayer-meetings; they then eat breakfast and hurry away to the morning service until noon; in the afternoon they again have **meetings**, and class **meetings**, prayer **meetings**, confessing **meetings**, etc., and so continue until nine in the evening. **To such persons I cannot consider it really a day of rest.**” (Brigham Young, *JD*, 10:187)

**37** – “I remember last conference I attended in the Assembly Hall; I was at the priesthood meeting. At the close of our great and beloved prophet’s wonderful discourse and counsel to us, at least 200 or 300 men got up and just started moving en masse toward all the doors. The closing hymn hadn’t been sung, the prayer hadn’t been rendered. And these men, inconsiderate, lacking in discipline, simply got up and moved out of the Assembly Hall to save five minutes.

“I wonder, brethren, and I love you, but I just wonder how you can do it. I don’t see any of the men that I prize most, leaving any meetings early except in an emergency. I believe they have the dignity to not offend God. I believe it is an offense to God when we leave meetings early, and when we come late to meetings.” (Vaughn J. Featherstone, *Ensign*, May 1975, pg. 67–68)

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**First Presidency Directive - February 11, 1999**

To: Members of the Church Throughout the World

*(To Be Read in Sacrament Meeting and Delivered by Home Teachers)*

Dear Brothers and Sisters:

All about us we see evidence of the corrosive elements targeted to injure our youth.

We compliment most warmly those of our young people who choose to follow the way of the Lord and the program of the Church. We are pleased to note that faith is increasing among our youth, for which we are deeply grateful.

Unfortunately, there are some who fall into the adversary’s net and drift into inactivity and trouble. We are deeply concerned with these.

We call upon parents to devote their best efforts to the teaching and rearing of their children in gospel principles which will keep them close to the Church. The home is the basis of a righteous life, and no other instrumentality can take its place or fulfill its essential functions in carrying forward this God-given responsibility.

We counsel parents and children to give highest priority to family prayer, family home evening, gospel study and instruction, and wholesome family activities. However worthy and appropriate other demands or activities may be, they must not be permitted to displace the divinely-appointed duties that only parents and families can adequately perform.

We urge bishops and other Church officers to do all they can to assist parents in seeing that they have time and help, where needed, as they nurture their families and bring them up in the way of the Lord.

Wherever possible, Sunday meetings, other than those under the three-hour schedule and perhaps council meetings on early Sunday mornings or firesides later in the evening, should be

## *Sabbath*

avoided so that parents may be with their children. As we strengthen families, we will strengthen the entire Church.

Faithfully your brethren,  
Gordon B. Hinckley  
Thomas S. Monson  
James E. Faust

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### Stories Concerning the Sabbath

**37** – “A more recent miracle occurred at the Wells Stake Welfare Tannery some years ago where hides of animals were tanned into leather. On regular work days, the hides were removed from the vats and fresh lime placed in the vats, after which the hides were returned to the lime solution. If the hides were not turned on holidays, they would spoil. But the change was never made on Sunday, and there were no spoiled hides on Monday. Explained J. Lowell Fox, the supervisor of the tannery at the time:

‘This brought a strange fact to our minds: holidays are determined by man, and on these days just as on every week day, the hides need to have special care every twelve hours. Sunday is the day set aside by the Lord as a day of rest, and He makes it possible for us to rest from our labors as He has commanded. The hides at the tannery never spoil on Sundays. This is a modern-day miracle, a miracle that happens every weekend!’ (Handbook for Guide Patrol Leaders (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964), pg. 37).” (James E. Faust *Ensign*, October 1991, pg. 35)

**38** – “There never was a time in my life when I questioned my father’s faith. His convictions were stamped indelibly upon his life, firm enough to withstand whatever trial, adversity, or challenge presented itself.

When I was a boy we lived on a small Utah farm where money was scarce and work abundant. During those early growing-up years the summers seemed especially difficult to me and filled with endless drudgery. There were beets to thin, corn to hoe, and ditches to clean; the troublesome weeds always grew back; there was always another crop of hay to haul.

The one saving balm, the one pleasant oasis in the midst of all the summer labor was the Sabbath. We all knew that Sunday was the Lord’s day. The weeds, the hay lying in the field, and the unharvested grain would all wait until Monday.

Stopping work on the Sabbath was not always as easy as hanging up a hoe and not returning to the cornfield. There were complications. The summers were the only real opportunities to harvest financial security. If a farmer did not prosper during those short summer months, the long winters were lean and difficult. The crops had to succeed, and more often than not the key to this modest prosperity was water—water that was scarce in Utah, water that seldom came in the form of rain, water that had to be stored meticulously during the winter and spring and rationed carefully throughout the hot, dry summer weeks.

Each farm was dependent upon the irrigation ditch. The ditch, with its life-giving water, was all that stood between the farmer and disaster. Irrigation was imperative, and at times that posed a real Sabbath dilemma. Some years a farmer’s turn fell on Monday, some years on Tuesday, some years on another day of the week. And sometimes the turn fell on Sunday. The farmer had no choice.

Like everyone else, Father’s turn came on Sunday some years. I remember those years well because I was always impressed by my father’s determination to keep the Sabbath day holy. I don’t suppose the Lord would have condemned him for irrigating his farm on Sunday. He knew father’s heart, and He knew the circumstances under which he and the other farmers labored. However, father wanted to avoid even that Sabbath labor. He was convinced that were the Lord to make out those watering schedules for the farmers, no turn would ever fall on His Sabbath. I never heard Father verbalize his resolve not to trespass on the Lord’s holy day but his life reflected it.

## *Sabbath*

When father's turn fell on Sunday, he did all he could to avoid Sabbath irrigation. Friday and Saturday he would watch at the irrigation ditch for any run-off water from the farmers up the line. He squeezed every available drop from the ditch, and by Sunday the farm was irrigated. I don't remember that he ever had been forced to work on the Lord's day. This meant more work for him, but father was willing to make the sacrifice if it would allow him to rest on the Sabbath.

Everything always seemed to work out. As I observed him through the years, his dedication and resolve were a testimony to me that the Lord blesses those who strive to keep his commandments.

Then one year came a special trial of his faith. The scorching summer heat seemed to come early that year, portending a drought. The days passed slowly, the sun baking everything—the lawn, the garden, and the fields wilting under the burning rays. Of all the years to have a Sunday water turn! The farm needed water, water that had not come down the irrigation ditch as runoff on Friday and Saturday; consequently, the farm was dry on Sunday.

One Sunday morning, my mother approached my father with great concern. 'Joseph,' she said, 'I think you'd better turn the water down from the ditch, at least on the lawn and garden. They're burning up.'

And they were. Everything was burning up without water. There was no alternative. The farm had to have water, and if father let his irrigation turn slip by, there would be no water until the following Sunday. The farm would never go another week.

And so, before getting dressed for his Sunday meetings, father left the house, carrying his shovel over his shoulder. It must have been terribly disappointing for him to trudge up the hill that morning. All these years he had worked to avoid this very labor, and now he was caught. We were sure the Lord would not condemn him, and yet, Father wanted very much to find another way.

He reached the irrigation ditch and put the canvas dam in place, but before doing anything else, still bending over the ditch, he paused and contemplated. What was he to do? He pondered the Lord's injunction to keep the Sabbath holy. Did he really believe that, not merely with his lips but with his life?

While he was deep in thought, he received a poignantly powerful communication, one he would never forget: 'Pull out your dam. Put up your shovel and tools. I will take care of things for you. It may not be early in the day, but I will take care of it. As for the summer, leave it to me. I will provide.'

Father straightened up. There was no one around. He looked heavenward. The sky was clear and blue, no clouds in sight. A dry breeze was blowing, promising a stifling, suffocating day.

With the broiling sun intense and the earth parched and powdery dry, father pulled out the canvas dam, left the ditch, and returned to the house. He had been told. He knew that. He didn't know how he would be taken care of, but he knew he had been promised. He dressed and went to his Sunday meetings, leaving his farm to the power he had trusted all his life.

When they returned home from their meetings, the sky was still clear, the air hot, the farm wilting beneath the sweltering sun. With no visible sign of relief, mother, still greatly concerned about the garden, again spoke to father, who had not mentioned to her the experience he had had that morning. 'It surely doesn't look much like rain,' she said. 'What are you going to do about the garden?'

For the second time that day father climbed the hill to the irrigation ditch, saddened by his situation. Reluctantly he placed the dam into the ditch, but then he paused, amazed by his own faltering conviction. 'Where is your faith?' he asked himself pointedly.

Filled with a new resolve, he pulled the dam from the ditch and went down the mountain, determined never again to make that Sabbath trek to the canal.

Coming down the hill, he lifted his eyes to the sky and saw clouds beginning to gather. Within an hour the rain was coming down in torrents. The dry earth soaked up the needed moisture, and the lawn, the garden, and the fields were refreshed.

That rain was a miracle, but it was only a beginning. Summer was just commencing. The sweltering months of July and August lay ahead. But father had no worries; he had been promised by Him who had given the law and who would provide the way for its compliance.

## *Sabbath*

The following week a neighbor asked father if he would trade a portion of his Sunday water turn for a portion of a Saturday one. Father was delighted. During that short time on Saturday he was able to water the lawn and garden. Still, there was no possible way to irrigate the farm's acres of corn, barley, and hay during those few short hours on Saturday. But the Lord blessed him in another way. Periodically throughout the summer, just when rain was needed most, clouds gathered, the rains came, and the crops were watered.

So sure was my father that the Lord would watch over him that not once during the summer did he clean a ditch or furrow out the corn. This was hot, dry Utah, where the farmer's whole existence was dependent upon those irrigation ditches, but this summer the ditches on father's farm were never used. Never before had father gone an entire summer without irrigating his farm, but this summer was different. This summer was the Lord's summer, and he was providing.

By the end of the summer father had harvested three bumper crops of hay, a bounteous yield of barley, and a lush crop of silage corn. The windows of heaven had truly opened, and the Lord had indeed provided.

It has been some time since that miraculous summer, but my own faith has been strengthened ever since. So often the Lord wants to bless us, but we refuse to let him. We fear to trust him who has given us everything, and yet he is so anxious to send us, as it were, the water of life. His blessings await us, but we must trust him completely, unconditionally. It seems that at times we must watch our dreams wither and wilt, with no visible sign of relief on the horizon. But then, after the trial of our faith, comes the miracle." (Alma J. Yates, *Ensign*, August 1982, pg. 57–58)

**39** – “If I go over what happened a hundred times, I still can't make any sense out of it.

Look, it was this normal weekend night in the city, and Mother was planning my Sabbath. The Sabbath, she reminded me, was the next day.

‘Now tomorrow afternoon after church,’ she was saying, ‘Brother Matthew wants you to be available for home teaching. Fortunately for you, all your home teaching families are within walking distance from our house. Your father has no end of trouble getting across the city to see his families all in one afternoon.’

I would not have to ask whether our families would let us in the door. Years ago, some of the families would have slammed their door in our faces, and left me with the afternoon free. But since the city church leaders' activation efforts, everyone is super nice now. They are all more than happy to see me and talk the day away!

But I had no intention of going home teaching the next day. Or even going to church, for that matter.

‘Oh, Mother, ...’ I began, knowing full well how this conversation would end. Pleading to get one Sabbath free never seemed to work with my parents. ‘Oh, Mother, ...’ I began again, ‘you know I have 100 percent attendance at all my meetings, but just this once, just this one Church Day, I want to do something on my own, in place of church ...’

‘In place of church?’ Her eyes widened. I knew that I was pushing a lost cause, but I kept right on babbling. I have a bad habit of that.

‘Yes, in place of church! You know how you are always telling us to get out and enjoy God's world, so I want to go out with my friend Sam on the lake tomorrow. He just built a new boat, and the lake is just a little way from the city ...’

I was going to end my request with something about ‘communing with God's world right out in nature,’ but one look at my mother told me that, even with the theological ending, my argument was not going to get a fair hearing.

‘Going boating! On the Sabbath day! Now, what was it we were just discussing in our last family home evening?’

I groaned. The last family home evening had been on keeping the Sabbath day holy. They had asked me to prepare the lesson, and evidently I had been especially convincing.

I tried a different tack. ‘Now, Mother, you don't believe Heavenly Father is going to send me straight to hell just because I miss one church meeting, do you?’

## *Sabbath*

Her face softened just a bit. But only just a bit. 'I believe Heavenly Father wants to give you as many blessings as he possible can. But if you don't keep the commandments, you may miss some important blessings that he wants you to have.'

Like being bored, I thought. Well, there's more than one way to skin a cat. I knew through painful experience that outright defiance would get me nowhere. The last time I tried that I wound up with my mother crying all night while I had to listen to my father give me a lecture on a son's responsibility to listen to his parents. No, this controversy had to be handled with stealth and guile.

The next morning I got up bright and early and dressed in my best. Both Mother and Father were pleased; they usually had to drag me out of bed. I put on my most innocent expression and told them that I was going to attend church on the other side of the city, so I might be back a little late. They gave me a big smile and kissed me good-bye. I almost felt guilty.

The rest, of course, was pretty simple. As soon as I got clear of the city and down by the lake, I stashed my good clothes in the bushes, having worn my fishing cutoffs underneath. I had a great day with Sam on the lake, communing with nature.

At sundown I started back to the city. I didn't think I would have any trouble convincing my parents I had been engaged in healthy church activities the entire day. They were so full of goodness that they seldom even suspected anything less in others.

But when I got to the main highway that's supposed to lead right into the city I didn't see any city lights. That's odd, I said to myself. But I just kept running down the road. The road came to an end, and still, no city.

I mean, there was just an empty field. Now, how could the whole city of Enoch just disappear?" (Rolf Devries, *New Era*, [I Miss the City](#), July 1990, pg. 49-50)

# Israel: The Covenant

02/06

“Once we know who we are and the royal lineage of which we are a part, our actions and directions in life will be more appropriate to our inheritance.” (Russell M. Nelson, *BYU address*, Thanks for the Covenant, November 22, 1988, pg. 8)

## Spiritual Background

(Acts 17:26; Alma 13:3-7 Abraham 3:22-23, 26; Jeremiah 1:5)

**01** – “...I ask each of you again the question, ‘Who are you?’ You are all the sons and daughters of God. Your spirits were created and lived as organized intelligence before the world was. You have been blessed to have a physical body because of your obedience to certain commandments in that premortal state. You are now born into a family to which you have come, into the nations through which you have come, as a reward for the kind of lives you lived before you came here and at a time in the world’s history...

**It would seem very clear, then, that those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings.**

All the rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit worlds. **Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn’t it just as reasonable to believe that what we have received here in this earth life was given each of us according to the merits of our conduct before we came here?”** (Harold B. Lee, *Ensign*, January 1974, pg. 5)

**02** – “Being subject to law and having their agency, all the spirits of men, while yet in the Eternal Presence, developed aptitudes, talents, capacities, and abilities of every sort, kind, and degree. During the long expanse of life which then was, an infinite variety of talents and abilities came into being. As the ages rolled, no two spirits remained alike...Abraham and Moses and all the prophets sought and obtained the talent for spirituality. Mary and Eve were two of the greatest spirit daughters of the Father. **The whole house of Israel, known and segregated out from their fellows, was inclined toward spiritual things.**” (Bruce R. McConkie, *Mortal Messiah*, 1:23)

**03** – “...the numbers of the children of Israel were known and the bounds of their habitation fixed, in the days of old when the Lord divided to the nations their inheritance. We conclude, therefore, that there must have been a division of the spirits of men in the spiritual world, and those who were appointed to be the children of Israel were separated and prepared for a special inheritance.” (Joseph Fielding Smith, *DS*, 1:59)

## Historical Background

(Jacob 5)

Adam - (Moses 6:67-68; Facsimile #2:3; D&C 107:40-54)

Enoch/City - (Moses 7:16)

Many Others - (Moses 7:27)

Methuselah - (Moses 8:3)

Noah/Shem (Melchizedek) - (JST Genesis 14:28, 34)

Abraham - (Abraham 1:2-3, 19)

Isaac - (Genesis 26:1-4)

Jacob - (Genesis 28:10-22)

## *Israel – The Covenant*

Joseph - (1 Chronicles 5:1-2; Genesis 37:3; D&C 27:10)

Ephraim - (Genesis 48:14-20; Jeremiah 31:9; D&C 27:5)

Moses - (D&C 84:6-25; JST Exodus 34:1; Exodus 19:5; 1 Peter 2:9)

Christ with Peter, James, John - (Matthew 17)

**04 – “...and Christ came according to the words of John, and He was greater than John, because He held the keys of the Melchizedek Priesthood and kingdom of God, and had before revealed the priesthood of Moses...”** (Joseph Smith, *TPJS*, pg. 274)

**05 –** “The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnants of his people...his covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.”” Joseph continued: ““Christ, in the days of His flesh, proposed to make a covenant with them, but they rejected Him and His proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect.”” (*Teachings*, pp. 14—15)

**Joseph Smith** - (Malachi 4:5-6; 3 Nephi 25:5-6; D&C 2:1-2; JS-H 1:38-39; D&C 39:10-11; D&C 110; D&C 124:27-28)

**You** - (D&C 132:30-31)

**06 – “When our Heavenly Father placed Adam and Eve on this earth, He did so with the purpose in mind of teaching them how to regain His presence.** Our Father promised a Savior to redeem them from their fallen condition. He gave to them the plan of salvation and told them to teach their children faith in Jesus Christ and repentance. Further, Adam and his posterity were commanded by God to be baptized, to receive the Holy Ghost, and to enter into the order of the Son of God.

**To enter into the order of the Son of God is the equivalent today of entering into the fullness of the Melchizedek Priesthood, which is only received in the house of the Lord.**

Because Adam and Eve had complied with these requirements, God said to them, ‘Thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.’ (Moses 6:67)

Three years before Adam’s death, a great event occurred. He took his son Seth, his grandson Enos, and other high priests who were his direct-line descendants, with others of his righteous posterity, into a valley called Adam-ondi-Ahman. There Adam gave to these righteous descendants his last blessing.

**The Lord then appeared to them.**

The vast congregation rose up and blessed Adam and called him Michael, the prince and archangel. The Lord himself declared Adam to be a prince forever over his own posterity.

Then Adam in his aged condition rose up and, being filled with the spirit of prophecy, predicted ‘whatsoever should befall his posterity unto the latest generation.’ All this is recorded in section 107 of the Doctrine and Covenants (verses 53–56) [D&C 107:53–56].

**The Prophet Joseph Smith said that Adam blessed his posterity because ‘he wanted to bring them into the presence of God.’** (*TPJS*, pg. 159)

**Here is an illuminating passage from Section 107 of the Doctrine and Covenants which tells us how Adam was able to bring himself and his righteous posterity into God’s presence:**

**The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.**

**‘This order was instituted in the days of Adam, and came down by lineage in [order] ... that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth.’** (D&C 107:40–42; italics added.)

**How did Adam bring his descendants into the presence of the Lord?**

The answer: Adam and his descendants entered into the priesthood order of God. Today we would say they went to the House of the Lord and received their blessings.

The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son.

**But this order is otherwise described in modern revelation as an order of family government where a man and woman enter into a covenant with God—just as did Adam and Eve—to be sealed for eternity, to have posterity, and to do the will and work of God throughout their mortality.**

If a couple are true to their covenants, they are entitled to the blessing of the highest degree of the celestial kingdom. These covenants today can only be entered into by going to the House of the Lord.

**Adam followed this order and brought his posterity into the presence of God. He is the great example for us to follow.**

**Enoch followed this pattern and brought the Saints of his day into the presence of God. Noah and his son Shem likewise followed the same pattern after the flood.**

**Abraham**, a righteous servant of God, desiring as he said, ‘to be a greater follower of righteousness,’ sought for these same blessings. Speaking of the order of the priesthood, he said: ‘It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time ... even the right of the firstborn, or the first man, who is Adam, our first father, through the fathers unto me.’ (Abraham 1:2–3)

So Abraham declared: ‘I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers.’ (Abraham 1:4)

**Moses** taught this order of priesthood to his people and ‘sought diligently to sanctify his people that they might behold the face of God;

But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

Therefore, he took Moses out of their midst, and the Holy Priesthood also.’ (D&C 84:23–25)

We learn through the Joseph Smith Translation that the Lord further instructed Moses: ‘I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof.’ (JST Exodus 34:1)

This higher priesthood, with its attendant ordinances, was taken from Israel till the time of Jesus Christ.

**My purpose in citing this background is to illustrate that this order of priesthood has been on the earth since the beginning, and it is the only means by which we can one day see the face of God and live.** (D&C 84:22)” (Ezra Taft Benson, *Ensign*, What I Hope You Will Teach Your Children about the Temple, August 1985, pg. 8-9)

**07** – “The Prophet Joseph called upon Brother Brigham, myself and others, saying, ‘Brethren, come, go along with me, and I will show you something.’ **He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood; ‘There’ said Joseph, ‘is the place where Adam offered up sacrifice after he was cast out of the garden.’** The altar stood at the highest point of the bluff. I went and examined the place several times while I remained there.” (Heber C. Kimball, *Life of Heber C. Kimball*, pg. 209-210)

**08** – “It will be noticed that, according to Paul, (Galatians 3:8) the Gospel was preached to Abraham. ... Our friends may say, perhaps, that there were never any ordinances except those of offering sacrifices before the coming of Christ, and that it could not be possible [for] the Gospel to have been administered while the law of sacrifices of blood was in force. But we will recollect that Abraham offered sacrifice, and notwithstanding this, had the Gospel preached to him. That the offering of sacrifice was only to point the mind forward to Christ, we infer from these remarkable words of Jesus to the Jews: ‘Your Father Abraham rejoiced to see my day: and he saw it, and was glad’ (John 8:56).... **It is said again, in Galatians 3:19, that the law (of**

Moses, or the Levitical law) was ‘added’ because of transgression. What, we ask, was this law added to, if it was not added to the Gospel? It must be plain that it was added to the Gospel, since we learn that they had the Gospel preached to them. From these few facts, we conclude that whenever the Lord revealed Himself to men in ancient days, and commanded them to offer sacrifice to Him, that it was done that they might look forward in faith to the time of His coming, and rely upon the power of that atonement for a remission of their sins.” (Joseph Smith, *TPJS*, pg. 60–61)

### **Israel Defined**

(3 Nephi 16:8-9; Genesis 28:10-22; Genesis 32:24-30)

**09 – “A man will rise and demand, ‘By what right does God choose one race or people above another?’ I like that form of the question. It is much better than asking by what right God degrades one people beneath another, although that is implied.’ God’s grading is always upward. If He raises up a nation, it is that other nations may be raised up through its ministry. If He exalts a great man, an apostle of liberty or science or faith, it is that He might raise a degraded people to a better condition. The divine selection is not [alone] a prize, a compliment paid to the man or the race—it is a burden imposed. To appoint a Chosen people is not a pandering to the racial vanity of a ‘superior people,’ it is a yoke bound upon the necks of those who are chosen for a special service....**

[In short,] the Lord hath made [Israel] great for what He is going to make [Israel] do.” (Robert L. Millet; W. J. Cameron, *‘Is There a Chosen People?’* in James H. Anderson, *God’s Covenant Race*, pg. 300-302; in Richard D. Draper, *A Witness of Jesus Christ: The 1989 Sperry Symposium on the Old Testament*, pg. 182)

**10 –** According to Franklin D. Richards, later a member of the Quorum of the Twelve Apostles, the Prophet Joseph Smith explained that the power of Melchizedek was:

**“not the power of a prophet, nor apostle, nor patriarch only, but of a king and priest to God, to open the windows of heaven and pour out the peace and law of endless life to man. And no man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power and authority of Melchizedek.”** (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith*, pg. 245)

**11 –** “Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham’s children through Isaac and Jacob unto whom the promises were made. The **great majority** of those who become members of the Church are **literal descendants** of Abraham through Ephraim, son of Joseph. Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs.” (Joseph Fielding Smith, *DS*, 3:246)

**12 –** “That this adoption involves a literal change in the blood was plainly taught by the Prophet. The Holy Ghost, he said, “is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his ,whole soul and body are only exercised by the pure spirit of intelligence; **while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. The man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost.** (*TPJS*, pg. 149-150)” (Bruce R. McConkie, *MD*, pg. 390; John A. Widtsoe, *Evidences and Reconciliations*, pg. 399-400)

### **Israel’s Covenant**

(Deuteronomy 10:12)

**13 – “The Abrahamic promise of countless descendants pertains to the eternal world as well as to descendants on earth.”** (Bruce R. McConkie, *Millennial Messiah*, pg. 262–64, 267)

# Abrahamic Covenant

## 12 Points in the Abrahamic Covenant:

Abraham 1:31, 2:6-13, Abraham 3:14

**1** But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and **2** to make of thee a minister to bear my name in a strange land which **3** I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.

For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains--Depart hence--and behold, they are taken away by a whirlwind, in an instant, suddenly.

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

And **4** I will make of thee a great nation, and **5** I will bless thee above measure, and **6** make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, **7** that in their hands they shall bear this ministry and Priesthood unto all nations;

And I will bless them through thy name; **8** for as many as receive this Gospel shall be called after thy name, and **9** shall be accounted thy seed, and **10** shall rise up and bless thee, as their father;

And **11** 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 shall continue in thee, and **12** 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.

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: **Thy servant has sought thee earnestly; now I have found thee;**

Thou didst send thine angel to deliver me from the gods of Elkenah, and **I will do well to hearken unto thy voice**, therefore let thy servant rise up and depart in peace.

And it was in the night time when the Lord spake these words unto me: I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds.

## Additional Scriptures:

Galatians 3:16, D&C 45:9-10, D&C 98:12-15, Exodus 4:16, Malachi 3:1; D&C 93:8

## Promises of the Covenant:

Abraham 1:31.....Preservation of Records  
Abraham 2:6.....Property  
Abraham 2:9, 3:14.....Posterity (Christ - Abraham 2:)  
Abraham 2:9, 11.....Priesthood  
Abraham 2:10.....Promise of Salvation

## Condition of the Covenant:

Abraham 2:6..... “when they hearken to my voice.”

## Sign or Token of the Covenant:

Genesis 17:7, 10-14; JST Genesis 17:11-12 ..... “circumcise the flesh of your foreskin”

## New Name of the Covenant:

Genesis 17:5, 15..... “thy name shall be Abraham”; “Sarah shall her name be”

# Allegory Of Two Covenants

(Galatians 4:22-30)

## Abraham's Time

First Covenant (spiritual)  
*Represents the Law of Christ*  
Sarah (old)  
Isaac (son)

Last Covenant (temporal)  
*Represents the Law of Moses*  
Hagar (young)  
Ishmael (son)



## Christ's Time

Last Covenant (temporal)  
*Represents the Law of Moses*  
Elizabeth (old)  
John (son)

First Covenant (spiritual)  
*Represents the Law of Christ*  
Mary (young)  
Jesus (son)

### *Paul Compares the Two Covenants*

Bruce R. McConkie, *DNTC*, 2:477-478)

Paul here uses the life of Abraham as an allegory to dramatize the superiority of the gospel over the law of Moses -- a mode of teaching designed to drive his doctrine home anew each time his hearers think of Abraham and his life.

Hagar, the bondwoman, bore Ishmael; and Sarah, the free -- woman, brought forth Isaac. Ishmael was born after the flesh, while Isaac, as a child of promise, came forth after the Spirit. Hagar is thus made to represent the old covenant, the law of Moses, the covenant under which men were subject to the bondage of sin; while Sarah symbolizes the new covenant, the gospel, the covenant under which men are made free, free from bondage and sin through Christ.

Mt. Sinai, from whence the law came, and Jerusalem, from whence it is now administered, symbolize the law, and their children are in bondage. But the spiritual Jerusalem, the heavenly city of which the saints shall be citizens, is symbolized by Sarah, and she is the mother of freemen. Sarah, who was so long barren, as our spiritual mother, has now made us all, like Isaac, heirs of promise.

But it is now, as it was then, those born after the flesh war against those born of the Spirit. And as God rejected Ishmael and accepted Isaac, so does he now reject those who cleave to the law of Moses and accept those who turn to Christ.

[The two covenants] The first is the old covenant, the law of Moses, the law of carnal commandments, the preparatory gospel, the covenant God made with Israel, through Moses, to prepare them for the second. The second is the new covenant, the everlasting covenant, the fulness of the gospel, the covenant God offers to make with all men, through Christ, to prepare them for the fulness of his glory. The old covenant was the lesser law, the new is the higher law. Moses was the mediator of the old covenant, standing between God and his people, pleading their cause, seeking to prepare them for the coming of their Messiah. Jesus is the mediator of the new covenant, standing between God and all men, pleading their cause, seeking to prepare them for that celestial inheritance reserved for the saints.

## Joseph Smith, A Modern-day Abraham

(JST Genesis 50; 2 Nephi 3:7; D&C 113:7-10; D&C 124:58)

Joseph [Hebrew] *Asaph* - to gather

14 – The Prophet Joseph Smith was a descendant of Abraham, a ‘**pure Ephraimite.**’ (Brigham Young, *Discourses of Brigham Young*, pg. 322)

15 – “**You have heard Joseph say that the people did not know him; he had his eyes on.... blood-relations...His descent from Joseph that was sold into Egypt was direct, and the blood was pure in him.... He had the sole right and lawful power, as he was the legal heir to the blood that has been on the earth and has come down through a pure lineage. The union of various ancestors kept that blood pure. There is a great deal the people do not understand, and many of the Latter-day Saints have to learn all about it.**” (Brigham Young, *Genealogical and Historical Magazine*, July 1920, pg. 107)

16 – “This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fullness to be preached in power, unto all nations that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.” (Joseph Smith, *HC*, 4:536-537)

17 – Joseph Smith Sr., the first patriarch, blessed his son Joseph Smith Jr. as follows:

“A marvelous work and a wonder has the Lord wrought by thy hand, even that which shall prepare the way for the remnants of his people to come in among the Gentiles, with their fulness, as the tribes of Israel are restored. I bless thee with the blessings of thy Fathers Abraham, Isaac and Jacob; and even the blessings of thy father Joseph, the son of Jacob. Behold, he looked after his posterity in the last days, when they should be scattered and driven by the Gentiles.” (*Utah Genealogical and Historical Magazine*, 23:175; [October 1932])

18 – “Behold, I raised up my servant Joseph Smith to introduce my Gospel, and to build up my Church and establish my Kingdom on the earth....He was called and ordained to this office before the world was. He was called by me, and empowered by me, and sustained by me to introduce and establish my Church and Kingdom upon the earth; and to be a Prophet, Seer, and Revelator to my Church and Kingdom; and to be a King and Ruler over Israel.” (John Taylor; Fred E. Collier, *Unpublished Revelations of the Prophets and Presidents of The Church of Jesus Christ of Latter-day Saints*; 1:133)

19 – **Inauguration of Endowment Ceremonies. (1842) - (Ezekiel 4:6; Daniel 8:8-14)**

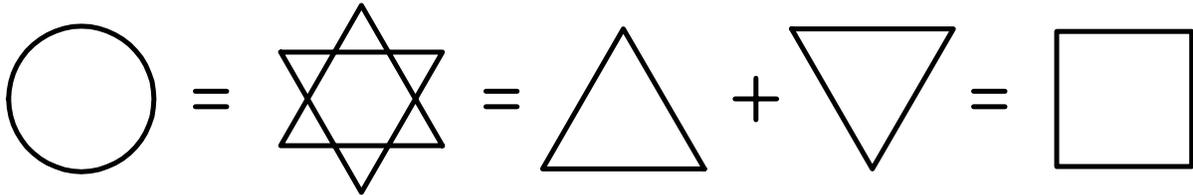
“*Wednesday, 4.*—I spent the day in the upper part of the store, that is in my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, or lodge room (that is where the Masonic fraternity meet occasionally, for want of a better place) in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedek Priesthood, **setting forth the order pertaining to the Ancient of Days**, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. **In this council was instituted the ancient order of things for the first time in these last days.** And the communications I made to this council were of things spiritual, and to be received only by the I spiritual minded: and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith,

perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation.

Thursday, 5.—General Adams started for Springfield, and the remainder of the council of yesterday continued their meeting at the same place, and myself and Brother Hyrum received in turn from the others, the same that I had communicated to them the day previous.” (Joseph Smith, *HC*, 5:1-2)

**The Significance of the Sign of Israel - ‘The Star of David’**

20 – “Let us briefly consider some of the simpler geometric designs which are used and learn their age-old meaning. The square, the equilateral triangles, and the circle are some of the oldest symbols in existence, and when their meaning is fully understood they reveal some of the profoundest principles of life. All symbols have a dual meaning - The exoteric, or material, is given to the curious, while the esoteric, or spiritual is only to be found by the sincere seeker after truth. We will now draw these symbols, that you may better understand them:

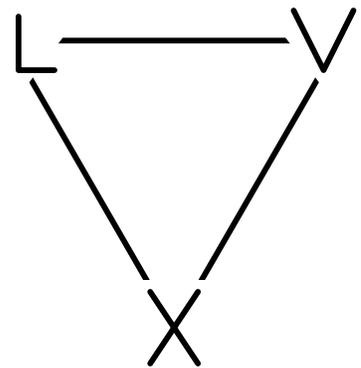


You will notice that there are two triangles, one with the point downward, and the other with the point upward. These are combined in the symbol of the interlaced triangles, or the six - pointed star. The triangles when used separately gives each triangle a distinct and separate meaning. The one with the point upward, is called the symbol of manifestation on the material plane, and symbolizes mankind focusing their thoughts on God; the triangle with the point downward represents manifestation on the spiritual, or Divine plane, and symbolizes God's consciousness focalized on mankind. In the six-pointed star formed by the interlaced triangles we symbolize the blending, or uniting, of the physical and the spiritual.

The square represents building uprightly on a strong secure foundation. The circle, which is endless, is the universal symbol of eternal life. The square and the interlaced triangles are the only two equiangular and equilateral figures, the sum of whose exterior angles equals 360 degrees, or perfection, as symbolized by the circle. From these symbols, we learn that by building uprightly on a strong secure foundation, we unite the physical and the spiritual, and with them inseparably connected' as symbolized by the interlaced triangles, we have eternal life.

These symbols were often abbreviated: By taking an angle from the square we have an L, or the sign of the square; an angle from the interlaced triangles gives us a V, or the sign of the compass; and the merging of the physical and spiritual is symbolized by the X, which is often written —, or the line. These three symbols when united, and in their esoteric sense, mean LIFE, LIGHT, and LOVE, the eternal principles by which ‘all things HAVE BEEN, ARE, or WILL BE CREATED.’

If we write them out we have the Latin word ‘LVX’ which means light. If they are arranged in the form of the spiritual triangle with the point downward, we have the symbol of spiritual light, which is pure intelligence. If an individual is worthy of wearing this symbol on his breastplate, and continues faithfully in the service of the Master, he will receive the SPIRITUAL LIGHT, which will enable him or her to unite the physical and spiritual, and through the process of Divine Alchemy, change the mortal corruptible body into a Celestial Eternal Body and thereby have eternal life.

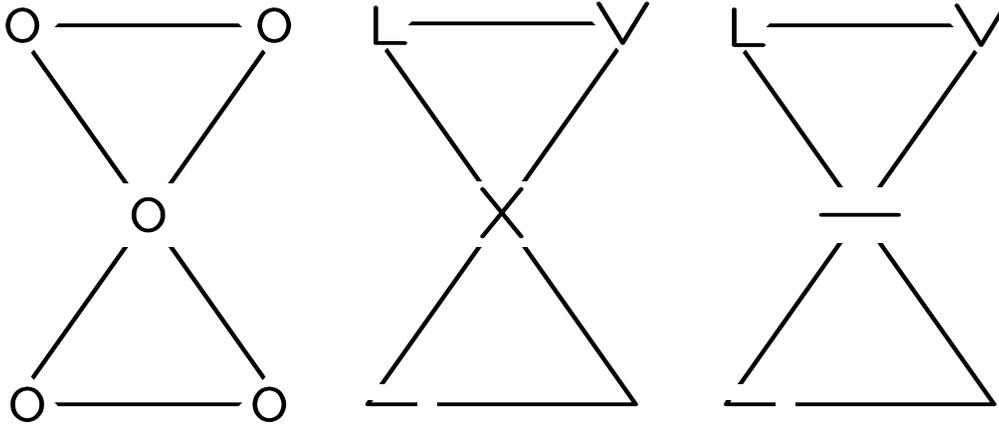


Whenever an individual consecrates his life to the service of God and to his fellowmen, he brings the points of the triangles together thus; which is preparatory to uniting them in the interlaced triangles, as they continue onward through a life of faithful service.

If we take the signs L-V-X, and read them as Roman numerals we have 50-5-10, which would be our equivalent to light. A study of the Great Pyramid in Egypt, which the Egyptians referred to as Light, or the Temple of Light, we find that it is built in courses of masonry which are

*Israel – The Covenant*

arranged in courses of five and ten. In fact the word Pyramid comes from these two words, PYR, 5, and MET, 10. It is at the fiftieth course that the initiate, or mankind receives the light. Once again we read the true symbology of the Pyramid, L-V-X, in the Roman numerals, or in Latin, meaning Light, or a Temple of Light, or learning, or initiation into the mysteries of Godliness. It may be that in the Temple of LVXOR that many of these truths were taught for it is claimed by many that Solomon studied in Egypt, before returning to Palestine and building the Great Temple at Jerusalem. While very little is known at the present time as to what formed the basis of the teachings in Egypt, we do know that the principles of LIFE, LIGHT, and LOVE formed the basis of the teachings of the Temples in the Holy Land, and also is the basis of the teaching in modern Temples.



Whenever individuals are initiated into the mysteries of Godliness they then strive to bring into their beings that principle of balance which is symbolized by the lesser Seal of Solomon, in the five-pointed star. After meditation and instruction, they become adepts, and finally after mastering the Mysteries of the Kingdom, they become true priests, or priestesses [priestesses] after the Order of Melchizedek, as Masters of Spiritual Laws, by which they advance to the six-pointed star, or the Great Seal of Solomon, wherein the physical and spiritual become inseparably connected, in the Celestial Kingdom of Eternal Life.” Herman R. Bangerter, January 15, 1940; N.B. Lundwall, Temples of the Most High (1944), Significance of Ancient, Geometric Symbols, pg. 239-242)

# Israel: The Scattering and Gathering

02/06

“It is a principle I esteem to be of the greatest importance to those who are looking for salvation in this generation, or in these, that may be called, ‘the latter times.’ All that the prophets that have written, from the days of righteous Abel, down to the last man that has left any testimony on record for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show that it consists in the work of the gathering.” (Joseph Smith, *TPJS*, pg. 83)

*Monumental Message: As with Israel so goes Judah* - (1 Nephi 15:17, 20; Mormon 5:14; Jeremiah 3:6-18)

## Scattering Defined

(What, Who, When, Where, Why, How)

*What - Scattering* (2 Kings 17:5-13, 18)

*Who - ‘the more part of all the tribes’* (1 Nephi 22:2-5; James 1:1\*)

*When - 721bc-Assyria, 587bc-Babylon, 70ad - Rome, 132ad - Bar-Kokhba Revolt, etc. - present.* (2 Nephi 25:9-15)

*Where - ‘north countries’ and ‘the four corners of the earth’* (Leviticus 26:33; Isaiah 11:11-12)

*Why - Rejection of the Messiah, His Mouthpiece (Prophet), His Message (Scripture), etc.* (2 Nephi 25:16-18)

*How - ‘by way of the Gentiles’* (1 Nephi 15:17, 3 Nephi 16:8; 1 Nephi 19:13-14; 2 Nephi 10:5-6)

## Gathering Defined

(What, Who, When, Where, Why, How)

*What - Gathering* (3 Nephi 5:24-26; 3 Nephi 10:4-6)

*Who - ‘whole house of Israel’ and ‘Gentile’* (Ezekiel 37:1-28; Jeremiah 3:14, 18; 3 Nephi 16:4-17; Ruth)

*When - 1829ad-Book of Mormon, 1830-restored Church, 1836-keys, 1842-temple, etc. - present, millennium.* (1 Nephi 15:17-20; 3 Nephi 21:25-35; D&C 58:45; D&C 66:11)

*Where - ‘north countries’ and ‘the four corners of the earth’* (D&C 110:11; D&C 133:25-35)

*Why - Acceptance of the Messiah, His Mouthpiece (Prophet), His Message (Scripture), etc.* (1 Nephi 19:15-16; 2 Nephi 10:7-8; 2 Nephi 9:2; D&C 45:52; Book of Mormon Title page-Mormon 3:18)

*How - ‘by way of the Gentiles’* (1 Nephi 15:17; 2 Nephi 10:9; 3 Nephi 21:23; Jeremiah 16:16)

Common Conclusion: God’s Desire is in His Children - (Isaiah 18:7; Isaiah 62:2-4; Moses 1:39)

\*(The Number Ten: The Lord uses the number 10 as a Symbol of **Physical “Quantitative” Completeness; Ordinal, Wholeness:**

- 5 wise virgins/ 5 foolish virgins (Matt 25:2)

## *Israel: Scattering and Gathering*

- Commandments (Exodus 20:3-13)
- Plaques (Ex. 7:20-11:5)
- Tithe [10%] (D&C 19:14)
- 5 Books of Law = Pentateuch + “Prophets” = complete
- Genesis divided into 10 parts

1 Nephi 15:13-20	3 Nephi 16:4-20	2 Kings 17:5-13, 18
1 Nephi 19:13-16	3 Nephi 21:20-29	Leviticus 26:33
1 Nephi 22:2-7	Mormon 5:14	Jeremiah 3:6-18
2 Nephi 9:2	D&C 45:52	Jeremiah 16:16
2 Nephi 10:5-9	D&C 58:45; D&C 66:11	Ezekiel 37:1-28
2 Nephi 25:9-18	D&C 110:11	Isaiah 11:11-12
3 Nephi 5:24-26	D&C 113:8-10	Isaiah 18:7
3 Nephi 10:4-6	D&C 133:25-35	Isaiah 62:2-4

### Scattering-Why

**01 – “Israel was scattered because she apostatized; because she broke the Ten Commandments; because she rejected the prophets and seers and turned to wizards that peep and mutter; because she forsook the covenant; because she gave heed to false ministers and joined false churches; because she ceased to be a peculiar people and a kingdom of priests. When she became as the world, the Lord left her to suffer and live and be as the world then was.”** (Bruce R. McConkie, *Millennial Messiah*, pg. 186)

### Gathering-When

**02 – “When the day comes that the Gentile nations shall close their doors, and their time is ended so far as preaching the gospel is concerned, then cometh the day when the promise of the Lord made to the house of Israel—all branches of the house shall be remembered—and he shall fulfill his promises. I declare unto you that the day of the dawning of the redemption of all branches of the house of Israel is at hand. The Lord has brought the Latter-day Saints up into these mountains to put them in training to prepare them to perform a great service, even as he took Joseph away from his brethren, and separated him from them and took him into the land of Egypt to make him a Savior for all of the house of Israel. In a like manner he has separated and brought out from the nations of the world Joseph’s descendants to make them in the last days a Savior to all the branches of the house of Israel.”** (Melvin J. Ballard, *Sermons and Missionary Services of Melvin J. Ballard*, pg. 145) (Ether 13:17-18)

### Gathering-Why

**03 – The gathering of Israel now involves conversion.**

“Now, we are concerned with the gathering of Israel. This gathering shall continue until the righteous are assembled in the congregations of the Saints in the nations of the world. This reminds us of the Tenth Article of Faith wherein the Prophet Joseph Smith said to his inquirer, ‘We believe in the literal gathering of Israel and in

## *Israel: Scattering and Gathering*

the restoration of the Ten Tribes; that Zion (the new Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.’...

**Now, the gathering of Israel consists of joining the true church and their coming to a knowledge of the true God. Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord in his own tongue and with the Saints in the nations where he lives, has complied with the law of the gathering of Israel and is heir to all of the blessings promised the Saints in these last days.”** (Spencer W. Kimball, *TSWK*, pg. 438)

### Gathering-Why

**04 – “But this gathering will consist of accepting Christ, joining the Church, and receiving anew the Abrahamic covenant as it is administered in holy places. The present assembling of people of Jewish ancestry into the Palestinian nation of Israel is not the scriptural gathering of Israel or of Judah. It may be prelude thereto, and some of the people so assembled may in due course be gathered into the true church and kingdom of God on earth, and they may then assist in building the temple that is destined to grace Jerusalem’s soil. But a political gathering is not a spiritual gathering, and the Lord’s kingdom is not of this world.**

### Gathering-Where

**05 – ...There is something mysterious and fascinating about believing the Ten Tribes are behind an iceberg somewhere in the land of the north, or that they are on some distant planet that will one day join itself with the earth, or that the tribe of Dan is in Denmark, the tribe of Reuben in Russia, and so forth. A common cliché asserts: ‘If we knew where the Lost Tribes were, they would not be lost.’ True it is that they are lost from the knowledge of the world; they are not seen and recognized as the kingdom they once were; but in general terms, their whereabouts is known. They are scattered in all the nations of the earth, primarily in the nations north of the lands of their first inheritance.**

... there will be no prophets among them except the elders of Israel who belong to The Church of Jesus Christ of Latter-day Saints. The Ten Tribes are to come back like anyone else: by accepting the Book of Mormon and believing the restored gospel. There cannot be two separate and independent church organizations on earth at one and the same time; at least it cannot be in a day when it is possible to govern the Church from one place. The President of the Church holds the keys whereby the Ten Tribes will be led from the lands of the north to their Palestinian homeland. He, not they, will direct their return. But will they not bring their scriptures with them? Probably not; at least there is no such promise. Yes, we and they will have their scriptures; and those scriptures will tell of the visit of the Risen Lord among their forebears. How they shall be brought to light is not known. It may be in much the same way the Book of Mormon was revealed to the world. And once again it will be by or under the direction of the President of the Church, for he holds the keys of the mysteries of the kingdom and of the things that are sealed and hidden up.

...Many of these ideas, though true when properly interpreted, give a wholly false view of what is to be when they are simply paraphrased from the scriptures. In the literal sense of the word, the Ten Tribes will not return with armies and trumpets and banners; with the ice flowing down at their presence; on a highway spanning oceans and continents over which their legions shall march in regal majesty. Their return will be marvelous, with miracles attending. They will tread the highway of righteousness, and it will be as though a nation had been born in a day, because the wicked will have been destroyed and the Lord himself will be reigning on earth. The return of the Ten Tribes is, of course, a Millennial event.” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 519-21)

### Gathering-Why

**06 – “It is not the place of gathering that will save the scattered remnants, but the message of salvation that comes to them in their Redeemer’s name... Salvation is not in a place but in a person. It is in Christ.”** (Bruce R. McConkie, *Millennial Messiah*, pg. 200)

## *Israel: Scattering and Gathering*

### Gathering-Why

**07 – “Now, what is the instrument that God designed to convince the world that Jesus is the Christ, that Joseph Smith is His prophet, and that The Church of Jesus Christ of Latter-day Saints is true. It is that scripture which is the keystone of our religion. It is the most correct book which, if men will abide by its precepts, will get them closer to God than any other book. It is the Book of Mormon.”** (Ezra Taft Benson, *Ensign*, May 1987, pg. 85)

### Gathering-Why

**08 – “What was the object of gathering the Jews, or the people of God in any age of the world?...**

**The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.**

**It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.**

**It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc....**

**Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews—to receive the ordinances, the blessings, and glories that God has in store for His Saints.”** (Joseph Smith, *HC*, 5:423-424, 427)

### Gathering-Why

**09 – “What is the gathering for? Why was it that the Savior wished the children of Israel to gather together? It was that they might become united and provide a place wherein he could reveal unto them keys which have been hid from before the foundation of the world; that he could unfold unto them the laws of exaltation, and make them a kingdom of Priests, even the whole people, and exalt them to thrones and dominions in the celestial world.”** (George Albert Smith, *JD*, 2:214)

### Gathering-Why

**10 – “Now I call your attention to the facts, set forth in these scriptures, that the gathering of Israel consists of joining the true Church, of coming to a knowledge of the true God and of his saving truths, and of worshipping him in the congregations of the Saints in all nations and among all peoples.”** (Bruce R. McConkie, Rulon T. Burton, *We Believe*, ‘Gathering’, ACR Mexico City, pg. 295)

### Gathering-Why

**11 – “Now, the gathering of Israel consists of joining the true church and their coming to a knowledge of the true God....Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord in his own tongue and with the Saints in the nations where he lives, has complied with the law of the gathering of Israel and is heir to all of the blessings promised the Saints in these last days.”** (Spencer W. Kimball, *TSWK* pg. 439)

### Gathering-How

**12 – “It is evident from these and many other scriptures that the time of the full recovery or redemption of the Jews is to be determined by their acceptance of Christ as their Lord. When that time comes, they are to be gathered to the land of their fathers; and in the work of gathering, the Gentiles are destined to take a great and honorable part.”** (James E. Talmage, *Articles of Faith*, pg. 303)

## *Israel: Scattering and Gathering*

### Gathering-How

**13 – “The Lord has caused Israel to mix with the nations and bring the Gentiles within the blessings of the seed of Abraham. We are preaching the gospel now in all parts of the world, and for what purpose? To gather out from the Gentile nations the lost sheep of the house of Israel. It is by this scattering that the Gentile nations have been blessed, and if they will truly repent they are entitled to all the blessings promised to Israel, ‘which are the blessings of salvation, even of life eternal.’”** (Joseph Fielding Smith, *Answers to Gospel Questions*, 2:57)

**14 – “This latter-day restoration of the same gospel taught by Jesus and his apostles is the most important of all the signs of the times. It is the greatest of all the events destined to occur before the end of the world, and of it many prophets have borne record.”** (Bruce R. McConkie, *DNTC*, 1: 650)

**15 – “The gathering of the Jews to Palestine is one of the most outstanding and significant of all the signs of the times.”** (Mark E. Petersen, *CR*, October 1965, pg. 61)

**16 – “Because Jeremiah the prophet understood that blood lineage is more important than other factors in bringing people to the truth, he wrote the following revelation: (Jeremiah 3:14–15)**

**Everybody knows that more people live in a city than live in a family. Why then didn’t the Lord say two of a city and one of a family? It was because of this promise of priesthood heritage. The family to which we belong is more important than where we live.”** (Theodore M. Burton, *Ensign*, May 1975, pg. 70)

**17 – “It is evident that the plan of gathering comprises:**

1. Assembling in the land of Zion of the people of Israel from the nations of the earth.
2. Return of the Jews to Jerusalem.
3. Restoration of the Lost Tribes.

The sequence of these events as here presented is that of convenience and has no significance as to the order in which the several gatherings are to be accomplished.” (James E. Talmage, *Articles of Faith*, pg. 305)

**18 – “The Lord has sent those noble spirits into the world to perform a special work, and appointed their times; and they have always fulfilled the mission given them, and their future glory and exaltation is secured unto them; and that is what I understand by the doctrine of election spoken of by the Apostle Paul and other sacred writers. Such persons, were called and chosen and elected of God to perform a certain work at a certain time in the world’s history and in due time he fitted them for that work....**

Their blood has permeated European society, and it coursed in the veins of the early colonists of America. And when the books shall be opened and the lineage of all men is known, it will be found that they have been first and foremost in everything noble among men in the various nations in breaking off the shackles of kingcraft and priestcraft and oppression of every kind, and the foremost among men in upholding and maintaining the principles of liberty and freedom upon this continent and establishing a representative government, and thus preparing the way for the coming forth of the fullness of the everlasting Gospel. And it is the foremost of those spirits whom the Lord has prepared to receive the Gospel when it was presented to them, and who did not wait for the Elders to hunt them from the hills and corners of the earth, but they were hunting for the Elders, impelled by a spirit which then they could not understand; and for this reason were they among the first Elders of the Church; they and the fathers having been watched over from the days that God promised those blessings upon Isaac and Jacob and Joseph and Ephraim. And these are they that will be found in the front ranks of all that is noble and good in their day and time, and who will be found among those whose efforts are directed in establishing upon the earth those heaven-born principles which tend directly to blessing and salvation, to ameliorating the condition of their fellow-men, and elevating them in the scale of their being; and among those also who receive the fullness of the Everlasting Gospel, and the keys of Priesthood in the last days, through whom God determined to gather up again unto himself a peculiar people, a holy nation, a pure seed that shall stand upon Mount Zion as saviors.” (Erastus Snow, *JD*, 23:185-87)

## **Modern Israelite Myths**

(Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 518-521)

### **1. False ideas about a nation being born in a day.**

“This phrase is often used to describe a future day when the Lamanites or Jews or some other part of Israel will be converted almost overnight by the tens and hundreds of thousands. It has a true application; such conversions will occur after the Second Coming among those who have abided the day. In the meantime, the whole house of Israel will be converted one by one and two by two. And any comments about a nation being born in a day are simply figurative and apply to comparatively rapid buildups of the Church in one area or another.”

### **2. The myth of the Jewish gathering.**

“Judah will gather to old Jerusalem in due course; of this, there is no doubt. But this gathering will consist of accepting Christ, joining the Church, and receiving anew the Abrahamic covenant as it is administered in holy places. The present assembling of people of Jewish ancestry into the Palestinian nation of Israel is not the scriptural gathering of Israel or of Judah. It may be prelude thereto, and some of the people so assembled may in due course be gathered into the true church and kingdom of God on earth, and they may then assist in building the temple that is destined to grace Jerusalem's soil. But a political gathering is not a spiritual gathering, and the Lord's kingdom is not of this world.”

### **3. The notion that the scattering of Israel is all past.**

“It is assumed, in an unthinking sort of way, that Israel was scattered in ancient days and is being gathered in modern times. In reality, the scattering of Israel is still going on. Those already scattered continue to be shifted hither and yon, as witness the travails and sorrows of the Jews as they flee from one nation to another. But also, some of gathered Israel is being scattered yet again. It is no different in our day than in ancient Palestine: when any of the house of Israel forsake the Lord, worship false gods, and join apostate churches, have they not withdrawn from the true sheepfold and joined themselves again with the lost sheep of Israel? And those so going back to Babylon, as it were, often find it in their interest to move physically to cities and nations where they can be swallowed up by the world and not have everlastingly before them the sight of Israel worshipping in her latter-day congregations.”

### **4. The myth of the location of the lost tribes of Israel.**

“There is something mysterious and fascinating about believing the Ten Tribes are behind an iceberg somewhere in the land of the north, or that they are on some distant planet that will one day join itself with the earth, or that the tribe of Dan is in Denmark, the tribe of Reuben in Russia, and so forth. A common cliché asserts: "If we knew where the Lost Tribes were, they would not be lost." True it is that they are lost from the knowledge of the world; they are not seen and recognized as the kingdom they once were; but in general terms, their whereabouts is known. They are scattered in all the nations of the earth, primarily in the nations north of the lands of their first inheritance.”

### **5. The myth of the Ten Tribes returning as guided by their prophets.**

“This simply is not true; there will be no prophets among them except the elders of Israel who belong to The Church of Jesus Christ of Latter-day Saints. The Ten Tribes are to come back like anyone else: by accepting the Book of Mormon and believing the restored gospel. There cannot be two separate and independent church organizations on earth at one and the same time; at least it cannot be in a day when it is possible to govern the Church from one place. The President of the Church holds the keys whereby the Ten Tribes will be led from the lands of the north to their Palestinian homeland. He, not they, will direct their return. But will they not bring their scriptures with them? Probably not; at least there is no such promise. Yes, we and they will have their scriptures; and those scriptures will tell of the visit of the Risen Lord among their forebears. How they shall be brought to light is not known. It may be in much the same way the Book of Mormon was revealed to the world.

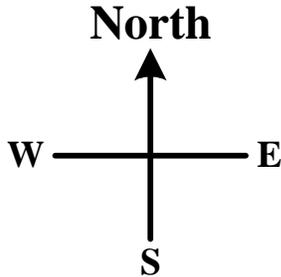
## *Israel: Scattering and Gathering*

And once again it will be by or under the direction of the President of the Church, for he holds the keys of the mysteries of the kingdom and of the things that are sealed and hidden up.”

### **6. Notions about the triumphal return of the Ten Tribes.**

“Many of these ideas, though true when properly interpreted, give a wholly false view of what is to be when they are simply paraphrased from the scriptures. In the literal sense of the word, the Ten Tribes will not return with armies and trumpets and banners; with the ice flowing down at their presence; on a highway spanning oceans and continents over which their legions shall march in regal majesty. Their return will be marvelous, with miracles attending. They will tread the highway of righteousness, and it will be as though a nation had been born in a day, because the wicked will have been destroyed and the Lord himself will be reigning on earth. The return of the Ten Tribes is, of course, a Millennial event.”

## Alignment of the Compass



**NORTH** (Hebrew) [*semole*] Left Side

Denotes the place of dwelling for the heathen Gods.

(Isaiah 14:13 fn. 13e; Psalms 48:2 fn. 2d; Jeremiah 1:13-15)

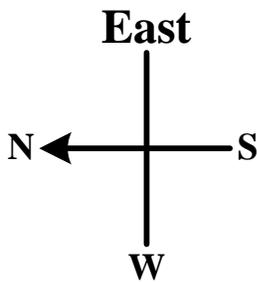
**EAST** (Hebrew) [*qedem*] **Frontward or Faceward**

Denotes the place of residence for the true and living God of Israel.

(Genesis 2:8; JS-Matthew 1:26; Tabernacle or Temple; Winds, etc.)

**SOUTH** (Hebrew) [*barak*] Right Side

Denotes the place of blessing or kneeling.



If the compass is realigned so that the directions are in proper orientation, then one begins to gain insights on the declarations and descriptions of the Lord, especially on the gathering of the house of Israel from the north (Ether 13:11, D&C 110:11, D&C 133:26).

Further consideration is the concept of left and right sides. In scripture as well as in heraldry and anatomy there is great significance in the left and right sides. This significance is explained by Joseph Fielding Smith :

“The right hand is called the dexter, and the left, the sinister; dexter means right and sinister means left. Dexter, or right, means favorable or propitious. Sinister is associated with evil, rather than good. Sinister means perverse.” (DS, 3:107-108)

Therefore, the powerful concept is declared that Israel shall be gathered (3 Nephi), but not to a place, but rather to righteousness and covenants...

“It is not the place of gathering that will save the scattered remnants, but the message of salvation that comes to them in their Redeemer’s name... Salvation is not in a place but in a person. It is in Christ.” (Bruce R. McConkie, Millennial Messiah, pg. 200)

## **A Pattern In The Book Of Ruth On The Scattering And Gathering Of The House Of Israel**

### **Contents / Theme of Old Testament**

- The Five Books of Moses (Torah) ▶ Establishment of the laws and the covenants of Israel
- Joshua and Judges ▶ Israel's struggle in keeping their covenants
- RUTH** ▶ **A FORESHADOWING OF THE SCATTERING AND GATHERING OF ISRAEL**
- Historical Books ▶ Israel's breaking of covenants and their scattering
- Prophetic Books ▶ Prophecies concerning the scattering and gathering of Israel

### **The Pattern**

- Elimelech, Naomi, Sons (Ruth 1:1-2) ▶ Israel: God's Covenant People
- Bethlehem (Ruth 1:1-2) ▶ Kingdom of God on Earth
- Famine in Bethlehem (Ruth 1:1-2, 6) ▶ Apostasy of Israel
- Country of Moab (Ruth 1:7-18) ▶ Scattering of Israel Throughout the World
- Ruth & Orpah (Ruth 1:14-16) ▶ Non-Covenant People (Gentiles)
- Return to Bethlehem - Famine is Over (Ruth 1:7, 19, 22) ▶ Gathering of Israel Throughout the World (Gentiles)
- Naomi's "Mara" Bitter - Lost Inheritance (Ruth 1:20-21) ▶ Bitterness of Bondage - Israel Inheritance Lost/God's Kingdom
- Boaz: Kinsman - "Go'El" (Ruth 2:1, 4, 20) ▶ JESUS CHRIST REDEEMER OF ISRAEL
- Marriage of Ruth and Boaz. (Ruth 3:3, 9) (Ruth 4:9-15) ▶ Ordinances Available - Israel (Adopted Gentiles) Reinstated into God's Kingdom

# Apostasy

03/06

“Many years ago a learned man, a member of the Roman Catholic Church, came to Utah.... One day he said to me: You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For, if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there is no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days.” (Orson F. Whitney, *The Strength of the Mormon Position*; Legrand Richards, *A Marvelous Work and a Wonder*, pg. 3)

## Apostasy Defined

(2 Thessalonians 2:1-5)

“In the King James translation of 2 Thessalonians 2:1-5, we find the apostle Paul reminding the Thessalonian Saints that the Second coming of Jesus Christ would not occur until after there was ‘a falling away.’ The words **‘falling away’** are translated from only a single word, *apostasia*. This word is more properly rendered as ‘apostasy’ in English. In the Greek manuscripts of this passage, the word *apostasia* is preceded by the definite article, thus indicating that the phrase should be translated as **‘the apostasy.’**”

In the King James rendition of verse 3, the words **‘falling away’** imply a gradual drifting of sorts. But the Greek word *apostasia* carries a much more aggressive meaning like **rebellion, revolt, defection, abandonment, or mutiny**. These words suggest that ‘the apostasy’ spoken of by the apostle Paul in 2 Thessalonians would originate from within the early Christian church. This conclusion is strengthened by the fact that in several texts of the Septuagint (Greek Old Testament) the word *apostasia* is employed to refer to **‘rebellion against god.’**” (Matthew Brown, *All Things Restored*, pg. 5)

Scriptural Objection to the Apostasy comes from the argument based on Jude 1:3:

Some have objected to an apostasy declaring that ‘the faith which has once delivered unto the saints,’ means that the gospel has perpetual validity and therefore, does not require a restoration. The scriptures, however, tell a different story. According to Galatians 3:8 and Hebrews 4:2 the gospel has been preached before on several different occasions. A closer look at the passage in question reveals that the Greek translation in Jude 1:3, **‘once’** as *hapax*, which is the same word used in Jude 1:5, meaning **‘already.’** We would say that the gospel has been preached **‘already’** or **‘before’** or **‘previously.’**

2 Thessalonians 2:3 declares :

Just like the first coming of Christ was preceded by a period of apostasy, so also the Second Coming will not occur until a similar apostasy has taken place....It will be a defection on the part of those who have been reached by the gospel and it will be on a large scale.

**01** – “There was something unique about Jewish apostasy in the meridian day. It grew out of one of the most resolute attempts ever made by men to live what they assumed was the will of Jehovah. It grew out of what their Nephite kinsmen, long before, had called ‘looking beyond the mark,’...These words, spoken concerning the Jews of Jacob's day, applied in full measure also to their descendants in Jesus' day...For generations that went before, and then in the day of our Lord's ministry, his Israelite brethren, by ‘looking beyond the mark,’ turned the truth of heaven into a system that led them to hell. That is to say, they took the plain and simple things of pure religion and added to them a host of their own interpretations; they embellished them with added rites and performances; and they took a happy, joyous way of worship and turned it into a restrictive, curtailing, depressive system of rituals and performances. The living spirit of the Lord's law became in their hands the dead letter of Jewish ritualism.” (Bruce R. McConkie, *Mortal Messiah*, 1:238)

## *Apostasy*

**02** – “As long as inspired men are the keepers of holy writ; as long as prophets and apostles are present to identify and perfect the scriptures by revelation; as long as scriptural translations are made by the gift and power of God—all will be well with the written word. But when the gospel sun sets and apostate darkness shrouds the minds of men, the scriptural word is in jeopardy. From Adam to Malachi, the ancient’s biblical word was in prophetic hands. For the next three of four centuries, uninspired men kept the records, adding and deleting as they chose and for their own purposes. During these dark days, apocryphal and pseudepigraphic writings—intermingling as they do the truths of heaven with the heresies from beneath—arose in great numbers. And there were no prophetic voices either to condemn or to canonize them.

History repeated itself in New Testament times. The inspired word flowed from Spirit-guided pens; inspired men kept the records; and true believers rejoiced in the truths that thus were theirs. True, there were apostates and traitors even while the apostles lived, but at least there was divine guidance that identified the true word and kept the faithful from following every false and evil wind of doctrine. But after the passing of those who held the keys by which the mind and will of the Lord can be gained; after the holy apostles mingled their blood with that of the prophets who were before them; after the age of inspiration ceased—all was no longer well with the written word. Wolves scattered the flocks and tore the flesh of the saints; false teachers led the church into apostate darkness; the post-apostolic fathers wrote their own views—and there was no way to distinguish divine certainty the light from above from the darkness that soon covered the earth.” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 403-404)

### **Anticipating an Apostasy**

(Daniel 2:28-45; Daniel 7:21, 25-27; Daniel 12:5-12; JST Revelation 12:1-17)

**03** – “**The hour of God’s judgement is come!**” (This begins a process of gathering the believers ready for the Second Coming of Christ.) **“I hope the last Day of Judgement is not far, I persuade myself verily it will not be absent full three hundred years longer; for God’s Word will decrease and be darkened for want of true shepherds and servants of God.”** [Given Date is 1530 AD] (Martin Luther; Joseph Kerby, *The Familiar Discourses of Dr. Martin Luther*, pg. 7-8)

**04** – **“I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world.”** (Joseph Smith, *TPJS*, pg. 366)

**05** – “Joseph Smith, the Prophet, claims that he was the honored instrument in the hands of the Almighty in establishing His kingdom, and upon the sixth day of April, 1830, the initial steps were taken according to law, when the Church of Jesus Christ of Latter-day Saints was organized with six members; in other words, this was the nucleus of that kingdom. **An event of such infinite importance as the setting up of the kingdom of God upon the earth in the last days, has been the theme of prophets and inspired men of all ages, some of whom have referred to it with such prophetic and mathematical precision, as to indicate the time when it would be set up,** not alone in the words, ‘in the days of these kings,’ but in language that cannot be mistaken. The Prophet Daniel and John the Revelator, being animated by the Holy Ghost, foresaw the wearing out of the Saints, and the departure of the Priesthood from the earth, after the Apostolic age. In Daniel 7:25, the Prophet in speaking of the aggressions of the eleventh horn upon the Saints at the time referred to, states: ‘And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time.’

In John’s Revelations 12:6, 14, in speaking upon the same subject, comparing the persecution of the church unto a woman, as in many cases in Holy Writ the church is likened unto a bride, we find the following: ‘And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and sixty days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times, and half a time, from the face of the serpent.’ The declarations of both these Prophets doubtless refer to the same event, that of the extirpation of the church of Christ, and denoting its absence from the earth. A time and times and half a time is strictly prophetic and Scriptural language. A proper rendition of its duration will define the length of time implied. This will necessitate an inquiry into the modes of reckoning time among the Prophets and the Jews or Israelites. The words of the Prophet Daniel, in speaking concerning the captivity and return of the Jews to Jerusalem, together

## *Apostasy*

with the rebuilding of their city and sanctuary, in setting the particular time for these events, he makes use of the term weeks, by which we find that the term '*week*' implied seven years, each day of the week being one year, thus we have deduced a datum by which we can determine the duration of the term, 'time, times and half a time.'

We have previously given two quotations from John the Revelator, bearing upon the same point. In the first he tells us that the woman or the church was to be fed one thousand two hundred and sixty days, which means one thousand two hundred and sixty years. If the term time, times and half a time can be analyzed to contain one thousand two hundred and sixty years, then the proof will be complete. A time being one year, each year reckoned to contain three hundred and sixty days, each day representing one year, we have the formula: one time equaling three hundred and sixty years, times equaling seven hundred and twenty years, half a time one hundred and eighty years; in all one thousand two hundred and sixty years.

Thus we have shown that one thousand two hundred and sixty years was to elapse before the implied return of the woman or the church, which event took place in the year 1830. History gives the year **570 A. D.** as the date when the Christian church was totally overrun and destroyed, to which date, if we add the one thousand two hundred and sixty years that the church was to be absent, we have the astounding fact that the year 1830 was the set time when the kingdom of God was to be established, which agrees precisely with the declaration of the Prophet Joseph Smith, at which date the following ten kingdoms were in existence, and in the days of whose kings this notable event transpired, namely: Italy, France, Belgium, England, Holland, Prussia, Austria, Hungaria, Spain, and Greece, and the kings or rulers of these kingdoms may be regarded as those to whom the Prophet Daniel referred; because in their days and time the kingdom of God was set up, and at no other period of time in the days of the kings of the ten kingdoms that have arisen upon the ruins of the western empire of Rome, has that event taken place.

Having shown the rise and fall of the golden, silver, brass and iron kingdoms, the rise of the ten or toe kingdoms, and their existence in the year 1830, in which year the kingdom of God was set up, there is but one thing remaining to a full fulfillment of the dream prophecy, and as certain as all the other terms of it have come to pass, just so certain will the last be verified in the never failing words of inspiration and prophecy, that it shall stand for ever, and crush to pieces all other kingdoms, and no power can prevent it, while Christ the King shall reign over it for ever and ever." (*Contributor*, (December, 1885), Volume 7, Number 3, pg. 108-109)

NOTES - 721BC (End of Daily Sacrifice) Subtract 1290 Years [No Year of 0] = 570AD and 1260 Years (Time, Times, and ½ Time - 1260 days or years) = 1830AD

Time (Hebrew) *iddan* - translates as days or years (Ezekiel 4:6)

Days (Hebrew) *yowm* - translates or represents day or year (Genesis 5; Exodus 20:10-11, Numbers 14:34)

### **06 – TWO KINGDOMS: THE ECCLESIASTICAL AND POLITICAL**

"After Christ comes, all the peoples of the earth will be subject to him, but there will be multitudes of people on the face of the earth who will not be members of the Church; yet all will have to be obedient to the laws of the kingdom of God, for it will have dominion upon the whole face of the earth. These people will be subject to **the political government**, even though they are not members of **the ecclesiastical kingdom which is the Church**.

**This government which embraces all the peoples of the earth, both in and out of the Church, is also sometimes spoken of as the kingdom of God**, because the people are subject to the kingdom of God which Christ will set up; but they have their agency and thousands will not be members of the Church until they are converted; yet at the same time they will be subject to the theocratic rule." (Joseph Fielding Smith, *DS*, 1:229)

**07 –** "Again in a discourse under date of July 8, 1855, President Young said: 'As was observed by Brother Pratt [this morning] that kingdom [i. e. of God] is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning **that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the church; ...**' (Joseph Smith, *HC*, 7:381; *JD*, 9:309-17)

# THE KINGDOMS OF DANIEL'S VISIONS

<b>BABYLON</b> [Nebuchadnezzar/ Belchazzar] (671 - 538 BC)	Head of Gold [Chief] (2:32, 37-38)	Lion with Eagle's Wings (7:4, 17)		
<b>MEDES AND PERSIANS</b> [Cyrus/Darius] (538 - 331 BC)	Breast/Arms of Silver [Inferior] (2:32, 39)	Bear with three Ribs (7:5, 17)	Ram (8:3-4, 20)	(11:1-2)
<b>GREEKS</b> [Alexander the Great] (331 - 160 BC)	Belly/Thighs of Brass [Rule Over Earth] (2:32, 39)	Leopard with four heads/four wings § (7:6, 17)	Goat/Four Notable Horns § (8:5-8, 21-22)	(11:3-20)
<b>ROME</b> [Caesars] (160 - 488 AD)	Legs of Iron [Divided Kingdom] (2:33, 40)	Terrible Beast with Iron Teeth (7:7, 19, 23)		
<b>MANY KINGDOMS</b> *	Feet/Ten Toes of Iron & Clay [Partly strong/broken] (2:33, 41-43)	Ten Horns (7:7-8, 20, 24)		
<b>KINGDOM OF GOD</b> [God] (1830 - Forever)	Stone [Cut out of mtn. without hands] (2:34-35, 44-45)	Ancient of Days & The Son of Man (7:9-14, 22, 25-28)	Prince of Princes (8:25)	(12:1-3)
<b>POWER OF ANTI-CHRIST</b>		Little Horn among the Ten Horns + (7:8, 20-21)	Little Horn from the Four Heads + (8:9-12, 23-25)	(11:21-45)

- |           |                |                 |           |                 |                  |
|-----------|----------------|-----------------|-----------|-----------------|------------------|
| <b>01</b> | <b>Italy</b>   | <b>(496 AD)</b> | <b>06</b> | <b>Portugal</b> | <b>(1138 AD)</b> |
| <b>02</b> | <b>France</b>  | <b>(752 AD)</b> | <b>07</b> | <b>Prussia</b>  | <b>(1139 AD)</b> |
| <b>03</b> | <b>England</b> | <b>(803 AD)</b> | <b>08</b> | <b>Austria</b>  | <b>(1158 AD)</b> |
| <b>04</b> | <b>Belgium</b> | <b>(806 AD)</b> | <b>09</b> | <b>Spain</b>    | <b>(1471 AD)</b> |
| <b>05</b> | <b>Holland</b> | <b>(922 AD)</b> | <b>10</b> | <b>Greece</b>   | <b>(1829 AD)</b> |

(Spencer W. Kimball, *CR*, April 1970, pg. 10; Rudger Clawson, *CR*, April 1930, pg. 32; Orson Pratt, *JD*, 18:335-42)

§ Generals of Alexander the Great and the divided Kingdom — Cassander - Macedon & Greece;  
Lysimachus - Thrace & Bithynia; Ptolemy - Egypt; Seleucus - Syria  
(Adam Clarke, *Commentary*, 4:592)

+ Antiochus IV or Antiochus Epiphanes - *BD*, 609, 727; Literal/Type]

**08 – “The Church of Jesus Christ will produce this government, and cause it to grow and spread, and it will shield round about the church. And under the influence and power of the Kingdom of God, the church will rest secure and dwell in safety, without taking the trouble of governing and controlling the whole earth.”** (Brigham Young, *The Kingdom of God*, pg. 13 [pamphlet from a speech given in Salt Lake City, July 1855])

### **Contributors to Apostasy**

(Amos 8:11-12; Mosiah 27:13)

**09 – “The true cause of the persecution was this: Satan knew there was no power of salvation in the idolatrous worship of the heathen, and hence let them live on in peace, but when Jesus of Nazareth and his followers came, in the authority of God, preaching the gospel, he recognized in that the principles and power against which he had rebelled in heaven, and stirred up the hearts of men to rebellion against the truth to overthrow it. This was the real cause of persecution, though it lurked under a variety of pretexts....”** (B. H. Roberts, *Outlines of Ecclesiastical History*, pg. 119)

- Transgression/Wickedness Within
- Private Interpretation
- Greek Philosophy
- Gnostic Heresies
- Pagan Influences
- Political Interference
- Moral/Ethical Corruption of Leadership

**10 – “In the early centuries of the Christian era, the apostasy came not through persecution, but by relinquishment of faith caused by the superimposing of a man-made structure upon and over the divine program. Many men with no pretense nor claim to revelation, speaking without divine authority or revelation, depending only upon their own brilliant minds, but representing as they claim the congregations of the Christians and in long conference and erudite councils, sought the creation process to make a God which all could accept.**

The brilliant minds with their philosophies, knowing much about the Christian traditions and the pagan philosophies, would combine all elements to please everybody. They replaced the simple ways and program of the Christ with spectacular rituals, colorful display, impressive pageantry, and limitless pomposity, and called it Christianity. They had replaced the glorious, divine plan of exaltation of Christ with an elaborate, colorful, man-made system. They seemed to have little idea of totally dethroning the Christ, nor terminating the life of God, as in our own day, but they put together an incomprehensible God idea.” (Spencer W. Kimball, *TSWK*, pg. 425)

### **Concerns Over Creeds**

(D&C 123:7-8; JS-H 1:19-20)

**11 – “False creeds make false churches. There is no salvation in believing a lie. Every informed, inspired, and discerning person is revolted by the absurdities and scripture—defying pronouncements in the creeds of Christendom, whose chief function is to define and set forth the nature and kind of Being that God is.”** (Bruce R. McConkie *Mortal Messiah*, 1:30)

**12 – “Following the great apostasy from the principles and laws of Christ, the world became enslaved in a cloak of darkness. This long night of Christian apostasy placed an oppressive tyranny on the minds of men, which were shackled by chains of false priestly tradition. Truth had been turned to superstition, joy to despair, and worship into ritual.”** (Ezra Taft Benson ACR(London)1976:49; Rulon T. Burton, *We Believe*, pg. 31)

**13 – “If the whole tree is corrupt, are not its branches corrupt? If the Catholic religion is a false religion, how can any true religion come out of it? If the Catholic church is bad, how can any good thing come out**

**of it? The character of the old churches have always been slandered by all apostates since the world began.**

**...It is in the order of heavenly things that God should always send a new dispensation into the world when men have apostatized from the truth and lost the priesthood; but when men come out and build upon other men's foundations, they do it on their own responsibility, without authority from God; and when the floods come and the winds blow, their foundations will be found to be sand, and their whole fabric will crumble to dust.”** (Joseph Smith, *HC*, 6:478-79)

#### **THE NICENE CREED**

“We believe one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and life of the world to come.”

#### **THE ATHANASIAN CREED**

“We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons: nor dividing the Substance. For there is one person of the Father, another of the Son: and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory co-equal, the Majesty co-eternal. Such as the Father is, such is the Son: and such is the Holy Ghost. The Father uncreate, the Son uncreate: and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible. The Father eternal, the Son eternal: and the Holy Ghost eternal. And yet they are not three eternals: But one Eternal. As also there are not three incomprehensibles, nor three uncreated: But one Uncreated, and one Incomprehensible. So likewise the Father is almighty, the Son almighty: and the Holy Ghost almighty. And yet they are not three almighties: but one Almighty. So the Father is God, the Son is God: and the Holy Ghost is God. And yet they are not three gods: but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three lords: but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord: So are we forbidden by the Catholic religion to say, there be three gods, or three lords. The Father is made of none: neither created nor begotten. The son is of the Father alone, not made, nor created, but begotten. The Holy ghost is the Father and of the Son, neither made, nor created nor begotten, but preceding. So there is one Father, not three Fathers, one Son, not three Sons, one Holy Ghost, not three Holy Ghosts. And in this trinity none is afore, or after other: none is the greater or less than another. But the whole three Persons are co-eternal together, and co-equal. So than in all things, as is afore said, the Unity in Trinity, and the Trinity in Unity is to be worshiped. He therefore that will be saved: must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man. God, of the Substance of the Father, begotten before the worlds: and Man, of the substance of His mother, born in the world. Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting: Equal to the Father: as touching His Godhead, and inferior to the Father, as touching His Manhood. Who although He be God and Man, yet He is not two, but one Christ. One: not by conversion of the Godhead into flesh, but by the taking of the Manhood into God. One altogether: not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man: So God and Man is one Christ. Who suffered for our salvation: descended into hell, rose again the third day from the dead. He ascended into heaven, He sitteth on the right hand of the Father, God Almighty, from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall enter into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.”

## **Evidences of an Apostasy**

(Matthew 24:5-11, 23-24; Acts 20:29-31; 1 Timothy 4:1-3; 2 Timothy 3:1-5; 2 Timothy 4:3-4; 2 Peter 2:1-2; D&C 86:2-3)

### **13 Articles of Apostasy**

*First*, the apostles were killed and revelation ceased, thus undermining the foundation of Christ's Church.

*Second*, the scriptures are a historical witness that the apostasy was in progress and a prophetic witness that it would be consummated before Christ's second coming.

*Third*, the Bible ended. If the Church had continued, revelation would have continued, and the Bible would have been an ongoing book.

*Fourth*, the gifts of the Spirit were lost.

*Fifth*, the dark ages became a historical fact, symbolizing that the light of Christ's gospel had been extinguished.

*Sixth*, many teachings became perverted, some were lost, and new ones were invented.

*Seventh*, many gospel ordinances were perverted, some were lost, and new ones were invented.

*Eighth*, the simple mode of prayer was changed, which diluted man's efforts to communicate with God.

*Ninth*, the scriptures were removed from the hands of the lay membership and retained solely in the hands of clergy, often in a language the common man could not understand.

*Tenth*, the wickedness sanctioned by the ongoing church was so prolonged and so egregious that no spiritually minded person could believe that Christ's Church, if on the earth, would condone such behavior.

*Eleventh*, there was a discernible decline in the moral standards and church discipline of the ongoing church.

*Twelfth*, the church no longer bore Christ's name.

*Thirteenth*, the priesthood was lost, and thus no one on the earth was authorized to perform the saving ordinances.

The foregoing evidences—spiritual, intellectual, and historical in nature—while independent in their own right, also complement and supplement each other. When viewed as a whole and not as solitary threads, they weave a consistent and unmistakable pattern showing that Christ's Church was ultimately lost from the earth.

**1<sup>st</sup>** - It is said that the apostasy occurred because the apostles were gone; but clearly it was not. The apostles were taken because the apostasy had occurred.) [Mormon 1:13, 16; Mormon 8:10] (Mark E. Peterson; Kent Jackson, *Ensign*, December 1984, pg.16)(Ephesians 2:19-29; Ephesians 4:11-14; Matthew 16:15-19)

**2<sup>nd</sup>** - (Kent P. Jackson, *Ensign*, December 1984, Early Signs of the Apostasy, pg. 8-16) (Jude 1:7)

**14** – “The average Christian does not realize that the very scriptures which he reads are evidences that there has been a great apostasy from the truth. Particularly are the epistles of the New Testament such evidence. Nearly every one of these epistles was written to counteract some form of apostasy which was creeping into the Christian Church in the very days in which the original Twelve Apostles lived.” (Mark E Petersen, *Toward a Better Life*, pg. 70)

**3<sup>rd</sup>** - (2 Nephi 29:6, 9-10)

**15** – “The very fact that the Bible ceased to grow through the ages is itself proof positive of the great apostasy.” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 398)

**4<sup>th</sup>** - (Mormon 8:26; Mormon 9:19-20; Moroni 7:27, 36-37; Moroni 10:7-8)

**5<sup>th</sup>** - (D&C 1:30; 1 John 1:5-6)

**16** – “...when the light of that century went out, the darkness was impenetrable, the heavens were sealed, and the

## *Apostasy*

'dark ages' moved in. The thickness of this spiritual darkness was not unlike that physical darkness in Nephite history when 'neither candles neither torches; neither could there be fire kindled with their fine and exceedingly dry wood.' (3 Nephi 8:21) The spiritual vapor of darkness was impenetrable, and centuries were to pass with hardly the dim uncertain light of a candle to break its austere darkness.

...This earth, already much in darkness, slipped into the Dark Ages when the Holy Ghost was not available to men, when no prophets led the people, when men's minds were darkened, when few inventions came to benefit mankind." (Spencer W. Kimball, *TSWK*, pg. 424-425)

**17** – “Do you think the Lord Almighty will reveal the great improvements in the arts and sciences which are being constantly made known and will not revive a pure religion? If any man imagines that with the mighty strides which the sciences have been making for a few years past, there will be no improvement in religion, that man is vain in his imagination. God will improve the religion of the nations of the earth in proportion to the improvement made in the sciences. This is true whether you believe it or not.” (Brigham Young, *Discourses of Brigham Young*, pg. 108)

**6<sup>th</sup>** - (1 Timothy 1:1-4)

**18** – “I hold the precepts of Jesus, as delivered by himself, to be the most pure, benevolent, and sublime which have ever been preached to man. I adhere to the principles of the first age; and consider all subsequent innovations as corruptions of this religion, having no foundation in what came from him....If the freedom of religion, guaranteed to us by law in theory, can ever rise in practice under the overbearing inquisition of public opinion, truth will prevail over fanaticism, and the genuine doctrines of Jesus, so long perverted by his pseudo-priests, will again be restored to their original purity. This reformation will advance with the other improvements of the human mind, but too late for me to witness it.” [Statement made in 1820/Died in 1826](Thomas Jefferson; Norman Cousins, *In God We Trust: The Religious Beliefs and Ideas of the American Founding Fathers*, pg. 156)

### **ORIGINAL DOCTRINE**

### **ORIGINAL DOCTRINE AS FOUND IN SCRIPTURE**

### **PERVERSIONS FROM ORIGINAL DOCTRINES DUE TO AN APOSTASY**

#### *Nature of God:*

The Father, Son, and Holy Ghost are three distinct personages, but one in purpose and unity.

Genesis 1:26; 5:3; 32:30; Matthew 3:16-17; 12:32; 27:46; Luke 24:39; John 5:30; 14:28; 17:21; Acts 7:55-56; Romans 6:9; 1 Corinthians 3:8-9; 15:24-25; Hebrews 1:3; James 2:26; D&C 130:22-23; JS-H 1:16-17

#### *Nature of God:*

The Father, Son, and Holy ghost are three separate entities, yet mysteriously they are also one substance; each of the members of the Godhead is a spirit without a physical body.

#### *Deification:*

Man is a spirit child of God and therefore through the grace of Jesus Christ has the capability of becoming a god.

Genesis 17:1; Psalms 82:1, 6; Matthew 5:48; John 10:32-34; 17:22-23; Acts 17:28; Romans 8:16-17; Ephesians 4:12-13; Philippians 3:14-15; 2 Timothy 2:12; 2 Peter 1:3-4; Revelation 3:21; 21:7; 3 Nephi 27:27; Moroni 10:32-33

#### *Deification:*

This doctrine has been completely lost; in fact many teach the reverse. They declare it is blasphemous to teach that a mortal might become a god.

#### *Premortal Existence:*

Men and women lived in God's presence as his spirit children before they were born in mortality.

Job 38:4, 7; Ecclesiastes 12:7; Jeremiah 1:5; John 3:13; 9:1-2; Romans 8:29; Ephesians 3:15; 2 Timothy 1:9; Jude 1:6; Revelation 12:4-7; Alma 13:1-9

#### *Premortal Existence:*

This doctrine has been completely lost.

#### *The Fall of Adam:*

Adam and Eve lived in a state of

2 Nephi 2:23; Moses 5:11

#### *The Fall of Adam:*

If Adam and Eve had not

## *Apostasy*

innocence in the Garden of Eden and would have had no children there. The Fall was necessary for them to have children and to gain knowledge so they could become more like God.

*Grace and Works:*

We are saved by grace after all we can do.

*Preaching the Gospel:*

If a person did not receive a fair opportunity to hear the gospel in mortality, he will hear it in the spirit world before he receives his final judgment.

*Baptism:*

Baptism is essential for salvation.

*The Mode of Baptism:*

One must be baptized by immersion by someone who holds the authority.

*Baptism for the Dead:*

Those who did not receive the opportunity to be baptized in mortality will receive the opportunity in the spirit world by a mortal being baptized on their behalf.

*The Sacrament:*

Bread and wine or water are administered in a simple ceremony to believers in remembrance of the body and blood of Christ.

*Blessing of Babies:*

Babies should have hands placed

Matthew 7:21-27; 10:22; 24:13; John 5:29; Romans 2:6; 2:13; Philippians 2:12; Titus 2:14; James 2:17, 19-20; 1 Peter 2:15; 1 John 2:4-5; Revelation 3:2, 4; 14:14; 20:13; 2 Nephi 25:23

Isaiah 24:22; 42:7; 61:1; Matthew 12:40; Luke 16:22-23; 23:43; John 5:25, 28; 20:17; Ephesians 4:9; 1 Peter 3:18-20; 4:6; Alma 40:12-14; D&C 138

Matthew 28:19; Mark 16:16; Luke 7:30; John 3:5; Acts 2:37-38; 8:12, 37-38; 10:47-48; 16:14; 18:8; 22:14-16; Galatians 3:27; Titus 3:4; 2 Nephi 9:23; 31:4-12

Matthew 3:16; John 3:23; Acts 8:38; Romans 6:3-5; 3 Nephi 11:23-26

Zechariah 9:11; 1 Corinthians 15:29; Hebrews 11:40; 1 Peter 4:6; D&C 127:5-12; 128:1-21

JST Matthew 26:22; 1 Corinthians 11:25; 3 Nephi 18:7; D&C 27:2

JST Genesis 17:6; Matthew: 10:16; 18:3; 19:13-15; Moroni

transgressed they would have had children in the Garden of Eden and lived happily ever after.

*Grace and Works:*

While Catholics believe in some form of works, most Protestants believe we are saved by grace alone and works are an evidence of salvation, not a condition to it.

*Preaching the Gospel:*

This doctrine has been completely lost.

*Baptism:*

Many teach that baptism is a symbolic confirmation of our saved condition, but not a requirement for salvation.

*The Mode of Baptism:*

Some believe that baptism by immersion is essential, but most churches believe that baptism by pouring or sprinkling is equally satisfactory.

*Baptism for the Dead:*

This doctrine has been completely lost.

*The Sacrament:*

In some cases, bread and water are administered in a simple ceremony to believers in remembrance of the body and blood of Christ; in other cases, the ceremony has become mystical and ornate, and a new doctrine of transubstantiation has been introduced.

*Blessing of Babies:*

Instead of blessing babies, a new

## *Apostasy*

on them and be given a blessing.

8:5-20; D&C 20:70

doctrine was invented and accepted by many, which allowed or required the baptism of infants. This resulted from the invention of a new doctrine known as original sin.

### *Laying On of Hands:*

Priesthood men lay on hands to 1- confer the Holy Ghost; 2- ordain others to the priesthood and Church callings; 3- give blessings of health and comfort.

Numbers 27:23; Mark 8:23; 16:18; Luke 13:13; Acts 5:12; 6:3, 6; 8:17; 9:17-18; 13:3; 19:6; 28:8; 1 Timothy 4:6, 14; 5:22; Moroni 3:1-4

### *Laying On of Hands:*

While some churches lay on hands for some purposes, it is generally fallen into disuse for most purposes for which it was designed in the early church.

### *Abortion:*

Except in rare cases, abortion is a heinous sin.

Leviticus 17:11; Romans 1:31; 2 Timothy 3:3; D&C 59:6

### *Abortion:*

There are mixed feelings on this. Some fundamentalists are opposed to abortion; other churches oppose it but do not discipline their members for violations, and yet other churches advocate pro-choice.

### *Homosexuality:*

Those who practice homosexuality are sons and daughters of God, but the practice itself is a heinous sin.

Genesis 1:28; 19:5-9; Leviticus 20:13; Romans 1:26-27; 1 Corinthians 6:9; 1 Timothy 1:10; 2 Timothy 3:3

### *Homosexuality:*

Some oppose homosexuality as a heinous sin; others accept it as approved by God, even ordaining to the ministry those who practice it.

### *Marriage:*

Marriage is ordained of God and meant to be for eternity.

Genesis 2:18-24; Matthew 8:14; 18:18; Mark 10:9; 1 Corinthians 11:11; 1 Timothy 4:1-3; 1 Peter 3:7; D&D 131

### *Marriage:*

Some believe that celibacy is spiritually preferred to marriage; others endorse marriage but believe it will be for this earth-life only.

### *Temple Ordinances and Covenants:*

Worthy Saints may receive divine ordinances in the temple and make covenants that will lift them spiritually.

1 Corinthians 4:1; D&C 132; Moses 5:58-59

### *Temple Ordinances and Covenants:*

This doctrine has been completely lost.

### *Disciplinary Actions:*

Transgressors received ecclesiastical discipline designed to help them repent, to protect the integrity of the Church, and to protect the innocent.

Matthew 18:16-18; Hebrews 12:6; D&C 64:12-14; 102

### *Disciplinary Actions:*

At some point the ongoing church's ecclesiastical discipline merged with secular discipline. Most churches have some form of disciplinary action but seldom use it.

### *Physical Resurrection of the Dead:*

The dead will be resurrected with

Job 19:25-26; Matthew 27:52; Romans 8:11; 1 Corinthians 15:21-22; Alma 40:23

### *Physical Resurrection of the Dead:*

Many believe a physical body is

## *Apostasy*

a glorified body of flesh and bones, just as was the Savior.

limiting and therefore the dead will be 'resurrected' merely as spirits.

### *Multiple Heavens:*

The dead will be judged according to their works and ultimately be assigned to one of the three heavens—the celestial, the terrestrial, or the telestial.

Matthew 10:41; John 14:2; 1 Corinthians 15:40-42; 2 Corinthians 12:3; Revelation 20:13; D&C 76

### *Multiple Heavens:*

There is one heaven and one hell.

7<sup>th</sup> - (D&C 1:15)

### CREEDS of the FATHERS

- **Infant Baptism** - Established at the Council of Carthage XVI (418AD) - (James E. Talmage, *The Great Apostasy*, pg. 119; James Barker, *The Divine Church*, pg. 18)
- **Improper Baptism** - Sprinkling Authorized by Cyprian, Bishop of Carthage (248AD) - (James E. Talmage, *Articles of Faith*, pg. 486; B.H. Roberts, *Outlines of Ecclesiastical History*, pg. 141)
- **Mystery of the Trinity** - Established at the Council of Nice (325AD)
- **Immateriality of God** - Established at the Council of Nice (325AD); Revised at the Council of Constantinople (381AD)
- **Predestination** - Established at the Council of Aries (475AD)/Council of Orange (529AD) - (T. Edgar Lyon, *Apostasy to Restoration*, pg. 170, 267-274)
- **Ceased Revelation** - Confirmed by Session IV of the Council of Trent (April 8, 1546)
- **Transubstantiation** - Idea formed early in the apostate church; mentioned at Roman Council VI (1079AD); Official Tenant of the Roman Church (1215AD) - (James E. Talmage, *The Great Apostasy*, pg. 121; T. Edgar Lyon, *Apostasy to Restoration*, pg. 230)
- **Scripture Authority** - Perpetuated during the sixteenth century
- **Maryology**
- **Simony**
- **Celibacy**

8<sup>th</sup> - (D&C 1:16)

9<sup>th</sup> - (1 Nephi 13:26-32)

10<sup>th</sup> - (JS-H 1:19; Mormon 8:32; 1 Peter 5:3)

11<sup>th</sup> - (1 Nephi 13:4-9)

12<sup>th</sup> - (3 Nephi 27:4-9)

**19** – “There are churches named after their place of origin—as the Church of England; other sects are designated in honor of their famous promoters—as Lutherans, Calvinists, Wesleyans; others are known from some peculiarity of creed or doctrine—as Methodists, Presbyterians, and Baptists; but down to the beginning of the nineteenth century there was no church even claiming name or title as the Church of Christ.” (James E. Talmage, *The Great Apostasy*, pg. 158-159)

## *Apostasy*

**13<sup>th</sup>** - (Hebrews 5:4; 1 Thessalonians 1:5)

**20** – “It is said the priesthood was taken from the Church, but it is not so, the Church went from the Priesthood.” (Brigham Young, *JD*, 12:69)

### **Apostasy Abounds**

(D&C 86:2-4)

**21** – “The modern world, called ‘Christian,’ claims to have perpetuated the system called ‘Christianity’, while, at the same time, it declares, that the miraculous gifts of the Spirit have ceased.

With as much propriety it might be contended, that the magnet had been perpetuated, but had lost its magnetic properties; that water was perpetuated with all its virtues, but had lost its power to quench thirst, or seek its own level; that fire was still fire, but had lost its heat.

How, we inquire, can Christianity have been perpetuated, while its virtues, its legitimate powers, its distinguishing features, its very life and essence have ceased from among men? Or, of what use is it if it does exist?” (Parley P. Pratt, *Key to the Science of Theology*, pg. 109-110)

**22** – “There is no more similarity between Christianity, as it now exists, with all its superstitions, corruptions, jargons, contentions, divisions, weakness, and imbecility, and this KINGDOM OF GOD, as spoken of in the Scriptures, than there is between light and darkness; and it would no more compare with things to come, than an orange would compare with the earth, or a taper with the glorious luminary of day.” (John Taylor, *The Government of God*, pg. 92)

### **APOSTASY**

#### **You Can Take Away Our:**

Our Prophets	Our Missionary Program
Our Apostles	Our Belief in a Restored Gospel of Jesus Christ
Our Modern-day Revelations	Our Welfare Program
Our Modern-day Scripture	Our Belief in the Godhead
Our Book of Mormon	Our Concept of the Resurrection
Our Temples	Our Concept of the Spirit World
Our Celestial Marriage	Our Belief in Life and Progression after our Resurrection
Our Genealogical Research	Our Belief in the Different Degrees of Glory
Our Works for our Kindred Dead	Our Belief in a Restored Gospel of Jesus Christ

**And we still have all that the other churches have except a ‘Paid Ministry’.**

# Restoration

03/06

“It has been bourne in upon my soul that one of my descendants will promulgate a work to revolutionize the world of religious faith.” Asael Smith; Joseph Fielding Smith, *Church History and Modern Revelation*, 1:4)

## Restoration Defined

(Acts 3:19-21; Ephesians 1:10; Ephesians 4:5)

“If it is true that these New Testament authors foretold both an apostasy and a restoration, then the traditional concept of many equally true Christian sects must give way to the stern reality that there is and can be but one true Church on earth, one place where legal administrators chart the true course to salvation.” (Bruce R. McConkie, *CR*, October 1967, pg. 42-43)

“We know that all truth does emanate from God and is therefore unchangeable, consistent, and unified. Consequently, not all Christian churches with their dissimilar teachings can provide a fulness of truth. My intent is to assert with testimony and persuasion of scripture the reasons there can be only one Lord, one acceptable faith, one baptism, and one true church. Then if any of you are convinced you are mistaken in your present beliefs, you should have the courage to investigate and the faith to change and follow the true path Christ has outlined that assures one’s eternal happiness.” (Delbert L. Stapley, *Ensign*, May 1977, pg. 21)

Some may argue that there was no formal Church organization in New Testament times since the King James translation of Luke 17:21 says that the ‘kingdom of God is within you.’ Yet the JST and numerous other translations correct the obvious tampering of the text with words like ‘among you’, ‘here with you’, or ‘in the midst of you’.

The New Testament clearly indicates that the Christians in Christ’s day belonged to a formal organization. Both Ephesians 1 17-22 and Ephesians 5:23 indicates that God the Father assigned Jesus Christ to be the ‘head’ of ‘the church’ [*ekklesia*]. We find the Savior referring to ‘my church’ [*ekklesia*] in Matthew 16:18 and New Testament scholars admitting that at least in this case the term *ekklesia* certainly means the Church was a visible structure and society, having authoritative officials and functions. Lastly the community of saints is referred to as ‘the church of God’ in Acts 20:28, Galatians 1:13, 1 Corinthians 10:32, 11:22, and 15:9.

In fact the doctrine of The Church of Jesus Christ is that a formal organization or church has always existed since the beginning. Joseph Smith declared:

‘We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.’ (A of F 1:6) **Webster’s 1828 dictionary define ‘primitive’ as beginning, original, or first.** The fact is that the ‘church’ of God has existed in all generations (D&C 84:17), and was not only a formal organization in the New Testament, but also in the Old Testament. (1 Nephi 4:26; Mosiah 18:17, 21:30, 23:16, 25:18-22, etc.)

## Recognizing a Restoration

(1Nephi 13:12-19; D&C 101:80; Joel 2:28-29; D&C 20:5-8)

“The restoration of the gospel should be viewed through a perspective of two thousand years.

It was not a sudden thing. Neither was it ‘done in a corner,’ ...

In its preparation it was a world movement requiring centuries of time. It involved the discovery of a new continent and its colonization by selected peoples.

It encompassed wars between world powers of two centuries ago. Even the renaissance of medieval Europe was a part of this mighty drama, for an awakening of mankind was stimulated in the Dark Ages.

## *Restoration*

The fundamental element of freedom in the world—the fight for both religious and political liberty—the firm establishment of human rights beginning with the Magna Charta were all involved. (Mark E. Petersen, *The Great Prologue*, pg. 1)

“When Joel by inspiration stated that the Lord would pour out his spirit upon all flesh, he did not mean that this Spirit which should be poured in such abundance, was to be the Holy Ghost. That the Holy Ghost would be received by some is evident, but it was to be the Light of Christ that was to be so universally received. The many remarkable events, discoveries, and inventions of the later centuries, particularly since the restoration of the gospel, that have been poured out prove this thesis to be true. The time of preparation for the restoration of the gospel commenced several hundred years ago, when there was no one on the earth to perform legal baptisms or bestow the gift of the Holy Ghost. The inspiration given to the so-called reformers, the invention of printing and the making of books that could be placed in the hands of the multitude, the discovery of the western hemisphere and a thousand other things were the beginning of the fulfilment of the prophecy of Joel.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 2:155)

**1492** - *Columbus* Discovers America (1 Nephi 13:12)

“We interpret [1 Nephi 13:12] to refer to Columbus. It is interesting to note that the Spirit of God wrought upon him. After reading that long biography, a Pulitzer winner of forty years ago, titled *Admiral of the Ocean Sea*—I have no doubt that Christopher Columbus was a man of faith, as well as a man of indomitable determination.

I recognize that in this anniversary year a host of critics have spoken out against him. I do not dispute that there were others who came to this Western Hemisphere before him. But it was he who in faith lighted a lamp to look for a new way to China and who in the process discovered America. His was an awesome undertaking—to sail west across the unknown seas farther than any before him of his generation. He it was who, in spite of the terror of the unknown and the complaints and near mutiny of his crew, sailed on with frequent prayers to the Almighty for guidance. In his reports to the sovereigns of Spain, Columbus repeatedly asserted that his voyage was for the glory of God and the spread of the Christian faith. Properly do we honor him for his unyielding strength in the face of uncertainty and danger.” (Gordon B. Hinckley, *Ensign*, November 1992, pg. 52)

**1517** - *Martin Luther's 95 item* Thesis was nailed to the door of the Wittenburg Chapel (October 31)

**1517-1648** - Period in Church History known as '*The Reformation*'

### **REFORMERS PREPARED WAY FOR RESTORATION**

“In preparation for this restoration the Lord raised up noble men, such as Luther, Calvin, Knox and others whom we call reformers, and gave them power to break the shackles which bound the people and denied them the sacred right to worship God according to the dictates of conscience. The Almighty gave men their agency, or the power to act for themselves in choosing good or evil, before the foundation of the earth was laid; but the dragon, from the beginning when he was cast out of heaven, has endeavored to deprive men of this great gift of God....

Saints pay all honor to these great and fearless reformers, who shattered the fetters which bound the religious world. The Lord was their Protector in this mission, which was fraught with many perils. In that day, however, the time had not come for the restoration of the fulness of the gospel. The work of the reformers was of great importance, but it was a preparatory work, and they shall in no wise lose their well earned reward.” (Joseph Fielding Smith, *DS*, 1:174-175)

“I have a great many misgivings about the intelligence that men boast so much of in this enlightened day. There were men in those dark ages who could commune with God, and who, by the power of faith, could draw aside the curtain of eternity and gaze upon the invisible world. There were men who could tell the destiny of the human family, and the events which would transpire throughout every subsequent period of time until the final winding-up scene. There were men who could gaze upon the face of God, have the ministering of angels, and unfold the future destinies of the world. If those were dark ages I pray God to give me a little darkness, and deliver me from the light and intelligence that prevail in our day;” (John Taylor, *JD*, 16:197-198)

## *Restoration*

“We are indebted to the men and women who kept the light of faith and learning alive through the centuries to the present day. We have only to contrast the lesser light that exists among peoples unfamiliar with the names of God and Jesus Christ to realize the great contribution made by Christian teachers through the ages. We honor them as servants of God.” (Dallin H. Oaks, *Ensign*, May 1995, pg. 85)

**1620** - *Pilgrims/Puritans* come to America seeking religious freedom (1 Nephi 13:13)

“This restoration was preceded by a long period of preparation. The Pilgrims and other Europeans were inspired to find this American haven of refuge and thus people this land with honest and God-fearing citizens. Washington and his fellows were inspired to revolt from England and bring political liberty to this land, along with the more valuable treasure of religious liberty so that the soil might be prepared for the seed of the truth when it should again be sown. (Spencer W. Kimball, *BYU Speeches 1977*, Absolute Truth, pg. 141)

**1776** - *Declaration of Independence* (1 Nephi 13:17-19)

“I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American government and signed the Declaration of Independence were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.”(Wilford Woodruff, *CR*, April 1898, pg. 89-90)

“No People can be bound to acknowledge and adore the invisible hand, which conducts the Affairs of men more than the People of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.” (George Washington; William Bennett, *Our Sacred Honor: Words of Advice from the Founders in Stories, Letters, Poems, and Speeches*, pg. 381-382)

**1787/1791** - *Constitution of the United States* (April 6) /*Bill of Rights* (D&C 101:80)

“God, the Father of us all, uses the men of the earth, especially good men, to accomplish his purposes. It has been true in the past, it is true today, it will be true in the future.” (Ezra Taft Benson, *Ensign*, July 1972, pg. 59)

**1790** - *Palmyra* Established

**1805** - *Birth of Joseph Smith Jr.* (December 23) Sharon, Vermont [JS-History 1:3]

**1811** - Joseph Smith Sr. family moves to Lebanon, New Hampshire [JS-History 1:3]

**1812** - War of 1812

**1816** - Joseph Smith Sr. family moves to Palmyra, New York [JS-History 1:4]

**1820** - Joseph Smith Jr. has his ‘*First Vision*’ (April 6) [JS-History 1:14]

**1823** - Joseph Smith Jr. is visited by the angel Moroni [JS-History 1:29]

**1827** - Joseph Smith Jr. obtains the ‘golden plates’ [JS-History 1:59]

**1829** - Joseph Smith Jr. is visited by the angel John the Baptist who restores the Aaronic Priesthood (May 15) [JS-History 1:72; D&C 13:1]

**1829** - Joseph Smith Jr. is visited by the angels Peter, James and John who restore the Melchizedek Priesthood (May 15 - May 29)[D&C 13 heading]

## *Restoration*

**1829** - Joseph Smith Jr. completes the translation of the 'golden plates' (June)

**1830** - Joseph Smith Jr. publishes The Book of Mormon (March)

**1830** - The Official Organization and Restoration of the Church of Jesus Christ in these last-days (April 6)

“When the Lord poured out His spirit things began to happen, until we can hardly keep track of them....back in 1830 the head of the United States Patent Office suggested his office be closed because there was so little use made of it. It had only had a few applications up to that time. Since then more than two and one-half million patents have been issued because the Lord has been pouring out His spirit upon all flesh.” (Legrand Richards, *BYU Speeches*, February 10, 1960)

The most important part of this great restoration of all things is, of course, the restoration of the gospel, but in the eternal sense all of the Lord's dealings are part of his gospel plan. (Joseph Fielding Smith, *The Restoration of All Things*, pg. 6-319)

### The Unmistakable Signs of a Restoration of All Things:

- 1 - 1830 - The world population passed One Billion.
- 2 - 1830 - Changes in Politics. (The words 'Socialism' & 'Conservative' first appear)
- 3 - 1830 - Changes in Science. (The words 'Sociology' - the science of man & 'Scientist' - a declining subject, first appear)
- 4 - 1830 - Sir Charles Lyall challenges traditional beliefs by the publishing of 'Principles of Geology.'
- 5 - 1830 - The emergence of the Railways spreading industrial revolution.
- 6 - 1830 - The invention of the steam-powered printing press beginning the era of mass media.
- 7 - 1830 - Joseph Henry invented the first practical telegraph. [Sending an induced current more than one mile long] while Michael Faraday did the same thing, providing the experimental foundation upon which James Clark Maxwell erected classical electromagnetic field theory.
- 8 - 1830 - Charles Babbage dreamed of an 'analytical engine' based on data and sequential control through branching and looping. In other words, a hundred years ahead of time, the invention of the modern computer.

“Do you understand the steps that were taken? There was the great apostasy, then the preservation of the Western Hemisphere, next Columbus and the colonization movement, the Revolutionary War to set the colonists free, and then a constitutional form of government which guaranteed free speech and free religion, free assembly and free press.

All of these events were acts of God leading up to one thing—the restoration of the gospel. It was only half a dozen years or so after America was established as a free constitutional nation that one of the great spirits in the preexistence was sent to earth to be born on December 23, 1805, in a little farmhouse; and he was named Joseph Smith. (Mark E. Petersen, *BYU Speeches*, 1974, The Great Prologue, pg. 468)

### Marks of a Restoration

( JST Revelation 12:14-17; 2 Thessalonians 2:3, JST 2 Thessalonians 2:7-9; D&C 52 heading; Daniel 2:44-45)

*NOTE* - The God of Nature (1 Nephi 19:12) calls for help and the earth answers the call (Moses 7:62) as in the days of Moses. (Numbers 16:32)

“...the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah

## *Restoration*

shall say the work is done.” (Joseph Smith, *HC*, 4:540)

### Important Conference of June 3rd-6th, at Kirtland.

“On the 3rd of June, the Elders from the various parts of the country where they were laboring, came in; and the conference before appointed, convened in Kirtland; **and the Lord displayed His power to the most perfect satisfaction of the Saints. The man of sin was revealed, and the authority of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the Elders.** It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required.”

Footnote 2 - The manner in which the man of sin was revealed and the authority of the Melchizedek Priesthood manifested, is related by John Whitmer, in his *History of the Church* (ch. 7). **After giving the names of those who were ordained High Priests the day on which the two powers were manifested, he says: ‘Joseph Smith, Jun., prophesied the day previous that the man of sin would be revealed. While the Lord poured out His Spirit upon His servants, the devil took a notion to make known his power. He bound Harvey Whitlock and John Murdock so that they could not speak, and others were affected but the Lord showed to Joseph, the seer, the design of the thing; he commanded the devil in the name of Christ, and he departed, to our joy and comfort.’** (Joseph Smith, *HC*, 1: 175)

## Revealing a Restoration

(Isaiah 29:13-14; D&C 1:30)

“Well, the Lord be praised. Surely this is ‘a marvelous work and a wonder,’ is it not? You cannot improve that definition? There is no use trying to elaborate upon it. You might speak for a month about ‘Mormonism,’ and you could not get beyond saying, it is a ‘marvelous work and a wonder,’ almost beyond human understanding and quite beyond full explanation.” (Rudger Clawson, *CR*, April 1920, pg. 65-66)

- Doctrines (Godhead, Satan, Premortal Life, Creation, Fall, Resurrection, Three Degrees of Glory)
- Gifts of the Spirit (Miracles, Prophecy, Revelation, Visions and Dreams, Raising the Dead)
- Ordinances (Baptism, Gift of the Holy Ghost, Endowments, Prayer Circles, Eternal Marriage)
- Practices (Tithing, Fasting, Missionary Work, Word of Wisdom, Work for the Dead)
- Priesthood and its Offices (Aaronic and Melchizedek Priesthood with all its Keys, Patriarch, Apostle)
- Scripture (Restoration of the Bible (JST), Book of Mormon, Modern Scripture)

“There is no more self-evident truth in this world, there is nothing in all eternity more obvious than that there is and can be only one true Church. A true Church does not create itself any more than man creates God, or resurrects himself, or establishes for himself a celestial heaven. All churches may be false, but only one can be true, simply because religion comes from God, and God is not the author of confusion.” (Bruce R. McConkie, *DNTC*, 2:506-507)

“If God had a Church it would not be split up into factions, and that if He taught one society to worship one way, and administer in one set of ordinances, He would not teach another, principles which were diametrically opposed.” (Joseph Smith, *HC*, 4:536)

“We did not invent the doctrine of the only true church. It came from the Lord. Whatever perception others have of us, however presumptuous we appear to be, whatever criticism is directed to us, we must teach it to all who will listen.” (Boyd K. Packer, *Ensign*, November 1985, pg. 82)

# Joseph Smith — First Vision & Beyond

3/06

“If God spares my life, ere many years I will cause a boy who drives the plough to know more of the scriptures than you do.” (William Tyndale; Robert D. Hales, *Ensign*, November 2005, pg. 90)

## **First Vision is a Fundamental Fact**

**01 – “The first vision of the Prophet Joseph Smith is bedrock theology to the Church.** The adversary knows this and has attacked Joseph Smith’s credibility from the day he announced the visitation of the Father and the Son. You should always bear testimony to the truth of the First Vision. They conversed with him as he said they did. Any leader who, without reservation, cannot declare this testimony that God and Jesus Christ appeared to Joseph Smith can never be a true leader, a true shepherd. If we do not accept this truth—if we have not received a witness about this great revelation—we cannot inspire faith in those whom we lead. **Some of our own members have attempted to interpret the experiences of Joseph Smith and his revelations. They say that it really is not important whether or not Joseph Smith actually saw God the Father and His Son Jesus Christ. What matters, they claim, is that he thought he did. That is preposterous!”** (Ezra Taft Benson, *TETB*, pg. 101)

**02 – “Our entire case as members of The Church of Jesus Christ of Latter-day Saints rests on the validity of this glorious First Vision. It was the parting of the curtain to open this, the dispensation of the fulness of times. Nothing on which we base our doctrine, nothing we teach, nothing we live by is of greater importance than this initial declaration. I submit that if Joseph Smith talked with God the Father and His Beloved Son, then all else of which he spoke is true. This is the hinge on which turns the gate that leads to the path of salvation and eternal life.”** (Gordon B. Hinckley, *Ensign*, November 1998, pg. 71)

**03 – “The greatest event that has ever occurred in the world, since the resurrection of the Son of God from the tomb and his ascension on high, was the coming of the Father and of the Son to that boy Joseph Smith.”** (Joseph F. Smith, *Gospel Doctrine*, pg. 495)

## **Accounts and Assertions Applying to the First Vision**

(JS-H 1:1-2)

**8 Account of the First Vision** - (Milton R. Backman Jr., *Ensign*, January 1985, pg. 8-17)

**7 Accounts of Moroni’s Visit** - (James Allen, *Improvement Era*, April 1970, pg. 4-13)

**04 – “At the very heart of this great work of teaching and establishing the gospel of Christ is the First Vision of the boy Joseph near Palmyra, New York, in 1820. Too much has happened to dismiss this magnificent vision as a nonevent.**

**Since no one was with Joseph when this great vision took place in the wooded grove near Palmyra, a testimony concerning its reality can come only be believing the truthfulness of Joseph Smith's own account or by the witness of the Holy Ghost, or both.** I have such a conviction. It is a sure conviction that lies deep in my soul. As a special witness of the same Christ who appeared with the Father and instructed the boy Joseph Smith, I bear witness of the truthfulness of the magnificent First Vision near Palmyra.” (James E. Faust, *Ensign*, May 1984, pg. 69)

**05 – If a person will read JS-H every month of their life, they will never fall away from the Church.** (David O McKay, *Mission Tour* 1958)

Remarks concerning the Prophet Joseph Smith’s testimony of the First Vision **that if all members knew in their hearts that the Prophet’s statement that he had seen the Father and the Son is true, they then would know that all else which came through the restoration of the gospel is true also:**

**06 – “And we would walk and live with greater faithfulness. Tithing would not be a problem with us. Temple service would not be a problem with us. Keeping the Sabbath day holy would not be a problem with us... Missionary service... would be no problem with us. All else that follows would be true. We would know it in our hearts if we had a solid, firm, immovable conviction of the truth and validity of that great vision wherein God the Eternal Father and the risen Lord Jesus Christ appeared to the boy Joseph Smith and the Father said, ‘This is My Beloved Son. Hear Him!’...”**

**...And whenever you have any doubt of any practice of this Church, you can reflect on that.** If that opening of the curtain of light and knowledge which ushered in this the dispensation of the fulness of times is true then all else which the Prophet taught is true also.” (Gordon B. Hinckley, *Church News*, October 28, 1995, pg. 7)

**07 – “Now, brethren, we have just recounted together the most significant singular event in the world since the resurrection of the Lord and Savior Jesus Christ. The First Vision is the very foundation of this Church, and it is my conviction that each member of this Church performs his duty in direct ratio to his personal testimony and faith in the First Vision. How well do you believe this story? No man having heard the Joseph Smith testimony can, in good conscience, remain on neutral ground.”** (Robert L. Simpson, *Ensign*, January 1974, pg. 87)

### **Review of the Reality - JS-H 1:1-20 (April 6, 1820)**

(Book of Enos; Book of James)

#### **JS-H 1:3**

**08 – “In this place we established ourselves on a farm belonging to one Esquire Moredock. The first year our crops failed; yet, by selling fruit which grew on the place, we succeeded in obtaining bread for the family, and, by making considerable exertion, we were enabled to sustain ourselves. The crops the second year were as the year before—a perfect failure. Mr. Smith now determined to plant once more, and if he should meet with no better success than he had the two preceding years, he would then go to the state of New York, where wheat was raised in abundance. The next year an untimely frost destroyed the crops, and being the third year in succession in which the crops had failed, it almost caused a famine. This was enough; my husband was now altogether decided upon going to New York. He came in, one day, in quite a thoughtful mood, and sat down; after meditating some time, he observed that, could he so arrange his affairs, he would be glad to start soon for New York with a Mr. Howard, who was going to Palmyra. He further remarked, that he could not leave consistently, as the situation of the family would not admit of his absence; besides, he was owing some money that must first be paid. I told him it was my opinion he might get both his creditors and debtors together, and arrange matters between them in such a way as to give satisfaction to all parties concerned; and, in relation to the family, I thought I could make every necessary preparation to follow as soon as he would be ready for us. He accordingly called upon all with whom he had any dealings, and settled up his accounts with them. There were, however, some who, in the time of settlement, neglected to bring forward their books, consequently they were not balanced, or there were no entries made in them to show the settlement; but in cases of this kind, he called witnesses, that there might be evidence of the fact.**

Having thus arranged his business, Mr. Smith set out for Palmyra, in company with Mr. Howard. After his departure, I and those of the family who were of much size, toiled faithfully, until we considered ourselves fully prepared to leave at a moment's warning. We shortly received a communication from Mr. Smith, requesting us to make ourselves ready to take up a journey for Palmyra. In a short time after this, a team came for us. As we were about starting on this journey, several of those gentlemen who had withheld their books, in the time of settlement, now brought them forth, and claimed the accounts which had been settled, and which they had, in the presence of witnesses, agreed to erase. We were all ready for the journey, and the teams were waiting on expense. Under these circumstances, I concluded it would be more to our advantage to pay their unjust claims than to hazard a lawsuit. Therefore, by making considerable exertion, I raised the required sum, which was one hundred and fifty dollars, and liquidated the demand.

**...Having traveled a short distance, I discovered that Mr. Howard, our teamster, was an unprincipled and unfeeling wretch, by the way in which he handled both our goods and money, as well as by his treatment of my**

children, especially Joseph. He would compel him to travel miles at a time on foot, notwithstanding he was still lame. We bore patiently with his abuse, until we got about twenty miles west of Utica, when one morning, as we were getting ready to continue our journey, my oldest son came to me and said, ‘Mother, Mr. Howard has thrown the goods out of the wagon, and is about starting off with the team.’ Upon hearing this, I told him to call the man in. I met him in the bar-room, in the presence of a large company of travelers, both male and female, and I demanded his reason for the course which he was taking. He told me the money which I had given him was all expended, and he could go no further.

I then turned to those present and said, ‘Gentlemen and ladies, please give your attention for a moment. Now, as sure as there is a God in heaven, that team, as well as the goods, belong to my husband, and this man intends to take them from me, or at least the team, leaving me with eight children, without the means of proceeding on my journey.’ Then turning to Mr. Howard, I said, ‘Sir, I now forbid you touching the team, or driving it one step further. You can go about your own business; I have no use for you. I shall take charge of the team myself, and hereafter attend to my own affairs.’ I accordingly did so, and proceeding on our journey, we in a short time arrived at Palmyra, with a small portion of our affects, and barely two cents in cash.

When I again met my husband at Palmyra, we were much reduced—not from indolence, but on account of many reverses of fortune, with which our lives had been rather singularly marked. Notwithstanding our misfortunes, and the embarrassments with which we were surrounded, I was quite happy in once more having the society of my husband, and in throwing myself and children upon the care and affection of a tender companion and father.” (Lucy Mack Smith, *History of Joseph Smith by His Mother*, pg. 59-63)

**JS-H 1:4**

Joseph’s mother, Lucy Mack Smith, said that during Joseph’s childhood:

**09 – “nothing occurred . . . except those trivial circumstances which are common to that state of human existence”** (Lucy Mack Smith, *History of Joseph Smith*, pg. 67)

**10 – Joseph Smith's Boyhood**

“JOSEPH, our third son, having recovered from the typhus fever, after something like two weeks' sickness, one day screamed out while sitting in a chair, with a pain in his shoulder, and, in a very short time he appeared to be in such agony that we feared the consequence would prove to be something very serious. We immediately sent for a doctor. When he arrived and had examined the patient, he said that it was his opinion that this pain was occasioned by a sprain. But the child declared this could not be the case as he had received no injury in any way whatever, but that a severe pain had seized him all at once, of the cause of which he was entirely ignorant. Notwithstanding the child's protestations, still the physician insisted that it must be a sprain, and consequently he anointed his shoulder with some bone linament, but this was of no advantage to him, for the pain continued the same after the anointing as before. When two weeks of extreme suffering had elapsed, the attendant physician concluded to make closer examination, whereupon he found that a large fever sore had gathered between his breast and shoulder. He immediately lanced it, upon which it discharged fully a quart of matter. As soon as the sore had discharged itself the pain left it, and shot like lightning (using his own terms) down his side into the marrow of the bone of his leg and soon became very severe. My poor boy, at this, was almost in despair, and he cried out ‘Oh, father! the pain is so severe, how can I bear it!

His leg soon began to swell and he continued to suffer the greatest agony for the space of two weeks longer. During this period I carried him much of the time in my arms in order to mitigate his suffering as much as possible; in consequence of which I was taken very ill myself. The anxiety of mind that I experienced, together with physical over-exertion, was too much for my constitution and my nature sank under it. Hyrum, who was rather remarkable for his tenderness and sympathy, now desired that he might take my place. As he was a good, trusty boy, we let him do so, and, in order to make the task as easy for him as possible, we laid Joseph upon a low bed and Hyrum sat beside him, almost day and night for some considerable length of time, holding the affected part of his leg in his hands and pressing it between them, so that his afflicted brother might be enabled to endure the pain which was so excruciating that he was scarcely able to bear it. At the end of three weeks, we thought it advisable to send again for the surgeon. When he came he made an incision of eight inches, on the front side of the leg, between the knee and ankle. This relieved the pain in a great measure, and the patient was quite comfortable until the wound began to heal, when the pain became as violent as ever.

### *Joseph Smith – First Vision & Beyond*

The surgeon was called again, and he this time enlarged the wound, cutting the leg even to the bone. It commenced healing the second time, and as soon as it began to heal it also began to swell again, which swelling continued to rise till we deemed it wisdom to call a council of surgeons; and when they met in consultation they decided that amputation was the only remedy. Soon after coming to this conclusion, they rode up to the door and were invited into a room apart from the one in which Joseph lay. They being seated, I addressed them thus: ‘Gentlemen, what can you do to save my boy’s leg?’ They answered, ‘We can do nothing; we have cut it open to the bone and find it so affected that we consider his leg incurable and that amputation is absolutely necessary in order to save his life.’ This was like a thunderbolt to me. I appealed to the principal surgeon, saying, ‘Dr. Stone, can you not make another trial? Can you not, by cutting around the bone, take out the diseased part, and perhaps that which is sound will heal over, and by this means you will save his leg? You will not, you must not, take off his leg, until you try once more. I will not consent to let you enter his room until you make me this promise.’ After consulting a short time with each other, they agreed to do as I had requested, then went to see my suffering son. One of the doctors, on approaching his bed, said, ‘My poor boy, we have come again.’ ‘Yes,’ said Joseph, ‘I see you have; but you have not come to take off my leg, have you, sir?’ ‘No,’ replied the surgeon, ‘it is your mother’s request that we make one more effort, and that is what we have now come for.’

The principal surgeon, after a moment’s conversation, ordered cords to be brought to bind Joseph fast to a bed-stead; but to this Joseph objected. The doctor, however, insisted that he must be confined, upon which Joseph said very decidedly, ‘No, doctor, I will not be bound, for I can bear the operation much better if I have my liberty.’ ‘Then,’ said Dr. Stone, ‘will you drink some brandy?’ ‘No,’ said Joseph, ‘not one drop.’ ‘Will you take some wine?’ rejoined the doctor. ‘You must take something, or you can never endure the severe operation to which you must be subjected.’ ‘No,’ exclaimed Joseph, ‘I will not touch one particle of liquor, neither will I be tied down; but I will tell you what I will do—I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out.’ Looking at me, he said, ‘Mother, I want you to leave the room, for I know you cannot bear to see me suffer so; father can stand it, but you have carried me so much, and watched over me so long, you are almost worn out.’ Then looking up into my face, his eyes swimming in tears, he continued. ‘Now, mother, promise me that you will not stay, will you? The Lord will help me, and I shall get through with it.’

To this request I consented, and getting a number of folded sheets, and laying them under his leg, I retired, going several hundred yards from the house in order to be out of hearing. The surgeons commenced operating by boring into the bone of his leg, first on one side of the bone where it was affected, then on the other side, after which they broke it off with a pair of forceps or pincers. They thus took away large pieces of the bone. When they broke off the first piece, Joseph screamed out so loudly, that I could not forbear running to him. On my entering the room, he cried out, ‘Oh, mother, go back, go back; I do not want you to come in—I will try to tough it out, if you will go away.’ When the third piece was taken away, I burst into the room again—and oh, my God! what a spectacle for a mother’s eye! The wound torn open, the blood still gushing from it, and the bed literally covered with blood. Joseph was pale as a corpse, and large drops of sweat were rolling down his face, whilst upon every feature was depicted the utmost agony! I was immediately forced from the room, and detained until the operation was completed; but when the act was accomplished, Joseph put upon a clean bed, the room cleared of every appearance of blood, and the instruments which were used in the operation removed, I was permitted again to enter.” (Lucy Mack Smith, *History of Joseph Smith by His Mother*, pg. 54-58)

Further Reference to Joseph Leg Operation (LeRoy S. Wirthlin, BYU Studies, ‘Nathan Smith (1762-1828) Surgical Consultant to Joseph Smith’, Volume 17, Number 3, Spring 1977; LeRoy S. Wirthlin, BYU Studies, ‘Joseph Smith’s Boyhood Operation: An 1813 Surgical Success’, Volume 21, Number 1, Winter 1981)

**11 – “It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that [Joseph Smith] should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had his eye upon him, and upon his father, and upon his father’s father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man.”** (Brigham Young, *JD*, 7:289-290).

**Alvin** - Strong and Handsome (Joseph Smith, *HC*, 5:126-127)

*Joseph Smith – First Vision & Beyond*

**Hyrum** - Patriarch and Co-President of the Church. Second Elder & Martyr (Joseph Fielding Smith, *DS*, 1 218-219)

**Samuel** - General Authority of the Church & 3<sup>rd</sup> or Forgotten Martyr (*Church News*, January 7, 1989) Joseph Smith Sr. blessed Samuel and told him that out of all of the children he had, Samuel was the only one who the Savior didn't have to chastise.

**William** - Reprimanded - October 1835 (Rebellious Spirit), Disfellowshipped - January 1843 (Unchristlike Conduct), Excommunicated October 1845 – Patriarch of Church after Hyrum. [Never listed as Patriarch because he missed being sustained in General Conference.] Edison Don Carlos Smith, grandson eventually did the work for his grandfather William.

“I have seen to it that he has been reinstated into the true church and the true work of God and have received a witness from him from the spirit world that he is satisfied and pleased with his reinstatement. This represents the temple work I have done for him now.” (Clavin P. Rudd, Master's Thesis: William Smith: Both of the Prophet Joseph Smith, pg. 165)

## The Family of Joseph Smith Sr. and Lucy Mack

Joseph married Lucy 24 January 1796 at Turnbridge, Vermont. – He died 14 September 1840 at Nauvoo, Illinois at age 69.  
Lucy died 8 May 1855, at Nauvoo Illinois.

Name	Birth Date	Birth Place	Death Date	Place of Death	Age of Death	Wives or Husbands	Affiliated With Church	Children	Moved to Utah	Additional Information
Premature Son	About 1797	Turnbridge Vermont	About 1797	Turnbridge Vermont	Few Hours	-	-	-	-	-
Alvin	11 Feb 1798	Turnbridge Vermont	19 Nov 1823	Palmyra N.Y.	25	None	No	None	-	Buried in Palmyra Cemetery North of Town
Hyrum	9 Feb 1800	Turnbridge Vermont	27 June 1876	Carthage Jail Ill.	44	Jerusha Darden, Died Oct 1837 Mary Fielding Md. 24 Dec 1837	Yes Yes	4 Daughters 2 Sons 1 Daughter 1 Son	-	Mary Fielding brought children to Utah. She died in SLC 21 Sept. 1852
Sophronia	16 May 1803	Turnbridge Vermont	1876	Colchester Illinois	73	1. Calvin W. Stoddard 2. Wm McCleary	Yes	2 Daughters	No	After death of Wm. She made her home in Colchester with daughter
Joseph	23 Dec 1805	Sharon Vermont	27 June 1844	Carthage Jail Ill.	38	Emma Hale	Yes	8 Sons 1 Daughter 2 Adopted	No	His Descendants Affiliated with the Reorganized Church
Samuel H.	13 Mar. 1808	Turnbridge Vermont	30 July 1844	Nauvoo Illinois	36	1. Mary Bailey died Jan. 25 1841 2. Levira Clark	Yes Yes	3 Daughters 1 Son Sam H. B. Smith 3 Daughters	-	Levira Clark brought her own 3 daughters and Mary Bailey's son, H. B. Smith to Utah
Ephraim	13 Mar 1810	Royalton Vermont	24 Mar 1810	Royalton Vermont	11 Days	-	-	-	-	Died Eleven days after birth
William	13 Mar. 1811	Royalton Vermont	13 Nov 1893	Osterdock Iowa	82	1. Caroline Grant 2. Roxy Ann Crant 3. Eliza Sanborn	Yes	2 Daughters 1 Daughter 2 Sons 1 Daughter 3 Sons	No	Only one of the Prophet's brothers not valiant to the restored gospel
Catherine	28 July 1812	Lebanon N.H.	1 Feb 1900	Fountain Green, Ill.	88	W.J. Salisbury	Yes	4 Daughters	No	Affiliated with the Reorganized Church
Don Carlos	25 Mar 1816	Norwich, VT	7 Aug 1841	Nauvoo, IL	25	Agness Coolbirth	Yes	3 Daughters	No	Daughter, Josephine Donna Smith, (Ina Coolbirth) became world renowned for her poetry
Lucy	18 July 1821	Palmyra New York	9 Dec 1882	Colchester Illinois	61	Arthur Milliken	Yes	5 Daughters 4 Sons	No	Affiliated with the Reorganized Church

#### JS-H 1:4

Society of Friends - Quakers (Milton V. Backman Jr., *Joseph Smith's First Vision: Confirming Evidences and Contemporary Accounts*, pg. 93)

#### JS-H 1:6-13

In the Book of Mormon, the prophet Nephi saw in vision an important reason why so much contention existed over the Bible. He saw that 'plain and precious things were taken away' from the Bible. Because of this, 'an exceedingly great many do stumble,' and 'Satan hath great power over them' (1 Nephi 13:26-29). This was a major reason for the confusion Joseph Smith felt. Not only did the Lord help Joseph find answers to his questions, but through Joseph he restored additional scripture that helped resolve the confusion and contention over doctrine that existed because of an imperfect Bible.

#### **Present - Promote - Prove**

The Prophet sets the proper protocol by simply **presenting** the facts (vs. 2)

Others **promote** (sensationalize) their opinions (vs. 6) Satan works in the extremes! (Gene R. Cook, *Ensign*, May 1982, pg. 26)

Others **prove** (intellectualize) their tenants (vs. 9) Don't end up selling the doctrines! (Neal A. Maxwell, *The Abundance of the Heart*, pg. 200-201)

**Forbidding of Tenets and Opinions** - (vs. 6, 9, 10) xr (D&C 19:31)

#### JS-H 1:7

**The Smith family was proselyted to Presbyterian faith. Joseph's family members eventually excommunicated for nonattendance.** (Milton V. Backman Jr., *Joseph Smith's First Vision: Confirming Evidences and Contemporary Accounts*, pg. 120)

#### JS-H 1:11-13

Suggest the possibility—

**Reverend George Lane** of the Methodist Church preached a sermon on the subject: "What Church Shall I Join?" and quoted the golden text of James 1:5. [Oliver Cowdery refers to a Mr. Lane, a presiding elder of the Methodist Church visiting Palmyra and vicinity... (*M&A*\_1:42)] (Larry C. Porter, *BYU Studies* 9:321-340[Spring 1969])

**12 – "This single verse of scripture has had a greater impact and a more far reaching effect upon mankind than any other single sentence ever recorded by any prophet in any age. It might well be said that the crowning act of the ministry of James was not his martyrdom for the testimony of Jesus, but his recitation, as guided by the Holy Ghost, of these simple words which led to the opening of the heavens in modern times."** (Bruce R. McConkie, *DNTC*, 3 pg. 246-247)

**The promise of James to ask of God for wisdom was fulfilled.** (James E. Faust, *Ensign*, May 1984, pg. 68)

# The Epistle of James - A Foreshadow of Joseph

## Epistle of James

### Chapter 1

1. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2. My brethren, count it all joy when ye fall into many afflictions;

3. Knowing this, that the trying of your faith worketh patience.

4. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed

## Joseph Smith - History

### Chapter 1

4. His family consisting of eleven souls, namely, my father, Joseph Smith; my mother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, Alvin (who died November 19th, 1823, in the 26th year of his age), Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine, and Lucy.

8. During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

10. In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

11a. While I was laboring under the extreme difficulties caused by the contests of these parties of religionists,

11b. I was one day reading the **Epistle of James**, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

12. Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in

**Epistle of James**

7. For let not that man think that he shall receive any thing of the Lord.

12. Blessed is the man that resisteth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

**Joseph Smith - History**

settling the question by an appeal to the Bible.

12. Blessed is the man that resisteth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

15. After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

16a. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—

16b. just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

17. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son, Hear Him!

18. My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)—and which I should join.

19a. I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight;

## Epistle of James

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.

### Chapter 2

1. My brethren, ye cannot have not the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4. Are ye not then partial in yourselves partial judges, and become evil in your thoughts?

5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

## Joseph Smith - History

19b. that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

21. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.

22. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

23. It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

25. So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have

## Epistle of James

## Joseph Smith - History

### Chapter 4

4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10. Humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

16. But now ye rejoice in your boastings: all such rejoicing is evil.

17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

26. I had now got my mind satisfied so far as the sectarian world was concerned—that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided.

28a. During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me —

28b .I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God.

28c. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament.

**Epistle of James**

**Chapter 5**

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

16a. Confess your faults one to another, and pray one for another, that ye may be healed.

16b. The effectual fervent prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

**Joseph Smith - History**

29. In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

30. While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

33. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

\* \* \*

Moroni then becomes the personal tutor of the Prophet Joseph Smith (Recorded at least 23 different visits)

“The epistle of St. James is an epistle full of straw, because it contains nothing [of the gospel].” (Martin Luther; John Dillenberger, *New Testament Preface*, pg. 19)

**JS-H 1:12**

*NOTE* - Even Joseph Smith could not get all the answers from the text of the Bible, hence his conclusion to ‘ask of God’. (Joseph Smith - History 1:12-13)

*NOTE* - **Myths Concerning the Bible:**

- 1- The Bible is a Single Book
- 2- The Bible Preceded Doctrine
- 3- True Religion is Bible Religion
- 4- Everything in the Bible is the Word of God
- 5- The Bible Canon is Closed
- 6- The Bible is Common Ground in Missionary Work

**JS--H 1:13-15**

The pattern provided by the prophet Joseph is the perfect example on how to resolve our own difficulties.

- Verse 8: He recognized the problem and reflected, or pondered about it.
- Verse 10: He asked many questions.
- Verse 11: He read the scriptures.
- Verse 12: More reflection, pondering, and questioning.
- Verse 12-13: He determined he must act upon the prompting from the scriptures.
- Verse 14: He prayed vocally.
- Verse 15: The fact that he went to a place where he ‘had previously designed to go’ leads one to believe that it was often in his mind and he had made a plan.

**13 – “The principles he followed in going to the grove should be the basis for all the decisions we all face.”** (Gerald E. Melchin, *Ensign*, May 1994, pg. 80-81)

Joseph has 3 major concerns:

1. Concern for his own salvation and sought for forgiveness. (1832, 1835; D&C 20:5)
2. Concern for welfare of mankind. (18)
3. Wanted to know which church was right. (1838)

**14 – “To understand the things of God requires a continuous effort, a pure and receptive heart, and an open mind. Revelation comes in response to our desire and seeking.”** (David B. Haight, *Ensign*, May 1992, pg.)

**JS-H 1:15**

**15 – “Truth and untruth, travel together side by side. Light and darkness both offer themselves to the seeker after truth, one to bless, the other to destroy mankind. Whenever a man sets out to seek truth, he will for a time be overtaken by evil. No seeker after truth is, therefore, ever free from temptation, from evil power. No sooner had the Prophet reached the grove than evil sought to destroy him. But he had come to find truth, and he fought against the evil power. He would not be overcome. He fought for truth; and as he fought, light appeared....This is an eternal law.”** (John A. Widtsoe, Joseph Smith Memorial Sermon given at the Logan Institute; *The Significance of the First Vision*, December 8, 1946)

**JS--H 1:17**

**16 – “A general consideration of scriptural evidence leads to the conclusion that God the Eternal Father has manifested Himself to earthly prophets or revelators on very few occasions, and then principally to attest the divine authority of His Son, Jesus Christ”** (James E. Talmage, *Jesus the Christ*, pg. 39) JST John 1:18

**JS--H 1:16-20**

**17 – “One minute’s instruction from personages clothed with the glory of God coming down from the eternal worlds is worth more than all the volumes that ever were written by uninspired men.”** (Orson Pratt, *JD*, 12:354)

**What We Learn From The First Vision!** (James E. Faust, *Ensign*, May 1984, pg. 68)

1. The existence of God our Father as a personal being, and proof that man was made in the image of God.
2. That Jesus is a personage, separate and distinct from the Father.
3. That Jesus Christ is declared by the Father to be his Son.
4. That Jesus was the conveyer of revelation as taught in the Bible.
5. The promise of James to ask of God for wisdom was fulfilled.
6. The reality of an actual being from an unseen world who tried to destroy Joseph Smith.
7. That there was a falling away from the Church established by Jesus Christ—Joseph was told not to join any of the sects, for they taught the doctrines of men.
8. Joseph Smith became a witness for God and his Son, Jesus Christ.

**What Resulted From The First Vision?** (James E. Faust, *Ensign*, May 1984, pg. 68)

1. The Book of Mormon, another witness for Christ, was received.
2. The priesthood, or authority to perform saving ordinances, was restored, including the sealing powers of the priesthood.
3. The Church of Jesus Christ was again organized on the earth.
4. Revelations came to the Prophet Joseph Smith for the building of the kingdom of God upon the earth, declaring the universal salvation of mankind.
5. Keys, principles, and powers were restored for the carrying out of the three great missions of the Church--the preaching of the gospel, the means of perfecting the Saints, and temples and ordinances therein for the redemption of the living and the dead.

**JS--H 1:19**

**18 – “This is not just another Church. This is not just one of a family of Christian churches. This is the Church and kingdom of God, the only true Church upon the face of the earth.”** (Ezra Taft Benson, *TETB*, pg. 164-165) D&C 1:30

**19 – “When we say that the Lord is not well pleased with those churches, we do not mean that he is not pleased with the members thereof.”** (James E. Talmage, *CR*, October 1928, pg. 120)

**20 –** “—‘those professors are all corrupt,’ it should not be taken as referring to the whole body of Christians; but rather as referring to the teachers of their creeds—the ‘professors;’ that term not being used in the sense of ‘confessors’ of the creeds, who merely accept doctrine from the teachings of the ‘professors’—the following and not the leaders.

This distinction is justified from the immediate context of the passage: ‘they (the ‘professors’) draw near to me with their lips, but their hearts are far from me; they (the ‘professors’) *teach for doctrine the commandments of men.*’ This context clearly proves that the charge of ‘corruption’ is limited at least to the ‘teachers,’ not to the whole body of Christians. **Moreover, I am convinced myself that the declaration is still further limited to the ‘professors’ who founded, and by that act taught to the world the creeds that are an ‘abomination’ in the sight of God—a fact not at all difficult of belief, or of proof, upon an analysis of the creeds themselves. And those who originally could form such conceptions of God and man, and the purpose of human existence, as the creeds teach, were certainly men of warped understanding, men of perverted, or ‘corrupted’ minds.** But as to the whole body of Christians, we know that there were at the time of the opening of this New Dispensation of the gospel, and now, many who were not only not corrupt, except for the ordinary sins and weaknesses or ‘corruption’ of our human

*Joseph Smith – First Vision & Beyond*

nature—but virtuous men and women, hungering and thirsting after righteousness, seeking after God, and hindered from finding him only by the abominable creeds formulated by the ‘professors’ of the passage here considered.” (B. H. Roberts, *Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, 1: 61)

**JS--H 1:20**

Joseph wrote that at the time of the First Vision, among other things, he was told that ‘the fullness of the Gospel should at some future time be made known unto me.’ (*HC*, 4:536)

**JS--H 1:20**

What was the physical effect on Joseph from this spiritual experience? Compare Joseph’s experience with the experience of others who saw God (1 Nephi 1:6-7; Daniel 10:7-8; Moses 1:9-10). What do these experiences teach us about God and about man? (see also Mosiah 4:5, 11-12; D&C 67:11-12 and Moses 1:1-2, 5, 9-11, 14). Speaking of the experience recorded in Moses 1:9-10, Spencer W. Kimball said,

**21 – “To endure the glory of the Father or of the glorified Christ, a mortal being must be translated or otherwise fortified...There is a protective force which God brings into play when he exposes his human servants to the glories of his person and his works. ... It is significant to note that when the protection from such transcendent glory was relaxed, that Moses was left weak and near helpless.”** (*CR*, April 1964, pp. 94-95)

**22 – “An unusual outpouring of the Spirit of the Lord is typically followed by physical exhaustion.”** (Joseph Smith, *TPJS*, pg. 280-81)

**23 – “While the wonders of the heavens were focused to their view, [in the vision recorded in D&C 76, received by the Prophet and Sidney Rigdon] Joseph the Seer sat firmly and calmly in the midst if this magnificent glory, but his scribe sat limp and pale. Observing Rigdon’s pallor and flaccidity, Joseph smiled and said, ‘Sidney is not used to it as I am.’”** (*Juvenile Instructor*, 27:202-204)

**Review of the Reality - JS-H 1:20-26 (1820-1823)**

(D&C 20:5-6)

**JS--H 1:21**

**24 – Elder Hugh B. Brown related the following conversation he had as he questioned a noted lawyer concerning modern revelation:**

“You say that my belief that God spoke to man in this age is fantastic and absurd?”

‘To me it is.’

‘Do you believe that God ever did speak to anyone?’

‘Certainly, all through the Bible we have evidence of that. . . .’

‘Then . . . it was standard procedure in Bible times for God to talk to man.’

‘I think I will admit that, but it stopped shortly after the first century of the Christian era.’

‘Why do you think it stopped?’

‘I can’t say. . . .’

‘May I suggest some possible reasons: Perhaps God does not speak to man any more because he cannot. He has lost the power.’

‘Of course that would be blasphemous.’

‘Well, then, if you don’t accept that, perhaps he doesn’t speak to men because He doesn’t love us anymore; He is no longer interested in the affairs of men.’

‘No. God loves all men, and He is no respecter of persons.’

‘Well, then, if He could speak, and if He loves us, then the only other possible answer, as I see it, is that we

don't need Him. We have made such rapid strides in science; we are so well educated, that we don't need God anymore.'

"And then he said, and his voice trembled as he thought of impending war, 'Mr. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now'" (*Profile of a Prophet*, BYU Speeches of the Year, pg. 3-5) 2 Nephi 27:23

**JS--H 1:20-25, 27**

Those who stand for the truth and are doing the work of the Lord can expect that they will be persecuted (2 Timothy 3:12; 3 Nephi 12:10; D&C 127:2-4).

In addition, it should be noted that 'persecution is one of the chief weapons in the hands of false priests; they use it to preserve their false religions.' (Bruce R McConkie, *Mortal Messiah*, 2:393)

**Groups that persecuted:**

Professors of Religion - Great deal of Prejudice and Great Persecution

Men of High Standing - Bitter Persecution

Great Ones of the Most Popular Sects - Most Bitter Persecution and Reviling

Friends - Persecution

**Review of the Reality - JS-H 1:27-54 (1820-1823)**

(D&C 20:6-7)

**JS--H 1:28-29**

The young prophet Joseph, being a mortal and faced with the challenges of being human, questioned his personal worthiness before the Lord. Like Joseph, other prophets have expressed the same concern about their worthiness (2 Nephi 4:17-19; Moses 6:31).

**25** – "But just as God 'cannot look upon sin with the least degree of allowance' (D&C 1:31), as we become more like Him, neither can we. The best people have a heightened awareness of what little of the worst is still in them!" (Neal A. Maxwell, *Notwithstanding My Weakness*, pg. 16-17)

**JS--H 1:29**

September 21-22 seems to be an appropriate time for Moroni to introduce the Book of Mormon to Joseph Smith. The night Moroni visited Joseph was the first day of Autumn, or first day of the harvest season. Many times in the Doctrine and Covenants the Lord used the symbolism of the harvest. The Lord promised that in the last days he would harvest, or gather his people for the 'last time,' and that he would use the Book of Mormon as a tool of gathering (Isaiah 11:11; Jacob 6:2; Moses 7:62). President Ezra Taft Benson said, 'Combined with the Spirit of the Lord, the Book of Mormon is the greatest single tool which God has given us to convert the world. If we are to have the harvest of souls that [we desire], then we must use the instrument which God has designed for that task--the Book of Mormon.' (*Ensign*, November 1984, pg. 7)

**NOTES - vs. 59 - Feast of Trumpets (Leviticus 23:24)**

**JS--H 1:33**

Mormon 6:6; D&C 27:5

Cumorah [Hebrew] *cmrh* = (the 'h' is silent) "shrinking and maturing of fruits by underground storage."

Moroni - Holds the Priesthood Key of the Stick of Ephraim (Russell M. Nelson, *Ensign*, November 2003, pg. 45)

**JS--H 1:35**

The earliest recorded use of a Urim and Thummim is by the brother of Jared in the Book of Mormon (Ether 3:21-28). Moroni possessed this same Urim and Thummim, which he hid up with the plates (Ether 4:4-5).

*Joseph Smith – First Vision & Beyond*

Later, he gave them to Joseph Smith, and they were part of what the Three Witnesses saw (D&C 17:1; *Comprehensive History of the Church*, 1:139-40).

They were called ‘Interpreters’ in the Book of Mormon and used by some Nephite prophets (Mosiah 8:13-19; 28:11-20; Alma 37:21-25; Ether 4:4-5; *Bible Dictionary*, ‘Urim and Thummim’).

The Hebrew words *urim* and *thummim* mean *lights* and *perfection* respectively, and the person who uses them is called a ‘seer.’ They are generally associated with the translation of unknown languages (see Mosiah 8:9-13 and Ether 3:22-24). However, many of the early sections of the Doctrine and Covenants were also received with the help of the Urim and Thummim (D&C 3; 6; 7; 11; 14; 17). In receiving revelation later in his life, the Prophet Joseph did not appear to need the Urim and Thummim. Elder John A. Widtsoe explained that as Joseph Smith ‘grew in spiritual power, he learned to bring his spirit into such harmony with divinity that it became, as it were, a Urim and Thummim to him, and God’s will was revealed without the intervention of external aids.’ (*Evidences and Reconciliations*, pg. 90)

*Joseph Smith – First Vision & Beyond*

**JS--H 1:36-43** From the scriptures cited by the Prophet in Joseph Smith—History, we can see that Moroni did not select random passages to outline the future of the Lord’s kingdom. They were chosen specifically to introduce the Prophet to his work. In them the following aspects of the mission of the Church in the last days are discussed:

<u>Passages</u>	<u>Categories</u>	<u>Passages</u>	<u>Categories</u>
Deut. 32:23–24	[1, 7]	Isa. 29:14	[3, 4]
Deut. 32:43	[10]	Isa. 43:6	[6]
Ps. 100:1–2	[10]	Jer. 16:16	[6]
Ps. 107:1–7	[6]	Jer. 30:18–21	[10]
Ps. 144:11–12	[8, 10]	Jer. 31:1	[10]
Ps. 144:13	[10]	Jer. 31:6	[6]
Ps. 146:10	[10]	Jer. 31:8	[6]
Isa. 1:7	[1]	Jer. 31:9	[6]
Isa. 1:23–24	[1]	Jer. 31:27–28	[10]
Isa. 1:25–26	[1, 7, 10]	Jer. 31:32–33	[10]
Isa. 2:1–4	[10]	Jer. 50:4–5	[6]
Isa. 4:5–6	[10]	Joel 2:28–32	[3, 10]
Isa. 11:1–16	[2, 6, 7, 10]	Mal. 3:1–4	[2, 7, 9, 10]
Isa. 29:11	[4]	Mal. 4:1–6	[5, 7, 8]
Isa. 29:13	[1, 2, 3]	Acts 3:22–23	[7]
		1 Cor. 1:27–29	[2]

[The numbers in brackets refer to the subject-matter categories listed below.]

1. Apostasy and Scattering
2. The calling of the Prophet Joseph Smith
3. The opening of the heavens during the Restoration
4. The coming forth of the Book of Mormon
5. The restoration of the Priesthood and of the sealing keys
6. The Gathering of the elect
7. Destruction and purification prior to and during the Second Coming
8. Deliverance for the faithful
9. The Second Coming
10. The Premillennial and Millennial state of the faithful

(Kent P. Jackson, *Ensign*, “Moroni’s Message to Joseph Smith,” August 1990, pg. 13-16)

**JS--H 1:44-49**

**JS--H 1:50-53**

**26** – “His first impulse was to lift the record out. Eagerly he attempted to grasp the inestimable treasure; but as he touched the plates he received a violent jar which deprived him of his natural strength. He desisted for a moment and then made a second attempt but was more sensibly shocked than before. A third trial was also ineffectual, and he exclaimed, ‘Why can I not obtain this book?’ ‘Because you have not kept the commandments of the Lord,’ answered a voice nearby.

Joseph looked in the direction from whence the voice had come and saw the angel who had previously given him the information concerning the ancient book. In an instant before his mind came all the instructions given him the night before. Had he not, walked to the hill, been dreaming of wealth, of release from want, both for himself and family, of ease and comfort, security, with importance of the world? Suddenly in his memory echoed the final warning of the angel to have ‘no other object in view in seeking the plates but to glorify God, and [you] must not be influenced by any other motive than that of building up his kingdom.’ Therefore of the consequence of these untoward motives, he had no power to take possession of the plates. Joseph was to learn that one engaged in the work of the Lord must not only be *willing* to keep the commandments but must be *able* to keep them. His repentance was swift. He stood humbled and submissive. He looked again to the Lord in prayer, and the Lord manifested his condescension and mercy.

The heavens were opened and the glory of the Lord shone round about and rested upon him. While he gazed in awe and admiration, the angel said, ‘Look!’ As the messenger spoke, Joseph beheld the ‘Prince of Darkness,’ surrounded by his innumerable train of associates.

As the vision of Perdition moved before Joseph’s consciousness, the angel Moroni explained, ‘All this is shown, the good and the evil, the holy and impure, the glory of God and the powers of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold whatever entices and leads to do good, is of God, and whatever does not is of that wicked one.’ So vividly was the awfulness and misery of those who are led away by the prince of darkness impressed upon the mind of Joseph and affixed to his memory that he remembered it always.” (*Comprehensive History of the Church* 1:77-78)

**27** – “After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could be secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not there was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and

bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who keep the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promises, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. **Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life;** but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. ***Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther,*** increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord'—But,

notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things." (Messenger and Advocate, (October 1835-September 1836), Volume 2, October 1835, Number 13, pg. 198-200)

**28** – Despite ridiculous stories from enemies, people knew that Joseph had taken the plates from the northwest side of the Hill Cumorah, for people had seen the stone box. In 1871, Edward Stevenson visited the Hill Cumorah and an old gentleman pointed out the spot of ground where the stone box was placed and stated that soon after the rumor spread of Joe Smith and the Gold Bible, the whole country was greatly excited and many searched for hidden treasure. He also told him that he had seen some good-sized flat stones that had rolled down the hill and lay near the bottom. They were doubtless stones used for the side of the stone box, but have long since been taken away. (Edward Stevenson, *Reminiscences of Joseph the Prophet and the coming forth of the Book of Mormon*, (1893) pg. 13)

**29** – Joseph’s mother, Lucy Mack Smith said that in 1823 “the time had not yet come for the plates to be brought forth to the world; that he could not take them...until he had learned to keep the commandments of God--not only till he was willing but able to do it.” (*History of Joseph Smith by His Mother*, pg. 81)

Following his visit with Joseph Smith on 22 September 1823, Moroni appeared to Joseph on at least fifteen other occasions. (See *HC*, 1:16-23, 54-57; and *CHC*, 1:124, 127)

## ANGELIC VISITATION TO THE PROPHET JOSEPH SMITH

God the Father	Isaac
Jesus Christ	Jacob
Moroni	Moses
John the Baptist	Elijah
Peter	Elias
James	Paul
John	Nephi
Adam	Alma
Abel	Mormon
Seth	Rachael
Enoch	Eve
Noah	Both set of 12 Apostles
Abraham	All Dispensation Leaders

(References: D&C 128:20-21; *Journal of Discourses*, 17:324; 18:325-326; 21:94; Ivan J. Barrett, *Joseph Smith and the Restoration*, pg. 68; Truman Madsen, *Joseph Smith the Prophet*, pg. 44)

**30** – “During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as

if he had spent his whole life among them.” (Lucy Mack Smith, *History of Joseph Smith by His Mother*, pg. 83)

### **Review of the Reality - JS-H 1:55-65 (September 22, 1823)**

(D&C 20:8-9)

#### **JS--H 1:56**

**31** – Just before Alvin died, he said to Joseph, “I want you to be a good boy, and do everything that lies in your power to obtain the Record. Be faithful in receiving instruction, and in keeping every commandment that is given you.” (Lucy Mack Smith, *History of Joseph Smith by His Mother*, pg. 87)

#### **JS--H 1:57-58**

Knowing what the Lord later revealed about marriage (D&C 49:15), it is not surprising that Joseph did not receive the Book of Mormon plates to translate, or receive other important keys and authorities necessary for the restoration of the Church until after he was married. Marriage provides an important perspective and maturity to a person’s life.

Joseph met Emma two years before they were married, during which time they built a friendship and trust that was strong enough that Emma was willing to marry Joseph even though her parents did not like or believe him. Emma served as the first scribe in the Book of Mormon translation, and in many other ways that provided invaluable support for the young Prophet.

#### **JS--H 1:59**

FEAST of TRUMPETS - Leviticus 23:24

One of the seven Israelite Feast. It was a festival for calling the House of Israel to regather or reawake. It consisted of a four-part memorial:

1. Final Harvest
2. The day set to remember God’s ancient promises to regather Israel
3. A time of new revelation
4. A time to prepare for the Millennium

How interesting that we place Moroni, the being commanded by God to return on the Israelite day of the Feast of Trumpets, atop the temples of the Lord with a trumpet to symbolize the sounding of God’s promise to regather in these last days his people and the coming forth of new revelation known as the Book of Mormon, preparatory to the second coming of the Savior, Jesus Christ.

#### **JS--H 1:60**

D&C 5:6-7; D&C 18:34-35

**32** – “The plates were secreted about three miles from home, in the following manner: Finding an old birch log much decayed, excepting the bark, which was in a measure sound, he took his pocket knife and cut the bark with some care, then turned it back and made a hole of sufficient size to receive the plates, and, laying them in the cavity thus formed, he replaced the bark; after which he laid across the log, in several places, some old stuff that happened to lay near, in order to conceal as much as possible the place in which they were deposited.

Joseph, on coming to them, took them from their secret place, and, wrapping them in his linen frock, placed them under his arm and started for home.

After proceeding a short distance, he thought it would be more safe to leave the road and go through the woods. Traveling some distance after he left the road, he came to a large windfall, and as he was jumping over a log, a man sprang up from behind it and gave him a heavy blow with a gun. Joseph turned around and knocked him down, then ran at the top of his speed. About half a mile farther he was attacked again in the same manner as before; he knocked this man down in like manner as the former and ran on again; and before he reached home he was assaulted the third time. In striking the last one, he dislocated his thumb, which, however, he did not notice until he came within sight of the house, when he threw himself down in the corner of the fence in order to recover his breath. As soon as he was able, he arose and came to the house. He was still altogether speechless from fright and the fatigue of running.” (Lucy Mack Smith,

*History of Joseph Smith by His Mother, 107-108)*

**33 – Why Plates Were Returned to Moroni.**

“The question has been asked many times of our elders: Where are the plates? Does the Church have in its possession the plates from which the Book of Mormon was translated by Joseph Smith?”

When the answer is given that the plates were received again by the Angel Moroni, who through the centuries since they were hid up unto the Lord has been their special guardian, the reply is generally made: What a wonderful aid it would be to your people in convincing the world of the truth of your story if you could show the plates to prove that Joseph Smith really had them.

Perhaps it is natural for a man who hears for the first time the story of Joseph Smith and the coming forth of the Book of Mormon to propound such a question and to think that the plates, if they had been placed in some museum where the public could examine them, would have added much to prove the authenticity of the Prophet's story. With deeper reflection we discover that this would not have been the case, for it is not the way the Lord proves his truth, now or at any other time. However, in surprise, and in some cases with an incredulous smile, the propounder of this question turns away feeling that such an answer as he has received is an admission that Joseph Smith never had the plates and practiced a fraud upon the public.” (Joseph Fielding Smith, *DS*, 3: 227)

**34** – “When Joseph obtained the treasure, the priests, the deacons, and religionists of every grade, went hand in hand with the fortune-teller, and with every wicked person, to get it out of his hands, and, to accomplish this, a part of them came out and persecuted him.” (Brigham Young, *JD*, 2:181)

**JS--H 1:61**

**35** – “I believe I will take the liberty to tell you of another circumstance that will be as marvelous as anything can be. This is an incident in the life of Oliver Cowdery, but he did not take the liberty of telling such things in meeting as I take. I tell these things to you, and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters, and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: *‘This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.’* I tell you this as coming not only from Oliver Cowdery, but others who were familiar with it, and who understood it just as well as we understand coming to this meeting, enjoying the day, and by and by we separate and go away, forgetting most of what is said, but remembering some things. So is it with other circumstances in life. I relate this to you, and I want you to understand it. I take this liberty of referring to those things so that they will not be forgotten and lost.” (Brigham Young, June 17, 1877, *JD*, 19:39-40)

**JS--H 1:61-65**

How did this experience of Martin Harris fulfill the prophecy in Isaiah 29:11-12 and 2 Nephi 27:15-21?

**Review of the Reality - JS-H 1:66-75**

# Priesthood

03/06

“Whenever men can find out the will of God and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels.” (Joseph Smith, *TPJS*, pg. 274)

## Priesthood Defined

**01 – “The priesthood is the power and authority of God delegated to men on earth to act in all things pertaining to the salvation of men. It is the means whereby the Lord acts through men to save souls. Without this priesthood power, men are lost.”** (Spencer W. Kimball, *TSWK*, pg. 494)

**02 – “If anybody wants to know what the priesthood of the Son of God is, it is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they are rolled up as a scroll, as it were, and go into a higher state of existence;”** (Brigham Young, *JD*, 15:127-128)

**03 – “The question, ‘What is Priesthood?’ has often been asked me. I answer, it is the rule and government of God, whether on earth, or in the heavens; and it is the only legitimate power, the only authority that is acknowledged by Him to rule and regulate the affairs of His kingdom.** When every wrong thing shall be put right, and all usurpers shall be put down, when he whose right it is to reign shall take the dominion, then nothing but the Priesthood will bear rule; it alone will sway the scepter of authority in heaven and on earth, for this is the legitimacy of God.” (John Taylor, *JD*, 1:224)

**04 – “This, then, is true Priesthood—to be images of the living God, exhibiting in our characteristic his brightness and his strength; to be girt and endowed with the purity of his nature; to be unsullied in heart and mind; to stand by the strength of redeeming, saving qualities; to bless and bless, and bless again, notwithstanding ingratitude in some, building, sustaining, and protecting all the time; to fight all spirits of division and all principles of death; to help the weak, the down-trodden, and the helpless, till helping becomes our natural food, working on all principles that yield nourishment, support, and strength, till our very presence is as the sun, cheering and blessing all. So shall God increase within us, refreshing our own spirits, and watering all around. And the characteristics of the holy Priesthood will grow out from us like the branches of a fruitful tree that yield shelter, shield, and fruit.**

Let a man do this, and he shall be a Priest indeed. His authority shall be like a two-edged sword. It shall be confirmed on him for all eternity; for God shall love him and shall bless him. His heart shall increase in richness, and his mind shall grow in strength. No good thing shall be withheld from him. He shall save and gain influence over the hearts of men. He shall be as God among his own; and they shall feel the attributes that live within him, till their hearts are stolen from them and linked to him for ever. So shall he gain dominion, and increase in strength, and be really, truly, and eternally a representative of the Most High.” (E.T.L. Harrison, *Millennial Star*, 20:643-644, October 9, 1858)

## Priesthood: Past - Present - Future

*Premortal Priesthood* - (Alma 13:2-5, 12; Jeremiah 1:5; Abraham 3:22-23; D&C 84:22)

**05 – “Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was.”** (Joseph Smith, *TPJS*, pg. 365)

**06 – “We received the priesthood first in the premortal existence and then again as mortals.”** (Bruce R.

## Priesthood

McConkie, *Ensign*, May 1982, pg. 32)

**07 – “With regard to the holding of the priesthood in the preexistence, I will say that there was an organization there just as well as an organization here, and men there held authority. Men chosen to positions of trust in the spirit world held the priesthood.”** (Joseph Fielding Smith, *CR*, October 1966, pg. 84)

**08 – “It is said that without the Melchisedek Priesthood no man can look upon the face of God and live. And yet, Joseph Smith, when a boy of fourteen years, gazed upon the Father and the Son, and it was nine years before he held the priesthood in the flesh. I once asked President Lorenzo Snow concerning this matter: ‘Why is it, if a man without the Melchisedek Priesthood cannot look God’s face and live, that Joseph Smith could see the Father and the Son, and live, when he held no priesthood at all?’ President Snow replied: ‘Joseph did hold the priesthood; he came with it into the world.’ I believed it before he said it, but I wanted him to say it first. Joseph Smith, as much as any prophet that ever lived, was ordained a prophet before he came into this mortal life. He held the Melchisedek Priesthood in the spirit, when he came here, or he could never have received what he did from God. And these men who have followed in his footsteps are spirits of the same class. The Prophet Joseph declared that every man who has a calling to minister to the inhabitants of this earth, was ordained to that very purpose before the world was.’**

Then I ask you again, brethren and sisters, can you afford to treat lightly these men, these representatives of God, these ambassadors from the courts of heaven? And I say to those who are attacking and assailing them, in what plight will you stand, at the day of judgment, when it is said unto you, Inasmuch as ye did it unto the least of these, my servants, ye did it unto me? Amen.” (Orson F. Whitney, *CR*, October 1905, pg. 93)

### *Perpetual Priesthood - (Moses 6:7; D&C 84:17)*

**09 – “Moreover, the Lord, of necessity, has kept authorized servants on the earth bearing the priesthood from the days of Adam to the present time; in fact, there has never been a moment from the beginning that there were not men on the earth holding the Holy Priesthood. Even in the days of apostasy, and apostasy has occurred several times, the Lord never surrendered this earth and permitted Satan to have complete control. Even when the great apostasy occurred following the death of the Savior’s apostles, our Father in heaven held control and had duly authorized servants on the earth to direct his work and to check, to some extent at least, the ravages and corruption of the evil powers. These servants were not permitted to organize the Church nor to officiate in the ordinances of the gospel, but they did check the advances of evil as far as the Lord deemed it necessary.”** (Joseph Fielding Smith, *Answers to Gospel Questions*, 2:45)

**10 – “If the power of the priesthood were not upon the earth, the adversary would have freedom to roam and reign without restraint. There would be no gift of the Holy Ghost to direct and enlighten us; no prophets to speak in the name of the Lord; no temples where we could make sacred, eternal covenants; no authority to bless or baptize, to heal or comfort. Without the power of the priesthood, ‘the whole earth would be utterly wasted’. There would be no light, no hope—only darkness.”** (Robert D. Hales, *Ensign*, November 1995, pg. 32)

**11 – “I believe there has never been a moment of time since the creation but what there has been someone holding the priesthood on the earth to hold Satan in check.”** (Joseph Fielding Smith; Harold B. Lee, CES address, The Place of the Living Prophet, Seer, and Revelator, July 8, 1964)

**12 – “It is my faith that the gospel plan has always been here, that his priesthood has always been on the earth, and that it will continue to be so until the end comes.”** (J. Reuben Clark; Harold B. Lee, *Stand Ye in Holy Places*, pg. 161-162)

### *Ancient Patriarchs - (Moses 6:67-68; D&C 107:40-54; Abraham 1:2; D&C 84:6-16; BD 657-658)*

**13 – “Now with regard to the Priesthood. We have been found fault with sometimes because we profess to have the Priesthood. Let me say to this congregation that our Heavenly Father performs all His works—the creation of worlds, the redemption of worlds—by the power of the Eternal Priesthood. And no man on the earth, **from****

## *Priesthood*

**the days of Father Adam to the present time**, has ever had power to administer in any of the ordinances of life and salvation only by the power of the Holy Priesthood. **You will find this to be the case in the whole history of the Prophets of God.**" (Wilford Woodruff, *JD*, 24:244-245)

14 – "This, then is the nature of the, Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even **Adam**; and Adam receiving his Presidency and authority from the Lord..." (Joseph Smith, *TPJS*, pg. 169)

15 – "The Priesthood was first given to **Adam**; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in (Genesis 1:26-28). He had dominion given him over every living creature. **He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel: he stands next in authority to Adam in the Priesthood**; he was called of God to this office, and was the father of all living in this day, and to him was given the dominion. These men held keys first on earth, and then in heaven." (Joseph Smith, *TPJS*, pg. 157)

16 – "And, again, 'By faith **Abel** offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh.' (Hebrews 11:4) How doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, **holding still the keys of his dispensation**; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness." (Joseph Smith, *TPJS*, pg. 169)

17 – "From this definite account of driving the 'nations apart, when the ancient hills did bow,' all reflecting minds may judge that man was scattered over the whole face of the earth: And with the superior knowledge of men like Noah, **Shem, (who was Melchisedec)** and Abram, the father of the faithful, three contemporaries, holding the keys of the highest order of the priesthood: connecting the creation, and fall; memorizing the righteousness of Enoch; and glorying in the construction of the ark for the salvation of a world; still retaining the model and pattern of that ark, than which a great, ah, we may say, half so great a vessel has never been built since; for another ark, be it remembered, with such a ponderous living freight will never be prepared as a vessel of mercy by command of Jehovah: That was so perfectly built as to brave the fury of the elements a year: and with the image of the tower whose peering top reached the sky in daring magnificence; and with that mighty combination of intellect, when the whole earth was of one language, and the plains of Shinar the capitol, with all these and thousands of others, — where is the man so self biased for his own age, as to wonder who peopled the ruinous cities of the south, or reared the time defying mounds of the north?" (Times and Seasons, Vol. 5, p.746) (*Ensign*, November 1973, pg. 15-16)

18 – "**You start with the Lord Jesus, and then you have Adam and Noah. Thereafter the dispensation heads. Then you step down appreciably, and come to prophets and apostles, to the elders of Israel, and to the wise and the good.... Every prophet is a witness for Christ; every dispensation head is a reveler of Christ for his day; and every other prophet or apostle who comes is a reflection and an echo and an exponent of the dispensation head. All such come to echo to the world and to expound and unfold what God has revealed through the man who was appointed for that era to give his eternal word to the world. Such is the dispensation concept.**" (Bruce R. McConkie, *CES-Sperry Symposium*, (BYU) 1984)

*Present Prophets - (D&C 86:8-10; D&C 13:1; D&C 18:heading; D&C 27:5-13; Ensign June 1979, pg. 75-76)*

19 – "This saying [D&C 86:8-10] does not mean that the Priesthood has come down from olden times by lineage from generation to generation, for there was a great apostasy intervening between the days of their fathers who held the Priesthood and these elders unto whom this revelation was given. But, since they were of the House of Israel, and therefore descendants of Abraham, they were lawful heirs to the Priesthood according to the covenant made with Abraham, and the Priesthood which they held had come down to them from them of old who held it." (Joseph Fielding Smith, *Church History and Modern Revelation*, 2:120-121)

20 – "**The keys of the kingdom are the power, right, and authority to preside over the kingdom of God on**

## *Priesthood*

**earth (church) and to direct all of its affairs.”** (Bruce R. McConkie, *MD*, pg. 411)

**21** – “**What is a key?** It is the right or privilege which belongs to and comes with the priesthood to have communication with God!” (Joseph F. Smith, *GD*, pg. 142)

**22** – “The sacrifice of animals will be done to complete the restoration when the temple spoken of is built; at the beginning of the millennium, or in the restoration, blood sacrifices will be performed long enough to complete the fulness of the restoration in this dispensation. Afterwards sacrifice will be of some other character.” (Joseph Fielding Smith, *DS*, 3:94)

**23** – “Offering is the book of our dead.” (Spencer W. Kimball, *Ensign*, January 1977, pg. 7)

### **Future Priesthood -**

**24** – “I say to the brethren and sisters—you have your appointment; the Lord has raised up these Elders of Israel, and I can prove from the Book of Doctrine and Covenants that you received the Priesthood from eternity, and your lives have been hid with Christ in God, and you knew it not. You are literally and lawfully heirs of the Priesthood through the lineage of your fathers, and that Priesthood will continue throughout eternity, therefore you have received your appointment.” (Wilford Woodruff, *JD*, 18:120-121)

### **Purposes of the Priesthood**

(D&C 84:19-24)

**25** – “It is called in the Scriptures, the ‘everlasting priesthood, without beginning of days or end of years,’ **and that those who have it, administer not only in this world, but in the world which is to come;** and it is the privilege of those who have it, to come, as the Scriptures say, ‘to the general assembly and Church of the first born, which are written in heaven, to God the judge of all, and to the spirits of just men made perfect, unto Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.’ It is this principle spoken of in the Scriptures that brings life and immortality to light, that enables mankind, when living according to its laws,

1. to overcome the powers of darkness,
2. to combat successfully with the errors of the world,
3. to triumph over evil of every kind,
4. to subdue the world, the flesh and the devil, through the aid, guidance, power and spirit of God;
5. to come out triumphant and obtain an inheritance which is incorruptible and undefiled, that fadeth not away, reserved in the heavens for those that are obedient thereto, and live according to its requirements. It is in view of this, and of the strength and power and communication with God that the Priesthood is imparted to man, and it is that which, according to the Scriptures,
6. ‘brings life and immortality to light;’
7. and men in the possession of these principles know and understand their relationship to God, unto the eternities that were and unto the eternities that are to come, bringing life and immortality to light;
8. it chaseth away darkness, confusion, mystery and doubt and uncertainty;
9. it draws aside the veil of the eternal world, enabling men, who are in possession of it to comprehend their standing and relationship to God, to each other, to the past, present and future, and to all intelligent beings that ever have existed, that now exist, or that will exist;
10. hence this principle is given to men to lead them in the paths of life,
11. to instruct and prepare them for that celestial glory where God the Father dwells, and Jesus, the mediator of the new covenant, and those of the holy Priesthood who have lived before in different ages, who exist

## *Priesthood*

now and who will exist throughout the eternities that are to come.

12. It places us in relationship to all these beings, and we feel that we are one with God, one with Jesus, one with the ancient Apostles, Prophets and Patriarchs, one with the men of God that have had the holy Priesthood in the different ages of time, and expect to be one with them in the eternal worlds. We should also be one in accomplishing the purposes of God pertaining to the earth whereon we live.” (John Taylor, *JD*, 19:78-79)

**26 – “The Melchizedek Priesthood is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven.”** (Joseph Smith, *TPJS*, pg. 166-167)

**27 – “All of the holy prophets and righteous men of old held the holy Melchizedek Priesthood. This ‘priesthood continueth in the church of God in all generations, and is without beginning of days or end of years... And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.’ God is known in and through and because of the priesthood; without it he would remain unknown.** Through the priesthood the Holy Ghost is given to men, which Comforter is sent forth to bear record of the Father and the Son; also, through the priesthood men are able to progress in spiritual things until they gain personal communion with Deity. ‘Therefore, in the ordinances thereof,’ the revelation continues, ‘the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; For without this no man can see the face of God, even the Father, and live.’ **That is to say, in and through the holy priesthood, including all the laws and rites that go with it, the power of godliness or in other words the power of righteousness, is brought to pass in the lives of men.** Without these priesthood laws and powers, God’s power and glory would not be revealed to man on earth. Without them they would not see the face of God, for if they did, his glory would destroy them. Sinful men cannot see the face of God and live. (JST Exodus 33:20).” (Bruce R. McConkie, *Promised Messiah*, pg. 588-589)

**28 – Oath and Covenant of the Melchizedek Priesthood:**

Is entered into by covenant - however no in the case of the Aaronic Priesthood  
(Joseph Fielding Smith, *DS*, 3:141)

**29 – Oath and Covenant of the Melchizedek Priesthood:**

Oath - The part of God  
Covenant - The part of Man  
(Boyd K. Packer, *Ensign*, February 1993, pg. 9)

**30 – Oath and Covenant of the Melchizedek Priesthood:**

The breaking of such covenant results in the loss to the right of the Priesthood in the here after...hence exaltation, not in perdition. (Joseph Fielding Smith, *DS*, 3:141)

**The stern warning to all who hold this priesthood:**

1. Give diligent heed to the words of eternal life. (vs. 43)
2. Live by every word that proceedeth forth from the mouth of God. (vs. 44)

**31 – “On one occasion, President Hugh B. Brown testified that President David O. McKay had been sanctified by the Spirit unto the renewing of his body. And, he added, ‘Some of the rest of us are better off today than we were many years ago so far as physical health is concerned—and we attribute that fact to [the Lord’s] blessing.’**

Many of us have felt the influence of this ‘**renewal promise.**’ Without it, scores of our assignments might have gone unfinished.” (Carlos E. Asay, *Ensign*, November 1985, pg. 44)

**32 – “I believe that is true. I think that men and boys who magnify their callings in the priesthood have a change wrought in their bodies.** This morning while President Lee was talking in the welfare meeting, he told about someone, some stranger, who saw President McKay and said to him, ‘Are you a prophet of God?’ President McKay’s answer was, ‘You look into my face and get the answer.’” (Marion G. Romney, *Ensign*, July 1972, pg. 98)

## Power in the Priesthood

(D&C 84:33; D&C 121: 34-36)

33 – To **magnify** one’s calling is to:

... learn what one’s duty is and then to perform the service that pertains to it. (Thomas S. Monson, *Ensign*, May 1986, pg. 38)

34 – **“We speak loosely of magnifying our priesthood, but what the revelations speak of is magnifying our callings in the priesthood...”** (Joseph Fielding Smith, *CR*, October 1970, pg. 91)

35 – **“All those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually, that is, if they are faithful and true.”** (Joseph Smith; Joseph Fielding Smith, *CR*, October 1970, pg. 92)

36 – **“If you do not magnify your calling, God will hold you responsible for those you might have saved, had you done your duty.” “And who of us can afford to be responsible for the delay of eternal life of a human soul.”** (John Taylor, *CR*, July 7, 1878; John Taylor; Thomas S. Monson, *Ensign*, May 1990, pg. 48)

37 – **“One breaks the priesthood covenant by transgressing commandments—but also leaving undone his duties. According, to break this covenant one needs only do nothing.”** (Spencer W. Kimball, *TSWK*, pg. 498)

38 – **“I cannot see how a priesthood bearer can willfully refuse to do home teaching without violating the oath and covenant which belongeth to the priesthood.”** (Marion G. Romney, *Ensign*, July 1988, pg. 78)

39 – **“The unmagnified calling leaves so many untouched. Someone else is sadly stranded when a calling is unmagnified: ourselves! Lucifer is not the only one who must live with what might have been.”** (Neal A. Maxwell, *Deposition of a Disciple*, pg. 95)

40 – **“Is it not enough to receive the priesthood and then sit back passively and wait until someone prods us into activity. When we receive the priesthood we have the obligation to becoming actively and anxiously engaged in promoting the cause of righteousness in the earth.”** (Ezra Taft Benson, *Improvement Era*, November 1948, pg. 760)

41 – **“It should be noted, however, that the mere fact that a man holds the priesthood isn’t enough in and of itself to give him any kind of authority.”** (M. Russell Ballard, *Our Search for Happiness*, pg. 61)

42 – **Authority = Ordination = Called**

**Power = Righteousness = Chosen**

(Boyd K. Packer, *Ensign*, November 1981, pg. 31, Joseph Fielding Smith, *CR*, October 1945, pg. 97)

43 – **“Truly, there is power in the priesthood—power to do all things!**

**If the world itself was created by the power of the priesthood, surely that same power can move mountains and control the elements.**

**If one-third of the hosts of heaven were cast down to earth by the power of the priesthood, surely that same power can put at defiance the armies of nations or stay the fall of atomic bombs.**

**If all men shall be raised from mortality to immortality by the power of the priesthood, surely that same power can cure the diseased and the dying and raise the dead.**

**Truly there is power in the priesthood—a power which we seek to acquire to use, a power which we devoutly pray may rest upon us and upon our posterity forever.”** (Bruce R. McConkie, *Ensign*, May 1982, pg. 34)

## **Priesthood: A Call to Teach - Privilege and Responsibility**

(Alma 13:6; Jacob 1:19, 2:2; D&C 103:7-11)

**44 – “Priesthood and motherhood are the perfect partnership!”** (Neal A. Maxwell, *Neal A. Maxwell Quote Book*, pg. 218)

**45 – “After all that has been said, the greatest and most important duty is to preach the Gospel.”** (Joseph Smith, *TPJS*, pg. 112)

**46 – “Our most important responsibility”** (Joseph Fielding Smith, *DS*, 2:145)

**47 – “Our first responsibility is to teach.”** (Erastus Snow, *JD*, 23:183)

**48 – “In our preexistent state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we become parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviours for ourselves but measurably, saviours for the whole human family.** We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Saviour's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation.” (John A. Widtsoe, *Utah Genealogical and Historical Magazine*, October 1934; Melchizedek Priesthood Personal Study Guide – A Course of Study for Priesthood Quorums, 1967:87)

**49 – “The Lord has reposed in us the most sacred trust given to men. We must not fail him. We must be men of integrity. Our individual exaltation depends upon our proving to the Lord that we will at all hazards and** The Prophet Joseph Smith taught that absolute integrity must precede the promise of eternal life. He said: ‘After a person has faith in Christ, repents of his sins, and is baptized for the remission of sins and receives the Holy Ghost,... then let him continue to humble himself before the God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted.’ **This promise is to come, however, only after ‘the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards,’**(Joseph Smith, HC, 3:380).” (Marion G. Romney, *Learning For The Eternities*, pg. 191-192)

**50 – “The privilege of holding the priesthood, which is the power and authority to act in God’s name, is a great blessing and privilege and one that carries with it equally great obligations and responsibilities.”** (Ezra Taft Benson, *Ensign*, November 1986, pg. 45)

**51 – “Many of you are attempting to justify yourselves...and unfortunately there are also parents who side with you in your justification...They say, ‘My son is going to be a great lawyer, or doctor, or star athlete. He can’t interrupt his studies to be gallivanting out in the world for two years. Let someone else’s son do that. My son is special.’** If I could speak separately to each of you young men and your parents who so justify, I would say with all the power of speech I could generate; *Just who do you think you are?* What right do you have to match your wisdom with that of God, who through His prophets has issued a firm decree, a solemn mandate, that the restored gospel must be declared to all the world...***This means you!***” (William R. Bradford, *Ensign*, November 1981 pg. 50)

**52 – “A mission is not a causal thing—it is not an alternate program of the church. Neither is a mission a matter of choice, any more than tithing is a choice, any more than Sacrament Meeting is a choice, any more than the Word of Wisdom is a choice.** Of course, we have our agency, and the Lord has given us choices. We can do as we please. We can go on a mission or we can remain home. BUT, every normal young man is as much obligated to go on a mission as he is to pay his tithing, attend his meetings, keep the Sabbath day holy, and keep his life spotless and clean. *Can you accept that?”* (Spencer W. Kimball, *CES address*, 1975)

**Priesthoods and Positions**

(D&C 107:4; D&C 20:38-60)

53 – “All Priesthood is Melchizedek.” (Joseph Smith, *TPJS*, pg. 180)

54 – PROPER USE OF TITLES OF THE PRIESTHOOD

“There is also another point in this connection to which attention may profitably be drawn. **It is the too frequent use in the ordinary conversation of the Saints of the titles ‘Prophet, Seer and Revelator,’ ‘Apostles,’ etc. These titles are too sacred to be used indiscriminately in our common talk.** There are occasions when they are quite proper and in place, but in our every-day conversations it is sufficient honor to address any brother holding the Melchizedek Priesthood as elder. The term elder is a general one, applying to all those who hold the higher Priesthood, whether they be apostles, patriarchs, high priests or seventies; and to address a brother as Apostle So-and-So, or Patriarch Such-a-One, in the common talk of business, and the like, is using titles too sacred to be in place on such occasions.” (Joseph F. Smith, *Gospel Doctrine*, pg. 163)

55 – “The term ‘elder,’ which is applied to all holders of the Melchizedek Priesthood, means a **defender of the faith**. That is our prime responsibility and calling. Every holder of the Melchizedek Priesthood is to be a defender of the faith.” (Harold B. Lee, *Improvement Era*, June 1970, pg. 63)

**Offices in the ‘Higher Priesthood’**

- Elder** (Acts 14:23),
- Seventy** (Luke 10:1),
- High Priest** (Hebrews 5:10),
- Patriarch** (Ephesians 4:11),
- Apostle** (Ephesians 4:11); (D&C 107:5-8)

**Offices in the ‘Lesser Priesthood’**

- Deacon** (Phillippians 1:1),
- Teacher** (Ephesians 4:11),
- Priest** (Acts 6:7),
- Bishop** (Ephesians 4:11); (D&C 107:13-14)

**Priesthood and Perdition**

(JST Matthew 12:26-27; Hebrews 6:4-6; D&C 76:25-49)

56 – “Now, brethren, I will not take more of your time, but at the risk of repetition, I wanted to mention those two items again to you tonight. It is a tremendous responsibility to bear the Holy Priesthood. I wish all of you—perhaps all did not—had heard what President Joseph Fielding Smith told us yesterday, something I have long believed, and I was glad to have sanction for my belief. **He said in substance that there will be no Sons of Perdition who do not hold the Priesthood.** I have believed that for years because I do not think that the Lord in his mercy would ever condemn a man to that indescribable penalty of being put out entirely from the Kingdom and from all grace unless that man knew that Jesus was the Christ, unless he knew the power of the Christ, and he could only know that, I think by holding the Priesthood. I believe that in the main that can be said to be true—that only men who hold the Priesthood of God stand in danger of that terrible penalty of being classed as outcasts.” (Stephen L. Richards, *CR*, October 1958, pg. 86)

57 – “**I think I am safe in saying that no man can become a Son of Perdition until he has known the light. Those who have never received the light are not to become Sons of Perdition.** They will be punished if they rebel against God They will have to pay the price of their sinning, but it is only those who have the light **through the priesthood** and through the power of God and through their membership in the Church who will be banished forever from his influence into outer darkness to dwell with the devil and his angels. That is a punishment that will not come to those who have never known the truth. Bad as they may suffer, and awful as their punishment may be, they are not among that group which is to suffer the eternal death and banishment from all influence concerning the power of God.” (Joseph Fielding Smith, *CR*, October 1958, pg. 21)

## **Particulars on Priesthood**

58 – “Answer to the question, Was the Priesthood of Melchizedek taken away when Moses died? All Priesthood is Melchizedek, but there are different portions of degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchizedek Priesthood and were ordained by God himself.” (Joseph Smith, *TPJS*, pg. 180-81)

59 – “**MELCHIZEDEK PRIESTHOOD ONLY AMONG NEPHITES.** The Nephites did not officiate under the authority of the Aaronic Priesthood. They were not descendants of Aaron, and there were no Levites among them. There is no evidence in the Book of Mormon that they held the Aaronic Priesthood until after the ministry of the resurrected Lord among them, but the Book of Mormon tells us definitely, in many places, that the priesthood which they held and under which they officiated was the Priesthood after the holy order, the order of the Son of God. This higher priesthood can officiate in every ordinance of the gospel, and Jacob and Joseph, for instance, were consecrated priests and teachers after this order.” (Joseph Fielding Smith, *DS*, 3:86)

## **Patterns in the Priesthood**

### **The Pattern from the SLC Temple**

“I scarcely ever say much about revelations, of visions, but suffice to say, five years ago last July I was here, and saw in the Spirit the Temple not ten feet from where we have laid the chief corner stone. I have not inquired what kind of a Temple we should build. Why? Because it was represented before me. I have never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me.” Brigham Young, Groundbreaking Ceremonies, SLC Temple Block, April 6, 1893)

- **Towers**

“There will be three towers on the east...and three towers on the west; the towers on the east representing the Melchizedek Priesthood, those on the west the Aaronic Priesthood. The center towers will be higher than those on the sides and the west tower a little lower than those on the east end.”

The subservience of the Aaronic Priesthood to the Melchizedek is portrayed by the height of the towers—the east center tower is two hundred ten feet tall; the west center tower, two hundred four feet in height. Directly below the east center tower is a row of four upright stars, as well as three stars on each of the other two towers. These stars are not found on the west towers because the Aaronic Priesthood receives its light from the Melchizedek Priesthood.

“The three towers on the east represent the President and his two counselors...” (D&C 107:22)

“There will be three towers on the east, also three similar towers on the west representing the Presiding Bishop and his two counselors.” (D&C 107:15)

All six spires feature twelve pinnacles of finials, six feet high and three feet wide at the base.

“Each tower has a spire and twelve pinnacles emblematic of the...Twelve Apostles and the High Council.”

- **Windows**

Five corner tower windows to the east suggest the five offices of the Melchizedek Priesthood—elder, seventy, high priest, patriarch, apostle.

Four corner tower windows to the west suggest the four offices of the Aaronic Priesthood—deacon, teacher, priest, bishop.

- **Ursa Major, the big dipper**

“On the west center tower may be seen Ursa Major (big dipper) with the Pointers ranging with the North Star [Stella Maris]. (The lost may find their way by aid of the priesthood.)”

Seven six-pointed stars illustrate the constellation Ursa Major on the uppermost panel of the west center tower.

## *Priesthood*

60 – “The Big Dipper, with the pointers ranging to the North Star, means that the lost may find their way by the aid of the priesthood.” (Boyd K. Packer, Ensign, August 1993, pg. 9)

“Ursa Major is a ‘witness constellation’ of the pole star; the one star in the heavens that does not appear to move; all other stars rotate around it. For centuries the North Star has been used by mariners and other travelers to fix their course. It is also a symbol recognized throughout human history as depicted the center of time and the revolution of the universe...” (Hugh Nibley, Mormonism and Early Christianity, pg. 367)

- **Number 12**

The Pattern from numbers: **Twelve (Priesthood; Government of God** [God x man 3\*4])

- Apostles (Matt. 10:2-4, D&C 107:23)
- Disciples (3 Nephi 19:4)
- Priesthood Quorums (D&C 107:85-89)
- Deacons [12] Teacher [24 / 2\*12]
- Priests [48 / 4\*12] Elders [96 / 6\*12]
- 12 High Council (D&C 107:37)
- 12 sons/tribes of Israel (Gen. 49:28)
- Witnesses of the Book of Mormon
- Government of earth [12 months in a year] (Matt 10:1)
- Witness of Christ’s Birth (Luke 2)
- Judges (Judges 2:16)
- Adam-ondi-Ahman (D&C 27:5-14)
- Spies of Moses (Num. 13:14-16)
- Sides of the Star of David

# Temples

04/06

“[W]henver the Lord has had a people on earth, from the days of Adam to the present moment, he has always commanded them to build temples so that they could be taught how to gain eternal life, and so that all of the ordinances of salvation and exaltation could be performed for and on their behalf. (Bruce R. McConkie, *Mortal Messiah*, 1:100)

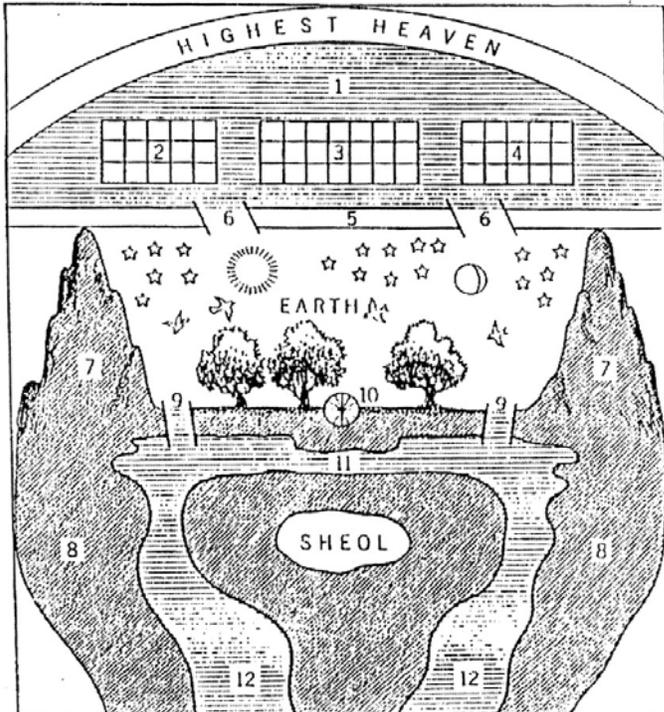
## Temple Defined

(D&C 97:12-17; Ezekiel 43:1-12; D&C 124:27-41)

**01** – “a temple..., is a scale-model of the universe. The first mention of the word *templum* is by Varro, for whom it designates a building specially designed for interpreting signs in the heavens— a sort of observatory where one gets one's bearings on the universe. The root tem in Greek and Latin denotes a ‘cutting’ or intersection of two lines at right angles, ‘the point where the *cardo* and *decumanus* cross,’ hence where the four regions come together, every temple being carefully oriented to express ‘the idea of pre-established harmony between a celestial and a terrestrial image.’ Varro himself says that there are three temples, one in heaven, one on earth, and one beneath the earth.” (Hugh Nibley; Truman G. Madsen, *The Temple in Antiquity*, pg. 22-23)

The association with the mountain concept was due to the belief that a mountain was believed to be the first solid structure to emerge from the waters of chaos that covered the earth at the time of the creation (Genesis 1:1-10). Some Jews have taught that the temple mount in Jerusalem was the very first mountain to emerge from these waters, and they therefore looked upon it as the center or navel of the earth. They have taught that this very sacred place was marked by an object called the ‘Foundation Stone.’

**02** – “Just as the navel is found at the center of a human being, so the land of Israel is found at the center of the world. Jerusalem is at the center of the land of Israel, and the Temple is at the center of Jerusalem, the Holy of Holies is at the center of the Temple, the Ark is at the center of the Holy of Holies, and the Foundation Stone is in front of the Ark, which spot is the foundation of the world.” (Truman G. Madsen, *The Temple in Antiquity*, pg. 65)



1. Waters of the Firmament;
2. Storehouses of Snow;
3. Storehouses of Hail;
4. Chambers of Wind;
5. Firmament;
6. Sluice;
7. Pillars of the Sky;
8. Pillars of the Earth;
9. Fountains of the Deep;
10. Navel of the Earth;
11. Waters under the Earth;
12. Rivers of the Nether World

(Interpreter's Dictionary of the Bible, 1:70)

## *Temples*

Therefore, a number of symbolic ideas are associated with the word ‘*temple*’ including:

1. The temple is considered the most holy space on the earth.
2. The temple is equated with a mountain, above the plane of the earth and close to the heavens.
3. The temple is the center point where the four cardinal directions join together.
4. The temple is considered a foundation or place of solitude.
5. The temple is an area where individual can take their bearings on their place in the universe.

**03 – “The house of the Lord is functional. Every element in the design, decoration, atmosphere, and program of the temple contributes to its function, which is to teach.** The temple teaches of Christ. It teaches of his ordinances. It is filled with his Spirit.” (Spencer W. Kimball, TSWK, pg. 534-35; Dedication of the Remodeled Arizona Temple, April 15, 1975)

**04 – “We live in a world of symbols. No man or woman can come out of the temple endowed as he should be, unless he has seen, beyond the symbol, the mighty realities for which the symbols stand.**

To the man or woman who goes through the temple, with open eyes, heeding the symbols and the covenants, and making a steady, continuous effort to understand the full meaning, God speaks his word, and revelations come. The endowment is so richly symbolic that only a fool would attempt to describe it; it is so packed full of revelations to those who exercise their strength to seek and see, that no human words can explain or make clear the possibilities that reside in the temple service. The endowment which was given by revelation can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be greatest. (John A. Widtsoe, *Utah Genealogical and Historical Magazine*, April 1921, Temple Worship, pg. 62-63)

**05 – “What is a temple?** It is a house of the Lord; a house of Deity that is built on earth; a house prepared by the saints as a dwelling place for the Most High, in the most literal sense of the word; a house where a personal God personally comes. It is a holy sanctuary, set apart from the world, wherein the saints of God prepare to meet their Lord; where the pure in heart shall see God, according to the promises....

When the Lord comes from heaven to the earth, as he does more frequently than is supposed, where does he make his visitations? Those whom he visits know the answer; he comes to one of his houses. Whenever the Great Jehovah visits his people, he comes, suddenly as it were, to his temple. If he has occasion to come when he has no house on earth, his visit is made on a mountain, in a grove, in a wilderness area, or at some location apart from the tumults and contentions of carnal men; and in that event the place of his appearance becomes a temporary temple, a site used by him in place of the house his people would normally have prepared.” (Bruce R. McConkie, *Mortal Messiah*, 1:98-99)

**06 – “Why have temples?** They are built by the tithing and sacrifice of the Lord’s people; they are dedicated and given to him; they become his earthly houses; in them the mysteries of the kingdom are revealed; in them the pure in heart see God; in them men are sealed up unto eternal life—all to the end that man may become as his Maker, and live and reign forever in the heavenly Jerusalem, as part of the general assembly and Church of the Firstborn, where God and Christ are the judge of all. Of temples the Lord says: ‘Therein are the keys of the holy priesthood ordained, that you may receive honor and glory.’ In them, he says, his saints shall receive washing, anointing, baptisms, revelation, oracles, conversations, statutes, judgment, endowments, and sealings. In them are held solemn assemblies. In them the fulness of the priesthood is received and the patriarchal order conferred upon men. In them the family unit is made eternal. Because of them life eternal is available. With temples men can be exalted; without them there is no exaltation.” (Bruce R. McConkie, *Mortal Messiah*, 1:99)

Foundational Teachings and Events associated with the temple must include:

1. The Rites of Purification or Initiation
2. The Endowing of an Individual or Investiture

## Temples

3. The Viewing a Ritual Drama
4. The Cutting of Covenants and Attended Blessings and Cursings
5. The Reveling of Names and Signs and Tokens
6. The Presentation of Prayer
7. The Crossing of a Barrier

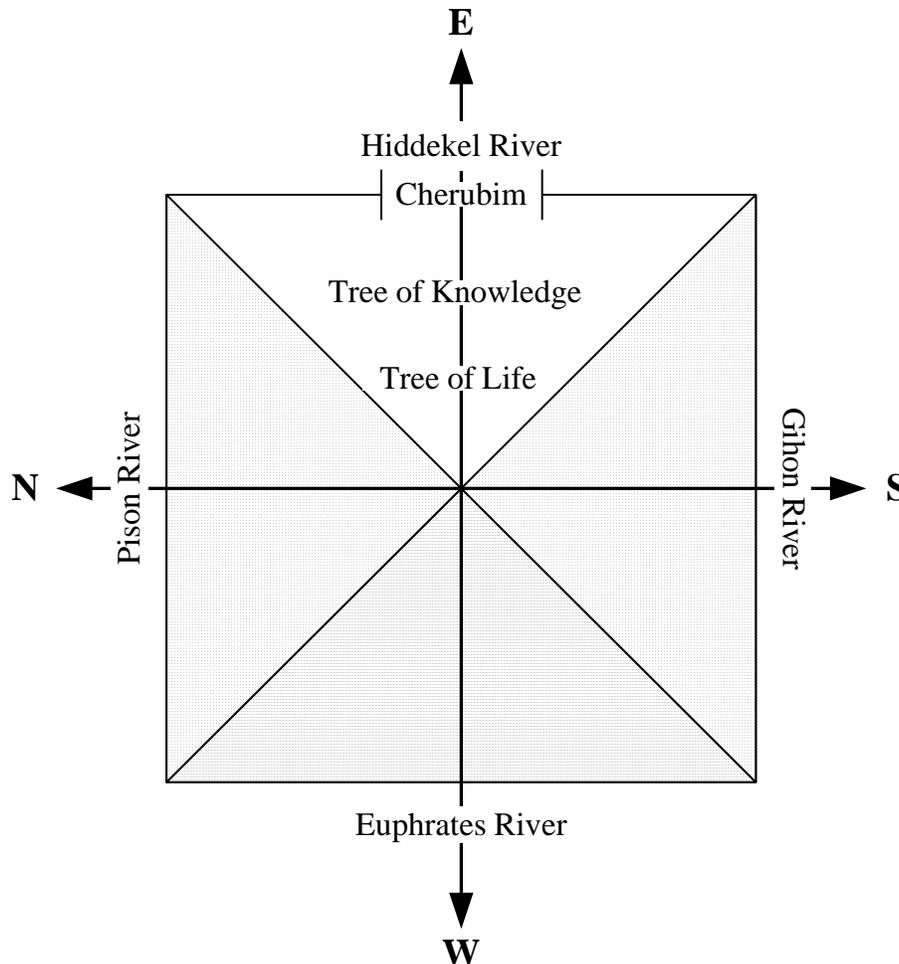
### Temples of All Types

**HEAVENLY TEMPLE - (Revelation 4-5; Revelation 14:15, 17; Revelation 15:5-8; Revelation 21:1-21)**

#### **OLD TESTAMENT:**

*EDEN* - (Moses 2-4; D&C 20:19Alma 12:21-34; Alma 42:2-10; 1 Timothy 2:8-15; 2 Nephi 9:9)

**07** – “The events associated with the Garden of Eden make it the archetype of our temples. Here Adam received the priesthood, here Adam and Eve walked and talked with God; here our first parents were eternally married by God himself; here they learned of the tree of good and evil and of the tree of life; here they were taught the law of sacrifice and clothed in garments of skins; and from here they ventured into the lone and dreary world that they and their posterity might prove themselves worthy to return again to that divine presence.” (Joseph F. McConkie, *Gospel Symbolism*, pg. 258)



## *Temples*

### THE BOOK OF ABRAHAM - (Facimiles 1,2,3)

BETHEL - (Genesis 28:10-22)

PENIEL - (Genesis 32:24-32)

SINAI (Horeb) - (Exodus 3-4; Exodus 19) [Appendix]

TABERNACLE - (Exodus 25-30; D&C 124:38) [Appendix]

**08** – “If they had been sanctified and holy, the children of Israel would not have travelled one year with Moses before they would have received their endowments and the Melchizedek Priesthood. But they could not receive them, and never did. Moses left them, and they did not receive the fulness of that Priesthood. After they came to the land of Canaan, they never would have desired a king, had they been holy. The Lord told Moses that he would show himself to the people; but they begged Moses to plead with the Lord not to do so.” (Brigham Young, *JD*, 6:101)

**09** – “Whenever any individual or any selected groups in Israel qualified for more light and greater blessings than were found in the law of Moses, the Lord gave them the law of Christ in its fulness.” (Bruce R. McConkie, *Mortal Messiah*, 1:60)

SOLOMAN’S TEMPLE [‘Second Temple’ or Zerubbabel (515BC); Temple of Herod (16BC-63AD)] (1 Kings 6-9) [Appendix]

**10** – “It is true that Solomon built a Temple for the purpose of Giving Endowments but from what we Can learn of the History of that time they gave vary few if any Endowments.” (Wilford Woodruff’s Journal, 7:316)

#### **NEW TESTAMENT:**

*SERMON ON THE MOUNT* - (Matthew 5-7; 3 Nephi 12-14) [Appendix]

*MOUNT OF TRANSFIGURATION* - (Matthew 17)

PAUL AND THE 3<sup>RD</sup> HEAVEN - (2 Corinthians 12:2-4)

#### **BOOK OF MORMON:**

**11** – “Let us recall that Lehi and his people who left Jerusalem in the very last days of Solomon's temple were zealous in erecting altars of sacrifice and building temples of their own. It has often been claimed that the Book of Mormon cannot contain the ‘fulness of the gospel,’ since it does not have temple ordinances. As a matter of fact they are everywhere in the book if we know where to look for them, and the dozen or so discourses on the Atonement in the Book of Mormon are replete with temple imagery.” (Hugh Nibley, *Approaching Zion*, pg. 566)

*SERMON OF JACOB* - (Jacob 1-7)

*KING BENJAMIN’S DISCOURSE* - (Mosiah 1-5)

*BROTHER OF JARED EXPERIENCE* - (Ether 3)

#### **DOCTRINE AND COVENANTS:**

**12** – There have been times when temple ordinances have been administered in places other than in temples. Before the Nauvoo Temple was built, baptisms for the dead were performed in the Mississippi River for a limited time. The temple endowment has also been administered outside the temple both in Nauvoo and in Great Salt Lake City while a temple was waiting to be built. (Joseph Smith, *HC*, 6:319)

## *Temples*

*KIRTLAND TEMPLE* - (D&C 109-110) [Appendix]

*NAUVOO TEMPLE* - (D&C 124) [Appendix]

### **Temples to Dot the Earth**

**13** – “This entire continent is the land of Zion, and the time will come when there will be temples established over every portion of the land, and we will go into these temples and work for our kindred dead night and day, that the work of the Lord may be speedily accomplished, that Jesus may come and present the kingdom to His Father.” (Lorenzo Snow, *Millennial Star*, 61:546, May 8, 1899)

**14** – “The day will come when there will be hundreds of temples all over this world, when there will not be a soul in the world, probably, who is more than a thousand miles away; and for a one-time experience in all one’s life [temple marriage], a thousand miles is not far to go. It wouldn’t be far to crawl if one knew what he was getting and what he was missing if he didn’t go.” (Spencer W. Kimball, *BYU Speeches* 1973, pg. 268-269)

**15** – “Accordingly, I take this opportunity to announce to the entire Church a program to construct some 30 smaller temples immediately. They will be in Europe, in Asia, in Australia and Fiji, in Mexico and Central and South America and Africa, as well as in the United States and Canada. They will have all the necessary facilities to provide the ordinances of the Lord’s house.

This will be a tremendous undertaking. Nothing even approaching it has ever been tried before.” (Gordon B. Hinckley, *Ensign*, May 1998, pg. 87)

### **The Temples of Today**

<u>Ancient Times</u>	<u>Latter-day</u>
Man	All Men and Women
High Priest	Any Holder of Melchizedek Priesthood
Levi	Any and All Tribes
1 Day a Year	6/7 Days a Week-52 Weeks a Year
1 Place (Temple)	Any of the 122 Temples of the Day

**16** – “What was the object of gathering the Jews, or the people of God in any age of the world?...”

The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. [Matthew 23:37-39] Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. . . .

If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.” (Joseph Smith, *HC* 5:423-424)

## *Temples*

**17** – “We have now finished this temple, and some people inquire, what is it for? For many things: that our sealings and ordinances may be performed in a manner that will be acceptable before God and the holy angels; that whatsoever is bound on the earth is bound in the heavens; that there may be a connecting link between the living and the dead,...that there may be a royal priesthood, a holy people, a pure people, a virtuous people on the earth to officiate and operate in the interests of the living and the dead; ...that they may be prepared to operate with the priesthood in the heavens in the redemption of the inhabitants of this world from the days of Adam unto the present time.... That we may thus be acquainted with earthly and heavenly things, in accordance with everlasting laws that have existed in the heavens and on the earth from the beginning; and that all those great and eternal principles by which the worlds are governed may be comprehended by us.” (John Taylor, *JD*, 25:185)

**18** – “Every time a temple is dedicated to the Lord the darkness pushes farther back, prison doors are opened, and light comes into the world.” (Spencer W. Kimball, *TSWK*, pg. 534)

### **Temple - Symbol of Our Membership**

(Isaiah 4:5-6)

**19** – “I... invite the members of the Church to establish the temple of the Lord as the great symbol of their membership and the supernal setting for their most sacred covenants. It would be the deepest desire of my heart to have every member of the Church temple worthy. I would hope that every adult member would be worthy of—and carry—a current temple recommend, even if proximity to a temple does not allow immediate or frequent use of it.

Let us be a temple-attending and a temple-loving people. Let us hasten to the temple as frequently as time and means and personal circumstances allow. Let us go not only for our kindred dead, but let us also go for the personal blessing of temple worship, for the sanctity and safety which is provided within those hallowed and consecrated walls. The temple is a place of beauty, it is a place of revelation, it is a place of peace. It is the house of the Lord. It is holy unto the Lord. It should be holy unto us.” (Howard W. Hunter, *Ensign*, July 1994, pg. 5)

**20** – “The joy I receive is more than just being in the temple. The temple is in me!” (Lance B. Wickman, *Ensign*, November 1994, pg. 82)

**WILDERNESS**  
*(Ritually Unclean, Foreigners)*

**OUTER PERIMETER OF COMPLEX**  
*(Twelve Tribes)*

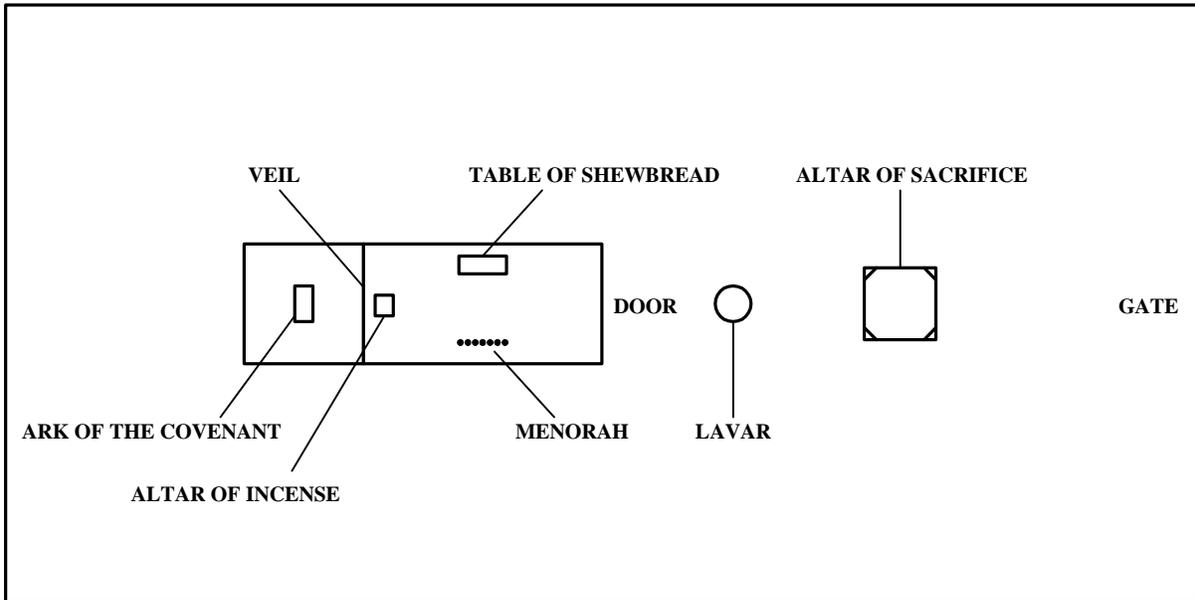
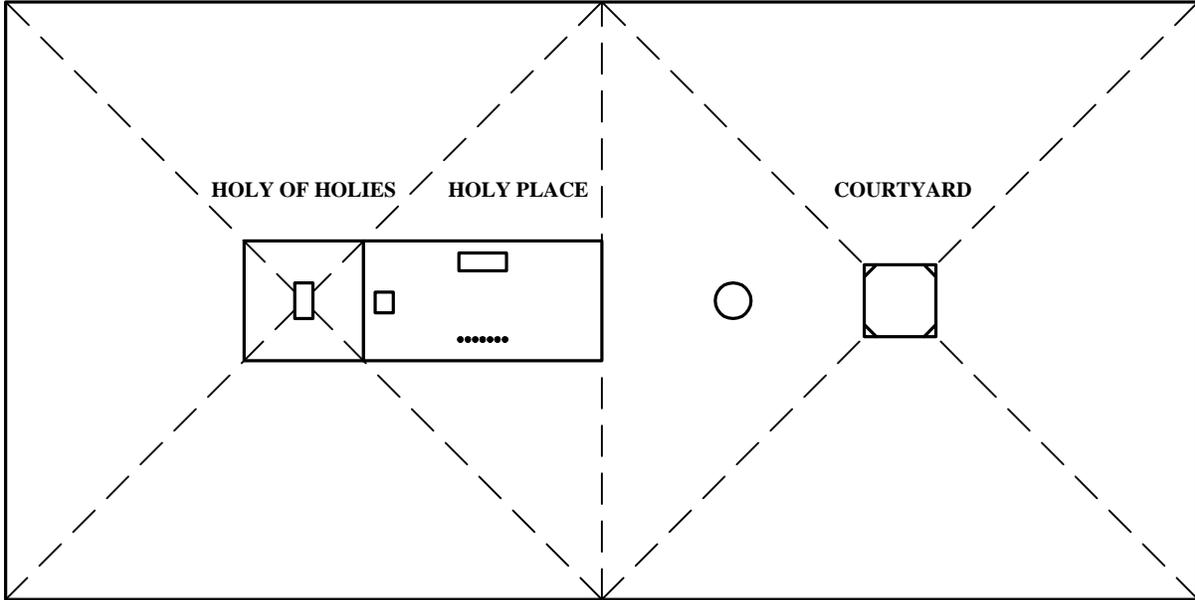
**INNER PERIMETER OF COMPLEX**  
*(Sons of Levi)*

**COURTYARD**  
*(Ritually Clean Israelites)*

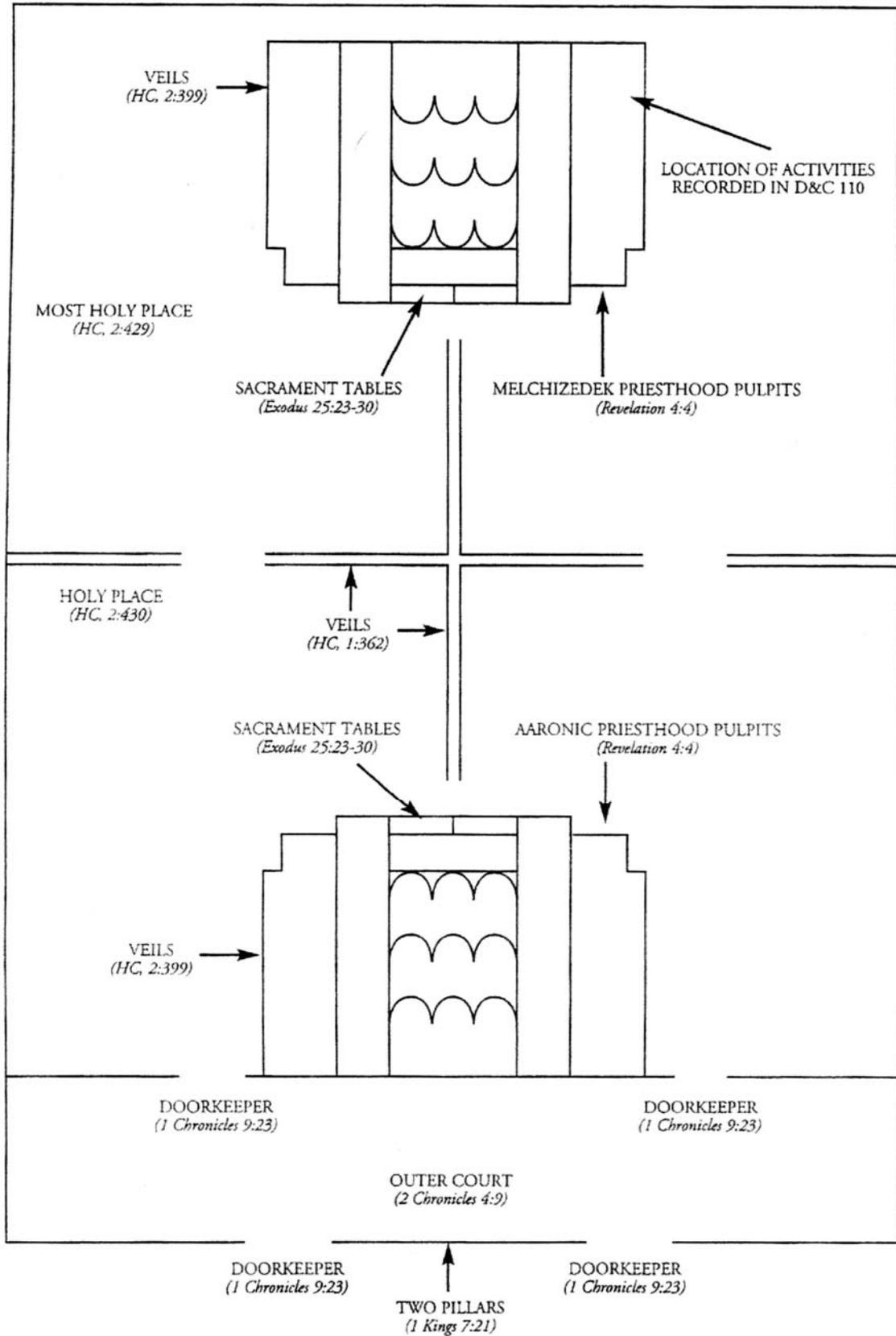
**HOLY PLACE**  
*(Priests)*

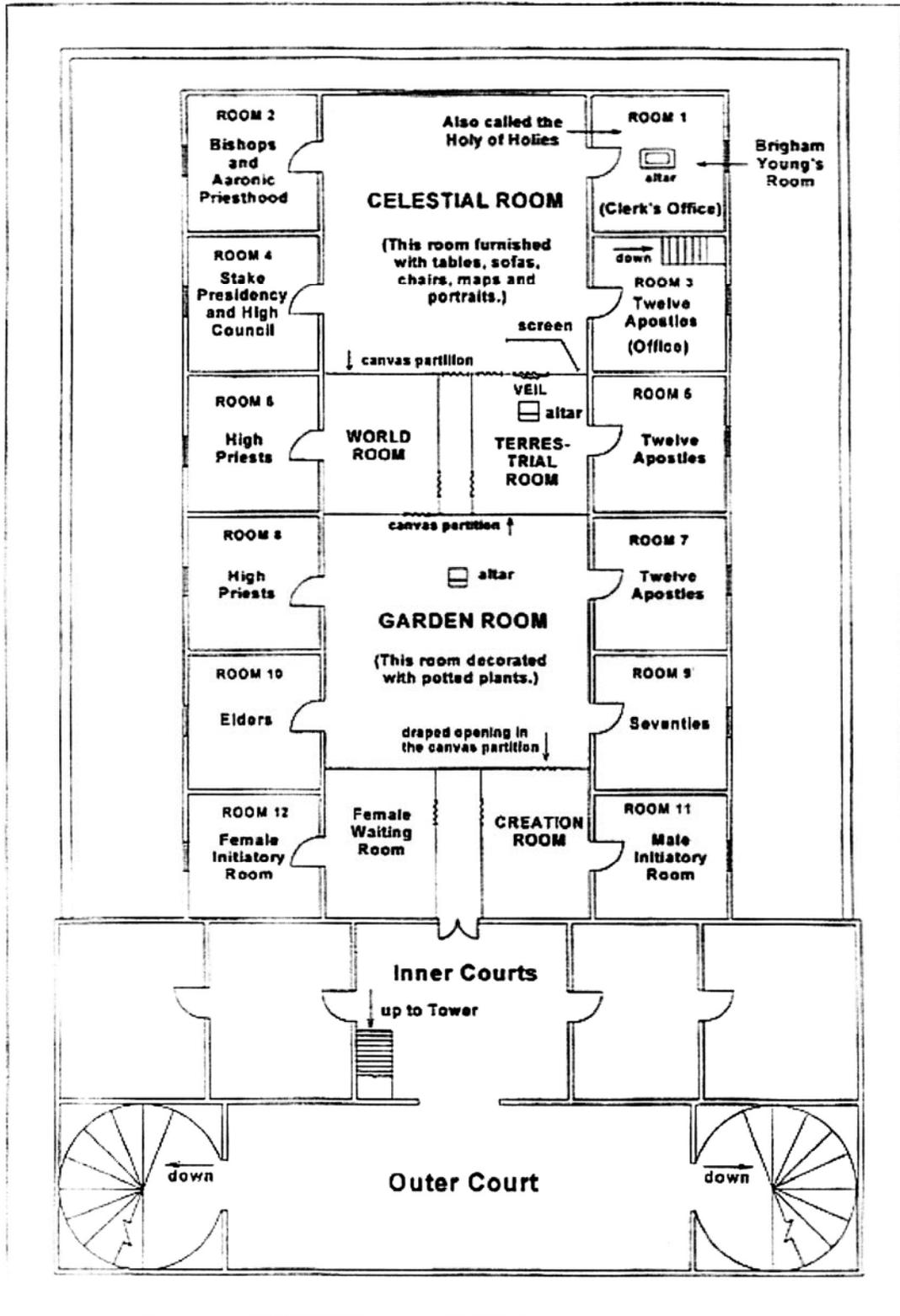
**HOLY OF  
HOLIES**  
*(High Priest)*

*Temples*



*Temples*





N —————

**NAUVOO TEMPLE ATTIC**

Drawn by Lisle Brown  
July 1998

Arranged for Administration  
of Sacred Ordinances

# Temples — Ordinances and Blessings

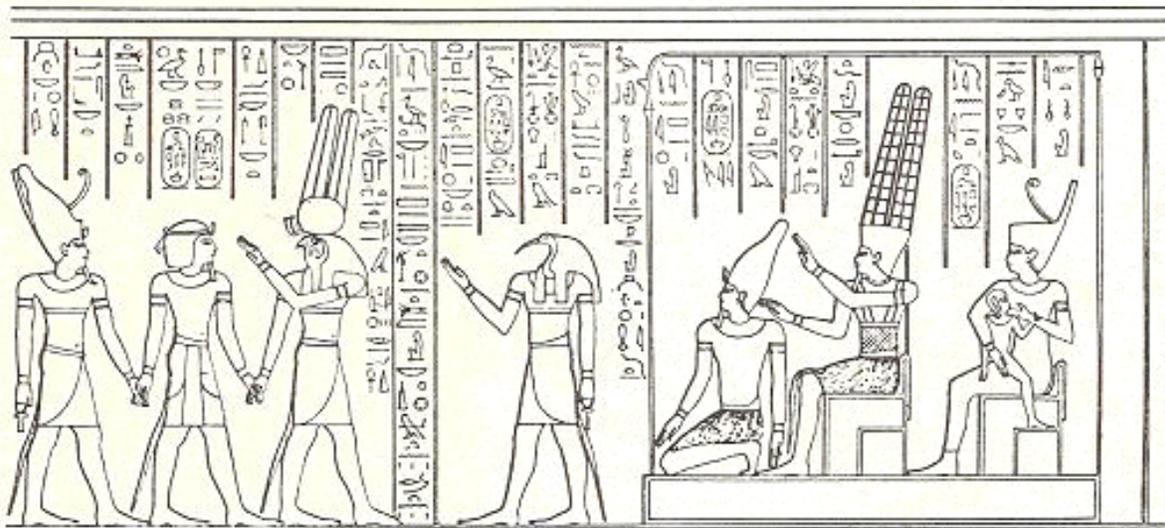
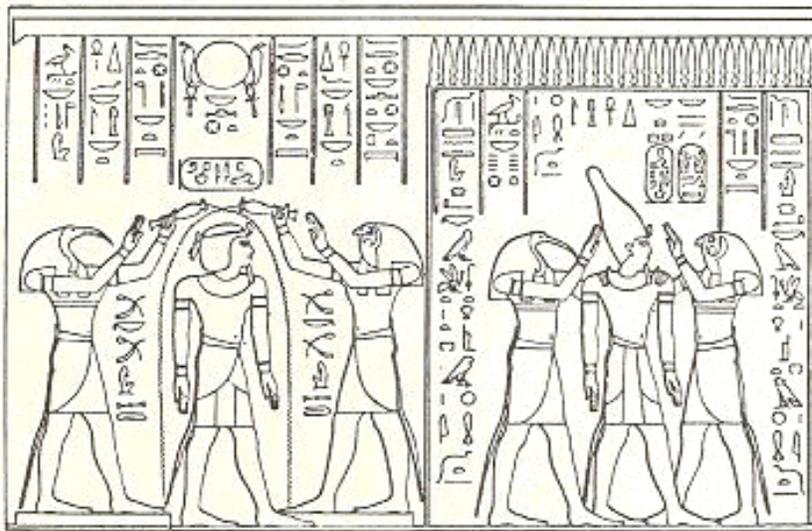
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“The Lord’s people must have a place where their God can reveal to them the glories of His kingdom, and teach the people the ways of salvation; for there are certain ordinances and principles that when they are taught and practiced, must be done in a place or house built for that purpose.” (Joseph Smith, *TPJS*, pg. 308)

## Temple Ordinances Defined

(Exodus 34:1-2; Ezekiel 43:1-12; D&C 124:27-41)

01 – “The temple ceremonies are designed by a wise Heavenly Father, who has revealed them to us in these last days as a guide and a protection throughout our lives, that you and I might not fail of an exaltation in the celestial kingdom where God and Christ dwell.” (Harold B. Lee, *THBL*, pg. 574)



*Temples – Ordinances & Blessings*

**02** – “The temple ordinances are so imbued with symbolic meaning as to provide a lifetime of productive contemplation and learning. Ponder each word and activity in the temple. Study how they interrelate....Think of them in light of your relationship to the Savior and His to our Father in Heaven. I find it helpful when receiving ordinances for another, to try and relate to that person specifically. I think of him and pray for him that he will accept the ordinance and benefit from it. Do these things with a prayer in your heart that the Holy Spirit will enhance your understanding and enrich your life. Those worthy prayers will be answered.” (Richard G. Scott, *Ensign*, May 1999, pg. 27)

*Washings and Anointings* - (Ezekiel 16:8-12; Exodus 30:24-25, 29-30; Psalms 26:6-7; John 13:1-10; Revelation 1:5-6; Revelation 5:10; D&C 88:138-141; 1 Samuel 16:13; 1 Kings 1:39; Psalms 23:5; Psalms 89:20; Psalms 92:10)

*Garments and Endowments* - (Moses 4:27; Genesis 3:7; Exodus 28; Exodus29:4-9; Exodus 39; Leviticus 8; Numbers 15:37-41; Psalms 18:32-33, 39; Psalms 21:3; Psalms 104:2; Psalms 132:9, 16; Isaiah 11:5; Isaiah 9:6; Isaiah 22:20-25; Isaiah 61:3, 10; Ezekiel 42:14; Ezekiel 44:17-19; Zechariah 3:3-5; Matthew 22:1-14; 1 Peter 5:5; Revelation 3:4-5/Markings-Isaiah 44:13; 2 Corinthians 4:10-11; Galations 2:20; Galations 6:17)

**03** – “The receiving of the endowment requires the assuming of obligations by covenants which in reality are but an embodiment or an unfolding of the covenants each person should have assumed at baptism.” (Harold B. Lee, *Youth and the Church*, pg. 145)

Baptismal Covenants

Temple Covenants

Word of Wisdom	(D&C 89:1-3)	Obedience and Sacrifice
Sabbath	(D&C 59)	Gospel
Chastity	(D&C 42)	Chastity
Tithing	(D&C 42)	Consecration

**04** – “Let me give you a definition in brief. Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy Priesthood, and gain your eternal exaltation in spite of earth and hell.” (Brigham Young, *JD*, 2:29)

**05** – “They receive an education relative to the Lord's purposes and plans in the creation and peopling of the earth and are taught the things that must be done by man in order to gain exaltation in the world to come.” (Bruce R. McConkie, *Mormon Doctrine*, pg. 226)

**06** – “The Temple Endowment, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.” (James E. Talmage, *The House of the Lord*, pg. 99-100)

**07** – “An Endowment generally is a gift, but in a specialized sense it is a course of instruction, ordinances, and covenants given only in dedicated temples of The Church of Jesus Christ of Latter-day Saints. **The words ‘to**

**endow’ (from the Greek *enduein*), as used in the New Testament, mean to dress, clothe, put on garments, put on attributes, or receive virtue.** Christ instructed his apostles to tarry at Jerusalem ‘until ye be endued with power from on high’ (Luke 24:49), a promise fulfilled, at least in part, on the day of Pentecost (Acts 2).

**The Endowment of ‘power from on high’ in modern temples has four main aspects.**

**First** is the preparatory ordinance, a ceremonial washing and anointing, after which the temple patron dons the sacred clothing of the temple.

**Second** is a course of instruction by lectures and representations. These include a recital of the most prominent events of the Creation, a figurative depiction of the advent of Adam and Eve and of every man and every woman, the entry of Adam and Eve into the Garden of Eden, the consequent expulsion from the garden, their condition in the world, and their receiving of the Plan of Salvation leading to the return to the presence of God. The Endowment instructions utilize every human faculty so that the meaning of the gospel may be clarified through art, drama, and symbols.

**Third** is making covenants. The temple Endowment is seen as the unfolding or culmination of the covenants made at baptism. Temple covenants give ‘tests by which one’s willingness and fitness for righteousness may be known’. They include the ‘covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the [human] race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive...Jesus Christ’.

**Fourth** is a sense of divine presence. In the temples there is an ‘aura of deity’ manifest to the worthy. Through the temple Endowment, one may seek ‘a fulness of the Holy Ghost’ (D&C 109:15). Temple ordinances are seen as a means for receiving inspiration and instruction through the Holy Spirit, and for preparing to return to the presence of God.” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 456)

**08** – “The word ‘*garment*’ has distinctive meanings to Latter-day Saints. The white undergarment worn by those members who have received the ordinance of the temple Endowment is a ceremonial one. All adults who enter the temple are required to wear it. In LDS temples, men and women who receive priesthood ordinances wear this undergarment and other priestly robes. The garment is worn at all times, but the robes are worn only in the temple. Having made covenants of righteousness, the members wear the garment under their regular clothing for the rest of their lives, day and night, partially to remind them of the sacred covenants they have made with God.

**The white garment symbolizes purity and helps assure modesty, respect for the attributes of God, and, to the degree it is honored, a token of what Paul regarded as taking upon one the whole armor of God. It is an outward expression of an inward covenant, and symbolizes Christlike attributes in one’s mission in life. Garments bear several simple marks of orientation toward the gospel principles of obedience, truth, life, and discipleship in Christ.**

Scripture, as well as legends from many lands and cultures, points toward the significance of sacral clothing. A biblical tradition teaches that Adam and Eve, prior to their expulsion from Eden, wore sacred clothing.... These were given in a context of repentance and forgiveness, and of offering sacrifice and making covenants.

In antiquity, priestly vestments were part of widespread tradition. In Moses’ time those who officiated in the Tabernacle wore a certain kind of garment.... Latter-day Saints similarly wear temple garments in connection with their priesthood functions.

**The clergy and many of the committed in almost all major faiths wear special clothing. For Latter-day Saints, among whom there is no professional ministry, men and women from all walks of life share in the callings, responsibilities, and blessings of the priesthood. Their sacred clothing, representing covenants with God, is worn under rather than outside their street clothes.**

In a Messianic passage Isaiah declared: ‘I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness’ (Isaiah 61:10).” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 535)

## *Temples – Ordinances & Blessings*

**Prayer Circles** - (Psalms 14:5; Psalms 24:1-10; Psalms 26:6-7; Revelation 4-5; Revelation 7-8; Psalms 4:1; 5:13:3; 17:1; 19:14; 20:6; 27:4; 38:5; 39:12; 54:2; 55:1-2; 61:1; 64:1; 84:8; 86:6; 88:1-2, 9; 102:1-2; 119:108; 130:2; 140:6; 141:1-2; 143:1; Jeremiah 33:3)

**09 – “The prayer circle is a part of Latter-day Saint temple worship, usually associated with the Endowment ceremony. Participants, an equal number of men and women dressed in temple clothing, surround an altar in a circle formation to participate unitedly in prayer.**

The circle is an ancient and universal symbol of perfection. The formation of the prayer circle suggests wholeness and eternity, and the participants, having affirmed that they bear no negative feelings toward other members of the circle (Matthew 5:23-24), evoke communal harmony in collective prayer—a harmony underscored by the linked formation, uniformity of dress, and the unison repetition of the words of the leader. The prayer has no set text, but is, among other things, an occasion for seeking the Lord’s blessing upon those with particular needs whose names have been submitted for collective entreaty.

Prayer in circle formation can be traced to many early Christian sources.... ‘Prayer rings’ were also common in nineteenth-century Protestant revivals, and Freemasons....” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 1121)

**Celestial Marriage** - (D&C 131:1-4; D&C 132)

**10 – “Every temple that we build becomes a memorial to the truth that we believe in the immortality of the human soul. Everything that occurs in those temples is concerned with the eternities, with everlasting life. We wouldn’t need a temple if we were just getting married for this life. We wouldn’t need a temple if all of our efforts were centered in this life. The temple becomes the great bridge from this life to the next and finds expression in the most unselfish kind of service of which I am aware. It is a tremendous opportunity, a marriage for time and all eternity. I don’t know whether we can appreciate it to the degree that we really should.”** (Gordon B. Hinckley, *Ensign*, March 1999, pg. 72–73)

**11 – “Was there ever a man who truly loved a woman, or a woman who truly loved a man, who did not pray that their relationship might continue beyond the grave? Has a child ever been buried by parents who did not long for the assurance that their loved one would again be theirs in a world to come? Can anyone believing in eternal life doubt that the God of heaven would grant his sons and daughters that most precious attribute of life, the love that finds its most meaningful expression in family relationships? No, reason demands that the family relationship shall continue after death. The human heart longs for it. The God of heaven has revealed a way whereby it may be secured. The sacred ordinances of the house of the Lord provide for it.”** (Gordon B. Hinckley, *TGBH*, pg. 632)

**12 – “Any of you would go around the world for the sealing ordinance if you knew its importance, if you realized how great it is. No distance, no shortage of funds, no situation would ever keep you from being married in the holy temple of the Lord.”** (Spencer W. Kimball, *Ensign*, October 1979, pg. 4–5)

**13 – “I picture you coming to the temple to be sealed for time and for all eternity. I yearn to talk to you about the sacred sealing ordinance, but this we do not do outside those sacred walls. The transcendent nature of all that is conferred upon us at the marriage altar is so marvelous it is worth all the waiting and all the resisting....This is not the conclusion—only the beginning.”** (Boyd K. Packer, *Eternal Love*, pg. 20)

**14 – “The most important things that any member of The Church of Jesus Christ of Latter-day Saints ever does in this world are: 1) To marry the right person, in the right place, by the right authority 2) To keep the covenants made in connection with this holy and perfect order of matrimony.”** (Bruce R. McConkie, *MD*, pg. 118)

**15 – “Do they think so little of themselves and their posterity that they marry out of the temple which could give them a key to eternal life. Is it possible they do not know, or do they not care.”** (Spencer W. Kimball, *BYU Speeches 1976, ‘Marriage & Divorce,’* pg. 9)

## *Temples – Ordinances & Blessings*

*Sealings* - (D&C 2:1-3)

**16 – “Birth in the covenant entitles those children to a birthright blessing which guarantees them eternal parentage regardless of what happens to the earthly parents, so long as the children remain worthy of the blessings.”** (Ezra Taft Benson, TETB, pg. 259)

**17 – “Children born under the covenant are entitled to blessings which children outside of the covenant are not entitled to receive.”** (Joseph Fielding Smith, *Answers to Gospel Questions*, 4:197)

**18 – “...when we come to other sealing ordinances, ordinances pertaining to the holy Priesthood, to connect the chain of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a temple...When the ordinances are carried out in the temples that will be erected, men will be sealed to their fathers, and those who have slept clear up to father Adam. This will have to be done, because of the chain of the Priesthood being broken upon the earth...This Priesthood has been restored again, and by its authority we shall be connected with our fathers, by the ordinance of sealing, until we shall form a perfect chain from father Adam down to the closing up scene. This ordinance will not be performed anywhere but in a temple, neither will children be sealed to their living parents in any other place than a temple. For instance, a man and his wife come into the Church, and they have a family of children. These children have been begotten out of the covenant, because the marriages of their parents are not recognized by the Lord as performed by his authority; they have, therefore, to be sealed to their parents, or else they cannot claim them in eternity; they will be distributed according to the wisdom of the Lord, who does all things right. When we had a temple prepared in Nauvoo, many of the brethren had their children who were out of the covenant sealed to them,...Then parents, after receiving their endowments, and being sealed for time and all eternity, and they have other children, they are begotten and born under the covenant, and they are the rightful heirs to the kingdom, they possess the keys of the kingdom. Children born unto parents before the latter enter into the fullness of the covenants, have to be sealed to them in a Temple to become legal heirs of the Priesthood. It is true they can receive the ordinances, they can receive their endowments and be blessed in common with their parents; but still the parents cannot claim them legally and lawfully in eternity unless they are sealed to them. Yet the chain would not be complete without this sealing ordinance being performed.”** (Brigham Young, *JD*, 186-187)

***Baptisms for the Dead*** - (1 Corinthians 15:29; 1 Peter 3:19-21; D&C 128:1, 17-18)

***Work for the Dead*** - (D&C 128:15; D&C 137)

**19 – “...there are some members who engage in temple work but fail to do family history research on their own family lines. Although they perform a divine service in assisting others, they lose a blessing by not seeking their own kindred dead as divinely directed by latter-day prophets....**

I have learned that those who engage in family history research and then perform the temple ordinance work for those whose names they have found will know the additional joy of receiving both halves of the blessing.” (Howard W. Hunter, *Ensign*, February 1995, pg. 4-5)

**20 – “It is your duty now to rise up, all of you, and trace your genealogies, and begin to exercise the powers which belong to saviors of men, and when you do this in earnest, you will begin to comprehend how widespread, how numerous your ancestors are, for whom Temple work has to be performed, in order that they may be brought into the fold; and when you get stopped, the Lord will reveal further information to you; and in this way the work of salvation and redemption will be accomplished, even from Father Adam down to the last one; or to speak more properly, down to the Prophet Joseph, who was the first of this dispensation. From Father Adam down to him, all being linked together by the sealing ordinances which God has restored, and the powers of which will be exercised in the Temples of God, all being united together as brethren and sisters, for we are all begotten of God.”** (George Q. Cannon, *JD*, 22:130-131)

**21 – “Why is it that sometimes only one of a city or household receives the Gospel? It was made known to me that it is because the righteous dead who have received the Gospel in the spirit world are exercising themselves, and in answers to their prayers elders of the Church are sent to the homes of their posterity..., and that descendant in the flesh is then privileged to do the work for his dead kindred. I want to say to**

## *Temples – Ordinances & Blessings*

**you that it is with greater intensity that the hearts of the fathers and mothers in the spirit world are turned to their children now in the flesh than that our hearts are turned to them.”** (Melvin J. Ballard, *Crusader for Righteousness*, pg. 219)

**22 – “They know where their records are, and...the spirit and influence of your dead will guide those who are interested in finding those records....If there is anywhere on the earth anything concerning them, you will find it....If we have done our best and have searched and have discovered all that is available, then the day will come when God will open and part the veil, and the records...will be revealed.”** (Melvin J. Ballard; Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard*, pg. 230)

**23 – “I believe that when you diligently seek after your ancestors—in faith—needed information will come to you even when no mortal records of their lives are available.”** (David B. Haight, *Ensign*, May 1993, pg. 25)

**24 – “Joseph Smith visited me a great deal after his death and taught me many important principles . . .** The last time I saw him was in heaven. In the night vision I saw him at the door of the temple in heaven. He came to me and spoke to me. He said he could not stop to talk with me because he was in a hurry. The next man I met was Father Smith; he could not talk with me because he was in a hurry. I met half a dozen brethren who had held high positions on earth, and none of them could stop to talk with me because they were in a hurry. I was much astonished. By and by I saw the Prophet again and I got the privilege of asking him a question.

‘Now,’ said I, ‘I want to know why you are in a hurry. I have been in a hurry all my life; but I expected my hurry would be over when I got into the kingdom of heaven, if I ever did.’

**Joseph said: ‘I will tell you, Brother Woodruff. Every dispensation that has had the priesthood on the earth and has gone into the celestial kingdom has had a certain amount of work to do to prepare to go to the earth with the Savior when He goes to reign on the earth. Each dispensation has had ample time to do this work. We have not. We are the last dispensation; so much work has to be done that we need to be in a hurry to accomplish it.’”** (Wilford Woodruff, *Millennial Star*, October 19, 1896,67:637-638)

**25 – “May we always remember that we perform the temple ordinances for people and not for names. Those we call 'the dead' are alive in the spirit and are present in the temple.”** (W. Grant Bangerter, *Ensign*, May 1982, pg. 72)

**26 – “...there will be few if any who will not receive the ordinances of the temple when they are performed for them.”** (Wilford Woodruff, *Discourses of Wilford Woodruff*, pg.158)

### *Stories -*

**27 – “The dead will be after you, they will seek after you as they have after us in St. George. They called upon us, knowing that we held the keys and power to redeem them.**

I will here say, before closing, that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, ‘You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God.’ These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and relatives. I straightway went into the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them.” (Wilford Woodruff, *JD*, 19: 229)

**28 – “I said to an elderly woman, a mother of a large family, whose husband had been dead some years, ‘I**

## *Temples – Ordinances & Blessings*

suppose you've had things shown to you that have given you a great consolation about things after death.'

She sat silent for several moments, and I thought she was going to ignore my comment. Then she said quietly, 'I think I'll tell you something.' She said, 'Since my last baby was born, I've had a lot of trouble with my back. I'm paying the price of motherhood—excruciating pains when I've walked up and down the steps in the temple—and I've thought to myself, 'Well, I guess I'd better not continue this. Maybe I can find something else to do instead of going to the temple.'

With these thoughts on her mind, she got up this morning and was preparing her breakfast before going to the temple. When she kneeled down for her prayers, she asked the Lord to show her if there were not some other things to do that were more important, so she could ease that aching back of hers. That day, as she went through as a worker in the temple from one room to another, she came into one of the rooms, and, she said, 'I suddenly had a strange feeling come over me, and I thought I was going to faint.' She said, 'All my life I'd never fainted.' She said, 'I thought to myself, 'Well, I mustn't make a spectacle, so I'd better seek a chair here to sit down,' and as she sat down, the walls of the temple seemed to move out. Behind her was a great concourse of people dressed in white robes. When she sat down and stopped, they had to stop and wait. And then the whole impression of it came upon her: only could they move forward when she moved forward. And after musing upon the singularity of that vision which was shown her, the walls came back.'" (Harold B. Lee; Clyde J. Williams, *Teachings of Harold B. Lee*, pg. 569)

### **Temples Blessings**

(Haggai 1-2, D&C 109)

**29 – “These blessings to us, through our , the of great price the Lord has offered us, for these are the greatest blessings we can receive in this . It is a thing to come into the Church, but you cannot receive an exaltation until you have made covenants in the house of the Lord and received the keys and authorities that are there bestowed and which cannot be given in any other place on the earth today.”** (Joseph Fielding Smith, *DS*, 2:253)

1. **Power of enlightenment, of testimony, and of understanding (David B. Haight, Ensign, November 1990, pg. 61)**

**30 – “One of the great values of the temple experience is that it does the same thing with our lives. It presents the broad, sweeping panorama of God’s purposes relating to this earth. Once we have been through the temple (and we can return and refresh our memories) the events of life fit into the scheme of things. We can see in perspective where we are, and we can quickly see when we are off course.”** ((Boyd K. Packer, *The Holy Temple*, pg. 7-8)

2. **Power [to] thwart the forces of evil/protection (Ezra Taft Benson, TETB, pg. 256)**

**31 – “Our labors in the temple cover us with a shield and a protection, both individually and as a people.”** (Boyd K. Packer, *The Holy Temple*, pg. 265)

**32 – “Let us make the temple a sacred home away from our eternal home. This temple will be a standing witness that the power of God can stay the powers of evil in our midst. **Many parents, in and out of the Church, are concerned about protection against a cascading avalanche of wickedness which threatens to engulf Christian principles....Yes, there is a power associated with the ordinances of heaven—even the power of godliness—which can and will thwart the forces of evil if we will be worthy of those sacred blessings.** This community will be protected, our families will be protected, our children will be safeguarded as we live the gospel, visit the temple, and live close to the Lord.”** (Ezra Taft Benson, *TETB*, pg. 256)

**33 – “I promise you that all who faithfully attend to temple work will be blessed beyond measure—your families will **draw closer to the Lord**, **unseen** angels will watch over your loved ones when satanic forces tempt them. The veil will be thin and great spiritual experiences will distill upon this people.”** (Vaughn J. Featherstone; Royden G. Derrick, *Temples in the Last Days*, pg. 103)

3. **Power which enables us to use our gifts and capabilities with greater intelligence and increased effectiveness** (David B. Haight, *Ensign*, May 1992, pg. 15)

34 – Boyd K. Packer has said: “**The Lord will bless us as we attend to the sacred ordinance work of the temples. Blessings there will not be limited to our temple service. We will be blessed in all of our affairs. We will be eligible to have the Lord take an interest in our affairs both spiritual and temporal.**” (Dean L. Larsen, *Ensign*, April 1993, pg.12)

4. **Power to overcome the sins of the world and 'stand in holy places' (D&C 45:32)** (Glenn L. Pace, *Ensign*, November 1992, pg. 12)

35 – “**The moment we step into the house of the Lord, the atmosphere changes from the worldly to the heavenly, where respite from the normal activities of life is found, and where peace of mind and spirit is received. It is a refuge from the ills of life and a protection from the temptations that are contrary to our spiritual well-being.** We are told that ‘he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.’ (D&C 59:23)” (David B. Haight, *Ensign*, November 1990, pg. 61)

5. **Power with which to strengthen [our] earthly families** (Theodore M. Burton, *Ensign*, May 1975, pg. 71)

36 – In an address to the regional representatives of the Church on 6 April 1984, President Gordon B. Hinckley said, “**I am satisfied that if our people would attend the temple more, there would be less of selfishness in their lives. There would be less of absence of love in their relationships. There would be more of fidelity on the part of husbands and wives. There would be more of love and peace and happiness in the homes of our people.**” (Regional Representatives’ Seminar, 6 Apr. 1984) (Dean L. Larsen, *Ensign*, April. 1993, pg. 12)

6. **Greater powers that [we] might be better qualified to teach** (Joseph Fielding Smith, DS, 2:242)

7. **The promised personal revelation that may bless [our] life with power, knowledge, light, beauty, and truth from on high** (David B. Haight, *Ensign*, May 1992, pg. 16)

37 – “I promise you that with increased attendance in the temples of our God you shall **receive increased personal revelation** to bless your life as you bless those who have died.” (Ezra Taft Benson, *Ensign*, May 1987, pg. 85)

38 – “I believe that the busy person on the farm, in the shop, in the office, or in the household, who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will...[do] the temple work for himself and for his dead, he will confer a mighty blessing upon those who have gone before, and...a blessing will come to him, for at the most unexpected moments, in or out of the temple will come to him, **as a revelation**, the solution of the problems that vex his life. That is the gift that comes to those who enter the temple properly.” (John A. Widtsoe, *The Utah Genealogical and Historical Magazine*, April 1921, Temple Worship, pg. 63–64)

39 – “**I bear witness that all those things that have and will bring [us] the greatest happiness in life have roots in the temple ordinances.**” (Richard G. Scott, *Ensign*, May 1999, pg. 25)

40 – “And we will have revelations to know our forefathers clear back to Father Adam and Mother Eve, and we will enter into the temples of God and officiate for them. Then man will be sealed to man until the chain is made perfect back to Adam, so that there will be a perfect chain of priesthood from Adam to the winding-up scene.” (Brigham Young, *JD*, 15:138)

**Temple Attendance and Worthiness**

(Revelation 7:13-15)

## *Temples – Ordinances & Blessings*

**41** – “When the Prophet Joseph first communicated that the Lord had revealed to him the keys of the endowment, I can remember the great desire there was on every hand to understand something about them. When the Prophet would speak about his desire to complete the temple in order that he might impart unto his fellow servants that which God had delivered to him, a thrill went through the congregation and a great desire for this filled their hearts....

Then, when he did communicate the endowments to a few persons before the temple was completed, the whole people were moved with desire to complete the temple in order that they might receive these great blessings therein. They were valued beyond price. **A man that could go in and get his endowments was looked upon as though he had received some extraordinary blessing—something akin to that which the angels received—and it was estimated and valued in that way.**

**How is it now? There is a complete indifference, it may be said, in relation to this. Young people go there...with no particular desire only to get married, without realizing the character of the obligations that they take upon themselves or the covenants that they make and the promises involved in the taking of these covenants. The result is, hundreds among us go to the house of the Lord and receive these blessings and come away without having any particular impression made upon them.”** (George Q. Cannon, *Gospel Truth*, 1:228)

**42** – “I can envision not only many more temples, as the Lord directs us when and where to build them, but I foresee the day when we will make around the clock use of all these sacred, holy edifices....The day is coming and not to far ahead of us when all temples on this earth will be going day and night.” (Spencer W. Kimball, *Temples—New and in the Future*, pg. 405)

**43** – “No work is more of a protection to this Church than temple work and the genealogical research which supports it. No work is more spiritually refining. No work we do gives us more power. No work requires a higher standard of righteousness....

**If we will accept the revelation concerning temple ordinance work, if we will enter into our covenants without reservation or apology, the Lord will protect us. We will receive inspiration sufficient for the challenges of life....**

**Come to the temple—come and claim your blessings. It is a sacred work. Of this I give my witness.”** (Boyd K. Packer, *The Holy Temple*, pg. 265, 268)

**44** – “The Lord has blessed us as a people with a prosperity unequalled in times past. The resources that have been placed in our power are good, and necessary to our work here on the earth. But I am afraid that many of us have been surfeited with flocks and herds and acres and barns and wealth and have begun to worship them as false gods, and they have power over us. Do we have more of these good things than our faith can stand? Many people spend most of their time working in the service of a self-image that includes sufficient money, stocks, bonds, investment portfolios, property, credit cards, furnishings, automobiles, and the like to guarantee carnal security throughout, it is hoped, a long and happy life. Forgotten is the fact that our assignment is to use these many resources in our families and quorums to build up the kingdom of God—to further the missionary effort and the genealogical and temple work; to raise our children up as fruitful servants unto the Lord; to bless others in every way, that they may also be fruitful. Instead, we expend these blessings on our own desires, and as Moroni said, “Ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not (Mormon 8:39).” (Spencer W. Kimball, *Ensign*, June 1976, pg. 4–5)

**45** – “**That is how you get your boys and girls to go to the temple.** You put a picture, perhaps, of the London Temple in the bedroom of your boys and girls, and then you call it to their attention frequently. “See that temple, isn't it beautiful? Inside the temple are numerous great blessings for you.” (Spencer W. Kimball, *Area Conference Address*, Glasgow-Scotland, 12 June, 1976)

**46** – “But to have the temple indeed be a symbol unto us, we must desire it to be so. We must live worthy to enter the temple. We must keep the commandments of our Lord. If we can pattern our life after the Master, and

## *Temples – Ordinances & Blessings*

take His teaching and example as the supreme pattern for our own, we will not find it difficult to be temple worthy, to be consistent and loyal in every walk of life, for we will be committed to a single, sacred standard of conduct and belief. Whether at home or in the marketplace, whether at school or long after school is behind us, whether we are acting totally alone or in concert with a host of other people, our course will be clear and our standards will be obvious.” (Howard W. Hunter, *Ensign*, October 1994, pg. 5)

**47** – “You bishops and stake presidents might approach an interview for a temple recommend something like this: ‘You have come to me for a recommend to enter the temple. I have the responsibility of representing the Lord in interviewing you. At the conclusion of the interview there is provision for me to sign your recommend; but mine is not the only important signature on your recommend. Before the recommend is valid, you must sign it yourself.’ When you sign your recommend, you make a commitment to the Lord that you are worthy of the privileges granted to those who hold such a recommend.” (N. Eldon Tanner, *Ensign*, November 1978, pg. 41-42)

**48** – “As you know, earlier this month I began my ministry by expressing a deep desire to have more and more Church members become temple worthy. As in Joseph’s day, having worthy and endowed members is the key to building the kingdom in all the world. Temple worthiness ensures that our lives are in harmony with the will of the Lord, and we are attuned to receive His guidance in our lives.” (Howard W. Hunter, *Ensign*, September 1994, pg. 62–63)

**49** – “Being in charge of the Endowment House, while the [Salt Lake] Temple was in the process of construction, Heber C. Kimball [a member of the First Presidency] met with a group who were planning to enter the temple [the Endowment House] for ordinance work. He felt impressed that some were not worthy to go into the temple, and he suggested first that if any present were not worthy, they might retire. No one responding, he said that there were some present who should not proceed through the temple because of unworthiness and he wished they would leave so the company could proceed. It was quiet as death and no one moved nor responded. A third time he spoke, saying that there were two people present who were in adultery, and if they did not leave he would call out their names. Two people walked out and the company continued on through the temple” (Spencer W. Kimball, *The Miracle of Forgiveness*, pg. 112)

# Signs of the Times

04/06

“In every age the Lord sends forth clearly discernible signs and warnings so that those who are spiritually inclined can know of his hand-dealings with men.” (Bruce R. McConkie, *MD*, pg. 715)

## Signs of the Times Defined

(Matthew 16:1-4; JS Matthew 1:20-39; D&C 68:11)

(Joseph Fielding Smith, *DS*, Signs of the Times, 3:19-37; Bruce R. McConkie, *MD*, pg. 715-734)

“As used in these scriptures, *signs* are the recognizable events or occurrences which identify present and which portend future events. They are omens, prodigies, wonders, and marvels of abnormal occurrence. *Times* means the age, era, period, or dispensation involved. Thus the signs of the times for our age or dispensation are the marvelous events—differing in kind, extent, or magnitude from events of past times—which identify the dispensation of the fulness of times and presage the Second Advent of our Lord.” (Bruce R. McConkie, *MD*, pg. 715-716)

## Sufficient Signs and Warnings

(D&C 43:25-27; D&C 88:88-90; D&C 112:24-26; D&C106:3-4)

“One of the great failings of mankind is to ignore warnings of punishment for sin. In all ages of the world it has been the peculiar belief of men that the sayings of the prophets were to be fulfilled in times still future. That is true of the people today. **We have had ample warning of the nearness of the coming of the great and dreadful day of the Lord. The signs are upon us in all their power, yet men say that the coming of Jesus Christ is not to be for generations for there is too much to be accomplished before that event can take place. Some have fulfilled the scripture in maintaining that it is to come at the end of the earth, and some, it is not to come at all.** In this revelation we are given the warning that the summer is passing and if we are heedless of the warning we will find the summer past, the harvest ended and our souls not saved. While no man knows the day or the hour, yet if we are taken unawares, we will be without excuse for the signs are ample and we now see them being fulfilled.” (Joseph Fielding Smith, *Church History and Modern Revelation*, 1:178)

Gospel Subjects Mentioned in the Bible:

Born Again = 9 times

Baptism = 52

Repentance = 89 times

Second Coming = 1500 OT & 300 NT

(Sterling W. Still, *CR*, April 1966, pg. 19)

“Where shall these great and severe judgements begin? Upon what people does the Lord intend to commence this great work of vengeance? Upon the people who profess to know his name and still blaspheme it in the midst of his house. They are the ones designated for some of the most terrible judgements of the latter-day.” (Orson Pratt; N. B. Lundwall, *Inspired Prophetic Warnings to all the Inhabitants of the Earth*. Pg. 139)

“I further testify, that unless the Latter-day Saints will live their religion, keep their covenants with God and their brethren, honor the Priesthood which they bear, and try faithfully to bring themselves into subjection to the laws of God, they will be the first to fall beneath the judgments of the Almighty, for his judgment will begin at his own house.” (Joseph F. Smith, *CR*, April 1880, pg. 6)

## **Lists and Checklists**

(JS Matthew 1:4-36; D&C 29:12-21; D&C 45:25-54; 2 Timothy 3:1-5; Exodus 7-10; 3 Nephi 1-11)

“These are days of great spiritual danger for this people. The world is spiraling downward at an ever-quicken pace. I am sorry to tell you that it will not get better. I know of nothing in the history of the Church or in the history of the world to compare with our present circumstances. Nothing happened in Sodom and Gomorrah which exceeds the wickedness and depravity which surrounds us now. Profanity, vulgarity, blasphemy, and pornography are broadcast into the homes and minds of the innocent. Unspeakable wickedness, perversion, and abuse—not even exempting little children—once hidden in dark places, now seeks protection from courts and judges. We are now exactly where the prophets warned we would be. Paul prophesied word by word and phrase by phrase, describing things exactly as they are now. I will quote from Paul’s prophecy and check the words that fit our society: This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves—Check! covetous—Check! boasters—Check!, proud—Check! blasphemers—Check! disobedient to parents—Check! Check! unthankful—Check! unholy—Check! Without natural affection—Check! Check! trucebreakers—Check! false accusers—Check! incontinent—Check! fierce—Check! despisers of those that are good—Check! Traitors—Check! heady—Check! highminded—Check! lovers of pleasures more than lovers of God—Check! Check! Having a form of godliness, but denying the power thereof: from such turn away.” (Boyd K. Packer, ” *BYU address* - J. Reuben Clark Law Society Devotional, On The Shoulders Of Giants, February 28 2004, pg. 7-8)

## **Signs Taking Shape**

(D&C 52:14; D&C 45:15; 3 Nephi 23:3)

“**All of the sorrows and perils of the past are but a foretaste of what is yet to be.**” (Bruce R. McConkie, *Ensign*, May 1979, pg. 92)

# THE PLAGUES OF EGYPT REVISITED

## WATER TO BLOOD

Exodus 7:20-25/Revelation 16:3-4

3 And the second angel poured out his vial upon the sea; *and it became as the blood* of a dead [man]; and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; *and they became blood.*

## FROGS

Exodus 8:5-7/Revelation 16:13-14

13 And I saw three unclean spirits like *frogs* [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

## LICE

Exodus 8:16-19/Doctrine and Covenants 29:18-20

18 Wherefore, I the Lord God will send forth *flies* upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause *maggots* to come in upon them;

19 And their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets;

20 And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.

## FLIES

Exodus 8:20-24/Doctrine and Covenants 29:18-20

18 Wherefore, I the Lord God will send forth *flies* upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause *maggots* to come in upon them;

19 And their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets;

20 And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.

## DEATH OF CATTLE

Exodus 9:1-7/Doctrine and Covenants 45:31

31 And there shall be men standing in that generation, that shall not pass until they shall see an *overflowing scourge*; for a desolating sickness shall cover the land.

## BOILS

Exodus 9:8-12/Revelation 16:2

2 And the first went, and poured out his vial upon the earth; *and there fell a noisome and grievous sore upon the men* which had the mark of the beast, and [upon] them which worshiped his image.

## THUNDER, and HAIL, and FIRE

Exodus 9:22-26/Revelation 6:1; 8:7; 16:21

1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of *thunder*, one of the four beasts saying, Come and see.

7 The first angel sounded, and there followed *hail and fire* mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

21 And there fell upon men a *great hail out of heaven*, [every stone] about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

## LOCUSTS

Exodus 10:12-15/Revelation 9:3-11

3 And there came out of the smoke *locusts* upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment [was] as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the *locusts* [were] like unto horses prepared unto battle; and on their heads [were] as it were crowns like gold, and their faces [were] as the faces of men.

8 And they had hair as the hair of women, and their teeth were as [the teeth] of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings [was] as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power [was] to hurt men five months.

11 And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon, but in the Greek tongue hath [his] name Apollyon.

## DARKNESS

Exodus 10:21-23/Revelation 8:12; 9:2; 16:10-11

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; *so as the third part of them was darkened*, and the day shone not for a third part of it, and the night likewise.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; *and the sun and the air were darkened* by reason of the smoke of the pit.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of *darkness*; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

## DESTROYING ANGEL

Exodus 11:1 - 12:36/Doctrine and Covenants 89:18-21

18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

19 And shall find wisdom and great treasures of knowledge, even hidden treasures;

20 And shall run and not be weary, and shall walk and not faint.

21 And I, the Lord, give unto them a promise, *that the destroying angel shall pass by them*, as the children of Israel, and not slay them. Amen.

“Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing’ (Mormon 8:34-35).

If they saw our day and chose those things which would be of greatest worth to us, is not that how we should study the Book of Mormon? We should constantly ask ourselves, ‘Why did the Lord inspire Mormon (or Moroni or Alma) to include that in his record? What lesson can I learn from that to help me live in this day and age?’

And there is example after example of how that question will be answered. **For example, in the Book of Mormon we find a pattern for preparing for the Second Coming.** A major portion of the book centers on the few decades just prior to Christ's coming to America. By careful study of that time period, we can determine why some were destroyed in the terrible judgments that preceded His coming and what brought others to stand at the temple in the land of Bountiful and thrust their hands into the wounds of His hands and feet.” (Ezra Taft Benson, *Ensign*, November 1986, pg. 6-7)

“**Third Nephi is a book that should be read and read again.**” (Ezra Taft Benson, *Ensign*, May 1987, pg. 6)

## **Third Nephi - A Pattern of the Second Coming**

<u>Third Nephi Ref.</u>	<u>Sign</u>	<u>Second Coming Ref.</u>
1 - 3 Nephi 1:4	Spiritual Outpouring	D&C 29:14
2 - 3 Nephi 1:8	Righteous watch steadfastly for a sign	D&C 45: 39, 44; Moses 7:62
3 - 3 Nephi 1:9	...Christ delayeth His coming	JS-Matthew 1:51
4 - 3 Nephi 1:12-13	Righteous pray for Christ	D&C 133: 38-40
5 - 3 Nephi 1:13	Prophet knows the time of His coming	Amos 3:7 [*qt1]
6 - 3 Nephi 1:15	A day a night and a day	Zechariah 14: 6-7
7 - 3 Nephi 1:16-18	Wicked fear and fall at the signs	Moses 7:66; D&C 88:91, 104
8 - 3 Nephi 1:21	Wonders in the heaven	Joel 2:30-31
9 - 3 Nephi 1:22-23	Great growth and prosperity in church	Daniel 2:44
10 - 3 Nephi 1:29-30	Wickedness amongst youth	Isaiah 3:5
11 - 3 Nephi 2:1-2	Wicked deny signs	2 Peter 3:3-4; D& C 45:26

*Signs of the Times*

<u>Third Nephi Ref.</u>	<u>Sign</u>	<u>Second Coming Ref.</u>
12 - 3 Nephi 2:3	Great wickedness overall	D&C 45:27
13 - 3 Nephi 2:11	Secret Combinations	D&C 42:64
14 - 3 Nephi 2:12	Righteous separated from wicked	D&C 45:64-71
15 - 3 Nephi 2:13 (Hel. 4:4-8)	Wars etc.,(Civil War)	D&C 45:26; D&C 87:1-3; JS-M 1:28 [*qt2]
16 - 3 Nephi 2:14-16	Lamanites join the church	D&C 49:24
17 - 3 Nephi 2:18	Many contentions	D&C 10:63
18 - 3 Nephi 3: 13-14	Family Proclamation	Sept. 23rd, 1995, Ensign, Nov. 1995, pg. 102
19 - 3 Nephi 4:4	Food/Supplies Reserved	Ezra Taft Benson, Ensign, Jan. 1991, pg. 5 [*qt3]
20 - 3 Nephi 4:7-33	One last final battle	Ezekiel 38-39; Rev. 9
21 - 3 Nephi 4:30-32	New Song	D&C 84:98-102; Rev.5:9-14
22 - 3 Nephi 5:3	Great Immorality	2 Timothy 3:6
23 - 3 Nephi 5:10-13	Coming Forth of the Book of Mormon	3 Nephi 21:1-29
24 - 3 Nephi 5:24-26	Gathering of Israel	3 Nephi 16; 21:20-29
25 - 3 Nephi 6:5 (Hel. 3:7-11; 6:7-8)	Advancements in industry and exchange	Dan. 12:4; Rev. 13:16-17
26 - 3 Nephi 6:7	Building/Rebuilding of Cities (Jerusalem)	Isaiah 2:2-3
27 - 3 Nephi 6:10	Great Pride	D&C 29:9
28 - 3 Nephi 6:12	Inequality, divisions	D&C 49:20
29 - 3 Nephi 6:15	Set heart on riches	Rev.1 8:10-13; 17:4
30 - 3 Nephi 6:16-18	Personal apostasy at large	2 Nephi 28:8-11
31 - 3 Nephi 6:20, 23	Prophets preach repentance	D&C 11:9

*Signs of the Times*

<u>Third Nephi Ref.</u>	<u>Sign</u>	<u>Second Coming Ref.</u>
32 - 3 Nephi 6:23	Many righteous unjustly killed	1 Nephi 13:5, 9; D&C 135:4
33 - 3 Nephi 7:1-2	Governmental breakdown	D&C 101:76-80 [*qt4]
34 - 3 Nephi 7: 7	Strong righteous minority	1 Nephi 14:12; Jacob 5:70
35 - 3 Nephi 7:15	Eye-witness prophet of Christ & angels	JS-H 1:15-54; D&C110
36 - 3 Nephi 7:15-16	Righteous sorrow over wickedness	Isaiah 35:10 [*qt5]
37 - 3 Nephi 7:17 (Hel. 5 & 11)	Two prophets [**ct1]	Rev. 11: 1-13; D&C 77:15
38 - 3 Nephi 7:18-20	Power of one man (Righteous)	Christ-D&C 45:48-55
39 - 3 Nephi 7:18-20 (Hel. 11:26)	Power of one man (Wicked)	Anti-Christ Ezekiel 38:2
40 - 3 Nephi 8:5-7	Storms, tempest, thunder	Rev. 16:21; D&C 88:88-90
41 - 3 Nephi 8:11-12	Destruction, drought, famine	Rev. 18:8
42 - 3 Nephi 8:12, 17	Whole face of land changed	D&C 133:20-24
43 - 3 Nephi 8:14	Earthquakes	J.S. Matt. 1:29 [*qt6&7]
44 - 3 Nephi 8:14-16	Utter destruction of wicked	D&C 133:41; Malachi 4:1
45 - 3 Nephi 8:17-18	One major earthquake	Rev. 16:18
46 - 3 Nephi 8: 23(19-23)	Period of Darkness	Moses 7:61
47 - 3 Nephi 8: 24-25	Great mourning over destruction	D&C 112:24
48 - 3 Nephi 9:1	Righteous hear the voice of Lord	D&C 43:23-27; 133:50-51
49 - 3 Nephi 9:3-5	Destruction of three cities	D&C 84:114; Matt. 11:21-23 [*qt8]
50 - 3 Nephi 9:6-11	Wicked reject true prophets	D&C 136: 34-36; 2 Nephi 27:5

*Signs of the Times*

<b><u>Third Nephi Ref.</u></b>	<b><u>Sign</u></b>	<b><u>Second Coming Ref.</u></b>
51 - 3 Nephi 9:13	More righteous are spared	D&C 97:21-22, 25; 1 Nephi 22:17
52 - 3 Nephi 9:17-20	Old laws fulfilled – new instituted	Rev. 21:5
53 - 3 Nephi 10:1-2	Period of silence	Rev. 8:1; D&C 38:12
54 - 3 Nephi 10:10	Great joy among righteous	Moses 7:62-63
55 - 3 Nephi 10:14-17	Prophets testify of Christ's coming	Acts 3:19-21
56 - 3 Nephi 10:18-19	Christ's ascension opens graves	D&C 88:96-98
57 - 3 Nephi 11	Multiple visits	D&C 133
58 - 3 Nephi 11:1 (Matthew 21:12-14)	Two Great Temples - Church Centers (New/Old Jerusalem)	D&C 84:4; Ezekiel 40-43, 47
59 - 3 Nephi 11:8	Christ descends from heaven	J.S. Matt. 1:26
60 - 3 Nephi 11:14-17	Personal witness of his wounds	D&C 45:51-53

## \*qt-Quotes

1. “Did Christ speak this as a general principle throughout all generations Oh no he spoke in the present tense no man that was then living upon the footstool of God knew the day or the hour But he did not say that there was no man throughout all generations that should not know the day or the hour. No for this would be in flat contradiction with other scripture for the prophet says that God will do nothing but what he will reveal unto his Servants the prophets consequently if it is not made known to the Prophets it will not come to pass;” Joseph Smith, *Words of the Joseph Smith*, pg. 180-181)
2. War  
Civil War-1981: 145 wars in 137 years  
1988: 25 wars  
Jan. 1 to June 1, 1993: 126 wars going on\*  
(Paul Harvey, 3/93 \*Bob Woodford 6/93)
3. “Since 1936, members of the Church have been instructed to have in storage a one-year supply of food, clothing, and, where possible, fuel.” (Ezra Taft Benson, *Ensign*, January 1991, pg. 5)
4. “Will the Constitution be destroyed? No: it will be held inviolate by this people; and, as Joseph Smith said, ‘The time will come when the destiny of the nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from the threatened destruction.’ It will be so.” (Joseph Smith; Brigham Young, *JD*, 7:15)
5. “You will say: That was in the days when Presidents Benson and Maughan presided over us; that was before New York was destroyed by an earthquake; it was before Boston was swept into the sea, by the sea having itself beyond its bounds; it was before Albany was destroyed by fire; yea, at that time you will remember the scenes of this day.” (Wilford Woodruff, *Doctrine and Covenants Student Manual, Religion 324-325*, [1981], 185).
6. “The tempests and earthquakes recorded in 3 Nephi lasted for three hours. This is a considerable length of time, especially considering the fact that in more recent times some tremors lasting only a few minutes have devastated cities. The following two accounts reflect the immense power of earthquakes to cause destruction and fire.

Alaska (1964) - On Good Friday, March 27, 1964, a great earthquake with Richter magnitude of 8.5 occurred in south-central Alaska. It released at least twice as much energy as the 1906 San Francisco earthquake and was felt on land over an area of almost 500,000 sq. mi. The death toll was only 114 because of the low density of the state's population. Property damage amounted to about \$500,000,000. The earthquake tilted an area of at least 52,000 sq. mi. Land masses were thrust up locally as high as 50 ft. to the east of a line extending northeastward from Kodiak Island through the western part of Prince William Sound. To the west, land sank as much as eight feet. Extensive damage in coastal areas resulted from submarine landslides and destructive tsunamis [tidal waves]. Tsunami damage occurred as far away as Crescent City, Calif. [a distance of about 1,700 miles]. The tens of thousands of aftershocks indicate that the region of faulting extended some 600 mi.

Peru (1970) - The earthquake that occurred on May 31, 1970, in Peru—with a magnitude of 7.7 on the Richter scale was the most destructive recorded in the Southern Hemisphere. Its epicenter was about 20 mi. off the coast of Chimbote. At least 50,000 persons were thought dead, and more

### *Signs of the Times*

than 100,000 dwellings destroyed. Exact figures will always remain uncertain. The high death toll was due to collapse of adobe dwellings and huge debris avalanches. One avalanche from Mt. Huascaran buried the towns of Ramrahirca and Yungay, and probably took 20,000 lives. About 75,000,000 cu. yd. of ice and rock plunged down a valley below Mt. Huascaran at a velocity that may have reached 200 mph. The damage estimate was about \$230,000,000 (Encyclopedia Britannica, 1972 ed., s.v. "earthquake") (*Book of Mormon Student Manual*, [1982], 391).

7. Recently I read a newspaper article that cited statistics from the U.S. Geological Survey indicating that earthquakes around the world are increasing in frequency and intensity. According to the article, only two major earthquakes (earthquakes measuring at least six on the Richter scale) occurred during the 1920s. In the 1930s the number increased to five, and then it decreased to four during the 1940s. But in the 1950s, nine major earthquakes occurred, followed by fifteen during the 1960s, forty-six during the 1970s, and fifty-two during the 1980s. Already almost as many major earthquakes have occurred during the 1990s as during the entire decade of the 1980s (M. Russell Ballard, *Ensign*, November 1992, pg. 31)
8. Joseph Smith is reported to have said in Nauvoo that "the time would come when none but the women of the Latter-Day Saints would be willing to bear children (Joseph Smith as quoted by, Lillie Freeze, *Women's Exponent, Young Women's Journal*, [1891], 2:81).

## **\*\*ct-Charts**

### **1 - Parallel Pattern of Two Great Prophets**

Helaman 5, 11 & Revelation 11

<u>Helaman Reference</u>	<u>Subject</u>	<u>Revelation Reference</u>
1 - Helaman 5:18	Two Great Prophets	Revelation 11:3
2 - Helaman 5:18-19	Given Great Power in the Word	Revelation 11:5
3 - Helaman 5:22	To be Put to Death	Revelation 11:7
4 - Helaman 5:23, 25, 28	Enemies Felt Great Fear	Revelation 11:11
5 - Helaman 5:27-33	Earth Shakes	Revelation 11:13
6 - Helaman 5:30-33	Hear Voice From Heaven	Revelation 11:12
7 - Helaman 5:36	Raised From Affliction	Revelation 11:11
8 - Helaman 5:36	Heavens Open in Their Behalf	Revelation 11:12
9 - Helaman 5:40-41	Preaching to a Faithless People	Revelation 11:2
10 - Helaman 11:3-6	Seals Heavens Shut (3 ½ Years)	Revelation 11:6

#### **Satisfying the Signs**

“The words of the prophets are rapidly being fulfilled, but it is done on such natural principles that most of us fail to see it.” (Joseph Fielding Smith, *CR*, April 1966, pg. 13)

“While I was president of the Southern States Mission, one of our missionaries wrote in from Florida and said, ‘President Richards, I have been reading about the signs of the coming of the Lord.’ He said, ‘When the sun darkens and the moon ceases to give its light and the stars fall from the heaven, everybody will know that he is coming.’

And I wrote back and said, ‘Probably they will know. The newspapers might announce some great phenomenon in the heavens, misplacement of planets, that have caused this consternation, and scientists will have their explanation to make of it, and unless they have faith in the Living God, unless as Jesus said, they can read the signs of the times, they may not know anything about what is going on in the world.’” (LeGrand Richards, *CR*, April 1951, pg. 40-41)

## **FULFILLING OF PROPHECY IN THE LAST DAYS**

“Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.” (D&C 1:37-38)

<b><u>PROPHECY</u></b>	<b><u>FULFILLMENT</u></b>
Isaiah 2:2-3 (Zion in the top of mts.-all nations will flow unto it)	Robert D. Hales, <i>Ensign</i> , May 2002, pg. 69 [Partial Fulfilment]
Isaiah 54:1-2 - - D&C 124:36 (tent=temple-will be strengthened by thy stakes)	Merrill J. Bateman, <i>Ensign</i> , May 1994, pg. 65
Isaiah 60:8 (People will fly through the skies)	John London, <i>CR</i> , April 1964, pg. 116
Jeremiah 3:14 (Gathering-one of a city and two of a family)	Gordon B. Hinckley, <i>Ensign</i> , November 2002, pg. 79
Jeremiah 5:7-8 (Everyone will ‘neigh’ after his neighbor’s wife)	Neal A. Maxwell, <i>Wherefore Ye Must Press Forward</i> , pg. 112
Jeremiah 16:16 (Missionary work-many hunters after many fishers)	Legrand Richards, <i>Ensign</i> , November 1975, pg.52
Jeremiah 31:8-17 (Restoring and gathering into the valleys of the west)	Legrand Richards, <i>A Marvelous Work and a Wonder</i> , pg. 224-28; Bruce R. McConkie, <i>Promised Messiah</i> , pg. 478
Ezekiel 37:15-20 - - 2 Nephi 3:12 (Uniting of the stick of Judah & the stick of Joseph)	Boyd K. Packer, <i>Ensign</i> , November 1982, pg. 53
Daniel 12:4 (Many shall run to and fro & knowledge increase)	Dallin H. Oaks, <i>Ensign</i> , May 2001, pg. 82
Joel 2:28-32 (Spirit upon all-sun turns black & moon into blood)	Gordon B. Hinckley, <i>Ensign</i> , November 2001, pg. 4-5
Malachi 4:5-6 (Hearts must turn or the earth be smitten with curse)	Gordon B. Hinckley, <i>Ensign</i> , November 2002, pg. 4
JS-Matthew 1 - - D&C45:26 - - D&C 88:91 (Signs of times-All things in commotion-No peace)	Dallin H. Oaks, <i>Ensign</i> , May 2004, pg. 7-9
Luke 17:28-30 (Last days like unto the days of Lot)	Boyd K. Packer, <i>CES Address</i> , Feb. 6, 2004, pg. 4
2 Timothy 3: 1-5 (Perilous times including all manner of wickedness)	Spencer W. Kimball, <i>Ensign</i> , June 1971, pg. 17; Gordon B. Hinckley, <i>Ensign</i> , May 2004, pg. 81
(JST) Revelation 12:17 (Devil is wroth and makes war on faithful members)	Ezra Taft Benson, <i>Ensign</i> , May 1986, pg. 79
D&C 45:36-37 (Leaves of the ‘fig tree’ are beginning to show)	Spencer W. Kimball, Benard P. Brockbank, <i>Ensign</i> , May 1976, pg. 74
D&C 88:88-90 (Testimony of Earthquakes, tempests, waves, etc.)	Dallin H. Oaks, <i>Ensign</i> , May 2004, pg. 7-9

# Second Comings

04/06

“No event has transpired on earth, since the very day of creation itself, which is destined to have such a transcendent and recognizable affect on man, the earth, and all created things as the imminent return of the Son of Man will have.” (Bruce R. McConkie, *MD*, pg. 687)

## Second Coming Defined

(D&C 124:28)

**01** – “The Lord, whom we seek, shall suddenly come to his temple...He will come in due course to the temples in Jackson County and in Jerusalem. And he will come to his American Zion and His Jewish Jerusalem... And where else? Upon the oceans and the islands and the continents, in the land of Zion and elsewhere. **The clear meaning is that there will be many appearances, in many places, to many people....**Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; before he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; before all flesh shall see him together; before any of his appearances, **which taken together comprise the second coming of the Son of God—...**” (Bruce R. McConkie, *Millennial Messiah*, pg. 577-578)

**02** – “One more matter: There are among us many loose writings predicting the calamities which are about to overtake us. Some of these have been publicized as though they were necessary to wake up the world to the horrors about to overtake us. Many of these are from sources upon which there cannot be unquestioned reliance.

Are you...aware of the fact that we need no such publications to be forewarned, if we were only conversant with what the scriptures have already spoken to us in plainness?

Let me give you the sure word of prophecy on which you should rely for your guide instead of these strange sources which may have great political implications.

Read the 24th chapter of Matthew—particularly that inspired version as contained in the Pearl of Great Price.

Then read the 45th section of the Doctrine and Covenants where the Lord, not man, has documented the signs of the times.

Now turn to section 101 and section 133 of the Doctrine and Covenants and hear the step-by-step recounting of events leading up to the coming of the Savior.

Finally, turn to the promises the Lord makes to those who keep the commandments when these judgments descend upon the wicked, as set forth in the Doctrine and Covenants, section 38.

...these are some of the writings with which you should concern yourselves, rather than commentaries that may come from those whose information may not be the most reliable and whose motives may be subject to question. And may I say, parenthetically, most of such writers are not handicapped by having any authentic information on their writings.” (Harold B. Lee, *Ensign*, January 1973, pg. 106)

## Marriage: Date and Time

(JS Matthew 1:40; D&C49:7; Alma 34:32-34; D&C 64:23-25; D&C 77:12-13)

### *Message of Urgency -*

- ‘Soon’ (6 times).
- ‘Nigh at hand’ (12 times).
- ‘I come quickly’ (13 times).
- ‘It is the eleventh hour’ (D&C 33:3).

## *Second Comings*

- ‘In an hour you think not’ (D&C 51:20; 61:38).
- ‘...it overtaketh the world as a thief in the night...’ (D&C 106:4-5).
- ‘As a whirlwind’ (D&C 63:6).
- ‘Near, even at the doors’ (D&C 110:16).
- ‘Tomorrow’ (D&C 64:23-24).

**03 – “Did Christ speak this as a general principle throughout all generations? Oh no, he spoke in the present tense. No man that was then living upon the footstool of God knew the day or the hour But he did not say that there was no man throughout all generations that should not know the day or the hour. No for this would be in flat contradiction with other scripture for the prophet says ‘that God will do nothing but what he will reveal unto his Servants the prophets,’ consequently, if it is not made known to the Prophets it will not come to pass; Again we find Paul 1 Thessalonians 5, expressly points out the characters who shall not know the day nor the hour when the Son of Man cometh for says he’ it will come upon them as the thief’ or unawares. Who are they, they are the children of darkness or night. But to the Saints he says ye are not of the night nor of darkness of that that day should come upon you unawares.... How are we to see it? Answer. As the lighting up of the morning or the dawning of the morning cometh from the east and shineth unto the west—So also is the coming of the Son of Man. [JS Matthew 1:26] The dawning of the morning makes its appearance in the east and moves along gradually so also will the coming of the Son of Man be. It will be small at its first appearance and gradually becomes larger until every eye shall see it. Shall the Saints understand it? Oh yes. Paul says so. Shall the wicked understand? Oh no. They attribute it to a natural cause. They will probably suppose it is two great comets coming in contact with each other. It will be small at first and will grow larger and larger untill it will be all in a blaze so that every eye shall see it. Joseph Smith the Prophet.”** (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith*, pg.180-181)

**04 – “The time for the Second Coming of Christ is as fixed and certain as was the hour of his birth. It will not vary as much as a single second from the divine decree. He will come at the appointed time. The Millennium will not be ushered in prematurely because men turn to righteousness, nor will it be delayed because iniquity abounds. Nephi was able to state with absolute certainty that the God of Israel would come ‘in six hundred years from the time my father left Jerusalem.’ (1 Nephi 19:8). To a later Nephi the Divine Voice acclaimed: ‘The time is at hand, and on this night shall the sign be given, and on the morrow come I into the world.’ (3 Ne. 1:13).**

So shall it be with his return in glory. **He knows the set time and so does his Father.”** (Bruce R. McConkie, *Millennial Messiah*, pg. 26-27)

**05 – “Deliberately and advisedly the actual time of his coming has been left uncertain and unspecified, so that men of each succeeding age shall be led to prepare for it as though it would be in their mortal lives.”** (Bruce R. McConkie, *DNTC*, 1:675)

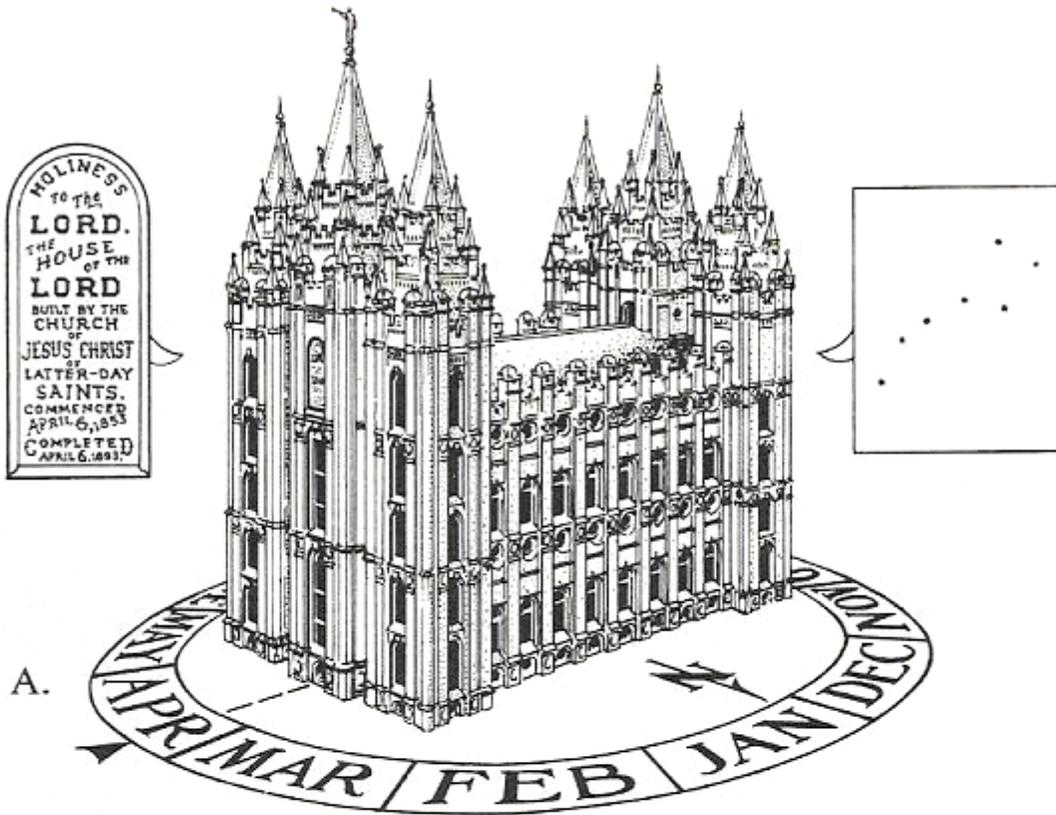
**06 – “The hour and day of the Lord’s future advent is withheld from the knowledge of both men and angels; yet the signs, so definitely specified as harbingers of His coming, are multiplying apace. The prevailing unrest among men and nations, the fury of the elements, widespread destruction by land and sea, the frequency and intensity of volcanic and earthquake disturbances—all tell to the well-tuned ear that the gladsome yet terrible day of the Lord is nigh—aye, even at the doors!”** (Heber J. Grant, *Millennial Star*, vol. 91, pg. 34)

**07 – “The Lord Jesus Christ is coming to reign on earth. The world may say that he delays his coming until the end of the earth. But they know neither the thoughts nor the ways of the Lord. The Lord will not delay his coming because of their unbelief, and the signs both in heaven and earth indicate that it is near. The fig trees are leafing in sight of all the nations of the earth, and if they had the Spirit of God they could see and understand them.”** (Wilford Woodruff, *JD*, 16:35)

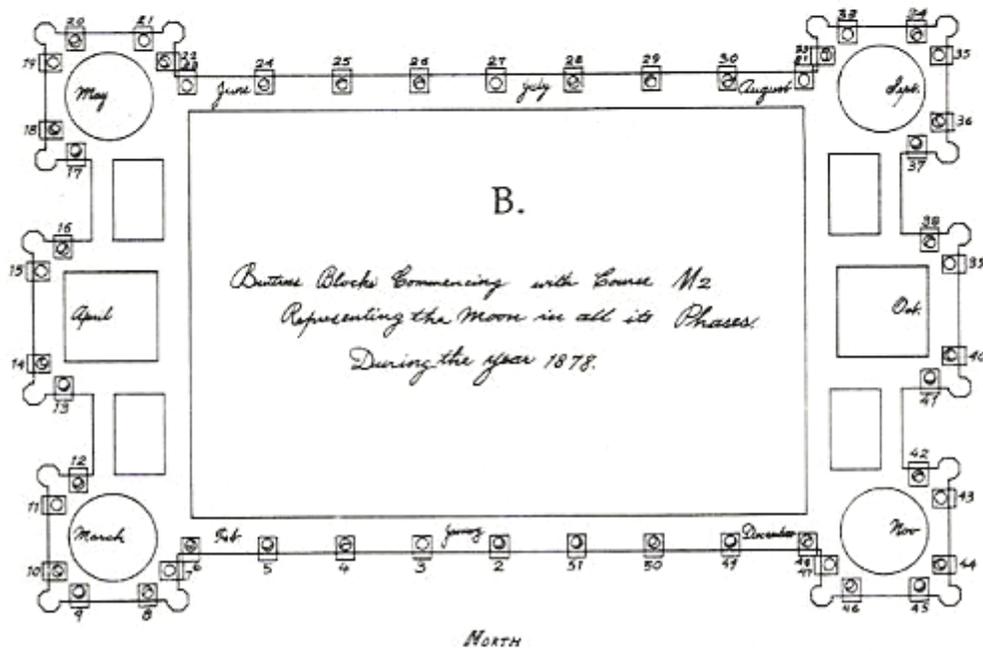
**08 – “Teenagers also sometimes think, ‘What’s the use? The world will soon be blown apart and come to an end.’ That feeling comes from fear, not from faith. No one knows the hour or the day, (D&C 49:7) but the end cannot come until all of the purposes of the Lord are fulfilled. Everything that I have learned from the revelations and from life convinces me that there is time and to spare for you to carefully prepare for a long life.**

## Second Comings

One day you will cope with teenage children of your own. That will serve you right. Later, you will spoil your grandchildren, and they in turn spoil theirs. If an earlier end should happen to come to one, that is more reason to do things right.” (Boyd K. Packer, *Ensign*, May 1989, pg. 59)



A.



## Second Coming Specifics

*Sign of the Rainbow* - (JST-Genesis 9:21-14)

09 – “The inhabitants of the earth are asleep; they know not the day of their visitation. **The Lord hath set the bow in the cloud for a sign that while it shall be seen**, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly.” (Joseph Smith, *TPJS*, pg. 305)

10 – “I have asked of the Lord concerning His coming; and while asking the Lord, He gave a sign and said, In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year: **but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant.**” (Joseph Smith, *TPJS*, pg. 340)

*Bow* - (seven colors) Red, Orange, Yellow, Green, Cyan, Blue, Violet  
*Mark of Red Apparel* - (Revelation 19:13; Isaiah 63:2-3; D&C 133:46-51)

11 – “...how red His raiment must have been in Gethsemane, how crimson that cloak! No wonder, when Christ comes in power and glory, that He will come in reminding red attire (D&C 133:48), signifying not only the winepress of wrath, but also to bring to our remembrance how He suffered for each of us in Gethsemane and on Calvary!” (Neal A. Maxwell, *Ensign*, May 1987, pg. 72)

*Distinctive Feature of Real Fire* - (Revelation 17:16; Leviticus 21:9; JS-H 1:37; D&C 133:41, 49)

12 – “Now, when Christ comes, we will get a new heaven and a new earth and all of these corruptible things will be removed. They will be consumed by fire; and somebody said, "Brother Smith, do you mean to say that it is going to be literal fire?" I said, 'Oh, no, it will not be literal fire any more than it was literal water that covered the earth in the flood.'”

Fnt. - “To my great astonishment this has been misunderstood by some, who failed to recognize the irony of this remark. For the benefit of such I will say I do not know of any other kind of water except literal water—H<sub>2</sub>O, the kind we drink, bathe in, and which makes floods and drowns people. I think fire which consumes will also be literal when it comes” (Joseph Fielding Smith, *Signs of the Times*, pg. 38)

13 – “Thus saith the holy word: ‘The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.’ (2 Thessalonians 1:7-8) **In flaming fire! What kind of fire? Flaming fire is flaming fire. It is actual, literal fire, fire that burns trees, melts ore, and consumes corruption.**” (Bruce R. McConkie, *Millennial Messiah*, pg. 525)

## Appointed Places

(3 Nephi 21:1-2; Bruce R. McConkie, *Millennial Messiah*, pg. 171 )

1. *First Vision* - (JS-H 1:15-20)

2. *Kirtland Temple* - (Malachi 4:5-6; D&C 110:1-10)

3. *Rocky Mountains* - (Isaiah 2:2-3; Lorenzo Snow; LeRoi C. Snow, “An Experience of My Father,” *Improvement Era*, vol. 36, pg. 54-55)

14 – “In 1833 the Church of Jesus Christ of Latter-day Saints was driven out of Jackson County, Mo., for the word of God and testimony of Jesus Christ. There Bishop Partridge was tarred and feathered by the mob. That was the time of the falling of the stars in that country. Soon afterwards Bishop Partridge called for volunteers to go to Kirtland to see the Prophet. Two men volunteered out of those who had been driven from Jackson County. One was Parley P. Pratt and the other was Lyman Wight. They went to Kirtland and laid before the Prophet the circumstances, and the Prophet called these two men, and others, to go abroad and gather up the strength of the

## *Second Comings*

Lord's house and to prepare the camp of Zion. Parley P. Pratt came to my house. I had just been baptized. I was engaged for a year in furnishing lumber by contract. Parley P. Pratt told me it was my duty to lay aside all my temporal matters, go to Kirtland, and join Zion's camp. I obeyed his counsel. I arrived in Kirtland on Saturday and there met with Joseph and Hyrum Smith in the street. I was introduced to Joseph Smith. It was the first time that I had ever seen him in my life. He invited me home to spend the Sabbath with him, and I did so. They had meeting on Sunday.

On Sunday night the Prophet called on all who held the Priesthood to gather into the little log school house they had there. It was a small house, perhaps 14 feet square. But it held the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland, and who had gathered together to go off in Zion's camp. That was the first time I ever saw Oliver Cowdery, or heard him speak; the first time I ever saw Brigham Young and Heber C. Kimball, and the two Pratts, and Orson Hyde and many others. There were no Apostles in the Church then except Joseph Smith and Oliver Cowdery. **When we got together the Prophet called upon the Elders of Israel with him to bear testimony of this work. Those that I have named spoke, and a good many that I have not named, bore their testimonies. When they got through the Prophet said, 'Brethren I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and kingdom than a babe upon its mother's lap. You don't comprehend it.'** I was rather surprised. He said 'it is only a little handful of Priesthood you see here tonight, but this Church will fill North and South America it will fill the world.' Among other things he said, 'it will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the Gospel among the Lamanites, who will receive the Gospel and their endowments and the blessings of God. This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains.'

I name these things because I want to bear testimony before God, angels and men that mine eyes behold the day, and have beheld for the last fifty years of my life, the fulfillment of that prophecy. I never expected to see the Rocky Mountains when I listened to that man's voice, but I have, and do today. I will say here that I shall not live to see it, you may not live to see it; but these thousands of Latter-day Saint children that belong to the Sabbath schools, I believe many of them will stand in the flesh when the Lord Jesus Christ visits the Zion of God here in the mountains of Israel. And while I bear testimony before God, angels and men, that mine eyes behold the fulfillment of the revelation given that night, I just as much believe the remaining part of it will be fulfilled as I stand here in the flesh. I rejoice at seeing the progress of the work that lies before us. There is a great work before this people in the fulfillment of these prophecies that have been given. Joseph Smith was full of revelation. He foresaw this people, and this work until it was wound up.

My prayer to God is that we may pursue such a course that we may enjoy and receive all these blessings, and our posterity after us. Amen." (Wilford Woodruff, *CR*, April 1898, pg. 57-58)

#### **4. Adam-Ondi-Ahman - (D&C 27:5-14; D&C 107:53-56; D&C 116:1; Daniel 7:9-14)**

**15** – “We now come to the least known and least understood thing connected with the Second Coming. It might well be termed the best-kept secret set forth in the revealed word. It is something about which the world knows nothing; it is a doctrine that has scarcely dawned on most of the Latter-day Saints themselves; and yet it is set forth in holy writ and in the teachings of the Prophet Joseph Smith with substantially the same clarity as any of the doctrines of the kingdom. It behooves us to make a needed brief commentary about it.

**Before** the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; **before** the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; **before** he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; **before** all flesh shall see him together; **before any of his appearances, which taken together comprise the second coming of the Son of God—before all these, there is to be a secret appearance to selected members of his Church.** He will come in private to his prophet and to the apostles then

## *Second Comings*

living. **Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present.** It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting. It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-on-di-Ahman.

..‘He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council.’ Every prophet, apostle, president, bishop, elder, or church officer of whatever degree—all who have held keys shall stand before him who holds all of the keys. They will then be called upon to give an account of their stewardships and to report how and in what manner they have used their priesthood and their keys for the salvation of men within the sphere of their appointments.

...**And we need not suppose that all these things shall happen in one single meeting or at one single hour in time.** It is proper to hold numerous meetings at a general conference, some for the instruction of leaders, others for edification of all the saints. In some, business is transacted; others are for worship and spiritual refreshment.

...**Adam-on-di-Ahman—meaning the place or land of God where Adam dwelt**—is at a place called Spring Hill, Daviess County, Missouri.” (Bruce R. McConkie, *Millennial Messiah*, pg. 578, 582, 585, 587)

**16 – “All who have held keys of Priesthood, will then have to give an account to those from whom they received them... The Elders give an account to [their] Presidents... Those Presidents and the Seventies give an account to the Twelve Apostles; the Twelve to the First Presidency; and they to Joseph... Joseph delivers his authority to Peter... and Peter to Moses and Elias, who endued him with this authority on the Mount; and they to those from whom they received them.”** (John Taylor, *The Government of God*, pg. 115)

### 5. *New Jerusalem - (D&C 97:15-16; D&C 84:3-4; D&C 45:66-70; Ether 13:8; Moses 7:60-64; JST Genesis 9:21-25)*

**17 – “Temples in the New and Old Jerusalems.** We expect to see the day when temples will dot the earth, each one a house of the Lord; each one built in the mountains of the lord; each one a sacred sanctuary to which Israel and the Gentiles shall gather to receive the blessings of Abraham, Isaac, and Jacob. Perhaps they will number in the hundreds, or even in the thousands, before the Lord returns. During the Millennium their presence will be everywhere, for the billions of church members will all be entitled to the fulness of the ordinances and blessings of the Lord's holy houses. But there are two great temples in particular, two glorious houses of the Great Jehovah, that must be built by his people before he comes—one in Jerusalem of old, the other in the New Jerusalem.” (Bruce R. McConkie, *Millennial Messiah*, pg. 277)

**18 – Joseph Smith was alleged to have said that “the City of Enoch would again take its place in the identical spot from which it had been detached, now forming that chasm of the earth, filled with water, called the Gulf of Mexico.”** (Hoyt W. Brewster, *Behold, I Come Quickly, The Last Days and Beyond*, pg. 165)

**19 – “There will be wars and rumors of wars, signs in the heavens above and on the earth beneath....Then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc.”** (Joseph Smith, *TPJS*, p. 286-287)

**20 – “As the saints in Enoch’s day built the City of Zion—a City of Holiness, a place of refuge from the carnality of the world- so the saints in our day are organized into stakes of Zion. These stakes are part of the church structure, and all who forsake the world and seek to be one with those of Enoch’s day gather into the stakes of Zion, where they find refuge from the carnality and evils of the world.”** (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 332-333)

**21 – “There appear to be no new or complex doctrines that would account for the unique outcome in the city of Enoch. One will look in vain in the scriptures for a single spectacular teaching that accounts for this singular and spectacular event. Clearly, what made these people unique was their serious and steady application of the simple**

## Second Comings

teachings of Jesus Christ.” (Neal A. Maxwell, *Of One Heart*, pg. vi.)

### 6. Old Jerusalem - (Mt. of Olives/Armageddon) - (Revelation 9, 11:1-2; Ezekiel 38-39, 47; Zechariah 13:6; 14:4-7; D&C 77:15; D&C 133:20-25; D&C 45:48-53)

**22 – “Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance.”** (Joseph Smith, *HC*, 5: 337)

**23 – “Who shall build this temple?** The Lord himself shall do it by the hands of his servants the prophets. ...Who are those ‘That are far of’” who shall come to Jerusalem to build the house of the Lord? Surely they are the Jews who have been scattered afar. By what power and under whose authorization shall the work be done? **There is only one place under the whole heavens where the keys of temple building are found. There is only one people who know how to build temples and what to do in them when they are completed. That people is the Latter-day Saints... It will be built by Jews who have come unto Christ...[who are members of] The Church of Jesus Christ of Latter-day Saints.”** (Bruce R. McConkie, *Millennial Messiah*, pg. 279-280)

**24 – “The bankrupt nations, envying the wealth of the sons of Judah, will seek a pretext to make war upon them, and will invade the holy land to take a prey and a spoil.”** (Charles W. Penrose, *Millennial Star*, September 10, 1859, pg. 582-583)

**25 – “Now here is the difference between Zion and old Jerusalem. The Jews, or many of them, will gather back to Jerusalem in a state of unbelief in the true Messiah, believing in the prophets but rejecting the New Testament, and looking for the Messiah to come, honest-hearted no doubt, many of them. And they will rebuild Jerusalem after the times of the Gentiles are fulfilled. While in that state of unbelief **Gog and Magog, the inhabitants of Russia and all those nations in northern Europe and northern Asia**, a great multitude, will gather against the Jews before Jesus comes, and they will fill up the great valley of Armageddon, the great valley of Jehosaphat and all the surrounding valleys; they will be like a cloud covering the land. Horses and chariots and horsemen, a very great army, will gather up there to take a spoil. **For you know when the Rothschilds and the great bankers among the Jewish nation shall return back to their own land to rebuild the city of Jerusalem, carrying their capital with them, it will almost ruin some of the nations, and the latter will go up against Jerusalem to take a spoil.** And they will succeed in taking half the city captive; and when they are in the act of destroying that city, behold the Lord will come with all his Saints, and he shall stand his feet on the Mount of Olives, ‘And in that day’ says the Prophet Zachariah ‘shall the Lord go forth and fight against all those nations that have fought against Jerusalem, and their flesh shall consume away upon their bones, their eyes in their sockets.’ This great calamity comes upon the Jewish nation in consequence of their unbelief in the true Messiah.”** (Orson Pratt, *JD*, March 10, 1872, 14:352-353)

**26 – “There will be the great earthquake. The earthquake will not be only in Palestine. There will not be merely the separation of the Mount of Olives, to form a valley that the Jews may escape, but the whole earth is going to be shaken.** There will be some dreadful things take place, and some great changes are going to take place, and that you will find written in the book of Ezekiel (38:17-23), which I did not read to you.” (Joseph Fielding Smith, *The Signs of the Times*, pg. 144-145)

**27 – “In the first instance, we have the earth on a move like a chased roe (Isaiah 13:13-14) and in the second place, we have it married (Isaiah 62:4). And from the whole, and various scriptures we learn, that the continents and islands shall be united in one, as they were on the morn of creation, and the sea shall retire and assemble in its own place, where it was before; and all these scenes shall take place during the mighty convulsion of nature, about the time of the coming of the Lord.”** (Parley P. Pratt, *A Voice of Warning*, pg. 120)

## Second Comings

### 7. World - (D&C 101:23; Ether 2:7-12, 15; D&C 106:4-5)

**28** – “CHRIST WILL COME IN DAY OF WICKEDNESS. When we become ripe in iniquity, then the Lord will come. **I get annoyed sometimes at some of our elders who when speaking say the Lord will come when we all become righteous enough to receive him. The Lord is not going to wait for us to get righteous. When he gets ready to come, he is going to come—when the cup of iniquity is full—and if we are not righteous then, it will be just too bad for us, for we will be classed among the ungodly, and we will be as stubble to be swept off the face of the earth, for the Lord says wickedness shall not stand.**

Do not think the Lord delays his coming, for he will come at the appointed time, not the time which I have heard some preach when the earth becomes righteous enough to receive him. **I have heard some men in positions and places of trust in the Church preach this, men who are supposed to be acquainted with the word of the Lord, but they failed to comprehend the scriptures. Christ will come in the day of wickedness, when the earth is ripe in iniquity and prepared for the cleansing,** and as the cleanser and purifier he will come, and all the wicked will be as stubble and will be consumed.” (Joseph Fielding Smith, *DS*, 3:3)

### Grooming and Preparation for the Wedding Supper

(D&C 45:56-57; D&C 87:8; D&C 133:4-5, 14; JS-Matthew 1:37-51)

**29** – “Perhaps, ironically, the recent secular prophecies about the coming cataclysms may create a fresh interest in the doctrine of the second coming of Christ. The youth and all members of the Church need to accept the reality of Christ’s return in majesty and power before that event occurs; for, as C. S. Lewis put it, it will do men little good to kneel down when it is no longer possible to stand up, for when the ‘author of the play comes on stage, the play is over.’” (Neal A. Maxwell, *New Era*, Jan 1971, pg. 9)

**30** – Treasure — “To treasure it, one must not only read and study but seek in humility and obedience to do the commandments given, and gain the inspiration which the holy Spirit will impart.” (Joseph Fielding Smith, *DS*, 1:305)

**31** – Treasure — “Not read, not study, not search, but treasure up the Lord’s word. Posses it, own it, make it yours by both believing it and living it.” (Bruce R. McConkie, *DNTC*, 1:662)

**32** – Watch — “Prayerful watching does not require sleepless anxiety and preoccupation with the future, but rather the quiet, steady, attention to present duties.” (Howard W. Hunter, *Ensign*, May 1974, pg. 18)

# Millennium

5/06

“What a happy earth this creation will be, when this purifying process shall come, and the earth be filled with the knowledge of God as the waters cover the great deep! What a change! Travel, then, from one end of the earth to another, you can find no wicked man, no drunken man, no man to blaspheme the name of the Great Creator, no one to lay hold on his neighbor's goods, and steal them, no one to commit whoredoms.” (Orson Pratt, JD, 21:325)

## Millennium Defined

(D&C 77:6-7; Article of Faith #10)

**01** – “As a generic term, ‘Millennium’ connotes any period of 1,000 years’ duration. In the Judeo-Christian tradition, however, one such period stands preeminent, namely, that future time when peace and righteousness will prevail under the direct providence of God and his messiah.” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 906)

**02** – “**With Christ shall come those who have already been resurrected; and His approach shall be the means of inaugurating a general resurrection of the righteous dead, while the pure and just who are still in the flesh shall be instantaneously changed from the mortal to the immortal state and shall be caught up with the newly resurrected to meet the Lord and His celestial company, and shall descend with Him**” (James E. Talmage, *Jesus the Christ*, pg. 787)

**03** – “**When the reign of Jesus Christ comes during the millennium, only those who have lived the telestial law will be removed. The earth will be cleansed of all its corruption and wickedness. Those who have lived virtuous lives, who have been honest in their dealings with their fellow man and have endeavored to do good to the best of their understanding, shall remain.**” (Joseph Fielding Smith, *DS*, 3:62)

## A Return to Eden

(D&C 63:20-23; Ether 13:9; Isaiah 11:6-9)

**04** – “**In the coming millennial day it will be renewed and receive again its paradisiacal glory and will thus return to its terrestrial or Edenic state.** And its final destiny is to become a celestial globe and shine like the sun in the firmament. In the process of abiding a celestial law, the earth was baptized by immersion in the days of Noah; and it will be baptized by fire at the Second Coming. This old earth is also destined to die and to be resurrected in the day of quickening. **During the Millennium it will, in effect, be in a translated state, which, as pertaining to men, is the state Enoch and his people and some others attained. Thus, the earth was first a spirit planet and then a terrestrial globe. It is now a telestial earth; during the Millennium it will become terrestrial again;** and finally, it will become a celestial earth.” (Bruce R. McConkie, *Millennial Messiah*, pg. 613-14)

**05** – “**This new heaven and earth which will come into existence when our Lord comes to reign, is this same earth with its heavens renewed or restored to its primitive condition and beauty. Everything is to be brought back as nearly as it is possible to its position as it was in the beginning. The mountains, we are informed, are to be thrown down, the valleys are to be exalted, and ‘the earth shall be like as it was in the days before it was divided.’**” (Joseph Fielding Smith, *The Restoration of All Things*, 294–95.)

## *Millennial Death and Disease - (D&C 88:96; Isaiah 65:20-25)*

**06** – “Some mortals have been translated. In this state they are not subject to sorrow or to disease or to death. No longer does blood (the life-giving element of our present mortality) flow in their veins. Procreation ceases. If

## *Millennium*

they then had children, their offspring would be denied a mortal probation, which all worthy spirits must receive in due course. They have power to move and live in both a mortal and an unseen sphere. All translated beings undergo another change in their bodies when they gain full immortality. This change is the equivalent of a resurrection. All mortals, after death, are also resurrected. In the resurrected state they are immortal and eternal in nature, and those among them who are privileged to live in the family unit have spirit children. **Millennial man will live in a state akin to translation. His body will be changed so that it is no longer subject to disease or death as we know it,** although he will be changed in the twinkling of an eye to full immortality when he is a hundred years of age.” (Bruce R. McConkie, *Millennial Messiah*, pg. 644)

**07 – “Conditions During the Millennium.** When Christ comes the saints who are on the earth will be quickened and caught up to meet him. This does not mean that those who are living in mortality at that time will be changed and pass through the resurrection, for mortals must remain on the earth until after the thousand years are ended. A change, nevertheless, will come over all who remain on the earth; they will be quickened so that they will not be subject unto death until they are old..” (Joseph Fielding Smith, *The Way to Perfection*, pg. 298-299)

**08 – “There will be no shedding of blood, because man and beast are changed (quickened) and blood no longer flows in their veins.”** (Bruce R. McConkie, *Millennial Messiah*, pg. 658)

**09 – “Men will have power over disease, and their bodies will become vigorous and strong, for it will be a new creation of all things when Christ shall come.”** (Joseph Fielding Smith, *DS*, 3:58)

**10 – “All those who have died in Christ shall come forth from the dead at his coming and shall dwell upon the earth as Christ shall be upon the earth during this millennium. They shall not remain here all the time during the thousand years, but they will mingle with those who are still here in mortal life. These resurrected saints and the Savior himself, shall come to give instruction and guidance; to reveal unto us the things we ought to know; to give us information concerning the work in the temples of the Lord so we may do the work which is essential to the salvation of worthy men.”** (Joseph Fielding Smith, *DS*, 3:59)

**11 – “Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it”** (Joseph Smith, *TPJS*, pg. 268)

### *Children -*

**12 – “He will, however, have children, and mortal life of a millennial kind will continue.”** (Bruce R. McConkie, *Millennial Messiah*, pg. 644)

**13 – “The mother who laid down her little child, being deprived of the privilege, the joy, and the satisfaction of bringing it up to manhood or womanhood in this world, would, after the resurrection, have all the joy, satisfaction and pleasure, and even more than it would have been possible to have had in mortality, in seeing her child grow to the full measure of the stature of its spirit.”** (Joseph F. Smith, *Gospel Doctrine*, pg. 453)

**14 – “When a child is raised in the resurrection, the spirit will enter the body and the body will be the same size as it was when the child died. It will then grow after the resurrection to full maturity to conform to the size of the spirit.”**

If parents are righteous, they will have their children after the resurrection. Little children who die, whose parents are not worthy of an exaltation, will be adopted into the families of those who are worthy.” (Joseph Fielding Smith, *DS*, 2:56)

**15 – “The purpose of the Millennium is to save souls....Billions of spirits will come to earth during the Millennium, when Satan is bound, when there is peace on earth, when there is no sorrow because there is no death, when they will not be confronted with the evil and carnality that face us. They will grow up without sin**

## Millennium

unto salvation. Thus saith the holy word.

...There will be billions of millennial mortals who will never be tested, as fully as we are, and who will go on to eternal life, as do little children, because an Almighty God in his infinite wisdom arranges that kind of a life for them. The Lord gives each of us what we need. **And, we repeat, the whole millennial system has been ordained and established to save souls.**"(Bruce R. McConkie, *Millennial Messiah*, pg. 660)

### **Non-Members - (D&C 84:49-53; Zechariah 14:18)**

**16 – “There will be wicked men on the earth during the thousand years.”** (Joseph Smith, *TPJS*, pg. 268)

**17 – “The Prophet’s statement that there will be wicked men on the earth during the Millennium has caused considerable confusion in the minds of many who have read in the Scripture in many places that when Christ comes the earth shall be cleansed from its wickedness, and that the wicked shall not stand, but shall be consumed. (D&C 5:18-19, 29:8-10, 101:23-25; Isaiah 24:1-3; Malachi 4:1). The evil-minded inhabitants, those ‘who love and make a lie’ and are guilty of all manner of corruption, will be consumed and pass away when Christ comes. In using the term ‘wicked men’ in this instruction at the home of Judge Adams, the Prophet did so in the same sense in which the Lord uses it in the eighty-fourth section of the Doctrine and Covenants, 49-53. The Lord in this scripture speaks of those who have not received the Gospel as being under the bondage of sin, and hence ‘wicked’. However, many of these people are honorable, clean living men, but they have not embraced the Gospel. The inhabitants of the terrestrial order will remain on the earth during the Millennium, and this class are without the Gospel ordinances. (D&C 76:73-76).”** (Joseph Smith, *TPJS*, pg. 268)

**18 – “NON-MEMBERS OF CHURCH DURING MILLENNIUM. Some members of the Church have an erroneous idea that when the millennium comes all of the people are going to be swept off the earth except righteous members of the Church. That is not so. There will be millions of people, Catholics, Protestants, agnostics, Mohammedans, people of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium.**

Eventually, however, the knowledge of the Lord will cover the earth as the waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away. In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away. In that day there will be no death until men are old. Children will not die but will live to the age of a tree. Isaiah says this is 100 years. When the time comes for men to die, they will be changed in the twinkling of an eye, and there will be no graves.” (Joseph Fielding Smith, *DS*, 1:86-87)

**19 – “The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.”** (Joseph Smith, *TPJS*, pg. 268)

**20 – “Thus there will be many churches on earth when the Millennium begins. False worship will continue among those whose desires are good, ‘who are honorable men of the earth,’ but who have been ‘blinded by the craftiness of men.’ (D&C 76:75) Plagues will rest upon them until they repent and believe the gospel or are destroyed, as the Prophet said.** It follows that missionary work will continue into the Millennium until all who remain are converted. Then ‘the earth shall be full of the knowledge of the Lord, as the waters cover the sea.’ (Isa. 11:9) **Then every living soul on earth will belong to The Church of Jesus Christ of Latter-day Saints.”** (Bruce R. McConkie, *Millennial Messiah*, pg. 651)

### **Millennial Binding of the Unjust and Satan - (Malachi 3:2-3; D&C 29:22; Revelation 20:6-8)**

**21 – “We talk about Satan being bound. Satan will be bound by the power of God; but he will be bound also by the determination of the people of God not to listen to him, not to be governed by him. The Lord will not bind him and take his power from the earth while there are men and women willing to be**

## Millennium

governed by him. That is contrary to the plan of salvation. To deprive men of their agency is contrary to the purposes of our God.” (George Q. Cannon, *Gospel Truth*, 1:86)

### 3-Step Process:

1- *Satan Bound* - (Key - Revelation 20:1-3)

22 – “There are many among us who teach that the binding of Satan will be merely the binding which those dwelling on the earth will place upon him by their refusal to hear his enticings. This is not so. He will not have the privilege during that period of time to tempt any man.” (Joseph Fielding Smith, *Church History and Modern Revelation*, 1:192)

23 – \***“When Satan is bound in a single home—when Satan is bound in a single life—the millennium has already begun in that home, in that life.”** (Spencer W. Kimball, *TSWK*, pg. 172)

2- *Wicked Destroyed* - (Chain - D&C 43:31-33)

3- *Righteousness of the Saints* - (Seal - 1 Nephi 22:26)

24 – “We read that Satan shall be bound a thousand years. How is this to be accomplished? By our becoming so impregnated with the principles of the Gospel—with the Holy Ghost—that the enemy will have no place in us or in our families, and shedding forth that influence in our neighborhoods....Then will he not be bound? Yes, so far as this earth is concerned; and that is the way in which it is to be done, in my humble opinion. He will be chained to all intents and purposes when he can have no influence—no power—no tabernacles into which he can enter; he will then have no place of entertainment. When he finds that he is cornered that close, will he not consider himself bound? I think he will, whether he thinks so or not.” (Daniel H. Wells, *JD*, 5:43)

25 – \***“When you have resisted a temptation until it no longer becomes a temptation, then to that extent, Satan has lost his power over you, and as long as you do not yield to him, to that degree he is bound.”** (Eldred G. Smith, *Improvement Era*, June 1970, pg. 104)

26 – “As to those who are born after the Millennium and who turn to unrighteousness, their state will be awful. We suppose they will continue to live on an earth where there is no death and that they will be numbered among those of whom Isaiah said: ‘The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.’ (Isaiah 65:20) **Surely there shall be many sons of perdition in that day, for many shall come out in open rebellion against God, knowing perfectly that he is supreme and that they are fighting him and his plan of salvation.**” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 652)

27 – “After the thousand years Satan will be loosed again and will go forth again to deceive the nations. Because men are still mortal, Satan will go out to deceive them. Men will again deny the Lord, but in doing so they will act with their eyes open and because they love darkness rather than light, and so they become sons of perdition. Satan will gather his hosts, both those on the earth and the wicked dead who will eventually also be brought forth in the resurrection. Michael, the Prince, will gather his forces and the last great battle will be fought. Satan will be defeated with his hosts. Then will come the end. Satan and those who follow him will be banished into outer darkness.” (Joseph Fielding Smith, *DS*, 1:87-88)

### *Millennial Government [Theocracy] - (Isaiah 2:2-4; Isaiah 9:6; Isaiah 22:21-22)*

28 – **“ZION AND JERUSALEM: TWO WORLD CAPITALS.** When Joseph Smith translated the Book of Mormon, he learned that America is the land of Zion which was given to Joseph and his children and that on this land the City Zion, or New Jerusalem, is to be built. He also learned that Jerusalem in Palestine is to be rebuilt and become a holy city. These two cities, one in the land of Zion and one in Palestine, are to become capitals for the kingdom of God during the millennium.” (Joseph Fielding Smith, *DS*, 3:71)

29 – “I have often wondered what that expression meant, that out of Zion shall go forth the law. Years ago I

## Millennium

went with the brethren to the Idaho Falls Temple, and I heard in that inspired prayer of the First Presidency a definition of the meaning of that term 'out of Zion shall go forth the law.' Note what they said: "We thank thee that thou hast revealed to us that those who gave us our **constitutional form of government** were men wise in thy sight and that thou didst raise them up for the very purpose of putting forth that sacred document [as revealed in Doctrine and Covenants, section 101]....

**We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom and under thy guidance and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah and Micah** that '...out of Zion shall go forth the law and the word of the Lord from Jerusalem.' (George Albert Smith, *Improvement Era*, October 1945, p. 564)" (Harold B. Lee, *Ensign*, November 1971, pg. 15)

**30** – "After Christ comes, all the peoples of the earth will be subject to him, but there will be multitudes of people on the face of the earth who will not be members of the Church; yet all will have to be obedient to the laws of the kingdom of God, for it will have dominion upon the whole face of the earth. These people will be subject to the political government, even though they are not members of the ecclesiastical kingdom which is the Church.

**This government which embraces all the peoples of the earth, both in and out of the Church, is also sometimes spoken of as the kingdom of God, because the people are subject to the kingdom of God which Christ will set up; but they have their agency and thousands will not be members of the Church until they are converted; yet at the same time they will be subject to the theocratic rule.**" (Joseph Fielding Smith, *DS*, 1:229)

**31** – **"The building of these two world capitals will commence before the Second Coming and continue during the Millennium."** (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg., 587)

**Millennial Missionary and Temple Work - (3 Nephi 21:25-28 Missionaries to all nations, kindreds, tongues, and people)**

**32** – **"MILLENNIAL CONVERSION OF ALL TO TRUTH.** With the destruction of the wicked and the fall of the great and abominable church (D&C 29:21; D&C 88:94)—events destined to accompany the ushering in of the **millennium—the conversion of men to the truths of the gospel will become easy.** In due course every living soul on earth will come to the knowledge of the truth, 'for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' (Isaiah 11:9; Habakkuk 2:14) This means that when 'all things shall be made known unto the children of men' (2 Ne. 30:15-18), they all shall accept the gospel, for the knowledge of God is found only by revelation through the power of the priesthood. (D&C 84:19-22)" (Bruce R. McConkie, *MD*, pg. 499)

**33** – **"By the time Christ comes we are expected to have done all that is within our power to do now for our dead. That does not mean we are going to do all that is to be done, because it will go on during the millennium. The great work of the millennium will be the salvation of the dead, and those who are on the other side will help us, too, by bringing us information."** (Joseph Fielding Smith, *DS*, 2:166)

**34** – **"That this work may be hastened so that all who believe, in the spirit world, may receive the benefit of deliverance, it is revealed that the great work of the Millennium shall be the work in the temples for the redemption of the dead; and then we hope to enjoy the benefits of revelation through the Urim and Thummim, or by such means as the Lord may reveal concerning those for whom the work shall be done, so that we may not work by chance, or by faith alone, without knowledge, but with the actual knowledge revealed unto us."** (Joseph F. Smith, *Gospel Doctrine*, pg. 438)

**35** – **"The ordinances for the salvation of the dead are mortal ordinances, because all these ordinances pertain to this life, and immortal beings cannot perform them."** (Joseph Fielding Smith, *DS*, 2:166)

## *Millennium*

### ***Millennial Misbehaving - (Isaiah 65:20)***

**36** – “The question may arise here—‘Will it be possible for men to sin during the Millennium?’ Yes. Why? Because they have not lost their agency. Agency always continues wherever intelligent beings are, whether in heaven, on the earth, or among any of the creations that God has made; wherever you find intelligent beings, not to the same extent perhaps, under all circumstances, but yet there is always the exercise of agency where there is intelligence. For instance, when Satan is bound and a seal set upon him in this lowermost pit, his agency is partially destroyed in some things. He will not have power to come out of that pit; now he has that power; then he will not have power to tempt the children of men, now he has that power; consequently his agency then will be measurably destroyed or taken away, but not in full. The Lord will not destroy the agency of the people during the Millennium, therefore there will be a possibility of their sinning during that time. But if they who live then do sin, it will not be because of the power of the devil to tempt them, for he will have no power over them, and they will sin merely because they choose to do so of their own free will.” (Orson Pratt, November 22, 1873, *JD*, 16:319-320)

### ***Millennial Knowledge - (D&C 101:32-34; 2 Nephi 30:16-18)***

Records with promises to come forth:

Sealed Portion of the Book of Mormon ()

Record of John the Baptist (D&C 93:6)

Book of Enoch (D&C 107:57)

Record of Joseph of Egypt (2 Nephi 2:4)

### ***Millennial Prayer - (D&C 101:27)***

**37** – “That is, the Spirit will manifest what petitions should be made. Such will be the case during the millennium, for ‘in that day whatsoever any man shall ask, it shall be given unto him.’ (D & C 101:27)” (Bruce R. McConkie, *DNTC*, 1:427)

### ***Millennial Language - (Zephaniah 3:9)***

**38** – “There are no words in our language that accurately convey to our minds either the nature of man or the type of life he is destined to live during the Millennium. In that day, in process of time at least, the Lord has promised to restore ‘a pure language,’ so that all men may ‘call upon the name of the Lord, to serve him with one consent.’ (Zeph. 3:9)” (Bruce R. McConkie, *Millennial Messiah*, pg. 646-647)

# Death

05/06

We start to die the moment we are born. Why? The reason is simple. Our Heavenly Father wants us to return to him. He gave us life, and he provided the means by which we could return to him. Viewed from an eternal perspective, we live to die; and we die to live again.” (Russell M. Nelson, *The Gateway We Call Death*, pg. 5)

## Death Defined

(1 Corinthians 15:21-22; 2 Nephi 9:10-12)

**01** – “Mortal death, the penalty justice imposed upon Adam and his posterity, is in fact a mechanism of rescue. It is the process by which we may return to the presence of God. Man must be released from mortality lest he live forever in his sins.” (Boyd K. Packer, *BYU address, The Law and the Light*, October 30, 1988)

**02** – “Every man born into the world will die. It matters not who he is, nor where he is, whether his birth be among the rich and the noble, or among the lowly and poor in the world, his days are numbered with the Lord, and in due time he will reach the end.” (Joseph F. Smith, *Gospel Doctrine*, pg. 428)

**03** – “Another of the purposes of man’s mortal probation is to pass through the experience we call death. This experience is necessary ‘to fulfill the merciful plan of the great Creator’ (2 Nephi 9:6). In death, the body returns to the earth or the elements from which it was created, and the spirit goes into the world of spirits —there to wait the day of resurrection.” (Ezra Taft Benson, *TETB*, pg. 30)

**04** – “Death is merely a change from one status or sphere of existence to another. This death consists in the separation of the eternal spirit from the mortal body so that the body is left to go back to the dust or element from which it was created (meaning organized), and the spirit is left to sojourn in a world of waiting spirits until the day of the resurrection. (Revelation 20:13; 2 Nephi 9:10–15)” (Bruce R. McConkie, *MD*, pg. 184-185)

**05** – “We speak of the passing of a loved one here as death. What is the meaning of death? If death means insensibility to impressions round about us, then, as a matter of truth, we are more insensible and thus more dead than the deceased; for when we say he died, it meant that his spiritual self took flight from his earthly body. It went ‘home,’ in the language of the scriptures, to that God who gave it life. When we shall place in mother earth this afternoon these mortal remains, we’re not placing there that which was the living or spiritual part of the deceased; we shall bury only that which was of the earth. The spirit took its flight, and now has been able to view and see and know things far beyond our understanding. As a matter of truth, he is more alive than we are because he is more sensitive to things round about us.” (Harold B. Lee, *THBL*, pg. 45)

**06** – Sometimes we fret with the things that life brings. One of our leaders said some while ago—he was failing in health, obviously, from the way he wrote—and he said, ‘It’s well that we have headaches, and backaches, and leg aches, and heartaches.’ It’s well that we have these aches and pains to remind us that this isn’t the stopping place, and that we won’t cling too tenaciously to mortal life.” (Harold B. Lee, *THBL*, pg. 48)

**07** – “No man who is fit to live need fear to die. To one here in this life, death is often the most terrible thing we know, but when we have tasted its reality it will mean to us birth, deliverance, a new creation of ourselves. It will be what health is to a sick man, what home is to an exile, what the loved one given back is to the bereaved. As we draw near to it a solemn gladness should fill our hearts.” (Harold B. Lee *THBL*, pg. 44)

## Death - The Spirits Conditions

(Job 1:21; Ecclesiastes. 5:15; 1 Timothy 6:7)

**08** – “The spirits of our children are immortal before they come to us, and their spirits, after bodily death, are like they were before they came. They are as they would have appeared if they had lived in the flesh, to grow to

## *Death & Spirit World*

maturity, or to develop their physical bodies to the full stature of their spirits. If you see one of your children that has passed away it may appear to you in the form in which you would recognize it, the form of childhood; but if it came to you as a messenger bearing some important truth, it would perhaps come as the spirit of Bishop Edward Hunter's son (who died when a little child) came to him, in the stature of full-grown manhood, and revealed himself to his father, and said: 'I am your son.'

Bishop Hunter did not understand it. He went to my father and said: 'Hyrum, what does that mean? I buried my son when he was only a little boy, but he has come to me as a full-grown man—a noble, glorious, young man, and declared himself my son. What does it mean?'

Father (Hyrum Smith, the Patriarch) told him that the Spirit of Jesus Christ was full-grown before he was born into the world; **and so our children were full-grown and possessed their full stature in the spirit, before they entered mortality, the same stature that they will possess after they have passed away from mortality, and as they will also appear after the resurrection, when they shall have completed their mission.**" (Joseph F. Smith, *Gospel Doctrine*, pg.455)

**09** – "When we go to the spirit world we go **naked** as we came into the world, and if we got clothing we shall be dependent upon somebody for it as we were when born in the flesh." (John Taylor, *Wilford Woodruff's Journal*, 8:100)

### **Death - The Lord's Conditions**

(Ecclesiastes 3:1-8; D&C 89:21; D&C 138:57)

**10** – "If we say that early death is a calamity, disaster or a tragedy, would it not be saying that mortality is preferable to earlier entrance into the spirit world and to eventual salvation and exaltation? If mortality be the perfect state, then death would be a frustration but the Gospel teaches us there is no tragedy in death, but only in sin." (Spencer W. Kimball, BYU speeches (1955), Tragedy or Destiny, pg. 3)

**11** – "This does not say and this does not mean, that to keep the Word of Wisdom is to insure us against death, for death is, in the eternal plan, co-equal with birth. This is the eternal decree. [1 Corinthians 15:22; 2 Nephi 9:6] But it does mean that the destroying angel, he who comes to punish the unrighteous for their sins, as he in olden time afflicted the corrupt Egyptians in their wickedness [Exodus 12:23, 29], shall pass by the Saints, 'who are walking in obedience to the commandments,' and who 'remember to keep and do these sayings.' **These promises do mean that all those who qualify themselves to enjoy them will be permitted so to live out their lives that they may gain the full experiences and get the full knowledge which they need in order to progress to the highest exaltation in eternity, all these will live until their work is finished and God calls them back to their eternal home, as a reward**" (J. Reuben Clark, Jr., *CR*, October 1940, pg. 17-18)

**12** – "No righteous man is ever taken before his time. In the cause of faithful saints, they are simply transferred to other fields of labor. The Lord's work goes on in this life, in the world of spirits, and in the kingdoms of glory where men go after their resurrection." (Joseph Fielding Smith, *Ensign*, Funeral Services for Elder Richard L. Evans, December 1971, pg. 10)

**13** – "It has been said that the death of a righteous man is never untimely because our Father sets the time. I believe that with all my soul." (Ezra Taft Benson, *TETB*, pg. 348)

**14** – "Every good and righteous person has a specific time to go. I don't think it applies to everyone." (Ezra Taft Benson, *TETB*, pg. 35)

**15** – "The only difference between the old and young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable, wicked world." (Joseph Smith, *HC*, 4:554)

**16** – "The death of a righteous individual is both an honorable release and a call to new labors." (Ezra Taft Benson, *TETB*, pg. 33)

## *Death & Spirit World*

**17** – “I know a father who lost his daughter, a mother of four or five children, and it was a long fight. I have never seen a father or mother who had greater devotion to a daughter, and as she sank into the shadows the father said, ‘I guess I failed. If I had faith, she would have gotten well.’ The Lord said that ‘those who have faith in me shall be healed if they are not appointed unto death’ (D&C 42:48). That suggests that we are here filling a mission on earth. We can fail in our appointment, but if we live true, then we fulfill our mission. Now, if the Lord asks us, calls us to no greater calling, I ask you, Would any one of you want to remain here one hour more than the Lord wants you to live in mortality, if He had something else for you to do? Not if you are thinking right. You would want to answer the call of the Master, wouldn't you?” (Harold B. Lee, *THBL*, pg. 48)

**18** – “On the other side of the veil, there are perhaps seventy billion people. They need the same gospel, and releases occur here to aid the Lord's work there. Each release of a righteous individual from this life is also a call to new labors. Those who have true hope understand this. Therefore, though we miss the departed righteous so much here, hundreds may feel their touch there. One day, those hundreds will thank the bereaved for gracefully forgoing the extended association with choice individuals here, in order that they could help hundreds there. In God's ecology, talent and love are never wasted. The hopeful understand this, too.” (Neal A. Maxwell, *Notwithstanding My Weakness*, pg. 55)

**19** – “This world is a very wicked world; and it is a proverb that the ‘world grows weaker and wiser’; if that is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.” (Joseph Smith, *TPJS*, pg. 196-197)

*Stories -*

**20** – “Perhaps I may be permitted to relate a circumstance with which I am acquainted in relation to Bishop Roskelley, of Smithfield, Cache Valley:

On one occasion he was suddenly taken very sick —near to death's door. While he lay in this condition, President Peter Maughan, who was dead, came to him and said: ‘Brother Roskelley, we held a council on the other side of the veil. I have had a great deal to do, and I have the privilege of coming here to appoint one man to come and help. I have had three names given to me in council, and you are one of them. I want to inquire into your circumstances.’

The Bishop told him what he had to do, and they conversed together as one man would converse with another. President Maughan then said to him: ‘I think I will not call you. I think you are wanted here more than perhaps one of the others.’

Bishop Roskelley got well from that hour. Very soon after, the second man was taken sick, but not being able to exercise sufficient faith, Brother Roskelley did not go to him. By and by this man recovered, and on meeting Brother Roskelley, he said: ‘brother Maughan came to me the other night and told me he was sent to call one man from the ward,’ and he named two men as had been done to Brother Roskelley. A few days afterwards the third man was taken sick and died.

Now, I name this to show a principle. They have work on the other side of the veil; and they want men, and they call them. And that was my view in regards to Brother George A. Smith. When he was almost at death's door, Brother Cannon administered to him, and in thirty minutes he was up and ate breakfast with his family. We labored with him in this way, but ultimately, as you know, he died. But it taught me a lesson. I felt that man was wanted behind the veil. We labored also with Brother Pratt; but he, too, was wanted behind the veil.” (Wilford Woodruff, *Discourses of Wilford Woodruff*, pg. 290-291)

**21** – “We lost one of our apostles a short time since. He was about the youngest man in the quorum of the apostles. He was suddenly called away from us. There is a meaning to this. Many times things take place with us that we do not comprehend, unless it is given to us by revelation. But there is a meaning in the loss of that young apostle. I had a manifestation of that while in San Francisco recently.

## *Death & Spirit World*

One evening, as I fell asleep, I was very much troubled with evil spirits that tried to afflict me; and while laboring to throw off these spirits and their influence, there was another spirit visited me that seemed to have power over the evil spirits, and they departed from me. Before he left me he told me not to grieve because of the departure of Abraham Hoagland Cannon; for the Lord had called him to fill another important mission in the spirit world, as a pure and holy apostle from Zion in the Rocky Mountains -- a labor which would not only prove a great benefit to his father's household, but to the Church and kingdom of God on the earth. I feel to name this, because it is true. I have become acquainted with many things in our history that I have marveled at. While in the St. George temple I had a son, who was in the north country, drowned. He had a warning of this. In a dream he was notified how he would die. We had testimony of that after his death. I asked the Lord why he was taken from me. The answer to me was, 'You are doing a great deal for the redemption of your dead; but the law of redemption requires some of your own seed in the spirit world to attend to work connected with this.' That was a new principle to me; but it satisfied me why he was taken away. I name this, because there are a great many instances like it among the Latter-day Saints. This was the case with Brother Abraham Cannon. He was taken away to fulfil that mission. And where we have anything of this kind, we should leave it in the hands of God to reconcile." (Wilford Woodruff, *Discourses of Wilford Woodruff*, pg. 292)

### **Death—Sweet or Bitter**

(D&C 42:43-48)

**22** – “All fear of this death has been removed from the Latter-day Saints. They have no dread of the temporal death, because they know that as death came upon them by the transgression of Adam, so by the righteousness of Jesus Christ shall life come unto them, and though they die, they shall live again. Possessing this knowledge, they have joy even in death, for they know that they shall rise again and shall meet again beyond the grave. They know that the spirit dies not at all; that it passes through no change, except the change from imprisonment in this mortal clay to freedom and to the sphere in which it acted before it came to this earth.” (Joseph F. Smith, *Gospel Doctrine*, pg. 428)

**23** – “At times of sorrow and parting, one may experience that ‘peace...which passeth all understanding’ (Philippians 4:7) which the scriptures promise. That is a very private experience. Many have come to marvel in their hearts that such a feeling of peace, even exaltation, can come at the time of such grief and uncertainty.” (Boyd K. Packer, *Ensign*, November 1988, pg. 20)

**24** – “Whenever the cold hand of death strikes, there shines through the gloom and the darkness of that hour the triumphant figure of the Lord Jesus Christ, He, the Son of God, who by His matchless and eternal power overcame death...He is our comfort, our only true comfort, when the dark shroud of earthly night closes about us as the spirit departs the human form.” (Gordon B. Hinckley, *Ensign*, May 1996, pg. 67)

**25** – “There is no cause to fear death; it is but an accident in life. It is as natural as birth. Why should we fear it? Some fear it because they think it is the end of life; and life often is the dearest thing we have. Eternal life is man’s greatest blessing. If only men would ‘do his will’, instead of looking hopelessly at the dark and gloomy tomb, they would turn their eyes heavenward and know that Christ is risen!...With all my soul I know that death is conquered by Jesus Christ.” (David O. McKay, *CR*, April 1966, pg. 58-59)

**26** – “When we lose a near and dear friend, upon whom we have set our hearts, it should be a caution unto us not to set our affections too firmly upon others, knowing that they may in like manner be taken from us. Our affections should be placed upon God and His work, more intently than upon our fellow beings.” (Joseph Smith, *TPJS*, pg. 216)

**27** – “In the quiet of this chapel today, our souls have been on their knees. We have contemplated the uncertainties of life and the certainty of death. Each of us in his turn will follow the same course—only the point of time is the difference. Will we be ready? Will the things we intend to accomplish be completed? Will we make right the little wrongs and replace the harsh words with kindness before our call comes? Will we accept the fullness of the gospel of Jesus Christ by following his teachings, keeping his commandments, being of service to our fellowman, ready to enter the tomb, partake of the glorious resurrection, and stand at the

## *Death & Spirit World*

judgment as worthy servants?" (Howard W. Hunter, *THWH*, pg. 15-16)

**28** – “The only way to take sorrow out of death is to take love out of life....As seedlings of God, we barely blossom on earth; we fully flower in heaven....Think of the alternative. If all sixty-nine billion people who have ever lived on earth were still here, imagine the traffic jam! Scriptures teach that death is essential to happiness (Alma 42:8; 2 Nephi 9:6). Our limited perspective would be enlarged if we could witness the reunion on the other side of the veil, when doors of death open to those returning home....We need not look upon death as an enemy....I know by experiences too sacred to relate that those who have gone before are not strangers to leaders of this Church. To us and to you, our loved ones may be just as close as the next room—separated only by the doors of death.” (Russell M. Nelson, *Ensign*, May 1992, pg. 72-74)

**29** – “Two of the most important events in life are birth and death. And what a thrilling thing it is to be well born, to have goodly parents and live in a goodly home! But it may be even more important to die well....

Sometimes we miss one of our best opportunities—to learn to die well—because we think of death as unpleasant. And because we don't like to think about unpleasant things, we sometimes close our minds and turn away our faces. But death doesn't cease to exist just because it is ignored. The ancient Egyptians had a much more logical way of handling this situation when on their great festive occasions they kept constantly on display before the revelers the skeleton of a dead man. That is, they held up this great image of death before themselves that each one might be continually and constantly reminded that some day he would die.

Now I don't want to frighten anyone unduly in this audience this morning, but I would like to point out as gently and as kindly as I can that someday this tremendously important experience of our mortal estate will come to its end. Someone has said that judging by the past there will be very few of us who get out of this world alive. From the very beginning of life, each one of us lives under an irrevocable, unchangeable death sentence, with a guarantee that it will be carried out. The Lord has given us this maximum notice to enable us to adequately prepare for it. And one man indicated this certainty by an inscription on his tombstone saying, ‘I knew it would happen!’ ...

And it has been said that the most important event in life is death. We live to die and then we die to live. Death is a kind of graduation day for life. It is our only means of entrance to our eternal lives. And it seems to me to be a very helpful procedure to spend a little time preliving our death. That is, what kind of person would you like to be when the last hour of your life arrives?

The last hour is the key hour. That is the hour that judges all of the other hours. No one can tell whether or not his life has been successful until his last hour. As Sophocles said, ‘We must wait till evening to know how pleasant the day has been.’

What a thrilling experience that we may live well, enabling us to die well and then live with God in the celestial kingdom throughout eternity.” (Sterling W. Sill, *Ensign*, November 1976, pg. 46-48)

**30** – “In a beautiful blue lagoon on a clear day, a fine sailing-ship spreads its brilliant white canvas in a fresh morning breeze and sails out to the open sea.

We watch her glide away magnificently through the deep blue and gradually see her grow smaller and smaller as she nears the horizon.

Finally, where the sea and sky meet, she slips silently from sight; and someone hears me say, ‘there, she is gone!’

Gone Where?

Gone from sight—that is all.

She is still as large in mast and hull and sail, still just as able to bear her load.

And we can be sure that, just as we say, ‘there, she is gone!’ Another says, ‘there, she comes!’ (Pauk H. Dunn, *The Birth that we call Death*)

## Spirit World

05/06

### Spirit World Defined

(Alma 40:11)

**01** – “When you lay down this tabernacle where are you going? Into the spirit world. Are you going into Abraham’s bosom? No, not any where nigh there, but into the spirit world. **Where is the spirit world? It is right here...Do they go beyond the boundaries of this organized earth? No they do not.**” (Brigham Young, *JD*, 3:369)

**02** – “**Is the spirit world here? It is not beyond the sun, but is on this earth that was organized for the people that have lived and that do and will live upon it.** No other people can have it, and we can have no other kingdom until we are prepared to inhabit this eternally. (Brigham Young, *JD*, 3:372)

**03** – “**As to its [the spirit world] location, it is here on the very planet where we were born; or, in other words, the earth and other planets of a like sphere, have their inward or spiritual spheres, as well as their outward, or temporal. The one is peopled by temporal tabernacles, and the other by spirits. A veil is drawn between the one sphere and the other, whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal.**” (Parley P. Pratt, *Key to the Science of Theology*, pg. 129-130)

**04** – “Where is the spirit world? Is it away up in the heavens? That isn’t what the scriptures and our brethren explain. They have told us the spirit world is right here round about us, and the only spirits who can live here are those who are assigned to fill their missions here on earth. This is the spirit world. And if our eyes could be opened we could see those who have departed from us--a father, mother, brother, a sister, a child. We could see them, and sometimes when our physical senses are asleep, sometimes our spiritual self--and we have ears, spiritual ears, and spiritual eyes--sometimes they will be very keen and awake, and a departed one may come while we are lying asleep and come into our consciousness. We’ll feel an impression. We’ll wake up. Where does it come from? It comes from the spirits of those whom we are sealed to.” (Harold B. Lee, *THBL*, pg. 58)

**05** – “**The world of resurrected beings, and the world of spirits, are two distinct spheres, as much so as our own sphere is distinct from that of the spirit world.**

“Where then does the spirit go, on its departure from its earthly tabernacle? **It passes to the next sphere of human existence, called the world of spirits, a veil being drawn between us in the flesh, and that world of spirits.**” (Parley P. Pratt, *JD*, 1:9)

**06** – “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it’ (Ecclesiastes 12:7). What does it mean to return to that God who gave us life? I had a call from someone who was disturbed about that question. He said, ‘Now, does that mean all the wicked will return back into the presence of God? How shall they be worthy to stand in the presence of the Lord? Now, how could that be possible?’ Well, that started me on a bit of thinking, and then I found the prophet Alma explaining to his son Corianton this same matter. You will find in the fortieth chapter of Alma how Alma explained this matter to his son Corianton. He said: ‘Now, concerning the state of the soul between death and the resurrection--Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life’ (Alma 40:11). Now you note the difference? In one place it suggests that we shall enter into the very presence of; In the next place it says that we shall go home to that God who gave us life.

In discussing this matter I have found the quotation from President Brigham Young contained in his Discourses, which says: ‘[The scripture] reads that the spirit goes to God who gave it. Let me render this scripture a little plainer; when the spirits leave their bodies they are in the presence of our Father and God, they

## *Death & Spirit World*

are prepared then to see, hear and understand spiritual things. But where is the spirit world?' He answers by saying this:

'If we go back to our mother country, the States, we there find the righteous, and we there find the wicked; if we go to California, we there find the righteous and the wicked, all dwelling together; and when we go beyond this veil, and leave our bodies which were taken from mother earth, and which must return, our spirits will pass beyond the veil; we go where both Saints and sinners go; they all go to one place.

If the wicked wish to escape from his presence, they must go where he is not, where he does not live, where his influence does not preside. To find such a place is impossible, except they go beyond the bounds of time and space.' (*Discourses of Brigham Young*, pg. 376-77)

**07** – As I understand what President Young is saying, when we go home to God, it is just like going back to our home country. We may not go into the presence of the governor of the state where we live, but we will go to the home country, and there we shall find our level among the people with whom we are most accustomed to associate. (Harold B. Lee, *THBL*, pg. 57-58)

**08** – “Death itself is an initial day of judgment for all persons, both the righteous and the wicked. When the spirit leaves the body at death, *it is taken home to that God who gave it life, meaning that it returns to live in the realm of spiritual existence.* (Ecclesiastes 12:7) At that time the spirit undergoes a partial judgment and is assigned an inheritance in paradise or in hell to await the day of the first or second resurrection. The righteous go to paradise, ‘a state of happiness, ... a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.’ The wicked are ‘cast out into outer darkness; there shall fit weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.’ (Alma 40:11-14; Luke 16:19-31.)” (Bruce R. McConkie, *MD*, pg. 402; Joseph Fielding Smith, *Answers to Gospel Questions*, 2:85)

**09** – “disembodied spirits; ... do not go where there are resurrected bodies, for they cannot live there.” (Brigham Young, *JD*, 6:294)

**10** – “It is an intermediate state of probation, a place of preparation, improvement, instruction, or education, where spirits are chastened or improved...” (Parley P. Pratt, *Key to the Science of Theology*, pg. 132)

### Thinness of the Veil

**11** – “The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith.” (Joseph Smith, *TPJS*, pg. 325)

**12** – “I am sure many of you know that the veil can be very thin—that there are people over there who are pulling for us—people who have faith in us and who have great hopes for us, who are hoping and praying that we will measure up—our loved ones (parents, grandparents, brothers, sisters, and friends) who have passed on.” (Ezra Taft Benson, *TETB*, pg. 31)

### Spirit World Construction

(Alma 40:12-13; Luke 16:26; D&C 138:50)

**13** – “The righteous and the wicked [upon death] all go to the same world of spirits until the resurrection.” (Joseph Smith, *TPJS*, pg. 310)

*Paradise* - (Revelation 2:7; D&C 138:12-15, 22)

**14** – “All spirits of men after death return to the spirit world. There, as I understand it, the righteous—**meaning**

## *Death & Spirit World*

those who have been baptized and who have been faithful— are gathered in one part and all the others in another part of the spirit world.” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:230)

**15 – “There is no religion or theology in the world other than as revealed in the gospel of Jesus Christ which makes perfect connections with pre-existence and the life hereafter...If you have gotten on the track and have faithfully followed it to the end of life, you will find that you are lined up with the right track on the other side which leads to Godhood.... The gospel of Jesus Christ...charts a true and unbroken course continuing from pre-existence through mortal life into the hereafter which reaches finally to Godhood.”** (Marion G. Romney, *CES address, A Practical Religion*, June 13, 1956)

**16 – “If we are faithful to our religion, when we go into the spirit world, the fallen spirits—Lucifer and the third part of the heavenly hosts that came with him,... the whole of them combined will have no influence over our spirits.... All the rest of the children of men are more or less subject to them, and they are subject to them as they were while here in the flesh.**

If we conquer here and overcome in the Gospel, in the spirit world our spirits will be above the power of evil spirits....

**When death is past, the power of Satan has no more influence over a faithful individual: that spirit is free, and can command the power of Satan.”** (Brigham Young, *JD*, 7: 241)

**17 – “It is the righteous who go to paradise....The righteous, those who have kept the commandments of the Lord, are not shut up in any such place, but are in happiness in paradise. They cease from all this trouble, and trial, and tribulation, and anguish of soul.** They are free from all these torments, because they have been true and faithful to their covenants.” (Joseph Fielding Smith, *DS*, 2:229-230)

**18 – “When we pass into the spirit world we shall possess a measure of his power. Here, we are continually troubled with ills and ailments of various kinds. In the spirit world we are free from all this and enjoy life, glory, and intelligence; ”** (Brigham Young, *Discourses of Brigham Young*, pg. 380-381)

*Hell/Outer Darkness* - (D&C 138:20-22)

**19 – “I do not believe the methodist doctrine of sending honest men, and noble minded men to hell, along with the murderer and adulterer.”** (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith*, pg. 368, 122)[Other references suggesting a separation between prison and hell: Janne M. Sjordahl, *Improvement Era*, December 1916, pg. 111-121; *Millennial Star*, January 1917, pg. 1-7, 11-13; Daniel Ludlow, *Encyclopedia of Mormonism*, ‘glossary’, pg. 1772]

**20 – “Where then does the spirit go, on its departure from its earthly tabernacle? It passes to the next sphere of human existence, called the world of spirits, a veil being drawn between us in the flesh, and that world of spirits. Well, says one, is there no more than one place in the spirit world? Yes, there are many places and degrees in that world, as in this.”** (Parley P. Pratt, *JD*, 1:9; Heber C. Kimball, *JD*, 4:135-136)

**21 – “Is a Saint subject to the power of the Devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey. How is it with the wicked? The Devil has power over them to distress and afflict them: they are in hell.”** (Brigham Young, *JD*, 7:174)

**22 – “Those who have died without the Gospel are continually afflicted by those evil spirits, who say to them— ‘Do not go to hear that man Joseph Smith preach, or David Patten, or any of their associates, for they are deceivers.”** (Brigham Young, *JD*, 3:371)

**23 – “ It is the righteous who cease from those things that trouble. Not so with the wicked. They remain in torment. They have their anguish of soul intensified, if you please, when they get on the other side, because they are constantly recalling to mind their evil deeds. They are aware of their neglected opportunities, privileges in which they might have served the Lord and received a reward of restfulness instead of a reward of punishment. And so they remain in torment until the time comes for their**

deliverance...” (Joseph Fielding Smith, *DS*, 2:229-230)

### Doctrine of the Same Spirit

(Alma 34:32-34)

24 – “the spirit, being first created, of paramount importance, and consequently the body is secondary. The body was not first created and afterward the spirit formed in the tabernacle, but we are informed in the revelations that God has given, that we were created and organized in the spirit-world, in the image and likeness of our Father in heaven, and consequently our physical tabernacles were formed for the benefit and in behalf of the spirit, and adapted to the use of the spirit prepared for its habitation and dwellingplace; not to be the master and controller of the spirit, to govern and dictate it, but, on the contrary, to be for the spirit, to be subject to it, under its control, dictation, and guidance in every sense of the word. And it is with this view and for this purpose that the Lord has revealed unto us that those spirits will be held accountable for the acts of the mortal tabernacle; **for it is understood that the deeds done in and by the tabernacle are done by and with the consent of the spirit.**” (Erastus Snow, *JD*, 8:217)

25 – “Have I not told you often that the separation of body and spirit makes no difference in the moral and intellectual condition of the spirit? When a person, who has always been good and faithful to his God, lays down his body in the dust, his spirit will remain the same in the spirit world. It is not the body that has control over the spirit, as to its disposition, but it is the spirit that controls the body. When the spirit leaves the body the body becomes lifeless. The spirit has not changed one single particle of itself by leaving the body.” (Heber C. Kimball, *JD*, 3: 108)

26 – “**People who fight the truth don’t stop fighting it after their death.**” (Joseph Fielding Smith, *DS*, 2:195; Heber C. Kimball, *JD*, 4:273-274)

27 – “Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies, **his spirit will enter the spirit-world intent upon evil.** On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? **They will be still striving to do the things of God, only in a much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.**” (Brigham Young, *JD*, 7:334)

### Salvation for the Living vs. the Dead

(Alma 34:32-34)

28 – “When we go out of this life, leave this body, we will desire to do many things that we cannot do at all without the body. We will be seriously handicapped, and we will long for the body, we will pray for that early reunion with our bodies. We will know then what advantage it is to have a body.

Then, every man and woman who is putting off until the next life the task of correcting and overcoming the weakness of the flesh are sentencing themselves to years of bondage, for no man or woman will come forth in the resurrection until they have completed their work, until they have overcome, until they have done as much as they can do....

The point I have in mind is that we are sentencing ourselves to long periods of bondage, separating our spirits from our bodies, or we are shortening that period, according to the way in which we overcome and master ourselves.” (Melvin J. Ballard, *Three Degrees of Glory*, pg. 14–15)

29 – “This life is the time in which men are to repent. Do not let any of us imagine that we can go down to the grave not having overcome the corruptions of the flesh and then lose in the grave all our sins and evil tendencies. They will be with us. They will be with the spirit when separated from the body.... The spirit can only repent and change and then the battle has to go forward with the flesh afterwards. It is much easier to overcome and serve the Lord when both flesh and spirit are combined as one...” [suggests—that we can do

more in **one year** while in the flesh, than we can do in **ten years** just with the spirit] (Melvin J. Ballard, *Sermons and Missionary Services of Melvin J. Ballard*, pg. 241)

30 – **“If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles which were fixed by an unalterable decree before the world was...”** (Joseph Smith, *TPJS*, pg. 324)

31 – **“With regard to our property, as I have told you many times, the property which we inherit from our Heavenly Father is our time, and the power to choose in the disposition of the same. This is the real capitol that is bequeathed unto us by our Heavenly Father; all the rest is what he may be pleased to add unto us.”** (Brigham Young, *JD*, 18:354)

### **Salvation for the Dead**

(1 Peter 3:19-21, 4:6; D&C 2; D&C 128:15, 17)

32 – “The beginning and the end of the Gospel is written, in **section two** of the Book of Doctrine and Covenants.” (John A. Widtsoe, *Genealogical Society of Utah Magazine*, ‘Temple Worship’, [Assembly Hall-Temple Square, October 12, 1920])

33 – “If the Mormon doctrine is true, what has become of all those who died since the days of the Apostles?”

**“All those who have not had an opportunity of hearing the Gospel, and being administered unto by an inspired man in the flesh, must have it hereafter, before they can be finally judged.”** (Joseph Smith, *HC*, 3:29)

34 – “Since the Lord views man's progress from the pre-existent state to an eventual inheritance in one of the degrees of glory as one continuing course, it is not material (from the eternal perspective) whether the opportunity to accept the gospel of salvation comes in this mortal sphere or in the spirit world hereafter. **Sometime after birth into this life and before the resurrection and judgment, every living soul will hear the gospel message and be judged by his reaction thereto.** The millions who pass to the spirit world without receiving an opportunity during mortality to hear the truths of salvation will receive their chance subsequent to what men call death.” (Bruce R. McConkie, *MD*, pg. 673)

35 – [D&C 76:72]“Now, I wish to say to you that those who died without law, meaning the pagan nations, for lack of faithfulness, for lack of devotion, in the former life, are obtaining all that they are entitled to. I don't mean to say that all of them will be barred from entrance into the highest glory. Anyone of them who repents and complies with the conditions might also obtain celestial glory, but the great bulk of them shall only obtain the terrestrial glory.” (Melvin J. Ballard, *Three Degrees of Glory*, pg. 25)

36 – [D&C 76:72]“Accountable persons who die without law (and who, of course, do not accept the gospel in the spirit world under those particular circumstances which would make them heirs of the celestial kingdom).” (Bruce R. McConkie, *MD*, pg. 784)

37 – “We do not hold that this life is the only chance that men have to hear or embrace the gospel, but we believe that the time will come when every knee shall bow and every tongue confess that Jesus is the Christ, and men who do not have that privilege here will have the privilege hereafter granted unto them. We are given to understand by the Apostle Peter that the gospel is preached to the spirits in the spirit world. Isaiah foresaw this. He foresaw the mission of the Savior. He saw that he was going to come here in the flesh, and would be crucified, and while his body was lying in the tomb, ‘He went and unlocked the prison door and let the captives free.’ Peter gave us to understand that this was carried out. He says, ‘For this cause was the gospel preached unto them that are dead ; ’ showing that all who do not have the privilege here are going to have the privilege sometime and somewhere.

**Men may reject the gospel here, and it seems that even they are going to have another chance of hearing it, according to the words of Peter**, though Noah preached to the people and warned them in his day

## *Death & Spirit World*

and they rejected his counsel and teaching, and no doubt called him (as they have called the servants of God in all ages) imposters, and would not accept his message. The result was, according to the decrees of the Lord, that the flood came and overtook the people, and there were only a few saved; yet, **even that class of people had the privilege of hearing the sound of the gospel in the spirit world, and were given another chance to receive it.**" (Jonathan C. Cutler, *CR*, October 1918, pg. 96-97)

38 – "We are told in the third chapter of First Peter, that Christ went and preached to those people who were disobedient in the days of Noah. while the ark was a preparing. They had been shut up in prison, so characterized by Isaiah and others of the prophets for about twenty-four hundred years. Just the character of their imprisonments, I do not understand; but one of our Book of Mormon prophets speaks of it as a fearful, awful, looking forward to the time when the fiery indignation of the wrath of God should be poured out upon them. **Then we should remember this, too, which the Lord has revealed through the prophet Joseph, found recorded in the 76th Section of the D&C, that those of the terrestrial kingdom, of which the moon is typical, include those who were disobedient in the days of Noah.**" (George F. Richards, *CR*, April 1922, pg. 57-58; Burce R. McConkie, *MD*, pg. 685-687)

39 – "Salvation for the dead is for those who died without a knowledge of the gospel so far as celestial glory is concerned. **And those who have rejected the truth and who have fought the truth, who would not have it, are not destined to receive celestial glory.**" (Joseph Fielding Smith, *DS*, 3: 131)

### 40 – **HELL HATH BOTH ENTRANCE AND EXIT**

...one of the greatest [truths revealed] is that to hell there is an exit as well as an entrance. Hell is no place to which a vindictive judge sends prisoners to suffer and to be punished principally for his glory; but it is a place prepared for the teaching, the disciplining of those who failed to learn here upon the earth what they should have learned. True, we read of everlasting punishment, unending suffering, eternal damnation. That is a direful expression; but in his mercy the Lord has made plain what those words mean. "Eternal punishment," he says, is God's punishment, for he is eternal; and that condition or state or possibility will ever exist for the sinner who deserves and really needs such condemnation; but this does not mean that the individual sufferer or sinner is to be eternally and everlastingly made to endure and suffer. No man will be kept in hell longer than is necessary to bring him to a fitness for something better. When he reaches that stage the prison doors will open and there will be rejoicing among the hosts who welcome him into a better state. The Lord has not abated in the least what he has said in earlier dispensations concerning the operation of his law and his gospel, but he has made clear unto us his goodness and mercy through it all, for it is his glory and his work to bring about the immortality and eternal life of man." (James E. Talmage, *CR*, April 1930, pg. 97)

41 – "**God has administrators in the eternal world to release those spirits from Prison. The ordinances being administered by proxy upon them, the law is fulfilled.** [Joseph Smith; Andrew Ehat and Lydon Cook, *Words of Joseph Smith*, pg. 372)

## **Ordinances for the Dead**

(Zechariah 9:9-11)

42 – "**The ordinances which belong to the sphere of mortality cannot be received in a spiritual estate; they belong to the flesh and must be attended to in the flesh.**" (Charles W. Penrose, *The Contributor*, May 1881, pg. 233)

43 – "You may ask if there are baptized there [in the spirit world]. No. Can they have hands laid upon them for the gift of the Holy Ghost? No. **None of the outward ordinances that pertain to the flesh are administered there.**" (Brigham Young, *JD*, 2:138)

44 – "So we are only presenting to the dead such ordinances and privileges as pertain to those who are living here and now. So far as faith is concerned, they exercise that where they are. So far as repentance is concerned, they repent where they are. We are baptized for them because they cannot be baptized there. We are confirmed

## *Death & Spirit World*

and ordained for them. Why? **Because they cannot receive those ordinances there. Why? Because these ordinances pertain to mortal life.**" (Joseph Fielding Smith, *DS*, 2:142; Daniel H. Wells, *JD*, 16:240)

45 – "This idea that some of us have that we can go into the temple and perform the ordinances for the people who have been bitter against the truth, have known the truth and had every opportunity to receive the gospel and have refused to receive it, this idea that when they die we can go to the temple and do the work for them, is not in keeping in any sense with the revelations the Lord has given us....

We are not going to save and exalt in the celestial kingdom all the children of our Heavenly Father through our vicarious labors. **Only those will enter into celestial glory who are worthy of it, and if we perform labor in the temples for those who are unworthy, they shall not be entitled to those blessings simply because we have worked for them.**" (Joseph Fielding Smith, *DS*, 2:185)

46 – "**The endowment and sealing work for the dead is for those who died without having had the opportunity to hear and receive the gospel; also, for those who were faithful members of the Church who lived in foreign lands or where, during their life time, they did not have the privilege to go to a temple, yet they were converted and were true members of the Church.**" (Joseph Fielding Smith, *DS*, 2:184)

47 – "Some people think we have got to do the work in the temple for everybody. **Temple work belongs to the celestial kingdom, not to the other kingdoms.** There will be millions of people, countless as the sands upon the seashore, who will not enter into the celestial kingdom.... **There will be no need to do temple work for them.**

To be exalted in the celestial kingdom one must be endowed and receive the sealing blessings. There will be many who will enter that kingdom as servants, but only those who comply with all the laws and covenants will be exalted." (Joseph Fielding Smith, *DS*, 2:176)

48 – "Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well, to my mind, it is a simple thing. **These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the holy Priesthood to minister for their sex,** in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men. **The things we experience here are typical of the things of God and the life beyond us.** (Joseph F. Smith, *Gospel Doctrine*, pg. 461)

49 – "**A man is ordained and receives his washings, anointings, and endowments for the male portion of his and his wife's progenitors, and his wife for the female portion.** Then in the spirit world they will say, 'Do you not see somebody at work for you? The Lord remembers you and has revealed to His servants on the earth, what to do for you.'" (Brigham Young, *JD*, 3:327)

# Resurrection

05/06

“Of all the victories in human history, none is so great, none so universal in its effect, none so everlasting in its consequences as the victory of the crucified Lord who came forth in the resurrection that first Easter morning.” (Gordon B. Hinckley, *Ensign*, December 1992, pg. 2)

## Resurrection Defined

(Hebrews 6:1-2; 1 Corinthians 15:51; Alma 40:3)

“There will be no more **mystery** in the resurrection from the dead to life and everlasting light, than there is in the birth of man into the world, when we understand the truth, as we will some day, as the Lord of glory instituted it.” (Joseph F. Smith, *Gospel Doctrine*, pg. 216)

“**The greatest events of history are those which affect the greatest number for the longest periods. By this standard, no event could be more important to individuals or nations than the resurrection of the Master.** The eventual resurrection of every soul who has lived and died on earth is a scriptural certainty. And surely there is no event for which one should make more careful preparation.” (Ezra Taft Benson, *TETB*, pg.16)

“**The doctrine of the Resurrection of the Dead & Eternal Judgment are necessary to preach among the first principles of the gospel of Jesus Christ**” (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *Words of Joseph Smith*, pg. 4)

“We believe in the doctrine of faith, and of repentance, and of baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of hands, **and of resurrection of the dead, and of eternal judgment.**” (Joseph Smith; Dean C. Jessee, *The Personal Writings of Joseph Smith*, pg. 421)

“The term **resurrection** comes from two words: the prefix *re-*, meaning “to repeat” or ‘do again’, and *surgere*, meaning ‘to rise’, as with a strong impulse or surge. A resurrection is to be brought back to life; to have a resurge of life or power.” (Robert J. Matthews, *Gospel Scholars Series: Selected Writings of Robert J. Matthews*, pg. 505-506)

“**The resurrection from the dead may also, with propriety, be called a birth.**” (Brigham Young, *Discourses of Brigham Young*, pg. 374)

“**The only true riches in existence are for you and me to secure for ourselves a holy resurrection.**” (Brigham Young, *Discourses of Brigham Young*, pg. 372)

“So plain was the vision, that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand and said to each other, ‘My father, my son, my mother, my daughter, my brother, my sister.’ And when the voice calls for the dead to arise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my brother, my sister; and when they are by my side, I embrace them and they me.

It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind.

All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it.” (Joseph Smith, *TPJS*, pg. 295-296)

## Resurrection - When

(D&C 76:17; D&C 88:94-102; 1 Corinthians 15:36-42)

“Two great resurrections await the inhabitants of the earth: one is the first resurrection, the **resurrection of life**,

## *Resurrection*

the resurrection of the just; the other is the second resurrection, the **resurrection of damnation**, the resurrection of the unjust. But even within these two separate resurrections, there is an order in which the dead will come forth. Those being resurrected with celestial bodies, whose destiny is to inherit a celestial kingdom, will come forth in the **morning** of the first resurrection. Their graves shall be opened and they shall be caught up to meet the Lord at his Second Coming. They are Christ's, the firstfruits, and they shall descend with him to reign as kings and priests during the millennial era.

And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh. This is the **afternoon** of the first resurrection; it takes place after our Lord has ushered in the millennium. Those coming forth at that time do so with terrestrial bodies and are thus destined to inherit a terrestrial glory in eternity." (Bruce R. McConkie, *MD*, pg. 640)

**There are three general resurrections revealed to man on the earth; one of these is past, and the other two are future.**

The **first** general resurrection took place in connection with the resurrection of Jesus Christ. This included the Saints and Prophets of both hemispheres, from Adam down to John the Baptist; or, in other words, those who died in Christ before his resurrection. [*Included Translated Beings*- Bruce R. McConkie, *MD*, pg. 807-808)]

The **second** will take place in a few years from the present time, and will be immediately succeeded by the coming of Jesus Christ, in power and great glory, with all his Saints and Angels. This resurrection will include the Former and Latter-day Saints -- all those who have received the Gospel since the former resurrection.

The **third** and last resurrection will take place more than a thousand years afterwards, and will embrace all the human family not included in the former resurrections or translations.

After man is raised from the dead he will be judged according to his works, and will receive the reward, and be consigned to the sphere, exactly corresponding to his former deeds, and the preparations or qualifications which he possesses." (Parley P. Pratt, *Key to the Science of Theology*, pp.135-136)

### **Resurrection - Who**

(1Corinthians 15:20-22; Alma 11:44; 3 Nephi 28:38-40)

**"Death came upon us without the exercise of our agency; we had no hand in bringing it originally upon ourselves; it came because of the transgression of our first parents. Therefore, man, who had no hand in bringing death upon himself, shall have no hand in bringing again life unto himself; for as he dies in consequence of the sin of Adam, so shall he live again, whether he will or not, by the righteousness of Jesus Christ, and the power of his resurrection."** (Joseph F. Smith, *Improvement Era*, March 1908, pg. 385)

### **Resurrection - How**

(D&C 29:26; Ezekiel 37:1-10)

"Michael who is Adam came. The keys he brought are not named. But we know he was the presiding high priest over all the earth and that he held the keys of creation and participated in the creation of this earth. We suppose these are the rights and powers he restored. The holy priesthood will be used in eternity as well as in time. It is not only the power and authority to save men here and now; it is also the power by which the worlds were made and by which all things are. **It also could well be that Adam, who brought mortality and death into the world, was also permitted to restore the power that brings immortality and life to his descendants. Christ, of course, in the ultimate sense holds the keys of the resurrection and of raising souls in immortality, but, as we also know, it is his practice to operate through his servants, and righteous persons will, in due course, participate in calling their loved ones forth in the resurrection.**" (Bruce R. McConkie, *Millennial Messiah*, pg. 119)

## *Resurrection*

“We have not, neither can we receive here, **the ordinance and the keys of the resurrection**. They will be given to those who have passed off this state of action and have received their bodies again, as many have already done and many more will. They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here, and there are many more....

**If we ask who will stand at the head of the resurrection in this last dispensation, the answer is—Joseph Smith, Junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others**, and they will hunt up their friends and resurrect them when they shall have been officiated for, and bring them up.” (Brigham Young, *JD*, 15:137-139, Spencer W. Kimball, *Ensign*, May 1977, pg. 49)

**“Some person holding the keys of the resurrection, having previously passed through that ordeal, will be delegated to resurrect our bodies...”** (Brigham Young, *Discourses of Brigham Young*, pg. 373)

**“Every man who overcomes all things and is thereby to all things, receives power to bring up his wife to join him in the possession and enjoyment thereof.”** (Charles W. Penrose, *Contributor*, Vol 2, No. 11, August, 1881, pg 339)

### **Characteristics of a Resurrected Body**

*Course of Change - (Alma 40:2, 23; 1 Corinthians 15:42-44; Alma 11:45; D&C 88:27-28)*

“And when the resurrection and exaltation of man shall be consummated, although more pure, refined and glorious, yet will **he still be in the same image, and have the same likeness, without variation or change in any of his parts or faculties, except the substitution of spirit for blood.**” (John Taylor, *Mediation and Atonement*, pg. 165-166)

**“The blood he spilled upon Mount Calvary he did not receive again into his veins. That was poured out, and when he was resurrected, another element took the place of the blood. It will be so with every person who receives a resurrection; the blood will not be resurrected with the body, being designed only to sustain the life of the present organization. When that is dissolved, and we again obtain our bodies by the power of the resurrection, that which we now call the life of the body, and which is formed from the food we eat and the water we drink will be supplanted by another element; for flesh and blood cannot inherit the Kingdom of God.”** (Brigham Young, *Discourses of Brigham Young*, pg. 374)

“Now what is a spiritual body? It is one that is quickened by spirit and not by blood. Our Father in heaven and our Savior and all those who have passed through the resurrection have physical bodies of flesh and bones, but their bodies are quickened by spirit and not by blood, hence they are spiritual bodies and not blood bodies. The immortal body is quickened by spirit, but the mortal body is quickened by blood. The Lord said to Noah, that blood is the life of the body in this mortal sphere. In latter-day revelation we have the following: ‘For notwithstanding they die, they also shall rise again, a spiritual body. They who are of a celestial spirit shall receive the same body which was a natural body [i.e, a mortal body]; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.’ From this we have the Lord’s endorsement of a spiritual body being the body which has ceased to be a blood body. Now when Adam was in the Garden of Eden, he was not subject to death. There was no blood in his body and he could have remained there forever. This is true of all the other creations. This statement may not be very pleasing to our evolutionists, but it is true.” (Joseph Fielding Smith, *DS*, 1:77)

**“As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be ‘added unto their stature one cubit,’ neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood.”** (Joseph Smith, *TPJS*, pg.199)

“We will meet the same identical being that we associated with here in the flesh—not some other soul, some other being, or the same being in some other form, but the same identity and the same form and likeness, the

## *Resurrection*

same person we knew and were associated with in our mortal existence, even to the wounds in the flesh. **Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God. Deformity will be removed; defects will be eliminated,** and men and women shall attain to the perfection of their spirits, to the perfection that God designed in the beginning.” (Joseph F. Smith, *Gospel Doctrine*, pg. 23)

**“President Smith never intended to convey the thought that it would require weeks or months of time in order for the defects to be removed. These changes will come naturally, of course, but almost instantly, We cannot look upon it in any other way. For instance, a man who has lost a leg in childhood will have his leg restored. It does not grow in the grave, but will be restored naturally, but with the power of the Almighty it will not take extended time for this to be accomplished.**

RESTORATION TO PERFECTION ALMOST INSTANTANEOUS. When President Smith declares that ‘the body will come forth as it is laid to rest, **for there is no growth in the grave,**’ he has in mind this: Infants and children do not grow in the grave, but when they come forth, **they will come forth with the same body and in the same size in which the body was when it was laid away.** After the resurrection the body will grow until it has reached the full stature of manhood or womanhood. He did not intend to teach that the adult who loses a leg will come forth without that leg until it can be grafted on after the resurrection. Rather, his body will come forth complete in every part. **Deformities and the like will be corrected, if not immediately at the time of the uniting of the spirit and body, so soon thereafter that it will make no difference.** We may be sure that every man will receive his body in its perfect frame in the resurrection.” (Joseph Fielding Smith, *DS*, 2:294)

### *Change for Children -*

CHILDREN IN THE RESURRECTION. “When a baby dies, it goes back into the spirit world, and the spirit assumes its natural form as an adult, for we were all adults before we were born. When a child is raised in the resurrection, the spirit will enter the body and the body will be the same size as it was when the child died. It will then grow after the resurrection to full maturity to conform to the size of the spirit. If parents are righteous, they will have their children after the resurrection. Little children who die, whose parents are not worthy of an exaltation, will be adopted into the families of those who are worthy.” (Joseph Fielding Smith, *DS*, 2:56)

### *Limitations of Change - (D&C 131:1-4)*

“The body goes through many changes. Cells divide and growth follows. We grow from pudgy infancy, through fast-growing childhood, through gangling youth to full maturity, and finally into the shrinking, furrowing, stiffening old age.

A soul can continue to develop mentally and spiritually through these changes, but the body reaches a summit from which it traverses a declining path. **The body resurrected will be neither the unbalanced body of immature youth, nor the creaking, wrinkling one of many years, but when it is restored and resurrected it will undoubtedly return in the bloom of its greatest mortal perfection.**

Some sectarian peoples minimize the body and look forward to freedom from it. Some flail and beat and torture the body, but the gospel of Jesus Christ magnifies the importance of the body and the dignity of man. This body will come forth in the resurrection. It will be free from all imperfections and scars and infirmities which came to it in mortality **which were not self-inflicted.** Would we have a right to expect a perfect body if we carelessly or intentionally damaged it?” (Spencer W. Kimball, *TSWK*, pg. 36)

“In the resurrection there will be different kinds of bodies; they will not all be alike. The body a man receives will determine his place hereafter...There will be several classes of resurrected bodies; some celestial, some terrestrial, some telestial, and some sons of perdition. Each of these classes will differ from the others by prominent and marked distinctions; ...celestial bodies...will shine like the sun as our Savior’s does,...terrestrial bodies will not shine like the sun, but they will be more glorious than the bodies of those who receive the telestial glory. **In both of these kingdoms [terrestrial and telestial] there will be changes in the bodies and limitations. They will not have the power of increase, neither the power or nature to live as husbands and wives, for this will be denied them and they cannot increase. Those who receive the exaltation in the**

## *Resurrection*

celestial kingdom will have the ‘continuation of the seeds forever’ (D&C 132:19). They will live in the family relationship. In the terrestrial and in the telestial kingdom there will be no marriage. Those who enter there will remain ‘separately and singly’ forever.

Some of the functions in the celestial body will not appear in the terrestrial body, neither in the telestial body, and the power of procreation will be removed. I take it that men and women will, in these kingdoms, be just what the so-called Christian world expects us all to be—neither man nor woman, merely immortal beings having received the resurrection.” (Joseph Fielding Smith, DS, 2:286-288)

### *Composing the Change -*

“There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken.” (Joseph Smith, HC, 5:339)

“The question may be asked, Do not the particles that compose man's body, when returned to mother earth, go to make or compose other bodies? No, they do not. Some philosophers have asserted that human body changes every seven or ten years. This is not correct, for it never changes; that is, the substances of which it is composed do not pass off and other particles of matter come and take their place. Neither can the particles which have comprised the bodies of men become parts of the bodies of other men, or of beasts, fowls, fish, insects or vegetables. They are governed by a divine law, and though they may pass from the knowledge of the scientific world, that divine law still holds and governs and control them. Man's body may be buried in the ocean, it may be eaten by wild beasts, or it may be burned to ashes, and be scattered to the four winds, yet the particles of is composed will not be incorporated into any form of vegetable or animal life, to become a component part of their structure. Are they gross, tangible, and, in their organized capacity, subject to decay and change? Yes, and if buried in the earth, they undergo decomposition and return to mother earth; but it is no matter how minute the particles are, they are watched over and will be preserved until the resurrection and at the sound of the trumpet of God every particle of our physical structures necessary to make our tabernacles perfect will be assembled, to be rejoined with the spirit, every man in his order. Not one particle will be lost. (Brigham Young, *Deseret News Weekly*, October 13, 1875, pg. 581-584)

“It is true that the mortal body in due time returns to the earth as the Lord predicted that it should. Much of the cremated body is carried off into the air and only a small portion of ash remains. However it is impossible to destroy a body. It makes no difference whether a body is consumed by fire, buried in the depths of the sea, or placed in the tomb, the time will come when every essential particle will be called back again to its own place, and the individual whose body was laid away, or scattered to the winds, will be reassembled with every essential part restored.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 2:100)

### **Christ and His Resurrection**

(John 20:6-8; John 20:15-17; Alma 19:12-13; 3 Nephi 11:14-15; D&C 6:37)

“Any doctrine or ordinance as fundamental to man's eternal salvation as the resurrection of the dead is of necessity regulated and performed by the keys of the Melchizedek Priesthood. It is also part of the patriarchal order of the family. So far as the celestial kingdom is concerned, the resurrection is a family event. **We would at first naturally suppose that Jesus would resurrect himself, but perhaps he did not. Jesus did not baptize himself. The clear rendering of Acts 2:22-24, 32; 3:12; 5:30 represents Peter saying on three separate occasions that God raised up Jesus from the dead.** If we read those passages literally and combine that concept with the teachings of President Young and Elder Snow, that only a resurrected being can perform a resurrection, we may gain an insight into the resurrection process as a patriarchal family order in which a righteous resurrected father would resurrect his son, and so forth.” (Robert J. Matthews, *Behold the Messiah*, pg. 282)

“In fact, in a resurrected, otherwise perfected body, our Lord of this sacrament table has chosen to retain

## *Resurrection*

**for the benefit of his disciples the wounds in his hands and his feet and his side—signs, if you will, that painful things happen even to the pure and perfect. Signs, if you will, that pain in this world is not evidence that God doesn't love you.** It is the wounded Christ who is the captain of our soul—he who yet bears the scars of sacrifice, the lesions of love and humility and forgiveness.

**Those wounds are what he invites young and old, then and now, to step forward and see and feel.”** (Jeffrey R. Holland, Ensign, November 1995, pg. 69)

**“WHY CHRIST RETAINED MARKS OF WOUNDS IN HIS BODY.** We must not judge the resurrection of others by the resurrection of Jesus Christ. It is true that he appeared to his disciples and invited them to examine the prints of the nails in his hands and in his feet, and the spear wound in his side, but this was a special manifestation to them. We should know that the disciples had failed to understand that he was to rise again, and this manifestation was for their benefit....

**CHRIST'S WOUNDS A WITNESS AT SECOND COMING.** When the Savior comes to the Jews in the hour of their distress, as recorded in the Doctrine and Covenants, 45:51-53, he will show them the wounds in his hands and in his feet....

It is true that he also showed these wounds to the Nephites when he visited with them with the same purpose in view, to convince them of his identity, and give to them a witness of his suffering. It can hardly be accepted as a fact that these wounds have remained in his hands, side, and feet all through the centuries from the time of his crucifixion and will remain until his Second Coming, But they will appear to the Jews as a witness against their fathers and their stubbornness in following the teachings of their fathers.” (Joseph Fielding Smith, *DS*, 2:291-292)

“In the old familiar voice [Mary] knew so well, [Jesus] spoke her name, ‘Mary! Startled she exclaimed ‘Rabboni!’ and would have taken him in her arms, whereup he forbade her to touch him for he had not yet ascended to his Father, for whom he had reserved first physical contact with his resurrected, glorified body.” (B.H. Roberts, *Deseret News*, Easter Morning-March 26, 1932, pg. 6)

Inspired Version suggests ‘embrace’ or possibly ‘detain’. (Robert J. Matthews, *BYU Studies*, Vol. 9, Num. 1, pg. 12)

“In old times, and it is common in this day, the women, even as Sarah, called their husbands Lord; the word Lord is tantamount to husband in some languages, master, lord, husband, are about synonymous. In England we frequently hear the wife say, ‘Where is my master?’ She does not mean a tyrant, but as Sarah called her husband Lord, she designates hers by the word master. When Mary of old came to the sepulchre on the first day of the week, instead of finding Jesus she saw two angels in white, ‘And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord,’ or husband, ‘and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.’ Is there not here manifested the affections of a wife. These words speak the kindred ties and sympathies that are common to that relation of husband and wife.” (Orson Hyde, *JD*, 2: 81-82)

### **Resurrection - Rejoice In**

“We know that in the future, after we have passed through this life, we will then have our wives and our children with us. We will have our bodies glorified, made free from every sickness and distress, and rendered most beautiful. **There is nothing more beautiful to look upon than a resurrected man or woman. There is nothing grander that I can imagine that a man can possess than a resurrected body. There is no Latter-day Saint within the sound of my voice but that certainly has this prospect of coming forth in the morning of the First Resurrection and being glorified, exalted in the presence of God, having the privilege of talking with our Father as we talk with our earthly father.**” (Lorenzo Snow, *CR*, October 1900, pg. 4)

# Judgement

05/06

“Another unchanging principle, brothers and sisters, is that of your eventual judgment. Each of you will be judged according to your individual works and the desires of your hearts (D&C 137:9). You will not be required to pay the debt of any other. Your eventual placement in the celestial, terrestrial, or telestial kingdom will not be determined by chance. The Lord has prescribed unchanging requirements for each. You can know what the scriptures teach, and pattern your lives accordingly (John 14:2; 1 Corinthians 15:40–41; D&C 76:50–119; D&C 98:18).” (Russell M. Nelson, *Ensign*, November 1993, pg. 35)

## Judgement Defined

(Mormon 3:20; Mormon 9:13-14; 2 Nephi 9:7)

**01** – “In all ages, from Adam to this hour, the holy prophets have taught the true doctrine of the judgment. They have always set forth those concepts and verities that would encourage men to live in such a manner as to gain the glorious reward of eternal life when their day and time came to stand before the Eternal Bar. The hour of judgment is not the same for every man. Some are judged at one time and others at a different hour. **There are, in fact, many days of judgment** available, **but always the same Judge sits at the same judgment bar, always the same laws govern the procedures, and always a just and right judgment is imposed.**

**Our birth into mortality is a day of judgment** in that it signalizes we were found worthy while in the premortal life to undergo a mortal probation and thus to continue on the course leading to eternal life. There are those who press forward along this course during this mortal probation—with a steadfastness in Christ, having a perfect love of God and of all men, keeping the commandments, and doing only those things that please their Lord—**until they are translated and taken up into heaven, or until their calling and election is made sure. Either of these glorious eventualities is in itself a day of judgment.** Their celestial inheritance is thus assured, though they have not yet gained bodies of immortal glory. **Death also is a day of judgment** when the spirits of men go to either paradise or hell as their deeds warrant.

**The second coming of Christ is the great day of judgment for all men**, both the living and the dead. In it those who qualify come forth in the resurrection of the just and obtain their rewards in the kingdoms established for them. At that time the decree goes forth that the rest of the dead shall remain in their graves to await the resurrection of the unjust and their consequent telestial inheritance. At that time the wicked among men are consumed as stubble, their bodies become dust again, and their spirits are consigned to an eternal hell to await the day of the resurrection of damnation. At that time those mortals who are worthy escape the burning, abide the day, and remain on the new earth with its new heavens in the presence of earth's new King.

Then, in the final day, when all is done and accomplished according to the divine purpose—after all men, the sons of perdition included, have risen from death to life and have become immortal—**all men will stand before the bar of God in a final day of judgment.** The eventual destiny of all men will have been determined before that day, but then the final and irrevocable decrees will be issued as pertaining to every living soul.” (Bruce R. McConkie, *Millennial Messiah*, pg. 515-516)

**02** – “**Though there are specific times and formal occasions designated as days of judgment, in the final analysis every day is a day of judgment for every person, and every man is his own judge.**” (Bruce R. McConkie, *MD*, pg. 403)

## Who shall Act as our Judge

(Alma 11:44; John 5:27, 22-23; D&C 76:68; John 5:30)

**03** – “Daniel’s account of the great latter-day council at Adam-ondi-Ahman includes these words: ‘I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream

## Judgement

issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.’ (Daniel 7:9-10) Thrones are cast down: the kingdoms of this world cease; it is the day when the Lord makes a full end of all nations. He alone shall be exalted in that day. The Ancient of Days, the oldest and most ancient of men, Adam our father, sits in judgment over the righteous of his race. Be it remembered that the Twelve Apostles of the Lamb, who were with the Lord in his ministry in Jerusalem, shall judge the whole house of Israel, meaning that portion of Israel who have kept the commandments, ‘and none else.’ (D&C 29:12) **There will be a great hierarchy of judges in that great day, of whom Adam, under Christ, will be the chief of all. Those judges will judge the righteous ones under their jurisdiction, but Christ himself, he alone, will judge the wicked. All this we have heretofore set forth; now we are seeing Adam sitting in his judicial capacity. And the scene is glorious indeed.**” (Bruce R. McConkie, *Millennial Messiah*, pg.584/DNTC 3:578)

**04** – “I have testified and do still testify of the truth of the Book of Mormon—that it is an inspired record, the history of a branch of the house of Israel that live in America; that it does contain the fulness of the Gospel as revealed to them by a crucified and risen Redeemer; and that wherever it goes and its light is permitted to shine, the Spirit of the Lord will bear testimony of its truth to every honest heart in all the world. Wherever that book is candidly perused, the Spirit will bear record of its truth: and I bear this testimony this day, that Joseph Smith was and is a Prophet, Seer, and Revelator—an Apostle holding the keys of this last dispensation and of the kingdom of God, under Peter, James, and John. And not only that he was a Prophet and Apostle of Jesus Christ, and lived and died one, but that he now lives in the spirit world, and holds those same keys to usward and to this whole generation. Also that he will hold those keys to all eternity; and no power in heaven or on the earth will ever take them from him; for he will continue holding those keys through all eternity, and will stand—yes, again in the flesh upon this earth, as the head of the Latter-day Saints under Jesus Christ, and under Peter, James, and John. **He will hold the keys to judge the generation to whom he was sent, and will judge my brethren that preside over me; and will judge me, together with the Apostles ordained by the word of the Lord through him and under his administration.**

**When this is done, those Apostles will judge this generation and the Latter-day Saints; and they will judge them with that judgment which Jesus Christ will give unto them; and they will have the same spirit and the same mind as Jesus Christ, and their judgment will be his judgment, for they will be one....**

**So it will be with brother Joseph, or brother Brigham, or any of the Apostles or Elders that hold a portion of the keys of the Priesthood to this generation, if they hold them faithfully. They will be able to remember and understand all their own doings and all the acts of this generation to whom they are sent; and they will judge them in the name of Jesus Christ. We will be judged by brother Joseph; and he will be judged by Peter, James, and John, and their associates. Brother Brigham, who now presides over us, will hold the keys under brother Joseph; and he and his brethren, who hold the keys with him, or under his direction, will judge the people; for they will hold those keys to all eternity, worlds without end. By those keys they will have to judge this generation; and Peter, James, and John, will hold the keys to preside over, and judge, and direct brother Joseph to all eternity; and Jesus Christ will hold the keys over them and over us, under his Father, to whom be all the glory. This is my testimony; and in obedience to these keys, if God will open my way and spare my life, I will continue to act.”** (Parley P. Pratt, *JD*, 5:196-197)

**05** – “ He stands therefore at the head of this dispensation, and will throughout all eternity, and no man can take that power away from him. If any man holds these keys, he holds them subordinate to him. You never heard President Young teach any other doctrine; he always said that Joseph stood at the head of this dispensation; that Joseph holds the keys; and although Joseph had gone behind the veil he stood at the head of this dispensation, and that he himself held the keys subordinate to him. President Taylor teaches the same doctrine, and you will never hear any other doctrine from any of the faithful Apostles or servants of God, who understand the order of the Holy Priesthood. **If we get our salvation we shall have to pass by him; if we enter into our glory it will be through the authority that he has received. We cannot get around him; we cannot get around President Young; we cannot get around President Taylor; we cannot get around the Twelve Apostles. If we ever attain to that eternal glory that God has promised to the faithful we shall have to pass by them. If we enter into our exaltation, it will be because they, as the servants of God, permit us to pass by, just as the revelation says, ‘pass by the angels and the Gods, which are set there,’ to our exaltation.**” (George Q. Cannon, *JD*, 23:360-361)

## Judgement

**06** – “...that the First Presidency and Twelve who have officiated in our age, should operate in regard to mankind in this dispensation.” (John Taylor, *Mediation and Atonement*, pg. 156-157)

**07** – “...the time will come, according to the revelations of God, concerning the resurrection, **that judgment will be given into the hands of men who hold that priesthood, so that what they do in the judgment will be as though done by the Father or by the Son.**...The great judgment that is to come will not be altogether performed by one individual sitting upon a great white throne and passing judgment upon the millions upon millions of the earth's inhabitants. God's house is a house of order, **and the Lord will have agents appointed as he has now behind the veil as well as in the flesh**, and when the great judgment comes, all will be judged according to their works, and the books will be opened, and the Book of Life will be scanned and the man's acts and the women's acts upon the earth will be disclosed, **and we will all confess in our souls that the judgment is just and righteous, because it will be uttered and delivered by one having authority and the seal of God will be upon it.**” (Charles W. Penrose, *CR*, October 1916, pg. 23-24)

BY WHOM:

- Christ - John 5:27, 22-23, 30; D&C 76:68
- Apostles - D&C 29:12; 1 Nephi 12:9; 3 Nephi 27:27; Mormon 3:18; Matthew 19:27-30
- Bishop - D&C 72:17; 58:17; 64:40
- Missionaries - D&C 75:18-22; 60:14-15
- Ourselves - Alma 41:7
- Scriptures - 2 Nephi 25:18; 29:11; 33:14; D&C 128:6-8; Romans 14:12; Revelation 20:12-13

### What will be the Criteria for Judgement

(Moroni 10:34; 2Nephi 28:23; Revelation 20:12-13, 22:11; D&C 128:6-8; Alma 9:15; D&C 137:10; D&C 82:3; 1Peter4:4)

**08** – “I tell you the Lord is taking account of us. We are individually in His presence; we are individually a unit of the Kingdom of God, of the household of faith; and the Lord has cognizance of us, and will take note of us, and will record our works and our deeds. Thank God for that noble, that just, that godlike principle of the gospel of Jesus Christ, that every one of us will have to give an account for the deeds we do in the flesh, and that every man will be rewarded according to his works, whether they be good or evil. Thank God for that principle; for it is a just principle; it is Godlike.” (Joseph F. Smith, *Messages of the First Presidency*, 5:86)

**09** – “The first expression of universal order is that a given cause always has the same effect. Under the same conditions, gasoline will always burst into flame when a lighted match is touched to it, or the finger burned if brought too near the fire. Yesterday, to-day and forever, like causes produce like effects....

The universal reign of law under which man lives not only offers the happy certainty of an orderly universe, but also the stern warning, that in a world where cause and effect are invariable, man cannot escape the effects of his actions. That is more terrible than the threat of a sulphurous hell. (John A. Widtsoe, *Teachings of the Latter-day Prophets*, pg. 356)

**10** – “A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.” (Joseph Smith, *TPJS*, pg. 357)

**11** – “Every person who has lived and shall live in this world—every man, women, and child—shall stand before the judgement seat of God to answer for the life he or she lived here in mortality, and also to answer for the life lived in the spirit world.” (Milton R. Hunter, *CR*, April 1949, pg. 69)

**12** – “Every man will be judged according to his works, his opportunities for receiving the truth, and the intent of his heart.” (Joseph Fielding Smith, *DS*, 2:21)

## Judgement

13 – “But while one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men, causes “His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” He holds the reins of judgment in His hands; He is a wise Lawgiver, and will judge all men, not according to the narrow, contracted notions of men, but, “according to the deeds done in the body whether they be good or evil,” or whether these deeds were done in England, America, Spain, Turkey, or India. *He will judge them, “not according to what they have not, but according to what they have,” those who have lived without law, will be judged without law, and those who have a law, will be judged by that law.* We need not doubt the wisdom and intelligence of the Great Jehovah; **He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.**” (Joseph Smith, *TPJS*, pg. 218)

14 – “We will face a ‘Righteous Judge’ and he will take into account our capacities and our limitations, our opportunities and our handicaps.” (Harold B. Lee, *Decisions of Successful Living*, pg. 100-101)

15 – “Only the Lord knows all the details, and he it is who will judge our actions here on earth. When he does judge us, I feel he will take all things into consideration: our genetic and chemical makeup, our mental state, our intellectual capacity, the teachings we have received, the traditions of our fathers, our health, and so forth.” (M. Russell Ballard, *Ensign*, October 1987, pg. 8)

16 – “All of us have made wrong turns along the way. I believe the kind and merciful God, whose children we are, will judge us as lightly as He can for the wrongs that we have done and give us the maximum blessing for the good that we do.” (James E. Faust, *Ensign*, November 1996, pg. 53)

17 – “In a real though figurative sense, the book of life is the record of the acts of men as such record is written in their own bodies. It is the record engraven on the very bones, sinews, and flesh of the mortal body. That is, every thought, word, and deed has an affect on the human body; all these leave their marks, marks which can be read by Him who is Eternal as easily as the words in a book can be read.” (Bruce R. McConkie, *MD*, pg. 97)

18 – “Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept—that does not die—man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor—has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. **It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind—that record that cannot lie—will in that day be unfolded before God and angels, and those who shall sit as judges.**” (John Taylor, *JD*, 11:78-79; 26:31)

19 – “At that day we may be sure that we shall receive fair judgment. The judges will have the facts as they may be played back from our own records, and our voices and the pictures of our acts and the recordings of our thoughts will testify against and for us.” (Spencer W. Kimball, *Miracle of Forgiveness*, pg.109)

BY WHAT:

Actions, Thoughts, Words - Mosiah 4:30; Alma 12:14-15

## Judgement

Covenants & Ordinances of the Gospel - D&C 101:93; Romans 1:20

**20** – “Membership in this Church involves personal responsibility. The Gospel of the Lord Jesus Christ presents the doctrine of individual salvation. There is no mass salvation in the Kingdom of God. One by one we enter into the glory of the Lord. I make my covenants alone. I go into the waters of baptism. No one can do that for me if I live on earth. Faith, repentance, baptism, the gift of the Holy Ghost, and all the things that pertain to the Gospel, I must accept myself. I cannot place the burden upon any one else. One of the simplest, as I have said, of all the principles of the Gospel, and one of the most important, is that we accept personal responsibility for the work of God’s kingdom.” (John A. Widtsoe, *CR*, October 1941, pg. 76)

**21** – “**Sometime after birth into this life and before the resurrection and judgment, every living soul will hear the gospel message and be judged by his reaction thereto.**” (Bruce R. McConkie, *MD*, pg. 673)

‘Book of the Law’ (Tithing) - D&C 85:5, 11; Joseph F. Smith, *CR*, October 1899, pg. 42)

Word of God (Scripture) - 2 Nephi 29:11; 2 Nephi 33:11; Moroni 10:27, 34;

**22** – “**For me there could be no more impelling reason for reading the Book of Mormon than this statement of the Lord, that we shall be judged by what is written in it.**” (Marion G. Romney, *CR*, April 1960, pg. 110)

**23** – “**No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon**’ (Joseph Fielding Smith, *CR*, October 1961, pg. 18).” (Ezra Taft Benson, *Ensign*, November 1986, pg. 80)

Earthly Responsibilities - D&C 72:3

**24** – “Let me assure you, brethren, that some day you will have a personal priesthood interview with the Savior himself. If you are interested, I will tell you the order in which He will ask you to account for your earthly responsibilities.

First, He will request an accountability report about your relationship with your wife. Have you actively been engaged in keeping her happy and ensuring that her needs have been met as an individual?

Second, He will want an accountability report about each of your children individually. He will not attempt to have this for simply a family stewardship, but will request information about your relationship to each and every child.

Third, He will want to know what you personally have done with the talents you were given in the pre-existence.

Fourth, He will want a summary of your activity in your Church assignments. He will not be necessarily interested in what assignments you have had, for in His eyes the home teacher and a mission president are probably equals, but He will request a summary of how you have been of service to your fellow man in your Church assignments.

Fifth, He will have no interest in how you earned your living, but if you were honest in all your dealings.

Sixth, He will ask for an accountability on what you have done to contribute in a positive manner to your community, state, country and the world.” (Harold B. Lee; Alexander B. Morrison, *Feed My Sheep: Leadership Ideas for Latter-day Shepherds*, pg. 156)

**25** – “**No man can disobey the word of God and not suffer for so doing.** No sin, however secret, can escape retribution. True, you may lie and not be detected; you may violate virtue without its being known by any who would scandalize you; yet you cannot escape the judgment that follows such transgression. **The lie is lodged in the recesses of your mind, an impairment of your character that will be reflected sometime, somehow in your countenance or bearing.** Your moral turpitude, though only you, your accomplice, and God may ever know it, will canker your soul.” (David O. McKay, *Improvement Era*, July 1941, pg.395)

**26** – “The Apostle Paul taught that the Lord’s teachings and teachers were given that we may all attain ‘the

## Judgement

measure of the stature of the fulness of Christ' (Ephesians 4:13). This process requires far more than acquiring knowledge. It is not even enough for us to be **convinced** of the gospel; we must act and think so that we are **converted** by it. In contrast to the institutions of the world, which teach us to **know** something, the gospel of Jesus Christ challenges us to **become** something.

Many Bible and modern scriptures speak of a final judgment at which all persons will be rewarded according to their deeds or works or the desires of their hearts. But other scriptures enlarge upon this by referring to our being judged by the **condition** we have achieved.

The prophet Nephi describes the Final Judgment in terms of what we **have become**: 'And if their works have been filthiness they must needs **be** filthy; and if they **be** filthy it must needs be that they cannot dwell in the kingdom of God' (1 Nephi 15:33). Moroni declares, 'He that **is** filthy shall **be** filthy still; and he that **is** righteous shall **be** righteous still' (Mormon 9:14; Revelation 22:11-12; 2 Nephi 9:16; D&C 88:35). The same would be true of 'selfish' or 'disobedient' or any other personal attribute inconsistent with the requirements of God. Referring to the '**state**' of the wicked in the Final Judgment, Alma explains that if we are condemned by our words, our works, and our thoughts, 'we shall not be found spotless; ...and in this awful state we shall not dare to look up to our God' (Alma 12:14).

**From such teachings we conclude that the Final Judgment is not just an evaluation of a sum total of good and evil acts—what we have done. It is an acknowledgment of the final effect of our acts and thoughts—what we have become.** It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. **The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become....**

As we do so, we should remember that our family relationships—even more than our Church callings—are the setting in which the most important part of that development can occur. The conversion we must achieve requires us to be a good husband and father or a good wife and mother. Being a successful Church leader is not enough. Exaltation is an eternal family experience, and it is our mortal family experiences that are best suited to prepare us for it." (Dallin H.Oaks, *Ensign*, November 2000, pg. 32)

**27 – “Each of you has an eternal calling from which no Church officer has authority to release you. This is a calling given you by our Heavenly Father Himself. In this eternal calling, as with all other callings, you have a stewardship, and ‘it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity’ (D&C 72:3). This most important stewardship is the glorious responsibility your Father in Heaven has given you to watch over and care for your own soul.**

At some future day, you and I will each hear the voice of the Lord calling us forward to render an account of our mortal stewardship. This accounting will occur when we are called up to 'stand before [the Lord] at the great and judgment day' (2 Nephi 9:22).

Each day on this earth is but a small part of eternity. The day of resurrection and final judgment will surely come for each one of us.

Then our Father in Heaven's great and noble heart will be saddened for those of His children who, because they chose evil, will be cast out, unworthy to return to His presence. But He will welcome with loving arms and with indescribable joy those who have chosen to be "true to the truth." Righteous living, combined with the grace of the Atonement, will qualify us to stand before Him with clean hearts and clear consciences.

As leaders of the Church, as servants of a compassionate Father in Heaven, we likewise want each of you to return to His presence. We love you and desire with all our hearts to see you rejoice with your Father in Heaven and with your parents, your children, and other loved ones in that great day of judgment. So we ask you, 'Are you true?' And, therefore, we admonish you, as did Jacob, to 'prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness' (2 Nephi 9:46)." (Joseph B. Wirthlin, *Ensign*, May 1997, pg. 16]

# Kingdoms of Glory

05/06

“God loves his offspring, the human family. His design is not simply to furnish happiness to the few here, called Latter-day Saints. The plan and scheme that he is now carrying out is for universal salvation; not only for the salvation of the Latter-day Saints, but for the salvation of every man and woman on the face of the earth, for those also in the spirit world, and for those who may hereafter come upon the face of the earth. It is for the salvation of every son and daughter of Adam. They are the offspring of the Almighty, he loves them all and his plans are for the salvation of the whole, and he will bring all up into that position in which they will be as happy and as comfortable as they are willing to be.” (Lorenzo Snow, *JD*, 14:309)

## Kingdoms Defined

(1 Corinthians 15:40-42)

**01** – “Therefore, out of justice and proper rewarding, the Lord indicated that his children would be judged by their works and very properly established three glories as a reward—**the celestial for those who achieved highly, the terrestrial for those who achieved partially, and the telestial for those who were indolent and careless.**” (Joseph L. Wirthlin, *CR*, October 1944, pg. 38)

**02** – “**Telestial law is the law of evil, carnality, and corruption.** Those who so live develop telestial bodies, which can stand telestial glory, which is found in a telestial kingdom. **Terrestrial law is the law of decency and uprightness from a worldly standpoint.** Those who conform to this higher order thereby create for themselves terrestrial bodies, which in turn can stand terrestrial glory and go to a terrestrial kingdom. **Celestial law is the law of the gospel; it is the law of Christ.** It calls upon men to forsake the world and rise above every carnal and evil thing. It calls upon men to repent and be baptized and receive the sanctifying power of the Holy Spirit of God. It requires that they become new creatures of the Holy Ghost. Only those who so live acquire thereby celestial bodies; only such bodies can stand celestial glory, and this glory is found only in a celestial kingdom. Since the final destiny of this earth is to become a celestial globe, it thereby becomes the ultimate and highest heaven for all the faithful who have lived on its surface.” (Bruce R. McConkie *Millennial Messiah*, pg. 697-698)

**Celestial Kingdom** -Those who inherit the highest degree of the celestial kingdom, who become gods, must also have been married for eternity in the temple. All who inherit the celestial kingdom will live with our Heavenly Father and Jesus Christ forever and ever.” (*Gospel Principles*, pg. 297)

**Terrestrial Kingdom** -These are they who rejected the gospel on earth but afterward received it in the spirit world. These are the honorable people on the earth who were blinded to the gospel of Jesus Christ by the craftiness of men. These are they who did receive the gospel and a testimony of Jesus, but afterwards were not valiant. They will be visited by Jesus Christ, but not by our Heavenly Father. They will not be part of an eternal family; they will live separately and singly forever and ever. (*Gospel Principles*, pg. 297-298)

**Telestial Kingdom** -These people did not receive the gospel or the testimony of Jesus either on earth or in the spirit world. They will suffer for their own sins in hell after the millennium, when they will be resurrected....These people are as numerous as the stars in heaven and the sand on the seashore. They will be visited by the Holy Ghost but not by the father or the Son. (*Gospel Principles*, pg. 298)

## Outer Darkness - No Kingdom, No Glory

(JST Matthew 12:26-27; D&C 76:25-49; Hebrews 6:4-6)

**03** – “**The sin against the Holy Ghost is a sin against God the Father, the Son, and the Holy Ghost that bears record of them.** A man cannot sin against the Holy ghost until the Holy Ghost has revealed unto Him the

## *Kingdoms of Glory*

father and Son and a knowledge of eternal things in a great degree. When he has a knowledge of these things, [and] with his eyes open, he rebels against God and defies His power, he sins against all three [members of the Godhead].” (Wilford Woodruff; Scott G. Kenney, *Wilford Woodruff Journal*, 4:95)

**04** – There is an unpardonable sin, a sin for which there is no forgiveness, neither in time nor in eternity. It is blasphemy against the Holy Ghost; it is to deny Christ, to come out in open rebellion, to make open war against the Son of Man—after gaining, by the power of the Holy Ghost, a sure and perfect knowledge of the truth and divinity of the Lord’s work. It is to shed innocent blood, meaning to assent unto the death of Christ—to crucify him afresh, Paul says fn—with a full and absolute knowledge that he is the Son of God. It is to wage open warfare, as does Lucifer, against the Lord and his Anointed, knowing that the course so pursued is evil. **It is to deny—to say the sun does not shine while seeing its blazing light—it is to deny Christ after a sure and irrevocable testimony has been received by the power of the Holy Ghost. Hence, it is a scurrilous and evil declaration against the Holy Ghost, against the sole and only source of absolute and sure knowledge. It is blasphemy against the Holy Ghost.**

Let men without this sure knowledge speak even against Christ himself; let them commit all manner of sins and blasphemies, even murder, and yet when the penalties have been paid and a proper repentance granted, men shall come forth in immortality and gain an inheritance in whatever kingdom of glory they merit. Only the sons of perdition shall be cast out eternally to live and reign with Lucifer in hell forever.” (Bruce R. McConkie, *Mortal Messiah*, 2:216)

**05** – “...cannot commit the unpardonable sin after the dissolution of the body...[they] must commit the unpardonable sin in this world.” (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *Words of Joseph Smith*, pg. 342)

### **Outer Darkness - Apostate Members Only**

(Bruce R. McConkie, MD, pg. 109)

**06** – “All sin [may be] forgiven except the sin against the Holy Ghost.—Got to deny the plan of salvation. etc. with his eyes open. **Like many of the apostates** of Christ of the Church of Jesus Christ of last Days.” (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *Words of Joseph Smith*, pg. 342)

**07** – “All who partake of this, the greatest of sins, sell themselves as did Cain to Lucifer. **They learn to hate the truth with an eternal hatred, and they learn to love wickedness. They reach a condition where they will not and cannot repent.** The spirit of murder fills their hearts and they would, if they had the power, crucify our Lord again, which they virtually do by fighting his work and seeking to destroy it and his prophets.” (Joseph Fielding Smith, *DS*, 1:49)

**08** – “How much does it take to prepare a man, or woman, or any being, to become angels to the devil, to suffer with him to all eternity? **Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son, and to be made an heir to His kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives.** Now who will be damned to all eternity? Will any of the rest of mankind? No; not one of them.” (Brigham Young, *JD*, 3:93-94)

**09** – “Satan is named Perdition, and the heavens wept over him when he fell from his high estate; and those who have followed him so that they become imbued with his spirit, **which is the spirit of destruction, in opposition to the spirit which brings life,** are his. **The spirit of murder enters their hearts; they are ready to put to death even the Son of God, if His existence in life comes in their way.** (Charles W. Penrose., *CR*, October 1911, pg. 51-52)

### **Outer Darkness - Murder of Innocent Blood**

(D&C 132:27)

## *Kingdoms of Glory*

**10** – “What is the blasphemy against the Holy Ghost of which Jesus speaks? In our day the Lord has said: “The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant.” (D&C 132:27) That is to say, the unpardonable sin consists in denying Christ, in fighting the truth, in joining hands with those who crucified him, knowing full well, and with a perfect knowledge, that he is the Son of God; it means pursuing this course after gaining a perfect knowledge, given of the Holy Ghost, that he is Lord of all. **The innocent blood thus shed is his blood; those who so sin become murderers by assenting unto his death, an assent that is given with a full and perfect knowledge of his divinity.**” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 232)

**11** – “He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

**When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost.**” (Joseph Smith, *TPJS*, pg. 358)

**12** – “...murderers who crucify Christ anew, or consent to His death, in that they shed innocent blood knowing at the time they are thereby preventing the spread of the truth, will be subject to [the] penalty of becoming ‘sons of perdition’.” (Wilford Woodruff, *Abraham H. Cannon Journal*, November 29 1893, Special Collections-BYU Library; Wilford Woodruff, *JD*, 13:168; Bruce R. McConkie, *DNTC*, 3:347)

### **Outer Darkness - Dissolution of the Body**

(D&C 76:44; D&C 88:32; Alma 42:9; Alma 12:18; Joseph Fielding Smith, *DS*, 2:278-279)

**13** – Brigham Young voiced his opinion: “He had not the power of endless life in him, and he will be , and the particles which compose his body and spirit will return to their native element. I told you some time ago what would become of such men. But I will quote the Scriptures on this point, and you can make what you please of it. Jesus says, he will DESTROY *death* and *him* that hath the power of it. What can you make of this but decomposition, the returning of the organized particles to their native element, after suffering the wrath of God until the time appointed. That appears a mystery, but the principle has been in existence from all eternity, only it is something you have not known or thought of. When the elements in an organized form do not fill the end of their creation, they are thrown back again, like brother Kimball's old pottery ware, to be ground up, and made over again. All I have to say about it is what Jesus says—I will *destroy* Death, and him that hath the power of it, which is the devil. And if he ever makes “*a full end* of the wicked,” what else can he do than entirely disorganize them, and reduce them to their native element? Here are some of the mysteries of the kingdom.” (*JD*, 1:275-276)

**14** – “Say to the brothers Hulet and to all others, that **the Lord never authorized them to say that the devil, his angels or the sons of perdition, should ever be restored**; for their fate of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine, have not received it of the Spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We therefore command that this doctrine be taught no more in Zion.” (Joseph Smith, *TPJS*, pg. 24; *HC*, 1:366)

**15** – “As he stands before the judgment-seat, he will find himself entirely innocent of Adam’s transgression, and entirely redeemed from the effects of it, but he still finds himself guilty of his own individual sins, the penalty of which is a second death, **not a dissolution of body and spirit like that of the first death**, but a banishment from the presence of God, and from the glory of his power.” (Orson Pratt, *JD*, 1:330)

**16** – “This is what I understand spiritual death is. I do not understand it to be the separation of the body and the spirit again. **I do not understand it to be the dissolution of the spirit into its native element.**” (Joseph F. Smith; Brian H. Stuy, *Collected Discourses*, 4:227-228)

### Outer Darkness - Women?

17 – “I think I am safe in saying that no man can become a Son of Perdition until he has known the light. Those who have never received the light are not to become Sons of Perdition. They will be punished if they rebel against God They will have to pay the price of their sinning, but it is only those who have **the light through the priesthood** and through the power of God and through their membership in the Church who will be banished forever from his influence into outer darkness to dwell with the devil and his angels. That is a punishment that will not come to those who have never known the truth. Bad as they may suffer, and awful as their punishment may be, they are not among that group which is to suffer the eternal death and banishment from all influence concerning the power of God.” (Joseph Fielding Smith, *CR*, October 1958, pg. 21)

18 – “Now, brethren, I will not take more of your time, but at the risk of repetition, I wanted to mention those two items again to you tonight. It is a tremendous responsibility to bear the Holy Priesthood. I wish all of you—perhaps all did not—had heard what President Joseph Fielding Smith told us yesterday, something I have long believed, and I was glad to have sanction for my belief. **He said in substance that there will be no Sons of Perdition who do not hold the Priesthood.** I have believed that for years because I do not think that the Lord in his mercy would ever condemn a man to that indescribable penalty of being put out entirely from the Kingdom and from all grace unless that man knew that Jesus was the Christ, unless he knew the power of the Christ, and he could only know that, I think by holding the Priesthood. I believe that in the main that can be said to be true — that only men who hold the Priesthood of God stand in danger of that terrible penalty of being classed as outcasts.” (Stephen L Richards, *CR*, October 1958, pg. 86)

19 – “**Women must atone for sins committed by the violation of her own choices. But she will never become an angel to the devil, and so far as to place herself beyond the reach of mercy...**” (Brigham Young, Conference October 23, 1861, *Deseret Weekly*)

### Outer Darkness - Numbers

20 – “**Evidently many among us have made a dreadful mistake, but not unpardonable, in thinking that the sons of perdition will be very few. We have heard it said at times that they will be so few that they probably could be ‘counted on the fingers of one hand.’ Where this thought originated we may not know. From the reading of the scriptures it appears that there will be a large number;** far too many even if there were but one, for their punishment is most severe without any question.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 1:78)

### Kingdoms of Glory

21 – “In the final judgment, all the earth children of the Lord will be assigned places in one or the other of the three grand divisions or degrees of salvation, known to us from modern revelation as the three glories. Each assignment will depend upon the use the candidate has made of the opportunities placed before him on earth and elsewhere. ‘For they shall be judged according to their works’ (D&C 76:111). By his own acts each person has shown his fitness to participate in the activities of this or that glory. **It would be useless to place him higher than his capabilities would permit, and unfair to place him lower. If placed too high, he would not be competent or happy there, nor could he be content if placed too low. The degree of salvation of necessity corresponds, under the merciful justice of the Lord, with the demonstrated worthiness, capacity, and capability of each individual. The final judgment is individual.**” (John A. Widtsoe, *Evidences and Reconciliations*, pg. 204)

22 – “The book [Doctrine and Covenants 76:89] explains clearly that the lowest glory to which man is assigned is so glorious as to be beyond the understanding of man. It is a doctrine fundamental in Mormonism that the meanest sinner, in the final judgment, will receive a glory which is beyond human understanding, which is so great that we are unable to describe it adequately. Those who do well will receive an even more glorious place. Those who dwell in the lower may look wistfully to the higher as we do here. The hell on the other side will be felt in some such way.

## *Kingdoms of Glory*

The Gospel is a gospel of tremendous love. Love is at the bottom of it. The meanest child is loved so dearly that his reward will be beyond the understanding of mortal man.” (John A. Widtsoe, *Message of the Doctrine and Covenants*, pg. 167)

### **Telestial Kingdom**

(D&C 76:81-90, 99-102)

**23** – “Those who get into the celestial kingdom have to attend to certain ordinances that are explained, and those who get into the terrestrial kingdom are to have certain qualities that are explained; **there are several degrees in that one glory**; and so in the telestial world, the worst kind of humanity, all except those few that are called ‘Sons of Perdition.’” (Charles W. Penrose, *CR*, April 1922, pg. 29-30)

**24** – “**Most of the adult people who have lived from the day of Adam to the present time will go to the telestial kingdom.** The inhabitants of this lowest kingdom of glory will be ‘as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore.’ They will be the endless hosts of people of all ages who have lived after the manner of the world; who have been carnal, sensual, and devilish; who have chosen the vain philosophies of the world rather than accept the testimony of Jesus; who have been liars and thieves, sorcerers and adulterers, blasphemers and murderers.” (Bruce R. McConkie, *MD*, pg. 778)

**25** – “From the reading of other passages we discover that there will be great multitudes embracing the **vast majority of mankind**, who will never be privileged to come back to dwell in the presence of the Father and the Son. These receive banishment from their presence, but not entirely do they get beyond the divine benediction.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 1:78)

### **Terrestrial Kingdom**

(D&C 76:71-80)

**26** – “Now, I wish to say to you that those who died without law, meaning the pagan nations, for lack of faithfulness, for lack of devotion, in the former life, are obtaining all that they are entitled to. I don’t mean to say that all of them will be barred from entrance into the highest glory. Anyone of them who repents and complies with the conditions might also obtain celestial glory, but the great bulk of them shall only obtain the terrestrial glory.” (Melvin J. Ballard, *Three Degrees of Glory*, pg. 25)

**27** – **TERRESTRIAL KINGDOM.** To the terrestrial kingdom will go: 1. Accountable persons who die without law (**and who, of course, do not accept the gospel in the spirit world under those particular circumstances which would make them heirs of the celestial kingdom**); 2. Those who reject the gospel in this life and who reverse their course and accept it in the spirit world; 3. Honorable men of the earth who are blinded by the craftiness of men and who therefore do not accept and live the gospel law; and 4. Members of The Church of Jesus Christ of Latter-day Saints who have testimonies of Christ and the divinity of the great latter-day work and who are not valiant, but who are instead lukewarm in their *devotion* to the Church and to righteousness.” (Bruce R. McConkie, *MD*, pg. 784)

### **Celestial Kingdom**

(D&C 76:50-70; John 3:3-5)

**28** – “**Now the concern of the Church is to bring all men into the celestial kingdom.** It has no interest in the other, lower kingdoms. Every doctrine, principle, and item of organization within the Church pertains to the celestial glory. The manner of entrance into this the highest kingdom, is therefore made clear.” (John A. Widtsoe, *Evidences and Reconciliations*, pg. 200)

**29** – “**God Almighty Himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire. ‘Our God is a consuming fire.’** When our flesh is quickened by the Spirit, there will be

## *Kingdoms of Glory*

no blood in this tabernacle. Some dwell in higher glory than others.

Those who have done wrong always have that wrong gnawing them. Immortality dwells in everlasting burnings.”[Isaiah 33:14; Hebrews 12:29](Joseph Smith, *TPJS*, pg. 367)

**30 – “A man may be saved, after the judgment, in the terrestrial kingdom or in the telestial kingdom but he can never see the celestial kingdom of God without being born of the water and the Spirit.”** (Joseph Smith, *HC*, 1:283)

**31 – “ENDOWMENTS AND SEALINGS PERTAIN TO EXALTATION. Baptism is the door into the celestial kingdom.** All the ordinances of the gospel pertain to the celestial kingdom, and any person who is faithful to the covenant of baptism will be entitled to enter there, but no person can receive an exaltation in the celestial kingdom without the ordinances of the temple. **The endowments are for advancement in that kingdom,** and the sealings for our perfection, provided we keep our covenants and obligations.

People baptized, and who are not endowed in the temple of the Lord, may enter the celestial kingdom. But that does not mean that a baptized person is going to get the exaltation in that kingdom. He is not going to pass on to the fulness just by being baptized. He will not pass on to the fulness even after he has been baptized and received an endowment in the temple. He has also to receive the **other ordinances** so that he can become through his faithfulness and obedience a son of God....” (Joseph Fielding Smith, *DS*, 2:45)

**32 – “Since the celestial kingdom will have three heavens or degrees, in no doubt all who will inherit the second degree, in addition to possessing all of the qualities of those who will possess the first, or lowest degree, will receive an endowment in the temples of God for this purpose,** and will have "overcome by faith," and be sealed by the Holy Spirit of Promise, which the Father sheds forth upon all those who are just and true. They attained this by obedience to the sacred obligations of the endowment which they received by covenant.

As to exaltation, or the inheritance of the third heaven or degree in the celestial kingdom, we have the following revelation which gives the dominions and powers of the spiritual bodies, who, in addition to possessing all the qualities of those who possess the first and second degrees of this kingdom, will also be: [D&C 131:1-4].” (Alvin R. Dyer, *Who Am I?*, pg. 547-548)

**33 – “Those who are endowed** but not sealed in marriage and family lines to other endowed Saints will be ‘ministering servants’ in the celestial kingdom, serving as God’s administrators, such as his kings and queens and his priests and priestesses, ‘to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.’ (D&C 132:16) Those worthy persons sealed in eternal families will enjoy not only the presence of God, but also his power, inheriting ‘thrones, kingdoms, principalities, and powers, dominions, all heights and depths.’ (D&C 132:19)” (Victor L. Ludlow, *Principles and Practices of the Restored Gospel*, pg. 368)

**34 – “I once wondered if those who refuse to repent but who then satisfy the law of justice by paying for their own sins are then worthy to enter the celestial kingdom. The answer is no.** The entrance requirements for celestial life are simply higher than merely satisfying the law of justice. For that reason, paying for our sins will not bear the same fruit as repenting of our sins. Justice is a law of balance and order and it must be satisfied, either through our payment or his. But if we decline the Savior’s invitation to let him carry our sins, and then satisfy justice by ourselves, we will not yet have experienced the complete rehabilitation that can occur through a combination of divine assistance and genuine repentance. Working together, those forces have the power permanently to change our hearts and our lives, preparing us for celestial life.” (Bruce C. Hafen, *The Broken Heart: Applying the Atonement to Life’s Experiences*, pg. 7)

**35 – “All the justice in the universe, administered through all the eons of time, will not produce one single saint. Sainthood, which leads to Godhood, requires repentance; repentance requires mercy; and mercy requires the atonement of Jesus Christ. It always comes back to the Atonement.”** (Tad R. Callister, *The Infinite Atonement*, pg. 224)

## *Kingdoms of Glory*

### **Exaltation**

(Moses 1:19; D&C 19:6-12; Moses 7:35; D&C 131:1-4; D&C 132:15-19; Brigham Young, JD, 6:275)

**36 – “Exaltation requires diligence. Why will only a few reach exaltation in the celestial kingdom?** Not because it was not available to them, not because they did not know of its availability, not because the testimony was not given to them, but because they would not put forth the effort to pattern their lives and make them like the Savior's life and establish them so well that there would be no deviation until the end.” (Spencer W. Kimball, *TSWK*, pg. 51-52)

**37 – “...we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation.”** (THE FIRST PRESIDENCY AND THE COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. SALT LAKE CITY, UTAH, JUNE 30, 1916) (Editors' Table, *Improvement Era*, August 1916, pg. 942)

**38 – “...the time will come when...[they] will progress and develop in knowledge, intelligence and power, in future eternities, until they shall be able to go out into space where there is unorganized matter and call together the necessary elements, and through their knowledge of and control over the laws and powers of nature, to organize matter into worlds on which their posterity may dwell, and over which they shall as gods.”** (Lorenzo Snow, *Improvement Era*, June 1919, pg. 658-659)

**39 – “When the power of endless increase shall come to us, and our offspring grow and multiply through the ages that shall come, they will be in due time, as we have been, provided with an earth like this wherein they too may obtain earthly bodies and pass through all the experiences through which we have passed...[W]e shall stand in our relationship to then as God our Eternal Father does to us.”** (Melvin J. Ballard, *Crusader for Righteousness*, pg. 211-212)

### **Visiting Status**

(D&C 76:86-88; D&C 138:37)

**40 – “We must not overlook the fact that those who attain to the glories may minister unto and visit and associate with those of the lesser kingdoms. While the lesser may not come up, they may still enjoy the companionship of their loved ones who are in.”** (Melvin J. Ballard, Bryant S. Hinckley, *Sermons and Missionary Services of Melvin J. Ballard*, pg. 257)

**41 – “The three kingdoms of widely differing glories are organized on an orderly plan of gradation. We have seen that the telestial kingdom comprises several subdivisions; this also is the case, we are told, with the celestial; and, by analogy, we conclude that a similar condition prevails in the terrestrial. Thus the innumerable degrees of merit amongst mankind are provided for in an infinity of graded glories. **The celestial kingdom is supremely honored by the personal ministrations of the Father and the Son. The terrestrial kingdom will be administered through the higher, without a fulness of glory. The telestial is governed through the ministrations of the terrestrial, by ‘angels who are appointed to minister for them’.**”**

Exaltation in the kingdom of God implies attainment to the graded orders of the Holy Priesthood, and with these the ceremonies of the endowment are directly associated.” (James E. Talmage, *House of the Lord*, pg. 83)

### **Kingdom Status is Final**

(1Corinthians 15:36-42; D&C 88:20-24; D&C 76:112)

**42 – AS TO ADVANCEMENT FROM ONE GLORY OR KINGDOM TO ANOTHER**

## *Kingdoms of Glory*

“There has been a great deal of discussion going on in certain parts, as to whether or not those of the telestial kingdom may advance into the terrestrial, and those of the terrestrial into the celestial, and whether eventually all men enter into the kingdom where God lives and Christ reigns. Why should we worry ourselves? Why should we argue? Why should we contend? Why should we discuss a matter of that kind? When we have come out of the world and have received the gospel in its fulness, we are candidates for celestial glory; nay, we are more than candidates, if we are faithful, for the Lord has given unto us the assurance that through our faithfulness, we shall enter into the celestial kingdom, and surely, no Latter-day Saint desires a place somewhere else, there to take a chance of some day being forgiven and having the opportunity of advancing and finally reaching the place where the righteous dwell.

**Then again, let us keep in mind what the Lord has said; it is unnecessary for us to go outside of that which the Lord has stated in the revelations unto the Church. He has declared, speaking of those who enter into the telestial kingdom, "that where God and Christ dwell, they cannot come, worlds without end." Then, why should we bother about it; why should we argue about it; why should we consider these things in such a serious manner?"** (Joseph Fielding Smith, *CR*, April 1922, pg. 61-62)

**43 – “There are some people who have supposed that if we are quickened telestial bodies that eventually, throughout the ages of eternity, we will continue to progress until we will find our place in the celestial kingdom, but the scriptures and revelations of God have said that those who are quickened telestial bodies cannot come where God and Christ dwell, worlds without end.”** (George Albert Smith, *CR*, October 1945, pg. 172)

**44 – “No progression between kingdoms.** After a person has been assigned to his place in the kingdom, either in the telestial, the terrestrial, or the celestial, or to his exaltation, he will never advance from his assigned glory to another glory. That is eternal! That is why we must make our decisions early in life and why it is imperative that such decisions be right.” (Spencer W. Kimball, *TSWK*, pg. 50)

### **45 – NO PROGRESSION FROM KINGDOM TO KINGDOM**

**“NO ADVANCEMENT FROM LOWER TO HIGHER.** It has been asked if it is possible for one who inherits the telestial glory to advance in time to the celestial glory?

The answer to this question is, No!

The scriptures are clear on this point. Speaking of those who go to the telestial kingdom, the revelation says: ‘And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.’

Notwithstanding this statement, those who do not comprehend the word of the Lord argue that while this is true, that they cannot go where God is ‘worlds without end,’ yet in time they will get where God was, but he will have gone on to other heights.

**This is false reasoning, illogical, and creates mischief in making people think they may procrastinate their repentance, but in course of time they will reach exaltation in celestial glory.**

**KINGDOMS PROGRESS IN DIFFERENT DIRECTIONS.** Now let us see how faulty this reasoning is. If in time those who enter the telestial glory may progress till they reach the stage in which the celestial is in now-then they are in celestial glory, are they not, even if the celestial has advanced? That being the case (I state this for the argument only, for it is not true), then they partake of all the blessings which are now celestial. That means that they become gods, have exaltation, gain the fulness of the Father, and receive a continuation of the ‘seeds forever.’ The Lord, however, has said that these blessings, which are celestial blessings, they may never have; they are barred forever!

**The celestial and terrestrial and telestial glories, I have heard compared to the wheels on a train. The second and third may, and will, reach the place where the first was, but the first will have moved on and will still be just the same distance in advance of them. *This illustration is not true!* The wheels do not run on the same track, and do not go in the same direction. The terrestrial and the telestial are limited in their powers of advancement, worlds without end.”** (Joseph Fielding Smith, *DS*, 2:31-32)

## *Kingdoms of Glory*

**46** – “NOW I wish to answer one or two queries that undoubtedly have arisen in your minds, and in doing so I wish to read some more scripture. The question is often asked, “Is it possible for one who attains telestial glory in time in the eternal world to live so well that he may graduate from the telestial and pass into the terrestrial, and then after a season that he may progress from that and be ultimately worthy of the celestial glory?” That is the query that has been asked. I have just read the answer, so far as the telestial group is concerned. “Where God and Christ dwell they cannot come, worlds without end.” I take it upon the same basis, the same argument likewise applies to the terrestrial world. Those whose lives have entitled them to terrestrial glory can never gain celestial glory. **One who gains possession of the lowest degree of the telestial glory may ultimately arise to the highest degree of that glory, but no provision has been made for promotion from one glory to another.** Let us be reasonable about it.

I wish to say in illustrating the subject that if three men were starting out on an endless race, one having an advantage of one mile, the other of two miles, and each one could run as fast as the other, when would the last ever catch up to the first? If you can tell me that, I can tell you when candidates for the telestial glory will get into the celestial glory. Each will grow, but his development will be prescribed by his environment, and there is a reason for it.” (Melvin J. Ballard; Bryant S. Hinckley, *Sermons and Missionary Services of Melvin J. Ballard*, pg. 255-256)

**47** – “The Apostle Paul goes on to reason that if Christ was not risen, then we will not rise from the dead; but that if He has been raised from the dead then we also shall be raised; and he goes on to show how universal that resurrection shall be—some to come forth in the resurrection of the just, and some in the resurrection of the unjust, and that there are to be different grades of glory among those that are resurrected. If you want to learn a little more about that, in greater plainness, read the 88th section of the D&C and you will find there something that may be called philosophical as well as theological. Those that obey celestial laws will so improve and purify and sanctify their bodies that those bodies will be fit to come forth in ‘the first resurrection’ to celestial glory, and that they will then be ‘bodies celestial;’ while those who would not receive the laws of God which are celestial, that is, receiving every word that comes from the mouth of God, but will obey a terrestrial law, will be quickened by a portion of the terrestrial glory and receive of the same in a fullness; and, as we learn also in The Vision, they will not be bodies celestial but ‘bodies terrestrial,’ a different class, but raised from the dead and quickened by the power of that vital spirit which quickeneth all things. And they who do not receive the terrestrial laws but only the telestial, will come forth in the resurrection, raised with a telestial body and be quickened by the telestial glory. In the revelation that I referred to, in the 88th section, we learn that they will improve, as all things will have to, for progress is the law of the universe, and all beings, all intelligences will have an opportunity of progressing along certain lines. Those who are of a celestial body shall come forth and have a body like unto the glorious body of the Son of God, and will dwell in His presence and be with Him in glory in the presence of the Father, while those who only obey the terrestrial or the telestial laws, after they are redeemed will come forth in the way that is described, ‘but where God and Christ dwell’—so it is said of the telestial—‘they never can come worlds without end.’ That may answer some queries that are made in some of our theological classes.” (Charles W. Penrose, *CR*, April 1915, pg. 36)