

DOCTRINES OF THE GOSPEL

Scott Read Institute Notes 2005 – 2006

CONTENTS

PART 1 (Weeks 1-12)

- 1 Godhead/Father**
- 2 Jesus Christ**
- 3 Agency**
- 4 Premortal**
- 5 Creation**
- 6 Fall**
- 7 Atonement**
- 8 Man/Woman/Family**
- 9 Prophets**
- 10 Obedience/Covenants**
- 11 Scriptures - The Bible**
- 12 Scriptures - The Book of Mormon**

PART 2 (Weeks 13-24)

- 13 Faith**
- 14 Repentance**
- 15 Baptism**
- 16 Sacrament**
- 17 Holy Ghost/Gift of the Holy Ghost**
- 18 Truth/Revelation**
- 19 Testimony**
- 20 Prayer/Fasting**
- 21 Sabbath**
- 22 Israel - Responsibilities**
- 23 Israel - Scattering & Gathering**
- 24 Apostasy**

PART 3 (Weeks 25-36)

- 25 Restoration**
- 26 Joseph Smith/First Vision**
- 27 Priesthood**
- 28 Temples**
- 29 Ordinances/Temple Work**
- 30 Signs of the Times**
- 31 Second Coming**
- 32 Millennium**
- 33 Death/Spirit World**
- 34 Resurrection**
- 35 Judgment**
- 36 Kingdoms of Glory**

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&C 76:22-24; 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.**”

God the Second - the Redeemer

(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)

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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’ 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

God the Second - the Redeemer

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)

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)

Agency

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)

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 God!” (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 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 is 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)

Creation

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 co-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)

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)

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

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

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, notwithstanding 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.

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.

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.

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.

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.

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.

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 accomplish 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]

Obedience and Covenants

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 vail. 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)

Book of Mormon

“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