

Restoration

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“It has been bourne in upon my soul that one of my descendants will promulgate a work to revolutionize the world of religious faith.” Asael Smith; Joseph Fielding Smith, *Church History and Modern Revelation*, 1:4)

Restoration Defined

(Acts 3:19-21; Ephesians 1:10; Ephesians 4:5)

“If it is true that these New Testament authors foretold both an apostasy and a restoration, then the traditional concept of many equally true Christian sects must give way to the stern reality that there is and can be but one true Church on earth, one place where legal administrators chart the true course to salvation.” (Bruce R. McConkie, *CR*, October 1967, pg. 42-43)

“We know that all truth does emanate from God and is therefore unchangeable, consistent, and unified. Consequently, not all Christian churches with their dissimilar teachings can provide a fulness of truth. My intent is to assert with testimony and persuasion of scripture the reasons there can be only one Lord, one acceptable faith, one baptism, and one true church. Then if any of you are convinced you are mistaken in your present beliefs, you should have the courage to investigate and the faith to change and follow the true path Christ has outlined that assures one’s eternal happiness.” (Delbert L. Stapley, *Ensign*, May 1977, pg. 21)

Some may argue that there was no formal Church organization in New Testament times since the King James translation of Luke 17:21 says that the ‘kingdom of God is within you.’ Yet the JST and numerous other translations correct the obvious tampering of the text with words like ‘among you’, ‘here with you’, or ‘in the midst of you’.

The New Testament clearly indicates that the Christians in Christ’s day belonged to a formal organization. Both Ephesians 1 17-22 and Ephesians 5:23 indicates that God the Father assigned Jesus Christ to be the ‘head’ of ‘the church’ [*ekklesia*]. We find the Savior referring to ‘my church’ [*ekklesia*] in Matthew 16:18 and New Testament scholars admitting that at least in this case the term *ekklesia* certainly means the Church was a visible structure and society, having authoritative officials and functions. Lastly the community of saints is referred to as ‘the church of God’ in Acts 20:28, Galatians 1:13, 1 Corinthians 10:32, 11:22, and 15:9.

In fact the doctrine of The Church of Jesus Christ is that a formal organization or church has always existed since the beginning. Joseph Smith declared:

‘We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.’ (A of F 1:6) **Webster’s 1828 dictionary define ‘primitive’ as beginning, original, or first.** The fact is that the ‘church’ of God has existed in all generations (D&C 84:17), and was not only a formal organization in the New Testament, but also in the Old Testament. (1 Nephi 4:26; Mosiah 18:17, 21:30, 23:16, 25:18-22, etc.)

Recognizing a Restoration

(1Nephi 13:12-19; D&C 101:80; Joel 2:28-29; D&C 20:5-8)

“The restoration of the gospel should be viewed through a perspective of two thousand years.

It was not a sudden thing. Neither was it ‘done in a corner,’ ...

In its preparation it was a world movement requiring centuries of time. It involved the discovery of a new continent and its colonization by selected peoples.

It encompassed wars between world powers of two centuries ago. Even the renaissance of medieval Europe was a part of this mighty drama, for an awakening of mankind was stimulated in the Dark Ages.

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The fundamental element of freedom in the world—the fight for both religious and political liberty—the firm establishment of human rights beginning with the Magna Charta were all involved. (Mark E. Petersen, *The Great Prologue*, pg. 1)

“When Joel by inspiration stated that the Lord would pour out his spirit upon all flesh, he did not mean that this Spirit which should be poured in such abundance, was to be the Holy Ghost. That the Holy Ghost would be received by some is evident, but it was to be the Light of Christ that was to be so universally received. The many remarkable events, discoveries, and inventions of the later centuries, particularly since the restoration of the gospel, that have been poured out prove this thesis to be true. The time of preparation for the restoration of the gospel commenced several hundred years ago, when there was no one on the earth to perform legal baptisms or bestow the gift of the Holy Ghost. The inspiration given to the so-called reformers, the invention of printing and the making of books that could be placed in the hands of the multitude, the discovery of the western hemisphere and a thousand other things were the beginning of the fulfilment of the prophecy of Joel.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 2:155)

1492 - *Columbus* Discovers America (1 Nephi 13:12)

“We interpret [1 Nephi 13:12] to refer to Columbus. It is interesting to note that the Spirit of God wrought upon him. After reading that long biography, a Pulitzer winner of forty years ago, titled *Admiral of the Ocean Sea*—I have no doubt that Christopher Columbus was a man of faith, as well as a man of indomitable determination.

I recognize that in this anniversary year a host of critics have spoken out against him. I do not dispute that there were others who came to this Western Hemisphere before him. But it was he who in faith lighted a lamp to look for a new way to China and who in the process discovered America. His was an awesome undertaking—to sail west across the unknown seas farther than any before him of his generation. He it was who, in spite of the terror of the unknown and the complaints and near mutiny of his crew, sailed on with frequent prayers to the Almighty for guidance. In his reports to the sovereigns of Spain, Columbus repeatedly asserted that his voyage was for the glory of God and the spread of the Christian faith. Properly do we honor him for his unyielding strength in the face of uncertainty and danger.” (Gordon B. Hinckley, *Ensign*, November 1992, pg. 52)

1517 - *Martin Luther's 95 item* Thesis was nailed to the door of the Wittenburg Chapel (October 31)

1517-1648 - Period in Church History known as '*The Reformation*'

REFORMERS PREPARED WAY FOR RESTORATION

“In preparation for this restoration the Lord raised up noble men, such as Luther, Calvin, Knox and others whom we call reformers, and gave them power to break the shackles which bound the people and denied them the sacred right to worship God according to the dictates of conscience. The Almighty gave men their agency, or the power to act for themselves in choosing good or evil, before the foundation of the earth was laid; but the dragon, from the beginning when he was cast out of heaven, has endeavored to deprive men of this great gift of God....

Saints pay all honor to these great and fearless reformers, who shattered the fetters which bound the religious world. The Lord was their Protector in this mission, which was fraught with many perils. In that day, however, the time had not come for the restoration of the fulness of the gospel. The work of the reformers was of great importance, but it was a preparatory work, and they shall in no wise lose their well earned reward.” (Joseph Fielding Smith, *DS*, 1:174-175)

“I have a great many misgivings about the intelligence that men boast so much of in this enlightened day. There were men in those dark ages who could commune with God, and who, by the power of faith, could draw aside the curtain of eternity and gaze upon the invisible world. There were men who could tell the destiny of the human family, and the events which would transpire throughout every subsequent period of time until the final winding-up scene. There were men who could gaze upon the face of God, have the ministering of angels, and unfold the future destinies of the world. If those were dark ages I pray God to give me a little darkness, and deliver me from the light and intelligence that prevail in our day; ” (John Taylor, *JD*, 16:197-198)

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“We are indebted to the men and women who kept the light of faith and learning alive through the centuries to the present day. We have only to contrast the lesser light that exists among peoples unfamiliar with the names of God and Jesus Christ to realize the great contribution made by Christian teachers through the ages. We honor them as servants of God.” (Dallin H. Oaks, *Ensign*, May 1995, pg. 85)

1620 - *Pilgrims/Puritans* come to America seeking religious freedom (1 Nephi 13:13)

“This restoration was preceded by a long period of preparation. The Pilgrims and other Europeans were inspired to find this American haven of refuge and thus people this land with honest and God-fearing citizens. Washington and his fellows were inspired to revolt from England and bring political liberty to this land, along with the more valuable treasure of religious liberty so that the soil might be prepared for the seed of the truth when it should again be sown. (Spencer W. Kimball, *BYU Speeches* 1977, *Absolute Truth*, pg. 141)

1776 - *Declaration of Independence* (1 Nephi 13:17-19)

“I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American government and signed the Declaration of Independence were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.”(Wilford Woodruff, *CR*, April 1898, pg. 89-90)

“No People can be bound to acknowledge and adore the invisible hand, which conducts the Affairs of men more than the People of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.” (George Washington; William Bennett, *Our Sacred Honor: Words of Advice from the Founders in Stories, Letters, Poems, and Speeches*, pg. 381-382)

1787/1791 - *Constitution of the United States* (April 6) /*Bill of Rights* (D&C 101:80)

“God, the Father of us all, uses the men of the earth, especially good men, to accomplish his purposes. It has been true in the past, it is true today, it will be true in the future.” (Ezra Taft Benson, *Ensign*, July 1972, pg. 59)

1790 - *Palmyra* Established

1805 - *Birth of Joseph Smith Jr.* (December 23) Sharon, Vermont [JS-History 1:3]

1811 - Joseph Smith Sr. family moves to Lebanon, New Hampshire [JS-History 1:3]

1812 - War of 1812

1816 - Joseph Smith Sr. family moves to Palmyra, New York [JS-History 1:4]

1820 - Joseph Smith Jr. has his ‘*First Vision*’ (April 6) [JS-History 1:14]

1823 - Joseph Smith Jr. is visited by the angel Moroni [JS-History 1:29]

1827 - Joseph Smith Jr. obtains the ‘golden plates’ [JS-History 1:59]

1829 - Joseph Smith Jr. is visited by the angel John the Baptist who restores the Aaronic Priesthood (May 15) [JS-History 1:72; D&C 13:1]

1829 - Joseph Smith Jr. is visited by the angels Peter, James and John who restore the Melchizedek Priesthood (May 15 - May 29)[D&C 13 heading]

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1829 - Joseph Smith Jr. completes the translation of the ‘golden plates’ (June)

1830 - Joseph Smith Jr. publishes The Book of Mormon (March)

1830 - The Official Organization and Restoration of the Church of Jesus Christ in these last-days (April 6)

“When the Lord poured out His spirit things began to happen, until we can hardly keep track of them....back in 1830 the head of the United States Patent Office suggested his office be closed because there was so little use made of it. It had only had a few applications up to that time. Since then more than two and one-half million patents have been issued because the Lord has been pouring out His spirit upon all flesh.” (Legrand Richards, *BYU Speeches*, February 10, 1960)

The most important part of this great restoration of all things is, of course, the restoration of the gospel, but in the eternal sense all of the Lord’s dealings are part of his gospel plan. (Joseph Fielding Smith, *The Restoration of All Things*, pg. 6-319)

The Unmistakable Signs of a Restoration of All Things:

- 1 - 1830 - The world population passed One Billion.
- 2 - 1830 - Changes in Politics. (The words ‘Socialism’ & ‘Conservative’ first appear)
- 3 - 1830 - Changes in Science. (The words ‘Sociology’ - the science of man & ‘Scientist’ - a declining subject, first appear)
- 4 - 1830 - Sir Charles Lyall challenges traditional beliefs by the publishing of ‘Principles of Geology.’
- 5 - 1830 - The emergence of the Railways spreading industrial revolution.
- 6 - 1830 - The invention of the steam-powered printing press beginning the era of mass media.
- 7 - 1830 - Joseph Henry invented the first practical telegraph. [Sending an induced current more than one mile long] while Michael Faraday did the same thing, providing the experimental foundation upon which James Clark Maxwell erected classical electromagnetic field theory.
- 8 - 1830 - Charles Babbage dreamed of an ‘analytical engine’ based on data and sequential control through branching and looping. In other words, a hundred years ahead of time, the invention of the modern computer.

“Do you understand the steps that were taken? There was the great apostasy, then the preservation of the Western Hemisphere, next Columbus and the colonization movement, the Revolutionary War to set the colonists free, and then a constitutional form of government which guaranteed free speech and free religion, free assembly and free press.

All of these events were acts of God leading up to one thing—the restoration of the gospel. It was only half a dozen years or so after America was established as a free constitutional nation that one of the great spirits in the preexistence was sent to earth to be born on December 23, 1805, in a little farmhouse; and he was named Joseph Smith. (Mark E. Petersen, *BYU Speeches*, 1974, The Great Prologue, pg. 468)

Marks of a Restoration

(JST Revelation 12:14-17; 2 Thessalonians 2:3, JST 2 Thessalonians 2:7-9; D&C 52 heading; Daniel 2:44-45)

NOTE - The God of Nature (1 Nephi 19:12) calls for help and the earth answers the call (Moses 7:62) as in the days of Moses. (Numbers 16:32)

“...the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah

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shall say the work is done.” (Joseph Smith, *HC*, 4:540)

Important Conference of June 3rd-6th, at Kirtland.

“On the 3rd of June, the Elders from the various parts of the country where they were laboring, came in; and the conference before appointed, convened in Kirtland; **and the Lord displayed His power to the most perfect satisfaction of the Saints. The man of sin was revealed, and the authority of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the Elders.** It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required.”

Footnote 2 - The manner in which the man of sin was revealed and the authority of the Melchizedek Priesthood manifested, is related by John Whitmer, in his *History of the Church* (ch. 7). **After giving the names of those who were ordained High Priests the day on which the two powers were manifested, he says: ‘Joseph Smith, Jun., prophesied the day previous that the man of sin would be revealed. While the Lord poured out His Spirit upon His servants, the devil took a notion to make known his power. He bound Harvey Whitlock and John Murdock so that they could not speak, and others were affected but the Lord showed to Joseph, the seer, the design of the thing; he commanded the devil in the name of Christ, and he departed, to our joy and comfort.’** (Joseph Smith, *HC*, 1: 175)

Revealing a Restoration

(Isaiah 29:13-14; D&C 1:30)

“Well, the Lord be praised. Surely this is ‘a marvelous work and a wonder,’ is it not? You cannot improve that definition? There is no use trying to elaborate upon it. You might speak for a month about ‘Mormonism,’ and you could not get beyond saying, it is a ‘marvelous work and a wonder,’ almost beyond human understanding and quite beyond full explanation.” (Rudger Clawson, *CR*, April 1920, pg. 65-66)

- Doctrines (Godhead, Satan, Premortal Life, Creation, Fall, Resurrection, Three Degrees of Glory)
- Gifts of the Spirit (Miracles, Prophecy, Revelation, Visions and Dreams, Raising the Dead)
- Ordinances (Baptism, Gift of the Holy Ghost, Endowments, Prayer Circles, Eternal Marriage)
- Practices (Tithing, Fasting, Missionary Work, Word of Wisdom, Work for the Dead)
- Priesthood and its Offices (Aaronic and Melchizedek Priesthood with all its Keys, Patriarch, Apostle)
- Scripture (Restoration of the Bible (JST), Book of Mormon, Modern Scripture)

“There is no more self-evident truth in this world, there is nothing in all eternity more obvious than that there is and can be only one true Church. A true Church does not create itself any more than man creates God, or resurrects himself, or establishes for himself a celestial heaven. All churches may be false, but only one can be true, simply because religion comes from God, and God is not the author of confusion.” (Bruce R. McConkie, *DNTC*, 2:506-507)

“If God had a Church it would not be split up into factions, and that if He taught one society to worship one way, and administer in one set of ordinances, He would not teach another, principles which were diametrically opposed.” (Joseph Smith, *HC*, 4:536)

“We did not invent the doctrine of the only true church. It came from the Lord. Whatever perception others have of us, however presumptuous we appear to be, whatever criticism is directed to us, we must teach it to all who will listen.” (Boyd K. Packer, *Ensign*, November 1985, pg. 82)

Joseph Smith — First Vision & Beyond

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“If God spares my life, ere many years I will cause a boy who drives the plough to know more of the scriptures than you do.” (William Tyndale; Robert D. Hales, *Ensign*, November 2005, pg. 90)

First Vision is a Fundamental Fact

01 – “The first vision of the Prophet Joseph Smith is bedrock theology to the Church. The adversary knows this and has attacked Joseph Smith’s credibility from the day he announced the visitation of the Father and the Son. You should always bear testimony to the truth of the First Vision. They conversed with him as he said they did. Any leader who, without reservation, cannot declare this testimony that God and Jesus Christ appeared to Joseph Smith can never be a true leader, a true shepherd. If we do not accept this truth—if we have not received a witness about this great revelation—we cannot inspire faith in those whom we lead. **Some of our own members have attempted to interpret the experiences of Joseph Smith and his revelations. They say that it really is not important whether or not Joseph Smith actually saw God the Father and His Son Jesus Christ. What matters, they claim, is that he thought he did. That is preposterous!”** (Ezra Taft Benson, *TETB*, pg. 101)

02 – “Our entire case as members of The Church of Jesus Christ of Latter-day Saints rests on the validity of this glorious First Vision. It was the parting of the curtain to open this, the dispensation of the fulness of times. Nothing on which we base our doctrine, nothing we teach, nothing we live by is of greater importance than this initial declaration. I submit that if Joseph Smith talked with God the Father and His Beloved Son, then all else of which he spoke is true. This is the hinge on which turns the gate that leads to the path of salvation and eternal life.” (Gordon B. Hinckley, *Ensign*, November 1998, pg. 71)

03 – “The greatest event that has ever occurred in the world, since the resurrection of the Son of God from the tomb and his ascension on high, was the coming of the Father and of the Son to that boy Joseph Smith.” (Joseph F. Smith, *Gospel Doctrine*, pg. 495)

Accounts and Assertions Applying to the First Vision

(JS-H 1:1-2)

8 Account of the First Vision - (Milton R. Backman Jr., *Ensign*, January 1985, pg. 8-17)

7 Accounts of Moroni’s Visit - (James Allen, *Improvement Era*, April 1970, pg. 4-13)

04 – “At the very heart of this great work of teaching and establishing the gospel of Christ is the First Vision of the boy Joseph near Palmyra, New York, in 1820. Too much has happened to dismiss this magnificent vision as a nonevent.

Since no one was with Joseph when this great vision took place in the wooded grove near Palmyra, a testimony concerning its reality can come only be believing the truthfulness of Joseph Smith's own account or by the witness of the Holy Ghost, or both. I have such a conviction. It is a sure conviction that lies deep in my soul. As a special witness of the same Christ who appeared with the Father and instructed the boy Joseph Smith, I bear witness of the truthfulness of the magnificent First Vision near Palmyra.” (James E. Faust, *Ensign*, May 1984, pg. 69)

05 – If a person will read JS-H every month of their life, they will never fall away from the Church. (David O McKay, *Mission Tour* 1958)

Remarks concerning the Prophet Joseph Smith’s testimony of the First Vision **that if all members knew in their hearts that the Prophet’s statement that he had seen the Father and the Son is true, they then would know that all else which came through the restoration of the gospel is true also:**

06 – “And we would walk and live with greater faithfulness. Tithing would not be a problem with us. Temple service would not be a problem with us. Keeping the Sabbath day holy would not be a problem with us... Missionary service... would be no problem with us. All else that follows would be true. We would know it in our hearts if we had a solid, firm, immovable conviction of the truth and validity of that great vision wherein God the Eternal Father and the risen Lord Jesus Christ appeared to the boy Joseph Smith and the Father said, ‘This is My Beloved Son. Hear Him!’...”

...And whenever you have any doubt of any practice of this Church, you can reflect on that. If that opening of the curtain of light and knowledge which ushered in this the dispensation of the fulness of times is true then all else which the Prophet taught is true also.” (Gordon B. Hinckley, *Church News*, October 28, 1995, pg. 7)

07 – “Now, brethren, we have just recounted together the most significant singular event in the world since the resurrection of the Lord and Savior Jesus Christ. The First Vision is the very foundation of this Church, and it is my conviction that each member of this Church performs his duty in direct ratio to his personal testimony and faith in the First Vision. How well do you believe this story? No man having heard the Joseph Smith testimony can, in good conscience, remain on neutral ground.” (Robert L. Simpson, *Ensign*, January 1974, pg. 87)

Review of the Reality - JS-H 1:1-20 (April 6, 1820)

(Book of Enos; Book of James)

JS-H 1:3

08 – “In this place we established ourselves on a farm belonging to one Esquire Moredock. The first year our crops failed; yet, by selling fruit which grew on the place, we succeeded in obtaining bread for the family, and, by making considerable exertion, we were enabled to sustain ourselves. The crops the second year were as the year before—a perfect failure. Mr. Smith now determined to plant once more, and if he should meet with no better success than he had the two preceding years, he would then go to the state of New York, where wheat was raised in abundance. The next year an untimely frost destroyed the crops, and being the third year in succession in which the crops had failed, it almost caused a famine. This was enough; my husband was now altogether decided upon going to New York. He came in, one day, in quite a thoughtful mood, and sat down; after meditating some time, he observed that, could he so arrange his affairs, he would be glad to start soon for New York with a Mr. Howard, who was going to Palmyra. He further remarked, that he could not leave consistently, as the situation of the family would not admit of his absence; besides, he was owing some money that must first be paid. I told him it was my opinion he might get both his creditors and debtors together, and arrange matters between them in such a way as to give satisfaction to all parties concerned; and, in relation to the family, I thought I could make every necessary preparation to follow as soon as he would be ready for us. He accordingly called upon all with whom he had any dealings, and settled up his accounts with them. There were, however, some who, in the time of settlement, neglected to bring forward their books, consequently they were not balanced, or there were no entries made in them to show the settlement; but in cases of this kind, he called witnesses, that there might be evidence of the fact.

Having thus arranged his business, Mr. Smith set out for Palmyra, in company with Mr. Howard. After his departure, I and those of the family who were of much size, toiled faithfully, until we considered ourselves fully prepared to leave at a moment's warning. We shortly received a communication from Mr. Smith, requesting us to make ourselves ready to take up a journey for Palmyra. In a short time after this, a team came for us. As we were about starting on this journey, several of those gentlemen who had withheld their books, in the time of settlement, now brought them forth, and claimed the accounts which had been settled, and which they had, in the presence of witnesses, agreed to erase. We were all ready for the journey, and the teams were waiting on expense. Under these circumstances, I concluded it would be more to our advantage to pay their unjust claims than to hazard a lawsuit. Therefore, by making considerable exertion, I raised the required sum, which was one hundred and fifty dollars, and liquidated the demand.

...Having traveled a short distance, I discovered that Mr. Howard, our teamster, was an unprincipled and unfeeling wretch, by the way in which he handled both our goods and money, as well as by his treatment of my

children, especially Joseph. He would compel him to travel miles at a time on foot, notwithstanding he was still lame. We bore patiently with his abuse, until we got about twenty miles west of Utica, when one morning, as we were getting ready to continue our journey, my oldest son came to me and said, ‘Mother, Mr. Howard has thrown the goods out of the wagon, and is about starting off with the team.’ Upon hearing this, I told him to call the man in. I met him in the bar-room, in the presence of a large company of travelers, both male and female, and I demanded his reason for the course which he was taking. He told me the money which I had given him was all expended, and he could go no further.

I then turned to those present and said, ‘Gentlemen and ladies, please give your attention for a moment. Now, as sure as there is a God in heaven, that team, as well as the goods, belong to my husband, and this man intends to take them from me, or at least the team, leaving me with eight children, without the means of proceeding on my journey.’ Then turning to Mr. Howard, I said, ‘Sir, I now forbid you touching the team, or driving it one step further. You can go about your own business; I have no use for you. I shall take charge of the team myself, and hereafter attend to my own affairs.’ I accordingly did so, and proceeding on our journey, we in a short time arrived at Palmyra, with a small portion of our affects, and barely two cents in cash.

When I again met my husband at Palmyra, we were much reduced—not from indolence, but on account of many reverses of fortune, with which our lives had been rather singularly marked. Notwithstanding our misfortunes, and the embarrassments with which we were surrounded, I was quite happy in once more having the society of my husband, and in throwing myself and children upon the care and affection of a tender companion and father.” (Lucy Mack Smith, *History of Joseph Smith by His Mother*, pg. 59-63)

JS-H 1:4

Joseph’s mother, Lucy Mack Smith, said that during Joseph’s childhood:

09 – “nothing occurred . . . except those trivial circumstances which are common to that state of human existence” (Lucy Mack Smith, *History of Joseph Smith*, pg. 67)

10 – Joseph Smith's Boyhood

“JOSEPH, our third son, having recovered from the typhus fever, after something like two weeks' sickness, one day screamed out while sitting in a chair, with a pain in his shoulder, and, in a very short time he appeared to be in such agony that we feared the consequence would prove to be something very serious. We immediately sent for a doctor. When he arrived and had examined the patient, he said that it was his opinion that this pain was occasioned by a sprain. But the child declared this could not be the case as he had received no injury in any way whatever, but that a severe pain had seized him all at once, of the cause of which he was entirely ignorant. Notwithstanding the child's protestations, still the physician insisted that it must be a sprain, and consequently he anointed his shoulder with some bone linament, but this was of no advantage to him, for the pain continued the same after the anointing as before. When two weeks of extreme suffering had elapsed, the attendant physician concluded to make closer examination, whereupon he found that a large fever sore had gathered between his breast and shoulder. He immediately lanced it, upon which it discharged fully a quart of matter. As soon as the sore had discharged itself the pain left it, and shot like lightning (using his own terms) down his side into the marrow of the bone of his leg and soon became very severe. My poor boy, at this, was almost in despair, and he cried out ‘Oh, father! the pain is so severe, how can I bear it!

His leg soon began to swell and he continued to suffer the greatest agony for the space of two weeks longer. During this period I carried him much of the time in my arms in order to mitigate his suffering as much as possible; in consequence of which I was taken very ill myself. The anxiety of mind that I experienced, together with physical over-exertion, was too much for my constitution and my nature sank under it. Hyrum, who was rather remarkable for his tenderness and sympathy, now desired that he might take my place. As he was a good, trusty boy, we let him do so, and, in order to make the task as easy for him as possible, we laid Joseph upon a low bed and Hyrum sat beside him, almost day and night for some considerable length of time, holding the affected part of his leg in his hands and pressing it between them, so that his afflicted brother might be enabled to endure the pain which was so excruciating that he was scarcely able to bear it. At the end of three weeks, we thought it advisable to send again for the surgeon. When he came he made an incision of eight inches, on the front side of the leg, between the knee and ankle. This relieved the pain in a great measure, and the patient was quite comfortable until the wound began to heal, when the pain became as violent as ever.

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The surgeon was called again, and he this time enlarged the wound, cutting the leg even to the bone. It commenced healing the second time, and as soon as it began to heal it also began to swell again, which swelling continued to rise till we deemed it wisdom to call a council of surgeons; and when they met in consultation they decided that amputation was the only remedy. Soon after coming to this conclusion, they rode up to the door and were invited into a room apart from the one in which Joseph lay. They being seated, I addressed them thus: ‘Gentlemen, what can you do to save my boy’s leg?’ They answered, ‘We can do nothing; we have cut it open to the bone and find it so affected that we consider his leg incurable and that amputation is absolutely necessary in order to save his life.’ This was like a thunderbolt to me. I appealed to the principal surgeon, saying, ‘Dr. Stone, can you not make another trial? Can you not, by cutting around the bone, take out the diseased part, and perhaps that which is sound will heal over, and by this means you will save his leg? You will not, you must not, take off his leg, until you try once more. I will not consent to let you enter his room until you make me this promise.’ After consulting a short time with each other, they agreed to do as I had requested, then went to see my suffering son. One of the doctors, on approaching his bed, said, ‘My poor boy, we have come again.’ ‘Yes,’ said Joseph, ‘I see you have; but you have not come to take off my leg, have you, sir?’ ‘No,’ replied the surgeon, ‘it is your mother’s request that we make one more effort, and that is what we have now come for.’

The principal surgeon, after a moment’s conversation, ordered cords to be brought to bind Joseph fast to a bed-stead; but to this Joseph objected. The doctor, however, insisted that he must be confined, upon which Joseph said very decidedly, ‘No, doctor, I will not be bound, for I can bear the operation much better if I have my liberty.’ ‘Then,’ said Dr. Stone, ‘will you drink some brandy?’ ‘No,’ said Joseph, ‘not one drop.’ ‘Will you take some wine?’ rejoined the doctor. ‘You must take something, or you can never endure the severe operation to which you must be subjected.’ ‘No,’ exclaimed Joseph, ‘I will not touch one particle of liquor, neither will I be tied down; but I will tell you what I will do—I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out.’ Looking at me, he said, ‘Mother, I want you to leave the room, for I know you cannot bear to see me suffer so; father can stand it, but you have carried me so much, and watched over me so long, you are almost worn out.’ Then looking up into my face, his eyes swimming in tears, he continued. ‘Now, mother, promise me that you will not stay, will you? The Lord will help me, and I shall get through with it.’

To this request I consented, and getting a number of folded sheets, and laying them under his leg, I retired, going several hundred yards from the house in order to be out of hearing. The surgeons commenced operating by boring into the bone of his leg, first on one side of the bone where it was affected, then on the other side, after which they broke it off with a pair of forceps or pincers. They thus took away large pieces of the bone. When they broke off the first piece, Joseph screamed out so loudly, that I could not forbear running to him. On my entering the room, he cried out, ‘Oh, mother, go back, go back; I do not want you to come in—I will try to tough it out, if you will go away.’ When the third piece was taken away, I burst into the room again—and oh, my God! what a spectacle for a mother’s eye! The wound torn open, the blood still gushing from it, and the bed literally covered with blood. Joseph was pale as a corpse, and large drops of sweat were rolling down his face, whilst upon every feature was depicted the utmost agony! I was immediately forced from the room, and detained until the operation was completed; but when the act was accomplished, Joseph put upon a clean bed, the room cleared of every appearance of blood, and the instruments which were used in the operation removed, I was permitted again to enter.” (Lucy Mack Smith, *History of Joseph Smith by His Mother*, pg. 54-58)

Further Reference to Joseph Leg Operation (LeRoy S. Wirthlin, BYU Studies, ‘Nathan Smith (1762-1828) Surgical Consultant to Joseph Smith’, Volume 17, Number 3, Spring 1977; LeRoy S. Wirthlin, BYU Studies, ‘Joseph Smith’s Boyhood Operation: An 1813 Surgical Success’, Volume 21, Number 1, Winter 1981)

11 – “It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that [Joseph Smith] should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had his eye upon him, and upon his father, and upon his father’s father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man.” (Brigham Young, *JD*, 7:289-290).

Alvin - Strong and Handsome (Joseph Smith, *HC*, 5:126-127)

Joseph Smith – First Vision & Beyond

Hyrum - Patriarch and Co-President of the Church. Second Elder & Martyr (Joseph Fielding Smith, *DS*, 1 218-219)

Samuel - General Authority of the Church & 3rd or Forgotten Martyr (*Church News*, January 7, 1989) Joseph Smith Sr. blessed Samuel and told him that out of all of the children he had, Samuel was the only one who the Savior didn't have to chastise.

William - Reprimanded - October 1835 (Rebellious Spirit), Disfellowshipped - January 1843 (Unchristlike Conduct), Excommunicated October 1845 – Patriarch of Church after Hyrum. [Never listed as Patriarch because he missed being sustained in General Conference.] Edison Don Carlos Smith, grandson eventually did the work for his grandfather William.

“I have seen to it that he has been reinstated into the true church and the true work of God and have received a witness from him from the spirit world that he is satisfied and pleased with his reinstatement. This represents the temple work I have done for him now.” (Clavin P. Rudd, Master's Thesis: William Smith: Both of the Prophet Joseph Smith, pg. 165)

The Family of Joseph Smith Sr. and Lucy Mack

Joseph married Lucy 24 January 1796 at Turnbridge, Vermont. – He died 14 September 1840 at Nauvoo, Illinois at age 69.
Lucy died 8 May 1855, at Nauvoo Illinois.

Name	Birth Date	Birth Place	Death Date	Place of Death	Age of Death	Wives or Husbands	Affiliated With Church	Children	Moved to Utah	Additional Information
Premature Son	About 1797	Turnbridge Vermont	About 1797	Turnbridge Vermont	Few Hours	-	-	-	-	-
Alvin	11 Feb 1798	Turnbridge Vermont	19 Nov 1823	Palmyra N.Y.	25	None	No	None	-	Buried in Palmyra Cemetery North of Town
Hyrum	9 Feb 1800	Turnbridge Vermont	27 June 1876	Carthage Jail Ill.	44	Jerusha Darden, Died Oct 1837 Mary Fielding Md. 24 Dec 1837	Yes Yes	4 Daughters 2 Sons 1 Daughter 1 Son	-	Mary Fielding brought children to Utah. She died in SLC 21 Sept. 1852
Sophronia	16 May 1803	Turnbridge Vermont	1876	Colchester Illinois	73	1. Calvin W. Stoddard 2. Wm McCleary	Yes	2 Daughters	No	After death of Wm. She made her home in Colchester with daughter
Joseph	23 Dec 1805	Sharon Vermont	27 June 1844	Carthage Jail Ill.	38	Emma Hale	Yes	8 Sons 1 Daughter 2 Adopted	No	His Descendants Affiliated with the Reorganized Church
Samuel H.	13 Mar. 1808	Turnbridge Vermont	30 July 1844	Nauvoo Illinois	36	1. Mary Bailey died Jan. 25 1841 2. Levira Clark	Yes Yes	3 Daughters 1 Son Sam H. B. Smith 3 Daughters	-	Levira Clark brought her own 3 daughters and Mary Bailey's son, H. B. Smith to Utah
Ephraim	13 Mar 1810	Royalton Vermont	24 Mar 1810	Royalton Vermont	11 Days	-	-	-	-	Died Eleven days after birth
William	13 Mar. 1811	Royalton Vermont	13 Nov 1893	Osterdock Iowa	82	1. Caroline Grant 2. Roxy Ann Crant 3. Eliza Sanborn	Yes	2 Daughters 1 Daughter 2 Sons 1 Daughter 3 Sons	No	Only one of the Prophet's brothers not valiant to the restored gospel
Catherine	28 July 1812	Lebanon N.H.	1 Feb 1900	Fountain Green, Ill.	88	W.J. Salisbury	Yes	4 Daughters	No	Affiliated with the Reorganized Church
Don Carlos	25 Mar 1816	Norwich, VT	7 Aug 1841	Nauvoo, IL	25	Agness Coolbirth	Yes	3 Daughters	No	Daughter, Josephine Donna Smith, (Ina Coolbirth) became world renowned for her poetry
Lucy	18 July 1821	Palmyra New York	9 Dec 1882	Colchester Illinois	61	Arthur Milliken	Yes	5 Daughters 4 Sons	No	Affiliated with the Reorganized Church

JS-H 1:4

Society of Friends - Quakers (Milton V. Backman Jr., *Joseph Smith's First Vision: Confirming Evidences and Contemporary Accounts*, pg. 93)

JS-H 1:6-13

In the Book of Mormon, the prophet Nephi saw in vision an important reason why so much contention existed over the Bible. He saw that 'plain and precious things were taken away' from the Bible. Because of this, 'an exceedingly great many do stumble,' and 'Satan hath great power over them' (1 Nephi 13:26-29). This was a major reason for the confusion Joseph Smith felt. Not only did the Lord help Joseph find answers to his questions, but through Joseph he restored additional scripture that helped resolve the confusion and contention over doctrine that existed because of an imperfect Bible.

Present - Promote - Prove

The Prophet sets the proper protocol by simply **presenting** the facts (vs. 2)

Others **promote** (sensationalize) their opinions (vs. 6) Satan works in the extremes! (Gene R. Cook, *Ensign*, May 1982, pg. 26)

Others **prove** (intellectualize) their tenants (vs. 9) Don't end up selling the doctrines! (Neal A. Maxwell, *The Abundance of the Heart*, pg. 200-201)

Forbidding of Tenets and Opinions - (vs. 6, 9, 10) xr (D&C 19:31)

JS-H 1:7

The Smith family was proselyted to Presbyterian faith. Joseph's family members eventually excommunicated for nonattendance. (Milton V. Backman Jr., *Joseph Smith's First Vision: Confirming Evidences and Contemporary Accounts*, pg. 120)

JS-H 1:11-13

Suggest the possibility—

Reverend George Lane of the Methodist Church preached a sermon on the subject: "What Church Shall I Join?" and quoted the golden text of James 1:5. [Oliver Cowdery refers to a Mr. Lane, a presiding elder of the Methodist Church visiting Palmyra and vicinity... (*M&A*_1:42)] (Larry C. Porter, *BYU Studies* 9:321-340[Spring 1969])

12 – "This single verse of scripture has had a greater impact and a more far reaching effect upon mankind than any other single sentence ever recorded by any prophet in any age. It might well be said that the crowning act of the ministry of James was not his martyrdom for the testimony of Jesus, but his recitation, as guided by the Holy Ghost, of these simple words which led to the opening of the heavens in modern times." (Bruce R. McConkie, *DNTC*, 3 pg. 246-247)

The promise of James to ask of God for wisdom was fulfilled. (James E. Faust, *Ensign*, May 1984, pg. 68)

The Epistle of James - A Foreshadow of Joseph

Epistle of James

Chapter 1

1. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2. My brethren, count it all joy when ye fall into many afflictions;

3. Knowing this, that the trying of your faith worketh patience.

4. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed

Joseph Smith - History

Chapter 1

4. His family consisting of eleven souls, namely, my father, Joseph Smith; my mother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, Alvin (who died November 19th, 1823, in the 26th year of his age), Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine, and Lucy.

8. During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

10. In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

11a. While I was laboring under the extreme difficulties caused by the contests of these parties of religionists,

11b. I was one day reading the **Epistle of James**, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

12. Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in

Epistle of James

7. For let not that man think that he shall receive any thing of the Lord.

12. Blessed is the man that resisteth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Joseph Smith - History

settling the question by an appeal to the Bible.

12. Blessed is the man that resisteth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

15. After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

16a. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—

16b. just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

17. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son, Hear Him!

18. My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)—and which I should join.

19a. I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight;

Epistle of James

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.

Chapter 2

1. My brethren, ye cannot have not the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4. Are ye not then partial in yourselves partial judges, and become evil in your thoughts?

5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Joseph Smith - History

19b. that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

21. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.

22. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

23. It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

25. So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have

Epistle of James

Joseph Smith - History

Chapter 4

4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10. Humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

16. But now ye rejoice in your boastings: all such rejoicing is evil.

17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

26. I had now got my mind satisfied so far as the sectarian world was concerned—that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided.

28a. During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me —

28b .I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God.

28c. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament.

Epistle of James

Chapter 5

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

16a. Confess your faults one to another, and pray one for another, that ye may be healed.

16b. The effectual fervent prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

Joseph Smith - History

29. In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

30. While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

33. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

* * *

Moroni then becomes the personal tutor of the Prophet Joseph Smith (Recorded at least 23 different visits)

“The epistle of St. James is an epistle full of straw, because it contains nothing [of the gospel].” (Martin Luther; John Dillenberger, *New Testament Preface*, pg. 19)

JS-H 1:12

NOTE - Even Joseph Smith could not get all the answers from the text of the Bible, hence his conclusion to ‘ask of God’. (Joseph Smith - History 1:12-13)

NOTE - **Myths Concerning the Bible:**

- 1- The Bible is a Single Book
- 2- The Bible Preceded Doctrine
- 3- True Religion is Bible Religion
- 4- Everything in the Bible is the Word of God
- 5- The Bible Canon is Closed
- 6- The Bible is Common Ground in Missionary Work

JS--H 1:13-15

The pattern provided by the prophet Joseph is the perfect example on how to resolve our own difficulties.

- Verse 8: He recognized the problem and reflected, or pondered about it.
- Verse 10: He asked many questions.
- Verse 11: He read the scriptures.
- Verse 12: More reflection, pondering, and questioning.
- Verse 12-13: He determined he must act upon the prompting from the scriptures.
- Verse 14: He prayed vocally.
- Verse 15: The fact that he went to a place where he ‘had previously designed to go’ leads one to believe that it was often in his mind and he had made a plan.

13 – “The principles he followed in going to the grove should be the basis for all the decisions we all face.” (Gerald E. Melchin, *Ensign*, May 1994, pg. 80-81)

Joseph has 3 major concerns:

1. Concern for his own salvation and sought for forgiveness. (1832, 1835; D&C 20:5)
2. Concern for welfare of mankind. (1832)
3. Wanted to know which church was right. (1838)

14 – “To understand the things of God requires a continuous effort, a pure and receptive heart, and an open mind. Revelation comes in response to our desire and seeking.” (David B. Haight, *Ensign*, May 1992, pg.)

JS-H 1:15

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

JS--H 1:17

16 – “A general consideration of scriptural evidence leads to the conclusion that God the Eternal Father has manifested Himself to earthly prophets or revelators on very few occasions, and then principally to attest the divine authority of His Son, Jesus Christ” (James E. Talmage, *Jesus the Christ*, pg. 39) JST John 1:18

JS--H 1:16-20

17 – “One minute’s instruction from personages clothed with the glory of God coming down from the eternal worlds is worth more than all the volumes that ever were written by uninspired men.” (Orson Pratt, *JD*, 12:354)

What We Learn From The First Vision! (James E. Faust, *Ensign*, May 1984, pg. 68)

1. The existence of God our Father as a personal being, and proof that man was made in the image of God.
2. That Jesus is a personage, separate and distinct from the Father.
3. That Jesus Christ is declared by the Father to be his Son.
4. That Jesus was the conveyer of revelation as taught in the Bible.
5. The promise of James to ask of God for wisdom was fulfilled.
6. The reality of an actual being from an unseen world who tried to destroy Joseph Smith.
7. That there was a falling away from the Church established by Jesus Christ—Joseph was told not to join any of the sects, for they taught the doctrines of men.
8. Joseph Smith became a witness for God and his Son, Jesus Christ.

What Resulted From The First Vision? (James E. Faust, *Ensign*, May 1984, pg. 68)

1. The Book of Mormon, another witness for Christ, was received.
2. The priesthood, or authority to perform saving ordinances, was restored, including the sealing powers of the priesthood.
3. The Church of Jesus Christ was again organized on the earth.
4. Revelations came to the Prophet Joseph Smith for the building of the kingdom of God upon the earth, declaring the universal salvation of mankind.
5. Keys, principles, and powers were restored for the carrying out of the three great missions of the Church--the preaching of the gospel, the means of perfecting the Saints, and temples and ordinances therein for the redemption of the living and the dead.

JS--H 1:19

18 – “This is not just another Church. This is not just one of a family of Christian churches. This is the Church and kingdom of God, the only true Church upon the face of the earth.” (Ezra Taft Benson, *TETB*, pg. 164-165) D&C 1:30

19 – “When we say that the Lord is not well pleased with those churches, we do not mean that he is not pleased with the members thereof.” (James E. Talmage, *CR*, October 1928, pg. 120)

20 – “—‘those professors are all corrupt,’ it should not be taken as referring to the whole body of Christians; but rather as referring to the teachers of their creeds—the ‘professors;’ that term not being used in the sense of ‘confessors’ of the creeds, who merely accept doctrine from the teachings of the ‘professors’—the following and not the leaders.

This distinction is justified from the immediate context of the passage: ‘they (the ‘professors’) draw near to me with their lips, but their hearts are far from me; they (the ‘professors’) *teach for doctrine the commandments of men.*’ This context clearly proves that the charge of ‘corruption’ is limited at least to the ‘teachers,’ not to the whole body of Christians. **Moreover, I am convinced myself that the declaration is still further limited to the ‘professors’ who founded, and by that act taught to the world the creeds that are an ‘abomination’ in the sight of God—a fact not at all difficult of belief, or of proof, upon an analysis of the creeds themselves. And those who originally could form such conceptions of God and man, and the purpose of human existence, as the creeds teach, were certainly men of warped understanding, men of perverted, or ‘corrupted’ minds.** But as to the whole body of Christians, we know that there were at the time of the opening of this New Dispensation of the gospel, and now, many who were not only not corrupt, except for the ordinary sins and weaknesses or ‘corruption’ of our human

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nature—but virtuous men and women, hungering and thirsting after righteousness, seeking after God, and hindered from finding him only by the abominable creeds formulated by the ‘professors’ of the passage here considered.” (B. H. Roberts, *Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, 1: 61)

JS--H 1:20

Joseph wrote that at the time of the First Vision, among other things, he was told that ‘the fullness of the Gospel should at some future time be made known unto me.’ (*HC*, 4:536)

JS--H 1:20

What was the physical effect on Joseph from this spiritual experience? Compare Joseph’s experience with the experience of others who saw God (1 Nephi 1:6-7; Daniel 10:7-8; Moses 1:9-10). What do these experiences teach us about God and about man? (see also Mosiah 4:5, 11-12; D&C 67:11-12 and Moses 1:1-2, 5, 9-11, 14). Speaking of the experience recorded in Moses 1:9-10, Spencer W. Kimball said,

21 – “To endure the glory of the Father or of the glorified Christ, a mortal being must be translated or otherwise fortified...There is a protective force which God brings into play when he exposes his human servants to the glories of his person and his works. ... It is significant to note that when the protection from such transcendent glory was relaxed, that Moses was left weak and near helpless.” (*CR*, April 1964, pp. 94-95)

22 – “An unusual outpouring of the Spirit of the Lord is typically followed by physical exhaustion.” (Joseph Smith, *TPJS*, pg. 280-81)

23 – “While the wonders of the heavens were focused to their view, [in the vision recorded in D&C 76, received by the Prophet and Sidney Rigdon] Joseph the Seer sat firmly and calmly in the midst if this magnificent glory, but his scribe sat limp and pale. Observing Rigdon’s pallor and flaccidity, Joseph smiled and said, ‘Sidney is not used to it as I am.’” (*Juvenile Instructor*, 27:202-204)

Review of the Reality - JS-H 1:20-26 (1820-1823)

(D&C 20:5-6)

JS--H 1:21

24 – Elder Hugh B. Brown related the following conversation he had as he questioned a noted lawyer concerning modern revelation:

“You say that my belief that God spoke to man in this age is fantastic and absurd?”

‘To me it is.’

‘Do you believe that God ever did speak to anyone?’

‘Certainly, all through the Bible we have evidence of that. . . .’

‘Then . . . it was standard procedure in Bible times for God to talk to man.’

‘I think I will admit that, but it stopped shortly after the first century of the Christian era.’

‘Why do you think it stopped?’

‘I can’t say. . . .’

‘May I suggest some possible reasons: Perhaps God does not speak to man any more because he cannot. He has lost the power.’

‘Of course that would be blasphemous.’

‘Well, then, if you don’t accept that, perhaps he doesn’t speak to men because He doesn’t love us anymore; He is no longer interested in the affairs of men.’

‘No. God loves all men, and He is no respecter of persons.’

‘Well, then, if He could speak, and if He loves us, then the only other possible answer, as I see it, is that we

don't need Him. We have made such rapid strides in science; we are so well educated, that we don't need God anymore.'

"And then he said, and his voice trembled as he thought of impending war, 'Mr. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now'" (*Profile of a Prophet*, BYU Speeches of the Year, pg. 3-5) 2 Nephi 27:23

JS--H 1:20-25, 27

Those who stand for the truth and are doing the work of the Lord can expect that they will be persecuted (2 Timothy 3:12; 3 Nephi 12:10; D&C 127:2-4).

In addition, it should be noted that 'persecution is one of the chief weapons in the hands of false priests; they use it to preserve their false religions.' (Bruce R McConkie, *Mortal Messiah*, 2:393)

Groups that persecuted:

Professors of Religion - Great deal of Prejudice and Great Persecution

Men of High Standing - Bitter Persecution

Great Ones of the Most Popular Sects - Most Bitter Persecution and Reviling

Friends - Persecution

Review of the Reality - JS-H 1:27-54 (1820-1823)

(D&C 20:6-7)

JS--H 1:28-29

The young prophet Joseph, being a mortal and faced with the challenges of being human, questioned his personal worthiness before the Lord. Like Joseph, other prophets have expressed the same concern about their worthiness (2 Nephi 4:17-19; Moses 6:31).

25 – "But just as God 'cannot look upon sin with the least degree of allowance' (D&C 1:31), as we become more like Him, neither can we. The best people have a heightened awareness of what little of the worst is still in them!" (Neal A. Maxwell, *Notwithstanding My Weakness*, pg. 16-17)

JS--H 1:29

September 21-22 seems to be an appropriate time for Moroni to introduce the Book of Mormon to Joseph Smith. The night Moroni visited Joseph was the first day of Autumn, or first day of the harvest season. Many times in the Doctrine and Covenants the Lord used the symbolism of the harvest. The Lord promised that in the last days he would harvest, or gather his people for the 'last time,' and that he would use the Book of Mormon as a tool of gathering (Isaiah 11:11; Jacob 6:2; Moses 7:62). President Ezra Taft Benson said, 'Combined with the Spirit of the Lord, the Book of Mormon is the greatest single tool which God has given us to convert the world. If we are to have the harvest of souls that [we desire], then we must use the instrument which God has designed for that task--the Book of Mormon.' (*Ensign*, November 1984, pg. 7)

NOTES - vs. 59 - Feast of Trumpets (Leviticus 23:24)

JS--H 1:33

Mormon 6:6; D&C 27:5

Cumorah [Hebrew] *cmrh* = (the 'h' is silent) "shrinking and maturing of fruits by underground storage."

Moroni - Holds the Priesthood Key of the Stick of Ephraim (Russell M. Nelson, *Ensign*, November 2003, pg. 45)

JS--H 1:35

The earliest recorded use of a Urim and Thummim is by the brother of Jared in the Book of Mormon (Ether 3:21-28). Moroni possessed this same Urim and Thummim, which he hid up with the plates (Ether 4:4-5).

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Later, he gave them to Joseph Smith, and they were part of what the Three Witnesses saw (D&C 17:1; *Comprehensive History of the Church*, 1:139-40).

They were called ‘Interpreters’ in the Book of Mormon and used by some Nephite prophets (Mosiah 8:13-19; 28:11-20; Alma 37:21-25; Ether 4:4-5; *Bible Dictionary*, ‘Urim and Thummim’).

The Hebrew words *urim* and *thummim* mean *lights* and *perfection* respectively, and the person who uses them is called a ‘seer.’ They are generally associated with the translation of unknown languages (see Mosiah 8:9-13 and Ether 3:22-24). However, many of the early sections of the Doctrine and Covenants were also received with the help of the Urim and Thummim (D&C 3; 6; 7; 11; 14; 17). In receiving revelation later in his life, the Prophet Joseph did not appear to need the Urim and Thummim. Elder John A. Widtsoe explained that as Joseph Smith ‘grew in spiritual power, he learned to bring his spirit into such harmony with divinity that it became, as it were, a Urim and Thummim to him, and God’s will was revealed without the intervention of external aids.’ (*Evidences and Reconciliations*, pg. 90)

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JS--H 1:36-43 From the scriptures cited by the Prophet in Joseph Smith—History, we can see that Moroni did not select random passages to outline the future of the Lord’s kingdom. They were chosen specifically to introduce the Prophet to his work. In them the following aspects of the mission of the Church in the last days are discussed:

<u>Passages</u>	<u>Categories</u>	<u>Passages</u>	<u>Categories</u>
Deut. 32:23–24	[1, 7]	Isa. 29:14	[3, 4]
Deut. 32:43	[10]	Isa. 43:6	[6]
Ps. 100:1–2	[10]	Jer. 16:16	[6]
Ps. 107:1–7	[6]	Jer. 30:18–21	[10]
Ps. 144:11–12	[8, 10]	Jer. 31:1	[10]
Ps. 144:13	[10]	Jer. 31:6	[6]
Ps. 146:10	[10]	Jer. 31:8	[6]
Isa. 1:7	[1]	Jer. 31:9	[6]
Isa. 1:23–24	[1]	Jer. 31:27–28	[10]
Isa. 1:25–26	[1, 7, 10]	Jer. 31:32–33	[10]
Isa. 2:1–4	[10]	Jer. 50:4–5	[6]
Isa. 4:5–6	[10]	Joel 2:28–32	[3, 10]
Isa. 11:1–16	[2, 6, 7, 10]	Mal. 3:1–4	[2, 7, 9, 10]
Isa. 29:11	[4]	Mal. 4:1–6	[5, 7, 8]
Isa. 29:13	[1, 2, 3]	Acts 3:22–23	[7]
		1 Cor. 1:27–29	[2]

[The numbers in brackets refer to the subject-matter categories listed below.]

1. Apostasy and Scattering
2. The calling of the Prophet Joseph Smith
3. The opening of the heavens during the Restoration
4. The coming forth of the Book of Mormon
5. The restoration of the Priesthood and of the sealing keys
6. The Gathering of the elect
7. Destruction and purification prior to and during the Second Coming
8. Deliverance for the faithful
9. The Second Coming
10. The Premillennial and Millennial state of the faithful

(Kent P. Jackson, *Ensign*, “Moroni’s Message to Joseph Smith,” August 1990, pg. 13-16)

JS--H 1:44-49

JS--H 1:50-53

26 – “His first impulse was to lift the record out. Eagerly he attempted to grasp the inestimable treasure; but as he touched the plates he received a violent jar which deprived him of his natural strength. He desisted for a moment and then made a second attempt but was more sensibly shocked than before. A third trial was also ineffectual, and he exclaimed, ‘Why can I not obtain this book?’ ‘Because you have not kept the commandments of the Lord,’ answered a voice nearby.

Joseph looked in the direction from whence the voice had come and saw the angel who had previously given him the information concerning the ancient book. In an instant before his mind came all the instructions given him the night before. Had he not, walked to the hill, been dreaming of wealth, of release from want, both for himself and family, of ease and comfort, security, with importance of the world? Suddenly in his memory echoed the final warning of the angel to have ‘no other object in view in seeking the plates but to glorify God, and [you] must not be influenced by any other motive than that of building up his kingdom.’ Therefore of the consequence of these untoward motives, he had no power to take possession of the plates. Joseph was to learn that one engaged in the work of the Lord must not only be *willing* to keep the commandments but must be *able* to keep them. His repentance was swift. He stood humbled and submissive. He looked again to the Lord in prayer, and the Lord manifested his condescension and mercy.

The heavens were opened and the glory of the Lord shone round about and rested upon him. While he gazed in awe and admiration, the angel said, ‘Look!’ As the messenger spoke, Joseph beheld the ‘Prince of Darkness,’ surrounded by his innumerable train of associates.

As the vision of Perdition moved before Joseph’s consciousness, the angel Moroni explained, ‘All this is shown, the good and the evil, the holy and impure, the glory of God and the powers of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold whatever entices and leads to do good, is of God, and whatever does not is of that wicked one.’ So vividly was the awfulness and misery of those who are led away by the prince of darkness impressed upon the mind of Joseph and affixed to his memory that he remembered it always.” (*Comprehensive History of the Church* 1:77-78)

27 – “After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could be secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not there was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and

bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who keep the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promises, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. **Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life;** but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. ***Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther,*** increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord'—But,

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notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things." (Messenger and Advocate, (October 1835-September 1836), Volume 2, October 1835, Number 13, pg. 198-200)

28 – Despite ridiculous stories from enemies, people knew that Joseph had taken the plates from the northwest side of the Hill Cumorah, for people had seen the stone box. In 1871, Edward Stevenson visited the Hill Cumorah and an old gentleman pointed out the spot of ground where the stone box was placed and stated that soon after the rumor spread of Joe Smith and the Gold Bible, the whole country was greatly excited and many searched for hidden treasure. He also told him that he had seen some good-sized flat stones that had rolled down the hill and lay near the bottom. They were doubtless stones used for the side of the stone box, but have long since been taken away. (Edward Stevenson, *Reminiscences of Joseph the Prophet and the coming forth of the Book of Mormon*, (1893) pg. 13)

29 – Joseph’s mother, Lucy Mack Smith said that in 1823 “the time had not yet come for the plates to be brought forth to the world; that he could not take them...until he had learned to keep the commandments of God--not only till he was willing but able to do it.” (*History of Joseph Smith by His Mother*, pg. 81)

Following his visit with Joseph Smith on 22 September 1823, Moroni appeared to Joseph on at least fifteen other occasions. (See *HC*, 1:16-23, 54-57; and *CHC*, 1:124, 127)

**ANGELIC VISITATION
TO THE PROPHET JOSEPH SMITH**

God the Father	Isaac
Jesus Christ	Jacob
Moroni	Moses
John the Baptist	Elijah
Peter	Elias
James	Paul
John	Nephi
Adam	Alma
Abel	Mormon
Seth	Rachael
Enoch	Eve
Noah	Both set of 12 Apostles
Abraham	All Dispensation Leaders

(References: D&C 128:20-21; *Journal of Discourses*, 17:324; 18:325-326; 21:94; Ivan J. Barrett, *Joseph Smith and the Restoration*, pg. 68; Truman Madsen, *Joseph Smith the Prophet*, pg. 44)

30 – “During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as

if he had spent his whole life among them.” (Lucy Mack Smith, *History of Joseph Smith by His Mother*, pg. 83)

Review of the Reality - JS-H 1:55-65 (September 22, 1823)

(D&C 20:8-9)

JS--H 1:56

31 – Just before Alvin died, he said to Joseph, “I want you to be a good boy, and do everything that lies in your power to obtain the Record. Be faithful in receiving instruction, and in keeping every commandment that is given you.” (Lucy Mack Smith, *History of Joseph Smith by His Mother*, pg. 87)

JS--H 1:57-58

Knowing what the Lord later revealed about marriage (D&C 49:15), it is not surprising that Joseph did not receive the Book of Mormon plates to translate, or receive other important keys and authorities necessary for the restoration of the Church until after he was married. Marriage provides an important perspective and maturity to a person’s life.

Joseph met Emma two years before they were married, during which time they built a friendship and trust that was strong enough that Emma was willing to marry Joseph even though her parents did not like or believe him. Emma served as the first scribe in the Book of Mormon translation, and in many other ways that provided invaluable support for the young Prophet.

JS--H 1:59

FEAST of TRUMPETS - Leviticus 23:24

One of the seven Israelite Feast. It was a festival for calling the House of Israel to regather or reawake. It consisted of a four-part memorial:

1. Final Harvest
2. The day set to remember God’s ancient promises to regather Israel
3. A time of new revelation
4. A time to prepare for the Millennium

How interesting that we place Moroni, the being commanded by God to return on the Israelite day of the Feast of Trumpets, atop the temples of the Lord with a trumpet to symbolize the sounding of God’s promise to regather in these last days his people and the coming forth of new revelation known as the Book of Mormon, preparatory to the second coming of the Savior, Jesus Christ.

JS--H 1:60

D&C 5:6-7; D&C 18:34-35

32 – “The plates were secreted about three miles from home, in the following manner: Finding an old birch log much decayed, excepting the bark, which was in a measure sound, he took his pocket knife and cut the bark with some care, then turned it back and made a hole of sufficient size to receive the plates, and, laying them in the cavity thus formed, he replaced the bark; after which he laid across the log, in several places, some old stuff that happened to lay near, in order to conceal as much as possible the place in which they were deposited.

Joseph, on coming to them, took them from their secret place, and, wrapping them in his linen frock, placed them under his arm and started for home.

After proceeding a short distance, he thought it would be more safe to leave the road and go through the woods. Traveling some distance after he left the road, he came to a large windfall, and as he was jumping over a log, a man sprang up from behind it and gave him a heavy blow with a gun. Joseph turned around and knocked him down, then ran at the top of his speed. About half a mile farther he was attacked again in the same manner as before; he knocked this man down in like manner as the former and ran on again; and before he reached home he was assaulted the third time. In striking the last one, he dislocated his thumb, which, however, he did not notice until he came within sight of the house, when he threw himself down in the corner of the fence in order to recover his breath. As soon as he was able, he arose and came to the house. He was still altogether speechless from fright and the fatigue of running.” (Lucy Mack Smith,

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History of Joseph Smith by His Mother, 107-108)

33 – Why Plates Were Returned to Moroni.

“The question has been asked many times of our elders: Where are the plates? Does the Church have in its possession the plates from which the Book of Mormon was translated by Joseph Smith?”

When the answer is given that the plates were received again by the Angel Moroni, who through the centuries since they were hid up unto the Lord has been their special guardian, the reply is generally made: What a wonderful aid it would be to your people in convincing the world of the truth of your story if you could show the plates to prove that Joseph Smith really had them.

Perhaps it is natural for a man who hears for the first time the story of Joseph Smith and the coming forth of the Book of Mormon to propound such a question and to think that the plates, if they had been placed in some museum where the public could examine them, would have added much to prove the authenticity of the Prophet's story. With deeper reflection we discover that this would not have been the case, for it is not the way the Lord proves his truth, now or at any other time. However, in surprise, and in some cases with an incredulous smile, the propounder of this question turns away feeling that such an answer as he has received is an admission that Joseph Smith never had the plates and practiced a fraud upon the public.” (Joseph Fielding Smith, *DS*, 3: 227)

34 – “When Joseph obtained the treasure, the priests, the deacons, and religionists of every grade, went hand in hand with the fortune-teller, and with every wicked person, to get it out of his hands, and, to accomplish this, a part of them came out and persecuted him.” (Brigham Young, *JD*, 2:181)

JS--H 1:61

35 – “I believe I will take the liberty to tell you of another circumstance that will be as marvelous as anything can be. This is an incident in the life of Oliver Cowdery, but he did not take the liberty of telling such things in meeting as I take. I tell these things to you, and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters, and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: *‘This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.’* I tell you this as coming not only from Oliver Cowdery, but others who were familiar with it, and who understood it just as well as we understand coming to this meeting, enjoying the day, and by and by we separate and go away, forgetting most of what is said, but remembering some things. So is it with other circumstances in life. I relate this to you, and I want you to understand it. I take this liberty of referring to those things so that they will not be forgotten and lost.” (Brigham Young, June 17, 1877, *JD*, 19:39-40)

JS--H 1:61-65

How did this experience of Martin Harris fulfill the prophecy in Isaiah 29:11-12 and 2 Nephi 27:15-21?

Review of the Reality - JS-H 1:66-75

Priesthood

03/06

“Whenever men can find out the will of God and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels.” (Joseph Smith, *TPJS*, pg. 274)

Priesthood Defined

01 – “The priesthood is the power and authority of God delegated to men on earth to act in all things pertaining to the salvation of men. It is the means whereby the Lord acts through men to save souls. Without this priesthood power, men are lost.” (Spencer W. Kimball, *TSWK*, pg. 494)

02 – “If anybody wants to know what the priesthood of the Son of God is, it is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they are rolled up as a scroll, as it were, and go into a higher state of existence;” (Brigham Young, *JD*, 15:127-128)

03 – “The question, ‘What is Priesthood?’ has often been asked me. I answer, it is the rule and government of God, whether on earth, or in the heavens; and it is the only legitimate power, the only authority that is acknowledged by Him to rule and regulate the affairs of His kingdom. When every wrong thing shall be put right, and all usurpers shall be put down, when he whose right it is to reign shall take the dominion, then nothing but the Priesthood will bear rule; it alone will sway the scepter of authority in heaven and on earth, for this is the legitimacy of God.” (John Taylor, *JD*, 1:224)

04 – “This, then, is true Priesthood—to be images of the living God, exhibiting in our characteristic his brightness and his strength; to be girt and endowed with the purity of his nature; to be unsullied in heart and mind; to stand by the strength of redeeming, saving qualities; to bless and bless, and bless again, notwithstanding ingratitude in some, building, sustaining, and protecting all the time; to fight all spirits of division and all principles of death; to help the weak, the down-trodden, and the helpless, till helping becomes our natural food, working on all principles that yield nourishment, support, and strength, till our very presence is as the sun, cheering and blessing all. So shall God increase within us, refreshing our own spirits, and watering all around. And the characteristics of the holy Priesthood will grow out from us like the branches of a fruitful tree that yield shelter, shield, and fruit.

Let a man do this, and he shall be a Priest indeed. His authority shall be like a two-edged sword. It shall be confirmed on him for all eternity; for God shall love him and shall bless him. His heart shall increase in richness, and his mind shall grow in strength. No good thing shall be withheld from him. He shall save and gain influence over the hearts of men. He shall be as God among his own; and they shall feel the attributes that live within him, till their hearts are stolen from them and linked to him for ever. So shall he gain dominion, and increase in strength, and be really, truly, and eternally a representative of the Most High.” (E.T.L. Harrison, *Millennial Star*, 20:643-644, October 9, 1858)

Priesthood: Past - Present - Future

Premortal Priesthood - (Alma 13:2-5, 12; Jeremiah 1:5; Abraham 3:22-23; D&C 84:22)

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

06 – “We received the priesthood first in the premortal existence and then again as mortals.” (Bruce R.

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McConkie, *Ensign*, May 1982, pg. 32)

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

08 – “It is said that without the Melchisedek Priesthood no man can look upon the face of God and live. And yet, Joseph Smith, when a boy of fourteen years, gazed upon the Father and the Son, and it was nine years before he held the priesthood in the flesh. I once asked President Lorenzo Snow concerning this matter: ‘Why is it, if a man without the Melchisedek Priesthood cannot look God’s face and live, that Joseph Smith could see the Father and the Son, and live, when he held no priesthood at all?’ President Snow replied: ‘Joseph did hold the priesthood; he came with it into the world.’ I believed it before he said it, but I wanted him to say it first. Joseph Smith, as much as any prophet that ever lived, was ordained a prophet before he came into this mortal life. He held the Melchisedek Priesthood in the spirit, when he came here, or he could never have received what he did from God. And these men who have followed in his footsteps are spirits of the same class. The Prophet Joseph declared that every man who has a calling to minister to the inhabitants of this earth, was ordained to that very purpose before the world was.’

Then I ask you again, brethren and sisters, can you afford to treat lightly these men, these representatives of God, these ambassadors from the courts of heaven? And I say to those who are attacking and assailing them, in what plight will you stand, at the day of judgment, when it is said unto you, Inasmuch as ye did it unto the least of these, my servants, ye did it unto me? Amen.” (Orson F. Whitney, *CR*, October 1905, pg. 93)

Perpetual Priesthood - (Moses 6:7; D&C 84:17)

09 – “Moreover, the Lord, of necessity, has kept authorized servants on the earth bearing the priesthood from the days of Adam to the present time; in fact, there has never been a moment from the beginning that there were not men on the earth holding the Holy Priesthood. Even in the days of apostasy, and apostasy has occurred several times, the Lord never surrendered this earth and permitted Satan to have complete control. Even when the great apostasy occurred following the death of the Savior’s apostles, our Father in heaven held control and had duly authorized servants on the earth to direct his work and to check, to some extent at least, the ravages and corruption of the evil powers. These servants were not permitted to organize the Church nor to officiate in the ordinances of the gospel, but they did check the advances of evil as far as the Lord deemed it necessary.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 2:45)

10 – “If the power of the priesthood were not upon the earth, the adversary would have freedom to roam and reign without restraint. There would be no gift of the Holy Ghost to direct and enlighten us; no prophets to speak in the name of the Lord; no temples where we could make sacred, eternal covenants; no authority to bless or baptize, to heal or comfort. Without the power of the priesthood, ‘the whole earth would be utterly wasted’. There would be no light, no hope—only darkness.” (Robert D. Hales, *Ensign*, November 1995, pg. 32)

11 – “I believe there has never been a moment of time since the creation but what there has been someone holding the priesthood on the earth to hold Satan in check.” (Joseph Fielding Smith; Harold B. Lee, CES address, The Place of the Living Prophet, Seer, and Revelator, July 8, 1964)

12 – “It is my faith that the gospel plan has always been here, that his priesthood has always been on the earth, and that it will continue to be so until the end comes.” (J. Reuben Clark; Harold B. Lee, *Stand Ye in Holy Places*, pg. 161-162)

Ancient Patriarchs - (Moses 6:67-68; D&C 107:40-54; Abraham 1:2; D&C 84:6-16; BD 657-658)

13 – “Now with regard to the Priesthood. We have been found fault with sometimes because we profess to have the Priesthood. Let me say to this congregation that our Heavenly Father performs all His works—the creation of worlds, the redemption of worlds—by the power of the Eternal Priesthood. And no man on the earth, **from**

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the days of Father Adam to the present time, has ever had power to administer in any of the ordinances of life and salvation only by the power of the Holy Priesthood. **You will find this to be the case in the whole history of the Prophets of God.**" (Wilford Woodruff, *JD*, 24:244-245)

14 – "This, then is the nature of the, Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even **Adam**; and Adam receiving his Presidency and authority from the Lord..." (Joseph Smith, *TPJS*, pg. 169)

15 – "The Priesthood was first given to **Adam**; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in (Genesis 1:26-28). He had dominion given him over every living creature. **He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel: he stands next in authority to Adam in the Priesthood**; he was called of God to this office, and was the father of all living in this day, and to him was given the dominion. These men held keys first on earth, and then in heaven." (Joseph Smith, *TPJS*, pg. 157)

16 – "And, again, 'By faith **Abel** offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh.' (Hebrews 11:4) How doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, **holding still the keys of his dispensation**; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness." (Joseph Smith, *TPJS*, pg. 169)

17 – "From this definite account of driving the 'nations apart, when the ancient hills did bow,' all reflecting minds may judge that man was scattered over the whole face of the earth: And with the superior knowledge of men like Noah, **Shem, (who was Melchisedec)** and Abram, the father of the faithful, three contemporaries, holding the keys of the highest order of the priesthood: connecting the creation, and fall; memorizing the righteousness of Enoch; and glorying in the construction of the ark for the salvation of a world; still retaining the model and pattern of that ark, than which a great, ah, we may say, half so great a vessel has never been built since; for another ark, be it remembered, with such a ponderous living freight will never be prepared as a vessel of mercy by command of Jehovah: That was so perfectly built as to brave the fury of the elements a year: and with the image of the tower whose peering top reached the sky in daring magnificence; and with that mighty combination of intellect, when the whole earth was of one language, and the plains of Shinar the capitol, with all these and thousands of others, — where is the man so self biased for his own age, as to wonder who peopled the ruinous cities of the south, or reared the time defying mounds of the north?" (Times and Seasons, Vol. 5, p.746) (*Ensign*, November 1973, pg. 15-16)

18 – "**You start with the Lord Jesus, and then you have Adam and Noah. Thereafter the dispensation heads. Then you step down appreciably, and come to prophets and apostles, to the elders of Israel, and to the wise and the good.... Every prophet is a witness for Christ; every dispensation head is a reveler of Christ for his day; and every other prophet or apostle who comes is a reflection and an echo and an exponent of the dispensation head. All such come to echo to the world and to expound and unfold what God has revealed through the man who was appointed for that era to give his eternal word to the world. Such is the dispensation concept.**" (Bruce R. McConkie, *CES-Sperry Symposium*, (BYU) 1984)

Present Prophets - (D&C 86:8-10; D&C 13:1; D&C 18:heading; D&C 27:5-13; Ensign June 1979, pg. 75-76)

19 – "This saying [D&C 86:8-10] does not mean that the Priesthood has come down from olden times by lineage from generation to generation, for there was a great apostasy intervening between the days of their fathers who held the Priesthood and these elders unto whom this revelation was given. But, since they were of the House of Israel, and therefore descendants of Abraham, they were lawful heirs to the Priesthood according to the covenant made with Abraham, and the Priesthood which they held had come down to them from them of old who held it." (Joseph Fielding Smith, *Church History and Modern Revelation*, 2:120-121)

20 – "**The keys of the kingdom are the power, right, and authority to preside over the kingdom of God on**

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earth (church) and to direct all of its affairs.” (Bruce R. McConkie, *MD*, pg. 411)

21 – “**What is a key?** It is the right or privilege which belongs to and comes with the priesthood to have communication with God!” (Joseph F. Smith, *GD*, pg. 142)

22 – “The sacrifice of animals will be done to complete the restoration when the temple spoken of is built; at the beginning of the millennium, or in the restoration, blood sacrifices will be performed long enough to complete the fulness of the restoration in this dispensation. Afterwards sacrifice will be of some other character.” (Joseph Fielding Smith, *DS*, 3:94)

23 – “Offering is the book of our dead.” (Spencer W. Kimball, *Ensign*, January 1977, pg. 7)

Future Priesthood -

24 – “I say to the brethren and sisters—you have your appointment; the Lord has raised up these Elders of Israel, and I can prove from the Book of Doctrine and Covenants that you received the Priesthood from eternity, and your lives have been hid with Christ in God, and you knew it not. You are literally and lawfully heirs of the Priesthood through the lineage of your fathers, and that Priesthood will continue throughout eternity, therefore you have received your appointment.” (Wilford Woodruff, *JD*, 18:120-121)

Purposes of the Priesthood

(D&C 84:19-24)

25 – “It is called in the Scriptures, the ‘everlasting priesthood, without beginning of days or end of years,’ **and that those who have it, administer not only in this world, but in the world which is to come;** and it is the privilege of those who have it, to come, as the Scriptures say, ‘to the general assembly and Church of the first born, which are written in heaven, to God the judge of all, and to the spirits of just men made perfect, unto Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.’ It is this principle spoken of in the Scriptures that brings life and immortality to light, that enables mankind, when living according to its laws,

1. to overcome the powers of darkness,
2. to combat successfully with the errors of the world,
3. to triumph over evil of every kind,
4. to subdue the world, the flesh and the devil, through the aid, guidance, power and spirit of God;
5. to come out triumphant and obtain an inheritance which is incorruptible and undefiled, that fadeth not away, reserved in the heavens for those that are obedient thereto, and live according to its requirements. It is in view of this, and of the strength and power and communication with God that the Priesthood is imparted to man, and it is that which, according to the Scriptures,
6. ‘brings life and immortality to light;’
7. and men in the possession of these principles know and understand their relationship to God, unto the eternities that were and unto the eternities that are to come, bringing life and immortality to light;
8. it chaseth away darkness, confusion, mystery and doubt and uncertainty;
9. it draws aside the veil of the eternal world, enabling men, who are in possession of it to comprehend their standing and relationship to God, to each other, to the past, present and future, and to all intelligent beings that ever have existed, that now exist, or that will exist;
10. hence this principle is given to men to lead them in the paths of life,
11. to instruct and prepare them for that celestial glory where God the Father dwells, and Jesus, the mediator of the new covenant, and those of the holy Priesthood who have lived before in different ages, who exist

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now and who will exist throughout the eternities that are to come.

12. It places us in relationship to all these beings, and we feel that we are one with God, one with Jesus, one with the ancient Apostles, Prophets and Patriarchs, one with the men of God that have had the holy Priesthood in the different ages of time, and expect to be one with them in the eternal worlds. We should also be one in accomplishing the purposes of God pertaining to the earth whereon we live.” (John Taylor, *JD*, 19:78-79)

26 – “The Melchizedek Priesthood is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven.” (Joseph Smith, *TPJS*, pg. 166-167)

27 – “All of the holy prophets and righteous men of old held the holy Melchizedek Priesthood. This ‘priesthood continueth in the church of God in all generations, and is without beginning of days or end of years... And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.’ God is known in and through and because of the priesthood; without it he would remain unknown. Through the priesthood the Holy Ghost is given to men, which Comforter is sent forth to bear record of the Father and the Son; also, through the priesthood men are able to progress in spiritual things until they gain personal communion with Deity. ‘Therefore, in the ordinances thereof,’ the revelation continues, ‘the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; For without this no man can see the face of God, even the Father, and live.’ **That is to say, in and through the holy priesthood, including all the laws and rites that go with it, the power of godliness or in other words the power of righteousness, is brought to pass in the lives of men.** Without these priesthood laws and powers, God’s power and glory would not be revealed to man on earth. Without them they would not see the face of God, for if they did, his glory would destroy them. Sinful men cannot see the face of God and live. (JST Exodus 33:20).” (Bruce R. McConkie, *Promised Messiah*, pg. 588-589)

28 – Oath and Covenant of the Melchizedek Priesthood:

Is entered into by covenant - however no in the case of the Aaronic Priesthood
(Joseph Fielding Smith, *DS*, 3:141)

29 – Oath and Covenant of the Melchizedek Priesthood:

Oath - The part of God
Covenant - The part of Man
(Boyd K. Packer, *Ensign*, February 1993, pg. 9)

30 – Oath and Covenant of the Melchizedek Priesthood:

The breaking of such covenant results in the loss to the right of the Priesthood in the here after...hence exaltation, not in perdition. (Joseph Fielding Smith, *DS*, 3:141)

The stern warning to all who hold this priesthood:

1. Give diligent heed to the words of eternal life. (vs. 43)
2. Live by every word that proceedeth forth from the mouth of God. (vs. 44)

31 – “On one occasion, President Hugh B. Brown testified that President David O. McKay had been sanctified by the Spirit unto the renewing of his body. And, he added, ‘Some of the rest of us are better off today than we were many years ago so far as physical health is concerned—and we attribute that fact to [the Lord’s] blessing.’

Many of us have felt the influence of this ‘**renewal promise.**’ Without it, scores of our assignments might have gone unfinished.” (Carlos E. Asay, *Ensign*, November 1985, pg. 44)

32 – “I believe that is true. I think that men and boys who magnify their callings in the priesthood have a change wrought in their bodies. This morning while President Lee was talking in the welfare meeting, he told about someone, some stranger, who saw President McKay and said to him, ‘Are you a prophet of God?’ President McKay’s answer was, ‘You look into my face and get the answer.’” (Marion G. Romney, *Ensign*, July 1972, pg. 98)

Power in the Priesthood

(D&C 84:33; D&C 121: 34-36)

33 – To **magnify** one’s calling is to:

... learn what one’s duty is and then to perform the service that pertains to it. (Thomas S. Monson, *Ensign*, May 1986, pg. 38)

34 – **“We speak loosely of magnifying our priesthood, but what the revelations speak of is magnifying our callings in the priesthood...”** (Joseph Fielding Smith, *CR*, October 1970, pg. 91)

35 – **“All those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually, that is, if they are faithful and true.”** (Joseph Smith; Joseph Fielding Smith, *CR*, October 1970, pg. 92)

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

37 – **“One breaks the priesthood covenant by transgressing commandments—but also leaving undone his duties. According, to break this covenant one needs only do nothing.”** (Spencer W. Kimball, *TSWK*, pg. 498)

38 – **“I cannot see how a priesthood bearer can willfully refuse to do home teaching without violating the oath and covenant which belongeth to the priesthood.”** (Marion G. Romney, *Ensign*, July 1988, pg. 78)

39 – **“The unmagnified calling leaves so many untouched. Someone else is sadly stranded when a calling is unmagnified: ourselves! Lucifer is not the only one who must live with what might have been.”** (Neal A. Maxwell, *Deposition of a Disciple*, pg. 95)

40 – **“Is it not enough to receive the priesthood and then sit back passively and wait until someone prods us into activity. When we receive the priesthood we have the obligation to becoming actively and anxiously engaged in promoting the cause of righteousness in the earth.”** (Ezra Taft Benson, *Improvement Era*, November 1948, pg. 760)

41 – **“It should be noted, however, that the mere fact that a man holds the priesthood isn’t enough in and of itself to give him any kind of authority.”** (M. Russell Ballard, *Our Search for Happiness*, pg. 61)

42 – **Authority = Ordination = Called**

Power = Righteousness = Chosen

(Boyd K. Packer, *Ensign*, November 1981, pg. 31, Joseph Fielding Smith, *CR*, October 1945, pg. 97)

43 – **“Truly, there is power in the priesthood—power to do all things!**

If the world itself was created by the power of the priesthood, surely that same power can move mountains and control the elements.

If one-third of the hosts of heaven were cast down to earth by the power of the priesthood, surely that same power can put at defiance the armies of nations or stay the fall of atomic bombs.

If all men shall be raised from mortality to immortality by the power of the priesthood, surely that same power can cure the diseased and the dying and raise the dead.

Truly there is power in the priesthood—a power which we seek to acquire to use, a power which we devoutly pray may rest upon us and upon our posterity forever.” (Bruce R. McConkie, *Ensign*, May 1982, pg. 34)

Priesthood: A Call to Teach - Privilege and Responsibility

(Alma 13:6; Jacob 1:19, 2:2; D&C 103:7-11)

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

45 – “After all that has been said, the greatest and most important duty is to preach the Gospel.” (Joseph Smith, *TPJS*, pg. 112)

46 – “Our most important responsibility” (Joseph Fielding Smith, *DS*, 2:145)

47 – “Our first responsibility is to teach.” (Erastus Snow, *JD*, 23:183)

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

49 – “The Lord has reposed in us the most sacred trust given to men. We must not fail him. We must be men of integrity. Our individual exaltation depends upon our proving to the Lord that we will at all hazards and The Prophet Joseph Smith taught that absolute integrity must precede the promise of eternal life. He said: ‘After a person has faith in Christ, repents of his sins, and is baptized for the remission of sins and receives the Holy Ghost,... then let him continue to humble himself before the God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted.’ **This promise is to come, however, only after ‘the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards,’**(Joseph Smith, HC, 3:380).” (Marion G. Romney, *Learning For The Eternities*, pg. 191-192)

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

51 – “Many of you are attempting to justify yourselves...and unfortunately there are also parents who side with you in your justification...They say, ‘My son is going to be a great lawyer, or doctor, or star athlete. He can’t interrupt his studies to be gallivanting out in the world for two years. Let someone else’s son do that. My son is special.’ If I could speak separately to each of you young men and your parents who so justify, I would say with all the power of speech I could generate; *Just who do you think you are?* What right do you have to match your wisdom with that of God, who through His prophets has issued a firm decree, a solemn mandate, that the restored gospel must be declared to all the world...*This means you!*” (William R. Bradford, *Ensign*, November 1981 pg. 50)

52 – “A mission is not a causal thing—it is not an alternate program of the church. Neither is a mission a matter of choice, any more than tithing is a choice, any more than Sacrament Meeting is a choice, any more than the Word of Wisdom is a choice. Of course, we have our agency, and the Lord has given us choices. We can do as we please. We can go on a mission or we can remain home. BUT, every normal young man is as much obligated to go on a mission as he is to pay his tithing, attend his meetings, keep the Sabbath day holy, and keep his life spotless and clean. *Can you accept that?*” (Spencer W. Kimball, *CES address*, 1975)

Priesthoods and Positions

(D&C 107:4; D&C 20:38-60)

53 – “All Priesthood is Melchizedek.” (Joseph Smith, *TPJS*, pg. 180)

54 – PROPER USE OF TITLES OF THE PRIESTHOOD

“There is also another point in this connection to which attention may profitably be drawn. **It is the too frequent use in the ordinary conversation of the Saints of the titles ‘Prophet, Seer and Revelator,’ ‘Apostles,’ etc. These titles are too sacred to be used indiscriminately in our common talk.** There are occasions when they are quite proper and in place, but in our every-day conversations it is sufficient honor to address any brother holding the Melchizedek Priesthood as elder. The term elder is a general one, applying to all those who hold the higher Priesthood, whether they be apostles, patriarchs, high priests or seventies; and to address a brother as Apostle So-and-So, or Patriarch Such-a-One, in the common talk of business, and the like, is using titles too sacred to be in place on such occasions.” (Joseph F. Smith, *Gospel Doctrine*, pg. 163)

55 – “The term ‘elder,’ which is applied to all holders of the Melchizedek Priesthood, means a **defender of the faith**. That is our prime responsibility and calling. Every holder of the Melchizedek Priesthood is to be a defender of the faith.” (Harold B. Lee, *Improvement Era*, June 1970, pg. 63)

Offices in the ‘Higher Priesthood’

Elder (Acts 14:23),

Seventy (Luke 10:1),

High Priest (Hebrews 5:10),

Patriarch (Ephesians 4:11),

Apostle (Ephesians 4:11); (D&C 107:5-8)

Offices in the ‘Lesser Priesthood’

Deacon (Phillippians 1:1),

Teacher (Ephesians 4:11),

Priest (Acts 6:7),

Bishop (Ephesians 4:11); (D&C 107:13-14)

Priesthood and Perdition

(JST Matthew 12:26-27; Hebrews 6:4-6; D&C 76:25-49)

56 – “Now, brethren, I will not take more of your time, but at the risk of repetition, I wanted to mention those two items again to you tonight. It is a tremendous responsibility to bear the Holy Priesthood. I wish all of you—perhaps all did not—had heard what President Joseph Fielding Smith told us yesterday, something I have long believed, and I was glad to have sanction for my belief. **He said in substance that there will be no Sons of Perdition who do not hold the Priesthood.** I have believed that for years because I do not think that the Lord in his mercy would ever condemn a man to that indescribable penalty of being put out entirely from the Kingdom and from all grace unless that man knew that Jesus was the Christ, unless he knew the power of the Christ, and he could only know that, I think by holding the Priesthood. I believe that in the main that can be said to be true—that only men who hold the Priesthood of God stand in danger of that terrible penalty of being classed as outcasts.” (Stephen L. Richards, *CR*, October 1958, pg. 86)

57 – “**I think I am safe in saying that no man can become a Son of Perdition until he has known the light. Those who have never received the light are not to become Sons of Perdition.** They will be punished if they rebel against God They will have to pay the price of their sinning, but it is only those who have the light **through the priesthood** and through the power of God and through their membership in the Church who will be banished forever from his influence into outer darkness to dwell with the devil and his angels. That is a punishment that will not come to those who have never known the truth. Bad as they may suffer, and awful as their punishment may be, they are not among that group which is to suffer the eternal death and banishment from all influence concerning the power of God.” (Joseph Fielding Smith, *CR*, October 1958, pg. 21)

Particulars on Priesthood

58 – “Answer to the question, Was the Priesthood of Melchizedek taken away when Moses died? All Priesthood is Melchizedek, but there are different portions of degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchizedek Priesthood and were ordained by God himself.” (Joseph Smith, *TPJS*, pg. 180-81)

59 – “**MELCHIZEDEK PRIESTHOOD ONLY AMONG NEPHITES.** The Nephites did not officiate under the authority of the Aaronic Priesthood. They were not descendants of Aaron, and there were no Levites among them. There is no evidence in the Book of Mormon that they held the Aaronic Priesthood until after the ministry of the resurrected Lord among them, but the Book of Mormon tells us definitely, in many places, that the priesthood which they held and under which they officiated was the Priesthood after the holy order, the order of the Son of God. This higher priesthood can officiate in every ordinance of the gospel, and Jacob and Joseph, for instance, were consecrated priests and teachers after this order.” (Joseph Fielding Smith, *DS*, 3:86)

Patterns in the Priesthood

The Pattern from the SLC Temple

“I scarcely ever say much about revelations, of visions, but suffice to say, five years ago last July I was here, and saw in the Spirit the Temple not ten feet from where we have laid the chief corner stone. I have not inquired what kind of a Temple we should build. Why? Because it was represented before me. I have never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me.” Brigham Young, Groundbreaking Ceremonies, SLC Temple Block, April 6, 1893)

- **Towers**

“There will be three towers on the east...and three towers on the west; the towers on the east representing the Melchizedek Priesthood, those on the west the Aaronic Priesthood. The center towers will be higher than those on the sides and the west tower a little lower than those on the east end.”

The subservience of the Aaronic Priesthood to the Melchizedek is portrayed by the height of the towers—the east center tower is two hundred ten feet tall; the west center tower, two hundred four feet in height. Directly below the east center tower is a row of four upright stars, as well as three stars on each of the other two towers. These stars are not found on the west towers because the Aaronic Priesthood receives its light from the Melchizedek Priesthood.

“The three towers on the east represent the President and his two counselors...” (D&C 107:22)

“There will be three towers on the east, also three similar towers on the west representing the Presiding Bishop and his two counselors.” (D&C 107:15)

All six spires feature twelve pinnacles of finials, six feet high and three feet wide at the base.

“Each tower has a spire and twelve pinnacles emblematic of the...Twelve Apostles and the High Council.”

- **Windows**

Five corner tower windows to the east suggest the five offices of the Melchizedek Priesthood—elder, seventy, high priest, patriarch, apostle.

Four corner tower windows to the west suggest the four offices of the Aaronic Priesthood—deacon, teacher, priest, bishop.

- **Ursa Major, the big dipper**

“On the west center tower may be seen Ursa Major (big dipper) with the Pointers ranging with the North Star [Stella Maris]. (The lost may find their way by aid of the priesthood.”

Seven six-pointed stars illustrate the constellation Ursa Major on the uppermost panel of the west center tower.

Priesthood

60 – “The Big Dipper, with the pointers ranging to the North Star, means that the lost may find their way by the aid of the priesthood.” (Boyd K. Packer, Ensign, August 1993, pg. 9)

“Ursa Major is a ‘witness constellation’ of the pole star; the one star in the heavens that does not appear to move; all other stars rotate around it. For centuries the North Star has been used by mariners and other travelers to fix their course. It is also a symbol recognized throughout human history as depicted the center of time and the revolution of the universe...” (Hugh Nibley, Mormonism and Early Christianity, pg. 367)

- **Number 12**

The Pattern from numbers: **Twelve (Priesthood; Government of God** [God x man 3*4])

- Apostles (Matt. 10:2-4, D&C 107:23)
- Disciples (3 Nephi 19:4)
- Priesthood Quorums (D&C 107:85-89)
- Deacons [12] Teacher [24 / 2*12]
- Priests [48 / 4*12] Elders [96 / 6*12]
- 12 High Council (D&C 107:37)
- 12 sons/tribes of Israel (Gen. 49:28)
- Witnesses of the Book of Mormon
- Government of earth [12 months in a year] (Matt 10:1)
- Witness of Christ’s Birth (Luke 2)
- Judges (Judges 2:16)
- Adam-ondi-Ahman (D&C 27:5-14)
- Spies of Moses (Num. 13:14-16)
- Sides of the Star of David

Temples

04/06

“[W]henver the Lord has had a people on earth, from the days of Adam to the present moment, he has always commanded them to build temples so that they could be taught how to gain eternal life, and so that all of the ordinances of salvation and exaltation could be performed for and on their behalf. (Bruce R. McConkie, *Mortal Messiah*, 1:100)

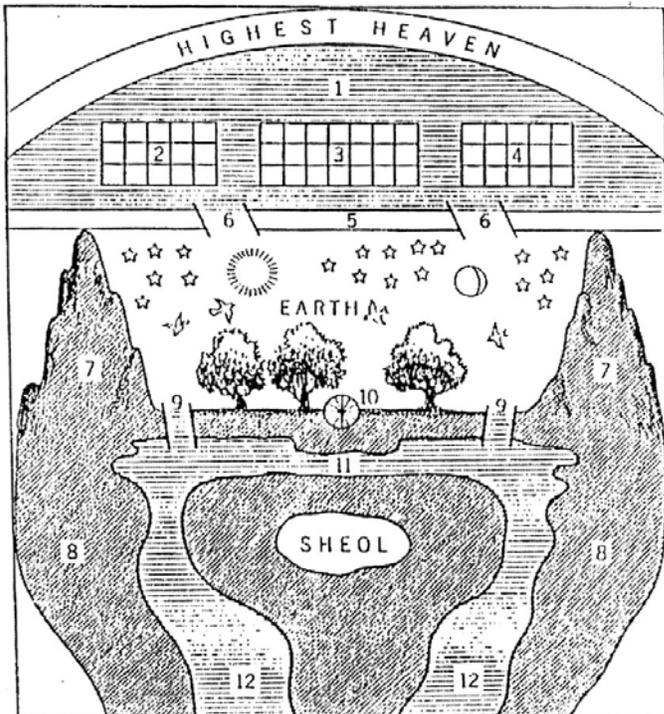
Temple Defined

(D&C 97:12-17; Ezekiel 43:1-12; D&C 124:27-41)

01 – “a temple..., is a scale-model of the universe. The first mention of the word *templum* is by Varro, for whom it designates a building specially designed for interpreting signs in the heavens— a sort of observatory where one gets one's bearings on the universe. The root tem in Greek and Latin denotes a ‘cutting’ or intersection of two lines at right angles, ‘the point where the *cardo* and *decumanus* cross,’ hence where the four regions come together, every temple being carefully oriented to express ‘the idea of pre-established harmony between a celestial and a terrestrial image.’ Varro himself says that there are three temples, one in heaven, one on earth, and one beneath the earth.” (Hugh Nibley; Truman G. Madsen, *The Temple in Antiquity*, pg. 22-23)

The association with the mountain concept was due to the belief that a mountain was believed to be the first solid structure to emerge from the waters of chaos that covered the earth at the time of the creation (Genesis 1:1-10). Some Jews have taught that the temple mount in Jerusalem was the very first mountain to emerge from these waters, and they therefore looked upon it as the center or navel of the earth. They have taught that this very sacred place was marked by an object called the ‘Foundation Stone.’

02 – “Just as the navel is found at the center of a human being, so the land of Israel is found at the center of the world. Jerusalem is at the center of the land of Israel, and the Temple is at the center of Jerusalem, the Holy of Holies is at the center of the Temple, the Ark is at the center of the Holy of Holies, and the Foundation Stone is in front of the Ark, which spot is the foundation of the world.” (Truman G. Madsen, *The Temple in Antiquity*, pg. 65)



1. Waters of the Firmament;
2. Storehouses of Snow;
3. Storehouses of Hail;
4. Chambers of Wind;
5. Firmament;
6. Sluice;
7. Pillars of the Sky;
8. Pillars of the Earth;
9. Fountains of the Deep;
10. Navel of the Earth;
11. Waters under the Earth;
12. Rivers of the Nether World

(*Interpreter's Dictionary of the Bible*, 1:70)

Temples

Therefore, a number of symbolic ideas are associated with the word ‘*temple*’ including:

1. The temple is considered the most holy space on the earth.
2. The temple is equated with a mountain, above the plane of the earth and close to the heavens.
3. The temple is the center point where the four cardinal directions join together.
4. The temple is considered a foundation or place of solitude.
5. The temple is an area where individual can take their bearings on their place in the universe.

03 – “The house of the Lord is functional. Every element in the design, decoration, atmosphere, and program of the temple contributes to its function, which is to teach. The temple teaches of Christ. It teaches of his ordinances. It is filled with his Spirit.” (Spencer W. Kimball, TSWK, pg. 534-35; Dedication of the Remodeled Arizona Temple, April 15, 1975)

04 – “We live in a world of symbols. No man or woman can come out of the temple endowed as he should be, unless he has seen, beyond the symbol, the mighty realities for which the symbols stand.

To the man or woman who goes through the temple, with open eyes, heeding the symbols and the covenants, and making a steady, continuous effort to understand the full meaning, God speaks his word, and revelations come. The endowment is so richly symbolic that only a fool would attempt to describe it; it is so packed full of revelations to those who exercise their strength to seek and see, that no human words can explain or make clear the possibilities that reside in the temple service. The endowment which was given by revelation can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be greatest. (John A. Widtsoe, *Utah Genealogical and Historical Magazine*, April 1921, Temple Worship, pg. 62-63)

05 – “What is a temple? It is a house of the Lord; a house of Deity that is built on earth; a house prepared by the saints as a dwelling place for the Most High, in the most literal sense of the word; a house where a personal God personally comes. It is a holy sanctuary, set apart from the world, wherein the saints of God prepare to meet their Lord; where the pure in heart shall see God, according to the promises....

When the Lord comes from heaven to the earth, as he does more frequently than is supposed, where does he make his visitations? Those whom he visits know the answer; he comes to one of his houses. Whenever the Great Jehovah visits his people, he comes, suddenly as it were, to his temple. If he has occasion to come when he has no house on earth, his visit is made on a mountain, in a grove, in a wilderness area, or at some location apart from the tumults and contentions of carnal men; and in that event the place of his appearance becomes a temporary temple, a site used by him in place of the house his people would normally have prepared.” (Bruce R. McConkie, *Mortal Messiah*, 1:98-99)

06 – “Why have temples? They are built by the tithing and sacrifice of the Lord’s people; they are dedicated and given to him; they become his earthly houses; in them the mysteries of the kingdom are revealed; in them the pure in heart see God; in them men are sealed up unto eternal life—all to the end that man may become as his Maker, and live and reign forever in the heavenly Jerusalem, as part of the general assembly and Church of the Firstborn, where God and Christ are the judge of all. Of temples the Lord says: ‘Therein are the keys of the holy priesthood ordained, that you may receive honor and glory.’ In them, he says, his saints shall receive washing, anointing, baptisms, revelation, oracles, conversations, statutes, judgment, endowments, and sealings. In them are held solemn assemblies. In them the fulness of the priesthood is received and the patriarchal order conferred upon men. In them the family unit is made eternal. Because of them life eternal is available. With temples men can be exalted; without them there is no exaltation.” (Bruce R. McConkie, *Mortal Messiah*, 1:99)

Foundational Teachings and Events associated with the temple must include:

1. The Rites of Purification or Initiation
2. The Endowing of an Individual or Investiture

Temples

3. The Viewing a Ritual Drama
4. The Cutting of Covenants and Attended Blessings and Cursings
5. The Reveling of Names and Signs and Tokens
6. The Presentation of Prayer
7. The Crossing of a Barrier

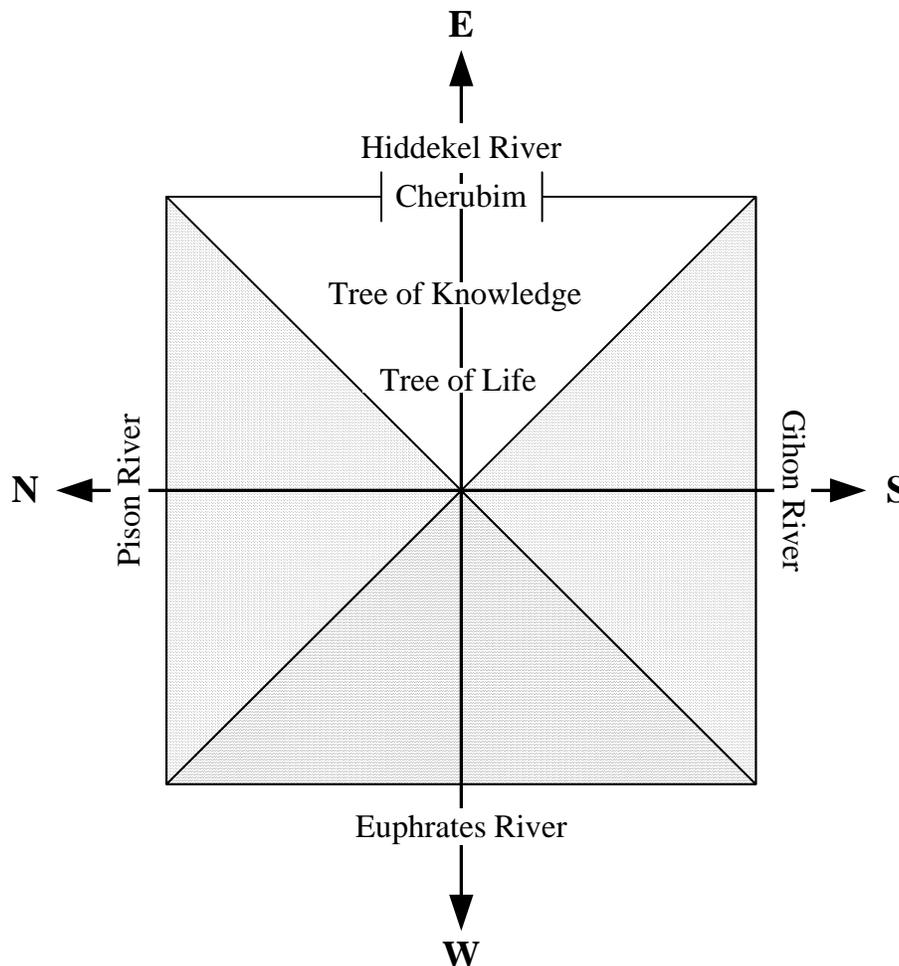
Temples of All Types

HEAVENLY TEMPLE - (Revelation 4-5; Revelation 14:15, 17; Revelation 15:5-8; Revelation 21:1-21)

OLD TESTAMENT:

EDEN - (Moses 2-4; D&C 20:19Alma 12:21-34; Alma 42:2-10; 1 Timothy 2:8-15; 2 Nephi 9:9)

07 – “The events associated with the Garden of Eden make it the archetype of our temples. Here Adam received the priesthood, here Adam and Eve walked and talked with God; here our first parents were eternally married by God himself; here they learned of the tree of good and evil and of the tree of life; here they were taught the law of sacrifice and clothed in garments of skins; and from here they ventured into the lone and dreary world that they and their posterity might prove themselves worthy to return again to that divine presence.” (Joseph F. McConkie, *Gospel Symbolism*, pg. 258)



Temples

THE BOOK OF ABRAHAM - (Facimiles 1,2,3)

BETHEL - (Genesis 28:10-22)

PENIEL - (Genesis 32:24-32)

SINAI (Horeb) - (Exodus 3-4; Exodus 19) [Appendix]

TABERNACLE - (Exodus 25-30; D&C 124:38) [Appendix]

08 – “If they had been sanctified and holy, the children of Israel would not have travelled one year with Moses before they would have received their endowments and the Melchizedek Priesthood. But they could not receive them, and never did. Moses left them, and they did not receive the fulness of that Priesthood. After they came to the land of Canaan, they never would have desired a king, had they been holy. The Lord told Moses that he would show himself to the people; but they begged Moses to plead with the Lord not to do so.” (Brigham Young, *JD*, 6:101)

09 – “Whenever any individual or any selected groups in Israel qualified for more light and greater blessings than were found in the law of Moses, the Lord gave them the law of Christ in its fulness.” (Bruce R. McConkie, *Mortal Messiah*, 1:60)

SOLOMAN’S TEMPLE [‘Second Temple’ or Zerubbabel (515BC); Temple of Herod (16BC-63AD)] (1 Kings 6-9) [Appendix]

10 – “It is true that Solomon built a Temple for the purpose of Giving Endowments but from what we Can learn of the History of that time they gave vary few if any Endowments.” (Wilford Woodruff’s Journal, 7:316)

NEW TESTAMENT:

SERMON ON THE MOUNT - (Matthew 5-7; 3 Nephi 12-14) [Appendix]

MOUNT OF TRANSFIGURATION - (Matthew 17)

PAUL AND THE 3RD HEAVEN - (2 Corinthians 12:2-4)

BOOK OF MORMON:

11 – “Let us recall that Lehi and his people who left Jerusalem in the very last days of Solomon's temple were zealous in erecting altars of sacrifice and building temples of their own. It has often been claimed that the Book of Mormon cannot contain the ‘fulness of the gospel,’ since it does not have temple ordinances. As a matter of fact they are everywhere in the book if we know where to look for them, and the dozen or so discourses on the Atonement in the Book of Mormon are replete with temple imagery.” (Hugh Nibley, *Approaching Zion*, pg. 566)

SERMON OF JACOB - (Jacob 1-7)

KING BENJAMIN’S DISCOURSE - (Mosiah 1-5)

BROTHER OF JARED EXPERIENCE - (Ether 3)

DOCTRINE AND COVENANTS:

12 – There have been times when temple ordinances have been administered in places other than in temples. Before the Nauvoo Temple was built, baptisms for the dead were performed in the Mississippi River for a limited time. The temple endowment has also been administered outside the temple both in Nauvoo and in Great Salt Lake City while a temple was waiting to be built. (Joseph Smith, *HC*, 6:319)

Temples

KIRTLAND TEMPLE - (D&C 109-110) [Appendix]

NAUVOO TEMPLE - (D&C 124) [Appendix]

Temples to Dot the Earth

13 – “This entire continent is the land of Zion, and the time will come when there will be temples established over every portion of the land, and we will go into these temples and work for our kindred dead night and day, that the work of the Lord may be speedily accomplished, that Jesus may come and present the kingdom to His Father.” (Lorenzo Snow, *Millennial Star*, 61:546, May 8, 1899)

14 – “The day will come when there will be hundreds of temples all over this world, when there will not be a soul in the world, probably, who is more than a thousand miles away; and for a one-time experience in all one’s life [temple marriage], a thousand miles is not far to go. It wouldn’t be far to crawl if one knew what he was getting and what he was missing if he didn’t go.” (Spencer W. Kimball, *BYU Speeches* 1973, pg. 268-269)

15 – “Accordingly, I take this opportunity to announce to the entire Church a program to construct some 30 smaller temples immediately. They will be in Europe, in Asia, in Australia and Fiji, in Mexico and Central and South America and Africa, as well as in the United States and Canada. They will have all the necessary facilities to provide the ordinances of the Lord’s house.

This will be a tremendous undertaking. Nothing even approaching it has ever been tried before.” (Gordon B. Hinckley, *Ensign*, May 1998, pg. 87)

The Temples of Today

<u>Ancient Times</u>	<u>Latter-day</u>
Man	All Men and Women
High Priest	Any Holder of Melchizedek Priesthood
Levi	Any and All Tribes
1 Day a Year	6/7 Days a Week-52 Weeks a Year
1 Place (Temple)	Any of the 122 Temples of the Day

16 – “What was the object of gathering the Jews, or the people of God in any age of the world?..

The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. [Matthew 23:37-39] Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. . . .

If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.” (Joseph Smith, *HC* 5:423-424)

Temples

17 – “We have now finished this temple, and some people inquire, what is it for? For many things: that our sealings and ordinances may be performed in a manner that will be acceptable before God and the holy angels; that whatsoever is bound on the earth is bound in the heavens; that there may be a connecting link between the living and the dead,...that there may be a royal priesthood, a holy people, a pure people, a virtuous people on the earth to officiate and operate in the interests of the living and the dead; ...that they may be prepared to operate with the priesthood in the heavens in the redemption of the inhabitants of this world from the days of Adam unto the present time.... That we may thus be acquainted with earthly and heavenly things, in accordance with everlasting laws that have existed in the heavens and on the earth from the beginning; and that all those great and eternal principles by which the worlds are governed may be comprehended by us.” (John Taylor, *JD*, 25:185)

18 – “Every time a temple is dedicated to the Lord the darkness pushes farther back, prison doors are opened, and light comes into the world.” (Spencer W. Kimball, *TSWK*, pg. 534)

Temple - Symbol of Our Membership

(Isaiah 4:5-6)

19 – “I... invite the members of the Church to establish the temple of the Lord as the great symbol of their membership and the supernal setting for their most sacred covenants. It would be the deepest desire of my heart to have every member of the Church temple worthy. I would hope that every adult member would be worthy of—and carry—a current temple recommend, even if proximity to a temple does not allow immediate or frequent use of it.

Let us be a temple-attending and a temple-loving people. Let us hasten to the temple as frequently as time and means and personal circumstances allow. Let us go not only for our kindred dead, but let us also go for the personal blessing of temple worship, for the sanctity and safety which is provided within those hallowed and consecrated walls. The temple is a place of beauty, it is a place of revelation, it is a place of peace. It is the house of the Lord. It is holy unto the Lord. It should be holy unto us.” (Howard W. Hunter, *Ensign*, July 1994, pg. 5)

20 – “The joy I receive is more than just being in the temple. The temple is in me!” (Lance B. Wickman, *Ensign*, November 1994, pg. 82)

WILDERNESS
(Ritually Unclean, Foreigners)

OUTER PERIMETER OF COMPLEX
(Twelve Tribes)

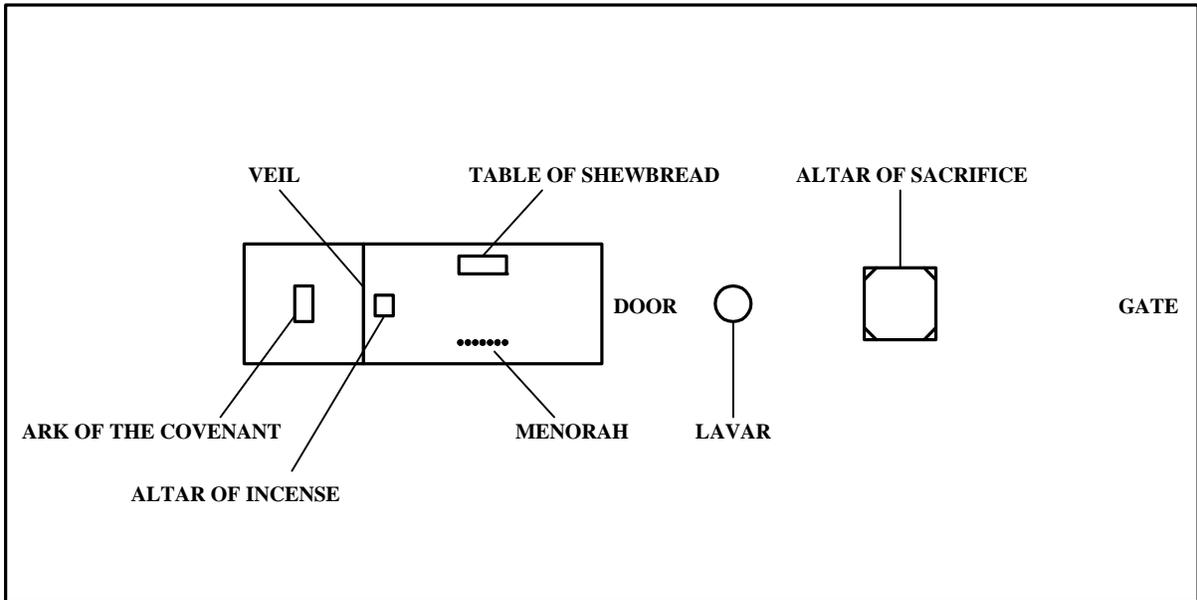
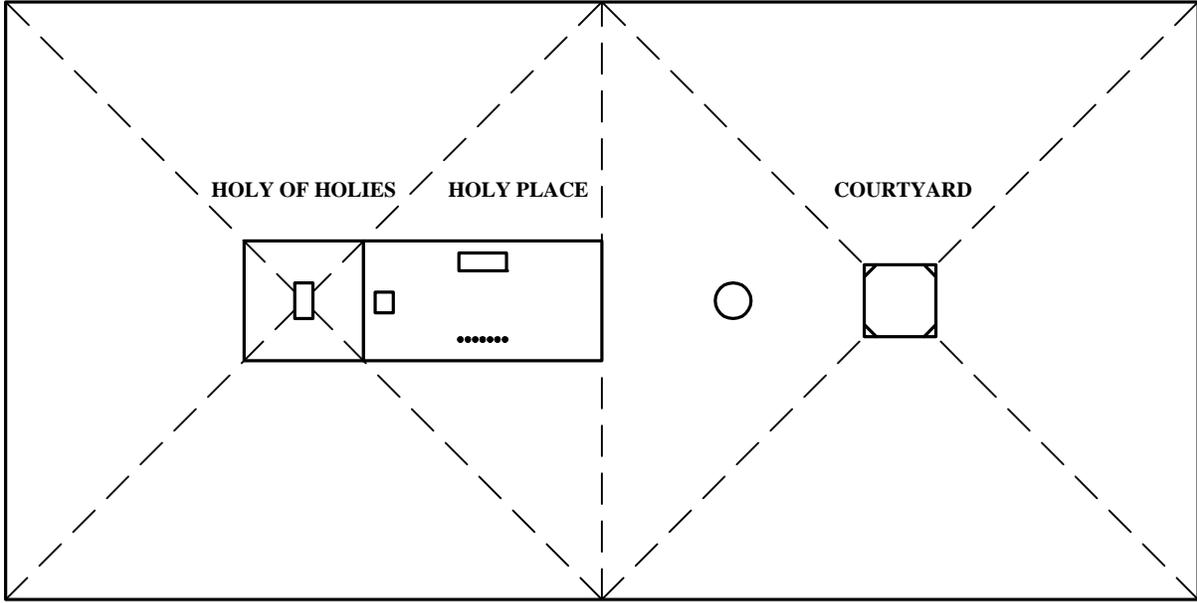
INNER PERIMETER OF COMPLEX
(Sons of Levi)

COURTYARD
(Ritually Clean Israelites)

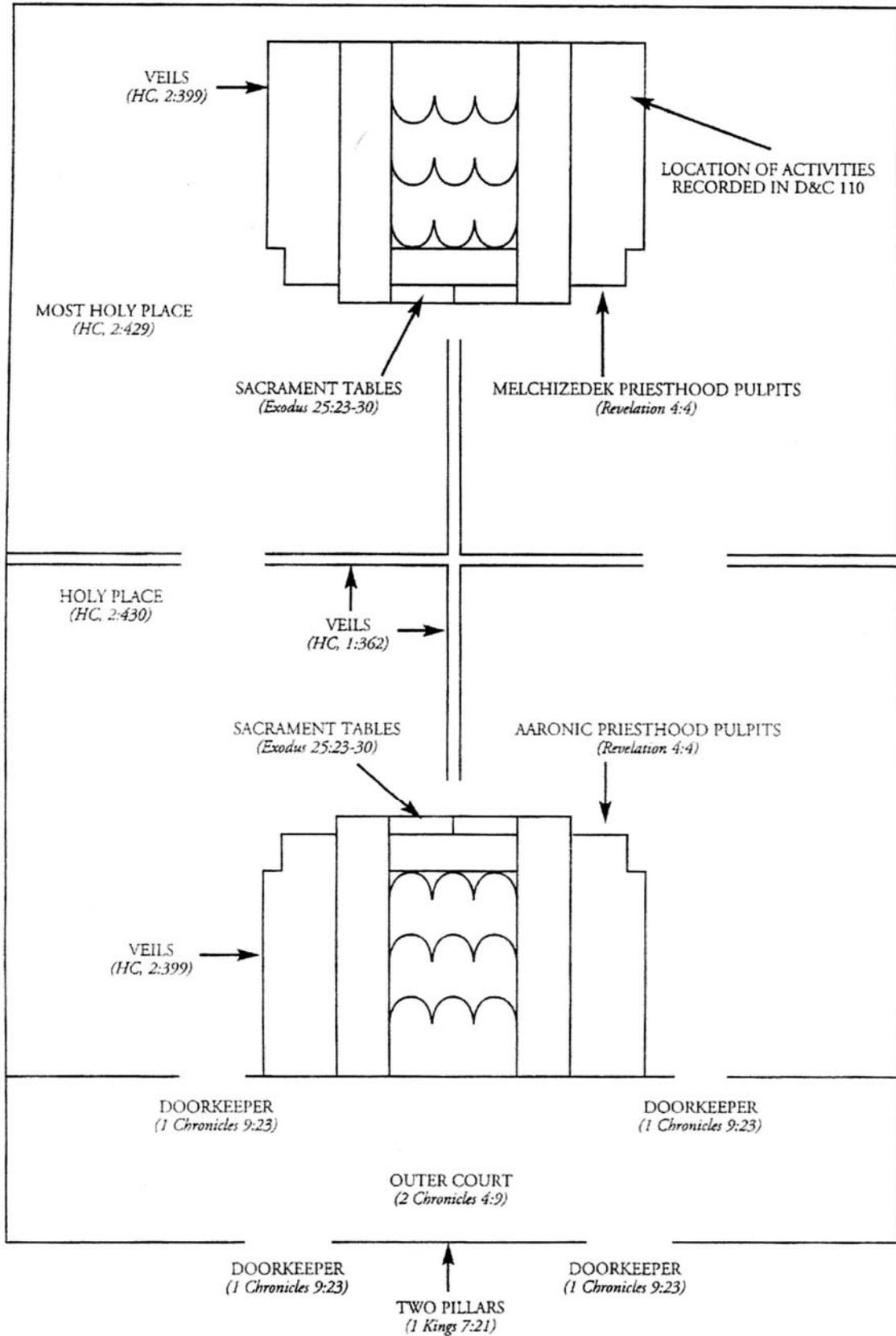
HOLY PLACE
(Priests)

**HOLY OF
HOLIES**
(High Priest)

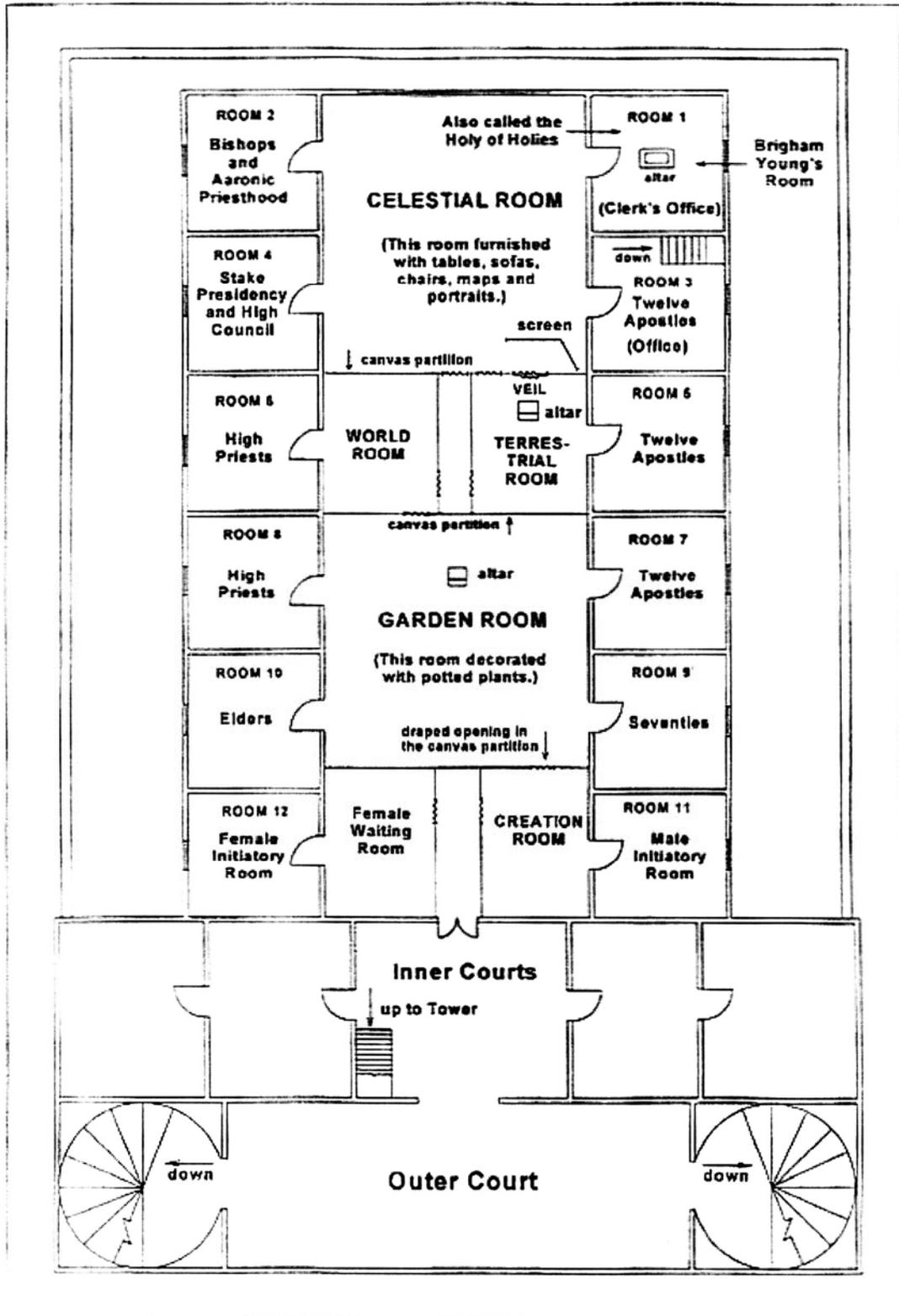
Temples



Temples



Temples



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NAUVOO TEMPLE ATTIC

Drawn by Lisle Brown
July 1998

Arranged for Administration
of Sacred Ordinances

Temples — Ordinances and Blessings

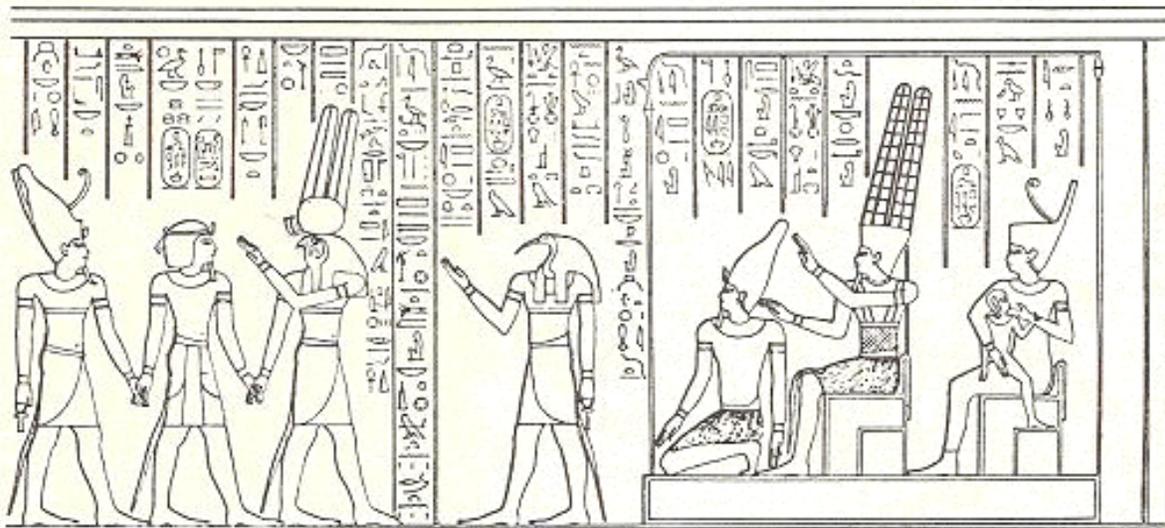
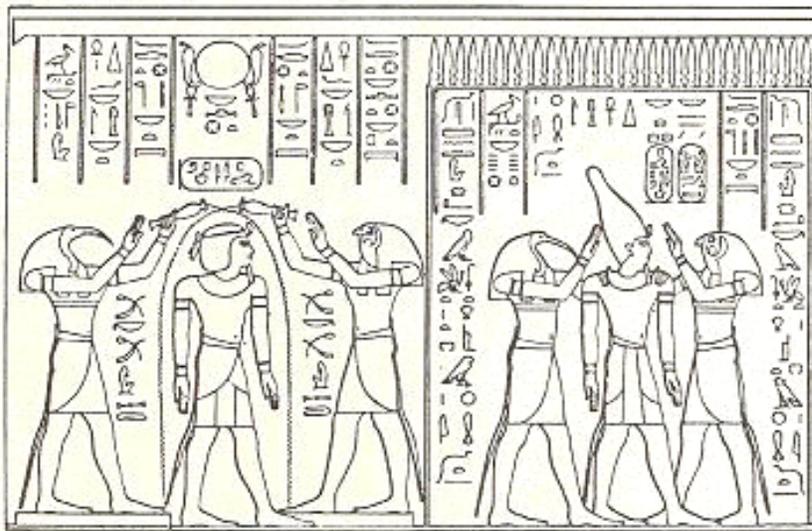
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“The Lord’s people must have a place where their God can reveal to them the glories of His kingdom, and teach the people the ways of salvation; for there are certain ordinances and principles that when they are taught and practiced, must be done in a place or house built for that purpose.” (Joseph Smith, *TPJS*, pg. 308)

Temple Ordinances Defined

(Exodus 34:1-2; Ezekiel 43:1-12; D&C 124:27-41)

01 – “The temple ceremonies are designed by a wise Heavenly Father, who has revealed them to us in these last days as a guide and a protection throughout our lives, that you and I might not fail of an exaltation in the celestial kingdom where God and Christ dwell.” (Harold B. Lee, *THBL*, pg. 574)



Temples – Ordinances & Blessings

02 – “The temple ordinances are so imbued with symbolic meaning as to provide a lifetime of productive contemplation and learning. Ponder each word and activity in the temple. Study how they interrelate....Think of them in light of your relationship to the Savior and His to our Father in Heaven. I find it helpful when receiving ordinances for another, to try and relate to that person specifically. I think of him and pray for him that he will accept the ordinance and benefit from it. Do these things with a prayer in your heart that the Holy Spirit will enhance your understanding and enrich your life. Those worthy prayers will be answered.” (Richard G. Scott, *Ensign*, May 1999, pg. 27)

Washings and Anointings - (Ezekiel 16:8-12; Exodus 30:24-25, 29-30; Psalms 26:6-7; John 13:1-10; Revelation 1:5-6; Revelation 5:10; D&C 88:138-141; 1 Samuel 16:13; 1 Kings 1:39; Psalms 23:5; Psalms 89:20; Psalms 92:10)

Garments and Endowments - (Moses 4:27; Genesis 3:7; Exodus 28; Exodus29:4-9; Exodus 39; Leviticus 8; Numbers 15:37-41; Psalms 18:32-33, 39; Psalms 21:3; Psalms 104:2; Psalms 132:9, 16; Isaiah 11:5; Isaiah 9:6; Isaiah 22:20-25; Isaiah 61:3, 10; Ezekiel 42:14; Ezekiel 44:17-19; Zechariah 3:3-5; Matthew 22:1-14; 1 Peter 5:5; Revelation 3:4-5/Markings-Isaiah 44:13; 2 Corinthians 4:10-11; Galations 2:20; Galations 6:17)

03 – “The receiving of the endowment requires the assuming of obligations by covenants which in reality are but an embodiment or an unfolding of the covenants each person should have assumed at baptism.” (Harold B. Lee, *Youth and the Church*, pg. 145)

Baptismal Covenants

Temple Covenants

Word of Wisdom	(D&C 89:1-3)	Obedience and Sacrifice
Sabbath	(D&C 59)	Gospel
Chastity	(D&C 42)	Chastity
Tithing	(D&C 42)	Consecration

04 – “Let me give you a definition in brief. Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy Priesthood, and gain your eternal exaltation in spite of earth and hell.” (Brigham Young, *JD*, 2:29)

05 – “They receive an education relative to the Lord's purposes and plans in the creation and peopling of the earth and are taught the things that must be done by man in order to gain exaltation in the world to come.” (Bruce R. McConkie, *Mormon Doctrine*, pg. 226)

06 – “The Temple Endowment, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.” (James E. Talmage, *The House of the Lord*, pg. 99-100)

07 – “An Endowment generally is a gift, but in a specialized sense it is a course of instruction, ordinances, and covenants given only in dedicated temples of The Church of Jesus Christ of Latter-day Saints. **The words ‘to**

Temples – Ordinances & Blessings

endow’ (from the Greek *enduein*), as used in the New Testament, mean to dress, clothe, put on garments, put on attributes, or receive virtue. Christ instructed his apostles to tarry at Jerusalem ‘until ye be endued with power from on high’ (Luke 24:49), a promise fulfilled, at least in part, on the day of Pentecost (Acts 2).

The Endowment of ‘power from on high’ in modern temples has four main aspects.

First is the preparatory ordinance, a ceremonial washing and anointing, after which the temple patron dons the sacred clothing of the temple.

Second is a course of instruction by lectures and representations. These include a recital of the most prominent events of the Creation, a figurative depiction of the advent of Adam and Eve and of every man and every woman, the entry of Adam and Eve into the Garden of Eden, the consequent expulsion from the garden, their condition in the world, and their receiving of the Plan of Salvation leading to the return to the presence of God. The Endowment instructions utilize every human faculty so that the meaning of the gospel may be clarified through art, drama, and symbols.

Third is making covenants. The temple Endowment is seen as the unfolding or culmination of the covenants made at baptism. Temple covenants give ‘tests by which one’s willingness and fitness for righteousness may be known’. They include the ‘covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the [human] race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive...Jesus Christ’.

Fourth is a sense of divine presence. In the temples there is an ‘aura of deity’ manifest to the worthy. Through the temple Endowment, one may seek ‘a fulness of the Holy Ghost’ (D&C 109:15). Temple ordinances are seen as a means for receiving inspiration and instruction through the Holy Spirit, and for preparing to return to the presence of God.” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 456)

08 – “The word ‘*garment*’ has distinctive meanings to Latter-day Saints. The white undergarment worn by those members who have received the ordinance of the temple Endowment is a ceremonial one. All adults who enter the temple are required to wear it. In LDS temples, men and women who receive priesthood ordinances wear this undergarment and other priestly robes. The garment is worn at all times, but the robes are worn only in the temple. Having made covenants of righteousness, the members wear the garment under their regular clothing for the rest of their lives, day and night, partially to remind them of the sacred covenants they have made with God.

The white garment symbolizes purity and helps assure modesty, respect for the attributes of God, and, to the degree it is honored, a token of what Paul regarded as taking upon one the whole armor of God. It is an outward expression of an inward covenant, and symbolizes Christlike attributes in one’s mission in life. Garments bear several simple marks of orientation toward the gospel principles of obedience, truth, life, and discipleship in Christ.

Scripture, as well as legends from many lands and cultures, points toward the significance of sacral clothing. A biblical tradition teaches that Adam and Eve, prior to their expulsion from Eden, wore sacred clothing.... These were given in a context of repentance and forgiveness, and of offering sacrifice and making covenants.

In antiquity, priestly vestments were part of widespread tradition. In Moses’ time those who officiated in the Tabernacle wore a certain kind of garment.... Latter-day Saints similarly wear temple garments in connection with their priesthood functions.

The clergy and many of the committed in almost all major faiths wear special clothing. For Latter-day Saints, among whom there is no professional ministry, men and women from all walks of life share in the callings, responsibilities, and blessings of the priesthood. Their sacred clothing, representing covenants with God, is worn under rather than outside their street clothes.

In a Messianic passage Isaiah declared: ‘I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness’ (Isaiah 61:10).” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 535)

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Prayer Circles - (Psalms 14:5; Psalms 24:1-10; Psalms 26:6-7; Revelation 4-5; Revelation 7-8; Psalms 4:1; 5:13:3; 17:1; 19:14; 20:6; 27:4; 38:5; 39:12; 54:2; 55:1-2; 61:1; 64:1; 84:8; 86:6; 88:1-2, 9; 102:1-2; 119:108; 130:2; 140:6; 141:1-2; 143:1; Jeremiah 33:3)

09 – “The prayer circle is a part of Latter-day Saint temple worship, usually associated with the Endowment ceremony. Participants, an equal number of men and women dressed in temple clothing, surround an altar in a circle formation to participate unitedly in prayer.

The circle is an ancient and universal symbol of perfection. The formation of the prayer circle suggests wholeness and eternity, and the participants, having affirmed that they bear no negative feelings toward other members of the circle (Matthew 5:23-24), evoke communal harmony in collective prayer—a harmony underscored by the linked formation, uniformity of dress, and the unison repetition of the words of the leader. The prayer has no set text, but is, among other things, an occasion for seeking the Lord’s blessing upon those with particular needs whose names have been submitted for collective entreaty.

Prayer in circle formation can be traced to many early Christian sources.... ‘Prayer rings’ were also common in nineteenth-century Protestant revivals, and Freemasons....” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 1121)

Celestial Marriage - (D&C 131:1-4; D&C 132)

10 – “Every temple that we build becomes a memorial to the truth that we believe in the immortality of the human soul. Everything that occurs in those temples is concerned with the eternities, with everlasting life. We wouldn’t need a temple if we were just getting married for this life. We wouldn’t need a temple if all of our efforts were centered in this life. The temple becomes the great bridge from this life to the next and finds expression in the most unselfish kind of service of which I am aware. It is a tremendous opportunity, a marriage for time and all eternity. I don’t know whether we can appreciate it to the degree that we really should.” (Gordon B. Hinckley, *Ensign*, March 1999, pg. 72–73)

11 – “Was there ever a man who truly loved a woman, or a woman who truly loved a man, who did not pray that their relationship might continue beyond the grave? Has a child ever been buried by parents who did not long for the assurance that their loved one would again be theirs in a world to come? Can anyone believing in eternal life doubt that the God of heaven would grant his sons and daughters that most precious attribute of life, the love that finds its most meaningful expression in family relationships? No, reason demands that the family relationship shall continue after death. The human heart longs for it. The God of heaven has revealed a way whereby it may be secured. The sacred ordinances of the house of the Lord provide for it.” (Gordon B. Hinckley, *TGBH*, pg. 632)

12 – “Any of you would go around the world for the sealing ordinance if you knew its importance, if you realized how great it is. No distance, no shortage of funds, no situation would ever keep you from being married in the holy temple of the Lord.” (Spencer W. Kimball, *Ensign*, October 1979, pg. 4–5)

13 – “I picture you coming to the temple to be sealed for time and for all eternity. I yearn to talk to you about the sacred sealing ordinance, but this we do not do outside those sacred walls. The transcendent nature of all that is conferred upon us at the marriage altar is so marvelous it is worth all the waiting and all the resisting....This is not the conclusion—only the beginning.” (Boyd K. Packer, *Eternal Love*, pg. 20)

14 – “The most important things that any member of The Church of Jesus Christ of Latter-day Saints ever does in this world are: 1) To marry the right person, in the right place, by the right authority 2) To keep the covenants made in connection with this holy and perfect order of matrimony.” (Bruce R. McConkie, *MD*, pg. 118)

15 – “Do they think so little of themselves and their posterity that they marry out of the temple which could give them a key to eternal life. Is it possible they do not know, or do they not care.” (Spencer W. Kimball, *BYU Speeches 1976, ‘Marriage & Divorce,’* pg. 9)

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Sealings - (D&C 2:1-3)

16 – “Birth in the covenant entitles those children to a birthright blessing which guarantees them eternal parentage regardless of what happens to the earthly parents, so long as the children remain worthy of the blessings.” (Ezra Taft Benson, TETB, pg. 259)

17 – “Children born under the covenant are entitled to blessings which children outside of the covenant are not entitled to receive.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 4:197)

18 – “...when we come to other sealing ordinances, ordinances pertaining to the holy Priesthood, to connect the chain of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a temple...When the ordinances are carried out in the temples that will be erected, men will be sealed to their fathers, and those who have slept clear up to father Adam. This will have to be done, because of the chain of the Priesthood being broken upon the earth...This Priesthood has been restored again, and by its authority we shall be connected with our fathers, by the ordinance of sealing, until we shall form a perfect chain from father Adam down to the closing up scene. This ordinance will not be performed anywhere but in a temple, neither will children be sealed to their living parents in any other place than a temple. For instance, a man and his wife come into the Church, and they have a family of children. These children have been begotten out of the covenant, because the marriages of their parents are not recognized by the Lord as performed by his authority; they have, therefore, to be sealed to their parents, or else they cannot claim them in eternity; they will be distributed according to the wisdom of the Lord, who does all things right. When we had a temple prepared in Nauvoo, many of the brethren had their children who were out of the covenant sealed to them,....Then parents, after receiving their endowments, and being sealed for time and all eternity, and they have other children, they are begotten and born under the covenant, and they are the rightful heirs to the kingdom, they possess the keys of the kingdom. Children born unto parents before the latter enter into the fullness of the covenants, have to be sealed to them in a Temple to become legal heirs of the Priesthood. It is true they can receive the ordinances, they can receive their endowments and be blessed in common with their parents; but still the parents cannot claim them legally and lawfully in eternity unless they are sealed to them. Yet the chain would not be complete without this sealing ordinance being performed.” (Brigham Young, *JD*, 186-187)

Baptisms for the Dead - (1 Corinthians 15:29; 1 Peter 3:19-21; D&C 128:1, 17-18)

Work for the Dead - (D&C 128:15; D&C 137)

19 – “...there are some members who engage in temple work but fail to do family history research on their own family lines. Although they perform a divine service in assisting others, they lose a blessing by not seeking their own kindred dead as divinely directed by latter-day prophets....

I have learned that those who engage in family history research and then perform the temple ordinance work for those whose names they have found will know the additional joy of receiving both halves of the blessing.” (Howard W. Hunter, *Ensign*, February 1995, pg. 4-5)

20 – “It is your duty now to rise up, all of you, and trace your genealogies, and begin to exercise the powers which belong to saviors of men, and when you do this in earnest, you will begin to comprehend how widespread, how numerous your ancestors are, for whom Temple work has to be performed, in order that they may be brought into the fold; and when you get stopped, the Lord will reveal further information to you; and in this way the work of salvation and redemption will be accomplished, even from Father Adam down to the last one; or to speak more properly, down to the Prophet Joseph, who was the first of this dispensation. From Father Adam down to him, all being linked together by the sealing ordinances which God has restored, and the powers of which will be exercised in the Temples of God, all being united together as brethren and sisters, for we are all begotten of God.” (George Q. Cannon, *JD*, 22:130-131)

21 – “Why is it that sometimes only one of a city or household receives the Gospel? It was made known to me that it is because the righteous dead who have received the Gospel in the spirit world are exercising themselves, and in answers to their prayers elders of the Church are sent to the homes of their posterity..., and that descendant in the flesh is then privileged to do the work for his dead kindred. I want to say to

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you that it is with greater intensity that the hearts of the fathers and mothers in the spirit world are turned to their children now in the flesh than that our hearts are turned to them.” (Melvin J. Ballard, *Crusader for Righteousness*, pg. 219)

22 – “They know where their records are, and...the spirit and influence of your dead will guide those who are interested in finding those records....If there is anywhere on the earth anything concerning them, you will find it....If we have done our best and have searched and have discovered all that is available, then the day will come when God will open and part the veil, and the records...will be revealed.” (Melvin J. Ballard; Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard*, pg. 230)

23 – “I believe that when you diligently seek after your ancestors—in faith—needed information will come to you even when no mortal records of their lives are available.” (David B. Haight, *Ensign*, May 1993, pg. 25)

24 – “Joseph Smith visited me a great deal after his death and taught me many important principles . . . The last time I saw him was in heaven. In the night vision I saw him at the door of the temple in heaven. He came to me and spoke to me. He said he could not stop to talk with me because he was in a hurry. The next man I met was Father Smith; he could not talk with me because he was in a hurry. I met half a dozen brethren who had held high positions on earth, and none of them could stop to talk with me because they were in a hurry. I was much astonished. By and by I saw the Prophet again and I got the privilege of asking him a question.

‘Now,’ said I, ‘I want to know why you are in a hurry. I have been in a hurry all my life; but I expected my hurry would be over when I got into the kingdom of heaven, if I ever did.’

Joseph said: ‘I will tell you, Brother Woodruff. Every dispensation that has had the priesthood on the earth and has gone into the celestial kingdom has had a certain amount of work to do to prepare to go to the earth with the Savior when He goes to reign on the earth. Each dispensation has had ample time to do this work. We have not. We are the last dispensation; so much work has to be done that we need to be in a hurry to accomplish it.’” (Wilford Woodruff, *Millennial Star*, October 19, 1896,67:637-638)

25 – “May we always remember that we perform the temple ordinances for people and not for names. Those we call 'the dead' are alive in the spirit and are present in the temple.” (W. Grant Bangerter, *Ensign*, May 1982, pg. 72)

26 – “...there will be few if any who will not receive the ordinances of the temple when they are performed for them.” (Wilford Woodruff, *Discourses of Wilford Woodruff*, pg.158)

Stories -

27 – “The dead will be after you, they will seek after you as they have after us in St. George. They called upon us, knowing that we held the keys and power to redeem them.

I will here say, before closing, that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, ‘You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God.’ These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and relatives. I straightway went into the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them.” (Wilford Woodruff, *JD*, 19: 229)

28 – “I said to an elderly woman, a mother of a large family, whose husband had been dead some years, ‘I

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suppose you've had things shown to you that have given you a great consolation about things after death.'

She sat silent for several moments, and I thought she was going to ignore my comment. Then she said quietly, 'I think I'll tell you something.' She said, 'Since my last baby was born, I've had a lot of trouble with my back. I'm paying the price of motherhood—excruciating pains when I've walked up and down the steps in the temple—and I've thought to myself, 'Well, I guess I'd better not continue this. Maybe I can find something else to do instead of going to the temple.'

With these thoughts on her mind, she got up this morning and was preparing her breakfast before going to the temple. When she knelt down for her prayers, she asked the Lord to show her if there were not some other things to do that were more important, so she could ease that aching back of hers. That day, as she went through as a worker in the temple from one room to another, she came into one of the rooms, and, she said, 'I suddenly had a strange feeling come over me, and I thought I was going to faint.' She said, 'All my life I'd never fainted.' She said, 'I thought to myself, 'Well, I mustn't make a spectacle, so I'd better seek a chair here to sit down,' and as she sat down, the walls of the temple seemed to move out. Behind her was a great concourse of people dressed in white robes. When she sat down and stopped, they had to stop and wait. And then the whole impression of it came upon her: only could they move forward when she moved forward. And after musing upon the singularity of that vision which was shown her, the walls came back.'" (Harold B. Lee; Clyde J. Williams, *Teachings of Harold B. Lee*, pg. 569)

Temples Blessings

(Haggai 1-2, D&C 109)

29 – “These blessings to us, through our , the of great price the Lord has offered us, for these are the greatest blessings we can receive in this . It is a thing to come into the Church, but you cannot receive an exaltation until you have made covenants in the house of the Lord and received the keys and authorities that are there bestowed and which cannot be given in any other place on the earth today.” (Joseph Fielding Smith, *DS*, 2:253)

1. **Power of enlightenment, of testimony, and of understanding (David B. Haight, Ensign, November 1990, pg. 61)**

30 – “One of the great values of the temple experience is that it does the same thing with our lives. It presents the broad, sweeping panorama of God’s purposes relating to this earth. Once we have been through the temple (and we can return and refresh our memories) the events of life fit into the scheme of things. We can see in perspective where we are, and we can quickly see when we are off course.” ((Boyd K. Packer, *The Holy Temple*, pg. 7-8)

2. **Power [to] thwart the forces of evil/protection (Ezra Taft Benson, TETB, pg. 256)**

31 – “Our labors in the temple cover us with a shield and a protection, both individually and as a people.” (Boyd K. Packer, *The Holy Temple*, pg. 265)

32 – “Let us make the temple a sacred home away from our eternal home. This temple will be a standing witness that the power of God can stay the powers of evil in our midst. Many parents, in and out of the Church, are concerned about protection against a cascading avalanche of wickedness which threatens to engulf Christian principles....Yes, there is a power associated with the ordinances of heaven—even the power of godliness—which can and will thwart the forces of evil if we will be worthy of those sacred blessings. This community will be protected, our families will be protected, our children will be safeguarded as we live the gospel, visit the temple, and live close to the Lord.” (Ezra Taft Benson, *TETB*, pg. 256)

33 – “I promise you that all who faithfully attend to temple work will be blessed beyond measure—your families will draw closer to the Lord, unseen angels will watch over your loved ones when satanic forces tempt them. The veil will be thin and great spiritual experiences will distill upon this people.” (Vaughn J. Featherstone; Royden G. Derrick, *Temples in the Last Days*, pg. 103)

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3. **Power which enables us to use our gifts and capabilities with greater intelligence and increased effectiveness** (David B. Haight, *Ensign*, May 1992, pg. 15)

34 – Boyd K. Packer has said: **“The Lord will bless us as we attend to the sacred ordinance work of the temples. Blessings there will not be limited to our temple service. We will be blessed in all of our affairs. We will be eligible to have the Lord take an interest in our affairs both spiritual and temporal.”** (Dean L. Larsen, *Ensign*, April 1993, pg.12)

4. **Power to overcome the sins of the world and 'stand in holy places' (D&C 45:32)** (Glenn L. Pace, *Ensign*, November 1992, pg. 12)

35 – **“The moment we step into the house of the Lord, the atmosphere changes from the worldly to the heavenly, where respite from the normal activities of life is found, and where peace of mind and spirit is received. It is a refuge from the ills of life and a protection from the temptations that are contrary to our spiritual well-being.** We are told that ‘he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.’ (D&C 59:23)” (David B. Haight, *Ensign*, November 1990, pg. 61)

5. **Power with which to strengthen [our] earthly families** (Theodore M. Burton, *Ensign*, May 1975, pg. 71)

36 – In an address to the regional representatives of the Church on 6 April 1984, President Gordon B. Hinckley said, **“I am satisfied that if our people would attend the temple more, there would be less of selfishness in their lives. There would be less of absence of love in their relationships. There would be more of fidelity on the part of husbands and wives. There would be more of love and peace and happiness in the homes of our people.”** (Regional Representatives’ Seminar, 6 Apr. 1984) (Dean L. Larsen, *Ensign*, April. 1993, pg. 12)

6. **Greater powers that [we] might be better qualified to teach** (Joseph Fielding Smith, DS, 2:242)

7. **The promised personal revelation that may bless [our] life with power, knowledge, light, beauty, and truth from on high** (David B. Haight, *Ensign*, May 1992, pg. 16)

37 – **“I promise you that with increased attendance in the temples of our God you shall receive increased personal revelation to bless your life as you bless those who have died.”** (Ezra Taft Benson, *Ensign*, May 1987, pg. 85)

38 – **“I believe that the busy person on the farm, in the shop, in the office, or in the household, who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will...[do] the temple work for himself and for his dead, he will confer a mighty blessing upon those who have gone before, and...a blessing will come to him, for at the most unexpected moments, in or out of the temple will come to him, as a revelation, the solution of the problems that vex his life. That is the gift that comes to those who enter the temple properly.”** (John A. Widtsoe, *The Utah Genealogical and Historical Magazine*, April 1921, Temple Worship, pg. 63–64)

39 – **“I bear witness that all those things that have and will bring [us] the greatest happiness in life have roots in the temple ordinances.”** (Richard G. Scott, *Ensign*, May 1999, pg. 25)

40 – **“And we will have revelations to know our forefathers clear back to Father Adam and Mother Eve, and we will enter into the temples of God and officiate for them. Then man will be sealed to man until the chain is made perfect back to Adam, so that there will be a perfect chain of priesthood from Adam to the winding-up scene.”** (Brigham Young, *JD*, 15:138)

Temple Attendance and Worthiness

(Revelation 7:13-15)

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41 – “When the Prophet Joseph first communicated that the Lord had revealed to him the keys of the endowment, I can remember the great desire there was on every hand to understand something about them. When the Prophet would speak about his desire to complete the temple in order that he might impart unto his fellow servants that which God had delivered to him, a thrill went through the congregation and a great desire for this filled their hearts....

Then, when he did communicate the endowments to a few persons before the temple was completed, the whole people were moved with desire to complete the temple in order that they might receive these great blessings therein. They were valued beyond price. **A man that could go in and get his endowments was looked upon as though he had received some extraordinary blessing—something akin to that which the angels received—and it was estimated and valued in that way.**

How is it now? There is a complete indifference, it may be said, in relation to this. Young people go there...with no particular desire only to get married, without realizing the character of the obligations that they take upon themselves or the covenants that they make and the promises involved in the taking of these covenants. The result is, hundreds among us go to the house of the Lord and receive these blessings and come away without having any particular impression made upon them.” (George Q. Cannon, *Gospel Truth*, 1:228)

42 – “I can envision not only many more temples, as the Lord directs us when and where to build them, but I foresee the day when we will make around the clock use of all these sacred, holy edifices....The day is coming and not to far ahead of us when all temples on this earth will be going day and night.” (Spencer W. Kimball, *Temples—New and in the Future*, pg. 405)

43 – “No work is more of a protection to this Church than temple work and the genealogical research which supports it. No work is more spiritually refining. No work we do gives us more power. No work requires a higher standard of righteousness....

If we will accept the revelation concerning temple ordinance work, if we will enter into our covenants without reservation or apology, the Lord will protect us. We will receive inspiration sufficient for the challenges of life....

Come to the temple—come and claim your blessings. It is a sacred work. Of this I give my witness.” (Boyd K. Packer, *The Holy Temple*, pg. 265, 268)

44 – “The Lord has blessed us as a people with a prosperity unequalled in times past. The resources that have been placed in our power are good, and necessary to our work here on the earth. But I am afraid that many of us have been surfeited with flocks and herds and acres and barns and wealth and have begun to worship them as false gods, and they have power over us. Do we have more of these good things than our faith can stand? Many people spend most of their time working in the service of a self-image that includes sufficient money, stocks, bonds, investment portfolios, property, credit cards, furnishings, automobiles, and the like to guarantee carnal security throughout, it is hoped, a long and happy life. Forgotten is the fact that our assignment is to use these many resources in our families and quorums to build up the kingdom of God—to further the missionary effort and the genealogical and temple work; to raise our children up as fruitful servants unto the Lord; to bless others in every way, that they may also be fruitful. Instead, we expend these blessings on our own desires, and as Moroni said, “Ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not (Mormon 8:39).” (Spencer W. Kimball, *Ensign*, June 1976, pg. 4–5)

45 – “**That is how you get your boys and girls to go to the temple.** You put a picture, perhaps, of the London Temple in the bedroom of your boys and girls, and then you call it to their attention frequently. “See that temple, isn't it beautiful? Inside the temple are numerous great blessings for you.” (Spencer W. Kimball, *Area Conference Address*, Glasgow-Scotland, 12 June, 1976)

46 – “But to have the temple indeed be a symbol unto us, we must desire it to be so. We must live worthy to enter the temple. We must keep the commandments of our Lord. If we can pattern our life after the Master, and

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take His teaching and example as the supreme pattern for our own, we will not find it difficult to be temple worthy, to be consistent and loyal in every walk of life, for we will be committed to a single, sacred standard of conduct and belief. Whether at home or in the marketplace, whether at school or long after school is behind us, whether we are acting totally alone or in concert with a host of other people, our course will be clear and our standards will be obvious.” (Howard W. Hunter, *Ensign*, October 1994, pg. 5)

47 – “You bishops and stake presidents might approach an interview for a temple recommend something like this: ‘You have come to me for a recommend to enter the temple. I have the responsibility of representing the Lord in interviewing you. At the conclusion of the interview there is provision for me to sign your recommend; but mine is not the only important signature on your recommend. Before the recommend is valid, you must sign it yourself.’ When you sign your recommend, you make a commitment to the Lord that you are worthy of the privileges granted to those who hold such a recommend.” (N. Eldon Tanner, *Ensign*, November 1978, pg. 41-42)

48 – “As you know, earlier this month I began my ministry by expressing a deep desire to have more and more Church members become temple worthy. As in Joseph’s day, having worthy and endowed members is the key to building the kingdom in all the world. Temple worthiness ensures that our lives are in harmony with the will of the Lord, and we are attuned to receive His guidance in our lives.” (Howard W. Hunter, *Ensign*, September 1994, pg. 62–63)

49 – “Being in charge of the Endowment House, while the [Salt Lake] Temple was in the process of construction, Heber C. Kimball [a member of the First Presidency] met with a group who were planning to enter the temple [the Endowment House] for ordinance work. He felt impressed that some were not worthy to go into the temple, and he suggested first that if any present were not worthy, they might retire. No one responding, he said that there were some present who should not proceed through the temple because of unworthiness and he wished they would leave so the company could proceed. It was quiet as death and no one moved nor responded. A third time he spoke, saying that there were two people present who were in adultery, and if they did not leave he would call out their names. Two people walked out and the company continued on through the temple” (Spencer W. Kimball, *The Miracle of Forgiveness*, pg. 112)

Signs of the Times

04/06

“In every age the Lord sends forth clearly discernible signs and warnings so that those who are spiritually inclined can know of his hand-dealings with men.” (Bruce R. McConkie, *MD*, pg. 715)

Signs of the Times Defined

(Matthew 16:1-4; JS Matthew 1:20-39; D&C 68:11)

(Joseph Fielding Smith, *DS*, Signs of the Times, 3:19-37; Bruce R. McConkie, *MD*, pg. 715-734)

“As used in these scriptures, *signs* are the recognizable events or occurrences which identify present and which portend future events. They are omens, prodigies, wonders, and marvels of abnormal occurrence. *Times* means the age, era, period, or dispensation involved. Thus the signs of the times for our age or dispensation are the marvelous events—differing in kind, extent, or magnitude from events of past times—which identify the dispensation of the fulness of times and presage the Second Advent of our Lord.” (Bruce R. McConkie, *MD*, pg. 715-716)

Sufficient Signs and Warnings

(D&C 43:25-27; D&C 88:88-90; D&C 112:24-26; D&C106:3-4)

“One of the great failings of mankind is to ignore warnings of punishment for sin. In all ages of the world it has been the peculiar belief of men that the sayings of the prophets were to be fulfilled in times still future. That is true of the people today. **We have had ample warning of the nearness of the coming of the great and dreadful day of the Lord. The signs are upon us in all their power, yet men say that the coming of Jesus Christ is not to be for generations for there is too much to be accomplished before that event can take place. Some have fulfilled the scripture in maintaining that it is to come at the end of the earth, and some, it is not to come at all.** In this revelation we are given the warning that the summer is passing and if we are heedless of the warning we will find the summer past, the harvest ended and our souls not saved. While no man knows the day or the hour, yet if we are taken unawares, we will be without excuse for the signs are ample and we now see them being fulfilled.” (Joseph Fielding Smith, *Church History and Modern Revelation*, 1:178)

Gospel Subjects Mentioned in the Bible:

Born Again = 9 times

Baptism = 52

Repentance = 89 times

Second Coming = 1500 OT & 300 NT

(Sterling W. Still, *CR*, April 1966, pg. 19)

“Where shall these great and severe judgements begin? Upon what people does the Lord intend to commence this great work of vengeance? Upon the people who profess to know his name and still blaspheme it in the midst of his house. They are the ones designated for some of the most terrible judgements of the latter-day.” (Orson Pratt; N. B. Lundwall, *Inspired Prophetic Warnings to all the Inhabitants of the Earth*. Pg. 139)

“I further testify, that unless the Latter-day Saints will live their religion, keep their covenants with God and their brethren, honor the Priesthood which they bear, and try faithfully to bring themselves into subjection to the laws of God, they will be the first to fall beneath the judgments of the Almighty, for his judgment will begin at his own house.” (Joseph F. Smith, *CR*, April 1880, pg. 6)

Signs of the Times

Lists and Checklists

(JS Matthew 1:4-36; D&C 29:12-21; D&C 45:25-54; 2 Timothy 3:1-5; Exodus 7-10; 3 Nephi 1-11)

“These are days of great spiritual danger for this people. The world is spiraling downward at an ever-quickening pace. I am sorry to tell you that it will not get better. I know of nothing in the history of the Church or in the history of the world to compare with our present circumstances. Nothing happened in Sodom and Gomorrah which exceeds the wickedness and depravity which surrounds us now. Profanity, vulgarity, blasphemy, and pornography are broadcast into the homes and minds of the innocent. Unspeakable wickedness, perversion, and abuse—not even exempting little children—once hidden in dark places, now seeks protection from courts and judges. We are now exactly where the prophets warned we would be. Paul prophesied word by word and phrase by phrase, describing things exactly as they are now. I will quote from Paul’s prophecy and check the words that fit our society: This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves—Check! covetous—Check! boasters—Check!, proud—Check! blasphemers—Check! disobedient to parents—Check! Check! unthankful—Check! unholy—Check! Without natural affection—Check! Check! trucebreakers—Check! false accusers—Check! incontinent—Check! fierce—Check! despisers of those that are good—Check! Traitors—Check! heady—Check! highminded—Check! lovers of pleasures more than lovers of God—Check! Check! Having a form of godliness, but denying the power thereof: from such turn away.” (Boyd K. Packer, ” *BYU address* - J. Reuben Clark Law Society Devotional, On The Shoulders Of Giants, February 28 2004, pg. 7-8)

Signs Taking Shape

(D&C 52:14; D&C 45:15; 3 Nephi 23:3)

“**All of the sorrows and perils of the past are but a foretaste of what is yet to be.**” (Bruce R. McConkie, *Ensign*, May 1979, pg. 92)

THE PLAGUES OF EGYPT REVISITED

WATER TO BLOOD

Exodus 7:20-25/Revelation 16:3-4

3 And the second angel poured out his vial upon the sea; *and it became as the blood* of a dead [man]; and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; *and they became blood.*

FROGS

Exodus 8:5-7/Revelation 16:13-14

13 And I saw three unclean spirits like *frogs* [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

LICE

Exodus 8:16-19/Doctrine and Covenants 29:18-20

18 Wherefore, I the Lord God will send forth *flies* upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause *maggots* to come in upon them;

19 And their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets;

20 And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.

FLIES

Exodus 8:20-24/Doctrine and Covenants 29:18-20

18 Wherefore, I the Lord God will send forth *flies* upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause *maggots* to come in upon them;

19 And their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets;

20 And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.

DEATH OF CATTLE

Exodus 9:1-7/Doctrine and Covenants 45:31

31 And there shall be men standing in that generation, that shall not pass until they shall see an *overflowing scourge*; for a desolating sickness shall cover the land.

BOILS

Exodus 9:8-12/Revelation 16:2

2 And the first went, and poured out his vial upon the earth; *and there fell a noisome and grievous sore upon the men* which had the mark of the beast, and [upon] them which worshiped his image.

THUNDER, and HAIL, and FIRE

Exodus 9:22-26/Revelation 6:1; 8:7; 16:21

1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of *thunder*, one of the four beasts saying, Come and see.

7 The first angel sounded, and there followed *hail and fire* mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

21 And there fell upon men a *great hail out of heaven*, [every stone] about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

LOCUSTS

Exodus 10:12-15/Revelation 9:3-11

3 And there came out of the smoke *locusts* upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment [was] as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the *locusts* [were] like unto horses prepared unto battle; and on their heads [were] as it were crowns like gold, and their faces [were] as the faces of men.

8 And they had hair as the hair of women, and their teeth were as [the teeth] of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings [was] as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power [was] to hurt men five months.

11 And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon, but in the Greek tongue hath [his] name Apollyon.

DARKNESS

Exodus 10:21-23/Revelation 8:12; 9:2; 16:10-11

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; *so as the third part of them was darkened*, and the day shone not for a third part of it, and the night likewise.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; *and the sun and the air were darkened* by reason of the smoke of the pit.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of *darkness*; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

DESTROYING ANGEL

Exodus 11:1 - 12:36/Doctrine and Covenants 89:18-21

18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

19 And shall find wisdom and great treasures of knowledge, even hidden treasures;

20 And shall run and not be weary, and shall walk and not faint.

21 And I, the Lord, give unto them a promise, *that the destroying angel shall pass by them*, as the children of Israel, and not slay them. Amen.

“Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing’ (Mormon 8:34-35).

If they saw our day and chose those things which would be of greatest worth to us, is not that how we should study the Book of Mormon? We should constantly ask ourselves, ‘Why did the Lord inspire Mormon (or Moroni or Alma) to include that in his record? What lesson can I learn from that to help me live in this day and age?’

And there is example after example of how that question will be answered. **For example, in the Book of Mormon we find a pattern for preparing for the Second Coming.** A major portion of the book centers on the few decades just prior to Christ's coming to America. By careful study of that time period, we can determine why some were destroyed in the terrible judgments that preceded His coming and what brought others to stand at the temple in the land of Bountiful and thrust their hands into the wounds of His hands and feet.” (Ezra Taft Benson, *Ensign*, November 1986, pg. 6-7)

“**Third Nephi is a book that should be read and read again.**” (Ezra Taft Benson, *Ensign*, May 1987, pg. 6)

Third Nephi - A Pattern of the Second Coming

<u>Third Nephi Ref.</u>	<u>Sign</u>	<u>Second Coming Ref.</u>
1 - 3 Nephi 1:4	Spiritual Outpouring	D&C 29:14
2 - 3 Nephi 1:8	Righteous watch steadfastly for a sign	D&C 45: 39, 44; Moses 7:62
3 - 3 Nephi 1:9	...Christ delayeth His coming	JS-Matthew 1:51
4 - 3 Nephi 1:12-13	Righteous pray for Christ	D&C 133: 38-40
5 - 3 Nephi 1:13	Prophet knows the time of His coming	Amos 3:7 [*qt1]
6 - 3 Nephi 1:15	A day a night and a day	Zechariah 14: 6-7
7 - 3 Nephi 1:16-18	Wicked fear and fall at the signs	Moses 7:66; D&C 88:91, 104
8 - 3 Nephi 1:21	Wonders in the heaven	Joel 2:30-31
9 - 3 Nephi 1:22-23	Great growth and prosperity in church	Daniel 2:44
10 - 3 Nephi 1:29-30	Wickedness amongst youth	Isaiah 3:5
11 - 3 Nephi 2:1-2	Wicked deny signs	2 Peter 3:3-4; D& C 45:26

Signs of the Times

<u>Third Nephi Ref.</u>	<u>Sign</u>	<u>Second Coming Ref.</u>
12 - 3 Nephi 2:3	Great wickedness overall	D&C 45:27
13 - 3 Nephi 2:11	Secret Combinations	D&C 42:64
14 - 3 Nephi 2:12	Righteous separated from wicked	D&C 45:64-71
15 - 3 Nephi 2:13 (Hel. 4:4-8)	Wars etc.,(Civil War)	D&C 45:26; D&C 87:1-3; JS-M 1:28 [*qt2]
16 - 3 Nephi 2:14-16	Lamanites join the church	D&C 49:24
17 - 3 Nephi 2:18	Many contentions	D&C 10:63
18 - 3 Nephi 3: 13-14	Family Proclamation	Sept. 23rd, 1995, Ensign, Nov. 1995, pg. 102
19 - 3 Nephi 4:4	Food/Supplies Reserved	Ezra Taft Benson, Ensign, Jan. 1991, pg. 5 [*qt3]
20 - 3 Nephi 4:7-33	One last final battle	Ezekiel 38-39; Rev. 9
21 - 3 Nephi 4:30-32	New Song	D&C 84:98-102; Rev.5:9-14
22 - 3 Nephi 5:3	Great Immorality	2 Timothy 3:6
23 - 3 Nephi 5:10-13	Coming Forth of the Book of Mormon	3 Nephi 21:1-29
24 - 3 Nephi 5:24-26	Gathering of Israel	3 Nephi 16; 21:20-29
25 - 3 Nephi 6:5 (Hel. 3:7-11; 6:7-8)	Advancements in industry and exchange	Dan. 12:4; Rev. 13:16-17
26 - 3 Nephi 6:7	Building/Rebuilding of Cities (Jerusalem)	Isaiah 2:2-3
27 - 3 Nephi 6:10	Great Pride	D&C 29:9
28 - 3 Nephi 6:12	Inequality, divisions	D&C 49:20
29 - 3 Nephi 6:15	Set heart on riches	Rev.1 8:10-13; 17:4
30 - 3 Nephi 6:16-18	Personal apostasy at large	2 Nephi 28:8-11
31 - 3 Nephi 6:20, 23	Prophets preach repentance	D&C 11:9

Signs of the Times

<u>Third Nephi Ref.</u>	<u>Sign</u>	<u>Second Coming Ref.</u>
32 - 3 Nephi 6:23	Many righteous unjustly killed	1 Nephi 13:5, 9; D&C 135:4
33 - 3 Nephi 7:1-2	Governmental breakdown	D&C 101:76-80 [*qt4]
34 - 3 Nephi 7: 7	Strong righteous minority	1 Nephi 14:12; Jacob 5:70
35 - 3 Nephi 7:15	Eye-witness prophet of Christ & angels	JS-H 1:15-54; D&C110
36 - 3 Nephi 7:15-16	Righteous sorrow over wickedness	Isaiah 35:10 [*qt5]
37 - 3 Nephi 7:17 (Hel. 5 & 11)	Two prophets [**ct1]	Rev. 11: 1-13; D&C 77:15
38 - 3 Nephi 7:18-20	Power of one man (Righteous)	Christ-D&C 45:48-55
39 - 3 Nephi 7:18-20 (Hel. 11:26)	Power of one man (Wicked)	Anti-Christ Ezekiel 38:2
40 - 3 Nephi 8:5-7	Storms, tempest, thunder	Rev. 16:21; D&C 88:88-90
41 - 3 Nephi 8:11-12	Destruction, drought, famine	Rev. 18:8
42 - 3 Nephi 8:12, 17	Whole face of land changed	D&C 133:20-24
43 - 3 Nephi 8:14	Earthquakes	J.S. Matt. 1:29 [*qt6&7]
44 - 3 Nephi 8:14-16	Utter destruction of wicked	D&C 133:41; Malachi 4:1
45 - 3 Nephi 8:17-18	One major earthquake	Rev. 16:18
46 - 3 Nephi 8: 23(19-23)	Period of Darkness	Moses 7:61
47 - 3 Nephi 8: 24-25	Great mourning over destruction	D&C 112:24
48 - 3 Nephi 9:1	Righteous hear the voice of Lord	D&C 43:23-27; 133:50-51
49 - 3 Nephi 9:3-5	Destruction of three cities	D&C 84:114; Matt. 11:21-23 [*qt8]
50 - 3 Nephi 9:6-11	Wicked reject true prophets	D&C 136: 34-36; 2 Nephi 27:5

Signs of the Times

<u>Third Nephi Ref.</u>	<u>Sign</u>	<u>Second Coming Ref.</u>
51 - 3 Nephi 9:13	More righteous are spared	D&C 97:21-22, 25; 1 Nephi 22:17
52 - 3 Nephi 9:17-20	Old laws fulfilled – new instituted	Rev. 21:5
53 - 3 Nephi 10:1-2	Period of silence	Rev. 8:1; D&C 38:12
54 - 3 Nephi 10:10	Great joy among righteous	Moses 7:62-63
55 - 3 Nephi 10:14-17	Prophets testify of Christ's coming	Acts 3:19-21
56 - 3 Nephi 10:18-19	Christ's ascension opens graves	D&C 88:96-98
57 - 3 Nephi 11	Multiple visits	D&C 133
58 - 3 Nephi 11:1 (Matthew 21:12-14)	Two Great Temples - Church Centers (New/Old Jerusalem)	D&C 84:4; Ezekiel 40-43, 47
59 - 3 Nephi 11:8	Christ descends from heaven	J.S. Matt. 1:26
60 - 3 Nephi 11:14-17	Personal witness of his wounds	D&C 45:51-53

Signs of the Times

*qt-Quotes

1. “Did Christ speak this as a general principle throughout all generations Oh no he spoke in the present tense no man that was then living upon the footstool of God knew the day or the hour But he did not say that there was no man throughout all generations that should not know the day or the hour. No for this would be in flat contradiction with other scripture for the prophet says that God will do nothing but what he will reveal unto his Servants the prophets consequently if it is not made known to the Prophets it will not come to pass;” Joseph Smith, *Words of the Joseph Smith*, pg. 180-181)
2. War
Civil War-1981: 145 wars in 137 years
1988: 25 wars
Jan. 1 to June 1, 1993: 126 wars going on*
(Paul Harvey, 3/93 *Bob Woodford 6/93)
3. “Since 1936, members of the Church have been instructed to have in storage a one-year supply of food, clothing, and, where possible, fuel.” (Ezra Taft Benson, *Ensign*, January 1991, pg. 5)
4. “Will the Constitution be destroyed? No: it will be held inviolate by this people; and, as Joseph Smith said, ‘The time will come when the destiny of the nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from the threatened destruction.’ It will be so.” (Joseph Smith; Brigham Young, *JD*, 7:15)
5. “You will say: That was in the days when Presidents Benson and Maughan presided over us; that was before New York was destroyed by an earthquake; it was before Boston was swept into the sea, by the sea having itself beyond its bounds; it was before Albany was destroyed by fire; yea, at that time you will remember the scenes of this day.” (Wilford Woodruff, *Doctrine and Covenants Student Manual, Religion 324-325*, [1981], 185).
6. “The tempests and earthquakes recorded in 3 Nephi lasted for three hours. This is a considerable length of time, especially considering the fact that in more recent times some tremors lasting only a few minutes have devastated cities. The following two accounts reflect the immense power of earthquakes to cause destruction and fire.

Alaska (1964) - On Good Friday, March 27, 1964, a great earthquake with Richter magnitude of 8.5 occurred in south-central Alaska. It released at least twice as much energy as the 1906 San Francisco earthquake and was felt on land over an area of almost 500,000 sq. mi. The death toll was only 114 because of the low density of the state's population. Property damage amounted to about \$500,000,000. The earthquake tilted an area of at least 52,000 sq. mi. Land masses were thrust up locally as high as 50 ft. to the east of a line extending northeastward from Kodiak Island through the western part of Prince William Sound. To the west, land sank as much as eight feet. Extensive damage in coastal areas resulted from submarine landslides and destructive tsunamis [tidal waves]. Tsunami damage occurred as far away as Crescent City, Calif. [a distance of about 1,700 miles]. The tens of thousands of aftershocks indicate that the region of faulting extended some 600 mi.

Peru (1970) - The earthquake that occurred on May 31, 1970, in Peru—with a magnitude of 7.7 on the Richter scale was the most destructive recorded in the Southern Hemisphere. Its epicenter was about 20 mi. off the coast of Chimbote. At least 50,000 persons were thought dead, and more

Signs of the Times

than 100,000 dwellings destroyed. Exact figures will always remain uncertain. The high death toll was due to collapse of adobe dwellings and huge debris avalanches. One avalanche from Mt. Huascaran buried the towns of Ramrahirca and Yungay, and probably took 20,000 lives. About 75,000,000 cu. yd. of ice and rock plunged down a valley below Mt. Huascaran at a velocity that may have reached 200 mph. The damage estimate was about \$230,000,000 (Encyclopedia Britannica, 1972 ed., s.v. "earthquake") (*Book of Mormon Student Manual*, [1982], 391).

7. Recently I read a newspaper article that cited statistics from the U.S. Geological Survey indicating that earthquakes around the world are increasing in frequency and intensity. According to the article, only two major earthquakes (earthquakes measuring at least six on the Richter scale) occurred during the 1920s. In the 1930s the number increased to five, and then it decreased to four during the 1940s. But in the 1950s, nine major earthquakes occurred, followed by fifteen during the 1960s, forty-six during the 1970s, and fifty-two during the 1980s. Already almost as many major earthquakes have occurred during the 1990s as during the entire decade of the 1980s (M. Russell Ballard, *Ensign*, November 1992, pg. 31)
8. Joseph Smith is reported to have said in Nauvoo that "the time would come when none but the women of the Latter-Day Saints would be willing to bear children (Joseph Smith as quoted by, Lillie Freeze, *Women's Exponent, Young Women's Journal*, [1891], 2:81).

****ct-Charts**

1 - Parallel Pattern of Two Great Prophets

Helaman 5, 11 & Revelation 11

<u>Helaman Reference</u>	<u>Subject</u>	<u>Revelation Reference</u>
1 - Helaman 5:18	Two Great Prophets	Revelation 11:3
2 - Helaman 5:18-19	Given Great Power in the Word	Revelation 11:5
3 - Helaman 5:22	To be Put to Death	Revelation 11:7
4 - Helaman 5:23, 25, 28	Enemies Felt Great Fear	Revelation 11:11
5 - Helaman 5:27-33	Earth Shakes	Revelation 11:13
6 - Helaman 5:30-33	Hear Voice From Heaven	Revelation 11:12
7 - Helaman 5:36	Raised From Affliction	Revelation 11:11
8 - Helaman 5:36	Heavens Open in Their Behalf	Revelation 11:12
9 - Helaman 5:40-41	Preaching to a Faithless People	Revelation 11:2
10 - Helaman 11:3-6	Seals Heavens Shut (3 ½ Years)	Revelation 11:6

Satisfying the Signs

“The words of the prophets are rapidly being fulfilled, but it is done on such natural principles that most of us fail to see it.” (Joseph Fielding Smith, *CR*, April 1966, pg. 13)

“While I was president of the Southern States Mission, one of our missionaries wrote in from Florida and said, ‘President Richards, I have been reading about the signs of the coming of the Lord.’ He said, ‘When the sun darkens and the moon ceases to give its light and the stars fall from the heaven, everybody will know that he is coming.’

And I wrote back and said, ‘Probably they will know. The newspapers might announce some great phenomenon in the heavens, misplacement of planets, that have caused this consternation, and scientists will have their explanation to make of it, and unless they have faith in the Living God, unless as Jesus said, they can read the signs of the times, they may not know anything about what is going on in the world.’” (LeGrand Richards, *CR*, April 1951, pg. 40-41)

FULFILLING OF PROPHECY IN THE LAST DAYS

“Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.” (D&C 1:37-38)

<u>PROPHECY</u>	<u>FULFILLMENT</u>
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. 224-28; Bruce R. McConkie, <i>Promised Messiah</i> , pg. 478
Ezekiel 37:15-20 - - 2 Nephi 3:12 (Uniting of the stick of Judah & the stick of Joseph)	Boyd K. Packer, <i>Ensign</i> , November 1982, pg. 53
Daniel 12:4 (Many shall run to and fro & knowledge increase)	Dallin H. Oaks, <i>Ensign</i> , May 2001, pg. 82
Joel 2:28-32 (Spirit upon all-sun turns black & moon into blood)	Gordon B. Hinckley, <i>Ensign</i> , November 2001, pg. 4-5
Malachi 4:5-6 (Hearts must turn or the earth be smitten with curse)	Gordon B. Hinckley, <i>Ensign</i> , November 2002, pg. 4
JS-Matthew 1 - - D&C45:26 - - D&C 88:91 (Signs of times-All things in commotion-No peace)	Dallin H. Oaks, <i>Ensign</i> , May 2004, pg. 7-9
Luke 17:28-30 (Last days like unto the days of Lot)	Boyd K. Packer, <i>CES Address</i> , Feb. 6, 2004, pg. 4
2 Timothy 3: 1-5 (Perilous times including all manner of wickedness)	Spencer W. Kimball, <i>Ensign</i> , June 1971, pg. 17; Gordon B. Hinckley, <i>Ensign</i> , May 2004, pg. 81
(JST) Revelation 12:17 (Devil is wroth and makes war on faithful members)	Ezra Taft Benson, <i>Ensign</i> , May 1986, pg. 79
D&C 45:36-37 (Leaves of the ‘fig tree’ are beginning to show)	Spencer W. Kimball, Benard P. Brockbank, <i>Ensign</i> , May 1976, pg. 74
D&C 88:88-90 (Testimony of Earthquakes, tempests, waves, etc.)	Dallin H. Oaks, <i>Ensign</i> , May 2004, pg. 7-9

Second Comings

04/06

“No event has transpired on earth, since the very day of creation itself, which is destined to have such a transcendent and recognizable affect on man, the earth, and all created things as the imminent return of the Son of Man will have.” (Bruce R. McConkie, *MD*, pg. 687)

Second Coming Defined

(D&C 124:28)

01 – “The Lord, whom we seek, shall suddenly come to his temple...He will come in due course to the temples in Jackson County and in Jerusalem. And he will come to his American Zion and His Jewish Jerusalem... And where else? Upon the oceans and the islands and the continents, in the land of Zion and elsewhere. **The clear meaning is that there will be many appearances, in many places, to many people....**Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; before he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; before all flesh shall see him together; before any of his appearances, **which taken together comprise the second coming of the Son of God—...**” (Bruce R. McConkie, *Millennial Messiah*, pg. 577-578)

02 – “One more matter: There are among us many loose writings predicting the calamities which are about to overtake us. Some of these have been publicized as though they were necessary to wake up the world to the horrors about to overtake us. Many of these are from sources upon which there cannot be unquestioned reliance.

Are you...aware of the fact that we need no such publications to be forewarned, if we were only conversant with what the scriptures have already spoken to us in plainness?

Let me give you the sure word of prophecy on which you should rely for your guide instead of these strange sources which may have great political implications.

Read the 24th chapter of Matthew—particularly that inspired version as contained in the Pearl of Great Price.

Then read the 45th section of the Doctrine and Covenants where the Lord, not man, has documented the signs of the times.

Now turn to section 101 and section 133 of the Doctrine and Covenants and hear the step-by-step recounting of events leading up to the coming of the Savior.

Finally, turn to the promises the Lord makes to those who keep the commandments when these judgments descend upon the wicked, as set forth in the Doctrine and Covenants, section 38.

...these are some of the writings with which you should concern yourselves, rather than commentaries that may come from those whose information may not be the most reliable and whose motives may be subject to question. And may I say, parenthetically, most of such writers are not handicapped by having any authentic information on their writings.” (Harold B. Lee, *Ensign*, January 1973, pg. 106)

Marriage: Date and Time

(JS Matthew 1:40; D&C49:7; Alma 34:32-34; D&C 64:23-25; D&C 77:12-13)

Message of Urgency -

- ‘Soon’ (6 times).
- ‘Nigh at hand’ (12 times).
- ‘I come quickly’ (13 times).
- ‘It is the eleventh hour’ (D&C 33:3).

Second Comings

- ‘In an hour you think not’ (D&C 51:20; 61:38).
- ‘...it overtaketh the world as a thief in the night...’ (D&C 106:4-5).
- ‘As a whirlwind’ (D&C 63:6).
- ‘Near, even at the doors’ (D&C 110:16).
- ‘Tomorrow’ (D&C 64:23-24).

03 – “Did Christ speak this as a general principle throughout all generations? Oh no, he spoke in the present tense. No man that was then living upon the footstool of God knew the day or the hour But he did not say that there was no man throughout all generations that should not know the day or the hour. No for this would be in flat contradiction with other scripture for the prophet says ‘that God will do nothing but what he will reveal unto his Servants the prophets,’ consequently, if it is not made known to the Prophets it will not come to pass; Again we find Paul 1 Thessalonians 5, expressly points out the characters who shall not know the day nor the hour when the Son of Man cometh for says he’ it will come upon them as the thief’ or unawares. Who are they, they are the children of darkness or night. But to the Saints he says ye are not of the night nor of darkness of that that day should come upon you unawares.... How are we to see it? Answer. As the lighting up of the morning or the dawning of the morning cometh from the east and shineth unto the west—So also is the coming of the Son of Man. [JS Matthew 1:26] The dawning of the morning makes its appearance in the east and moves along gradually so also will the coming of the Son of Man be. It will be small at its first appearance and gradually becomes larger until every eye shall see it. Shall the Saints understand it? Oh yes. Paul says so. Shall the wicked understand? Oh no. They attribute it to a natural cause. They will probably suppose it is two great comets coming in contact with each other. It will be small at first and will grow larger and larger untill it will be all in a blaze so that every eye shall see it. Joseph Smith the Prophet.” (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith*, pg.180-181)

04 – “The time for the Second Coming of Christ is as fixed and certain as was the hour of his birth. It will not vary as much as a single second from the divine decree. He will come at the appointed time. The Millennium will not be ushered in prematurely because men turn to righteousness, nor will it be delayed because iniquity abounds. Nephi was able to state with absolute certainty that the God of Israel would come ‘in six hundred years from the time my father left Jerusalem.’ (1 Nephi 19:8). To a later Nephi the Divine Voice acclaimed: ‘The time is at hand, and on this night shall the sign be given, and on the morrow come I into the world.’ (3 Ne. 1:13).

So shall it be with his return in glory. **He knows the set time and so does his Father.**” (Bruce R. McConkie, *Millennial Messiah*, pg. 26-27)

05 – “Deliberately and advisedly the actual time of his coming has been left uncertain and unspecified, so that men of each succeeding age shall be led to prepare for it as though it would be in their mortal lives.” (Bruce R. McConkie, *DNTC*, 1:675)

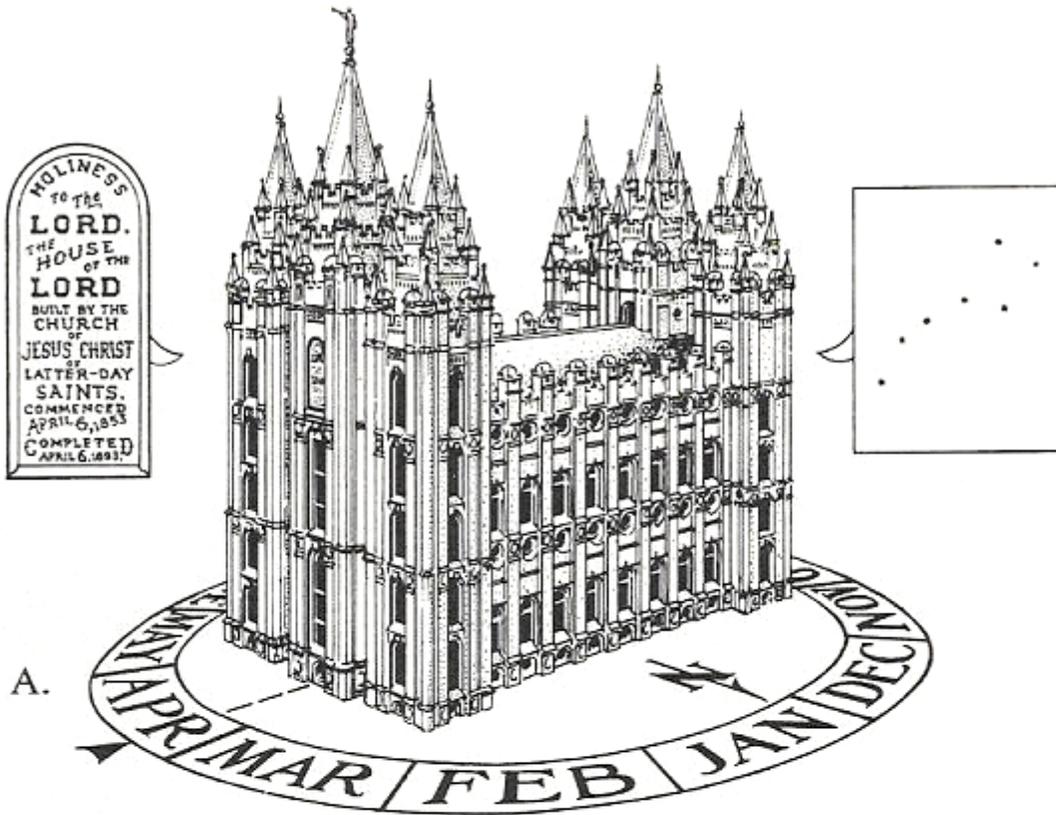
06 – “The hour and day of the Lord’s future advent is withheld from the knowledge of both men and angels; yet the signs, so definitely specified as harbingers of His coming, are multiplying apace. The prevailing unrest among men and nations, the fury of the elements, widespread destruction by land and sea, the frequency and intensity of volcanic and earthquake disturbances—all tell to the well-tuned ear that the gladsome yet terrible day of the Lord is nigh—aye, even at the doors!” (Heber J. Grant, *Millennial Star*, vol. 91, pg. 34)

07 – “The Lord Jesus Christ is coming to reign on earth. The world may say that he delays his coming until the end of the earth. But they know neither the thoughts nor the ways of the Lord. The Lord will not delay his coming because of their unbelief, and the signs both in heaven and earth indicate that it is near. The fig trees are leafing in sight of all the nations of the earth, and if they had the Spirit of God they could see and understand them.” (Wilford Woodruff, *JD*, 16:35)

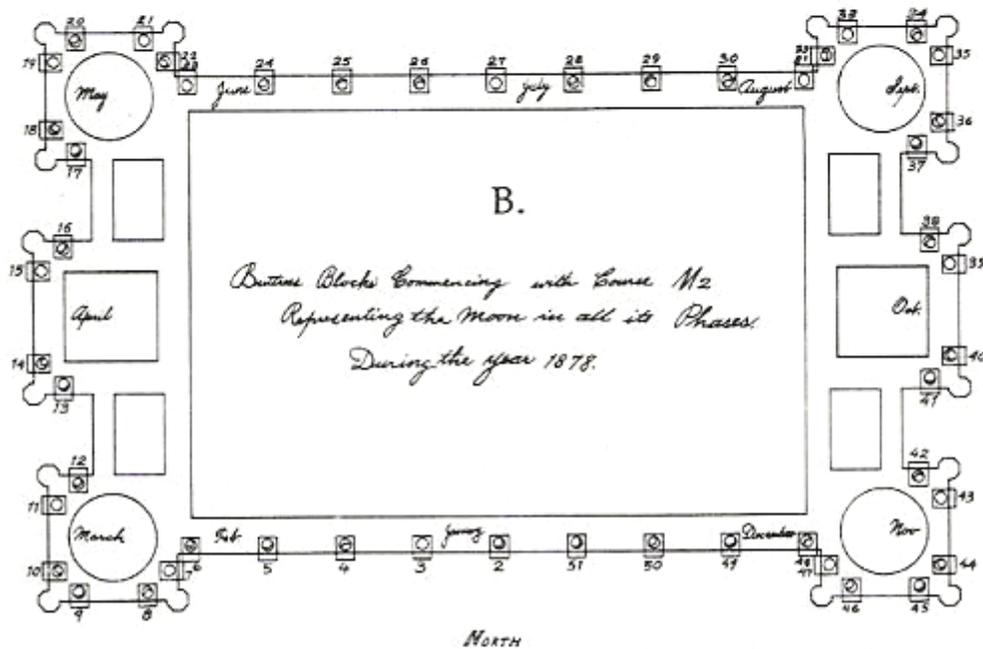
08 – “Teenagers also sometimes think, ‘What’s the use? The world will soon be blown apart and come to an end.’ That feeling comes from fear, not from faith. No one knows the hour or the day, (D&C 49:7) but the end cannot come until all of the purposes of the Lord are fulfilled. Everything that I have learned from the revelations and from life convinces me that there is time and to spare for you to carefully prepare for a long life.

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One day you will cope with teenage children of your own. That will serve you right. Later, you will spoil your grandchildren, and they in turn spoil theirs. If an earlier end should happen to come to one, that is more reason to do things right.” (Boyd K. Packer, *Ensign*, May 1989, pg. 59)



A.



Second Coming Specifics

Sign of the Rainbow - (JST-Genesis 9:21-14)

09 – “The inhabitants of the earth are asleep; they know not the day of their visitation. **The Lord hath set the bow in the cloud for a sign that while it shall be seen**, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly.” (Joseph Smith, *TPJS*, pg. 305)

10 – “I have asked of the Lord concerning His coming; and while asking the Lord, He gave a sign and said, In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year: **but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant.**” (Joseph Smith, *TPJS*, pg. 340)

Bow - (seven colors) Red, Orange, Yellow, Green, Cyan, Blue, Violet

Mark of Red Apparel - (Revelation 19:13; Isaiah 63:2-3; D&C 133:46-51)

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

Distinctive Feature of Real Fire - (Revelation 17:16; Leviticus 21:9; JS-H 1:37; D&C 133:41, 49)

12 – “Now, when Christ comes, we will get a new heaven and a new earth and all of these corruptible things will be removed. They will be consumed by fire; and somebody said, "Brother Smith, do you mean to say that it is going to be literal fire?" I said, ‘Oh, no, it will not be literal fire any more than it was literal water that covered the earth in the flood.’”

Fnt. - “To my great astonishment this has been misunderstood by some, who failed to recognize the irony of this remark. For the benefit of such I will say I do not know of any other kind of water except literal water—H₂O, the kind we drink, bathe in, and which makes floods and drowns people. I think fire which consumes will also be literal when it comes” (Joseph Fielding Smith, *Signs of the Times*, pg. 38)

13 – “Thus saith the holy word: ‘The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.’ (2 Thessalonians 1:7-8) **In flaming fire! What kind of fire? Flaming fire is flaming fire. It is actual, literal fire, fire that burns trees, melts ore, and consumes corruption.**” (Bruce R. McConkie, *Millennial Messiah*, pg. 525)

Appointed Places

(3 Nephi 21:1-2; Bruce R. McConkie, *Millennial Messiah*, pg. 171)

1. First Vision - (*JS-H 1:15-20*)

2. Kirtland Temple - (*Malachi 4:5-6; D&C 110:1-10*)

3. Rocky Mountains - (*Isaiah 2:2-3; Lorenzo Snow; LeRoi C. Snow, “An Experience of My Father,” Improvement Era, vol. 36, pg. 54-55*)

14 – “In 1833 the Church of Jesus Christ of Latter-day Saints was driven out of Jackson County, Mo., for the word of God and testimony of Jesus Christ. There Bishop Partridge was tarred and feathered by the mob. That was the time of the falling of the stars in that country. Soon afterwards Bishop Partridge called for volunteers to go to Kirtland to see the Prophet. Two men volunteered out of those who had been driven from Jackson County. One was Parley P. Pratt and the other was Lyman Wight. They went to Kirtland and laid before the Prophet the circumstances, and the Prophet called these two men, and others, to go abroad and gather up the strength of the

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Lord's house and to prepare the camp of Zion. Parley P. Pratt came to my house. I had just been baptized. I was engaged for a year in furnishing lumber by contract. Parley P. Pratt told me it was my duty to lay aside all my temporal matters, go to Kirtland, and join Zion's camp. I obeyed his counsel. I arrived in Kirtland on Saturday and there met with Joseph and Hyrum Smith in the street. I was introduced to Joseph Smith. It was the first time that I had ever seen him in my life. He invited me home to spend the Sabbath with him, and I did so. They had meeting on Sunday.

On Sunday night the Prophet called on all who held the Priesthood to gather into the little log school house they had there. It was a small house, perhaps 14 feet square. But it held the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland, and who had gathered together to go off in Zion's camp. That was the first time I ever saw Oliver Cowdery, or heard him speak; the first time I ever saw Brigham Young and Heber C. Kimball, and the two Pratts, and Orson Hyde and many others. There were no Apostles in the Church then except Joseph Smith and Oliver Cowdery. **When we got together the Prophet called upon the Elders of Israel with him to bear testimony of this work. Those that I have named spoke, and a good many that I have not named, bore their testimonies. When they got through the Prophet said, 'Brethren I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and kingdom than a babe upon its mother's lap. You don't comprehend it.'** I was rather surprised. He said 'it is only a little handful of Priesthood you see here tonight, but this Church will fill North and South America it will fill the world.' Among other things he said, 'it will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the Gospel among the Lamanites, who will receive the Gospel and their endowments and the blessings of God. This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains.'

I name these things because I want to bear testimony before God, angels and men that mine eyes behold the day, and have beheld for the last fifty years of my life, the fulfillment of that prophecy. I never expected to see the Rocky Mountains when I listened to that man's voice, but I have, and do today. I will say here that I shall not live to see it, you may not live to see it; but these thousands of Latter-day Saint children that belong to the Sabbath schools, I believe many of them will stand in the flesh when the Lord Jesus Christ visits the Zion of God here in the mountains of Israel. And while I bear testimony before God, angels and men, that mine eyes behold the fulfillment of the revelation given that night, I just as much believe the remaining part of it will be fulfilled as I stand here in the flesh. I rejoice at seeing the progress of the work that lies before us. There is a great work before this people in the fulfillment of these prophecies that have been given. Joseph Smith was full of revelation. He foresaw this people, and this work until it was wound up.

My prayer to God is that we may pursue such a course that we may enjoy and receive all these blessings, and our posterity after us. Amen." (Wilford Woodruff, *CR*, April 1898, pg. 57-58)

4. Adam-Ondi-Ahman - (D&C 27:5-14; D&C 107:53-56; D&C 116:1; Daniel 7:9-14)

15 – “We now come to the least known and least understood thing connected with the Second Coming. It might well be termed the best-kept secret set forth in the revealed word. It is something about which the world knows nothing; it is a doctrine that has scarcely dawned on most of the Latter-day Saints themselves; and yet it is set forth in holy writ and in the teachings of the Prophet Joseph Smith with substantially the same clarity as any of the doctrines of the kingdom. It behooves us to make a needed brief commentary about it.

Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; **before** the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; **before** he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; **before** all flesh shall see him together; **before any of his appearances, which taken together comprise the second coming of the Son of God—before all these, there is to be a secret appearance to selected members of his Church.** He will come in private to his prophet and to the apostles then

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living. **Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present.** It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting. It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-on-di-Ahman.

..‘He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council.’ Every prophet, apostle, president, bishop, elder, or church officer of whatever degree—all who have held keys shall stand before him who holds all of the keys. They will then be called upon to give an account of their stewardships and to report how and in what manner they have used their priesthood and their keys for the salvation of men within the sphere of their appointments.

...**And we need not suppose that all these things shall happen in one single meeting or at one single hour in time.** It is proper to hold numerous meetings at a general conference, some for the instruction of leaders, others for edification of all the saints. In some, business is transacted; others are for worship and spiritual refreshment.

...**Adam-on-di-Ahman—meaning the place or land of God where Adam dwelt**—is at a place called Spring Hill, Daviess County, Missouri.” (Bruce R. McConkie, *Millennial Messiah*, pg. 578, 582, 585, 587)

16 – “All who have held keys of Priesthood, will then have to give an account to those from whom they received them... The Elders give an account to [their] Presidents... Those Presidents and the Seventies give an account to the Twelve Apostles; the Twelve to the First Presidency; and they to Joseph... Joseph delivers his authority to Peter... and Peter to Moses and Elias, who endued him with this authority on the Mount; and they to those from whom they received them.” (John Taylor, *The Government of God*, pg. 115)

5. *New Jerusalem - (D&C 97:15-16; D&C 84:3-4; D&C 45:66-70; Ether 13:8; Moses 7:60-64; JST Genesis 9:21-25)*

17 – “Temples in the New and Old Jerusalems. We expect to see the day when temples will dot the earth, each one a house of the Lord; each one built in the mountains of the lord; each one a sacred sanctuary to which Israel and the Gentiles shall gather to receive the blessings of Abraham, Isaac, and Jacob. Perhaps they will number in the hundreds, or even in the thousands, before the Lord returns. During the Millennium their presence will be everywhere, for the billions of church members will all be entitled to the fulness of the ordinances and blessings of the Lord's holy houses. But there are two great temples in particular, two glorious houses of the Great Jehovah, that must be built by his people before he comes—one in Jerusalem of old, the other in the New Jerusalem.” (Bruce R. McConkie, *Millennial Messiah*, pg. 277)

18 – Joseph Smith was alleged to have said that “the City of Enoch would again take its place in the identical spot from which it had been detached, now forming that chasm of the earth, filled with water, called the Gulf of Mexico.” (Hoyt W. Brewster, *Behold, I Come Quickly, The Last Days and Beyond*, pg. 165)

19 – “There will be wars and rumors of wars, signs in the heavens above and on the earth beneath....Then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc.” (Joseph Smith, *TPJS*, p. 286-287)

20 – “As the saints in Enoch’s day built the City of Zion—a City of Holiness, a place of refuge from the carnality of the world- so the saints in our day are organized into stakes of Zion. These stakes are part of the church structure, and all who forsake the world and seek to be one with those of Enoch’s day gather into the stakes of Zion, where they find refuge from the carnality and evils of the world.” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 332-333)

21 – “There appear to be no new or complex doctrines that would account for the unique outcome in the city of Enoch. One will look in vain in the scriptures for a single spectacular teaching that accounts for this singular and spectacular event. Clearly, what made these people unique was their serious and steady application of the simple

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teachings of Jesus Christ.” (Neal A. Maxwell, *Of One Heart*, pg. vi.)

6. *Old Jerusalem - (Mt. of Olives/Armageddon) - (Revelation 9, 11:1-2; Ezekiel 38-39, 47; Zechariah 13:6; 14:4-7; D&C 77:15; D&C 133:20-25; D&C 45:48-53)*

22 – “Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance.” (Joseph Smith, *HC*, 5: 337)

23 – “Who shall build this temple? The Lord himself shall do it by the hands of his servants the prophets. ...Who are those ‘That are far of’” who shall come to Jerusalem to build the house of the Lord? Surely they are the Jews who have been scattered afar. By what power and under whose authorization shall the work be done? **There is only one place under the whole heavens where the keys of temple building are found. There is only one people who know how to build temples and what to do in them when they are completed. That people is the Latter-day Saints... It will be built by Jews who have come unto Christ...[who are members of] The Church of Jesus Christ of Latter-day Saints.”** (Bruce R. McConkie, *Millennial Messiah*, pg. 279-280)

24 – “The bankrupt nations, envying the wealth of the sons of Judah, will seek a pretext to make war upon them, and will invade the holy land to take a prey and a spoil.” (Charles W. Penrose, *Millennial Star*, September 10, 1859, pg. 582-583)

25 – “Now here is the difference between Zion and old Jerusalem. The Jews, or many of them, will gather back to Jerusalem in a state of unbelief in the true Messiah, believing in the prophets but rejecting the New Testament, and looking for the Messiah to come, honest-hearted no doubt, many of them. And they will rebuild Jerusalem after the times of the Gentiles are fulfilled. While in that state of unbelief **Gog and Magog, the inhabitants of Russia and all those nations in northern Europe and northern Asia, a great multitude, will gather against the Jews before Jesus comes, and they will fill up the great valley of Armageddon, the great valley of Jehosaphat and all the surrounding valleys; they will be like a cloud covering the land. Horses and chariots and horsemen, a very great army, will gather up there to take a spoil. **For you know when the Rothschilds and the great bankers among the Jewish nation shall return back to their own land to rebuild the city of Jerusalem, carrying their capital with them, it will almost ruin some of the nations, and the latter will go up against Jerusalem to take a spoil.** And they will succeed in taking half the city captive; and when they are in the act of destroying that city, behold the Lord will come with all his Saints, and he shall stand his feet on the Mount of Olives, ‘And in that day’ says the Prophet Zachariah ‘shall the Lord go forth and fight against all those nations that have fought against Jerusalem, and their flesh shall consume away upon their bones, their eyes in their sockets.’ This great calamity comes upon the Jewish nation in consequence of their unbelief in the true Messiah.”** (Orson Pratt, *JD*, March 10, 1872, 14:352-353)

26 – “There will be the great earthquake. The earthquake will not be only in Palestine. There will not be merely the separation of the Mount of Olives, to form a valley that the Jews may escape, but the whole earth is going to be shaken. There will be some dreadful things take place, and some great changes are going to take place, and that you will find written in the book of Ezekiel (38:17-23), which I did not read to you.” (Joseph Fielding Smith, *The Signs of the Times*, pg. 144-145)

27 – “In the first instance, we have the earth on a move like a chased roe (Isaiah 13:13-14) and in the second place, we have it married (Isaiah 62:4). And from the whole, and various scriptures we learn, that the continents and islands shall be united in one, as they were on the morn of creation, and the sea shall retire and assemble in its own place, where it was before; and all these scenes shall take place during the mighty convulsion of nature, about the time of the coming of the Lord.” (Parley P. Pratt, *A Voice of Warning*, pg. 120)

Second Comings

7. *World* - (D&C 101:23; Ether 2:7-12, 15; D&C 106:4-5)

28 – “CHRIST WILL COME IN DAY OF WICKEDNESS. When we become ripe in iniquity, then the Lord will come. **I get annoyed sometimes at some of our elders who when speaking say the Lord will come when we all become righteous enough to receive him. The Lord is not going to wait for us to get righteous. When he gets ready to come, he is going to come—when the cup of iniquity is full—and if we are not righteous then, it will be just too bad for us, for we will be classed among the ungodly, and we will be as stubble to be swept off the face of the earth, for the Lord says wickedness shall not stand.**

Do not think the Lord delays his coming, for he will come at the appointed time, not the time which I have heard some preach when the earth becomes righteous enough to receive him. **I have heard some men in positions and places of trust in the Church preach this, men who are supposed to be acquainted with the word of the Lord, but they failed to comprehend the scriptures. Christ will come in the day of wickedness, when the earth is ripe in iniquity and prepared for the cleansing,** and as the cleanser and purifier he will come, and all the wicked will be as stubble and will be consumed.” (Joseph Fielding Smith, *DS*, 3:3)

Grooming and Preparation for the Wedding Supper

(D&C 45:56-57; D&C 87:8; D&C 133:4-5, 14; JS-Matthew 1:37-51)

29 – “Perhaps, ironically, the recent secular prophecies about the coming cataclysms may create a fresh interest in the doctrine of the second coming of Christ. The youth and all members of the Church need to accept the reality of Christ’s return in majesty and power before that event occurs; for, as C. S. Lewis put it, it will do men little good to kneel down when it is no longer possible to stand up, for when the ‘author of the play comes on stage, the play is over.’” (Neal A. Maxwell, *New Era*, Jan 1971, pg. 9)

30 – Treasure — “To treasure it, one must not only read and study but seek in humility and obedience to do the commandments given, and gain the inspiration which the holy Spirit will impart.” (Joseph Fielding Smith, *DS*, 1:305)

31 – Treasure — “Not read, not study, not search, but treasure up the Lord’s word. Posses it, own it, make it yours by both believing it and living it.” (Bruce R. McConkie, *DNTC*, 1:662)

32 – Watch — “Prayerful watching does not require sleepless anxiety and preoccupation with the future, but rather the quiet, steady, attention to present duties.” (Howard W. Hunter, *Ensign*, May 1974, pg. 18)

Millennium

5/06

“What a happy earth this creation will be, when this purifying process shall come, and the earth be filled with the knowledge of God as the waters cover the great deep! What a change! Travel, then, from one end of the earth to another, you can find no wicked man, no drunken man, no man to blaspheme the name of the Great Creator, no one to lay hold on his neighbor's goods, and steal them, no one to commit whoredoms.” (Orson Pratt, JD, 21:325)

Millennium Defined

(D&C 77:6-7; Article of Faith #10)

01 – “As a generic term, ‘Millennium’ connotes any period of 1,000 years’ duration. In the Judeo-Christian tradition, however, one such period stands preeminent, namely, that future time when peace and righteousness will prevail under the direct providence of God and his messiah.” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 906)

02 – “**With Christ shall come those who have already been resurrected; and His approach shall be the means of inaugurating a general resurrection of the righteous dead, while the pure and just who are still in the flesh shall be instantaneously changed from the mortal to the immortal state and shall be caught up with the newly resurrected to meet the Lord and His celestial company, and shall descend with Him**” (James E. Talmage, *Jesus the Christ*, pg. 787)

03 – “**When the reign of Jesus Christ comes during the millennium, only those who have lived the telestial law will be removed. The earth will be cleansed of all its corruption and wickedness. Those who have lived virtuous lives, who have been honest in their dealings with their fellow man and have endeavored to do good to the best of their understanding, shall remain.**” (Joseph Fielding Smith, *DS*, 3:62)

A Return to Eden

(D&C 63:20-23; Ether 13:9; Isaiah 11:6-9)

04 – “**In the coming millennial day it will be renewed and receive again its paradisiacal glory and will thus return to its terrestrial or Edenic state.** And its final destiny is to become a celestial globe and shine like the sun in the firmament. In the process of abiding a celestial law, the earth was baptized by immersion in the days of Noah; and it will be baptized by fire at the Second Coming. This old earth is also destined to die and to be resurrected in the day of quickening. **During the Millennium it will, in effect, be in a translated state, which, as pertaining to men, is the state Enoch and his people and some others attained. Thus, the earth was first a spirit planet and then a terrestrial globe. It is now a telestial earth; during the Millennium it will become terrestrial again;** and finally, it will become a celestial earth.” (Bruce R. McConkie, *Millennial Messiah*, pg. 613-14)

05 – “**This new heaven and earth which will come into existence when our Lord comes to reign, is this same earth with its heavens renewed or restored to its primitive condition and beauty. Everything is to be brought back as nearly as it is possible to its position as it was in the beginning. The mountains, we are informed, are to be thrown down, the valleys are to be exalted, and ‘the earth shall be like as it was in the days before it was divided.’**” (Joseph Fielding Smith, *The Restoration of All Things*, 294–95.)

Millennial Death and Disease - (D&C 88:96; Isaiah 65:20-25)

06 – “Some mortals have been translated. In this state they are not subject to sorrow or to disease or to death. No longer does blood (the life-giving element of our present mortality) flow in their veins. Procreation ceases. If

Millennium

they then had children, their offspring would be denied a mortal probation, which all worthy spirits must receive in due course. They have power to move and live in both a mortal and an unseen sphere. All translated beings undergo another change in their bodies when they gain full immortality. This change is the equivalent of a resurrection. All mortals, after death, are also resurrected. In the resurrected state they are immortal and eternal in nature, and those among them who are privileged to live in the family unit have spirit children. **Millennial man will live in a state akin to translation. His body will be changed so that it is no longer subject to disease or death as we know it,** although he will be changed in the twinkling of an eye to full immortality when he is a hundred years of age.” (Bruce R. McConkie, *Millennial Messiah*, pg. 644)

07 – “Conditions During the Millennium. When Christ comes the saints who are on the earth will be quickened and caught up to meet him. This does not mean that those who are living in mortality at that time will be changed and pass through the resurrection, for mortals must remain on the earth until after the thousand years are ended. A change, nevertheless, will come over all who remain on the earth; they will be quickened so that they will not be subject unto death until they are old..” (Joseph Fielding Smith, *The Way to Perfection*, pg. 298-299)

08 – “There will be no shedding of blood, because man and beast are changed (quickened) and blood no longer flows in their veins.” (Bruce R. McConkie, *Millennial Messiah*, pg. 658)

09 – “Men will have power over disease, and their bodies will become vigorous and strong, for it will be a new creation of all things when Christ shall come.” (Joseph Fielding Smith, *DS*, 3:58)

10 – “All those who have died in Christ shall come forth from the dead at his coming and shall dwell upon the earth as Christ shall be upon the earth during this millennium. They shall not remain here all the time during the thousand years, but they will mingle with those who are still here in mortal life. These resurrected saints and the Savior himself, shall come to give instruction and guidance; to reveal unto us the things we ought to know; to give us information concerning the work in the temples of the Lord so we may do the work which is essential to the salvation of worthy men.” (Joseph Fielding Smith, *DS*, 3:59)

11 – “Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it” (Joseph Smith, *TPJS*, pg. 268)

Children -

12 – “He will, however, have children, and mortal life of a millennial kind will continue.” (Bruce R. McConkie, *Millennial Messiah*, pg. 644)

13 – “The mother who laid down her little child, being deprived of the privilege, the joy, and the satisfaction of bringing it up to manhood or womanhood in this world, would, after the resurrection, have all they joy, satisfaction and pleasure, and even more than it would have been possible to have had in mortality, in seeing her child grow to the full measure of the stature of its spirit.” (Joseph F. Smith, *Gospel Doctrine*, pg. 453)

14 – “When a child is raised in the resurrection, the spirit will enter the body and the body will be the same size as it was when the child died. It will then grow after the resurrection to full maturity to conform to the size of the spirit.”

If parents are righteous, they will have their children after the resurrection. Little children who die, whose parents are not worthy of an exaltation, will be adopted into the families of those who are worthy.” (Joseph Fielding Smith, *DS*, 2:56)

15 – “The purpose of the Millennium is to save souls....Billions of spirits will come to earth during the Millennium, when Satan is bound, when there is peace on earth, when there is no sorrow because there is no death, when they will not be confronted with the evil and carnality that face us. They will grow up without sin

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unto salvation. Thus saith the holy word.

...There will be billions of millennial mortals who will never be tested, as fully as we are, and who will go on to eternal life, as do little children, because an Almighty God in his infinite wisdom arranges that kind of a life for them. The Lord gives each of us what we need. **And, we repeat, the whole millennial system has been ordained and established to save souls.**"(Bruce R. McConkie, *Millennial Messiah*, pg. 660)

Non-Members - (D&C 84:49-53; Zechariah 14:18)

16 – “There will be wicked men on the earth during the thousand years.” (Joseph Smith, *TPJS*, pg. 268)

17 – “The Prophet’s statement that there will be wicked men on the earth during the Millennium has caused considerable confusion in the minds of many who have read in the Scripture in many places that when Christ comes the earth shall be cleansed from its wickedness, and that the wicked shall not stand, but shall be consumed. (D&C 5:18-19, 29:8-10, 101:23-25; Isaiah 24:1-3; Malachi 4:1). The evil-minded inhabitants, those ‘who love and make a lie’ and are guilty of all manner of corruption, will be consumed and pass away when Christ comes. In using the term ‘wicked men’ in this instruction at the home of Judge Adams, the Prophet did so in the same sense in which the Lord uses it in the eighty-fourth section of the Doctrine and Covenants, 49-53. The Lord in this scripture speaks of those who have not received the Gospel as being under the bondage of sin, and hence ‘wicked’. However, many of these people are honorable, clean living men, but they have not embraced the Gospel. The inhabitants of the terrestrial order will remain on the earth during the Millennium, and this class are without the Gospel ordinances. (D&C 76:73-76).” (Joseph Smith, *TPJS*, pg. 268)

18 – “NON-MEMBERS OF CHURCH DURING MILLENNIUM. Some members of the Church have an erroneous idea that when the millennium comes all of the people are going to be swept off the earth except righteous members of the Church. That is not so. There will be millions of people, Catholics, Protestants, agnostics, Mohammedans, people of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium.

Eventually, however, the knowledge of the Lord will cover the earth as the waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away. In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away. In that day there will be no death until men are old. Children will not die but will live to the age of a tree. Isaiah says this is 100 years. When the time comes for men to die, they will be changed in the twinkling of an eye, and there will be no graves.” (Joseph Fielding Smith, *DS*, 1:86-87)

19 – “The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.” (Joseph Smith, *TPJS*, pg. 268)

20 – “Thus there will be many churches on earth when the Millennium begins. False worship will continue among those whose desires are good, ‘who are honorable men of the earth,’ but who have been ‘blinded by the craftiness of men.’ (D&C 76:75) Plagues will rest upon them until they repent and believe the gospel or are destroyed, as the Prophet said. It follows that missionary work will continue into the Millennium until all who remain are converted. Then ‘the earth shall be full of the knowledge of the Lord, as the waters cover the sea.’ (Isa. 11:9) Then every living soul on earth will belong to The Church of Jesus Christ of Latter-day Saints.” (Bruce R. McConkie, *Millennial Messiah*, pg. 651)

Millennial Binding of the Unjust and Satan - (Malachi 3:2-3; D&C 29:22; Revelation 20:6-8)

21 – “We talk about Satan being bound. Satan will be bound by the power of God; but he will be bound also by the determination of the people of God not to listen to him, not to be governed by him. The Lord will not bind him and take his power from the earth while there are men and women willing to be

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governed by him. That is contrary to the plan of salvation. To deprive men of their agency is contrary to the purposes of our God.” (George Q. Cannon, *Gospel Truth*, 1:86)

3-Step Process:

1- *Satan Bound* - (Key - Revelation 20:1-3)

22 – “There are many among us who teach that the binding of Satan will be merely the binding which those dwelling on the earth will place upon him by their refusal to hear his enticings. This is not so. He will not have the privilege during that period of time to tempt any man.” (Joseph Fielding Smith, *Church History and Modern Revelation*, 1:192)

23 – ***“When Satan is bound in a single home—when Satan is bound in a single life—the millennium has already begun in that home, in that life.”** (Spencer W. Kimball, *TSWK*, pg. 172)

2- *Wicked Destroyed* - (Chain - D&C 43:31-33)

3- *Righteousness of the Saints* - (Seal - 1 Nephi 22:26)

24 – “We read that Satan shall be bound a thousand years. How is this to be accomplished? By our becoming so impregnated with the principles of the Gospel—with the Holy Ghost—that the enemy will have no place in us or in our families, and shedding forth that influence in our neighborhoods....Then will he not be bound? Yes, so far as this earth is concerned; and that is the way in which it is to be done, in my humble opinion. He will be chained to all intents and purposes when he can have no influence—no power—no tabernacles into which he can enter; he will then have no place of entertainment. When he finds that he is cornered that close, will he not consider himself bound? I think he will, whether he thinks so or not.” (Daniel H. Wells, *JD*, 5:43)

25 – ***“When you have resisted a temptation until it no longer becomes a temptation, then to that extent, Satan has lost his power over you, and as long as you do not yield to him, to that degree he is bound.”** (Eldred G. Smith, *Improvement Era*, June 1970, pg. 104)

26 – “As to those who are born after the Millennium and who turn to unrighteousness, their state will be awful. We suppose they will continue to live on an earth where there is no death and that they will be numbered among those of whom Isaiah said: ‘The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.’ (Isaiah 65:20) **Surely there shall be many sons of perdition in that day, for many shall come out in open rebellion against God, knowing perfectly that he is supreme and that they are fighting him and his plan of salvation.**” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 652)

27 – “After the thousand years Satan will be loosed again and will go forth again to deceive the nations. Because men are still mortal, Satan will go out to deceive them. Men will again deny the Lord, but in doing so they will act with their eyes open and because they love darkness rather than light, and so they become sons of perdition. Satan will gather his hosts, both those on the earth and the wicked dead who will eventually also be brought forth in the resurrection. Michael, the Prince, will gather his forces and the last great battle will be fought. Satan will be defeated with his hosts. Then will come the end. Satan and those who follow him will be banished into outer darkness.” (Joseph Fielding Smith, *DS*, 1:87-88)

Millennial Government [Theocracy] - (Isaiah 2:2-4; Isaiah 9:6; Isaiah 22:21-22)

28 – **“ZION AND JERUSALEM: TWO WORLD CAPITALS.** When Joseph Smith translated the Book of Mormon, he learned that America is the land of Zion which was given to Joseph and his children and that on this land the City Zion, or New Jerusalem, is to be built. He also learned that Jerusalem in Palestine is to be rebuilt and become a holy city. These two cities, one in the land of Zion and one in Palestine, are to become capitals for the kingdom of God during the millennium.” (Joseph Fielding Smith, *DS*, 3:71)

29 – “I have often wondered what that expression meant, that out of Zion shall go forth the law. Years ago I

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went with the brethren to the Idaho Falls Temple, and I heard in that inspired prayer of the First Presidency a definition of the meaning of that term 'out of Zion shall go forth the law.' Note what they said: "We thank thee that thou hast revealed to us that those who gave us our **constitutional form of government** were men wise in thy sight and that thou didst raise them up for the very purpose of putting forth that sacred document [as revealed in Doctrine and Covenants, section 101]....

We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom and under thy guidance and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah and Micah that '...out of Zion shall go forth the law and the word of the Lord from Jerusalem.' (George Albert Smith, *Improvement Era*, October 1945, p. 564)" (Harold B. Lee, *Ensign*, November 1971, pg. 15)

30 – "After Christ comes, all the peoples of the earth will be subject to him, but there will be multitudes of people on the face of the earth who will not be members of the Church; yet all will have to be obedient to the laws of the kingdom of God, for it will have dominion upon the whole face of the earth. These people will be subject to the political government, even though they are not members of the ecclesiastical kingdom which is the Church.

This government which embraces all the peoples of the earth, both in and out of the Church, is also sometimes spoken of as the kingdom of God, because the people are subject to the kingdom of God which Christ will set up; but they have their agency and thousands will not be members of the Church until they are converted; yet at the same time they will be subject to the theocratic rule." (Joseph Fielding Smith, *DS*, 1:229)

31 – **"The building of these two world capitals will commence before the Second Coming and continue during the Millennium."** (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg., 587)

Millennial Missionary and Temple Work - (3 Nephi 21:25-28 Missionaries to all nations, kindreds, tongues, and people)

32 – **"MILLENNIAL CONVERSION OF ALL TO TRUTH.** With the destruction of the wicked and the fall of the great and abominable church (D&C 29:21; D&C 88:94)—events destined to accompany the ushering in of the **millennium—the conversion of men to the truths of the gospel will become easy.** In due course every living soul on earth will come to the knowledge of the truth, 'for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' (Isaiah 11:9; Habakkuk 2:14) This means that when 'all things shall be made known unto the children of men' (2 Ne. 30:15-18), they all shall accept the gospel, for the knowledge of God is found only by revelation through the power of the priesthood. (D&C 84:19-22)" (Bruce R. McConkie, *MD*, pg. 499)

33 – **"By the time Christ comes we are expected to have done all that is within our power to do now for our dead. That does not mean we are going to do all that is to be done, because it will go on during the millennium. The great work of the millennium will be the salvation of the dead, and those who are on the other side will help us, too, by bringing us information."** (Joseph Fielding Smith, *DS*, 2:166)

34 – **"That this work may be hastened so that all who believe, in the spirit world, may receive the benefit of deliverance, it is revealed that the great work of the Millennium shall be the work in the temples for the redemption of the dead; and then we hope to enjoy the benefits of revelation through the Urim and Thummim, or by such means as the Lord may reveal concerning those for whom the work shall be done, so that we may not work by chance, or by faith alone, without knowledge, but with the actual knowledge revealed unto us."** (Joseph F. Smith, *Gospel Doctrine*, pg. 438)

35 – **"The ordinances for the salvation of the dead are mortal ordinances, because all these ordinances pertain to this life, and immortal beings cannot perform them."** (Joseph Fielding Smith, *DS*, 2:166)

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Millennial Misbehaving - (Isaiah 65:20)

36 – “The question may arise here—‘Will it be possible for men to sin during the Millennium?’ Yes. Why? Because they have not lost their agency. Agency always continues wherever intelligent beings are, whether in heaven, on the earth, or among any of the creations that God has made; wherever you find intelligent beings, not to the same extent perhaps, under all circumstances, but yet there is always the exercise of agency where there is intelligence. For instance, when Satan is bound and a seal set upon him in this lowermost pit, his agency is partially destroyed in some things. He will not have power to come out of that pit; now he has that power; then he will not have power to tempt the children of men, now he has that power; consequently his agency then will be measurably destroyed or taken away, but not in full. The Lord will not destroy the agency of the people during the Millennium, therefore there will be a possibility of their sinning during that time. But if they who live then do sin, it will not be because of the power of the devil to tempt them, for he will have no power over them, and they will sin merely because they choose to do so of their own free will.” (Orson Pratt, November 22, 1873, *JD*, 16:319-320)

Millennial Knowledge - (D&C 101:32-34; 2 Nephi 30:16-18)

Records with promises to come forth:

Sealed Portion of the Book of Mormon ()

Record of John the Baptist (D&C 93:6)

Book of Enoch (D&C 107:57)

Record of Joseph of Egypt (2 Nephi 2:4)

Millennial Prayer - (D&C 101:27)

37 – “That is, the Spirit will manifest what petitions should be made. Such will be the case during the millennium, for ‘in that day whatsoever any man shall ask, it shall be given unto him.’ (D & C 101:27)” (Bruce R. McConkie, *DNTC*, 1:427)

Millennial Language - (Zephaniah 3:9)

38 – “There are no words in our language that accurately convey to our minds either the nature of man or the type of life he is destined to live during the Millennium. In that day, in process of time at least, the Lord has promised to restore ‘a pure language,’ so that all men may ‘call upon the name of the Lord, to serve him with one consent.’ (Zeph. 3:9)” (Bruce R. McConkie, *Millennial Messiah*, pg. 646-647)

Death

05/06

We start to die the moment we are born. Why? The reason is simple. Our Heavenly Father wants us to return to him. He gave us life, and he provided the means by which we could return to him. Viewed from an eternal perspective, we live to die; and we die to live again.” (Russell M. Nelson, *The Gateway We Call Death*, pg. 5)

Death Defined

(1 Corinthians 15:21-22; 2 Nephi 9:10-12)

01 – “Mortal death, the penalty justice imposed upon Adam and his posterity, is in fact a mechanism of rescue. It is the process by which we may return to the presence of God. Man must be released from mortality lest he live forever in his sins.” (Boyd K. Packer, *BYU address, The Law and the Light*, October 30, 1988)

02 – “Every man born into the world will die. It matters not who he is, nor where he is, whether his birth be among the rich and the noble, or among the lowly and poor in the world, his days are numbered with the Lord, and in due time he will reach the end.” (Joseph F. Smith, *Gospel Doctrine*, pg. 428)

03 – “Another of the purposes of man’s mortal probation is to pass through the experience we call death. This experience is necessary ‘to fulfill the merciful plan of the great Creator’ (2 Nephi 9:6). In death, the body returns to the earth or the elements from which it was created, and the spirit goes into the world of spirits —there to wait the day of resurrection.” (Ezra Taft Benson, *TETB*, pg. 30)

04 – “Death is merely a change from one status or sphere of existence to another. This death consists in the separation of the eternal spirit from the mortal body so that the body is left to go back to the dust or element from which it was created (meaning organized), and the spirit is left to sojourn in a world of waiting spirits until the day of the resurrection. (Revelation 20:13; 2 Nephi 9:10–15)” (Bruce R. McConkie, *MD*, pg. 184-185)

05 – “We speak of the passing of a loved one here as death. What is the meaning of death? If death means insensibility to impressions round about us, then, as a matter of truth, we are more insensible and thus more dead than the deceased; for when we say he died, it meant that his spiritual self took flight from his earthly body. It went ‘home,’ in the language of the scriptures, to that God who gave it life. When we shall place in mother earth this afternoon these mortal remains, we’re not placing there that which was the living or spiritual part of the deceased; we shall bury only that which was of the earth. The spirit took its flight, and now has been able to view and see and know things far beyond our understanding. As a matter of truth, he is more alive than we are because he is more sensitive to things round about us.” (Harold B. Lee, *THBL*, pg. 45)

06 – Sometimes we fret with the things that life brings. One of our leaders said some while ago—he was failing in health, obviously, from the way he wrote—and he said, ‘It’s well that we have headaches, and backaches, and leg aches, and heartaches.’ It’s well that we have these aches and pains to remind us that this isn’t the stopping place, and that we won’t cling too tenaciously to mortal life.” (Harold B. Lee, *THBL*, pg. 48)

07 – “No man who is fit to live need fear to die. To one here in this life, death is often the most terrible thing we know, but when we have tasted its reality it will mean to us birth, deliverance, a new creation of ourselves. It will be what health is to a sick man, what home is to an exile, what the loved one given back is to the bereaved. As we draw near to it a solemn gladness should fill our hearts.” (Harold B. Lee *THBL*, pg. 44)

Death - The Spirits Conditions

(Job 1:21; Ecclesiastes. 5:15; 1 Timothy 6:7)

08 – “The spirits of our children are immortal before they come to us, and their spirits, after bodily death, are like they were before they came. They are as they would have appeared if they had lived in the flesh, to grow to

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maturity, or to develop their physical bodies to the full stature of their spirits. If you see one of your children that has passed away it may appear to you in the form in which you would recognize it, the form of childhood; but if it came to you as a messenger bearing some important truth, it would perhaps come as the spirit of Bishop Edward Hunter's son (who died when a little child) came to him, in the stature of full-grown manhood, and revealed himself to his father, and said: 'I am your son.'

Bishop Hunter did not understand it. He went to my father and said: 'Hyrum, what does that mean? I buried my son when he was only a little boy, but he has come to me as a full-grown man—a noble, glorious, young man, and declared himself my son. What does it mean?'

Father (Hyrum Smith, the Patriarch) told him that the Spirit of Jesus Christ was full-grown before he was born into the world; **and so our children were full-grown and possessed their full stature in the spirit, before they entered mortality, the same stature that they will possess after they have passed away from mortality, and as they will also appear after the resurrection, when they shall have completed their mission.**" (Joseph F. Smith, *Gospel Doctrine*, pg.455)

09 – "When we go to the spirit world we go **naked** as we came into the world, and if we got clothing we shall be dependent upon somebody for it as we were when born in the flesh." (John Taylor, *Wilford Woodruff's Journal*, 8:100)

Death - The Lord's Conditions

(Ecclesiastes 3:1-8; D&C 89:21; D&C 138:57)

10 – "If we say that early death is a calamity, disaster or a tragedy, would it not be saying that mortality is preferable to earlier entrance into the spirit world and to eventual salvation and exaltation? If mortality be the perfect state, then death would be a frustration but the Gospel teaches us there is no tragedy in death, but only in sin." (Spencer W. Kimball, BYU speeches (1955), Tragedy or Destiny, pg. 3)

11 – "This does not say and this does not mean, that to keep the Word of Wisdom is to insure us against death, for death is, in the eternal plan, co-equal with birth. This is the eternal decree. [1 Corinthians 15:22; 2 Nephi 9:6] But it does mean that the destroying angel, he who comes to punish the unrighteous for their sins, as he in olden time afflicted the corrupt Egyptians in their wickedness [Exodus 12:23, 29], shall pass by the Saints, 'who are walking in obedience to the commandments,' and who 'remember to keep and do these sayings.' **These promises do mean that all those who qualify themselves to enjoy them will be permitted so to live out their lives that they may gain the full experiences and get the full knowledge which they need in order to progress to the highest exaltation in eternity, all these will live until their work is finished and God calls them back to their eternal home, as a reward**" (J. Reuben Clark, Jr., *CR*, October 1940, pg. 17-18)

12 – "No righteous man is ever taken before his time. In the cause of faithful saints, they are simply transferred to other fields of labor. The Lord's work goes on in this life, in the world of spirits, and in the kingdoms of glory where men go after their resurrection." (Joseph Fielding Smith, *Ensign*, Funeral Services for Elder Richard L. Evans, December 1971, pg. 10)

13 – "It has been said that the death of a righteous man is never untimely because our Father sets the time. I believe that with all my soul." (Ezra Taft Benson, *TETB*, pg. 348)

14 – "Every good and righteous person has a specific time to go. I don't think it applies to everyone." (Ezra Taft Benson, *TETB*, pg. 35)

15 – "The only difference between the old and young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable, wicked world." (Joseph Smith, *HC*, 4:554)

16 – "The death of a righteous individual is both an honorable release and a call to new labors." (Ezra Taft Benson, *TETB*, pg. 33)

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17 – “I know a father who lost his daughter, a mother of four or five children, and it was a long fight. I have never seen a father or mother who had greater devotion to a daughter, and as she sank into the shadows the father said, ‘I guess I failed. If I had faith, she would have gotten well.’ The Lord said that ‘those who have faith in me shall be healed if they are not appointed unto death’ (D&C 42:48). That suggests that we are here filling a mission on earth. We can fail in our appointment, but if we live true, then we fulfill our mission. Now, if the Lord asks us, calls us to no greater calling, I ask you, Would any one of you want to remain here one hour more than the Lord wants you to live in mortality, if He had something else for you to do? Not if you are thinking right. You would want to answer the call of the Master, wouldn't you?” (Harold B. Lee, *THBL*, pg. 48)

18 – “On the other side of the veil, there are perhaps seventy billion people. They need the same gospel, and releases occur here to aid the Lord's work there. Each release of a righteous individual from this life is also a call to new labors. Those who have true hope understand this. Therefore, though we miss the departed righteous so much here, hundreds may feel their touch there. One day, those hundreds will thank the bereaved for gracefully forgoing the extended association with choice individuals here, in order that they could help hundreds there. In God's ecology, talent and love are never wasted. The hopeful understand this, too.” (Neal A. Maxwell, *Notwithstanding My Weakness*, pg. 55)

19 – “This world is a very wicked world; and it is a proverb that the ‘world grows weaker and wiser’; if that is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.” (Joseph Smith, *TPJS*, pg. 196-197)

Stories -

20 – “Perhaps I may be permitted to relate a circumstance with which I am acquainted in relation to Bishop Roskelley, of Smithfield, Cache Valley:

On one occasion he was suddenly taken very sick —near to death's door. While he lay in this condition, President Peter Maughan, who was dead, came to him and said: ‘Brother Roskelley, we held a council on the other side of the veil. I have had a great deal to do, and I have the privilege of coming here to appoint one man to come and help. I have had three names given to me in council, and you are one of them. I want to inquire into your circumstances.’

The Bishop told him what he had to do, and they conversed together as one man would converse with another. President Maughan then said to him: ‘I think I will not call you. I think you are wanted here more than perhaps one of the others.’

Bishop Roskelley got well from that hour. Very soon after, the second man was taken sick, but not being able to exercise sufficient faith, Brother Roskelley did not go to him. By and by this man recovered, and on meeting Brother Roskelley, he said: ‘brother Maughan came to me the other night and told me he was sent to call one man from the ward,’ and he named two men as had been done to Brother Roskelley. A few days afterwards the third man was taken sick and died.

Now, I name this to show a principle. They have work on the other side of the veil; and they want men, and they call them. And that was my view in regards to Brother George A. Smith. When he was almost at death's door, Brother Cannon administered to him, and in thirty minutes he was up and ate breakfast with his family. We labored with him in this way, but ultimately, as you know, he died. But it taught me a lesson. I felt that man was wanted behind the veil. We labored also with Brother Pratt; but he, too, was wanted behind the veil.” (Wilford Woodruff, *Discourses of Wilford Woodruff*, pg. 290-291)

21 – “We lost one of our apostles a short time since. He was about the youngest man in the quorum of the apostles. He was suddenly called away from us. There is a meaning to this. Many times things take place with us that we do not comprehend, unless it is given to us by revelation. But there is a meaning in the loss of that young apostle. I had a manifestation of that while in San Francisco recently.

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One evening, as I fell asleep, I was very much troubled with evil spirits that tried to afflict me; and while laboring to throw off these spirits and their influence, there was another spirit visited me that seemed to have power over the evil spirits, and they departed from me. Before he left me he told me not to grieve because of the departure of Abraham Hoagland Cannon; for the Lord had called him to fill another important mission in the spirit world, as a pure and holy apostle from Zion in the Rocky Mountains -- a labor which would not only prove a great benefit to his father's household, but to the Church and kingdom of God on the earth. I feel to name this, because it is true. I have become acquainted with many things in our history that I have marveled at. While in the St. George temple I had a son, who was in the north country, drowned. He had a warning of this. In a dream he was notified how he would die. We had testimony of that after his death. I asked the Lord why he was taken from me. The answer to me was, 'You are doing a great deal for the redemption of your dead; but the law of redemption requires some of your own seed in the spirit world to attend to work connected with this.' That was a new principle to me; but it satisfied me why he was taken away. I name this, because there are a great many instances like it among the Latter-day Saints. This was the case with Brother Abraham Cannon. He was taken away to fulfil that mission. And where we have anything of this kind, we should leave it in the hands of God to reconcile." (Wilford Woodruff, *Discourses of Wilford Woodruff*, pg. 292)

Death—Sweet or Bitter

(D&C 42:43-48)

22 – “All fear of this death has been removed from the Latter-day Saints. They have no dread of the temporal death, because they know that as death came upon them by the transgression of Adam, so by the righteousness of Jesus Christ shall life come unto them, and though they die, they shall live again. Possessing this knowledge, they have joy even in death, for they know that they shall rise again and shall meet again beyond the grave. They know that the spirit dies not at all; that it passes through no change, except the change from imprisonment in this mortal clay to freedom and to the sphere in which it acted before it came to this earth.” (Joseph F. Smith, *Gospel Doctrine*, pg. 428)

23 – “At times of sorrow and parting, one may experience that ‘peace...which passeth all understanding’ (Philippians 4:7) which the scriptures promise. That is a very private experience. Many have come to marvel in their hearts that such a feeling of peace, even exaltation, can come at the time of such grief and uncertainty.” (Boyd K. Packer, *Ensign*, November 1988, pg. 20)

24 – “Whenever the cold hand of death strikes, there shines through the gloom and the darkness of that hour the triumphant figure of the Lord Jesus Christ, He, the Son of God, who by His matchless and eternal power overcame death...He is our comfort, our only true comfort, when the dark shroud of earthly night closes about us as the spirit departs the human form.” (Gordon B. Hinckley, *Ensign*, May 1996, pg. 67)

25 – “There is no cause to fear death; it is but an accident in life. It is as natural as birth. Why should we fear it? Some fear it because they think it is the end of life; and life often is the dearest thing we have. Eternal life is man’s greatest blessing. If only men would ‘do his will’, instead of looking hopelessly at the dark and gloomy tomb, they would turn their eyes heavenward and know that Christ is risen!...With all my soul I know that death is conquered by Jesus Christ.” (David O. McKay, *CR*, April 1966, pg. 58-59)

26 – “When we lose a near and dear friend, upon whom we have set our hearts, it should be a caution unto us not to set our affections too firmly upon others, knowing that they may in like manner be taken from us. Our affections should be placed upon God and His work, more intently than upon our fellow beings.” (Joseph Smith, *TPJS*, pg. 216)

27 – “In the quiet of this chapel today, our souls have been on their knees. We have contemplated the uncertainties of life and the certainty of death. Each of us in his turn will follow the same course—only the point of time is the difference. Will we be ready? Will the things we intend to accomplish be completed? Will we make right the little wrongs and replace the harsh words with kindness before our call comes? Will we accept the fullness of the gospel of Jesus Christ by following his teachings, keeping his commandments, being of service to our fellowman, ready to enter the tomb, partake of the glorious resurrection, and stand at the

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judgment as worthy servants?" (Howard W. Hunter, *THWH*, pg. 15-16)

28 – “The only way to take sorrow out of death is to take love out of life....As seedlings of God, we barely blossom on earth; we fully flower in heaven....Think of the alternative. If all sixty-nine billion people who have ever lived on earth were still here, imagine the traffic jam! Scriptures teach that death is essential to happiness (Alma 42:8; 2 Nephi 9:6). Our limited perspective would be enlarged if we could witness the reunion on the other side of the veil, when doors of death open to those returning home....We need not look upon death as an enemy....I know by experiences too sacred to relate that those who have gone before are not strangers to leaders of this Church. To us and to you, our loved ones may be just as close as the next room—separated only by the doors of death.” (Russell M. Nelson, *Ensign*, May 1992, pg. 72-74)

29 – “Two of the most important events in life are birth and death. And what a thrilling thing it is to be well born, to have goodly parents and live in a goodly home! But it may be even more important to die well....

Sometimes we miss one of our best opportunities—to learn to die well—because we think of death as unpleasant. And because we don't like to think about unpleasant things, we sometimes close our minds and turn away our faces. But death doesn't cease to exist just because it is ignored. The ancient Egyptians had a much more logical way of handling this situation when on their great festive occasions they kept constantly on display before the revelers the skeleton of a dead man. That is, they held up this great image of death before themselves that each one might be continually and constantly reminded that some day he would die.

Now I don't want to frighten anyone unduly in this audience this morning, but I would like to point out as gently and as kindly as I can that someday this tremendously important experience of our mortal estate will come to its end. Someone has said that judging by the past there will be very few of us who get out of this world alive. From the very beginning of life, each one of us lives under an irrevocable, unchangeable death sentence, with a guarantee that it will be carried out. The Lord has given us this maximum notice to enable us to adequately prepare for it. And one man indicated this certainty by an inscription on his tombstone saying, ‘I knew it would happen!’ ...

And it has been said that the most important event in life is death. We live to die and then we die to live. Death is a kind of graduation day for life. It is our only means of entrance to our eternal lives. And it seems to me to be a very helpful procedure to spend a little time preliving our death. That is, what kind of person would you like to be when the last hour of your life arrives?

The last hour is the key hour. That is the hour that judges all of the other hours. No one can tell whether or not his life has been successful until his last hour. As Sophocles said, ‘We must wait till evening to know how pleasant the day has been.’

What a thrilling experience that we may live well, enabling us to die well and then live with God in the celestial kingdom throughout eternity.” (Sterling W. Sill, *Ensign*, November 1976, pg. 46-48)

30 – “In a beautiful blue lagoon on a clear day, a fine sailing-ship spreads its brilliant white canvas in a fresh morning breeze and sails out to the open sea.

We watch her glide away magnificently through the deep blue and gradually see her grow smaller and smaller as she nears the horizon.

Finally, where the sea and sky meet, she slips silently from sight; and someone hears me say, ‘there, she is gone!’

Gone Where?

Gone from sight—that is all.

She is still as large in mast and hull and sail, still just as able to bear her load.

And we can be sure that, just as we say, ‘there, she is gone!’ Another says, ‘there, she comes!’ (Pauk H. Dunn, *The Birth that we call Death*)

Spirit World

05/06

Spirit World Defined

(Alma 40:11)

01 – “When you lay down this tabernacle where are you going? Into the spirit world. Are you going into Abraham’s bosom? No, not any where nigh there, but into the spirit world. **Where is the spirit world? It is right here...Do they go beyond the boundaries of this organized earth? No they do not.**” (Brigham Young, *JD*, 3:369)

02 – “**Is the spirit world here? It is not beyond the sun, but is on this earth that was organized for the people that have lived and that do and will live upon it.** No other people can have it, and we can have no other kingdom until we are prepared to inhabit this eternally. (Brigham Young, *JD*, 3:372)

03 – “**As to its [the spirit world] location, it is here on the very planet where we were born; or, in other words, the earth and other planets of a like sphere, have their inward or spiritual spheres, as well as their outward, or temporal. The one is peopled by temporal tabernacles, and the other by spirits. A veil is drawn between the one sphere and the other, whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal.**” (Parley P. Pratt, *Key to the Science of Theology*, pg. 129-130)

04 – “Where is the spirit world? Is it away up in the heavens? That isn’t what the scriptures and our brethren explain. They have told us the spirit world is right here round about us, and the only spirits who can live here are those who are assigned to fill their missions here on earth. This is the spirit world. And if our eyes could be opened we could see those who have departed from us--a father, mother, brother, a sister, a child. We could see them, and sometimes when our physical senses are asleep, sometimes our spiritual self--and we have ears, spiritual ears, and spiritual eyes--sometimes they will be very keen and awake, and a departed one may come while we are lying asleep and come into our consciousness. We’ll feel an impression. We’ll wake up. Where does it come from? It comes from the spirits of those whom we are sealed to.” (Harold B. Lee, *THBL*, pg. 58)

05 – “**The world of resurrected beings, and the world of spirits, are two distinct spheres, as much so as our own sphere is distinct from that of the spirit world.**

“Where then does the spirit go, on its departure from its earthly tabernacle? **It passes to the next sphere of human existence, called the world of spirits, a veil being drawn between us in the flesh, and that world of spirits.**” (Parley P. Pratt, *JD*, 1:9)

06 – “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it’ (Ecclesiastes 12:7). What does it mean to return to that God who gave us life? I had a call from someone who was disturbed about that question. He said, ‘Now, does that mean all the wicked will return back into the presence of God? How shall they be worthy to stand in the presence of the Lord? Now, how could that be possible?’ Well, that started me on a bit of thinking, and then I found the prophet Alma explaining to his son Corianton this same matter. You will find in the fortieth chapter of Alma how Alma explained this matter to his son Corianton. He said: ‘Now, concerning the state of the soul between death and the resurrection--Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life’ (Alma 40:11). Now you note the difference? In one place it suggests that we shall enter into the very presence of; In the next place it says that we shall go home to that God who gave us life.

In discussing this matter I have found the quotation from President Brigham Young contained in his Discourses, which says: ‘[The scripture] reads that the spirit goes to God who gave it. Let me render this scripture a little plainer; when the spirits leave their bodies they are in the presence of our Father and God, they

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are prepared then to see, hear and understand spiritual things. But where is the spirit world?' He answers by saying this:

'If we go back to our mother country, the States, we there find the righteous, and we there find the wicked; if we go to California, we there find the righteous and the wicked, all dwelling together; and when we go beyond this veil, and leave our bodies which were taken from mother earth, and which must return, our spirits will pass beyond the veil; we go where both Saints and sinners go; they all go to one place.

If the wicked wish to escape from his presence, they must go where he is not, where he does not live, where his influence does not preside. To find such a place is impossible, except they go beyond the bounds of time and space.' (*Discourses of Brigham Young*, pg. 376-77)

07 – As I understand what President Young is saying, when we go home to God, it is just like going back to our home country. We may not go into the presence of the governor of the state where we live, but we will go to the home country, and there we shall find our level among the people with whom we are most accustomed to associate. (Harold B. Lee, *THBL*, pg. 57-58)

08 – “Death itself is an initial day of judgment for all persons, both the righteous and the wicked. When the spirit leaves the body at death, *it is taken home to that God who gave it life, meaning that it returns to live in the realm of spiritual existence.* (Ecclesiastes 12:7) At that time the spirit undergoes a partial judgment and is assigned an inheritance in paradise or in hell to await the day of the first or second resurrection. The righteous go to paradise, ‘a state of happiness, ... a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.’ The wicked are ‘cast out into outer darkness; there shall fit weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.’ (Alma 40:11-14; Luke 16:19-31.)” (Bruce R. McConkie, *MD*, pg. 402; Joseph Fielding Smith, *Answers to Gospel Questions*, 2:85)

09 – “disembodied spirits; ... do not go where there are resurrected bodies, for they cannot live there.” (Brigham Young, *JD*, 6:294)

10 – “It is an intermediate state of probation, a place of preparation, improvement, instruction, or education, where spirits are chastened or improved...” (Parley P. Pratt, *Key to the Science of Theology*, pg. 132)

Thinness of the Veil

11 – “The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith.” (Joseph Smith, *TPJS*, pg. 325)

12 – “I am sure many of you know that the veil can be very thin—that there are people over there who are pulling for us—people who have faith in us and who have great hopes for us, who are hoping and praying that we will measure up—our loved ones (parents, grandparents, brothers, sisters, and friends) who have passed on.” (Ezra Taft Benson, *TETB*, pg. 31)

Spirit World Construction

(Alma 40:12-13; Luke 16:26; D&C 138:50)

13 – “The righteous and the wicked [upon death] all go to the same world of spirits until the resurrection.” (Joseph Smith, *TPJS*, pg. 310)

Paradise - (Revelation 2:7; D&C 138:12-15, 22)

14 – “All spirits of men after death return to the spirit world. There, as I understand it, the righteous—**meaning**

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those who have been baptized and who have been faithful— are gathered in one part and all the others in another part of the spirit world.” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:230)

15 – “There is no religion or theology in the world other than as revealed in the gospel of Jesus Christ which makes perfect connections with pre-existence and the life hereafter...If you have gotten on the track and have faithfully followed it to the end of life, you will find that you are lined up with the right track on the other side which leads to Godhood.... The gospel of Jesus Christ...charts a true and unbroken course continuing from pre-existence through mortal life into the hereafter which reaches finally to Godhood.” (Marion G. Romney, *CES address, A Practical Religion*, June 13, 1956)

16 – “If we are faithful to our religion, when we go into the spirit world, the fallen spirits—Lucifer and the third part of the heavenly hosts that came with him,... the whole of them combined will have no influence over our spirits.... All the rest of the children of men are more or less subject to them, and they are subject to them as they were while here in the flesh.

If we conquer here and overcome in the Gospel, in the spirit world our spirits will be above the power of evil spirits....

When death is past, the power of Satan has no more influence over a faithful individual: that spirit is free, and can command the power of Satan.” (Brigham Young, *JD*, 7: 241)

17 – “It is the righteous who go to paradise....The righteous, those who have kept the commandments of the Lord, are not shut up in any such place, but are in happiness in paradise. They cease from all this trouble, and trial, and tribulation, and anguish of soul. They are free from all these torments, because they have been true and faithful to their covenants.” (Joseph Fielding Smith, *DS*, 2:229-230)

18 – “When we pass into the spirit world we shall possess a measure of his power. Here, we are continually troubled with ills and ailments of various kinds. In the spirit world we are free from all this and enjoy life, glory, and intelligence; ” (Brigham Young, *Discourses of Brigham Young*, pg. 380-381)

Hell/Outer Darkness - (D&C 138:20-22)

19 – “I do not believe the methodist doctrine of sending honest men, and noble minded men to hell, along with the murderer and adulterer.” (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith*, pg. 368, 122)[Other references suggesting a separation between prison and hell: Janne M. Sjodahl, *Improvement Era*, December 1916, pg. 111-121; *Millennial Star*, January 1917, pg. 1-7, 11-13; Daniel Ludlow, *Encyclopedia of Mormonism*, ‘glossary’, pg. 1772]

20 – “Where then does the spirit go, on its departure from its earthly tabernacle? It passes to the next sphere of human existence, called the world of spirits, a veil being drawn between us in the flesh, and that world of spirits. Well, says one, is there no more than one place in the spirit world? Yes, there are many places and degrees in that world, as in this.” (Parley P. Pratt, *JD*, 1:9; Heber C. Kimball, *JD*, 4:135-136)

21 – “Is a Saint subject to the power of the Devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey. How is it with the wicked? The Devil has power over them to distress and afflict them: they are in hell.” (Brigham Young, *JD*, 7:174)

22 – “Those who have died without the Gospel are continually afflicted by those evil spirits, who say to them— ‘Do not go to hear that man Joseph Smith preach, or David Patten, or any of their associates, for they are deceivers.” (Brigham Young, *JD*, 3:371)

23 – “ It is the righteous who cease from those things that trouble. Not so with the wicked. They remain in torment. They have their anguish of soul intensified, if you please, when they get on the other side, because they are constantly recalling to mind their evil deeds. They are aware of their neglected opportunities, privileges in which they might have served the Lord and received a reward of restfulness instead of a reward of punishment. And so they remain in torment until the time comes for their

deliverance...” (Joseph Fielding Smith, *DS*, 2:229-230)

Doctrine of the Same Spirit

(Alma 34:32-34)

24 – “the spirit, being first created, of paramount importance, and consequently the body is secondary. The body was not first created and afterward the spirit formed in the tabernacle, but we are informed in the revelations that God has given, that we were created and organized in the spirit-world, in the image and likeness of our Father in heaven, and consequently our physical tabernacles were formed for the benefit and in behalf of the spirit, and adapted to the use of the spirit prepared for its habitation and dwellingplace; not to be the master and controller of the spirit, to govern and dictate it, but, on the contrary, to be for the spirit, to be subject to it, under its control, dictation, and guidance in every sense of the word. And it is with this view and for this purpose that the Lord has revealed unto us that those spirits will be held accountable for the acts of the mortal tabernacle; **for it is understood that the deeds done in and by the tabernacle are done by and with the consent of the spirit.**” (Erastus Snow, *JD*, 8:217)

25 – “Have I not told you often that the separation of body and spirit makes no difference in the moral and intellectual condition of the spirit? When a person, who has always been good and faithful to his God, lays down his body in the dust, his spirit will remain the same in the spirit world. It is not the body that has control over the spirit, as to its disposition, but it is the spirit that controls the body. When the spirit leaves the body the body becomes lifeless. The spirit has not changed one single particle of itself by leaving the body.” (Heber C. Kimball, *JD*, 3: 108)

26 – “**People who fight the truth don’t stop fighting it after their death.**” (Joseph Fielding Smith, *DS*, 2:195; Heber C. Kimball, *JD*, 4:273-274)

27 – “Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies, **his spirit will enter the spirit-world intent upon evil.** On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? **They will be still striving to do the things of God, only in a much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.**” (Brigham Young, *JD*, 7:334)

Salvation for the Living vs. the Dead

(Alma 34:32-34)

28 – “When we go out of this life, leave this body, we will desire to do many things that we cannot do at all without the body. We will be seriously handicapped, and we will long for the body, we will pray for that early reunion with our bodies. We will know then what advantage it is to have a body.

Then, every man and woman who is putting off until the next life the task of correcting and overcoming the weakness of the flesh are sentencing themselves to years of bondage, for no man or woman will come forth in the resurrection until they have completed their work, until they have overcome, until they have done as much as they can do....

The point I have in mind is that we are sentencing ourselves to long periods of bondage, separating our spirits from our bodies, or we are shortening that period, according to the way in which we overcome and master ourselves.” (Melvin J. Ballard, *Three Degrees of Glory*, pg. 14–15)

29 – “This life is the time in which men are to repent. Do not let any of us imagine that we can go down to the grave not having overcome the corruptions of the flesh and then lose in the grave all our sins and evil tendencies. They will be with us. They will be with the spirit when separated from the body.... The spirit can only repent and change and then the battle has to go forward with the flesh afterwards. It is much easier to overcome and serve the Lord when both flesh and spirit are combined as one...” [suggests—that we can do

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more in **one year** while in the flesh, than we can do in **ten years** just with the spirit] (Melvin J. Ballard, *Sermons and Missionary Services of Melvin J. Ballard*, pg. 241)

30 – **“If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles which were fixed by an unalterable decree before the world was...”** (Joseph Smith, *TPJS*, pg. 324)

31 – **“With regard to our property, as I have told you many times, the property which we inherit from our Heavenly Father is our time, and the power to choose in the disposition of the same. This is the real capitol that is bequeathed unto us by our Heavenly Father; all the rest is what he may be pleased to add unto us.”** (Brigham Young, *JD*, 18:354)

Salvation for the Dead

(1 Peter 3:19-21, 4:6; D&C 2; D&C 128:15, 17)

32 – “The beginning and the end of the Gospel is written, in **section two** of the Book of Doctrine and Covenants.” (John A. Widtsoe, *Genealogical Society of Utah Magazine*, ‘Temple Worship’, [Assembly Hall-Temple Square, October 12, 1920)

33 – “If the Mormon doctrine is true, what has become of all those who died since the days of the Apostles?”

“All those who have not had an opportunity of hearing the Gospel, and being administered unto by an inspired man in the flesh, must have it hereafter, before they can be finally judged.” (Joseph Smith, *HC*, 3:29)

34 – “Since the Lord views man's progress from the pre-existent state to an eventual inheritance in one of the degrees of glory as one continuing course, it is not material (from the eternal perspective) whether the opportunity to accept the gospel of salvation comes in this mortal sphere or in the spirit world hereafter. **Sometime after birth into this life and before the resurrection and judgment, every living soul will hear the gospel message and be judged by his reaction thereto.** The millions who pass to the spirit world without receiving an opportunity during mortality to hear the truths of salvation will receive their chance subsequent to what men call death.” (Bruce R. McConkie, *MD*, pg. 673)

35 – [D&C 76:72]“Now, I wish to say to you that those who died without law, meaning the pagan nations, for lack of faithfulness, for lack of devotion, in the former life, are obtaining all that they are entitled to. I don't mean to say that all of them will be barred from entrance into the highest glory. Anyone of them who repents and complies with the conditions might also obtain celestial glory, but the great bulk of them shall only obtain the terrestrial glory.” (Melvin J. Ballard, *Three Degrees of Glory*, pg. 25)

36 – [D&C 76:72]“Accountable persons who die without law (and who, of course, do not accept the gospel in the spirit world under those particular circumstances which would make them heirs of the celestial kingdom).” (Bruce R. McConkie, *MD*, pg. 784)

37 – “We do not hold that this life is the only chance that men have to hear or embrace the gospel, but we believe that the time will come when every knee shall bow and every tongue confess that Jesus is the Christ, and men who do not have that privilege here will have the privilege hereafter granted unto them. We are given to understand by the Apostle Peter that the gospel is preached to the spirits in the spirit world. Isaiah foresaw this. He foresaw the mission of the Savior. He saw that he was going to come here in the flesh, and would be crucified, and while his body was lying in the tomb, ‘He went and unlocked the prison door and let the captives free.’ Peter gave us to understand that this was carried out. He says, ‘For this cause was the gospel preached unto them that are dead ; ’ showing that all who do not have the privilege here are going to have the privilege sometime and somewhere.

Men may reject the gospel here, and it seems that even they are going to have another chance of hearing it, according to the words of Peter, though Noah preached to the people and warned them in his day

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and they rejected his counsel and teaching, and no doubt called him (as they have called the servants of God in all ages) imposters, and would not accept his message. The result was, according to the decrees of the Lord, that the flood came and overtook the people, and there were only a few saved; yet, **even that class of people had the privilege of hearing the sound of the gospel in the spirit world, and were given another chance to receive it.**" (Jonathan C. Cutler, *CR*, October 1918, pg. 96-97)

38 – "We are told in the third chapter of First Peter, that Christ went and preached to those people who were disobedient in the days of Noah. while the ark was a preparing. They had been shut up in prison, so characterized by Isaiah and others of the prophets for about twenty-four hundred years. Just the character of their imprisonments, I do not understand; but one of our Book of Mormon prophets speaks of it as a fearful, awful, looking forward to the time when the fiery indignation of the wrath of God should be poured out upon them. **Then we should remember this, too, which the Lord has revealed through the prophet Joseph, found recorded in the 76th Section of the D&C, that those of the terrestrial kingdom, of which the moon is typical, include those who were disobedient in the days of Noah.**" (George F. Richards, *CR*, April 1922, pg. 57-58; Burce R. McConkie, *MD*, pg. 685-687)

39 – "Salvation for the dead is for those who died without a knowledge of the gospel so far as celestial glory is concerned. **And those who have rejected the truth and who have fought the truth, who would not have it, are not destined to receive celestial glory.**" (Joseph Fielding Smith, *DS*, 3: 131)

40 – **HELL HATH BOTH ENTRANCE AND EXIT**

...one of the greatest [truths revealed] is that to hell there is an exit as well as an entrance. Hell is no place to which a vindictive judge sends prisoners to suffer and to be punished principally for his glory; but it is a place prepared for the teaching, the disciplining of those who failed to learn here upon the earth what they should have learned. True, we read of everlasting punishment, unending suffering, eternal damnation. That is a direful expression; but in his mercy the Lord has made plain what those words mean. "Eternal punishment," he says, is God's punishment, for he is eternal; and that condition or state or possibility will ever exist for the sinner who deserves and really needs such condemnation; but this does not mean that the individual sufferer or sinner is to be eternally and everlastingly made to endure and suffer. No man will be kept in hell longer than is necessary to bring him to a fitness for something better. When he reaches that stage the prison doors will open and there will be rejoicing among the hosts who welcome him into a better state. The Lord has not abated in the least what he has said in earlier dispensations concerning the operation of his law and his gospel, but he has made clear unto us his goodness and mercy through it all, for it is his glory and his work to bring about the immortality and eternal life of man." (James E. Talmage, *CR*, April 1930, pg. 97)

41 – "**God has administrators in the eternal world to release those spirits from Prison. The ordinances being administered by proxy upon them, the law is fulfilled.** [Joseph Smith; Andrew Ehat and Lydon Cook, *Words of Joseph Smith*, pg. 372)

Ordinances for the Dead

(Zechariah 9:9-11)

42 – "**The ordinances which belong to the sphere of mortality cannot be received in a spiritual estate; they belong to the flesh and must be attended to in the flesh.**" (Charles W. Penrose, *The Contributor*, May 1881, pg. 233)

43 – "You may ask if there are baptized there [in the spirit world]. No. Can they have hands laid upon them for the gift of the Holy Ghost? No. **None of the outward ordinances that pertain to the flesh are administered there.**" (Brigham Young, *JD*, 2:138)

44 – "So we are only presenting to the dead such ordinances and privileges as pertain to those who are living here and now. So far as faith is concerned, they exercise that where they are. So far as repentance is concerned, they repent where they are. We are baptized for them because they cannot be baptized there. We are confirmed

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and ordained for them. Why? **Because they cannot receive those ordinances there. Why? Because these ordinances pertain to mortal life.**" (Joseph Fielding Smith, *DS*, 2:142; Daniel H. Wells, *JD*, 16:240)

45 – "This idea that some of us have that we can go into the temple and perform the ordinances for the people who have been bitter against the truth, have known the truth and had every opportunity to receive the gospel and have refused to receive it, this idea that when they die we can go to the temple and do the work for them, is not in keeping in any sense with the revelations the Lord has given us..."

We are not going to save and exalt in the celestial kingdom all the children of our Heavenly Father through our vicarious labors. **Only those will enter into celestial glory who are worthy of it, and if we perform labor in the temples for those who are unworthy, they shall not be entitled to those blessings simply because we have worked for them.**" (Joseph Fielding Smith, *DS*, 2:185)

46 – "**The endowment and sealing work for the dead is for those who died without having had the opportunity to hear and receive the gospel; also, for those who were faithful members of the Church who lived in foreign lands or where, during their life time, they did not have the privilege to go to a temple, yet they were converted and were true members of the Church.**" (Joseph Fielding Smith, *DS*, 2:184)

47 – "Some people think we have got to do the work in the temple for everybody. **Temple work belongs to the celestial kingdom, not to the other kingdoms.** There will be millions of people, countless as the sands upon the seashore, who will not enter into the celestial kingdom.... **There will be no need to do temple work for them.**

To be exalted in the celestial kingdom one must be endowed and receive the sealing blessings. There will be many who will enter that kingdom as servants, but only those who comply with all the laws and covenants will be exalted." (Joseph Fielding Smith, *DS*, 2:176)

48 – "Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well, to my mind, it is a simple thing. **These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the holy Priesthood to minister for their sex,** in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men. **The things we experience here are typical of the things of God and the life beyond us.** (Joseph F. Smith, *Gospel Doctrine*, pg. 461)

49 – "**A man is ordained and receives his washings, anointings, and endowments for the male portion of his and his wife's progenitors, and his wife for the female portion.** Then in the spirit world they will say, 'Do you not see somebody at work for you? The Lord remembers you and has revealed to His servants on the earth, what to do for you.'" (Brigham Young, *JD*, 3:327)

Resurrection

05/06

“Of all the victories in human history, none is so great, none so universal in its effect, none so everlasting in its consequences as the victory of the crucified Lord who came forth in the resurrection that first Easter morning.” (Gordon B. Hinckley, *Ensign*, December 1992, pg. 2)

Resurrection Defined

(Hebrews 6:1-2; 1 Corinthians 15:51; Alma 40:3)

“There will be no more **mystery** in the resurrection from the dead to life and everlasting light, than there is in the birth of man into the world, when we understand the truth, as we will some day, as the Lord of glory instituted it.” (Joseph F. Smith, *Gospel Doctrine*, pg. 216)

“**The greatest events of history are those which affect the greatest number for the longest periods. By this standard, no event could be more important to individuals or nations than the resurrection of the Master.** The eventual resurrection of every soul who has lived and died on earth is a scriptural certainty. And surely there is no event for which one should make more careful preparation.” (Ezra Taft Benson, *TETB*, pg.16)

“**The doctrine of the Resurrection of the Dead & Eternal Judgment are necessary to preach among the first principles of the gospel of Jesus Christ**” (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *Words of Joseph Smith*, pg. 4)

“We believe in the doctrine of faith, and of repentance, and of baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of hands, **and of resurrection of the dead, and of eternal judgment.**” (Joseph Smith; Dean C. Jessee, *The Personal Writings of Joseph Smith*, pg. 421)

“The term **resurrection** comes from two words: the prefix *re-*, meaning “to repeat” or ‘do again’, and *surgere*, meaning ‘to rise’, as with a strong impulse or surge. A resurrection is to be brought back to life; to have a resurge of life or power.” (Robert J. Matthews, *Gospel Scholars Series: Selected Writings of Robert J. Matthews*, pg. 505-506)

“**The resurrection from the dead may also, with propriety, be called a birth.**” (Brigham Young, *Discourses of Brigham Young*, pg. 374)

“**The only true riches in existence are for you and me to secure for ourselves a holy resurrection.**” (Brigham Young, *Discourses of Brigham Young*, pg. 372)

“So plain was the vision, that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand and said to each other, ‘My father, my son, my mother, my daughter, my brother, my sister.’ And when the voice calls for the dead to arise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my brother, my sister; and when they are by my side, I embrace them and they me.

It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind.

All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it.” (Joseph Smith, *TPJS*, pg. 295-296)

Resurrection - When

(D&C 76:17; D&C 88:94-102; 1Corinthians 15:36-42)

“Two great resurrections await the inhabitants of the earth: one is the first resurrection, the **resurrection of life**,

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the resurrection of the just; the other is the second resurrection, the **resurrection of damnation**, the resurrection of the unjust. But even within these two separate resurrections, there is an order in which the dead will come forth. Those being resurrected with celestial bodies, whose destiny is to inherit a celestial kingdom, will come forth in the **morning** of the first resurrection. Their graves shall be opened and they shall be caught up to meet the Lord at his Second Coming. They are Christ's, the firstfruits, and they shall descend with him to reign as kings and priests during the millennial era.

And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh. This is the **afternoon** of the first resurrection; it takes place after our Lord has ushered in the millennium. Those coming forth at that time do so with terrestrial bodies and are thus destined to inherit a terrestrial glory in eternity." (Bruce R. McConkie, *MD*, pg. 640)

There are three general resurrections revealed to man on the earth; one of these is past, and the other two are future.

The **first** general resurrection took place in connection with the resurrection of Jesus Christ. This included the Saints and Prophets of both hemispheres, from Adam down to John the Baptist; or, in other words, those who died in Christ before his resurrection. [*Included Translated Beings*- Bruce R. McConkie, *MD*, pg. 807-808)]

The **second** will take place in a few years from the present time, and will be immediately succeeded by the coming of Jesus Christ, in power and great glory, with all his Saints and Angels. This resurrection will include the Former and Latter-day Saints -- all those who have received the Gospel since the former resurrection.

The **third** and last resurrection will take place more than a thousand years afterwards, and will embrace all the human family not included in the former resurrections or translations.

After man is raised from the dead he will be judged according to his works, and will receive the reward, and be consigned to the sphere, exactly corresponding to his former deeds, and the preparations or qualifications which he possesses." (Parley P. Pratt, *Key to the Science of Theology*, pp.135-136)

Resurrection - Who

(1Corinthians 15:20-22; Alma 11:44; 3 Nephi 28:38-40)

"Death came upon us without the exercise of our agency; we had no hand in bringing it originally upon ourselves; it came because of the transgression of our first parents. Therefore, man, who had no hand in bringing death upon himself, shall have no hand in bringing again life unto himself; for as he dies in consequence of the sin of Adam, so shall he live again, whether he will or not, by the righteousness of Jesus Christ, and the power of his resurrection." (Joseph F. Smith, *Improvement Era*, March 1908, pg. 385)

Resurrection - How

(D&C 29:26; Ezekiel 37:1-10)

"Michael who is Adam came. The keys he brought are not named. But we know he was the presiding high priest over all the earth and that he held the keys of creation and participated in the creation of this earth. We suppose these are the rights and powers he restored. The holy priesthood will be used in eternity as well as in time. It is not only the power and authority to save men here and now; it is also the power by which the worlds were made and by which all things are. **It also could well be that Adam, who brought mortality and death into the world, was also permitted to restore the power that brings immortality and life to his descendants. Christ, of course, in the ultimate sense holds the keys of the resurrection and of raising souls in immortality, but, as we also know, it is his practice to operate through his servants, and righteous persons will, in due course, participate in calling their loved ones forth in the resurrection.**" (Bruce R. McConkie, *Millennial Messiah*, pg. 119)

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“We have not, neither can we receive here, **the ordinance and the keys of the resurrection**. They will be given to those who have passed off this state of action and have received their bodies again, as many have already done and many more will. They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here, and there are many more....

If we ask who will stand at the head of the resurrection in this last dispensation, the answer is—Joseph Smith, Junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others, and they will hunt up their friends and resurrect them when they shall have been officiated for, and bring them up.” (Brigham Young, *JD*, 15:137-139, Spencer W. Kimball, *Ensign*, May 1977, pg. 49)

“Some person holding the keys of the resurrection, having previously passed through that ordeal, will be delegated to resurrect our bodies...” (Brigham Young, *Discourses of Brigham Young*, pg. 373)

“Every man who overcomes all things and is thereby to all things, receives power to bring up his wife to join him in the possession and enjoyment thereof.” (Charles W. Penrose, *Contributor*, Vol 2, No. 11, August, 1881, pg 339)

Characteristics of a Resurrected Body

Course of Change - (Alma 40:2, 23; 1 Corinthians 15:42-44; Alma 11:45; D&C 88:27-28)

“And when the resurrection and exaltation of man shall be consummated, although more pure, refined and glorious, yet will **he still be in the same image, and have the same likeness, without variation or change in any of his parts or faculties, except the substitution of spirit for blood.**” (John Taylor, *Mediation and Atonement*, pg. 165-166)

“The blood he spilled upon Mount Calvary he did not receive again into his veins. That was poured out, and when he was resurrected, another element took the place of the blood. It will be so with every person who receives a resurrection; the blood will not be resurrected with the body, being designed only to sustain the life of the present organization. When that is dissolved, and we again obtain our bodies by the power of the resurrection, that which we now call the life of the body, and which is formed from the food we eat and the water we drink will be supplanted by another element; for flesh and blood cannot inherit the Kingdom of God.” (Brigham Young, *Discourses of Brigham Young*, pg. 374)

“Now what is a spiritual body? It is one that is quickened by spirit and not by blood. Our Father in heaven and our Savior and all those who have passed through the resurrection have physical bodies of flesh and bones, but their bodies are quickened by spirit and not by blood, hence they are spiritual bodies and not blood bodies. The immortal body is quickened by spirit, but the mortal body is quickened by blood. The Lord said to Noah, that blood is the life of the body in this mortal sphere. In latter-day revelation we have the following: ‘For notwithstanding they die, they also shall rise again, a spiritual body. They who are of a celestial spirit shall receive the same body which was a natural body [i.e, a mortal body]; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.’ From this we have the Lord’s endorsement of a spiritual body being the body which has ceased to be a blood body. Now when Adam was in the Garden of Eden, he was not subject to death. There was no blood in his body and he could have remained there forever. This is true of all the other creations. This statement may not be very pleasing to our evolutionists, but it is true.” (Joseph Fielding Smith, *DS*, 1:77)

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

“We will meet the same identical being that we associated with here in the flesh—not some other soul, some other being, or the same being in some other form, but the same identity and the same form and likeness, the

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same person we knew and were associated with in our mortal existence, even to the wounds in the flesh. **Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God. Deformity will be removed; defects will be eliminated,** and men and women shall attain to the perfection of their spirits, to the perfection that God designed in the beginning.” (Joseph F. Smith, *Gospel Doctrine*, pg. 23)

“President Smith never intended to convey the thought that it would require weeks or months of time in order for the defects to be removed. These changes will come naturally, of course, but almost instantly, We cannot look upon it in any other way. For instance, a man who has lost a leg in childhood will have his leg restored. It does not grow in the grave, but will be restored naturally, but with the power of the Almighty it will not take extended time for this to be accomplished.

RESTORATION TO PERFECTION ALMOST INSTANTANEOUS. When President Smith declares that ‘the body will come forth as it is laid to rest, **for there is no growth in the grave,**’ he has in mind this: Infants and children do not grow in the grave, but when they come forth, **they will come forth with the same body and in the same size in which the body was when it was laid away.** After the resurrection the body will grow until it has reached the full stature of manhood or womanhood. He did not intend to teach that the adult who loses a leg will come forth without that leg until it can be grafted on after the resurrection. Rather, his body will come forth complete in every part. **Deformities and the like will be corrected, if not immediately at the time of the uniting of the spirit and body, so soon thereafter that it will make no difference.** We may be sure that every man will receive his body in its perfect frame in the resurrection.” (Joseph Fielding Smith, *DS*, 2:294)

Change for Children -

CHILDREN IN THE RESURRECTION. “When a baby dies, it goes back into the spirit world, and the spirit assumes its natural form as an adult, for we were all adults before we were born. When a child is raised in the resurrection, the spirit will enter the body and the body will be the same size as it was when the child died. It will then grow after the resurrection to full maturity to conform to the size of the spirit. If parents are righteous, they will have their children after the resurrection. Little children who die, whose parents are not worthy of an exaltation, will be adopted into the families of those who are worthy.” (Joseph Fielding Smith, *DS*, 2:56)

Limitations of Change - (D&C 131:1-4)

“The body goes through many changes. Cells divide and growth follows. We grow from pudgy infancy, through fast-growing childhood, through gangling youth to full maturity, and finally into the shrinking, furrowing, stiffening old age.

A soul can continue to develop mentally and spiritually through these changes, but the body reaches a summit from which it traverses a declining path. **The body resurrected will be neither the unbalanced body of immature youth, nor the creaking, wrinkling one of many years, but when it is restored and resurrected it will undoubtedly return in the bloom of its greatest mortal perfection.**

Some sectarian peoples minimize the body and look forward to freedom from it. Some flail and beat and torture the body, but the gospel of Jesus Christ magnifies the importance of the body and the dignity of man. This body will come forth in the resurrection. It will be free from all imperfections and scars and infirmities which came to it in mortality **which were not self-inflicted.** Would we have a right to expect a perfect body if we carelessly or intentionally damaged it?” (Spencer W. Kimball, *TSWK*, pg. 36)

“In the resurrection there will be different kinds of bodies; they will not all be alike. The body a man receives will determine his place hereafter...There will be several classes of resurrected bodies; some celestial, some terrestrial, some telestial, and some sons of perdition. Each of these classes will differ from the others by prominent and marked distinctions; ...celestial bodies...will shine like the sun as our Savior’s does,...terrestrial bodies will not shine like the sun, but they will be more glorious than the bodies of those who receive the telestial glory. **In both of these kingdoms [terrestrial and telestial] there will be changes in the bodies and limitations. They will not have the power of increase, neither the power or nature to live as husbands and wives, for this will be denied them and they cannot increase. Those who receive the exaltation in the**

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celestial kingdom will have the ‘continuation of the seeds forever’ (D&C 132:19). They will live in the family relationship. In the terrestrial and in the telestial kingdom there will be no marriage. Those who enter there will remain ‘separately and singly’ forever.

Some of the functions in the celestial body will not appear in the terrestrial body, neither in the telestial body, and the power of procreation will be removed. I take it that men and women will, in these kingdoms, be just what the so-called Christian world expects us all to be—neither man nor woman, merely immortal beings having received the resurrection.” (Joseph Fielding Smith, DS, 2:286-288)

Composing the Change -

“There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken.” (Joseph Smith, HC, 5:339)

“The question may be asked, Do not the particles that compose man's body, when returned to mother earth, go to make or compose other bodies? No, they do not. Some philosophers have asserted that human body changes every seven or ten years. This is not correct, for it never changes; that is, the substances of which it is composed do not pass off and other particles of matter come and take their place. Neither can the particles which have comprised the bodies of men become parts of the bodies of other men, or of beasts, fowls, fish, insects or vegetables. They are governed by a divine law, and though they may pass from the knowledge of the scientific world, that divine law still holds and governs and control them. Man's body may be buried in the ocean, it may be eaten by wild beasts, or it may be burned to ashes, and be scattered to the four winds, yet the particles of is composed will not be incorporated into any form of vegetable or animal life, to become a component part of their structure. Are they gross, tangible, and, in their organized capacity, subject to decay and change? Yes, and if buried in the earth, they undergo decomposition and return to mother earth; but it is no matter how minute the particles are, they are watched over and will be preserved until the resurrection and at the sound of the trumpet of God every particle of our physical structures necessary to make our tabernacles perfect will be assembled, to be rejoined with the spirit, every man in his order. Not one particle will be lost. (Brigham Young, *Deseret News Weekly*, October 13, 1875, pg. 581-584)

“It is true that the mortal body in due time returns to the earth as the Lord predicted that it should. Much of the cremated body is carried off into the air and only a small portion of ash remains. However it is impossible to destroy a body. It makes no difference whether a body is consumed by fire, buried in the depths of the sea, or placed in the tomb, the time will come when every essential particle will be called back again to its own place, and the individual whose body was laid away, or scattered to the winds, will be reassembled with every essential part restored.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 2:100)

Christ and His Resurrection

(John 20:6-8; John 20:15-17; Alma 19:12-13; 3 Nephi 11:14-15; D&C 6:37)

“Any doctrine or ordinance as fundamental to man's eternal salvation as the resurrection of the dead is of necessity regulated and performed by the keys of the Melchizedek Priesthood. It is also part of the patriarchal order of the family. So far as the celestial kingdom is concerned, the resurrection is a family event. **We would at first naturally suppose that Jesus would resurrect himself, but perhaps he did not. Jesus did not baptize himself. The clear rendering of Acts 2:22-24, 32; 3:12; 5:30 represents Peter saying on three separate occasions that God raised up Jesus from the dead.** If we read those passages literally and combine that concept with the teachings of President Young and Elder Snow, that only a resurrected being can perform a resurrection, we may gain an insight into the resurrection process as a patriarchal family order in which a righteous resurrected father would resurrect his son, and so forth.” (Robert J. Matthews, *Behold the Messiah*, pg. 282)

“In fact, in a resurrected, otherwise perfected body, our Lord of this sacrament table has chosen to retain

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for the benefit of his disciples the wounds in his hands and his feet and his side—signs, if you will, that painful things happen even to the pure and perfect. Signs, if you will, that pain in this world is not evidence that God doesn't love you. It is the wounded Christ who is the captain of our soul—he who yet bears the scars of sacrifice, the lesions of love and humility and forgiveness.

Those wounds are what he invites young and old, then and now, to step forward and see and feel.” (Jeffrey R. Holland, Ensign, November 1995, pg. 69)

“WHY CHRIST RETAINED MARKS OF WOUNDS IN HIS BODY. We must not judge the resurrection of others by the resurrection of Jesus Christ. It is true that he appeared to his disciples and invited them to examine the prints of the nails in his hands and in his feet, and the spear wound in his side, but this was a special manifestation to them. We should know that the disciples had failed to understand that he was to rise again, and this manifestation was for their benefit....

CHRIST'S WOUNDS A WITNESS AT SECOND COMING. When the Savior comes to the Jews in the hour of their distress, as recorded in the Doctrine and Covenants, 45:51-53, he will show them the wounds in his hands and in his feet....

It is true that he also showed these wounds to the Nephites when he visited with them with the same purpose in view, to convince them of his identity, and give to them a witness of his suffering. It can hardly be accepted as a fact that these wounds have remained in his hands, side, and feet all through the centuries from the time of his crucifixion and will remain until his Second Coming, But they will appear to the Jews as a witness against their fathers and their stubbornness in following the teachings of their fathers.” (Joseph Fielding Smith, *DS*, 2:291-292)

“In the old familiar voice [Mary] knew so well, [Jesus] spoke her name, ‘Mary! Startled she exclaimed ‘Rabboni!’ and would have taken him in her arms, whereup he forbade her to touch him for he had not yet ascended to his Father, for whom he had reserved first physical contact with his resurrected, glorified body.” (B.H. Roberts, *Deseret News*, Easter Morning-March 26, 1932, pg. 6)

Inspired Version suggests ‘embrace’ or possibly ‘detain’. (Robert J. Matthews, *BYU Studies*, Vol. 9, Num. 1, pg. 12)

“In old times, and it is common in this day, the women, even as Sarah, called their husbands Lord; the word Lord is tantamount to husband in some languages, master, lord, husband, are about synonymous. In England we frequently hear the wife say, ‘Where is my master?’ She does not mean a tyrant, but as Sarah called her husband Lord, she designates hers by the word master. When Mary of old came to the sepulchre on the first day of the week, instead of finding Jesus she saw two angels in white, ‘And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord,’ or husband, ‘and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.’ Is there not here manifested the affections of a wife. These words speak the kindred ties and sympathies that are common to that relation of husband and wife.” (Orson Hyde, *JD*, 2: 81-82)

Resurrection - Rejoice In

“We know that in the future, after we have passed through this life, we will then have our wives and our children with us. We will have our bodies glorified, made free from every sickness and distress, and rendered most beautiful. **There is nothing more beautiful to look upon than a resurrected man or woman. There is nothing grander that I can imagine that a man can possess than a resurrected body. There is no Latter-day Saint within the sound of my voice but that certainly has this prospect of coming forth in the morning of the First Resurrection and being glorified, exalted in the presence of God, having the privilege of talking with our Father as we talk with our earthly father.**” (Lorenzo Snow, *CR*, October 1900, pg. 4)

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“Another unchanging principle, brothers and sisters, is that of your eventual judgment. Each of you will be judged according to your individual works and the desires of your hearts (D&C 137:9). You will not be required to pay the debt of any other. Your eventual placement in the celestial, terrestrial, or telestial kingdom will not be determined by chance. The Lord has prescribed unchanging requirements for each. You can know what the scriptures teach, and pattern your lives accordingly (John 14:2; 1 Corinthians 15:40–41; D&C 76:50–119; D&C 98:18).” (Russell M. Nelson, *Ensign*, November 1993, pg. 35)

Judgement Defined

(Mormon 3:20; Mormon 9:13-14; 2 Nephi 9:7)

01 – “In all ages, from Adam to this hour, the holy prophets have taught the true doctrine of the judgment. They have always set forth those concepts and verities that would encourage men to live in such a manner as to gain the glorious reward of eternal life when their day and time came to stand before the Eternal Bar. The hour of judgment is not the same for every man. Some are judged at one time and others at a different hour. **There are, in fact, many days of judgment** available, **but always the same Judge sits at the same judgment bar, always the same laws govern the procedures, and always a just and right judgment is imposed.**

Our birth into mortality is a day of judgment in that it signalizes we were found worthy while in the premortal life to undergo a mortal probation and thus to continue on the course leading to eternal life. There are those who press forward along this course during this mortal probation—with a steadfastness in Christ, having a perfect love of God and of all men, keeping the commandments, and doing only those things that please their Lord—**until they are translated and taken up into heaven, or until their calling and election is made sure. Either of these glorious eventualities is in itself a day of judgment.** Their celestial inheritance is thus assured, though they have not yet gained bodies of immortal glory. **Death also is a day of judgment** when the spirits of men go to either paradise or hell as their deeds warrant.

The second coming of Christ is the great day of judgment for all men, both the living and the dead. In it those who qualify come forth in the resurrection of the just and obtain their rewards in the kingdoms established for them. At that time the decree goes forth that the rest of the dead shall remain in their graves to await the resurrection of the unjust and their consequent telestial inheritance. At that time the wicked among men are consumed as stubble, their bodies become dust again, and their spirits are consigned to an eternal hell to await the day of the resurrection of damnation. At that time those mortals who are worthy escape the burning, abide the day, and remain on the new earth with its new heavens in the presence of earth's new King.

Then, in the final day, when all is done and accomplished according to the divine purpose—after all men, the sons of perdition included, have risen from death to life and have become immortal—**all men will stand before the bar of God in a final day of judgment.** The eventual destiny of all men will have been determined before that day, but then the final and irrevocable decrees will be issued as pertaining to every living soul.” (Bruce R. McConkie, *Millennial Messiah*, pg. 515-516)

02 – “**Though there are specific times and formal occasions designated as days of judgment, in the final analysis every day is a day of judgment for every person, and every man is his own judge.**” (Bruce R. McConkie, *MD*, pg. 403)

Who shall Act as our Judge

(Alma 11:44; John 5:27, 22-23; D&C 76:68; John 5:30)

03 – “Daniel’s account of the great latter-day council at Adam-ondi-Ahman includes these words: ‘I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream

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issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.’ (Daniel 7:9-10) Thrones are cast down: the kingdoms of this world cease; it is the day when the Lord makes a full end of all nations. He alone shall be exalted in that day. The Ancient of Days, the oldest and most ancient of men, Adam our father, sits in judgment over the righteous of his race. Be it remembered that the Twelve Apostles of the Lamb, who were with the Lord in his ministry in Jerusalem, shall judge the whole house of Israel, meaning that portion of Israel who have kept the commandments, ‘and none else.’ (D&C 29:12) **There will be a great hierarchy of judges in that great day, of whom Adam, under Christ, will be the chief of all. Those judges will judge the righteous ones under their jurisdiction, but Christ himself, he alone, will judge the wicked. All this we have heretofore set forth; now we are seeing Adam sitting in his judicial capacity. And the scene is glorious indeed.**” (Bruce R. McConkie, *Millennial Messiah*, pg.584/DNTC 3:578)

04 – “I have testified and do still testify of the truth of the Book of Mormon—that it is an inspired record, the history of a branch of the house of Israel that live in America; that it does contain the fulness of the Gospel as revealed to them by a crucified and risen Redeemer; and that wherever it goes and its light is permitted to shine, the Spirit of the Lord will bear testimony of its truth to every honest heart in all the world. Wherever that book is candidly perused, the Spirit will bear record of its truth: and I bear this testimony this day, that Joseph Smith was and is a Prophet, Seer, and Revelator—an Apostle holding the keys of this last dispensation and of the kingdom of God, under Peter, James, and John. And not only that he was a Prophet and Apostle of Jesus Christ, and lived and died one, but that he now lives in the spirit world, and holds those same keys to usward and to this whole generation. Also that he will hold those keys to all eternity; and no power in heaven or on the earth will ever take them from him; for he will continue holding those keys through all eternity, and will stand—yes, again in the flesh upon this earth, as the head of the Latter-day Saints under Jesus Christ, and under Peter, James, and John. **He will hold the keys to judge the generation to whom he was sent, and will judge my brethren that preside over me; and will judge me, together with the Apostles ordained by the word of the Lord through him and under his administration.**

When this is done, those Apostles will judge this generation and the Latter-day Saints; and they will judge them with that judgment which Jesus Christ will give unto them; and they will have the same spirit and the same mind as Jesus Christ, and their judgment will be his judgment, for they will be one....

So it will be with brother Joseph, or brother Brigham, or any of the Apostles or Elders that hold a portion of the keys of the Priesthood to this generation, if they hold them faithfully. They will be able to remember and understand all their own doings and all the acts of this generation to whom they are sent; and they will judge them in the name of Jesus Christ. We will be judged by brother Joseph; and he will be judged by Peter, James, and John, and their associates. Brother Brigham, who now presides over us, will hold the keys under brother Joseph; and he and his brethren, who hold the keys with him, or under his direction, will judge the people; for they will hold those keys to all eternity, worlds without end. By those keys they will have to judge this generation; and Peter, James, and John, will hold the keys to preside over, and judge, and direct brother Joseph to all eternity; and Jesus Christ will hold the keys over them and over us, under his Father, to whom be all the glory. This is my testimony; and in obedience to these keys, if God will open my way and spare my life, I will continue to act.” (Parley P. Pratt, *JD*, 5:196-197)

05 – “ He stands therefore at the head of this dispensation, and will throughout all eternity, and no man can take that power away from him. If any man holds these keys, he holds them subordinate to him. You never heard President Young teach any other doctrine; he always said that Joseph stood at the head of this dispensation; that Joseph holds the keys; and although Joseph had gone behind the veil he stood at the head of this dispensation, and that he himself held the keys subordinate to him. President Taylor teaches the same doctrine, and you will never hear any other doctrine from any of the faithful Apostles or servants of God, who understand the order of the Holy Priesthood. **If we get our salvation we shall have to pass by him; if we enter into our glory it will be through the authority that he has received. We cannot get around him; we cannot get around President Young; we cannot get around President Taylor; we cannot get around the Twelve Apostles. If we ever attain to that eternal glory that God has promised to the faithful we shall have to pass by them. If we enter into our exaltation, it will be because they, as the servants of God, permit us to pass by, just as the revelation says, ‘pass by the angels and the Gods, which are set there,’ to our exaltation.**” (George Q. Cannon, *JD*, 23:360-361)

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06 – “...that the First Presidency and Twelve who have officiated in our age, should operate in regard to mankind in this dispensation.” (John Taylor, *Mediation and Atonement*, pg. 156-157)

07 – “...the time will come, according to the revelations of God, concerning the resurrection, **that judgment will be given into the hands of men who hold that priesthood, so that what they do in the judgment will be as though done by the Father or by the Son.**...The great judgment that is to come will not be altogether performed by one individual sitting upon a great white throne and passing judgment upon the millions upon millions of the earth's inhabitants. God's house is a house of order, **and the Lord will have agents appointed as he has now behind the veil as well as in the flesh**, and when the great judgment comes, all will be judged according to their works, and the books will be opened, and the Book of Life will be scanned and the man's acts and the women's acts upon the earth will be disclosed, **and we will all confess in our souls that the judgment is just and righteous, because it will be uttered and delivered by one having authority and the seal of God will be upon it.**” (Charles W. Penrose, *CR*, October 1916, pg. 23-24)

BY WHOM:

- Christ - John 5:27, 22-23, 30; D&C 76:68
- Apostles - D&C 29:12; 1 Nephi 12:9; 3 Nephi 27:27; Mormon 3:18; Matthew 19:27-30
- Bishop - D&C 72:17; 58:17; 64:40
- Missionaries - D&C 75:18-22; 60:14-15
- Ourselves - Alma 41:7
- Scriptures - 2 Nephi 25:18; 29:11; 33:14; D&C 128:6-8; Romans 14:12; Revelation 20:12-13

What will be the Criteria for Judgement

(Moroni 10:34; 2Nephi 28:23; Revelation 20:12-13, 22:11; D&C 128:6-8; Alma 9:15; D&C 137:10; D&C 82:3; 1Peter4:4)

08 – “I tell you the Lord is taking account of us. We are individually in His presence; we are individually a unit of the Kingdom of God, of the household of faith; and the Lord has cognizance of us, and will take note of us, and will record our works and our deeds. Thank God for that noble, that just, that godlike principle of the gospel of Jesus Christ, that every one of us will have to give an account for the deeds we do in the flesh, and that every man will be rewarded according to his works, whether they be good or evil. Thank God for that principle; for it is a just principle; it is Godlike.” (Joseph F. Smith, *Messages of the First Presidency*, 5:86)

09 – “The first expression of universal order is that a given cause always has the same effect. Under the same conditions, gasoline will always burst into flame when a lighted match is touched to it, or the finger burned if brought too near the fire. Yesterday, to-day and forever, like causes produce like effects....

The universal reign of law under which man lives not only offers the happy certainty of an orderly universe, but also the stern warning, that in a world where cause and effect are invariable, man cannot escape the effects of his actions. That is more terrible than the threat of a sulphurous hell. (John A. Widtsoe, *Teachings of the Latter-day Prophets*, pg. 356)

10 – “**A man is his own tormentor and his own condemner.** Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.” (Joseph Smith, *TPJS*, pg. 357)

11 – “**Every person who has lived and shall live in this world—every man, women, and child—shall stand before the judgement seat of God to answer for the life he or she lived here in mortality, and also to answer for the life lived in the spirit world.**” (Milton R. Hunter, *CR*, April 1949, pg. 69)

12 – “**Every man will be judged according to his works, his opportunities for receiving the truth, and the intent of his heart.**” (Joseph Fielding Smith, *DS*, 2:21)

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13 – “But while one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men, causes “His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” He holds the reins of judgment in His hands; He is a wise Lawgiver, and will judge all men, not according to the narrow, contracted notions of men, but, “according to the deeds done in the body whether they be good or evil,” or whether these deeds were done in England, America, Spain, Turkey, or India. *He will judge them, “not according to what they have not, but according to what they have,” those who have lived without law, will be judged without law, and those who have a law, will be judged by that law.* We need not doubt the wisdom and intelligence of the Great Jehovah; **He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.**” (Joseph Smith, *TPJS*, pg. 218)

14 – “We will face a ‘Righteous Judge’ and he will take into account our capacities and our limitations, our opportunities and our handicaps.” (Harold B. Lee, *Decisions of Successful Living*, pg. 100-101)

15 – “Only the Lord knows all the details, and he it is who will judge our actions here on earth. When he does judge us, I feel he will take all things into consideration: our genetic and chemical makeup, our mental state, our intellectual capacity, the teachings we have received, the traditions of our fathers, our health, and so forth.” (M. Russell Ballard, *Ensign*, October 1987, pg. 8)

16 – “All of us have made wrong turns along the way. I believe the kind and merciful God, whose children we are, will judge us as lightly as He can for the wrongs that we have done and give us the maximum blessing for the good that we do.” (James E. Faust, *Ensign*, November 1996, pg. 53)

17 – “In a real though figurative sense, the book of life is the record of the acts of men as such record is written in their own bodies. It is the record engraven on the very bones, sinews, and flesh of the mortal body. That is, every thought, word, and deed has an affect on the human body; all these leave their marks, marks which can be read by Him who is Eternal as easily as the words in a book can be read.” (Bruce R. McConkie, *MD*, pg. 97)

18 – “Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept—that does not die—man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor—has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. **It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind—that record that cannot lie—will in that day be unfolded before God and angels, and those who shall sit as judges.**” (John Taylor, *JD*, 11:78-79; 26:31)

19 – “At that day we may be sure that we shall receive fair judgment. The judges will have the facts as they may be played back from our own records, and our voices and the pictures of our acts and the recordings of our thoughts will testify against and for us.” (Spencer W. Kimball, *Miracle of Forgiveness*, pg.109)

BY WHAT:

Actions, Thoughts, Words - Mosiah 4:30; Alma 12:14-15

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Covenants & Ordinances of the Gospel - D&C 101:93; Romans 1:20

20 – “Membership in this Church involves personal responsibility. The Gospel of the Lord Jesus Christ presents the doctrine of individual salvation. There is no mass salvation in the Kingdom of God. One by one we enter into the glory of the Lord. I make my covenants alone. I go into the waters of baptism. No one can do that for me if I live on earth. Faith, repentance, baptism, the gift of the Holy Ghost, and all the things that pertain to the Gospel, I must accept myself. I cannot place the burden upon any one else. One of the simplest, as I have said, of all the principles of the Gospel, and one of the most important, is that we accept personal responsibility for the work of God’s kingdom.” (John A. Widtsoe, *CR*, October 1941, pg. 76)

21 – “**Sometime after birth into this life and before the resurrection and judgment, every living soul will hear the gospel message and be judged by his reaction thereto.**” (Bruce R. McConkie, *MD*, pg. 673)

‘Book of the Law’ (Tithing) - D&C 85:5, 11; Joseph F. Smith, *CR*, October 1899, pg. 42)

Word of God (Scripture) - 2 Nephi 29:11; 2 Nephi 33:11; Moroni 10:27, 34;

22 – “**For me there could be no more impelling reason for reading the Book of Mormon than this statement of the Lord, that we shall be judged by what is written in it.**” (Marion G. Romney, *CR*, April 1960, pg. 110)

23 – “**No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon**’ (Joseph Fielding Smith, *CR*, October 1961, pg. 18).” (Ezra Taft Benson, *Ensign*, November 1986, pg. 80)

Earthly Responsibilities - D&C 72:3

24 – “Let me assure you, brethren, that some day you will have a personal priesthood interview with the Savior himself. If you are interested, I will tell you the order in which He will ask you to account for your earthly responsibilities.

First, He will request an accountability report about your relationship with your wife. Have you actively been engaged in keeping her happy and ensuring that her needs have been met as an individual?

Second, He will want an accountability report about each of your children individually. He will not attempt to have this for simply a family stewardship, but will request information about your relationship to each and every child.

Third, He will want to know what you personally have done with the talents you were given in the pre-existence.

Fourth, He will want a summary of your activity in your Church assignments. He will not be necessarily interested in what assignments you have had, for in His eyes the home teacher and a mission president are probably equals, but He will request a summary of how you have been of service to your fellow man in your Church assignments.

Fifth, He will have no interest in how you earned your living, but if you were honest in all your dealings.

Sixth, He will ask for an accountability on what you have done to contribute in a positive manner to your community, state, country and the world.” (Harold B. Lee; Alexander B. Morrison, *Feed My Sheep: Leadership Ideas for Latter-day Shepherds*, pg. 156)

25 – “**No man can disobey the word of God and not suffer for so doing.** No sin, however secret, can escape retribution. True, you may lie and not be detected; you may violate virtue without its being known by any who would scandalize you; yet you cannot escape the judgment that follows such transgression. **The lie is lodged in the recesses of your mind, an impairment of your character that will be reflected sometime, somehow in your countenance or bearing.** Your moral turpitude, though only you, your accomplice, and God may ever know it, will canker your soul.” (David O. McKay, *Improvement Era*, July 1941, pg.395)

26 – “The Apostle Paul taught that the Lord’s teachings and teachers were given that we may all attain ‘the

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measure of the stature of the fulness of Christ' (Ephesians 4:13). This process requires far more than acquiring knowledge. It is not even enough for us to be **convinced** of the gospel; we must act and think so that we are **converted** by it. In contrast to the institutions of the world, which teach us to **know** something, the gospel of Jesus Christ challenges us to **become** something.

Many Bible and modern scriptures speak of a final judgment at which all persons will be rewarded according to their deeds or works or the desires of their hearts. But other scriptures enlarge upon this by referring to our being judged by the **condition** we have achieved.

The prophet Nephi describes the Final Judgment in terms of what we **have become**: 'And if their works have been filthiness they must needs **be** filthy; and if they **be** filthy it must needs be that they cannot dwell in the kingdom of God' (1 Nephi 15:33). Moroni declares, 'He that **is** filthy shall **be** filthy still; and he that **is** righteous shall **be** righteous still' (Mormon 9:14; Revelation 22:11-12; 2 Nephi 9:16; D&C 88:35). The same would be true of 'selfish' or 'disobedient' or any other personal attribute inconsistent with the requirements of God. Referring to the '**state**' of the wicked in the Final Judgment, Alma explains that if we are condemned by our words, our works, and our thoughts, 'we shall not be found spotless; ...and in this awful state we shall not dare to look up to our God' (Alma 12:14).

From such teachings we conclude that the Final Judgment is not just an evaluation of a sum total of good and evil acts—what we have done. It is an acknowledgment of the final effect of our acts and thoughts—what we have become. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. **The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become....**

As we do so, we should remember that our family relationships—even more than our Church callings—are the setting in which the most important part of that development can occur. The conversion we must achieve requires us to be a good husband and father or a good wife and mother. Being a successful Church leader is not enough. Exaltation is an eternal family experience, and it is our mortal family experiences that are best suited to prepare us for it." (Dallin H.Oaks, *Ensign*, November 2000, pg. 32)

27 – “Each of you has an eternal calling from which no Church officer has authority to release you. This is a calling given you by our Heavenly Father Himself. In this eternal calling, as with all other callings, you have a stewardship, and ‘it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity’ (D&C 72:3). This most important stewardship is the glorious responsibility your Father in Heaven has given you to watch over and care for your own soul.

At some future day, you and I will each hear the voice of the Lord calling us forward to render an account of our mortal stewardship. This accounting will occur when we are called up to 'stand before [the Lord] at the great and judgment day' (2 Nephi 9:22).

Each day on this earth is but a small part of eternity. The day of resurrection and final judgment will surely come for each one of us.

Then our Father in Heaven's great and noble heart will be saddened for those of His children who, because they chose evil, will be cast out, unworthy to return to His presence. But He will welcome with loving arms and with indescribable joy those who have chosen to be "true to the truth." Righteous living, combined with the grace of the Atonement, will qualify us to stand before Him with clean hearts and clear consciences.

As leaders of the Church, as servants of a compassionate Father in Heaven, we likewise want each of you to return to His presence. We love you and desire with all our hearts to see you rejoice with your Father in Heaven and with your parents, your children, and other loved ones in that great day of judgment. So we ask you, 'Are you true?' And, therefore, we admonish you, as did Jacob, to 'prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness' (2 Nephi 9:46)." (Joseph B. Wirthlin, *Ensign*, May 1997, pg. 16]

Kingdoms of Glory

05/06

“God loves his offspring, the human family. His design is not simply to furnish happiness to the few here, called Latter-day Saints. The plan and scheme that he is now carrying out is for universal salvation; not only for the salvation of the Latter-day Saints, but for the salvation of every man and woman on the face of the earth, for those also in the spirit world, and for those who may hereafter come upon the face of the earth. It is for the salvation of every son and daughter of Adam. They are the offspring of the Almighty, he loves them all and his plans are for the salvation of the whole, and he will bring all up into that position in which they will be as happy and as comfortable as they are willing to be.” (Lorenzo Snow, *JD*, 14:309)

Kingdoms Defined

(1 Corinthians 15:40-42)

01 – “Therefore, out of justice and proper rewarding, the Lord indicated that his children would be judged by their works and very properly established three glories as a reward—**the celestial for those who achieved highly, the terrestrial for those who achieved partially, and the telestial for those who were indolent and careless.**” (Joseph L. Wirthlin, *CR*, October 1944, pg. 38)

02 – “**Telestial law is the law of evil, carnality, and corruption.** Those who so live develop telestial bodies, which can stand telestial glory, which is found in a telestial kingdom. **Terrestrial law is the law of decency and uprightness from a worldly standpoint.** Those who conform to this higher order thereby create for themselves terrestrial bodies, which in turn can stand terrestrial glory and go to a terrestrial kingdom. **Celestial law is the law of the gospel; it is the law of Christ.** It calls upon men to forsake the world and rise above every carnal and evil thing. It calls upon men to repent and be baptized and receive the sanctifying power of the Holy Spirit of God. It requires that they become new creatures of the Holy Ghost. Only those who so live acquire thereby celestial bodies; only such bodies can stand celestial glory, and this glory is found only in a celestial kingdom. Since the final destiny of this earth is to become a celestial globe, it thereby becomes the ultimate and highest heaven for all the faithful who have lived on its surface.” (Bruce R. McConkie *Millennial Messiah*, pg. 697-698)

Celestial Kingdom -Those who inherit the highest degree of the celestial kingdom, who become gods, must also have been married for eternity in the temple. All who inherit the celestial kingdom will live with our Heavenly Father and Jesus Christ forever and ever.” (*Gospel Principles*, pg. 297)

Terrestrial Kingdom -These are they who rejected the gospel on earth but afterward received it in the spirit world. These are the honorable people on the earth who were blinded to the gospel of Jesus Christ by the craftiness of men. These are they who did receive the gospel and a testimony of Jesus, but afterwards were not valiant. They will be visited by Jesus Christ, but not by our Heavenly Father. They will not be part of an eternal family; they will live separately and singly forever and ever. (*Gospel Principles*, pg. 297-298)

Telestial Kingdom -These people did not receive the gospel or the testimony of Jesus either on earth or in the spirit world. They will suffer for their own sins in hell after the millennium, when they will be resurrected....These people are as numerous as the stars in heaven and the sand on the seashore. They will be visited by the Holy Ghost but not by the father or the Son. (*Gospel Principles*, pg. 298)

Outer Darkness - No Kingdom, No Glory

(JST Matthew 12:26-27; D&C 76:25-49; Hebrews 6:4-6)

03 – “**The sin against the Holy Ghost is a sin against God the Father, the Son, and the Holy Ghost that bears record of them.** A man cannot sin against the Holy ghost until the Holy Ghost has revealed unto Him the

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father and Son and a knowledge of eternal things in a great degree. When he has a knowledge of these things, [and] with his eyes open, he rebels against God and defies His power, he sins against all three [members of the Godhead].” (Wilford Woodruff; Scott G. Kenney, *Wilford Woodruff Journal*, 4:95)

04 – There is an unpardonable sin, a sin for which there is no forgiveness, neither in time nor in eternity. It is blasphemy against the Holy Ghost; it is to deny Christ, to come out in open rebellion, to make open war against the Son of Man—after gaining, by the power of the Holy Ghost, a sure and perfect knowledge of the truth and divinity of the Lord’s work. It is to shed innocent blood, meaning to assent unto the death of Christ—to crucify him afresh, Paul says fn—with a full and absolute knowledge that he is the Son of God. It is to wage open warfare, as does Lucifer, against the Lord and his Anointed, knowing that the course so pursued is evil. **It is to deny—to say the sun does not shine while seeing its blazing light—it is to deny Christ after a sure and irrevocable testimony has been received by the power of the Holy Ghost. Hence, it is a scurrilous and evil declaration against the Holy Ghost, against the sole and only source of absolute and sure knowledge. It is blasphemy against the Holy Ghost.**

Let men without this sure knowledge speak even against Christ himself; let them commit all manner of sins and blasphemies, even murder, and yet when the penalties have been paid and a proper repentance granted, men shall come forth in immortality and gain an inheritance in whatever kingdom of glory they merit. Only the sons of perdition shall be cast out eternally to live and reign with Lucifer in hell forever.” (Bruce R. McConkie, *Mortal Messiah*, 2:216)

05 – “...cannot commit the unpardonable sin after the dissolution of the body...[they] must commit the unpardonable sin in this world.” (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *Words of Joseph Smith*, pg. 342)

Outer Darkness - Apostate Members Only

(Bruce R. McConkie, MD, pg. 109)

06 – “All sin [may be] forgiven except the sin against the Holy Ghost.—Got to deny the plan of salvation. etc. with his eyes open. **Like many of the apostates** of Christ of the Church of Jesus Christ of last Days.” (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *Words of Joseph Smith*, pg. 342)

07 – “All who partake of this, the greatest of sins, sell themselves as did Cain to Lucifer. **They learn to hate the truth with an eternal hatred, and they learn to love wickedness. They reach a condition where they will not and cannot repent.** The spirit of murder fills their hearts and they would, if they had the power, crucify our Lord again, which they virtually do by fighting his work and seeking to destroy it and his prophets.” (Joseph Fielding Smith, *DS*, 1:49)

08 – “How much does it take to prepare a man, or woman, or any being, to become angels to the devil, to suffer with him to all eternity? **Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son, and to be made an heir to His kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives.** Now who will be damned to all eternity? Will any of the rest of mankind? No; not one of them.” (Brigham Young, *JD*, 3:93-94)

09 – “Satan is named Perdition, and the heavens wept over him when he fell from his high estate; and those who have followed him so that they become imbued with his spirit, **which is the spirit of destruction, in opposition to the spirit which brings life,** are his. **The spirit of murder enters their hearts; they are ready to put to death even the Son of God, if His existence in life comes in their way.** (Charles W. Penrose., *CR*, October 1911, pg. 51-52)

Outer Darkness - Murder of Innocent Blood

(D&C 132:27)

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10 – “What is the blasphemy against the Holy Ghost of which Jesus speaks? In our day the Lord has said: “The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant.” (D&C 132:27) That is to say, the unpardonable sin consists in denying Christ, in fighting the truth, in joining hands with those who crucified him, knowing full well, and with a perfect knowledge, that he is the Son of God; it means pursuing this course after gaining a perfect knowledge, given of the Holy Ghost, that he is Lord of all. **The innocent blood thus shed is his blood; those who so sin become murderers by assenting unto his death, an assent that is given with a full and perfect knowledge of his divinity.**” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 232)

11 – “He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost.” (Joseph Smith, *TPJS*, pg. 358)

12 – “...murderers who crucify Christ anew, or consent to His death, in that they shed innocent blood knowing at the time they are thereby preventing the spread of the truth, will be subject to [the] penalty of becoming ‘sons of perdition’.” (Wilford Woodruff, *Abraham H. Cannon Journal*, November 29 1893, Special Collections-BYU Library; Wilford Woodruff, *JD*, 13:168; Bruce R. McConkie, *DNTC*, 3:347)

Outer Darkness - Dissolution of the Body

(D&C 76:44; D&C 88:32; Alma 42:9; Alma 12:18; Joseph Fielding Smith, *DS*, 2:278-279)

13 – Brigham Young voiced his opinion: “He had not the power of endless life in him, and he will be , and the particles which compose his body and spirit will return to their native element. I told you some time ago what would become of such men. But I will quote the Scriptures on this point, and you can make what you please of it. Jesus says, he will DESTROY *death* and *him* that hath the power of it. What can you make of this but decomposition, the returning of the organized particles to their native element, after suffering the wrath of God until the time appointed. That appears a mystery, but the principle has been in existence from all eternity, only it is something you have not known or thought of. When the elements in an organized form do not fill the end of their creation, they are thrown back again, like brother Kimball's old pottery ware, to be ground up, and made over again. All I have to say about it is what Jesus says—I will *destroy* Death, and him that hath the power of it, which is the devil. And if he ever makes “*a full end* of the wicked,” what else can he do than entirely disorganize them, and reduce them to their native element? Here are some of the mysteries of the kingdom.” (*JD*, 1:275-276)

14 – “Say to the brothers Hulet and to all others, that **the Lord never authorized them to say that the devil, his angels or the sons of perdition, should ever be restored**; for their fate of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine, have not received it of the Spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We therefore command that this doctrine be taught no more in Zion.” (Joseph Smith, *TPJS*, pg. 24; *HC*, 1:366)

15 – “As he stands before the judgment-seat, he will find himself entirely innocent of Adam’s transgression, and entirely redeemed from the effects of it, but he still finds himself guilty of his own individual sins, the penalty of which is a second death, **not a dissolution of body and spirit like that of the first death**, but a banishment from the presence of God, and from the glory of his power.” (Orson Pratt, *JD*, 1:330)

16 – “This is what I understand spiritual death is. I do not understand it to be the separation of the body and the spirit again. **I do not understand it to be the dissolution of the spirit into its native element.**” (Joseph F. Smith; Brian H. Stuy, *Collected Discourses*, 4:227-228)

Outer Darkness - Women?

17 – “I think I am safe in saying that no man can become a Son of Perdition until he has known the light. Those who have never received the light are not to become Sons of Perdition. They will be punished if they rebel against God They will have to pay the price of their sinning, but it is only those who have **the light through the priesthood** and through the power of God and through their membership in the Church who will be banished forever from his influence into outer darkness to dwell with the devil and his angels. That is a punishment that will not come to those who have never known the truth. Bad as they may suffer, and awful as their punishment may be, they are not among that group which is to suffer the eternal death and banishment from all influence concerning the power of God.” (Joseph Fielding Smith, *CR*, October 1958, pg. 21)

18 – “Now, brethren, I will not take more of your time, but at the risk of repetition, I wanted to mention those two items again to you tonight. It is a tremendous responsibility to bear the Holy Priesthood. I wish all of you—perhaps all did not—had heard what President Joseph Fielding Smith told us yesterday, something I have long believed, and I was glad to have sanction for my belief. **He said in substance that there will be no Sons of Perdition who do not hold the Priesthood.** I have believed that for years because I do not think that the Lord in his mercy would ever condemn a man to that indescribable penalty of being put out entirely from the Kingdom and from all grace unless that man knew that Jesus was the Christ, unless he knew the power of the Christ, and he could only know that, I think by holding the Priesthood. I believe that in the main that can be said to be true — that only men who hold the Priesthood of God stand in danger of that terrible penalty of being classed as outcasts.” (Stephen L Richards, *CR*, October 1958, pg. 86)

19 – “**Women must atone for sins committed by the violation of her own choices. But she will never become an angel to the devil, and so far as to place herself beyond the reach of mercy...**” (Brigham Young, Conference October 23, 1861, *Deseret Weekly*)

Outer Darkness - Numbers

20 – “**Evidently many among us have made a dreadful mistake, but not unpardonable, in thinking that the sons of perdition will be very few. We have heard it said at times that they will be so few that they probably could be ‘counted on the fingers of one hand.’ Where this thought originated we may not know. From the reading of the scriptures it appears that there will be a large number;** far too many even if there were but one, for their punishment is most severe without any question.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 1:78)

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21 – “In the final judgment, all the earth children of the Lord will be assigned places in one or the other of the three grand divisions or degrees of salvation, known to us from modern revelation as the three glories. Each assignment will depend upon the use the candidate has made of the opportunities placed before him on earth and elsewhere. ‘For they shall be judged according to their works’ (D&C 76:111). By his own acts each person has shown his fitness to participate in the activities of this or that glory. **It would be useless to place him higher than his capabilities would permit, and unfair to place him lower. If placed too high, he would not be competent or happy there, nor could he be content if placed too low. The degree of salvation of necessity corresponds, under the merciful justice of the Lord, with the demonstrated worthiness, capacity, and capability of each individual. The final judgment is individual.**” (John A. Widtsoe, *Evidences and Reconciliations*, pg. 204)

22 – “The book [Doctrine and Covenants 76:89] explains clearly that the lowest glory to which man is assigned is so glorious as to be beyond the understanding of man. It is a doctrine fundamental in Mormonism that the meanest sinner, in the final judgment, will receive a glory which is beyond human understanding, which is so great that we are unable to describe it adequately. Those who do well will receive an even more glorious place. Those who dwell in the lower may look wistfully to the higher as we do here. The hell on the other side will be felt in some such way.

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The Gospel is a gospel of tremendous love. Love is at the bottom of it. The meanest child is loved so dearly that his reward will be beyond the understanding of mortal man.” (John A. Widtsoe, *Message of the Doctrine and Covenants*, pg. 167)

Telestial Kingdom

(D&C 76:81-90, 99-102)

23 – “Those who get into the celestial kingdom have to attend to certain ordinances that are explained, and those who get into the terrestrial kingdom are to have certain qualities that are explained; **there are several degrees in that one glory**; and so in the telestial world, the worst kind of humanity, all except those few that are called ‘Sons of Perdition.’” (Charles W. Penrose, *CR*, April 1922, pg. 29-30)

24 – “**Most of the adult people who have lived from the day of Adam to the present time will go to the telestial kingdom.** The inhabitants of this lowest kingdom of glory will be ‘as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore.’ They will be the endless hosts of people of all ages who have lived after the manner of the world; who have been carnal, sensual, and devilish; who have chosen the vain philosophies of the world rather than accept the testimony of Jesus; who have been liars and thieves, sorcerers and adulterers, blasphemers and murderers.” (Bruce R. McConkie, *MD*, pg. 778)

25 – “From the reading of other passages we discover that there will be great multitudes embracing the **vast majority of mankind**, who will never be privileged to come back to dwell in the presence of the Father and the Son. These receive banishment from their presence, but not entirely do they get beyond the divine benediction.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 1:78)

Terrestrial Kingdom

(D&C 76:71-80)

26 – “Now, I wish to say to you that those who died without law, meaning the pagan nations, for lack of faithfulness, for lack of devotion, in the former life, are obtaining all that they are entitled to. I don’t mean to say that all of them will be barred from entrance into the highest glory. Anyone of them who repents and complies with the conditions might also obtain celestial glory, but the great bulk of them shall only obtain the terrestrial glory.” (Melvin J. Ballard, *Three Degrees of Glory*, pg. 25)

27 – **TERRESTRIAL KINGDOM.** To the terrestrial kingdom will go: 1. Accountable persons who die without law (**and who, of course, do not accept the gospel in the spirit world under those particular circumstances which would make them heirs of the celestial kingdom**); 2. Those who reject the gospel in this life and who reverse their course and accept it in the spirit world; 3. Honorable men of the earth who are blinded by the craftiness of men and who therefore do not accept and live the gospel law; and 4. Members of The Church of Jesus Christ of Latter-day Saints who have testimonies of Christ and the divinity of the great latter-day work and who are not valiant, but who are instead lukewarm in their *devotion* to the Church and to righteousness.” (Bruce R. McConkie, *MD*, pg. 784)

Celestial Kingdom

(D&C 76:50-70; John 3:3-5)

28 – “**Now the concern of the Church is to bring all men into the celestial kingdom.** It has no interest in the other, lower kingdoms. Every doctrine, principle, and item of organization within the Church pertains to the celestial glory. The manner of entrance into this the highest kingdom, is therefore made clear.” (John A. Widtsoe, *Evidences and Reconciliations*, pg. 200)

29 – “**God Almighty Himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire. ‘Our God is a consuming fire.’** When our flesh is quickened by the Spirit, there will be

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no blood in this tabernacle. Some dwell in higher glory than others.

Those who have done wrong always have that wrong gnawing them. Immortality dwells in everlasting burnings.”[Isaiah 33:14; Hebrews 12:29](Joseph Smith, *TPJS*, pg. 367)

30 – “A man may be saved, after the judgment, in the terrestrial kingdom or in the telestial kingdom but he can never see the celestial kingdom of God without being born of the water and the Spirit.” (Joseph Smith, *HC*, 1:283)

31 – “ENDOWMENTS AND SEALINGS PERTAIN TO EXALTATION. Baptism is the door into the celestial kingdom. All the ordinances of the gospel pertain to the celestial kingdom, and any person who is faithful to the covenant of baptism will be entitled to enter there, but no person can receive an exaltation in the celestial kingdom without the ordinances of the temple. **The endowments are for advancement in that kingdom,** and the sealings for our perfection, provided we keep our covenants and obligations.

People baptized, and who are not endowed in the temple of the Lord, may enter the celestial kingdom. But that does not mean that a baptized person is going to get the exaltation in that kingdom. He is not going to pass on to the fulness just by being baptized. He will not pass on to the fulness even after he has been baptized and received an endowment in the temple. He has also to receive the **other ordinances** so that he can become through his faithfulness and obedience a son of God...” (Joseph Fielding Smith, *DS*, 2:45)

32 – “Since the celestial kingdom will have three heavens or degrees, in no doubt all who will inherit the second degree, in addition to possessing all of the qualities of those who will possess the first, or lowest degree, will receive an endowment in the temples of God for this purpose, and will have "overcome by faith," and be sealed by the Holy Spirit of Promise, which the Father sheds forth upon all those who are just and true. They attained this by obedience to the sacred obligations of the endowment which they received by covenant.

As to exaltation, or the inheritance of the third heaven or degree in the celestial kingdom, we have the following revelation which gives the dominions and powers of the spiritual bodies, who, in addition to possessing all the qualities of those who possess the first and second degrees of this kingdom, will also be: [D&C 131:1-4].” (Alvin R. Dyer, *Who Am I?*, pg. 547-548)

33 – “Those who are endowed but not sealed in marriage and family lines to other endowed Saints will be ‘ministering servants’ in the celestial kingdom, serving as God’s administrators, such as his kings and queens and his priests and priestesses, ‘to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.’ (D&C 132:16) Those worthy persons sealed in eternal families will enjoy not only the presence of God, but also his power, inheriting ‘thrones, kingdoms, principalities, and powers, dominions, all heights and depths.’ (D&C 132:19)” (Victor L. Ludlow, *Principles and Practices of the Restored Gospel*, pg. 368)

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

35 – “All the justice in the universe, administered through all the eons of time, will not produce one single saint. Sainthood, which leads to Godhood, requires repentance; repentance requires mercy; and mercy requires the atonement of Jesus Christ. It always comes back to the Atonement.” (Tad R. Callister, *The Infinite Atonement*, pg. 224)

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Exaltation

(Moses 1:19; D&C 19:6-12; Moses 7:35; D&C 131:1-4; D&C 132:15-19; Brigham Young, JD, 6:275)

36 – “Exaltation requires diligence. Why will only a few reach exaltation in the celestial kingdom? Not because it was not available to them, not because they did not know of its availability, not because the testimony was not given to them, but because they would not put forth the effort to pattern their lives and make them like the Savior's life and establish them so well that there would be no deviation until the end.” (Spencer W. Kimball, *TSWK*, pg. 51-52)

37 – “...we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation.” (THE FIRST PRESIDENCY AND THE COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. SALT LAKE CITY, UTAH, JUNE 30, 1916) (Editors' Table, *Improvement Era*, August 1916, pg. 942)

38 – “...the time will come when...[they] will progress and develop in knowledge, intelligence and power, in future eternities, until they shall be able to go out into space where there is unorganized matter and call together the necessary elements, and through their knowledge of and control over the laws and powers of nature, to organize matter into worlds on which their posterity may dwell, and over which they shall as gods.” (Lorenzo Snow, *Improvement Era*, June 1919, pg. 658-659)

39 – “When the power of endless increase shall come to us, and our offspring grow and multiply through the ages that shall come, they will be in due time, as we have been, provided with an earth like this wherein they too may obtain earthly bodies and pass through all the experiences through which we have passed...[W]e shall stand in our relationship to then as God our Eternal Father does to us.” (Melvin J. Ballard, *Crusader for Righteousness*, pg. 211-212)

Visiting Status

(D&C 76:86-88; D&C 138:37)

40 – “We must not overlook the fact that those who attain to the glories may minister unto and visit and associate with those of the lesser kingdoms. While the lesser may not come up, they may still enjoy the companionship of their loved ones who are in.” (Melvin J. Ballard, Bryant S. Hinckley, *Sermons and Missionary Services of Melvin J. Ballard*, pg. 257)

41 – “The three kingdoms of widely differing glories are organized on an orderly plan of gradation. We have seen that the telestial kingdom comprises several subdivisions; this also is the case, we are told, with the celestial; and, by analogy, we conclude that a similar condition prevails in the terrestrial. Thus the innumerable degrees of merit amongst mankind are provided for in an infinity of graded glories. **The celestial kingdom is supremely honored by the personal ministrations of the Father and the Son. The terrestrial kingdom will be administered through the higher, without a fulness of glory. The telestial is governed through the ministrations of the terrestrial, by ‘angels who are appointed to minister for them’.”**

Exaltation in the kingdom of God implies attainment to the graded orders of the Holy Priesthood, and with these the ceremonies of the endowment are directly associated.” (James E. Talmage, *House of the Lord*, pg. 83)

Kingdom Status is Final

(1Corinthians 15:36-42; D&C 88:20-24; D&C 76:112)

42 – AS TO ADVANCEMENT FROM ONE GLORY OR KINGDOM TO ANOTHER

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“There has been a great deal of discussion going on in certain parts, as to whether or not those of the telestial kingdom may advance into the terrestrial, and those of the terrestrial into the celestial, and whether eventually all men enter into the kingdom where God lives and Christ reigns. Why should we worry ourselves? Why should we argue? Why should we contend? Why should we discuss a matter of that kind? When we have come out of the world and have received the gospel in its fulness, we are candidates for celestial glory; nay, we are more than candidates, if we are faithful, for the Lord has given unto us the assurance that through our faithfulness, we shall enter into the celestial kingdom, and surely, no Latter-day Saint desires a place somewhere else, there to take a chance of some day being forgiven and having the opportunity of advancing and finally reaching the place where the righteous dwell.

Then again, let us keep in mind what the Lord has said; it is unnecessary for us to go outside of that which the Lord has stated in the revelations unto the Church. He has declared, speaking of those who enter into the telestial kingdom, "that where God and Christ dwell, they cannot come, worlds without end." Then, why should we bother about it; why should we argue about it; why should we consider these things in such a serious manner?" (Joseph Fielding Smith, *CR*, April 1922, pg. 61-62)

43 – “There are some people who have supposed that if we are quickened telestial bodies that eventually, throughout the ages of eternity, we will continue to progress until we will find our place in the celestial kingdom, but the scriptures and revelations of God have said that those who are quickened telestial bodies cannot come where God and Christ dwell, worlds without end.” (George Albert Smith, *CR*, October 1945, pg. 172)

44 – “No progression between kingdoms. After a person has been assigned to his place in the kingdom, either in the telestial, the terrestrial, or the celestial, or to his exaltation, he will never advance from his assigned glory to another glory. That is eternal! That is why we must make our decisions early in life and why it is imperative that such decisions be right.” (Spencer W. Kimball, *TSWK*, pg. 50)

45 – NO PROGRESSION FROM KINGDOM TO KINGDOM

“NO ADVANCEMENT FROM LOWER TO HIGHER. It has been asked if it is possible for one who inherits the telestial glory to advance in time to the celestial glory?

The answer to this question is, No!

The scriptures are clear on this point. Speaking of those who go to the telestial kingdom, the revelation says: ‘And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.’

Notwithstanding this statement, those who do not comprehend the word of the Lord argue that while this is true, that they cannot go where God is ‘worlds without end,’ yet in time they will get where God was, but he will have gone on to other heights.

This is false reasoning, illogical, and creates mischief in making people think they may procrastinate their repentance, but in course of time they will reach exaltation in celestial glory.

KINGDOMS PROGRESS IN DIFFERENT DIRECTIONS. Now let us see how faulty this reasoning is. If in time those who enter the telestial glory may progress till they reach the stage in which the celestial is in now-then they are in celestial glory, are they not, even if the celestial has advanced? That being the case (I state this for the argument only, for it is not true), then they partake of all the blessings which are now celestial. That means that they become gods, have exaltation, gain the fulness of the Father, and receive a continuation of the ‘seeds forever.’ The Lord, however, has said that these blessings, which are celestial blessings, they may never have; they are barred forever!

The celestial and terrestrial and telestial glories, I have heard compared to the wheels on a train. The second and third may, and will, reach the place where the first was, but the first will have moved on and will still be just the same distance in advance of them. *This illustration is not true!* The wheels do not run on the same track, and do not go in the same direction. The terrestrial and the telestial are limited in their powers of advancement, worlds without end.” (Joseph Fielding Smith, *DS*, 2:31-32)

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46 – “NOW I wish to answer one or two queries that undoubtedly have arisen in your minds, and in doing so I wish to read some more scripture. The question is often asked, “Is it possible for one who attains telestial glory in time in the eternal world to live so well that he may graduate from the telestial and pass into the terrestrial, and then after a season that he may progress from that and be ultimately worthy of the celestial glory?” That is the query that has been asked. I have just read the answer, so far as the telestial group is concerned. “Where God and Christ dwell they cannot come, worlds without end.” I take it upon the same basis, the same argument likewise applies to the terrestrial world. Those whose lives have entitled them to terrestrial glory can never gain celestial glory. **One who gains possession of the lowest degree of the telestial glory may ultimately arise to the highest degree of that glory, but no provision has been made for promotion from one glory to another.** Let us be reasonable about it.

I wish to say in illustrating the subject that if three men were starting out on an endless race, one having an advantage of one mile, the other of two miles, and each one could run as fast as the other, when would the last ever catch up to the first? If you can tell me that, I can tell you when candidates for the telestial glory will get into the celestial glory. Each will grow, but his development will be prescribed by his environment, and there is a reason for it.” (Melvin J. Ballard; Bryant S. Hinckley, *Sermons and Missionary Services of Melvin J. Ballard*, pg. 255-256)

47 – “The Apostle Paul goes on to reason that if Christ was not risen, then we will not rise from the dead; but that if He has been raised from the dead then we also shall be raised; and he goes on to show how universal that resurrection shall be—some to come forth in the resurrection of the just, and some in the resurrection of the unjust, and that there are to be different grades of glory among those that are resurrected. If you want to learn a little more about that, in greater plainness, read the 88th section of the D&C and you will find there something that may be called philosophical as well as theological. Those that obey celestial laws will so improve and purify and sanctify their bodies that those bodies will be fit to come forth in ‘the first resurrection’ to celestial glory, and that they will then be ‘bodies celestial; ’ while those who would not receive the laws of God which are celestial, that is, receiving every word that comes from the month of God, but will obey a terrestrial law, will be quickened by a portion of the terrestrial glory and receive of the same in a fullness; and, as we learn also in The Vision, they will not be bodies celestial but ‘bodies terrestrial,’ a different class, but raised from the dead and quickened by the power of that vital spirit which quickeneth all things. And they who do not receive the terrestrial laws but only the telestial, will come forth in the resurrection, raised with a telestial body and be quickened by the telestial glory. In the revelation that I referred to, in the 88th section, we learn that they will improve, as all things will have to, for progress is the law of the universe, and all beings, all intelligences will have an opportunity of progressing along certain lines. Those who are of a celestial body shall come forth and have a body like unto the glorious body of the Son of God, and will dwell in His presence and be with Him in glory in the presence of the Father, while those who only obey the terrestrial or the telestial laws, after they are redeemed will come forth in the way that is described, ‘but where God and Christ dwell’—so it is said of the telestial—‘they never can come worlds without end.’ That may answer some queries that are made in some of our theological classes.” (Charles W. Penrose, *CR*, April 1915, pg. 36)