

GLOSSARY
of **TERMS**



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- 460 *Preserving the Restoration*, 341n913.
- 461 *Come, Let Us Adore Him*, 23.
- 462 “Why a Temple?” April 29, 2016, blog post.
- 463 *Passing the Heavenly Gift*, 53.
- 464 *Beloved Enos*, 55.
- 465 “The Holy Order,” Q&A, 15, Oct. 29, 2017, transcript of recording.
- 466 “Scripture, Prophecy and Covenant,” March 27, 2017, 14, paper.
- 467 “2 Nephi 28: 24-25,” Aug. 4, 2010, blog post.
- 468 *Come, Let Us Adore Him*, 2-3.
- 469 *A Man Without Doubt*, 181.
- 470 *Preserving the Restoration*, 173.
- 471 *Preserving the Restoration*, 256, 258-259.
- 472 500th Year Reformation Talk One, 6-7, Dallas, TX, Sept., 21, 2017.
- 473 “2 Nephi 28:31,” Aug. 7, 2010, blog post.
- 474 “Nephi’s Brother Jacob, Part 4,” March 14, 2012, blog post.
- 475 “The Whole Not the Parts,” Dec. 28, 2011, blog post.
- 476 *Preserving the Restoration*, 341n913.
- 477 *A Man Without Doubt*, 181.
- 478 “1 Nephi 14:5,” July 6, 2010, blog post comment.
- 479 *Passing the Heavenly Gift*, 52.
- 480 “All things bear testimony,” March 9, 2010, blog post.
- 481 Email to Scripture Committee, Jan. 31, 2018.
- 482 *Eighteen Verses*, 126n71.
- 483 See WJS, 169, 267n4. See note 14.
- 484 “Power in the Priesthood, Part 3,” May 22, 2012, blog post.
- 485 *40 Years in Mormonism Lecture 5*, “Priesthood,” 30.
- 486 *Nephi’s Isaiah*, 287-297. See *Nephi’s Isaiah*, Ch. 18 for a more detailed discussion.
- 487 *Beloved Enos*, 41.
- 488 “3 Nephi 18:17-18,” Nov. 12, 2010, blog post.
- 489 “Alma 13:17-18,” June 15, 2010, blog post.
- 490 *Beloved Enos*, 66.
- 491 “3 Nephi 18:19-20,” Nov. 13, 2010, blog post.
- 492 *The Second Comforter*, 236.
- 493 *Strong’s Concordance*, H2451.
- 494 *Preserving the Restoration*, 310.
- 495 *Ibid.*, 310.
- 496 “Wo, wo, wo,” March 6, 2010, blog post.
- 497 “Nephi 28:15,” July 30, 2010, blog post.
- 498 WJS, 60.
- 499 *Ibid.*, 13.
- 500 *Preserving the Restoration*, 320-323.
- 501 *Ibid.*, 511.
- 502 “Alma 13:30,” June 21, 2010, blog post.
- 503 *40 Years in Mormonism Lecture 8*, “A Broken Heart and Contrite Spirit,” 2.
- 504 “Alma 13:23,” June 17, 2010, blog post.
- 505 *A Man Without Doubt*, 183.
- 506 “All or Nothing, 6,” Nov. 6, 2016, blog post.

GLOSSARY OF TERMS

THIS glossary is intended as helpful inspired commentary and not as a dictionary with the expectation to limit other possible meanings of the term being explained. Words are sometimes used by the prophet or the writer with a unique meaning in mind for a particular passage or circumstance. The terms listed are intended to cover the majority of usages of the words in the majority of contexts. All of the material herein comes from the works of Denver Snuffer, Joseph Smith, the Scriptures, sources pointed to by Denver, or explanations directly by Denver in the editing process. Except when noted, all scriptural references are from the Restoration Edition.

I have inserted a possible new context into the words for you to consider. I would remind you, however, that scripture is not something for “private interpretation,” but can only be unlocked through the Holy Ghost (2 Peter 1:5; see also JSH 14:4). The meaning belongs to and is controlled by God.¹ Please keep *everything* in mind together. Do not think one isolated statement or paragraph explains *everything*. Further, do not think everything has yet been revealed that needs to be revealed. Thus far I am only taking the things already before us in scripture and weaving them together to persuade some few to believe the restoration can continue. When the time comes, a great deal more can be taught if the restoration does continue.² – Denver Snuffer

Aaronic Priesthood Priestly authority that is believed by Mormons to automatically descend by lineage from Aaron to his descendants but which can also be conferred by the laying on of hands upon gentiles who would otherwise not possess such authority. It has the right to perform outward ordinances, including baptism. This priesthood was conferred on Joseph Smith and Oliver Cowdery on May 15, 1829 by the resurrected John the Baptist.³

Abomination The use of religion to suppress truth or impose a false form of truth.⁴ It involves the religious justification of wrongdoing. That is, something becomes abominable when it is motivated out of a false form of religious observance or is justified because of religious error.⁵

Adam-ondi-Ahman The phrase means “Adam in the presence of Son Ahman.” The first time this happened was near the place now known as Spring Hill in Missouri. Since it was an event, and the location acquired significance because of what happened there, the term describes a future event, rather than just a fixed location. Latter-day Saints think the future event will take place at the same location as the first event, but – like the location of the New Jerusalem – it may happen elsewhere.⁶ At that meeting an accounting will

be given by the posterity of Father Adam to Christ, preliminary to Christ's return as the One whose right it is to preside over all things.⁷

Adultery In addition to referring to a physical act involving sexual union with another, the term adultery is often used with the connotation of unfaithfulness, as in Israel becoming unfaithful and playing the part of an adulteress, worshiping other gods (Jeremiah 2:1). When forced away by the man she loves, a woman is then adulterated by the act of the man. He is accountable for the treachery involved in dissolving the marriage that the woman wanted and forcing her into the relation with either no one or with another man. Either one is adulterating the marriage which she had with him. He is accountable for that uncharitable, unkind, and unjustified treatment of the woman. On the other hand, when she has lost affection for him, and the union has become hollow and without love, then the marriage is dead, and continuation of the relation is a farce. It is not a marriage. In fact, it is a pretense and an abomination unworthy of preservation. It will not endure.⁸

Agency Freedom or agency really means “accountability.” That is its chief, if not only, meaning. We are free; therefore, we are accountable before God for all our acts. The Atonement affords us relief from that accountability for our sins when we repent. Taking advantage of the Atonement for that purpose, however, does require us to obey Christ's conditions.⁹

Ancient of Days This name means the oldest man, our Father Adam, Michael.¹⁰

Angel *For he that receives my servants receive me . . .* (T&C 82:17). The word “servants” in this context means “angels.” Angel is derived from the Greek word *áγγελος* [ἄγγελος] which means “messenger.” The messenger must bring a message from the Lord. It does not matter if the messenger is mortal.¹¹ The word describes a category of messenger that includes not only pre-mortal and post-mortal spirits, but also living men. When anyone, man or angel, is entrusted with a message from God, the message is God's. God makes no distinction between the messenger and Himself.¹² *And now I have spoken the words which the Lord God hath commanded me . . .* (Mosiah 1:19). The angel added nothing. He hid nothing. He delivered what the Lord told him to deliver. These are not merely the words of an angel. Because the angel certifies they originated from God, they are the words of God (T&C 54:7).¹³ Joseph explained that all angels either have or do belong to this earth: *But there are no angels who minister to this earth but those who do belong or have belonged to it . . .* (D&C 130:5),¹⁴ meaning angels are called from those who were or are mortals here. Their status as angel comes from the fact they have met with God, gotten both their assignment and authority from Him, and deliver only the message He instructs should be delivered. They are in His service, and the message is confined to what He has told them to do.¹⁵ Angels minister to you and confer power, light and truth. They prepare you to receive the Lord.¹⁶

Angel of Light To avoid deception we must have light. Light comes to us by keeping His commandments (T&C 93:9).¹⁷ The defect Moses perceived in Lucifer tempting him (as stated in Genesis 1:3) was not merely in his presence. Satan was (and is) an angel. Section 69 of the [Teachings & Commandments,

- 5, 2010, blog post. 428 Ibid., 139.
- 397 “3 Nephi 14:6,” Oct. 27, 2010, blog post. 429 Ibid., 139.
- 398 *Passing the Heavenly Gift*, 151. 430 Ibid., 135.
- 399 “No Man Will Save You,” Aug. 22, 2011, blog post. 431 “Who can be a Seer?,” Feb. 19, 2010, blog post.
- 400 “3 Nephi 20:23,” Sept. 19, 2010, blog post. 432 *Eighteen Verses*, 325-326, emphasis his.
- 401 *Preserving the Restoration*, 302. 433 *A Man Without Doubt*, 179.
- 402 Ibid., 81n207. 434 TPJS, 310.
- 403 “Cursed: Denied Priesthood,” Q&A, Jan. 7, 2018, 20-21, transcript of talk. 435 “God is no respecter of persons,” April 27, 2010, blog post.
- 404 “BFHG, Conclusion,” Aug. 25, 2012, blog post. 436 “Repentance,” March 8, 2012, blog post.
- 405 “BFHG, Part 5,” Aug. 24, 2012, blog post. 437 *Strong's Concordance*, G266.
- 406 “2 Nephi 31:8-9,” Aug. 24, 2010, blog post. 438 Hugh Nibley, *Approaching Zion* (Salt Lake City: Deseret Book, 1989), 66-67.
- 407 “God's Many Works, Part 5,” Aug. 17, 2012, blog post. 439 *40 Years in Mormonism Lecture 8, “A Broken Heart and Contrite Spirit,”* 12.
- 408 “BFHG, Part 5,” Aug. 24, 2012, blog post. 440 Email to Scripture Committee, Feb. 23, 2018
- 409 “Last Week's Comments,” May 19, 2012, blog post. 441 *Preserving the Restoration*, 329.
- 410 “Alma 13:11,” June 12, 2010, blog post. 442 Ibid., 330-331.
- 411 T&C 158:9 *Answer to Prayer for Covenant*. 443 Ibid., 327.
- 412 *Preserving the Restoration*, 76. 444 Ibid., 340.
- 413 *A Man Without Doubt*, 179. 445 “The Holy Order,” Oct. 29, 2017, 6, paper.
- 414 Email to Scripture Committee, Feb. 8, 2018. 446 “3 Nephi 21:15-18,” July 17, 2010, blog post.
- 415 WJS, 242. 447 Email to Scripture Committee, Jan. 31, 2018.
- 416 *Passing the Heavenly Gift*, 51n46. 448 TPJS, 352-353.
- 417 WJS, 169, 267n3. See note 14. 449 Ibid., 207-208.
- 418 “White Stone and a New Name,” March 23, 2010, blog post. 450 “God's Many Works,” Part 5, Aug. 17, 2012, blog post.
- 419 *The Second Comforter*, 383. 451 “2 Nephi 32:7,” Sept. 2, 2010, blog post.
- 420 *Eighteen Verses*, 135. 452 *Second Comforter*, 233.
- 421 Ibid., 55. 453 Email to Scripture Committee, Nov. 10, 2017.
- 422 Ibid., 129. 454 *Preserving the Restoration*, 511-512.
- 423 Ibid., 136. 455 *Preserving the Restoration*, 512n1391.
- 424 Ibid., 136. 456 T&C 158:57 *Answer to Prayer for Covenant*.
- 425 Ibid., 135. 457 “The Holy Order,” Q&A, 15, Oct. 29, 2017, 7n21, paper.
- 426 Ibid., 139. 458 *Beloved Enos*, 166-167.
- 427 Ibid., 129n77. 459 *Preserving the Restoration*, 20-21.

- 2011, blog post.
- 338 “3 Nephi 21:26,” July 21, 2010, blog post.
- 339 “3 Nephi 21:19-20,” July 18, 2010, blog post.
- 340 “The process is everything – the answer is nothing,” May 4, 2010, blog post.
- 341 “Weep for Zion for Zion has fled,” June 4, 2010, blog post. Revised in Email to Scripture Committee, Jan. 31, 2018.
- 342 “3 Nephi 18:24-25,” November 15, 2010, blog post.
- 343 “Scripture, Prophecy and Covenant,” March 27, 2017, 6, paper.
- 344 *Preserving the Restoration*, 173-174.
- 345 *Ibid.*, 177.
- 346 *Ibid.*, 172.
- 347 “Discussion of the Gentiles and the Remnant,” July 24, 2010, blog post.
- 348 “The Holy Order,” Oct. 29, 2017, 10, paper.
- 349 *Come, Let Us Adore Him*, 188-189.
- 350 “Cursed: Denied Priesthood,” Q&A, Jan. 7, 2018, 13, transcript of talk.
- 351 *Preserving the Restoration*, 173.
- 352 Email to Scripture Committee, April 1, 2018.
- 353 *Come, Let Us Adore Him*, 2-3.
- 354 *Ibid.*, 51-52.
- 355 *TPJS*, 180.
- 356 *Come, Let Us Adore Him*, 69.
- 357 *Ibid.*, 70.
- 358 *Ibid.*, 212, emphasis his.
- 359 “Nephi’s Brother Jacob, Part 8,” March 20, 2012, blog post.
- 360 The Testimony of St. John 1:12.
- 361 *Preserving the Restoration*, 343.
- 362 *Strong’s Concordance*, H7214.
- 363 *Ibid.*, H3629.
- 364 *Ibid.*, G3510.
- 365 “1 Nephi 14:8-9,” July 8, 2010, blog post.
- 366 “3 Nephi 21:2-3,” July 13, 2010, blog post.
- 367 “1 Ne 13:33-34,” June 30, 2010, blog post.
- 368 “2 Nephi 28:1-2,” July 25, 2010, blog post.
- 369 *Eighteen Verses*, 197.
- 370 *Preserving the Restoration*, 98.
- 371 *Eighteen Verses*, 308.
- 372 “The Temple,” Portland Temple Symposium, Oct. 9, 2010, transcript of notes from talk.
- 373 “Alma 13:29,” June 20, 2010, blog post.
- 374 “How beautiful upon the mountains,” March 4, 2010, blog post.
- 375 *Preserving the Restoration*, 239.
- 376 *Passing the Heavenly Gift*, 465.
- 377 *The Second Comforter*, 44.
- 378 *Ibid.*, 400.
- 379 “Alma 13:10,” June 11, 2010, blog post.
- 380 “3 Nephi 12:20,” Oct. 11, 2010, blog post.
- 381 “Melchizedek,” April 24, 2017, blog post.
- 382 “1 Nephi 13:36,” July 1, 2010, blog post.
- 383 *Eighteen Verses*, 51.
- 384 “2 Nephi 32:1-2,” August 31, 2010, blog post. See also 2 Nephi 4:4.
- 385 “Our Divine Parents,” March 25, 2018, 38, paper.
- 386 *Ibid.*, 38n160.
- 387 *Ibid.*, 38, emphasis his, 38n161.
- 388 “Christ’s Sacrament,” June 1, 2014, blog post.
- 389 *Preserving the Restoration*, 521.
- 390 “3 Nephi 18:1-2,” Nov. 5, 2010, Blog post.
- 391 “3 Nephi 18:3-4,” Nov. 6, 2010, blog post.
- 392 *Preserving the Restoration*, 486.
- 393 *The Second Comforter*, 265.
- 394 “3 Nephi 18:6-7,” Nov. 8, 2010, blog post.
- 395 “Sacrifice,” Dec. 12, 2011, blog post.
- 396 “Belief Becomes Knowledge,” May

verse 6] describes him as “an angel of God who was in authority in the presence of God” and was cast down. Such a being does not look vile. Visually, he may appear to have light and glory. Although a liar, he uses his appearance as a pretense to be an angel of light. Moses was able to discern between Satan and an actual messenger from God, but that had nothing to do with the appearance of Satan. It was because of the content of the message. Moses distinguished between his message and the Lord’s. The Lord’s was a message of glory, which is intelligence, or in other words, light and truth. Satan’s message takes you into a dark and dreary waste.¹⁸

Anti-Christ This includes all those who invite people to follow them and deliberately seek devotees. Those who put themselves up for adoration and worship are mistaken, are practicing priestcraft, are anti-Christ, and are in the employ of the enemy to our souls.¹⁹ Anti-Christ is also all those who practice a religion that rejects Jesus Christ as the Son of God and Redeemer of mankind.²⁰ Any teaching or person who draws us to them and does not point us to the Lord is unable to help us. If they try to supplant Christ as the object of admiration, then they are anti-Christ and a false prophet.²¹

Apostasy This is a deliberate, intentional, or willful rejection or refusal to accept what God offers to man. It is a rebellion. When we limit what we will permit God to reveal, setting boundaries to His teachings, we rebel. But that rebellion limits only ourselves.²² Whether a group or a person, we are either gaining (restoring) light and truth, or we are losing (apostatizing) from light and truth. This world is a world of change. Nothing remains the same. Everywhere you see either growth or decay at work. They are also at work within you. You either search out new truth, find it, live it, and thereby become restored to truth, or you back away from it. If you are backing away, losing it, neglecting it, and discarding it, you are in the process of apostasy.²³ With respect to God’s people, apostasy is always marked by a change of ordinances and breaking of the covenant.²⁴

Apostle The word apostle (Greek: ἀπόστολος [*apóstolos*]) literally means “someone sent away.” The word implies they are sent to deliver a message. An English equivalent would be “messenger.” There is no such thing as priesthood called “apostle.” It is also an office in the LDS church institution, like that of relief society president, primary president, or scout leader. It is only an office in that church.²⁵ Before 1835, the term apostle did not mean 12 men belonging to a quorum. It meant men who were ordained to the High Priesthood who had seen Christ. The June 1, 1833 revelation (τ&C 94:4) referred to the School of the Prophets as “the school of mine apostles.” The school was “to prepare mine apostles” (v. 1). However, the identity of the apostles was expansive, including “all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons” (τ&C 87:1), describing those for whom the school of the prophets was to be built. After an appearance of Christ to members of the school of the prophets, Joseph declared: *Brethren now you are prepared to be the Apostles of Jesus Christ, for you have seen both the Father and the Son, and know that They exist, and that They are two separate Personages.*²⁶ It was not membership in a “quorum,” but knowledge, that originally defined

the meaning of apostle when used in all notes, minutes, revelations, and preaching before 1835.²⁷ The New Testament account of what qualifies an Apostle included the necessary credential of witnessing Christ's resurrection. (Acts 1:6).²⁸ See also TWELVE APOSTLES.

Atonement Atonement is a 16th century English contraction of the words *at* and *one*, attributed to William Tyndale's biblical translations, which signifies the state of being *at-one*, *at-oneness*, or *at-one-ment*, and the process of reaching that state – unity with God. The word appears over a hundred times in the Old Covenants from the root *kaphar* (כָּפַר) to cover, etc.,²⁹ and appears in the New Testament only once in Romans 5:11 as *katallagē*, (καταλλαγή), reconciliation, exchange, esp. money, etc.³⁰ “From all the meanings of *kaphar* and *kippurim*, we concluded that the literal meaning . . . is a close and intimate embrace, which took place at the *kapporeth* or the front cover or flap of the tabernacle or tent. The Book of Mormon instances are quite clear: *Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you* (Alma 3:6). *But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love* (2 Nephi 1:3). To be redeemed is to be atoned. . . . [This] kind of oneness is meant by the Atonement – it is being received in close embrace of the prodigal son, expressing not only forgiveness but oneness of heart and mind that amounts to identity.”³¹ “The standard guide to the Atonement is the Gospel of John. Four solid chapters, 14-17 [in the KJV], are devoted to showing that the Atonement is literal; it is real”³² (see John 9 and The Testimony of St. John, chapters 8-10). Mankind is placed into a situation on this earth where, without a Redeemer and an atoning sacrifice, progression would be impossible, as well as any hope of escape from the grave and the justice of the Lawgiver. Without the atonement the possibility of ascension and return to the presence of God could not take place.

The Father's doctrine is that “all men, everywhere, [must] repent and believe in [Christ].” This is what the whole of creation hangs on: the atonement of the Son. It is through the Son's sacrifice that the Father's plan became operational. Now, to return to the Father all must do so in reliance upon the merits of the Son (John 2:2).³³

It is impossible to become altogether clean in this fallen world. We can do our best, but in the end we're going to find we are lacking. The scriptures admit this. The proposition is so fundamentally understood among most saints that it goes without saying. We're all in need of redemption from an outside power, someone with greater virtue and power than we have, who can lift us from our condition into something higher, cleaner, and more godly. This is the role of Christ. His atoning sacrifice equipped Him to accomplish this. The atonement, however, is not magic. Through it, Christ accomplished some very specific things and has the power to lead us all back to the presence of God, the Father. The process was difficult for Him and is necessarily difficult for us.

Christ participated in the ordinance of the atonement to acquire two things, the first of which is knowledge (Isaiah 19:2). It is through His knowledge that He is able to “justify many.” This knowledge was acquired

- 279 *Preserving the Restoration*, 199.
- 280 *Ibid.*, 386.
- 281 *Preserving the Restoration*, 386.
- 282 *Ibid.*, 118.
- 283 *Strong's Concordance*, H3068.
- 284 *Ibid.*, H7462.
- 285 *Ibid.*, H3071.
- 286 *Ibid.*, H7495.
- 287 *Ibid.*, H3074.
- 288 *Ibid.*, H3072.
- 289 *Ibid.*, H3070.
- 290 *Ibid.*, H3073.
- 291 *Ibid.*, H6942.
- 292 *Ibid.*, H6635.
- 293 “2 Nephi 28:15,” July 30, 2010, blog post.
- 294 Email to Scripture Committee, Feb. 23, 2018
- 295 *Strong's Concordance*, G4990.
- 296 “3 Nephi 11:31-32,” Sept. 27, 2010, blog post.
- 297 “3 Nephi 11:35,” Sept. 28, 2010, blog post.
- 298 Email to Scripture Committee, Feb. 23, 2018
- 299 *Preserving the Restoration*, 311.
- 300 *Strong's Concordance*, H3068.
- 301 “2 Nephi 29:6-7,” August 11, 2010, blog post.
- 302 “Beloved,” March 4, 2011, blog post.
- 303 “Signs of the Second Coming,” April 7, 2016, blog post.
- 304 500th Year Reformation Talk Three, 16, Atlanta, /, Nov. 16, 2017, Q&A.
- 305 “Signs of the Second Coming,” April 7, 2016, blog post.
- 306 500th Year Reformation Talk Three, 16, Atlanta, GA, Nov. 16, 2017, Q&A.
- 307 *A Man Without Doubt*, 175.
- 308 “All or Nothing, 5,” Nov. 4, 2016, blog post.
- 309 *Nephi's Isaiah*, 77.
- 310 David Alexander and Pat Alexander, *Eerdmans' Handbook to the Bible* (Grand Rapids: Eerdmans, 1992), 191.
- 311 Boyd Seevers, *Warfare in the Old Testament: The Organization, Weapons, and Tactics of Ancient Near Eastern Armies* (Grand Rapids: Kregel Academic, 2013), 53-55.
- 312 *Preserving the Restoration*, 162-163.
- 313 “Cursed: Denied Priesthood,” Q&A, Jan. 7, 2018, 12-13, transcript of talk.
- 314 *Come, Let Us Adore Him*, 17.
- 315 *40 Years in Mormonism Lecture 5, “Priesthood,”* 24.
- 316 “Godliness,” March 23, 2010, blog post.
- 317 “2 Nephi 31:5,” Aug. 23, 2010, blog post.
- 318 “2 Nephi 31:21,” Aug. 30, 2010, blog post.
- 319 TPJS, 308.
- 320 *Preserving the Restoration*, 349.
- 321 *The Second Comforter*, 235.
- 322 *Eighteen Verses*, 282-283.
- 323 *Preserving the Restoration*, 16.
- 324 “What Does It Mean to Possess Your Soul?” April 25, 2010, blog post.
- 325 “Power in the Priesthood,” Part 3, May 22, 2012, blog post.
- 326 “Discussion of the Gentiles and the Remnant,” July 24, 2010, blog post.
- 327 “Power” or “Authority,” June 4, 2010, blog post.
- 328 “Godliness,” March 23, 2010, blog post.
- 329 “Questions From This Week,” Feb. 23, 2013, blog spot.
- 330 “Received of His Fullness,” Part 3, July 6, 2012, blog post.
- 331 *Preserving the Restoration*, 173.
- 332 “3 Nephi 13:7-8,” Oct. 19, 2010, blog post.
- 333 “Prayer,” June 14, 2017, blog post.
- 334 “3 Nephi 18:17-18,” Nov. 12, 2010, blog post.
- 335 Email to Scripture Committee, Jan. 31, 2018.
- 336 *A Man Without Doubt*, 178.
- 337 “Joseph The Prophet,” June 26,

- 222 Hugh Nibley, *The Message of the Joseph Smith Papyri: An Egyptian Endowment*, 2nd ed. (Salt Lake City: Deseret Book, 2005), 434.
- 223 “2 Nephi 31:8-9,” Aug. 24, 2010, blog post.
- 224 *Eighteen Verses*, 268.
- 225 “‘Keys’ as Challenge,” Sept. 14, 2012, blog post.
- 226 “The Holy Order,” Oct. 29, 2017, 1, paper.
- 227 *Ibid.*, 2.
- 228 DHC 5:256-259.
- 229 *Preserving the Restoration*, 191.
- 230 Email to Scripture Committee, Feb. 9, 2018.
- 231 “1 Nephi 14:5,” July 6, 2010, comment to blog post.
- 232 “Faith, Belief, Knowledge,” March 16, 2010, blog post.
- 233 “The Whole Not the Parts,” December 28, 2011, blog post. WJS, 169, 267n3. See note 14.
- 234 *Passing the Heavenly Gift*, 463-464.
- 235 “3 Nephi 13:31-32,” June 29, 2010, blog post.
- 236 “Answer: Reading Scripture,” June 30, 2012, blog post.
- 237 “God’s Many Works, Part 3,” August 15, 2012, blog post.
- 238 “Last Week’s Comments,” May 19, 2012, blog post.
- 239 “Provo Tabernacle,” Dec. 17, 2010, blog post.
- 240 T&C 158:7-8 *Answer to Prayer for Covenant*.
- 241 *40 Years in Mormonism Lecture 5, “Priesthood,”* 44.
- 242 “2 Nephi 28:31,” Aug. 7, 2010, blog post.
- 243 “Power in the Priesthood, Part 3,” May 22, 2012, blog post.
- 244 *The Second Comforter*, 234.
- 245 *Beloved Enos*, 98.
- 246 *A Man Without Doubt*, 174.
- 247 “The Holy Order,” Oct. 29, 2017, 33, paper.
- 248 “Angels,” March 6, 2010, blog post.
- 249 “The Holy Order,” Oct. 29, 2017, 16, paper.
- 250 *Ibid.*, 16n62.
- 251 *Ibid.*, 16n63.
- 252 *Ibid.*, 16.
- 253 *Passing the Heavenly Gift*, 431.
- 254 TPJS, 298.
- 255 *Ibid.*, 301.
- 256 Joseph Smith, Letter to the Editor, *Times and Seasons* 4:194, May 15, 1843.
- 257 *Strong’s Concordance*, H6944.
- 258 Margaret Barker, “Temple and Liturgy, June, 2009, 7, paper: <http://www.margaretbarker.com/Papers/>
- 259 Scripture Committee, “Committee G&S Update,” guideandstandard.blogspot.com, Nov. 30, 2017.
- 260 “That We Might Become One,” Jan. 14, 2018, 4, transcript of talk.
- 261 *Ibid.*, 7-8.
- 262 *The Second Comforter*, 11.
- 263 *Ibid.*, 11n10.
- 264 “Angels,” March 6, 2010, blog post.
- 265 WJS, 366.
- 266 *Preserving the Restoration*, 20.
- 267 *Ibid.*, 20.
- 268 Hugh Nibley, *Eloquent Witness: Nibley on Himself, Others, and the Temple*, Stephen D. Ricks, ed. (Salt Lake City: Deseret Book, 2008), 439.
- 269 Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson Publishers, 2000), 420. See also *Strong’s Concordance*, G3466.
- 270 Hugh Nibley, *Temple and Cosmos* (Salt Lake City: Deseret Book, 1992), 60.
- 271 Nibley, *Eloquent Witness*, 364.
- 272 *Ibid.*, 245.
- 273 *Strong’s Concordance*, H136.
- 274 *Strong’s Concordance*, H5945.
- 275 *Ibid.*, H5769.
- 276 *Ibid.*, H7706.
- 277 *Ibid.*, H430.
- 278 *Ibid.*, G2316.

through His suffering the pains of all mankind, which allowed Him to know exactly what weaknesses afflict mankind and how to overcome them. This allows Him to succor, relieve, and teach mankind how to overcome every form of guilt, affliction, and weakness (Alma 5:3). This knowledge was gained by suffering guilt and remorse for sins He had not committed, exactly as if He were the one who perpetrated them. He performed this great burden in the presence of His Father, who would never leave Him, even in His hour of temptation, despite the fact that all His followers would abandon Him (John 9:18). When He suffered the guilt of all mankind, it was necessary for His Father to draw near to Him (Luke 13:9). This was required because it is impossible for Christ to know how to redeem mankind from the guilt and shame of sin unless He experienced the pains of uncleanness before God the Father, as mankind will do if they are unclean in the day of judgment (Mormon 4:6). Unlike all of us, however, Christ knows how to overcome this shame because He has done so. Secondly, Christ acquired the keys of death and hell by suffering, reconciling, dying, rising, and reuniting with the Father (Revelation 1:6). Because the keys of death and hell belong to Him, He has the power of forgiveness. He can forgive all men all offenses, but He requires us to forgive others (τ&C 51:3). If we fail to forgive others, we cannot be forgiven (Matthew 3:30).

We do not move from our state of evil to redemption by Christ’s sacrifice alone. It is required for us to follow Him (John 6:29). We follow Him when we allow Him to succor us, to impart knowledge to us, and when we forgive others through His knowledge gained from the atonement. Through the keys of death and hell, Christ’s atonement cleanses us from our errors, our failings, and our deliberate wrong choices. He provides cleansing from those failings. But His atonement does not change our character unless we follow Him. The atonement, if properly acted upon, frees us to develop character like His, unencumbered by the guilt of what we’ve failed to do. He removes our guilt. But developing character like His is our responsibility. We cannot be passive and obtain what He offers. We are required to actively pursue the redemption we seek from Him. When the sin is removed from us, we are free to pursue virtue without the crippling effects of remorse which He removed from us (Alma 14:7). When freed from the guilt of sin, the past mistakes no longer haunt us. Our sins are no longer remembered by the Lord, and we are free to confess and forsake them (τ&C 45:9). The reason we can publicly confess them is because they are no longer us. They do not define us. It is no longer our sin, nor our character. We have chosen to follow Him into a new life.

The development of a godly character happens in stages, gradually, but we are forgiven in an instant, suddenly (Alma 17:4). When forgiven, we necessarily turn to a new life, in which sharing the joy of forgiveness and the joy of redemption through Christ is our abiding desire (Alma 17:5). The mind changes in proportion to the joy found in the new life (Romans 1:33). Such new people are no longer the sons of men, but they become the sons of God (Romans 1:34). They know the joy of having the voice of the Father declare to them that they have been begotten by the Father and are the sons of God (Psalms 2:2). The fullness of the atonement is the fullness of knowledge, which comes by following Him and abiding the conditions.

No one can receive what He offers unless they conform to the conditions He has established for redemption (T&C 93:9). This is the Gospel of Christ. This is the news which comes from the Lord, the Messenger of Salvation. Those who know Him will declare these things in unmistakable words to allow others to come and partake of the same fruit of the tree of life.³⁴ (See *Come, Let Us Adore Him*, chapter 12.)

Attain to the Resurrection of the Dead This does not mean merely coming forth from the grave, although that is termed “resurrection,” also. Joseph Smith more accurately referred to this as an achievement following exaltation: [Y]ou have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power (TPJS, 346-347).³⁵ [E]ven when we rise from the grave, we will still not have “attained to the resurrection of the dead,” nor hold the keys of resurrection. No one will, until they, like Christ, have gone from exaltation to exaltation, until they can obtain the power to resurrect all that depends upon them. For us to “attain to the resurrection of the dead” requires us to have the power to resurrect not only ourselves, but also those who are dependent on us. This is what the prototype of the saved man did. This is Who we worship. This is who and what we must precisely and exactly become.³⁶

Authoritative This means “approved by God and binding upon [us].”³⁷

Baptism of Fire and the Holy Ghost The baptism of fire and the Holy Ghost promised by Christ in the Doctrine of Christ (2 Nephi 13:3) is given without man’s involvement, comes from Heaven, [and] is promised by both the Father and the Son. It is a signal of redemption, purification and holiness. It is included in the “gate” for entering into God’s presence. For God is a “consuming fire,” and those who enter into that presence must be able to endure that fire (Hebrews 1:57; see also Deuteronomy 2:5). Without the capacity to do so, a person would be consumed by the flames (Leviticus 3:25). The fire and the Holy Ghost are also given as a sign to the recipient that they may know it is safe for them to enter into God’s presence and not be consumed.³⁸ What, then, does baptism of fire and the Holy Ghost consist of? The effect (fire purges and removes sin) is to permit you to speak with the “tongue of angels” (2 Nephi 13:2). But Nephi also cautions that once this gift has been conferred, if you then “deny Christ,” you would be better off having never known Him (2 Nephi 13:3). This process will come to you after repentance and baptism and comes to “show all things” and to “teach the peaceable things of the kingdom” (T&C 23:2, cf. Genesis 4:9). To “speak with the tongue of angels” means you are elevated – your knowledge and your inspiration reckons from Heaven itself. You have been elevated by fire, which purges sins and purifies. In effect, you receive holiness through the sanctifying power of the Holy Spirit. This in turn makes *your own* spirit holy. Your spirit or your ghost is within you, connected to Heaven to such a degree through this process that you are in possession of a “holy spirit” or a “holy ghost” within you.³⁹

- 159 “1 Nephi 13:33-34,” June 30, 2010, blog post.
- 160 Ibid., 119.
- 161 Ibid., 353.
- 162 *Preserving the Restoration*, 14.
- 163 *Preserving the Restoration*, 361.
- 164 Ibid., 332.
- 165 Ibid., 330.
- 166 TPJS, 51.
- 167 “2 Nephi 32:4-5,” Sept. 1, 2010, blog post.
- 168 “Nephi’s Brother Jacob, Part 5,” March 15, 2012, blog post.
- 169 “1 Nephi 14:3-4,” July 6, 2010, blog post.
- 170 “The Holy Order,” Oct. 29, 2017, 3, paper.
- 171 Ibid., 11.
- 172 Ibid., 16.
- 173 Ibid., 24.
- 174 Ibid., 30.
- 175 TPJS, 310.
- 176 *Nephi’s Isaiah*, 17.
- 177 “3 Nephi 20:25-27,” Sept. 20, 2010, blog post.
- 178 *Preserving the Restoration*, 32-33. (See “The Mission of Elijah Reconsidered,” in *Essays: Three Degrees* (Salt Lake City: Mill Creek Press, 2013).
- 179 “The Mission of Elijah Reconsidered,” paper, Oct. 14, 2011, 27-28.
- 180 Email to Scripture Committee, Jan. 9, 2018.
- 181 “Holy Ghost vs. The Holy Spirit,” April 28, 2010, blog post.
- 182 “God’s Many Works, Part 5,” Aug. 17, 2012, blog post.
- 183 “God’s Many Works, Part 4,” Aug. 16, 2012, blog post.
- 184 “Holy Ghost vs. The Holy Spirit,” Aug. 10, 2012, blog post.
- 185 Ibid.
- 186 TPJS, 328.
- 187 Emails to Scripture Committee, May 21-22, 2017.
- 188 TPJS, 149.
- 189 “The Holy Order,” Oct. 29, 2017, 8, paper.
- 190 Ibid., 7.
- 191 Ibid., 1.
- 192 Ibid., 6.
- 193 Ibid., 1.
- 194 Ibid., 3.
- 195 Ibid., 4.
- 196 Ibid., 6.
- 197 Ibid., 10.
- 198 Ibid., 44.
- 199 “Holy Ghost vs. The Holy Spirit,” April 28, 2010, blog post.
- 200 “Question on Sealing, Feb. 29, 2012,” blog post.
- 201 “Cursing and Abominations,” June 28, 2012, blog post.
- 202 “God’s Many Works,” Conclusion, Aug. 18, 2012, blog post.
- 203 “Question on Sealing, Feb. 29, 2012,” blog post. (See also T&C 158:39 *Answer to Prayer for Covenant*).
- 204 *Preserving the Restoration*, 352.
- 205 *Eighteen Verses*, 64.
- 206 Ibid., 67.
- 207 Ibid., 312.
- 208 Email to Scripture Committee, Jan. 31, 2018.
- 209 Email to Scripture Committee, Jan. 31, 2018.
- 210 *Preserving the Restoration*, 481.
- 211 *Beloved Enos*, 98.
- 212 *The Second Comforter*, 234.
- 213 “Alma 13:28,” June 19, 2010, blog post.
- 214 “1 Nephi 14:6,” July 7, 2010, blog post.
- 215 “If you love me, receive instruction from me,” June 7, 2010, blog post.
- 216 *Preserving the Restoration*, 387.
- 217 Scripture committee meeting notes and emails, Oct. 25-26, 2017.
- 218 *Preserving the Restoration*, 359.
- 219 WJS, 169-170, 267nn5-6; 172-173, 268n4. See note 14.
- 220 Ibid., 331.
- 221 “2 Nephi 29:6-7,” Aug. 11, 2010, blog post.

- Doubt,” July 13, 2012, blog post.
- 99 “3 Nephi 12:17-18,” Oct. 12, 2010, blog post.
- 100 “Follow-up Question,” Jan. 3, 2012, blog post.
- 101 “The Holy Order,” Oct. 29, 2017, 2, paper.
- 102 “3 Nephi 21:26,” July 21, 2010, blog post.
- 103 *Strong’s Concordance*, G1404.
- 104 “Sorting Things Out,” July 22, 2012, blog post.
- 105 *Passing the Heavenly Gift*, 52.
- 106 *A Man Without Doubt*, 170.
- 107 Joseph Smith Jr., John Whitmer, “Letter to the Church in Colesville, 2 December 1830,” 205-206, *JSP*, D1:214-219.
- 108 *Nephi’s Isaiah*, 85.
- 109 *Nephi’s Isaiah*, 85n132.
- 110 “1 Nephi 14:10,” July 8, 2010, blog post.
- 111 *The Second Comforter*, 419.
- 112 *Nephi’s Isaiah*, 26.
- 113 *A Man Without Doubt*, 169.
- 114 “2 Nephi 31:16,” Aug. 27, 2010, blog post.
- 115 “2 Nephi 31:15,” Aug. 27, 2010, blog post.
- 116 “3 Nephi 15:9-10,” Nov. 4, 2010, blog post.
- 117 “2 Nephi 33:4,” Sept. 5, 2010, blog post.
- 118 *The Second Comforter*, 401.
- 119 *Ibid.*, 401n340.
- 120 *DHC* 4:79.
- 121 *Preserving the Restoration*, 430n1146.
- 122 *Ibid.*, 254.
- 123 *Ibid.*, 254.
- 124 *Eighteen Verses*, 312.
- 125 *The Second Comforter*, 54-60.
- 126 *Passing the Heavenly Gift*, 52.
- 127 *Ibid.*, 52n50.
- 128 “1 Nephi 14:5,” July 6, 2010, comment to blog post.
- 129 “Pretensions of Public Piety,” Sept. 7, 2015, blog post.
- 130 “The Temple,” 19, Oct. 28, 2012, transcript of talk.
- 131 “The Trick to Avoiding Apostasy,” June 22, 2012, blog post.
- 132 “2 Nephi 28:20,” Aug. 2, 2010, blog post.
- 133 “Ignorance Enshrined,” Feb. 22, 2013, blog post.
- 134 “Recent Conversations,” Nov. 25, 2011, blog post.
- 135 “Jumping out a Window,” Feb. 24, 2010, blog post.
- 136 See *Preserving the Restoration*, 518-524; 500th Year Reformation Talk One, 8, Dallas, TX, Sept. 21, 2017.
- 137 “2 Nephi 31:13,” Aug. 26, 2010, blog post.
- 138 Email to Scripture Committee, Jan. 31, 2018.
- 139 *Strong’s Concordance*, H6617.
- 140 “Our Divine Parents,” March 25, 2018, 5, paper.
- 141 *Ibid.*, 7.
- 142 *Ibid.*, 6.
- 143 *Preserving the Restoration*, 124n324.
- 144 “Fruit,” March 10, 2018, blog post, emphasis his.
- 145 *The Second Comforter*, 235.
- 146 *Eighteen Verses*, 284.
- 147 The Testimony of St. John 3:4, cf. T&C 93:4.
- 148 The Testimony of St. John 12:10, cf. T&C 93:3-4.
- 149 *Preserving the Restoration*, 19.
- 150 *The Second Comforter*, 11.
- 151 “The Holy Order,” Oct. 29, 2017, 2-3, paper.
- 152 “Alma 13:11,” June 12, 2010, blog post.
- 153 500th Year Reformation Talk Two, 19-20, Dallas, TX, Oct. 19, 2017, Q&A, transcript.
- 154 *Nephi’s Isaiah*, 74n121.
- 155 *Passing the Heavenly Gift*, 331.
- 156 *Ibid.*, 95n110.
- 157 *Ibid.*, 332.
- 158 “1 Nephi 14:6,” July 7, 2010, blog post.

Beast The Prophets do *not* declare that the[y] saw a beast or beasts, but that the[y] saw the *image* or *figure* of a beast. They did not see an actual bear or lion but the images or figures of those beasts. The translation should have been rendered “image” instead of “beast” in every instance where beasts are mentioned by the Prophets. But John saw the actual beast in Heaven, to show to John that that being did actually exist there. When the Prophets speak of seeing beasts in their visions, they saw the images, the types to represent certain things and at the same time they received the interpretation as to what those images or types were designed to represent.⁴⁰

Become as a Little Child *Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven* (Matthew 9:10). Returning to the mind of a child is necessary as a precondition, according to Christ’s words, for us to be able to enter His kingdom.⁴¹ The chief characteristic of a child is inquisitiveness and the search for greater understanding⁴² (see Mosiah 1:17).

Belief This means you understand and accept true doctrine⁴³ (see 3 Nephi 7:4). Belief comes after mere hope (meaning “desire”) and is based upon conviction a proposition is true. There is a difference between belief and faith and between faith and knowledge. It is a spectrum. At one end there is desire, and it is then followed by belief. By degrees this grows into faith, and faith can progress by degrees into knowledge. Knowledge is at the other end of the spectrum. Belief is a step toward faith. Belief can come from study and trusting others. Belief can be very weak, or it can be a strongly held conviction.⁴⁴

Blessed Enos tells us the Lord promises him “. . . thou shalt be blessed.” Words matter, and this statement can be read in the future tense. Enos is not promised that he is blessed but that in some future event or events he “shalt” be blessed.⁴⁵ If Blessed is another name given to Enos by the Lord, then here is another wonderful revelation about Enos’ relationship with God. These words could be punctuated: “. . . thou shalt be Blessed,” meaning the Lord gave to Enos the new name Blessed at the time of their first meeting. If so, then in the concluding verse of his record, Enos is telling us of the future time when the Lord will call him by the new name “Blessed,” while assuring him of the mansion which belongs to him in the Father’s kingdom⁴⁶ (Enos 1:7).

Blessings of the Fathers Abraham wrote, [F]inding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers. . . (Abraham 1:1). The blessings of the fathers he wanted to obtain was the original Holy Order. He wanted to be like the first fathers.⁴⁷

Book of the Lamb of God The New Testament.⁴⁸

Bowels (Greek: σπλάγχνα, ων, τά; splagchnon) Bowels or intestines (the heart, lungs, liver, etc.) and refers to the inward parts, the internal organs, viscera; the heart, affections, and the seat of the feelings, as regarded by the Hebrews as the place of the tenderer affections, i.e., kindness, benevolence and compassion. Often translated as “tender mercies.”⁴⁹ Our bowels must become like Christ’s, “moved with compassion” for others. This may only be imitative at first. Then after it is informed by the experience, when we

have acted consistent with His laws, what begins as imitation grows within to become genuine compassion for others.⁵⁰

Call upon God This is not just prayer. Calling upon Him is to invite Him to come. How do you *call Him*? By devoting yourself, in humility, to living every principle He has taught to you through His messengers and in His scriptures. It's not a laundry list of "to-dos." It is meekness and prayerful watching, humbling yourself and accepting what His spirit will advise you to do. When He testifies to you that you are hearing a true principle, accept it, no matter the effect it may have upon your life.⁵¹ See CRY UNTO THE LORD.

Call/ed/ing A calling means service to others, which precedes being "chosen" by God.⁵²

Calling and Election *After a person has faith in Christ, repents of his sins, is baptized for the remission of his sins, and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness and living by every word of God. The Lord will soon say unto him, 'Son, thou shalt be exalted.' When the Lord has thoroughly proved him and finds that the man is determined to serve him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses [KJV] (TPJS, 150; see John 9:7-9). I've not said much about Calling and Election. I think focusing on that topic is a mistake. It will take care of itself if you can get the Second Comforter.⁵³ Joseph Smith said: "1st key: Knowledge is the power of salvation. 2nd key: Make your calling and election sure. 3rd key: It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, *You have a part and lot in that kingdom.*"⁵⁴ Nephi speaks again with the Father's words: *Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have Eternal life* (2 Nephi 13:4). This is the purpose of receiving the Second Comforter. Christ, as a tutor, has as His objective bringing you to the Father. It is the voice of the Father which finally declares to His children they are assured Eternal life.⁵⁵ When the Lord promises a blessing, it is always tied to faithfulness and obedience.⁵⁶ Even when promises are unconditional, such as in having one's calling and election made sure, years of faithfulness precede the promise. The promise is premised on the continuation of faithfulness. And no one is relieved of the necessity of enduring to the end, even when their calling and election is made sure.⁵⁷*

Cephas A name which is, by interpretation, a seer, or a stone.⁵⁸ When Christ gave Simon a new name, it was the Aramaic *kēpā* which, when translated into the Greek Πέτρος (*Petros*), is also defined as rock or stone.

Charity This is the "pure love of Christ." The Apostle Paul . . . elevated charity (the pure love of Christ) to being so important that salvation itself depends upon a person's charity (1 Corinthians 1:51).⁵⁹ It is through grace we obtain charity. It is through charity we can bless others. We cannot bless anyone or hold priesthood designed to bless, not curse, unless we have charity. This is never given unless the recipient is willing to do things he would rather not,

- 45 *Beloved Enos* (Salt Lake City: Mill Creek Press, 209), 49.
- 46 *Ibid.*, 125-126.
- 47 "The Holy Order," Oct. 29, 2017, 11, paper.
- 48 "1 Nephi 13:38," July 2, 2010, blog post.
- 49 *Strong's Concordance*, G4698.
- 50 *Preserving the Restoration*, 98.
- 51 "Alma 13:28," June 19, 2010, blog post.
- 52 *Preserving the Restoration*, 159.
- 53 "Follow-up Question," Jan. 3, 2012, blog post.
- 54 *History of the Church of Jesus Christ of Latter-day Saints*, 7 vols., ed. B. H. Roberts, 2nd ed. Rev. (Salt Lake City: Deseret Book, 1957), (May 21, 1843; 5:401-403). Herein cited DHC.
- 55 *Nephi's Isaiah* (Salt Lake City: Mill Creek Press, 2006), 71, 71n115.
- 56 *Eighteen Verses* (Salt Lake City: Mill Creek Press, 2007), 175.
- 57 *Ibid.*, 175n123.
- 58 The Testimony of St. John 1:12. (A newly revealed account. Cf. John 1:6).
- 59 "Weightier Matters," Oct. 4, 2012, blog post.
- 60 *Preserving the Restoration*, 361.
- 61 "Jacob 5:60-63," April 12, 2012, blog post.
- 62 "Blessed are the peacemakers," May 3, 2010, blog post.
- 63 "3 Nephi 20:25-27," Sept. 20, 2010, blog post.
- 64 "God's People," June 20, 2012, blog post.
- 65 *Come, Let Us Adore Him* (Salt Lake City: Mill Creek Press, 2009), 40-41. (See Ch. 3 for a complete explanation of this topic).
- 66 *The Second Comforter*, 155-156; 360-361.
- 67 Denver Snuffer, Jr., "The Holy Order," Oct. 29, 2017, 16, paper.
- 68 "Come Unto Christ," Dec. 29, 2015, blog post.
- 69 "3 Nephi 18:16," Nov. 12, 2010, blog post.
- 70 Email to Scripture Committee, Jan. 31, 2018.
- 71 Email to Scripture Committee, Jan. 31, 2018.
- 72 Hugh Nibley, *Teachings of the Book of Mormon*, 4 vols. (American Fork, UT: Covenant Communications, 2004), 3:51-52; quoted in comments to blog post "1 Nephi 14:3-4," July 6, 2010.
- 73 "1 Nephi 14:3-4," July 6, 2010, blog post.
- 74 *Beloved Enos*, 8-9.
- 75 *Strong's Concordance*, H6942.
- 76 "2 Nephi 32:9, Sept. 3, 2010, blog post.
- 77 *Preserving the Restoration*, 288.
- 78 "That We Might Become One," Jan. 14, 2018, 4, transcript of talk.
- 79 *Ibid.*, 6-7.
- 80 "Covenant People," July 21, 2017, blog post.
- 81 "Covenant," April 6, 2017, blog post.
- 82 *Preserving the Restoration*, 78.
- 83 *Ibid.*, 21.
- 84 *Ibid.*, 365.
- 85 *Preserving the Restoration*, 373.
- 86 *Ibid.*, 377.
- 87 Email to Scripture Committee, Jan. 31, 2018.
- 88 Email to Scripture Committee Oct. 29, 2017.
- 89 "A Student of the Lord," April 19, 2010, blog post.
- 90 "God's Many Works, Conclusion," Aug. 18, 2012, blog post.
- 91 *Beloved Enos*, 88.
- 92 "A parting thought," Nov. 17, 2012, blog post.
- 93 "Questions and Answers," Feb. 9, 2010, blog post.
- 94 "Joseph Smith Papers 2," Oct. 4, 2016, blog post.
- 95 "3 Nephi 12:46-47," Oct. 17, 2010, blog post.
- 96 TPJS, 375.
- 97 "Miscellaneous," July 21, 2012, blog post.
- 98 "A Question About 'Seeds of

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- 1 “144,000, Part 2,” Nov. 7, 2012, blog post.
- 2 “A Clarifying Question,” March 27, 2015, blog post.
- 3 *A Man Without Doubt* (Salt Lake City: Mill Creek Press, 2016), 165.
- 4 “1 Nephi 13:31-32,” June 29, 2010, www.denversnuffer.com/blog. (Subsequent references to the weblog will only mention blog post).
- 5 “Alma 13:17-18,” June 15, 2010, blog post.
- 6 “The Holy Order,” Oct. 29, 2017, 2n8, paper.
- 7 *Ibid.*, 2.
- 8 “3 Nephi 12:31-32,” Oct. 14, 2010, blog post.
- 9 *The Second Comforter: Conversing with the Lord Through the Veil* (Salt Lake City: Mill Creek Press, 2006), 415-416. Herein cited as *Second Comforter*.
- 10 *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976), 157. Herein cited as TPJS.
- 11 *Preserving the Restoration* (Salt Lake City: Mill Creek Press, 2015), 161.
- 12 “Mosiah 3:23,” June 12, 2012, blog post.
- 13 *Ibid.*
- 14 Section 130 of the LDS Doctrine and Covenants first appeared as canon in the 1876 edition prepared by Orson Pratt under the direction of Brigham Young. Its inclusion here is for reference. For sources see *The Words of Joseph Smith*, comp. Andrew F. Ehat and Lyndon W. Cook (Provo, UT: Religious Studies Center, Brigham Young University, 1980), 169, 267n3; 171, 268n15. Herein cited as WJS.
- 15 *Passing the Heavenly Gift* (Salt Lake City: Mill Creek Press, 2011), 331n419.
- 16 “Follow-up Question,” Jan. 3, 2012, blog post.
- 17 *Preserving the Restoration*, 75.
- 18 *Ibid.*, 76.
- 19 “Answers to Last Week’s Questions,” May 12, 2012, blog post.
- 20 “D&C 132, conclusion,” April 9, 2010, blog post.
- 21 “Pretensions of Public Piety,” Sept. 7, 2015, blog post.
- 22 *Passing the Heavenly Gift*, 410.
- 23 “Forward or Backward,” April 16, 2010, blog post.
- 24 “Jacob 5:38-41,” April 4, 2012, blog post.
- 25 “The Holy Order,” Oct. 29, 2017, 18, paper.
- 26 *Joseph Smith Papers* (Salt Lake City: The Church Historian’s Press, 2008-ongoing), Documents, Vol. 3:43n259. Herein cited as JSP.
- 27 *Preserving the Restoration*, 49n138.
- 28 *Passing the Heavenly Gift*, 61.
- 29 Strong, James, *Strong’s Expanded Exhaustive Concordance of the Bible* (Nashville: Thomas Nelson, 2009), See H3722.
- 30 *Ibid.*, G2643.
- 31 Hugh Nibley, *Approaching Zion* (Salt Lake City: Deseret Book, 1989), 567.
- 32 *Ibid.*, 605.
- 33 “3 Nephi 11: 31-32,” Sept. 27, 2010, blog post.
- 34 “Forsake, come, call, obey, keep, see, and KNOW,” July 12, 2011, blog post. Edits by email to Scripture Committee, Mar. 5, 2018.
- 35 *Preserving the Restoration*, 347n932.
- 36 *Ibid.*, 304.
- 37 *Preserving the Restoration*, 21.
- 38 “2 Nephi 31:17,” Aug. 27, 2010, blog post.
- 39 “God’s Many Works,” Part 5, Aug. 17, 2012, blog post.
- 40 WJS, 185.
- 41 *Second Comforter*, 240.
- 42 Email to Scripture Committee, Jan. 31, 2018.
- 43 *Passing the Heavenly Gift*, 51-52.
- 44 *Second Comforter*, 54.

thereby offering himself as a sacrifice to God. No one is trusted by God to hold this honor unless he will subordinate his will to the will of the Father.⁶⁰ Charity cannot be manufactured, but only bestowed, and Moroni directs us to *pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ...* (Moroni 7:9). See LOVE.

Children of God For the redeemed are the children of God, and He dwells in them (1 John 1:18).⁶¹ Christ taught and lived this: *Blessed are the peacemakers: for they shall be called the children of God* (Matthew 3:12).⁶²

Children of the Prophets This means that one has accepted, believed, and followed the Lord’s true messengers. They become children of Abraham and receive priestly authority sealing them into the family of God, joining the “fathers.” From the time of Abraham until today, all who are redeemed have become a part of his household.⁶³

Chosen People When God begins work with people, the group becomes “chosen” and, therefore, the focus of His continuing efforts to save mankind. Although “chosen people” do not always remain faithful to Him, they do remain the center of His work.⁶⁴ When a people are “chosen” by the Lord, He generally endows them with specific gifts or blessings. Whether they are ancient or modern, in the Old World or New, they are almost always given a specific set of gifts as part of a covenant. These covenant-based gifts generally include the following, in no particular order: a promised land, self-government, sacred space with sacred artifacts, angelic visitors, “signs” of His presence, sacred records which expand through a growing body of revelation and ordinances.⁶⁵ See COVENANT.

Chosen Vessel This applies to anyone and everyone to whom Christ ministers as the Second Comforter, as well as to anyone who has received a visit from an angelic messenger.⁶⁶ Angels minister to “chosen vessels” or mortal messengers, as the Three Nephites did with Mormon and Moroni. Then these vessels testify and bear testimony so that the way is prepared “that the residue of men may have faith in Christ.”⁶⁷

Church The Lord defines His church as: *whosoever is baptized unto repentance* (Mosiah 11:21). More clearly, in our day He has said, *Behold, this is my doctrine – whosoever repenteth and cometh unto me, the same is my church* (JSH 10:21).⁶⁸ The Lord’s church means those who do repent and are baptized in [His] name.⁶⁹

Church of the Firstborn This title refers to those who have been adopted into the Family of God and are part of the hosts of Heaven. This requires a sealing ordinance and covenant.⁷⁰

Church of the Lamb This title refers to those who are Christ’s and for whom His blood covers their sins and transgressions. They are like those who were spared by the destroying angel during the Passover because of the lamb’s blood on the doorposts and lintel. They are spared from condemnation.⁷¹ See “Lamb of God” under NAMES OF GOD IN SCRIPTURE.

Coat of Many Colors “The idea of a garment of many colors is an invention. It’s not a garment of many colors at all. A garment of certain marks is the term that should be used. This garment had belonged to Abraham, and it already had a long history. Its history was lengthy because it went back to the Garden of Eden. That’s the garment; it’s the only one. Just as we treat the story of Cain and Abel, we trivialize this. We say, ‘Joseph was the youngest kid, so his father favored him and gave him a pretty garment of many colors.’ There is no mention in any ancient source of a garment of many colors. That’s an invention of modern editors trying to explain it. But here it was the garment he gave him. It was the garment of the priesthood. No wonder they were jealous of him, they being the elder brothers and he the younger in the patriarchal line coming down from Abraham. This garment had belonged to Abraham and had come down to Joseph instead of to the other brethren.”⁷² They stripped him of his sacred garment—not of many colors, but of sacred markings. Having stripped him of the garment that belonged to the heir and assured him of his exaltation, they cast him into a pit without water.⁷³

Condemnation, To Remove “I seek constantly to use the Book of Mormon as a tool to move my understanding upward. I would like to have my meditation informed by passages from that book and to exhaust its contents of meaning. To the extent I succeed in taking the Book of Mormon seriously, I believe it incumbent upon the Lord to remove from me any condemnation resting upon mankind because of disrespect of the Book of Mormon (see T&C 82:20), and provide further light and knowledge by revelation, as promised in Alma 9:3.”⁷⁴

Consecration Consecrate (from the root קָדַשׁ qādāsh)⁷⁵ means “to set something or someone apart as sacred or holy; to pronounce clean; to purify or sanctify” (see T&C 82:16; T&C 123:5). The antonym is *desecrate*. Do not “perform anything” for the Lord until you have “in the first place” prayed to consecrate your performance. Here Nephi teaches you how to live the law of consecration. You don’t need others to join you. You don’t need a city to live where all things are held in common. You only need your own pure intent, acting no hypocrisy, consecrating your performance to the Lord for the welfare of your soul.⁷⁶ Speaking in January 1841 of a new location for Zion, “the Lord required a temple to be built in Nauvoo and once again offered to establish a protected place for the saints to gather. The Lord offered: ‘And ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labor with all your might I will consecrate that spot that it shall be made holy’ (T&C 141:13). Essentially the Lord said, ‘Are you going to build the temple in Nauvoo? I will command you to do it. And if you do it, I will consecrate that spot. I will make that spot holy for you. I will make it so your enemies cannot move you out. I will come there and I will restore to you what has been lost: the fullness.’”⁷⁷

Contention The more we contend with others the more we are taken captive by the spirit of contention. We become subject to the spirit we submit to follow. Those who are prone to contention become more contentious as they listen to that spirit. Eventually they are overcome by that spirit, and it is a

The other is eternal – meaning coming after this life. That second wrath is a result of leaving this life with accountability for what happened here and the lack of preparation for the moment when “judgment” is rendered. That “judgment” consists of you finally facing reality. When you are in His presence you can accurately measure the difference between what you are and what He wanted you to become – i.e., like Him. The gulf is so great that you would rather be in hell than in the presence of a just and holy being when you are stained with the blood and sins of your generation (Mormon 4:6).⁵⁰² God withdrawing is how His wrath manifests itself. If He withdraws from you, that should be felt keenly as an absence and rejection.⁵⁰³

Wrest To apply such twisted reasoning that the philosophies of men are mingled with scriptures so that the result is error.⁵⁰⁴

Zion A prophesied last-days community of saints to which the City of Enoch will return, and Christ will dwell. Originally expected by Mormons to be located in Independence, Missouri it was later relocated to Nauvoo, Illinois. Late in his life Joseph Smith changed the location to “the whole of North and South America,” predicting it will cover the entire land mass at some point during the Millennial reign of Jesus Christ.⁵⁰⁵ Zion consists of people living in harmony with God. It is defined in revelation as “the pure in heart” (T&C 96:6-7, T&C 101:3, Genesis 4:14-16, 19), but prophecy also confirms it will be an actual location and a place of gathering.⁵⁰⁶

Abbreviations

- D&C** – Doctrine and Covenants, Church of Jesus Christ of Latter-Day Saints (Salt Lake City, UT: Church of Jesus Christ of Latter-day Saints, 1989).
- DHC** – *Documentary History of the Church of Jesus Christ of Latter-day Saints*, 7 vols., ed. B. H. Roberts, 2nd ed. Rev. (Salt Lake City: Deseret Book, 1957), also referred to as *Doctrinal History of the Church*.
- JSP** – *Joseph Smith Papers* (Salt Lake City: The Church Historian’s Press, 2008–ongoing).
- T&C** – Teachings and Commandments, comp. Chris Hamill et al. (Salt Lake City: CreateSpace, 2018).
- TPJS** – *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976).
- WJS** – *The Words of Joseph Smith*, comp. Andrew F. Ehat and Lyndon W. Cook (Provo, UT: Religious Studies Center, Brigham Young University, 1980).

Sources

All references are attributed to Denver Snuffer, unless noted. Published books, talks, recordings, etc. are available at www.denversnuffer.com and www.restorationarchives.com.

Woe One woe pronounced upon a people is a warning of condemnation in this life. More concerning is when three “woes” are pronounced upon a people. The connotation being a condemnation that will last beyond this life and into eternity.⁴⁹⁶ A three-fold condemnation goes beyond this life and will follow those to whom they apply into the hereafter. When you are confronted with all three, the woes are pronounced by a power that cannot be altered.⁴⁹⁷

World The world and earth are not synonymous terms. The world is the human family.⁴⁹⁸ What is the end of the world? The destruction of the wicked.⁴⁹⁹

Worlds Without End If we will receive what is offered now, we will be added upon for ever and for ever. In other words, we move up the ladder by our heed and diligence in this cycle of creation. As we do, we will have so much the advantage in the next cycle. We can choose to move upward and be added upon or choose to remain as we are, worlds without end. Now is part of eternity. Though mortal, we live in eternity and ought to take this opportunity seriously. The scriptures speak of things that happened “before the foundation of the world” or “in the first place” or “from the foundation of the world.” These statements make it clear what went on before this creation mattered and affects us now. In the same way, what we accept in this life by our heed and diligence affects what comes after. The course we are on has been ordained by God and is “one eternal round.” Even if we have proven before, we must again prove ourselves now God has been at this a long time. Christ has been involved in many repeated cycles of creation It has been going through cycles of creation, fall, redemption, judgment and re-creation for ever. It is endless. Many unnumbered worlds have been, now are, and will yet be This is a continual, endless cycle, worlds without end. Ever notice how the pre-earth and the Millennium seem alike? Ever wonder what “worlds without end” means? Ever considered how Gods work “never ends,” and yet it has definite increments separating one cycle from the next? God’s works are endless. We are His greatest work. He intends to give us immortality and eventual eternal life. How long it will require depends on how long it takes us to become like the prototype of the saved man.⁵⁰⁰ See FOR EVER.

Worthy/Unworthy If the man is married, his wife must be among the seven women who vote to sustain a man to be ordained and minister outside his own family. If his wife will not sustain him, he is unworthy to provide priesthood service for the fellowship. There is nothing implied in the word regarding a man’s standing before God. Within the community of fellowship, until his wife is prepared to support him acting outside the family, his effort should be within his family. The word unworthy is not a statement of condemnation but only of qualification. It was the word the Lord used, and therefore, I do not feel at liberty to change it.⁵⁰¹ See SUSTAIN.

Wrath There are, of course, two levels of wrath. One is temporal – here and now. The wicked are often punished here by letting them pursue their own evil course until it destroys them. Repentance in that sense relieves them of the physical, emotional, social, military, economic, and interpersonal disasters they bring upon themselves by their ruinous pursuit of destructive behavior.

great work involving great effort to subdue and dismiss that spirit from the heart and mind of the victim.⁷⁸ There are many who dispute the inspiration others have received. There are two concerns with the decision a good person makes to dispute with others: First, the Lord’s example is to refrain from disputing, as He did. When confronted, He would respond, but He did not go about picking a fight with others. He responded. The only exception was when He went up to Jerusalem to be slain. Then He went into the seat of Jewish power and authority to throw it down and provoke their decision to finally judge, reject and crucify Him. He, and not they, controlled that timing. His provocation at that time was a deliberate act on His part because His “time had come” and His sacrifice needed to be made. Second, there are the Lord’s teachings. We have time and time again focused on the Doctrine of Christ. We have the Doctrine of Christ on numerous websites, enshrined in numerous talks, and as a theme that has been adopted for conferences. Just before the Doctrine of Christ He tells you what His doctrine is *not*. This is what Christ says immediately preceding His doctrine: *Neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away* (3 Nephi 5:8). And then He proceeds to declare His doctrine of Christ. The more we contend and dispute with one another, the better we become at contention. We polish the rhetorical skills to oppose others. That spirit of contention can take possession of us, and when it does, we are hard-pressed to be a peacemaker with others. Christ said: *Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God* (Matthew 3:10-12). But peace should not be made at the cost of truth. Truth must be the only goal. Truth, however, belongs to God. Our desires, appetites and passions are prone to make us stray well beyond the bounds set by God. Therefore, when our pride is gratified, we should question if we are advancing truth. When our ambition is served, we should question if we are in the Lord’s employ or our own. When we insist upon control, we should question if we are like our Lord or instead like His adversary. When we use any means for compelling others, we should wonder if we are mocking the God who makes the sun to shine and rain to fall on all His fallen children without compulsion. When we display unrighteous dominion, we should question whether we are worthy of any dominion at all. Our tools must be limited to persuasion, gentleness, meekness, love unfeigned and pure knowledge, with all of them marshaled “without compulsory means” to persuade others to accept the truth. And if we fail to make the persuasive case, then the problem is not others, the problem is that we’ve yet to figure out how to be sufficiently knowledgeable so as to bring them aboard.⁷⁹ See MUTUAL AGREEMENT.

Covenant Man does not make covenants with God. God offers a covenant, and people either accept or reject God’s offer. But until God offers, mankind can do nothing to create a covenant with or for God.⁸⁰ The Book of Mormon *is* intended by God to be a covenant. In it we have examples of covenant making

provided to us so we can understand the process. The covenant offered through the Book of Mormon has never been received by any people until the Boise Conference in 2017. When the 1835 conference adopted scriptures, they adopted only the Doctrine & Covenants and not the Book of Mormon. The Book of Mormon, as an offered covenant to the gentiles, is an essential step required for the gentiles to become numbered with the remnant and obtain the right to inherit the promised land. If it is not received as a covenant by the gentiles, they have no right to be here on this land or on any other land of promise.⁸¹ Paragraph 9 of Lecture Sixth says, *And in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice.* This event will be in the “last days” but still “before” His Second Coming. The wording is important. A covenant will be made “by” sacrifice, and not a covenant “to” sacrifice. Only through actually sacrificing is it possible to obtain a covenant with the Lord.⁸² To know the Lord is to have a covenant with Him.⁸³

Cry Unto the Lord There is a difference between praying and crying to God. A petitioner who cries comprehends his desperate and lowly position. It is used eleven times in the Ether chapters to describe the brother of Jared.⁸⁴ Amulek’s sermon to the Zoramites advises them eight times to cry unto God (Alma 16:35).⁸⁵ In these examples the petitions to God are not called “prayer,” but are called “crying” to Him.⁸⁶ *Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you (Alma 16:35). For I pray continually for them by day and mine eyes water my pillow by night because of them. And I cry unto my God in faith, and I know that he will hear my cry (2 Nephi 15:1).*

Curse/ing Condemnation by God.⁸⁷

Damned To cease progressing or to regress.⁸⁸ Damnation merely means the end of progress.⁸⁹

Deny the Holy Ghost If your spirit has become sanctified, and you have received the presence of both the Father and the Son such that you (as Joseph described it) stand in the “noon-day sun” in your understanding, then you have received the Holy Spirit of Promise. This means that your own spirit reflects the promise of Eternal life. You are then a Spirit of Promise, assured of Eternal life. Then denying the Holy Ghost, as Joseph described it, involves taking what has become sacred within you and polluting it with deliberate rejection of the God you have received and who now dwells within you.⁹⁰

Destroy In the vernacular of the Book of Mormon to destroy did not mean annihilate. It merely meant to end their organized existence or to terminate their government, deprive them of a land, and end their cultural dominance.⁹¹ In the Book of Mormon, a people were destroyed when they lost control over their government and land. Their ability to preserve their own values and choose the way they were governed was taken over by others. Most often it was from a different ethnic group, though not always. Once people were destroyed, they were oppressed and suffered. Often they were oppressed with grievous taxes and had religious liberties removed. Then they face a choice:

Washing Away of Sin The anointing of the spirit.⁴⁸⁷

Watch To be observant and detect elements of control, dominion and compulsion; to become vigilant in separating the will of men from the will of God. It is to keep the Lord’s teachings in mind and to measure any person’s teachings, actions and persuasions against the standard the Lord has explained⁴⁸⁸ (See 3 Nephi 8:8).

Waxing Strong “To be increasingly determined or committed.”⁴⁸⁹

Whole The verse [Enos 1:1] concludes with the remarkable comment from the Lord to Enos: *...wherefore, go to, thy faith hath made thee whole.* The idea captured by the word whole is akin to the idea of being completed. Enos is no longer a work in process. He has run a good race, finished the course, and can enter into the rest of the Lord.⁴⁹⁰

Will of the Father If you acquire an understanding of what is “right,” then by asking for it, you submit to the Father’s will. Even if you would shrink from it, beg that it may pass from you, and cower at the thing required of you. When you “ask of the Father in Christ’s name” for whatsoever is “right,” despite your desire for things to be otherwise, you are going to become one with Them. Then you will be like Them. At this time you will learn the great truth that the will of the Father IS indeed “whatsoever is right.”⁴⁹¹

Willing to Submit The final quality in Mosiah 1:17 of being willing to submit again reminds us of Christ. His knee bent to the Father in all things. And although every knee will ultimately submit to Him, many of those kneeling at the last day will do so from fear or regret, although most will do so from gratitude. Submitting to Him now, when there is no great persuasion to do so and all of the world may be aligned against His ways, stands as proof you really are willing to submit. Christ asked: *And why call ye me, Lord, Lord, and do not the things which I say (Luke 5:13)?* Calling Him Lord is not enough. Willingness to submit requires a willingness to be inconvenienced.⁴⁹²

Wisdom In scripture, wisdom is feminine (e.g., Proverbs 1:38; Mosiah 5:14). In Hebrew it is called *chokmah* [חִכְמָה] (phonetically khokmaw’) which is a feminine noun.⁴⁹³ In Greek it is *sophia* [σοφία] which is likewise a feminine noun.⁴⁹⁴ The role of the man is to become knowledge, so as to be able to fulfill a role that is eternal. The role of the woman is to become wisdom, because creation will only move forward if guided by wise counsel and prudent adaptations. Only together do they become complete and therefore “one.” Alone they are barren and unfruitful but joined they are infinite, because they continue. Knowledge alone may provide the spark of creation, but it is potentially dangerous when merely energetic. Creation must be wisely assisted to avoid peril. Wisdom alone is not an agent of action. Knowledge can initiate action, but wisdom is necessary to guide and counsel. The physical is a mirror of the spiritual. The seed of man provides the spark of life, but it is the womb of women where life develops. Likewise, the role of the woman in nurturing new life here is akin to the role of wisdom in eternity. Together, man and woman become whole, capable of creating and then nurturing a new creation.⁴⁹⁵

These are not just “emotions” or “feelings”, rather there is an intelligence to it which originates from outside of you and which delivers a message to you – not feelings, but a message. After receiving the “word,” confirmation follows. The confirmation allows a person of faith to see evidence or support for their belief and trust in God. Again, when it comes to the confirming sign that follows faith, the variety of forms is unique to the person.

First, however, remember you are unique and will have unique experiences in relating to God. Given the care with which you have been organized as an individual creation, how can you expect communication with the Lord to be standardized? Why would the way in which He speaks with you be identical to the way in which He speaks to all others? Why wouldn't He carry on a conversation with each of His children in ways adapted to the individual child? But as you see His “voice” through the eyes of faith, you begin to realize it comes from Him. The ordinary contains the extraordinary. You must see the extraordinary in the ordinary before the truly extraordinary opens up to you. You must have faith before you are shown signs.

The great difference between prophets and others is not in God's willingness to speak but in the refusal to listen. Some listen, and they are prophets. Others do not and struggle to believe the prophets. God, however, has and does speak to us all. We are unique, and God's ways of speaking to each of us is as unique as each of us. We do ourselves a great disservice when we attempt to fit ourselves into a singular, stereotypical persona seeking only a singular way for God to talk with and to us. We make ourselves into something we aren't, in the search to find what cannot be found that way. If we demand only the extraordinary before we will recognize His voice, we run the risk of looking in the wrong way for Him. His voice is there. He speaks to all of us. But we can miss it if we are not attuned to listen. You may never be able to hear God speak to you in the way in which others hear Him. If you determine He must speak to you in a specific way and not in any other way, you can go a lifetime without ever having a conversation with Him. He longs to speak with each of us. Within each of us there is something uniquely attuned to Him. How He reaches out to you may be as singular and unique as you are, and you can be assured He is reaching out. In fact, God is rather noisy if you will allow Him to be. We were never intended to live without a direct connection to Him. How each of us receives contact with God, how we hear His voice, and what gifts we possess are unique. There is no single, universal way for one to “hear [His] voice and know that [He] is” (T&C 36:8). And so it is a mistake to ignore your own unique talent for “hearing” your Father in Heaven. He did not send you here powerless to hear Him. But it will require you to develop the capacity. Relying merely upon your “feeling” or “emotions” alone is insufficient; you must learn to hear His voice. All of the prophets referred to above, from Moses to Gideon to Elijah, received contact from God. They were certain Who it was that spoke to them. They obtained intelligence, heard His voice, and learned from Him. None of them relied upon mere “feeling” but instead “heard” words from Him. He spoke with them just as He did with Nephi.⁴⁸⁶ (See *Nephi's Isaiah*, chapter 18 for a more detailed discussion.) See PRAY.

either repent, in which case they came through the period of oppression with another chance; or if they were angry and rebellious, they would then be “swept away.” Being destroyed is not at all the same as being “swept away.” It is possible for people to have been destroyed and not even realize it. But when “swept away,” they face extinction and cannot help but notice it.⁹²

Disciple The word “disciple” is derived from discipline. A disciple follows the Master.⁹³

Dispensation A term that refers to a beginning and ending of a gospel epoch or order.⁹⁴ Dispensations have their bounds. Beforehand, the prophets give, through prophecy, a limit on the things that are to come. When the prophesied events have unfolded and the measure has been met, then one Dispensation comes to an end while another opens.⁹⁵ *It is in the order of Heavenly things that God should always send a new Dispensation into the world when men have apostatized from the truth and lost the priesthood. . . .*⁹⁶ Every Dispensation of the Gospel is the “last Dispensation,” until it fails. Then another is sent, and it is the “last,” until it fails. This will continue for so long as man continues to fail.⁹⁷ When a Dispensation of the Gospel is conferred on mankind through a Dispensation head (like Enoch, Moses, Joseph Smith), then those who live in that Dispensation are obligated to honor the ordinances laid down through the Dispensation head by the Lord. For so long as the ordinances remain unchanged, the ordinances are effective. When, however, the ordinances are changed without the Lord's approval (*the critical question*), they are broken. At that point, the cure is for the Lord to bestow a new Dispensation in which a new covenant is made available.⁹⁸ The Lord sends ministers with a commission to transition from one Dispensation of the Gospel to another.⁹⁹ A Dispensation is when some lost (or never completed) components of the work need to be dispensed to us, either anew or for the first time.¹⁰⁰ When God gives a man a Dispensation from Heaven, there is a labor to be done in His vineyard. The authority to complete the labor is implicit with the assignment given by God. When someone receives a Dispensation and discharges the assignment with honor, he holds the keys, owns the rights, enjoys the honors, and possesses the Dispensation of that assignment to all eternity. A new Dispensation is founded on knowledge from those who went before who “all [declare] their Dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little” to the new Dispensation.¹⁰¹

Dispensation of the Fullness of Time We call our time the Dispensation of the Fullness of Time because our time is leading to that return to fullness. However, in one sense Joseph Smith was much like the Protestant Fathers who laid groundwork for a greater, further return of light. They did not see the full return. We might.¹⁰²

Dispute See CONTEND/CONTENTION.

Dominions See POWERS OF HEAVEN.

Dragon The Greek word for dragon is *draco* (δράκων, *drákōn*), which means

“serpent” and occurs in the New Covenants 13 times¹⁰³ (see Revelation 4:2,3,5,7,9, 6:8, 8:4). The word can specifically refer to “the great dragon who was cast out, that old serpent called the devil, and also called Satan, who deceives the whole world” (Revelation 4:3).

Dwindle in Unbelief When we prize our errors and hold them as true when they are not, we dwindle in unbelief.¹⁰⁴ Often unbelief is used in connection with losing truth, forsaking doctrine, and therefore “dwindling.” The phrase “dwindling in unbelief” is the Book of Mormon’s way to describe moving from a state of belief, with true and complete doctrine, to a state of unbelief, where the truth has been discarded. Miracles end because men dwindle in unbelief.¹⁰⁵

Elder An office in the church Joseph Smith organized April 6, 1830. This office had the right to preside, preach, teach, exhort, and expound scripture. Elders were originally elected to their position by the body of members. The practice has since changed in the LDS church to a “calling” by a presiding authority and a sustaining (vote of approval) by a congregation preliminary to ordaining to the office. Joseph Smith was the First Elder in the church; Oliver Cowdery was the Second Elder.¹⁰⁶

Elect *And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts (T&C 8:3). For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying of their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God (T&C 82:16). For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant. Behold, I speak these things unto you for the elect’s sake (Matthew 11:6). And all those who will obey his commandment are his elect, and he will soon gather them from the four winds of heaven, from one quarter of the earth to the other, to whithersoever he will and be numbered with the House of Israel. . . .*¹⁰⁷ Christ’s parables about the latter-day Church at His return are another disturbing reminder that even the very elect will be deceived.¹⁰⁸ Joseph’s addition about the “elect according to the covenant” makes clear this passage is not about Historic Christianity. . . .¹⁰⁹ There are and always have been two churches only. One is true. Its members belong to the Lamb of God – the Lamb, and their Father. Either you belong to the elect family of Christ, the Church of the Firstborn, or you don’t. All other religions and philosophies are false.¹¹⁰ When we elect to receive Him, He elects at that moment to receive us. We determine whether we are elect by our election to receive Him.¹¹¹

Elias This was a title, not a name, and it applied to all those whose keys were returned in this Dispensation. Those included, as Joseph wrote, “divers angels, from Michael or Adam down to the present time,” or anyone holding any key from any Dispensation from the past (T&C 151:15-17).¹¹²

Unbelief As used in the Book of Mormon, it means you do not understand and have not accepted true doctrine.⁴⁷⁸ The word unbelief means to accept false doctrine or to have an incomplete and inaccurate understanding of correct doctrine. Often unbelief is used in conjunction with losing truth, forsaking doctrine, and therefore “dwindling.” The phrase “dwindling in unbelief” is the Book of Mormon’s way to describe moving from a state of belief, with true and complete doctrine, to a state of unbelief, where the truth has been discarded. Miracles end because men dwindle in unbelief.⁴⁷⁹

Under the Earth As used in Genesis 4:9, this is referring to the cycles of the “wandering stars” or planets. It does not refer to the subterranean composition of the earth’s mantle.⁴⁸⁰ When an object in the firmament moves below the horizon, it is “under the earth.”⁴⁸¹

Urim and Thummim Lights and perfections. It appears from early Church history the term Urim and Thummim was not used until 1835, and prior to that the term applied to the instrument was “interpreters.”⁴⁸² *The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ’s. Then the white stone mentioned in [Revelation 1:12], will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known; and a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word (D&C 130:8-11).*⁴⁸³

Virtue This does not mean righteousness. Virtue is almost always passive, constraining from abrupt and improper behavior. It contains and limits. It is a strong barrier against misconduct. It has protocols and expects behavior to be mild. Righteousness will often require or impose action, sometimes action that exceeds mere virtue. Nephi was constrained to kill Laban. Elijah mocked the false priests. Christ rebuked the Scribes and Pharisees as unclean “whited sepulchers” filled with rot and decay. These kinds of righteous actions are not ungoverned or spontaneous. They are carefully controlled and are undertaken only when the priesthood holder, whose thoughts are virtuous and disciplined, is led by the power of the Holy Ghost to rebuke sharply.⁴⁸⁴ Virtue can be offended by righteousness. Righteousness controls, and virtue surrenders. Whenever it is necessary to do so, virtue yields every time to righteousness.⁴⁸⁵

Voice of God Every person who has ever lived is one-of-a-kind. You can “hear” God’s voice, but how it comes to you may be different from how it comes to anyone else. Frequently the description we get in scripture is merely “the word of the Lord came” to the prophets. It comes to the mind, or it is “heard” in the mind, or it is sensed in the impressions, or it is dreamt, or it is a conviction that comes with palpable certitude. However it comes, and in any individual case it may do so in an altogether unique way; it comes from a source outside of you. Often it is surprising, not at all what was expected. It can be inconvenient, requiring from you what you would not voluntarily seek.

Tithing Tithing is an offering to the Lord. The primary purpose of collecting the tithes and the yield upon it is to bless and benefit the lives of those in need. Assist the poor directly, looking for God’s guidance in so doing. Have no poor among us. Help provide for those who need housing, food, clothing, healthcare, education, and transportation. Take the money the Lord intended for the poor, and administer it for the poor.⁴⁷¹ If you meet in homes as the early Christians did, and if you gather your tithing – one tenth of your surplus after you have taken care of all your responsibilities, all your needs – whatever’s left over, one tenth of that is your tithing⁴⁷² (See T&C 174:1).

Trust in Man This is another way of describing reliance on man to save. Man’s theories or hopes or vain formulas as the path to God is another way to describe trust in man. Nephi puts it into two opposing camps. There are only two. There are either inspired teachings, given by revelation and confirmed by the Holy Ghost, or they are man’s understanding. The first will save you. The other will curse you. There is no happy marriage of these opposing positions. You cannot have both. This sword cuts both ways and forces you to make a decision. Your eternity will be affected by the decision. So either you find the right way and follow it, or you are relying upon men and will in the end be cursed⁴⁷³ (2 Nephi 12:6). See MAKETH FLESH HIS ARM.

Truth This means “knowledge of things which are, which were, and which are to come” (T&C 93:8).⁴⁷⁴ You can only know the truth by having it revealed to you from Heaven itself (T&C 69:29, 1 Nephi 5:1).⁴⁷⁵ We must know the truth. The truth informs us how things are (now, today, in our current peril). The truth informs us of how things were (revealing exactly what happened, without mythical or political overlay, with its disappointments and tragedies candidly depicted). The truth informs us of the things to come (even if the prophecies and promises dash our hopes, crush our vanity and expose our foolishness). Without the truth it is impossible to repent. In order to take people captive, all that is required is for people to be content with their ignorance. The greatest threat to salvation does not come from teaching false doctrine but instead comes from ignoring doctrine altogether. Substituting platitudes and truisms for careful, ponderous and solemn investigation of the deep things of God is sufficient to keep people in the chains of captivity. It isn’t necessary for the devil to convince you of lies, only for him to make you content in your ignorance or fearful of the search for truth.⁴⁷⁶

Twelve Apostles An ecclesiastical body formed in 1835. Members were originally chosen and ordained by the Three Witnesses to the Book of Mormon. This quorum was originally equal to the First Presidency (3 men), the Seventy (70 men) and High Councils (local bodies of 12 men), all of whom were considered to equally hold the keys over the church. Upon the death of Joseph Smith, his successor, Brigham Young, changed this and made this quorum superior to all others. They are considered to exclusively hold “all the keys” in the LDS church, and the senior (longest serving) member automatically becomes the president of the LDS church upon the death of his predecessor.⁴⁷⁷

End, The A name for Christ, as He said, *I am Alpha and Omega, Christ the Lord, yea, even I am he, the beginning and the end...* (JSH 17:2). See NAMES OF GOD IN SCRIPTURE.

Endowment A ritual begun by Joseph Smith in Nauvoo, Illinois that was later finalized by Brigham Young. It presents a symbolic account of the creation of the world, including Adam and Eve. The ritual uses Adam and Eve to portray the mortal experience of every man and woman. The ritual takes initiates to converse with the Lord through a veil, preliminary to entering into His presence. The Lord questions the initiates to determine if they obeyed, sacrificed, were chaste, and consecrated their lives. After appropriate answers are given to the Lord, they are permitted to enter into His presence. A reduced version of the ceremony is still presented in LDS temples.¹¹³

Endure to the End *And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved* (2 Nephi 13:3). What about “endure to the end in following the example of the Son of the living God?”¹¹⁴ Enduring to the end, or the fixed purpose to always serve God so that you may always have His spirit to be with you, is essential to salvation. You claim this is your determination every time you take the sacrament. Whether you take this commitment seriously or not determines whether you are destined for salvation or not. It also determines if you are qualified to receive His personal ministry and comfort. The Lord also knows whether it is in you to endure to the end. Whether the end has come is irrelevant to Him. He beholds all things, past, present and future [2 Nephi 6:7]. Therefore, He knows if you are willing to endure to the end before your life is complete.¹¹⁵ Endure to the end – meaning, both here and in the hereafter. It will be a great while beyond this life before you have reached the “end” He desires you to attain. Therefore, enduring requires you to fight against all that opposes truth for so long as you are allowed to participate in the battle – not passively, taking in what is wrong and showing tolerance for it, but instead actively standing for truth as long as you exist, here and hereafter.¹¹⁶ How long must the enduring last, if it is to result in “Eternal life?” It will be a great deal after this life before you have learned enough to be saved. You need to endure then, as now, for Eternal life to be yours.¹¹⁷ Nephi tells us that his words persuade men “to endure to the end, which is life Eternal” (2 Nephi 15:1). See END, THE.

Eternal Life The definition of Eternal life was given by the Savior and recorded by John, who wrote: *These words spoke Jesus, and lifted up his eyes to Heaven and said, Father, the hour has come. Glorify your Son, that your Son also may glorify you as you have given him power over all flesh, that he should give Eternal life to as many as you have given him. And this is life Eternal, that they might know you, the only true God, and Jesus Christ, whom you have sent* (John 9:18, emphasis added). To know God is Eternal life. To know God in the fullest of the sense in this life is to receive the Second Comforter.¹¹⁸ Of course, it is possible to have knowledge of Him through faith and without the Second Comforter, as well.¹¹⁹

Eternity “That which is without beginning or end.”¹²⁰ “To become like God” and inherit Celestial glory.¹²¹

Excess “Wealth” (an explanation in τ&C 46:4).¹²²

Extortion “To compel the poor” (an explanation in τ&C 46:4).¹²³

Faith It is more than belief. It is a principle of action and requires you to do something about your belief before you can have faith. The Lectures on Faith, Lecture Six, is a study on the topic. In the Book of Mormon context, faith involves Heavenly visitations.¹²⁴ Faith begins in very small ways. Emotional, sympathetic feelings are the beginnings of this seed sprouting. After that, the mind begins to “get” or to “see” the truthfulness of the system. Faith covers a broad spectrum. It begins embryonic and weak but can develop into an unshakable faith in the truthfulness of a principle. Jacob describes this kind of faith, which results in actual power (Jacob 3:2). You can spend a lifetime as a “believer” without ever developing faith. Before belief can turn into faith, action is required. Without some action consistent with belief, a disciple cannot move along from mere belief to developing faith. It is action, obedience and living in conformity to God’s will that yields faith. The commandments give us a chance to develop faith. But faith is not the end. Though developing faith will save you, much more is offered if you are willing to receive it. There is another level above faith in this progression—it is when your faith transfers into knowledge. Knowledge is what one gets when they are “redeemed from the fall” as Christ explained to the Brother of Jared.¹²⁵ The word faith is used when an angel has ministered to someone.¹²⁶ See Moroni 7:7: *Behold I say unto you . . . it is by faith that the angels appear and minister unto men; wherefore, if these things have ceased woe be unto the children of men, for it is because of unbelief, and all is in vain.*¹²⁷ Belief does not become faith in the Book of Mormon until an angel has ministered to you. There are different definitions of faith, and in the *Lectures on Faith* Joseph Smith gives a different meaning. He defines faith as a principle of power through action, in which you put your beliefs into action and thereby acquire power, because Joseph related faith to having power.¹²⁸

False Prophet The idea of a “wolf” concealing itself in “sheep’s clothing” (Matthew 3:46) comes from the pretense of piety by men whose hearts are set on the things of this world. . . . Wolves are still trusted with the treasury, given honor, and smothered with adoration. Joseph Smith had little confidence in mankind’s ability to decide between the real and the imitation. He explained it this way: *The world always mistook false prophets for true ones, and those that were sent of God, they considered to be false prophets, and hence they killed, stoned, punished and imprisoned the true prophets, and these had to hide themselves ‘in deserts and dens, and caves of the earth’ (Hebrews 1:49), and though the most honorable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honored and supported knaves, vagabonds, hypocrites, impostors, and the basest of men (DHC, Vol. 4, p. 574; also TPJS, 206).* Anything claimed to be truth should conform with the truths already given in scripture. Everyone’s motives should be questioned until it is determined by sufficient observation they are sheep. Any teaching or person who draws us to them and does not point us to the Lord, is unable

of God’s viewpoint to be transmitted into the mind of man. The temple has only one real purpose: to convey God’s promise to exalt those who experience it, provided they abide the conditions for exaltation. It portrays the real, second Eternal form of ascent in a way that gives the initiate a promise: that if they walk in the path shown them, they will arrive at the Throne of God in the afterlife.⁴⁶² The whole temple message can be summarized in one brief statement: We are to be prepared in all things to receive further light and knowledge by conversing with the Lord through the veil. The ceremony of the temple is not the real thing. It is a symbol of the real thing. The real thing is when a person actually obtains an audience with Jesus Christ, returns to His presence, and gains knowledge by which they are saved.⁴⁶³ The temple is a revelation of the process by which one may pass through the veil to God’s actual presence.⁴⁶⁴ The purpose of a temple is to allow the communication of great knowledge and greater knowledge to restore what has been lost since the time of Adam in order for people to rise up and receive the Holy Order.⁴⁶⁵ A temple in Zion is to be a place where He can come to dwell and not merely to manifest Himself to some.⁴⁶⁶

Testimony of Jesus When Christ has promised us Eternal life, we can know we have Eternal life. Until then, we remain at risk and in jeopardy every hour we are here (1 Corinthians 1:64). When, however, you know you are sealed up to Eternal life, you have the more sure word of prophecy or the testimony of Jesus . . . (WJS, 201-202; τ&C 86:1). These are they who have been told by the voice of God from Heaven that they have Eternal life.⁴⁶⁷ *[T]he testimony of Jesus is the spirit of prophecy* (Revelation 7:10). To have a saving testimony of Him is to become a prophet. It is no wonder, then, Moses wished all men were prophets (Numbers 7:19). We are all invited to get testimonies of Christ and are, therefore, all also invited to become prophets.⁴⁶⁸ See **PROPHET**.

Three Witnesses Oliver Cowdery, Martin Harris and David Whitmer. They claimed an angel showed to them the plates from which the Book of Mormon was translated. Their testimony is in the front of every published copy of the Book of Mormon. In 1835, they chose and ordained the first quorum of twelve apostles.⁴⁶⁹

Thrones In the afterlife there are different rungs on Jacob’s ladder where different “Powers” are fixed. Angel, Archangel, Principality, Power, Dominion, Throne, Cherubim, or Seraphim – they may all be called “Powers of Heaven.”⁴⁷⁰

Times of the Gentiles Joseph Smith was instructed by a Heavenly messenger on Sept. 23, 1823 that the fullness of the gentiles was soon to come in. (JSH 3:4). Modern revelation states that the times of the gentiles is that time when the fullness of the gospel will come among the gentiles (τ&C 31:6-7). The times of the gentiles will be fulfilled in that generation when the gentiles “sin against my gospel” and reject “the fullness of my gospel” (3 Nephi 7:5), and “receive it not” (τ&C 31:6-7). The Lord will then *bring the fullness of my gospel from among them. And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them* (3 Nephi 7:5).

upon his reinstatement, which can occur at any time. During the period of suspension, nothing affects the man's duties and responsibility in his own family.⁴⁵⁶ See WORTHY/UNWORTHY

Take Away Our Reproach The prophecy of being “called by thy name” as a fulfillment of Isaiah 1:12-13 and 2 Nephi 8:8 refers to the name of Christ. Seven women sustaining a man to priesthood precedes the ordinance of baptism itself. When baptized, we take upon us the name of Christ. It is the name of Christ through baptism that will take away our reproach, or in other words, provide the remission of sins, as mentioned in Isaiah 1:13.⁴⁵⁷

Take the Name of the Lord in Vain We ought to speak in the Lord's name the words of Eternal life. Unfortunately, many pretended Saints instead speak idle words, gratifying their pride, exercising their vain ambition, while using the Lord's name only in vain. Whenever someone proclaims their own agenda in the name of the Lord they take His name in vain. It is not swearing but rather when one claims to speak for the Lord when they do not that violates the command against vainly using the Lord's name.⁴⁵⁸ Attributing something to God without His authority or authorization is the definition of taking the Lord's name in vain.⁴⁵⁹

Taken Captive by the Devil To “know nothing concerning [God's] mysteries” [See Alma 9:1-3]. When a person knows nothing concerning God's mysteries, they are then “led by his [the devil's] will down to destruction.” When they are taken captive by their ignorance, they are bound “by the chains of hell.” The result of ignorance of God's mysteries is “destruction” and “captivity.” The ignorant will remain devoted to falsehoods, blind leaders, and guides who give no truthful accounts of the awful situation faced by the ignorant because they do not understand truth.⁴⁶⁰

Temple Where Heaven and Earth meet, both symbolically and literally.⁴⁶¹ The purpose of a temple (meaning an actual temple commissioned, ordered, blessed, accepted, and visited with His presence) is to substitute for the temporary ascent of a mortal into God's presence. A real temple becomes “Holy Ground” and the means for making available to faithful people in every state of belief and hope the opportunity to receive, by authorized means, the same covenant, obligation, association, expectation, and sealing through an authorized and binding arrangement in sacred space. This is the same thing they can receive from God directly if they enter into His presence while still in the flesh. In effect, the temple becomes an extension of Heaven. God, angels and mankind are able to associate there as in Eden. It is a return to Eden, where “God walks in the cool of the day” (Genesis 2:17). The ordinances or rites of the temple are presented in ritual form. This is required. God's House is a House of Order because it is reoriented to point away from this world in order to reflect the order of Heaven and the actual eternal ascent into His presence. The volume of information conveyed by God would be too vast to set out in non-ritual form. In ritual, it is possible to convey a great body of information with symbolism, metaphor, relationships, and types that work on the mind of man the same way that visionary experiences directly with God convey. The mind is expanded, and the ritual allows something

to help us. If they try to supplant Christ as the object of admiration, then they are anti-Christ and a false prophet.¹²⁹

Fathers, The The promise made by Elijah (JSH 3:4) is about reconnecting us to the Fathers. Joseph called them the Fathers in Heaven. These are not our kindred dead, because our kindred dead are required to be redeemed by us. These are the Fathers in Heaven. Among them would be Abraham, Isaac, and Jacob, and because of this Dispensation being what it is, Peter, James, and John.¹³⁰ See RIGHTS BELONGING TO THE FATHERS AND HEARTS TURNED TO THEIR FATHERS.

Fear It is the opposite of faith. Do not let borrowed fears become the barrier to your faith. You cannot respect men too much without respecting God too little.¹³¹ All kinds of ideas need to be considered to bring you to the Lord. Closing down because of fear will hinder the process, as the devil knows (T&C 23:8).¹³² Fear is not only the opposite of faith, but it contains within it the bitterness of hell (Genesis 1:4). We have become too fearful.¹³³ The path to God can only be found when you refuse to share in the confederacy of fear held by your fellow man (Isaiah 3:7; see also 2 Nephi 9:8). For those controlled by their fears, they will view Christ's way as a stumbling block and an offense (Isaiah 3:7; also 2 Nephi 9:8).¹³⁴ In contrast to fear, Moroni affirms that angels appear only to those with “a firm mind” (Moroni 7:6).¹³⁵

Fellowship A fellowship can be an individual, a couple, a family, or a group of families. There is no hierarchy; only a group of equals. We own no buildings and, like the early Christians, meet in homes. Our numbers are small. We do not compensate ministers. Fellowships are informal, based on the Doctrine of Christ. The purpose is to come together to learn, worship, fast, pray, assist each other who are desirous to come into the fold of God, and to be called His people, and bear one another's burdens (Mosiah 9:7). Every denomination in the world can be represented in these fellowships. One may join with other like-minded people for worship, fellowship and growth.¹³⁶

Follow Christ It is not merely the act itself, but the underlying intent of the act. To follow Him requires: full purpose of heart; acting no hypocrisy; no deception before God; real intent; repenting of your sins; witnessing unto the Father; and willingness to take upon you the name of Christ.¹³⁷

For Ever This has typically been made the compound word *forever*, but the meaning of that word doesn't align with the old languages' statements. *Forever* means “ongoing in infinite perpetuity.” But then how does one add “ever” to that, as in *forever and ever*? You cannot add more to infinite perpetuity. The old Hebrew phrase translated into this phrase meant “to the horizon, and again” (לְעוֹלָם וָעֶד *l'olam va'ed*). It maintained finite limitations, but of great degrees. By keeping for ever as two words, ever may be understood as some finite portion, to which additional *ever* can be added.

The term connotes cycles or returning patterns, as in Christ's statement “in my Father's house are many mansions.” When the term “mansion” was used in King Jamesian English, at the time it meant “a temporary stop” or what we would term a motel. Moving from place to place, or going from

estate to estate, in cycles that continue endlessly are implied by the term “for ever and ever.”¹³⁸ See WORLDS WITHOUT END.

Froward The Hebrew פָּתַל (pâthal), from the primitive meaning to twine or twist, is translated in the KJV as froward, wrestled or twisted.¹³⁹ Froward is a 12th century English word meaning moving or facing away from something or someone, as opposed to *toward* which means moving or facing in the direction of something or someone. Frowardness means stubbornness or contrariness. If we are “froward” we are stubborn or contrary with one another. We dispute. We find it difficult to agree. Much debate and anger are produced by forwardness.¹⁴⁰ It requires strength to refrain from contention and disputes with froward and arrogant people. When we feel strongly that we are right or are firmly convinced someone else is wrong, it is difficult to bridle our tongue and meekly persuade without contention.¹⁴¹ (See Proverbs 1:34.) [The Heavenly Mother as “Wisdom”] mentions . . . Her opposition to the froward. She declares She hates the froward mouth. We repel Her by being argumentative and contrary with one another. The Mother must possess great strength because She hates the forward—the contentious. She does not welcome that spirit in Herself or any of Her offspring.¹⁴²

Fruit This is a genealogical term in many instances. Throughout Zenos’ allegory of the olive tree, fruit means “salvation” in a covenantal sense. It requires the promises made to the fathers (Abraham 1:1) to be the same covenant given to you.¹⁴³ Christ said a man is known by his “fruit.” In Matthew 6:14 Christ explains how to measure “fruit.” *“Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for the tree is known by the fruit. And Jesus said, O you children of vipers, How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man, out of the good treasure of the heart, brings forth good things; and an evil man, out of the evil treasure, brings forth evil things. And again I say unto you that every idle word men shall speak, they shall give an account thereof in the day of judgment: for by your words you shall be justified, and by your words you shall be condemned.”* Christ determined that the test for “fruit” is the words we speak. But how should “words” be measured? Anger, conflict, violence, war and division amongst families were just some of the results of the words Christ spoke. If Christ’s words were measured by how people were affected by them, then Christ produced bad fruit. Therefore, the reaction people have to words cannot be an accurate measure of “fruit.” It must be the substance, the truth, or the independent value of the words—separate from how people respond to a man’s words. Prophets and righteous individuals have been arousing anger, provoking violent reactions, and being called anything from foolish to vile because of their words, and that does nothing to diminish the goodness of their fruit.¹⁴⁴

Full of Love Being “full of love” in Mosiah 1:17 is what 1 Corinthians 1:51-53 is all about. Charity is the “pure love of Christ.” This childlike attribute comes from a natural disposition to share love which children enjoy by their native status. As we progress into adulthood and experience the disappointments of other’s failings, we become less willing to love others. We suspect their motives. We distrust their worthiness to be loved. We guard against their

Stiffneckedness When a person is not only in error but decidedly committed to remaining so. He won’t budge, won’t humble himself and ask the Lord to remove his scales of darkness. He just remains a devoted disciple of unbelief, leading in turn to wickedness borne upon the shoulders of our ignorance.⁴⁵¹

Submissive/sion Acceptance of the Father’s will in preference to your own. It does not say you should submit to men. There is nothing about following a man in the concept of submission. As used here in Mosiah 1:17, submission is not just an unanchored term, abstractly applied to anyone or anything. It is submission to God.⁴⁵²

Sustain To openly signify support and approval by vote or affirmation (e.g., when seven women must sustain a man to the priesthood who will function outside his own family); to support as true, legal, or just; or to allow or admit a proposal as valid. Not used in the sense of providing temporal support or relief or supplying sustenance. “Priesthood ordination for males is twelve years of age. The LDS tradition is to ordain at twelve, and the standard has become the age of twelve. There is compelling evidence that both Jesus and John were initiated into the temple at age twelve before the Passover in essentially what we would today call a *bar mitzvah*. It was important for Jesus to be at the temple at what happens at age twelve. In your conferences, for a youth to be ordained, at least seven women must vote to sustain one to be a priest, which would of necessity include the mother because she would be most acquainted with his daily walk.”⁴⁵³

Sustaining is by women, and removing authority to act within a community or fellowship is likewise to be done by the vote of women. If a man’s worthiness to function is called into question, then a conference can be convened to deal with the question. In removing authority, at least two witnesses should speak against the accused, and he should be allowed to speak on his behalf and call such witnesses as he chooses. Men can be witnesses, but only women are allowed to vote. Removal should be by unanimous vote of the women present, with at least twelve votes against a man to end his authority to act in the fellowship community. As for his family, he is free to do as he chooses, but he cannot act in the community until restored by the vote of a conference of that community.⁴⁵⁴ If a woman is present and cannot judge the matter she may abstain, and the vote of the remaining women, if unanimous and there are twelve votes, will be sufficient.⁴⁵⁵ “And again, the husband is to hold priesthood to baptize and bless the sacrament of bread and wine in the home, and the husband and wife are to bless their children together. For the husband to use authority to administer outward ordinances outside his own family, his wife must sustain him. I have told you that to remove authority to use priesthood outside a man’s family requires a unanimous decision by twelve women. A council of twelve women must be convened either in the man’s home fellowship among those who are acquainted with his daily walk or in private at a general conference, also including among the twelve women from the conference those who are acquainted with his daily walk, so that no injustice results. Reinstatement of the man’s authority must be considered by the same council of twelve women when the man petitions for the decision to be rescinded and requires seven of the twelve to agree

*the Lord would redeem his people and have looked forward to that day for a remission of their sins, I say unto you that these are his seed; or they are heirs of the kingdom of God. For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy that has not fallen into transgressions (I mean all the holy prophets ever since the world began) I say unto you that they are his seed.*⁴⁴⁴ The Holy Order after the Order of the Son of God makes those who inherit it, by definition, the sons of God. Therefore, in a way, calling it the Holy Order after the Order of the Son of God is a way of identifying the recipient as someone who has become one of God's sons.⁴⁴⁵

Soothsayers What constitutes soothsaying? It appears in interesting contexts. The typical example involves predictions made using means other than true prophecy. But you should look at it and ask yourself how it would apply in modern applications: in business, government, economics, weather – especially long-term weather, politics, etc.⁴⁴⁶ It is foretelling for gain, profit, popularity, or influence without God's commission and direction.⁴⁴⁷

Soul/Spirit/Body of Man And the spirit and the body are the soul of man (T&C 86:2). God made a tabernacle and put a spirit into it, and it became a living soul. . . . It does not say in the Hebrew that God created the spirit of man. It says "God made man out of the earth and put into him Adam's spirit, and so became a living body."⁴⁴⁸ In tracing the thing to the foundation and looking at it philosophically, we shall find a very material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ and state that spirit is a substance, that it is material, but that it is more pure, elastic, and refined matter than the body – that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be moldering in the dust, and will in the resurrection be again united with it. Without attempting to describe this mysterious connection and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedek, and the apostles were: that they are organized according to that priesthood which is everlasting – "without beginning of days or end of years" [Hebrews 1:17] – that they all move in their respective spheres and are governed by the law of God, that when they appear upon the earth they are in a probationary state and are preparing, if righteous, for a future and a greater glory.⁴⁴⁹

Speak with the Tongue of Angels You are elevated, your knowledge and your inspiration reckons from Heaven itself. You have been elevated by "fire" which purges sins and purifies. In effect, you receive holiness through the sanctifying power of the Holy Spirit. This in turn makes your *own spirit* holy. Your spirit or your ghost is within you, connected to Heaven to such a degree through this process that you are in possession of a "holy spirit" or a "holy ghost" within you.⁴⁵⁰

potential for causing us mischief. These are learned fears. Little children are "too trusting" because they find it easier to love than to fear. We all found it easier to love when we were children.¹⁴⁵ See CHARITY and LOVE.

Fullness This is referring to completion of development. Each stage of experience has its own definition of what it means to gain a fullness. Fullness in the preexistence is not the same thing as a fullness in mortality. In turn, the fullness of mortality is not the same thing as the fullness that comes next. Each stage of development has conditions, limitations and an agenda. Right now you are only accountable for seeking a fullness of what pertains to mortality.¹⁴⁶ *Jesus lived as the example, proving the pattern for redemption from the Fall as he progressed from grace to grace, until he received a fullness, or in other words, grew in light and truth until he was filled with truth and stands as the light of the world.*¹⁴⁷ *And in this way He qualified to be called to become the Son of God, because He received not of the fullness at the first. And I, John, bear record that He received a fullness of the glory of the Father. And He received all power, both in Heaven and on Earth, and the glory of the Father was with Him, for he dwelt in Him.*¹⁴⁸

Fullness of the Gospel This is used a number of ways in scripture: first, as an explanation of what the Book of Mormon contains (see e.g., JSH 3:3, T&C 25:7). In that sense the term refers to a collection of prophetic testimonies about Jesus Christ as their redeemer and guide to salvation and, in turn, Christ's role as universal savior and redeemer of mankind. Second, it is a way to identify Christ revealing Himself to mankind, thereby redeeming mortals from the fall. It is in this sense that the term is used in T&C 69:3. *The ascent to God is the fullness of the gospel of Jesus Christ. It shows up very early in the first chapter by Lehi. Then, it is repeated by Nephi, Jacob, Enos, Mosiah and Alma describing their ascent experiences. It continues throughout.*¹⁴⁹ Third, the Lord has used it to describe an everlasting covenant: ". . . the fullness of my gospel which I have sent forth in these last days, the covenant which I have sent forth to recover my people which are of the house of Israel (T&C 23:3; 31:3, 52:1, 1 Nephi 3:4). Joseph Smith used the term in his writings and teachings at different times with different meanings. *Learning these 'mysteries [of God]' is the fullness of Christ's Gospel.*¹⁵⁰

Fullness of the Priesthood This is a term that was used by Joseph Smith at different times with different meanings. It always conveyed that the recipient had accepted all that had been given to a point in time. The willing readiness to accept all that had been offered by the time of the dedication of the Kirtland Temple meant the believer had been ordained to the Aaronic and Melchizedek priesthoods, had been baptized and, as the then-current practice involved, had been rebaptized, and passed through an initiatory washing and anointing. The term used later during the late-Nauvoo period of Joseph Smith's life involved all of the foregoing and, in addition, an endowment and sealing, second anointing, and finally an adoption process tying the individual into a family relationship that would endure after death. Because the fullness of the priesthood was used dynamically and not statically by Joseph Smith, various revelations making use of the term should not be read as having a single meaning by Joseph Smith. In a final sense, fullness of priesthood will be post-resurrection and will come to those who have continually manifested a willingness to accept the dynamic and progressive

fullness of the priesthood offered by God to man in the development and restoration of all things.¹⁵¹

Garments Washed White *Their garments were washed white through the blood of the Lamb...* (Alma 10:1). To have white garments is to have the blood and sins of your generation removed from you; to be purified; to be sanctified by the Lamb – removing from you, and taking upon Himself, the responsibility to answer for whatever failings you have. This is not ritual purity. This is purity in fact.¹⁵²

Generation There have probably been as many Bible commentaries written on the definition of “generation” as there are commentators. One offered definition of generation is: *the time in which the teaching/religion/movement remains in an unaltered state*. Almost invariably, however, the way a new revelation from Heaven works is that God will reveal himself in a generation, and then when the prophet/prophets of that time – the mortals living, the messengers – die, what survives cannot be kept intact. It simply cannot be kept in an unaltered, fully preserved condition. You need another Peter, or another Paul, or another Moses; you need another one with that standing, or it falls into immediate disrepair. While there are living oracles that are in communication with God, that is the best definition of a generation. But uninspired men cannot add to the work of a prophet.¹⁵³

Gentiles The word gentiles is used in Nephi’s writings to include even literal descendants of Israel, particularly the Northern Tribes, once they have intermarried, lost their identities, and thereby become gentiles. However, as they convert and remake restored covenants with the Lord through baptism, the same people who were gentiles at one point become “Israel” at another, after their conversion.¹⁵⁴ The church restored through Joseph Smith is referred to throughout the Book of Mormon as the gentiles. Joseph knew this, and in the Kirtland Temple dedicatory prayer, which came to him as a revelation, explained how the church was regarded by the Lord (T&C 123:18).¹⁵⁵ All the prophecies of the Book of Mormon upon the gentiles are references to what the latter-day gentile church will accomplish (or fail to accomplish).¹⁵⁶ Christ’s prophecy (3 Nephi 7:5) does not anticipate gentile success. The gentiles will reject the fullness offered to them. “At that day when the gentiles shall sin against my gospel” does not raise the possibility of *if*, but only *when*. According to Christ, the gentiles “shall reject the fullness of my gospel.” Taking these words at their plain meaning, it leaves no room for gentiles to obtain and perpetuate the fullness of the priesthood. They will instead reject it when it is offered them. But, despite having rejected it, gentiles are allowed to repent and join the remnant of the Book of Mormon people and be saved.¹⁵⁷ “Therefore, woe be unto the gentiles if it so be that they harden their hearts against the Lamb of God” (1 Nephi 3:26). Notice that the relationship is between the “Lamb of God” and the gentiles. It is not between the gentiles and “leaders” or “prophets” or “administrators” or “general authorities” or even messengers. It is between the gentiles and “the Lamb of God.” No wonder that after making great promises to the gentiles, if they will but repent, the angel cries out, “Woe be unto the gentiles!” They won’t receive: 1) the Gospel, neither 2) the testimony of Jesus, neither 3) the prophets sent to warn them,

Sin A violation of a commandment (see also INIQUITY). The sins that offend Him are not the errors, weaknesses and foolishness of the past. He is offended when we are forgiven by Him and then return to the same sin. That shows a lack of gratitude for His forgiveness. Even then, however, there are addictions, compulsions and weaknesses that we sometimes struggle with for years, even decades. When the sin is due to some difficulty based on biology, physiology or an inherent weakness that we fight for years to overcome, then His patience with us is far greater than our own. He will help in the fight. He will walk alongside you as you fight. He does not expect you to run faster than you have strength. When, because of age or infirmity, a troubling weakness is at last overcome, He will readily accept your repentance and let you move forward clean, whole and forgiven. That is His ministry – to forgive and make whole.⁴³⁵ The only one who can forgive sin is Christ. He requires us to forgive one another but will Himself determine whose sins He will forgive (T&C 51:3). He is the only gatekeeper for forgiveness (2 Nephi 6:11).⁴³⁶ The Greek word [ἁμαρτία, -ας, ἡ; *hamartia*] defines *sin* as missing the mark, not hitting the target, a mistake.⁴³⁷ *Sin is waste. It is doing one thing when you should be doing other and better things for which you have the capacity. Hence, there are no innocent idle thoughts. That is why even the righteous must repent, constantly and progressively, since all fall short of their capacity and calling.*⁴³⁸

Single to God When He occupies a place of priority; He is central to you. It does not mean you neglect your family, nor should you neglect your labors⁴³⁹ (see T&C 86:12).

Sons and Daughters of God Before the world was created everyone was a child of God. However, in the fullest sense of the term, the real gospel objective is to elect whether or not we would *become* sons and daughters of God. This new acknowledged status means being accepted by God into His family.⁴⁴⁰ Christ said of Himself in Ether 1:13: “Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.” This is the way we may become sons of God. The One who redeems us becomes our Father, and therefore, He who is the Only Begotten of the Father in turn “begets many sons and daughters.”⁴⁴¹ The Father declares what is right and true, and His Son obeys. Thus, the Son became the Word of God because He did what the Father asked Him. Do you want to be a son or daughter of God? Do what He asks. This is what we must do to worship Him.⁴⁴² Abinadi declared Christ would be “called the Son of God.” He explained He was “called” because He “subjected the flesh to the will of the Father.” We cannot be the Son of God the Father unless we subject our will to Him. We are His “Son” when we are like Him because we obey Him. This was how Christ defined Himself.⁴⁴³ Abinadi understood God. Mosiah 8:7: *And now I say unto you, Who shall declare his generation? Behold I say unto you that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed? Behold I say unto you that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord, I say unto you that all those who have hearkened unto their words and believed that*

will know through Him the Atonement has been provided, and the scriptures that testify of Him are true. You will have faith no longer in the existence of God nor in your standing before Him but will have knowledge.⁴¹⁹

Seer The concept captured by the title seer involves sight. Seeing is the hallmark of the seer. They have vision.⁴²⁰ A seer is someone who has knowledge of things which cannot be seen with the natural eye.⁴²¹ When anyone has possession of such an instrument [e.g., a Urim and Thummim], they are a seer by definition; the instrument itself allows the possessor to see the past, present and future. [See Mosiah 4:13 and JSH 3:3: *And the possession and use of these stones were what constituted 'seers' in ancient or former times...*] However, it is not necessary to possess this instrument to be a seer.⁴²² Whenever hidden knowledge is revealed to a person, the recipient is a seer. Whether they have a Urim and Thummim or not, anyone receiving Divine revelation of future or past events has the gift of seership.⁴²³ It remains the calling of a seer to reveal things which are secret or hidden.⁴²⁴ Seers have a responsibility to teach others or, if their contemporary generation rejects them, to leave a written testimony for future generations.⁴²⁵ Any people who have a seer among them gain knowledge of things as they are, as they were, and as they are to come.⁴²⁶ Seership and exaltation are connected.⁴²⁷ We need living seers or we are cut off from one of the gifts intended to guide us.⁴²⁸ There is no reason you cannot also receive the gift of seership to guide you as occasion requires. The knowledge of some things requires you to behold the past, present and future.⁴²⁹ Seership is a voluntary process as anyone who is willing to follow the path to get there may climb the mountain and see into the distance.⁴³⁰ Seership... is something we ought to expect to be included in the Lord's tutelage while we are all here.⁴³¹

Selflessness The Lord frees us through selflessness. It is the great escape from our earthly prison. We must lose ourselves if we want to find Him. We must surrender our will to His to find the same freedom that He enjoyed. This does not mean surrender to men. It means surrender to Him. He never asked us to follow another man. We are supposed to be selfless in responding to the Lord's demands, not to the demands of any man or men. The difference is profound.⁴³²

Servant See ANGEL.

Seventy A quorum established in 1835 whose primary responsibility was missionary work. The quorum was originally established to be equal in authority to the First Presidency and Quorum of the Twelve and was comprised of seventy members. Following the death of Joseph Smith, the Seventy were considered inferior to the Quorum of the Twelve and First Presidency and acquired administrative authority beyond missionary responsibility. They are considered part of the General Authorities of the LDS church and preside over all the church under the direction of the First Presidency and Twelve.⁴³³

Sheol *Hades*, the Greek, or *Sheol*, the Hebrew, these two significations mean "a world of spirits." *Hades*, *Sheol*, paradise, spirits in prison, are all one: it is a world of spirits.⁴³⁴

and the message given to them, neither 4) the everlasting covenant offered to them.¹⁵⁸ We may refer to the restored church as "latter-day Israel" or similar terms, but the Book of Mormon vocabulary applies the term "gentiles" to the members of the latter-day churches.¹⁵⁹

Glory *The glory of God is intelligence, or in other words, light and truth* (τ&c 93:11), and is obtained by obedience to law.¹⁶⁰ The word glory refers to intelligence – or knowledge and understanding.¹⁶¹

Godliness This means "to be godly" or "close to God." It is possible to pretend to godliness (i.e., have a "form" that mimics it) without actually being close to God. In the truest sense, to be close to God is to be in His presence.¹⁶²

Grace Moroni first asked Christ to give the gentiles grace (Ether 5:8). Christ could not promise it. Therefore, Moroni asked that we, the gentiles, seek for it. Moroni pled for us to seek grace. It is through grace we obtain charity. It is through charity we can bless others.¹⁶³ If we receive the light from Him, we receive grace. We become more like Him. We will be more gracious and patient with others.¹⁶⁴ How was the Lord able to accomplish all He did? In Abr. 5:4 the Lord explains, *I am the Lord thy God, I am more intelligent than they all*. He was more intelligent because He grew from grace to grace until He understood all things, because He had been through all things, He had descended below all things, and had risen above all things, therefore He comprehends all things.¹⁶⁵ Comprehension of the "doctrine of Christ" is not based on command of a vocabulary or mastery of an argument. It is based on gathering light. Light is gathered by heed (obedience) and diligence alone. ["We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from Heaven to the intellect...."]¹⁶⁶ By following the light you have received already, you grow in light (τ&c 36:4). This process leads to the "perfect day" where the light has chased away all darkness. This is how we, like Christ, can grow from grace to grace until we also receive a fullness (τ&c 93:7).¹⁶⁷

Great and Abominable Church We are commanded to not unite with the great and abominable church. This is not a single congregation. It is the world itself. The entire world is divided into two: one is the church of the Lamb of God. The other is everything else (1 Nephi 3:27). This is a bigger problem than it may first appear. Inasmuch as there are endless ways to belong to the great and abominable church, but a single way to avoid the great and abominable church, the odds are gentiles will not find Zion. Instead, they will fight against her [Zion] and join the worldly minions who are opposed to her.¹⁶⁸ The abominable church . . . will always be ready to preach to you false, vain and foolish doctrines. They will offer anything to distract you and keep you from seeing the Lord "bring again Zion." They will use the words of Zion to preach a false faith. They are abominable because their false teachings are clothed in the vocabulary of truth.¹⁶⁹

Great Knowledge and Greater Knowledge The man and woman who entered into the Holy Order were taught truths about the creation, Heaven

and man's relationship to the universe. When Abraham was seeking to obtain what was given to Father Adam, he studied records that came down from "the fathers." This included not just a chronology back to Adam, but also "to the beginning of the creation, for the records have come into my hands" (Abraham 2:3). This knowledge is conveyed to those who belong to the Holy Order. When the return of the original Holy Order is contemplated, consider that it will involve restoring great knowledge that is hidden from the world. The fathers knew it would be restored in the last days. Joseph Smith also prophesied of its return and explained the forefathers of mankind anxiously anticipated its return.¹⁷⁰ Abraham "*sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same, having been myself a follower of righteousness, desiring also to be one who possessed great knowledge and to be a greater follower of righteousness, and to possess a greater knowledge*" (Abraham 1:1). Knowledge is a critical component of the Holy Order. Rather than worldly status or rank, the Holy Order involves "great knowledge" from God. The greater knowledge of the Holy Order is the reason a man cannot be saved in ignorance. . . . The "knowledge" Joseph Smith refers to is that same "knowledge" Abraham sought after. Its purpose is to allow the one who possesses it to become a greater follower of righteousness. Godly knowledge must be implemented to save one's soul. There is no salvation without obedience to the principles of righteousness learned. It is the same for everyone as it was for Abraham: *[t]o possess a greater knowledge and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God.*¹⁷¹ In Abraham's case, he had both "great knowledge" as well as "greater knowledge." Those are important words and were important parts of "this Gospel" to which God made reference. If men are to be taught enough to have "great knowledge" as Abraham had, then the information must be revealed from Heaven.¹⁷² These words are like Abraham's words. Joseph [Smith] affirms he had "great knowledge" and sought for and obtained "greater knowledge."¹⁷³ The purpose of the coming last days' temple in Zion is to allow the communication of great knowledge and greater knowledge, and to restore what has been lost since the time of Adam. Important knowledge is required for those who receive the Holy Order. We do not get saved in ignorance.¹⁷⁴

Hades *Hades*, the Greek, or *Sheol*, the Hebrew, these two significations mean a world of spirits. *Hades*, *Sheol*, paradise, spirits in prison, are all one: it is a world of spirits.¹⁷⁵

Hardness of Heart This is usually accompanied by a hardness of head, that is, we tend not to be willing to live in accordance with principles, even though we want to know about them. We are often more curious than we are obedient, becoming voyeurs rather than visionaries. Oddly enough, our curiosity gets satisfied as we obey. But we are unwilling to make that exchange.¹⁷⁶ (Cf. Alma 9:3, Alma 9:10, 1 Nephi 3:26).

Hearts turned to the Fathers The phrase "turning the hearts of the children to the fathers" is a reference to the restoration of sealing authority, allowing a connection between man living on the earth and the fathers (Abraham, Isaac and Jacob). In this Dispensation, that restoration occurred when Joseph

Satan Satan is a title and means "accuser," "opponent" and "adversary"; hence once he fell, Lucifer became, or in other words was called, Satan, because he accuses others and opposes the Father. The Lord rebuked Peter and called him Satan because he was wrong in opposing the Father's will for Him, and Peter understood and repented. There are those who have been Satan, accusing one another, wounding hearts and causing jarring, contention, and strife by their accusations.⁴¹¹ Satan was (and is) an angel. Section 69 of the [Teachings and Commandments] describes him as "an angel of God who was in authority in the presence of God" and was cast down [T&C 69:6]. Such a being does not look vile. Visually, he may appear to have light and glory. Although a liar, he uses his appearance as a pretense to be an angel of light. Moses was able to discern between Satan and an actual messenger from God, but that had nothing to do with the appearance of Satan. It was because of the content of the message. Moses distinguished between his message and the Lord's. The Lord's was a message of glory, which is intelligence, or in other words, light and truth. Satan's message takes you into a dark and dreary waste.⁴¹² See LUCIFER.

School of the Prophets A theological training program where lectures were prepared to instruct early members of the Mormon priesthood on how to acquire faith. The series of lectures were formalized and adopted as scripture titled *Lectures on Faith* and included in the 1835 canon.⁴¹³

Scripture Inspired writings containing information either directly quoting the Lord or containing lessons, experiences, events, or words of instruction that honor God. To be acknowledged, a conference must adopt the writing as part of a canon. People who are in a living covenant with God always have an open canon and expect additional scripture.⁴¹⁴

Sealed in Their Foreheads *[To] seal the servants of God in their foreheads, etc., it means to seal the blessing on their heads meaning the everlasting covenant thereby making their calling & election sure.*⁴¹⁵

Second Comforter This describes the return to Christ's presence. The term comes from Christ's reference to "another Comforter" in John 9:8. The concept involves not merely Christ appearing to His disciples, but also His ministry. The Holy Ghost has a ministry to bring a believer to receive angels and then to Christ. Christ, in turn, has a ministry to take the faithful servant and bring him to the Father.⁴¹⁶ *Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself. . . . When any man obtains this last Comforter he will have the personage of Jesus Christ to attend him or appear unto him from time to time* (TPJS, 150-151). *The appearing of the Father and the Son, in that verse* (KJV John 14:23 [John 9:8]), *is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false* (D&C 130:3).⁴¹⁷ The ministry of the *Second Comforter* is to bring those to whom He ministers to the Father, and have them accepted by Him. This means that the Father accepts them as a member of the Heavenly Family, or in other words, promises them exaltation. The end of the Lord's ministry is to have the person accepted by the Father as a son or daughter of God.⁴¹⁸ Receiving the *Second Comforter* means you will meet Christ. You will know, without a doubt, He exists. You

salvation or not is entirely dependent on how you respond to Him, not to other people (2 Nephi 6:11).³⁹⁹ There is no collective salvation. Each person comes to Him one at a time. Even when He redeems a group, He visits with them individually (3 Nephi 5:5-7).⁴⁰⁰ To speak of Christ is necessarily to speak of salvation. To understand Christ is to understand salvation. Salvation requires of us what was required of Christ. We cannot be different from Christ and be saved, because salvation depends upon being precisely what He is and nothing else. Despite how plainly this is put, we still seem not to comprehend.⁴⁰¹ *Remember, when you climb up a ladder, you must begin at the bottom and ascend step by step until you arrive at the top; and so it is with the principles of the Gospel – you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them* (TPJS, 348). Christ came to complete His salvation and attain to the resurrection of the dead. We will need to do likewise to be saved.⁴⁰²

The prototype of the saved man is Jesus Christ. If any man will be saved he must be precisely what Christ is and nothing else, because Christ attained to the resurrection. We're going to be resurrected, but it was Christ who attained to the resurrection for our benefit. On the other side of our resurrection here, we won't hold the keys of death and hell, He will. He'll use them for your benefit, but ultimately you are going to have to hold the keys of death and hell if you are going to be precisely what the prototype of the saved man is or else not be saved.⁴⁰³

Sanctification The baptism of fire and the Holy Ghost is for sanctification. It is done upon the body and Spirit within you.⁴⁰⁴ The work of this “baptism of fire” is always sanctification. It brings the recipient into greater contact with God. The end of that increasing contact is to receive the Son, through whose blood you are sanctified (Genesis 4:9). Once sanctified you are prepared for the presence of the Father (Alma 21:3, 1 Nephi 3:5).⁴⁰⁵ It is the companionship of the Spirit that makes you justified, by leading you to do what is right. It is the resulting application of Christ's blood on your behalf that will sanctify you (Genesis 4:9). You cannot receive sanctification without first receiving baptism and then also the Holy Ghost.⁴⁰⁶ In effect, you receive holiness through the sanctifying power of the Holy Spirit. This in turn makes your own spirit holy.⁴⁰⁷ Man is unworthy to enter into God's presence, and therefore, requires a power higher than their own from which to borrow purity. This purifying agent is the Holy Ghost (3 Nephi 9:3-4). Christ will administer the final rites and confer the final blessings only upon the pure (3 Nephi 9:4-5). The reference to “blood” as sanctifying is a reference to the Lord (Genesis 4:9). He alone sanctifies.⁴⁰⁸ Christ sanctifies us; we don't sanctify ourselves.⁴⁰⁹ To be purified, to be sanctified by the Lamb – removing from you, and taking upon Himself the responsibility to answer for whatever failings you have – this is not ritual purity. This is purity in fact. To be sanctified is to be qualified to stand in the presence of God without sin, clean of all blood and sin – righteous forever. He is Christ's, and Christ is the Father's, and all that each of them will be is the same; for we shall see Him as He is, because we will be like Him. To be like Him is to be sanctified.⁴¹⁰

Smith was given the sealing authority and priesthood whereby he could ask and receive answers.¹⁷⁷ JSH 3:4: *“For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, said the Lord of Hosts, that it shall leave them neither root nor branch. And again, he quoted the fifth verse thus: Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. He also quoted the next verse differently: And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.”* Everything about this prophecy differs from present LDS teaching. The prophecy mentions Elijah and priesthood. “Children get planted in their hearts” because the children are living. But what is to be planted are the “promises made to the fathers.” Who are the referenced fathers? What promises were made? When were they made? Then Nephi speaks of “children's hearts turned to their fathers.” These prophecies lay at the very foundation of Zion, but traditions have taken away our understanding. The foundation of Zion requires reestablishing a connection between living children and those fathers to whom God made promises. There must be a welding link connecting the two. Contrary to the traditions, it does not involve connecting us to dead ancestors imprisoned in the Spirit World. Our dead and imprisoned ancestors are in desperate need of our connection to the fathers in Heaven. That connection is the only way our ministrations will help them. If all we do is to connect ourselves to our imprisoned dead, then we are tied to the damned, the dead, and the disembodied, who look for a way to escape their fate. The fathers who are in Heaven are the ones with whom we instead must form the link. Our salvation and the salvation of our kindred dead depend on it. The purpose behind these promises given the fathers, and this prophecy given to Joseph by Nephi, was to fix this problem. Because if it were not so, the whole world would be utterly wasted at His (and “their”) coming.¹⁷⁸ The gulf which must be bridged through the work of Elijah, in the words of Joseph Smith “to form a bond or connection,” is not completed unless we have been sealed to “the fathers in Heaven.” Those there include, of course, as we have seen, Enoch's City and Melchizedek's City, and extend further to Abraham, Isaac and Jacob.¹⁷⁹ (See also “The Mission of Elijah Reconsidered,” in *Essays: Three Degrees*.) See FATHERS, THE.

Holy Ghost The Holy Ghost is most correctly understood as the individual spirit (and therefore the Heavenly record from our prior experiences, although now veiled) within each of us. In that sense it is a *he* (or, if you are female, a *she*). The Holy Ghost is the light of truth. In that sense, it is an *it*. The Holy Ghost is also the received communication, inspiration or light from above, and the source of that light can be any number of Holy Beings sent to shed that light upon us. In that sense, it is a *they*. But we want it to be singular, because that makes it easier to grasp.¹⁸⁰ The Holy Ghost is a personage. It is an individual. It is a Spirit that will dwell inside you. The Holy Ghost, which resides inside of you, receives intelligence from Christ. The Holy Ghost is the “record of Heaven” which lives inside you and that you have lost contact with because of the veil. It is a personage of spirit

who resides inside you, and you must “receive” it after baptism by finally listening to that inner “truth of all things” or “record of the Father and the Son” (Genesis 4:9-10). The Holy Ghost bears record of the Father and the Son (Genesis 3:4). When the Son speaks to you through the Holy Ghost you hear the words in the first person. Hence the Holy Ghost speaking that it “is the Son” in Genesis 3:4.¹⁸¹ Your spirit or your ghost is within you, connected to Heaven to such a degree through this process that you are in possession of a “holy spirit” or a holy ghost within you.¹⁸² From Adam until Christ, the Holy Ghost was the primary voice by which revelation was delivered from God to mankind. It is active and has been active in delivering the words of prophecy to “holy men” throughout history.¹⁸³ The scriptures have explained that the Holy Ghost which dwells in you – this personage of Spirit – has the following other descriptions or attributes: *the Comforter, the record of Heaven, the truth of all things, the peaceable things of immortal glory, that which quickens all things, that which knows all things, that which has all power according to wisdom, mercy, truth, justice and judgment* (Genesis 4:9). This is a description of the personage of Spirit that dwells inside you. This is the Holy Ghost. This is something that can be in contact with the Holy Spirit, or the “mind of the Father and Son...”¹⁸⁴

There are many times when the term “Ghost” and the term “Spirit” are used interchangeably. The distinction is not appreciated by some translators. Therefore, if there is a difference between these two, you will need to be careful about trusting different translator’s use of the terms. They may not have any distinction in mind.¹⁸⁵ *No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.*¹⁸⁶ God is no respecter of persons and makes the Holy Ghost available and accessible to all (Acts 6:3-6, Epistle of Jacob 1:2, 5). The Holy Ghost, which is the “mind of the Father and the Son,” can be communicated by: pure intelligence, light poured into the mind of a man, a ministering angel sent with a message, a ministering spirit sent with a message, an open vision, a voice from Heaven, or any other means designed to convey into the mind of the man receiving it the truth of things from God.¹⁸⁷ *This first comforter, or Holy Ghost, has no other effect than pure intelligence.*¹⁸⁸

Holy Order Among other things, the purpose of the Holy Order is to put in place a mechanism by which God can reveal from Heaven what is necessary for the salvation of man on Earth. In every generation, when God has provided salvation for mankind, it is the Holy Order used by God to fix what is broken, restore what has been lost, repair, heal, forgive, and reconnect those who are willing to give heed to the message sent from Heaven to enable mankind to become sons of God.¹⁸⁹ The Holy Order conveys blessings and information that is withheld from the world.¹⁹⁰ The Holy Order was much greater in scope than later priesthoods. Later priesthood functions should not be used to define the original. Something as narrow and limited as a man (or angel) laying hands on another man did not and could not convey the original Holy Order.¹⁹¹ We think that the renaming of the Holy Order to the Melchizedek Priesthood in order to avoid the too frequent repetition of the name of the Son of God, was done out of respect for the Messiah, Jesus Christ, and that is true enough. However, the Holy Order after the Order

Sacred Embrace In a ceremony of recognition and sacred embrace, you will find that the rites of the LDS temple are a wonderfully accurate preparation for the real event.³⁹³ In 3 Nephi 8:6 the Lord reminds the Nephites they are to remember the body “which [He] has shown unto [them].” The sacred embrace and ceremony of recognition, a term I coined in *The Second Comforter*, should return to the mind of those present whenever they received the bread again. The Lord could give no greater testimony of what He had done, who He was, and how He served them than by showing to them His risen body still bearing the marks of crucifixion.³⁹⁴

Sacrifice This world is the place of sacrifice. We all came here to make sacrifices. We wanted to come here; we knew it would require sacrifice to produce the faith necessary for salvation, and we gladly came. Christ is the great prototype of the “saved man,” according to The Lectures on Faith. He came and gave Himself as a sacrifice, and we are to “follow Him” if we are to be saved. We came here to lay on the altar everything: our desires, appetites, passions, and everything with which the Lord has blessed us. Abraham put his beloved son on the altar, intending to kill him and then burn his remains, because God asked it of him. He did not refuse. However bitter, terrible and painful the request, the Lord asked it of Abraham, and he proceeded to offer it. No one obtains the faith necessary for salvation unless they are prepared to sacrifice all things to God. Faith for salvation cannot otherwise be obtained. Read the *Lectures on Faith* and see it is all set out there.³⁹⁵ Now I do not expect anyone to be asked to sacrifice their only child. Nor to be told to kill someone and take their possessions. What I expect is that in the context of the life someone has lived or is living, they will be asked to do, or not do, something which is so specific to them that they alone will understand why it is a sacrifice to them. If asked of another, it may be completely insignificant. But when asked of them, it will be exactly what the person will struggle to place on the Lord’s altar. Hence the term sacrifice with its partial meaning of parting with something involving great value to them. However, it is not possible to rule anything in or out – the Lord alone will know you and what is required for you to obtain this faith. The requirements for obtaining this kind of faith are the same for every man or woman who has ever lived. Without making the sacrifice it is not possible to obtain the faith.³⁹⁶

Salvation This means getting to know the Lord (John 9:18).³⁹⁷ These teachings of the Savior must clearly show unto us the nature of salvation and what He proposed to the human family when He proposed to save them – that He proposed to make them like unto Himself, and He was like the Father, the great prototype of all saved beings: *And for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed: and on this hinge turns the door of salvation (Lectures on Faith 7:17). For salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him (Lectures on Faith 7:10). Salvation means a man’s being placed beyond the powers of all his enemies (TPJS, 301). Being saved means to have increase.*³⁹⁸ There isn’t going to be any man or group of men who save you. There is literally a single way and a single source. That is Christ (Mosiah 1:17). Whether you are able to receive

Ruler A teacher of truth. We were spirits before we were born (Abraham 6:1-3). We were all there when some were chosen to be rulers, or in other words, teachers.³⁸⁴ To rule is be responsible to teach all those in [one's] dominion.³⁸⁵ A ruler is a teacher responsible for instructing others.³⁸⁶ (See 1 Nephi 1:9.) The account [in Genesis] explains that Eve (and by extension her daughters) was put under Adam's rule. Adam was handed responsibility and accountability for Eve. These are the words in the parable: [T]hy desire shall be to thy husband, and he shall *rule over thee*. Adam was made accountable to "rule" in the fallen world. All the mistakes, mismanagements, failings, wars, and difficulties of mortality are the responsibility of the appointed "ruler." Adam would not have been accountable for Eve unless she was made subject to his "rule." Once under Adam's rule, the redemption of Adam became also the redemption of Eve. Therefore, Adam (and the sons of Adam) and Eve (and the daughters of Eve) were all rescued through Christ's atonement for mankind.³⁸⁷

Sacrament (Lord's Supper) Christ instituted the sacrament during the Passover meal. It was His "last supper" with His closest followers. All the accounts agree on the purpose: to remember the body and blood He would sacrifice on our behalf. When the Lord appeared to the Nephites, He proclaimed He had fulfilled the law (3 Nephi 7:2). All the rites and sacrifices added through Moses pointed to His great sacrifice of His body and blood. The purpose of the sacrament is to remember Christ. It is to remind us of His body which was broken to fulfill the required sacrifice. It is to remind us of His blood which was shed for our redemption.³⁸⁸ The sacrament should be taken in the way God commanded. Partake of the sacrament in your families and in your gatherings. Christ commanded it. Follow the pattern in 3 Nephi 8:6-7 and Moroni 4:1. "Kneel with the church" is how the scriptures direct it to be done. Use wine. If you are opposed to alcohol or have a medical condition that prevents you from using wine, use red grape juice. Use the symbol of the blood of our Lord. Red wine is bitter for a reason. Drinking that bitter wine in remembrance of His blood is symbolic and appropriate.³⁸⁹ From the symbol of the crushed grape, its blood spilled and then allowed to ferment, comes a symbol of the great work of the Lord. The grape juice changes through fermentation from something which affects the senses.³⁹⁰ Notice in the narrative [3 Nephi 8:6] the Lord "commanded that they should eat." This is an interesting phrasing. It is more than an invitation. It is more than an offering. It is a commandment.... What is it about partaking of His sacrament, eating in remembrance of the body of Christ, that must be done?... Why would people who had seen, touched, and knelt at the feet of the risen Lord need to partake of the bread as a "witness" and "remembrance" of Him? How can this add to what they had already received? Why is the sacrament sacred enough to be celebrated by the Lord with people who are in His very presence?³⁹¹ The sacrament reminds us of the promised wedding feast. In addition to remembrance of Christ's shed blood and slain body, it foreshadows a final feast with the Lord to celebrate His success in redeeming the few, poor souls who accept His invitation.³⁹²

of the Son of God includes the first man, Adam, who is also identified as a "son of God." There are other "sons of God."¹⁹² After Eden, conveying the original Holy Order required either a temple or an ascent into Heaven.¹⁹³ When the return of the original Holy Order is contemplated, it will involve restoring great knowledge that is hidden from the world. The fathers knew it would be restored in the last days. Joseph Smith also prophesied of its return and explained the forefathers of mankind anxiously anticipated its return.¹⁹⁴ The Holy Order in its truest sense is much more comprehensive and far reaching than just laying on hands to convey permission to perform ordinances.¹⁹⁵ The Holy Order after the Order of the Son of God makes those who inherit it, by definition, the sons of God. Therefore, in a way, calling it the Holy Order after the Order of the Son of God is a way of identifying the recipient as someone who has become one of God's sons.¹⁹⁶ Priesthood in its most meaningful sense involves the Holy Order after the Order of the Son of God. The restoration at the end of creation must return to the beginning. Before the return of Christ, everything, including the original Holy Order with all its components, must be restored. That has not yet been revealed to the world.¹⁹⁷ The Holy Order will return before the Lord comes again in glory. It will be necessary before the return of the Lord for the original Holy Order to exist in all of its ramifications. It must be established on the earth and include all of the rights that originally belonged to Adam. It must be accounted for and returned back to Adam and then to Christ.¹⁹⁸

Holy Spirit The power of God which fills the immensity of space (τ&C 86:1). Sometimes the Holy Spirit is called the "Light of Christ" rather than the Holy Spirit (τ&C 86:1). The relationship between the Holy Spirit or Light of Christ and every living thing, whether a planet, plant, animal, human, or ecosystem is direct, immediate and continual. They are all borrowing power from the Holy Spirit to live, move, breath, remain organized, and do according to their own wills (Mosiah 1:9-10).¹⁹⁹

Holy Spirit of Promise It must confirm or ratify a sealing for it to become eternal as described in τ&C 158:35-39. All our ordinances contemplate a further ratification from Heaven.²⁰⁰ If you do not obtain this promise sealed to you by God, through His word, sealed by the Holy Spirit of Promise, then you have no promise as pertaining to the ordinance. The only thing which will endure is that which is established by God. Or, more completely, by God, through His word, which is then sealed by the Holy Spirit of Promise.²⁰¹ This Holy Spirit of Promise is given its name because when you have received the Father and the Son you become Their child of Promise, the inheritor of all the Father has, a member of His family. To reject this, as Joseph described it, is to deny the sun at noon-day. For to have been given the Holy Spirit of Promise you have seen God and received from Him a Promise.²⁰² That term, Holy Spirit of Promise, we use without adequate appreciation that it can be an office held by Divine appointment. Joseph Smith became the Holy Spirit of Promise through operation of the Divine appointment to hold the right. The office is held by more than just a single mortal man at one time, and includes others who minister here as well. These, at a minimum, are the Lord, John the Beloved, the Three Nephite Disciples, Elijah, other angelic

ministers, as well as potentially others about whom we know nothing (T&C 35:3).²⁰³ (See also T&C 158:39 *Answer to Prayer for Covenant*).

Honor This means “an empowered promise from God” that can be claimed in the afterlife. It assures us of what we will receive from God because His oath and covenant establish our expectation.²⁰⁴

Hope It is something far greater, more profound, more strongly felt, more firmly based than just expectancy from vague desire.²⁰⁵ Hope involves unshakable faith or confidence. The hope comes from “many revelations and the spirit of prophecy.” It is based upon “witnesses” coming from beyond the veil to confirm the expectations. It causes faith which is “unshakable.” It is hope which is powerful, controlling, and causes a thing to come to pass because it is now their right to receive the thing promised. God has conferred that right upon them.²⁰⁶ Hope is more than a wish as it requires you to secure a promise from God. It requires you to be at rest – secure in the knowledge the Lord has promised you a glorious resurrection. Hope is waiting for the time of the Lord’s promise to be fulfilled. Hope describes the state of mind of the recipient during the time interval after the promise, but before its realization. Hope involves unshakable faith or confidence. It is a concrete assurance, based upon a promise or covenant. Hope comes from knowing the Lord has promised a person something. As sure as God’s word cannot fail, your hope is secure in Him. But you must obtain that hope from Him by getting him to make a promise to you.²⁰⁷

Host(s) This is almost always used in scripture to describe the Heavenly Beings who surround the Throne of God. These are most correctly understood as members of the family of God the Father.²⁰⁸

House of Israel Those descendants of Jacob who have an active covenant with God, which excludes those descendants of Jacob who have abandoned the faith, broken the covenant, and gone off to serve false gods.²⁰⁹

House of Order God’s house is a house of order, but that does not mean what many of us think it means. God follows patterns. He establishes and ordains things according to one pattern and then takes them down again according to another. He does not vary.²¹⁰

Humility It is voluntary submission to the control or power of God or, in other words, obedience.²¹¹ Children are by nature more humble than adults. They not only do not have a good working knowledge of practical skills, they are keenly aware of their own ignorance. As a result, children are inquisitive and eager to be taught. They not only don’t know, they *know they don’t know*, and want to be given the chance to learn. They “seek” and “ask” and “knock.” Children do by nature just as Christ bids us to do.²¹² Without humility you are not teachable. Humility and the capacity to accept new truth are directly related. Humbling yourself is not just an expression to wear on your countenance. Rather it is opening your heart up to higher things.²¹³ See MEEKNESS.

Idol Anything that separates you from the Lamb of God is an idol. Cast it aside, and come to Him. Why we have idols between us and the Lord is as

too. It is not what you might suppose. None of the insecurities of mortality are removed. Only one thing changes: You will know God. But you will still need to go to work and pay the bills.³⁷⁷ It does not mean retirement, nor does it excuse you from this life’s labors, difficulties, challenges, or struggles. But you will know that God lives, and your life is acceptable to Him.³⁷⁸

Righteousness God measures differently than do we. Being “righteous before God” may not mean the same thing we think “righteous” means. We want outward signs, symbols, dress, grooming, and conformity. God looks at the intent of the heart.³⁷⁹ Righteousness comes by obedience. Obedience requires action. Without conforming conduct to the Lord’s commandments, it is impossible to enter into the kingdom of Heaven.³⁸⁰

Rights Belonging to the Fathers Melchizedek inherited from his father the right of “dominion” originally given by God to Adam. He was the “father” over all mankind and in that capacity was a “king” or a “ruler,” though he exercised that right given to him as did Adam, only as a father-figure and not as a tyrant. Abraham came to him to obtain this same right belonging to the first fathers or the right that descended from Adam. This is the rights belonging to the fathers which Abraham was so overjoyed to have obtained, because he was then the rightful father of “many nations” by reason of his position in the family of God. This, however, did not confer authority that was respected or acknowledged by men in that day, but it was respected by God.³⁸¹ See FATHERS, THE.

Rock The Book of Mormon contains Christ’s Gospel. It also contains His rock and His salvation. What is the rock contained within it? The better translation of Christ’s colloquy with Peter would have included the Lord identifying Peter not as a rock but as a seer stone. And upon the stone or seership would the Lord build His church [see CEPHAS]. The Book of Mormon is more a Urim and Thummim than a book. It is a tremendous source of subject matter upon which to ponder, oftentimes drawing a veil at critical moments while inviting the reader to ponder, pray and ask to see more. Used in that fashion, the Book of Mormon can open the Heavens and make any person a seer. The words of a prophet are best understood by another prophet. If you can come to understand the Book of Mormon’s words, you can become a prophet, or more correctly, a seer before whom scenes of God’s dealings with mankind – past, present and future – will be put on display. Another way to interpret the rock is found in *Eighteen Verses* (p. 49) that discusses the meaning of 1 Nephi 1:3. The meaning of the rock before Lehi (who wrote in Egyptian and would therefore understand meanings) would mean “Ma’at” – the stone of judgment, the symbol of truth, which signifies “reality” on one hand and “light” on the other. Facsimile 2, figure 4 [in the Book of Abraham], for example, shows the image of the Horus Hawk atop a rock and on the heavenly boat.³⁸² We have our own symbolic meanings associated with a rock. One of the clearest is Christ’s declaration that His names include the title “Rock of Heaven.” In vision, Enoch saw and heard the Lord declare: “I am Messiah, the King of Zion, the Rock of Heaven” (Genesis 4:20).³⁸³

broadly. It does not include gentiles. We should not change His meaning. He is speaking about a single identified group as “my people,” and it is those before Him and their descendants.³⁶⁶ Speaking to Nephi, the angel stated, *Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel—and this remnant of whom I speak is the seed of thy father...* (1 Nephi 3:23). Notice the definition of the remnant to whom the prophecies apply has now been given. The distinction between the “gentiles” and the remnant [is] apparent here.³⁶⁷ Nephi refers to the remnant variously as: descendants of his father Lehi (1 Nephi 3:23); descendants of his brethren (1 Nephi 3:24); his family’s descendants or “our seed” (1 Nephi 4:3); a mixture of Nephi’s descendants who are among his brother’s descendant’s (1 Nephi 3:22). Although it would be impossible, without revelation, for us to determine which of these lines a person might belong to today, the Lord nevertheless revealed in 1828 that these various divisions remain identified to Him (JSH 10:7). No doubt, in time, He will restore to the remnant descendants this knowledge of their sacred paternity and eternal identity. Their blood may be mixed, but the remnant remains. Nephi may have referred to them more often as descendants of his “brethren,” but they have within them some of his blood as well. In the day of redemption and restoration, the promises will all be fulfilled. The whole of the family of Lehi will be represented in the remnant.³⁶⁸ (See also blog post “THE Remnant,” April 13, 2010).

Repent/ance This means “change.” It requires believers to turn away from the world and toward God. It is the change in life that follows from seeing things in a better, truer light. There is another, higher way to live available to everyone. But to move upward, people must make changes in their lives to incorporate more light and truth. By living a higher way, you are repenting. This process is not a single event. It does not happen once. It should happen over and over as we increase the light in our lives.³⁶⁹ It can be granted by God (Alma 10:4, 19:15; Acts 6:9). Repentance involves acquiring light and truth – meaning intelligence. Repentance is abandoning a foolish error, a vain tradition, or a false belief and replacing it with truth.³⁷⁰ Penitence is another way to describe repentance or the process of change and growing beyond sins limiting your happiness. It comes as you allow Christ to “succor” you through the power of the Atonement. Through penitence, people do away with the darkness in their lives and add light instead.³⁷¹ The best definition of repentance is to turn away from all other distractions to face God.³⁷²

Rest of the Lord It is the rest of the Lord as soon as the promise of Eternal life is made by Him. It is His rest you inherit in the last day. The words of the promise are enough to guarantee the inheritance. Therefore, once the promise is made, it is true enough that you have entered into the rest of the Lord.³⁷³ The only thing that stills the mind of man and brings rest from the trouble of this world is the atonement of Christ. That is why it is called the rest of the Lord.³⁷⁴ The glory of God is intelligence. The rest of the Lord is the fullness of His glory, or in other words, light and truth of a perfect day.³⁷⁵ What is the rest that He offers? It is to become part of the “living vine” and to have Him take up His abode with you (Alma 11:7).³⁷⁶ On the other side of the test of your faith there is the rest of the Lord. But that kind of rest needs defining,

different as one person is from another. Almost without exception, it comes as a result of a false tradition handed down. False traditions are based on each person’s life experiences. No matter what they are or how they were acquired, whatever separates Christ from you must be set aside. Come to HIM because only He can save you.²¹⁴

If You Love Me Christ’s words “If you love me, keep my commandments” appear several times in the Gospel of John. The words could be better translated to mean: “If you love me, act as a sentinel (or guard) ready to receive further instructions from me.” The current King James translation was based on the recognition that the canon of scripture had closed and revelation had ended. Therefore, they took those things into account as they rendered their translation. For us, at least in theory, the canon of scripture is not closed. Also, in theory, revelation is still possible.²¹⁵

Image of God This includes the companionship between the sexes. Adam and Eve became in the image of God. This is at the core of redemption, the core of the work of God. This is what it means for God to complete His work and to have the continuation of the seeds.²¹⁶

Iniquity It is working at cross-purposes to God’s work underway in a Dispensation. Iniquity may not involve a direct commandment to violate. Abraham didn’t issue any commandments we have record of, but he was called of God and blessed, and therefore, anyone who worked at cross-purposes (i.e., took his wife from him as happened on two occasions) was committing iniquity. Because God’s work varies between Dispensations, the actions which constitute iniquity also vary between Dispensations. In this Dispensation God is working to bring about a people of one heart and one mind, with no poor among them – Zion. Those who oppose equality and favor inequity today commit iniquity – inequity is iniquity (two spellings of the same English word). They – sin and iniquity – do overlap. However, I can envision when a sin is not iniquity: like when Christ’s disciples plucked and ate wheat on the Sabbath, or when David’s warriors ate the shewbread that only the priests were to eat. But neither were iniquity. Then there are occasions when iniquity is not sin. Like when the people who heard Joseph preach failed to respond and accept his role as a messenger sent by God. There was no sin in that, but there was iniquity.

Christ was denounced as a “sinner” because He violated the commandments – repeatedly and openly. His explanation was not that He wasn’t a sinner, but that the law was based on a higher set of principles that were more important than the law itself. And if the observant soul could see the higher principles, then they were to be preferred and followed. His Sermon on the Mount was an extensive exposition on the higher principles underlying the commandments – they were more important, so much so, that if you followed the commandments all your life but failed to notice the underlying principles, then you were truly ungodly and failed to understand the reason God provided the Law to Moses. When confronted about His sins, Christ did not really deny sinning. He instead posed questions about the rigorous focus on the Law to the exclusion of the underlying principle.

In the case of His disciples plucking wheat and eating on the Sabbath, He did not reject the idea that it violated the Law but instead took an example from history to show that the life of man is more important. The Sabbath was made for man and not man for the Sabbath.

Paul wanted everyone to know that the Lamb was without blemish because He was sin-free. But the only reason Christ was sin-free was not because He kept the Law – He did not. It was because Christ saw something higher to be followed, and He followed and taught that higher set of principles – principles which bring about godliness, even holiness. Because He practiced holiness as a matter of principle, He was not merely ceremonially clean (which, by the way, He failed to accomplish), but He was instead actually clean. He was holy indeed. Without the need of seeking holiness through the ceremonies of the Law of Moses.

To the extent that it did not involve a violation of higher principles, Christ also kept the Law and observed the Mosaic ordinances. More importantly (and *much* more importantly) He fulfilled the Law of Moses. He *was* the Pascal Lamb. He was the sacrifice for sin. The only way He qualified was because His life reflected consistently the higher principles upon which the Law was based. Had He failed to live consistent with those higher principles, He could not have qualified to fulfill the Law. He did not deny He sinned – Paul did that – but His sins were meaningless because His path followed everything commanded by the Father. What the Father said (to Him in His Dispensation) was what He did. Therefore, He was entirely justified and sanctified, albeit an offender of the Law of Moses. Therefore, He was without iniquity.²¹⁷

Intelligence The glory of God is intelligence, or in other words, light and truth (T&C 93:11). *And he [Christ] ministered unto him [the Brother of Jared] even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him* (Ether 1:14). This is the definition of the glory of God. This is the definition of Light and Truth, to know these things, to know these things about God.²¹⁸ *Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law, irrevocably decreed in Heaven before the foundations of the world, upon which all blessings are predicated, and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated* (D&C 130:18-19).²¹⁹ How can we gain intelligence? How will we gain knowledge? By our “diligence and obedience.” The Lord speaks to us to cause us to act. Hearing the Lord’s word without giving it heed, diligence, and obedience yields nothing.²²⁰

Isle of the Sea This includes everything that is not part of the great Euro-Asian-African land mass. Although we regard North America as a continent, in the Book of Mormon vernacular it is an isle of the sea (2 Nephi 7:5). Further, most of Israel was relocated onto the isles of the sea (1 Nephi 7:2). So when the Lord affirms He speaks to those on the isles of the sea, He is confirming that there are multiple locations, involving multiple parties, each one of which has received sacred communication from Him.²²¹

among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream (Numbers 7:22).³⁵⁴ *All the prophets had the Melchizedek Priesthood and were ordained by God himself.*³⁵⁵ This means that the existing hierarchy between Moses and Jesus Christ could not have ordained these prophets of the Old Testament because that hierarchy did not have the authority to do so. The portion of the priesthood authority which let men speak face to face with God was bestowed by God directly upon these prophets, independent of the mainstream of the people and their leadership.³⁵⁶ True prophets may teach, but they do not supplant.³⁵⁷ Christ takes ownership of the prophets by declaring “I send unto you prophets!” There can be no mistake about this claim of personal ownership.³⁵⁸ The prophet’s role is always to cry repentance. Priests may preside, and kings may rule, but the prophet’s voice is always crying repentance. Prophets have almost never presided over a congregation (other than occasionally a small inner-circle). They always speak from the sidelines, crying for a return to God’s ways.³⁵⁹ “Now if any man has the testimony of Jesus, has he not the spirit of prophecy? And if he has the spirit of prophecy, I ask, is he not a prophet? And if a prophet will, he can receive revelation. And any man that does not receive revelation for himself must be damned, for the testimony of Jesus is the spirit of prophecy” (WJS, 230, spelling corrected; TPJS, 312). See TESTIMONY OF JESUS.

Rabbi A title which means “acknowledged teacher.”³⁶⁰

Redemption To be brought back into the presence of God. Ether 1:13 confirms: *When he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.* This is the gospel of Christ. Eternal life requires us to know Him. Ether affirms the brother of Jared was redeemed when Christ came to him. Christ redeemed him from the Fall: *Because thou knowest these things ye are redeemed from the fall.* Christ defines redemption. Reconciliation comes through Christ, with Christ, and by Christ. He has the power to redeem us all.³⁶¹

Re'em The word used by Joseph Smith to replace “unicorn” in the scriptures. It refers to an extinct species of wild ox, likely the aurochs or perhaps Arabian oryx.³⁶²

Reins Biblical term often translated or used as *heart* or *mind*, literally *kidneys* (pl) or loins, Hebrew *kilyah*: [kidney³⁶³ כִּלְיָהּ]; Greek *nephros*: [kidney, fig. the (inmost) mind νεφρός]. The reins are the seat of the inward feelings, emotions and passions of man.³⁶⁴

Remember Often in the Book of Mormon the word remember is used to mean “keep.” The way it is used by Nephi meant being asked if he keeps the covenants of the Father, so far as they apply to him.³⁶⁵

Remnant The Lord calls the Nephite audience [in 3 Nephi 9:10] and, in turn, their posterity, “this people who are a remnant of the house of Jacob ... this my people.” It is important to know that the Lord describes them with this identity as “my people” throughout His sermon and prophecy. This careful limitation of the reference to the Lord’s “people” should not be applied

pursue any end other than establishing Zion, the Book of Mormon calls it priestcraft. That is what the gentiles have accomplished with the Book of Mormon thus far.³⁴³

Priesthood An association between mankind and those on the other side of the veil. It is a brotherhood. It is also potentially a sisterhood. It is a fellowship wherein mortals are connected with the “Powers of Heaven.”³⁴⁴ There are two brotherhoods. One is between men (or women), and it is here among mortals. There is a second one between mortal man and the Powers of Heaven. It is the fellowship, association, or priesthood with the Powers of Heaven that gives to man the power.³⁴⁵ Priesthood is not a franchise nor given to control others. Priesthood in its highest form is an opportunity to serve and bless others. (That is not true of priesthood in lesser forms.) This high priesthood is a call to save, redeem, and rescue others from destruction. Man can condemn himself with only very little authority. But to raise mankind up and offer salvation is a greater work requiring greater authority.³⁴⁶ Men do not make priests, God does. Men do not make prophets. God has reserved that right for Himself (Numbers 7:22). God will call them whether or not men accept or recognize them.³⁴⁷ Priesthood, in its most meaningful sense, involves the Holy Order after the Order of the Son of God.³⁴⁸ The Lord has revealed that only a very few of those who ever receive even a little priestly authority will be saved (See T&C 139:5-8). Priesthood authority cannot be abused. When it is attempted, the authority comes to an abrupt end.³⁴⁹ The focus of attention on priesthood really skews what may be most important. It really does distort the whole picture. All of the miraculous things that Melchizedek accomplished – quenching the violence of fire, closing the mouths of lions, causing rivers to run out of their course – all of those things were accomplished by Melchizedek without the priesthood. When Paul goes through the list of things that got accomplished by faith he was talking about the power of faith; he was not talking about priesthood or ordination or office or authority. The fact is that most of what we think belongs to the franchise called “priesthood” really should be viewed as the evidence or the absence of faith. Priesthood has a really limited bundle of rights and responsibilities that, at its most basic level, involves baptism and blessing the sacrament.³⁵⁰ See HOLY ORDER.

Principalities In the afterlife there are different rungs on Jacob’s ladder where different Powers are fixed: Angel, Archangel, Principality, Power, Dominion, Throne, Cherubim, or Seraphim – they may all be called “Powers of Heaven.”³⁵¹

Prophet One who has the spirit of prophecy, which is the testimony of Jesus.³⁵² [T]he testimony of Jesus is the spirit of prophecy (Revelation 7:10 [KJV Revelation 19:10]). John the Beloved raised the importance of a personal testimony of Christ by directly connecting it with the gift of prophecy. To have a saving testimony of Him is to become a prophet. It is no wonder, then, Moses wished all men were prophets (Numbers 7:19). We are all invited to get testimonies of Christ and are, therefore, all also invited to become prophets.³⁵³ When Moses reestablished the direct connection between the chosen people and God, the Lord explained to Moses: *And he said, Hear now my words: If there be a prophet*

Jacob’s Wrestle with the Angel This could also be appropriately understood as a sacred embrace. “When one considers that the word conventionally translated as ‘wrestled’ (*yē’āvēq*) can just as well mean ‘embrace’ and that it was in this ritual embrace that Jacob received a new name and the bestowal of priestly and kingly power at sunrise (KJV Genesis 32:24-30 [Genesis 9:44]), the parallel to the Egyptian coronation embrace becomes at once apparent.”²²² See SACRED EMBRACE.

Justification It is the companionship of the Spirit that makes you justified, by leading you to do what is right.²²³ Christ possesses the knowledge to be able to justify each of us. Moses explained the interrelationship: *For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified...* (Genesis 4:9). It is the Holy Spirit that will justify you.²²⁴

Key(s) Something used to open a lock. It is also something that is important or central in importance. A “keystone” is the point in an arch that fits in the center, holding the arch together. Upon it all else rests. Keys are better viewed as a signal or a signpost along a pathway. Instead of “I hold ‘keys,’ and so I hold something of value,” “holding a key” is better viewed as being given a strong guide or route to take. If the word is viewed using these meanings, it suggests that holding a key implies using it in action. The First Presidency and Quorum of the Twelve use their key positions to manage and maintain the worldwide [LDS] church organization. If not for that constant oversight, the organization of the church would lapse into disorganization. Their keys are indispensable to hold the entire structure together. Without them at the center, like a keystone, the building would collapse. Offices belonging to others are their responsibility. For you, there are keys that come to us in our own sphere. Do not be jealous of church positions, they do not matter and are not necessary.²²⁵ “*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*” (T&C 82:12). The word *keys* is horribly misunderstood. I have made it a practice to not use the word because of all the foolish and vain ideas that have accumulated around it. Joseph used the term in a variety of ways: for example, to mean authority, or opportunity, and in others it refers to a correct idea. This is the most important meaning. The term in the context of priesthood is completely absent from the Book of Mormon, and that book is the keystone of our religion, containing the fullness of the gospel. The only time the word *keys* is referenced in the Book of Mormon, it refers to a physical set of keys to unlock a door to the treasury controlled by Laban (1 Nephi 1:18). Although Joseph used the term often and meant many things by it, the challenge is to understand priesthood without being distracted by a poorly defined, and often used term. Mormon institutions now use the term most often to connote their exclusive right, license or control. The *LDS Handbook of Instructions* states the following, “Priesthood keys are the authority God has given to priesthood leaders to direct, control, and govern the use of His priesthood on Earth.” This definition is the opposite of the way scripture directs priesthood to be used (see T&C 139:5-7). The *LDS Handbook* approach turns this scripture upside down and backwards: by virtue of priesthood keys they have the right to direct, control and exercise influence over others.

Mormon institutions in general all use their preferred meaning of the term *keys* to denounce anything or anyone they view as a rival. That is nonsense, and I avoid using the term because of widespread abusive practice.²²⁶ If a Dispensation was given and the recipient failed to complete the work God assigned, then he acquires no key, no honor, no right, no authority from the Lord and therefore, has nothing to account for. The notion that someone can obtain keys without receiving a Dispensation from the Lord and successfully completing the work of God is a false idea that should be rejected. To be clear, for the foregoing reasons, and because many Mormons misunderstand and misapply the word *keys* to mean authority to control and direct, I avoid using the term.²²⁷

Kingdom of God The kingdom of God will always arrive as unwelcomed and unheralded as a thief in the night (Revelation 6:8, 2 Peter 1:12, 1 Thessalonians 1:3). *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.*²²⁸ These are words for all of us and as relevant today as they were when Joseph first spoke them.²²⁹

Kingdoms The afterlife is divided. More than one state exists immediately following death and lasting until the resurrection. That division is called “Spirit Paradise and Spirit Prison.” Following the resurrection from death, resurrected conditions are divided into progressively greater glory. The least condition of resurrected glory is called “Telestial” glory and is compared to that of the stars. The next highest resurrected condition of glory is called “Terrestrial” glory and is compared to that of the moon. The highest condition of resurrected glory is called “Celestial” glory and is compared to that of the sun. Each person receives the condition of glory that most accurately reflects the intelligence, light and truth they acquired by their heed and diligence to God during their experiences in this world. While these states of resurrected glory are temporary, they last an unknown period of perhaps millions of years, until another opportunity or cycle of creation is merited for the person involved.

Another condition – without any glory – is termed “Outer Darkness,” where there is no light or glory and where the worm (the symbolic agent of decay) dies not and the fire (the symbolic agent of purification) is not quenched. Outer Darkness dissolves those who go there back into native spirit element, marking an end of all their potential. Outer Darkness is not considered a Kingdom but a condemnation, because there is no glory there.²³⁰

Know/ledge This means you have been visited by the Lord.²³¹ Faith was always intended to grow into knowledge.²³² Knowledge comes from contact with Jesus Christ (Ether 1:14). This is the knowledge that saves and nothing else (John 9:18). The idea that knowledge of Christ through His personal appearance to you is now unavailable is an old sectarian notion and is false (John 9:8, D&C 130:3).²³³ Knowing God is Christ’s definition of Eternal life and salvation. Joseph Smith clarified this does not mean to learn something

a great deal more than they imagined. Pray. Ask simply. It is not necessary to be elaborate or long-winded. State clearly what you believe you need. Accept what then comes in His answer. Trust He knows more than you. Trust He can give you what you need, even if you hadn’t even thought about it as a need.³³² Talk like you are addressing your most intimate friend and have nothing to hide. Tell Him about your regrets, hopes, frustrations, concerns, fears, and confusion. Before long you will discover that whatever you care about, God also cares about. He can give perspective that changes everything. Prayer should not recognize the distance between us and God but should become the way we close that distance.³³³ See VOICE OF GOD.

Pray Always This is to retain a personal connection with Heaven, particularly, to retain that connection through the Holy Ghost and through Christ’s Spirit that you seek to always have with you. If this is a lively connection, you are able to avoid being “sifted.” If it lapses into darkness, you are vulnerable to being taken captive.³³⁴

Priest [In the Book of Mormon] a priest has authority to perform ordinances.³³⁵ It is also an office in the Mormon movement that was established by a visit from John the Baptist with Joseph Smith and Oliver Cowdery, May 15, 1829, prior to the organization of a church. Mormons believe priests have the authority to baptize, as well as preach, teach, exhort, and expound.³³⁶

Priestcraft A new message that does not include knowledge about how the audience may come to God themselves, where the primary intent is always to make others dependent on the messenger. It is foolishness to separate information about the Lord’s doings from instruction on how to become redeemed. It is vanity to spread new and personal revelation about the afterlife, God, man, prophecy, visionary encounters, and spiritual experiences if the primary reason does not focus on instructing how the audience can come to God themselves. It is also dangerous to trust teachings that fail to give you guidance on how you can find God for yourself. If all that is delivered is a message about some great experience, the experience was probably not intended for you. It is the way to find God that will save you, not someone else’s new and exciting spiritual manifestation. Still, people will go to great trouble and spare no effort to find someone who will only give a titillating peek behind the veil but who will do nothing to instruct you on how you can meet God here, be redeemed from the fall of man, and come back into God’s presence.³³⁷ Pandering for popularity is at the heart of priestcraft.³³⁸ Priestcrafts are where people seek approval of the world but not the best interest of Zion (2 Nephi 11:17).³³⁹ Any man who tries to put himself between you and Heaven, claiming that he alone should be the source of your religious beliefs and education, is practicing priestcraft and will in the end lead both himself and you to damnation.³⁴⁰ Our churches, if the Book of Mormon is true, are filled with corruption and priestcraft.³⁴¹ The obligation to hold up a light is circumscribed by His direction that He “is the light which ye shall hold up.” Nothing and no one else. He is the lifeline. Therefore, when you offer, preach, teach, exhort, and expound, He must be at the center of this prophesying, or you are engaging in priestcraft.³⁴² When gentiles

Heaven itself to have not just authority but also power in the priesthood. That connection of power in the priesthood comes from the hand of God, not from another man. The powers of the priesthood are inseparably connected with the Powers of Heaven and the hand of God (T&C 139:5).³²⁶ The Lord's ordination among the Nephites required only His word to be spoken, and power was conferred (3 Nephi 5:8). It is interesting that the word used in His conferral of priestly right was power and not "authority." Consider the difference. Consider what it means for the Lord to speak unto a man and tell him that he has power from the Lord. Is there a difference between having the "authority" to baptize and having the power to baptize as conferred by Christ?³²⁷

Power of Godliness This is tied to opening the Heavens and receiving assignments, confirming revelation, or blessings from God. All power is tied to Heaven. When the powers of Heaven are withdrawn from someone, then their authority comes to an end, and they have no power. If you want to have the power of godliness in your life, it must be gained through Jesus Christ, access to Whom is available to all men on equal terms.³²⁸ Godliness is different from virtue. It is even different from righteousness. Godliness requires you to become godlike in your sentiments and in your meekness before Him. Whether men understand you or attribute motives to you, the relationship is between you and the Lord. Godliness is when your walk here is along the path He has chosen for you.³²⁹ The power of godliness (T&C 82:12) is inseparably connected with the ordinances (T&C 139:5). Without the power of godliness our rites are much like the apostate world Christ condemned in His initial visit with Joseph Smith. (JSH 2:5). The power of godliness and "the authority of the priesthood" are connected with "seeing the face of God, even the Father..." (T&C 82:12).³³⁰

Powers of Heaven This should be viewed as a proper noun and not just an abstraction. Powers of Heaven is a title referring to a specific group. It describes those with status on the other side of the veil. In the afterlife there are different rungs on Jacob's ladder where different Powers are fixed: Angel, Archangel, Principality, Power, Dominion, Throne, Cherubim, or Seraphim – they may all be called Powers of Heaven. These Powers have no desire to control or compel others to rise on Jacob's ladder. These are developmental stages of growth through which all must pass if they want to ascend nearer to God. Each individual on Jacob's ladder should be moving toward perfection.³³¹

Pray/er There is no magic formula for communicating with God; no list of what is to be said or repeated; no vain – meaning ineffective – repetitions. He "gets it" even before you speak. So the act of prayer is a formal way of showing: respect (by doing what He has asked); devotion (by showing submission to Him); obedience (by keeping a commandment to pray always); and companionship (by taking the time alone with Him). You take thought about what your care for, but they are not what the Lord knows you need. Your cares are merely the tiniest of obstacles given you to remind you to pray. The Father operates on a much grander scale, dealing with the salvation of souls. He will use the man or woman of prayer as the means of accomplishing

about Him. Rather, it is to meet Him. It is to have Him minister to you, face to face, as one man speaks to another.²³⁴ Since this is life Eternal, to know Him, would it be a simple and plain, but most precious teaching to urge people to part the veil of unbelief and behold their Lord (John 9:18)?²³⁵

Liberally When the brother of Jared tried to solve the problem of interior lighting in eight barges, the Lord's answer had very little to do with the lighting problem (Ether 1:11). The Lord's answer redeemed this prophet from the fall (Ether 1:13), and the Lord "ministered to him," which would have included a great deal more than solving lighting issues (Ether 1:14). This is what liberally means. Revelations from the Lord go well beyond the question asked. Oftentimes the issue that brings a prophet before God has nothing to do with the reason we later learn of the Lord's answer. The highly local question (which church to join, how to light a barge, where to hunt food, why some ancients had plural wives, what repentance is required, etc.) is largely irrelevant to us. The liberally given material addresses matters of universal concern: apostasy and restoration; Priesthood restoration to Joseph; the fullness of God's revelations to mankind, including from the beginning to the end; calling and election; sealing authority; visions of eternity, etc., etc. It is the liberally given material which shows what the Lord really intends to bestow on mankind.²³⁶

Light of Christ What is this relationship between God's power, which proceeds forth from Him, and sustains not only planets, stars, and our sun, but also us so that we live? This power is preserving us, comes from the Father, and causes everything to exist by its power. Therefore, the light of Christ, which is in and through all things, is co-extensive with the Father's "glory" or "intelligence" or in other words, "light and truth" (T&C 93:11). This light of Christ, or Holy Spirit, or intelligence, or glory of God, or power, or light and truth, or mechanism is important to recognize. But until you recognize it is the power by which you exist, and that it sustains you from moment to moment and lends you the power to live and breathe, you haven't yet appreciated the concept you are trying to assign a word to.²³⁷

Lord's Anointed In the broadest sense anyone who has been through an anointing in the temple.²³⁸

Lord's Supper See SACRAMENT.

Love There are two great forces at work. One is entropy – everything is getting colder, darker, and dissolving. This force is unrelenting and can be found everywhere in the physical world. Opposing it, however, is something that is creative, renewing, and equally unrelenting. This force that renews life, introduces new energy, and forms new systems is God's work. It is, in a word, love. Or, in the vernacular of the scriptures, it is charity.²³⁹ See CHARITY.

Lucifer In our language we use the name Lucifer for an angel who was in authority before God, who rebelled, fought against the work of the Father, and was cast down to the earth. His name means "holder of light" or "light bearer," for he had gathered light by his heed and diligence before he rebelled. He has become a vessel containing only wrath and seeks to destroy all who

will hearken to him. He is now enslaved to his own hatred. Satan is a title which means “accuser,” “opponent,” and “adversary”; hence once he fell, Lucifer became, or in other words was called, Satan, because he accuses others and opposes the Father.²⁴⁰ Lucifer pretends to be an angel of light because he once was one of the Powers of Heaven. He was “an angel of God who was in authority in the presence of God, who rebelled” (τ&c 69:6). He still feigns to that authority, and fools are still misled into covenanting with him.²⁴¹ See SATAN.

Maketh Flesh His Arm This is another way of saying the “strength of man,” rather than the “strength of God.” No man’s precepts should be accepted when they do not originate in revelation from God. Without a connection to revelation and the Holy Ghost, the teachings are all the arm of flesh. If you want to trust in that, you will be cursed²⁴² (2 Nephi 12:6). See TRUST IN MAN.

Meekness This is difficult to recognize. The attribute is found in the relationship between man and God, not man and man. That is, to be meek is to follow the Lord’s will, even when you don’t want to do so, even when it brings you into conflict with your friends, family or community. You measure meekness as between the servant and the Lord, not as between the servant and his critics.²⁴³ Meekness, among other things, involves a conscious effort to avoid harming or offending others. It requires an absence of pride or self-will. It is not insistent upon being recognized or applauded. It denotes a willingness to suffer without complaint. Others may never recognize the meek, because meekness does not vaunt itself nor demand notice. There is great freedom in meekness. It relieves the meek from the burden of seeking their acclaim. It gives them the security of feeling God’s approval for their course of living. It is private.²⁴⁴ Meekness means a person voluntarily restrains himself and uses the absolute minimum control or authority over others. It is related to humility. Humility is voluntary submission to the control or power of God, or in other words, obedience. Meekness affects a person’s relationship with their fellow man. There is nothing showy or attention-grabbing about the meek. Instead, they are content to know they have a relationship and power with God. Unless God requires something to be done or revealed, the meek do not voluntarily put this authority on display.²⁴⁵

Melchizedek Priesthood A form of priesthood Joseph Smith believed was conferred by the voice of God upon a recipient (Genesis 7:18). It did not descend by birth but by the will of God. It holds the responsibility for administering spiritual blessings. First promised to [Joseph] Smith and [Oliver] Cowdery by John the Baptist, it was conferred by the voice of God for the first time at a conference in June 1831. Despite the evidence, the LDS church believes it was restored by Peter, James and John sometime between May 16-28, 1829. The LDS church claims to be able to transfer this authority by the laying on of hands, and therefore claims to have spread it throughout their adult male population. Until 1978, LDS Mormons refused to confer it on males of black African descent, but changed their policy at that time and now ordain “all worthy males.”²⁴⁶ At the above-mentioned conference on June 3, 1831, a revelation to Joseph directed that twenty-three attendees were to be

years ahead to reach adulthood. There is nothing the child can do to change that, nor do they attempt to do so. Most adults have many years ahead of them before they become fit for the Second Comforter. Just like you cannot rush from childhood into adulthood but must progress by degrees through the many long months into many years, so too, we must progress from a smaller degree to a much larger one. Perhaps it takes decades to develop as necessary to receive an audience with Christ. Children persist in waiting, growing and maturing. Their progression into adulthood is gradual. But that process is relentless and marches on through two decades of development and maturity. That is the patience spoken of here.³²¹

Perfection The process of cooperating with God. We don’t need to accomplish anything; we only need to get our hearts right. Once our hearts are right, everything else follows in the ordinary course. Life is not the time to enjoy exaltation in any event. That comes later. Life is the time to overcome vanity, pride and selfishness. It is the time to lose ourselves. When we do that, it does not matter that we still have a great gulf between us and perfection; we are nonetheless perfect. Submission is perfect. We do have a great work before us to attain exaltation, however. This life’s agenda is very limited, even though the full effort involved will last many lifetimes. We are not here to “get exalted.” We are here to continue progression which began a long time before our current birth. At the moment, you are being “added upon” by what you experience here. At some point, you will have received what you need in this sphere, and can move on to the next stage of development. When you have gained everything you need from this life, you will have received the “fullness” from God. It is called the “fullness” because it is all that can be obtained here. It is not possible, however, to inherit everything God ultimately offers while here. For that, it will require a great work “even beyond the grave” as Joseph put it. Indeed, it isn’t even possible to fully understand God while here in this life.³²²

Plan of Salvation The plan of education, the plan of knowing God and the principles of godliness.³²³

Possess Your Soul The verse in τ&c 101:6 reads: *And seek the face of the Lord always, that in patience ye may possess your souls, and you shall have Eternal life.* To possess your soul is to have body and spirit inseparably connected, in a resurrected and immortal state. τ&c 86:2 explains: *Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul.* To possess your soul, therefore, is to have the resurrection. In the context of τ&c 102:6, it is also saying that while in that resurrected state you will “inherit Eternal life.” This means “to receive exaltation.” So the concept that these words are covering is the concept of exaltation and receiving, in the resurrection, a Celestial inheritance.³²⁴

Power in the Priesthood This is literally the product of knowing and following the Lord. His friends hold His authority. His friends act within the same pattern, following the same law, observing the same principles, and exciting the same opposition as He did.³²⁵ It is necessary to reconnect with

It is perhaps more likely that Saul mustered 330 units of soldiers to rescue Jabesh Gilead rather than 330,000 soldiers.³¹¹

Oath and Covenant The oath and covenant is the Father’s word that cannot be broken. It is not something you aspire to but accept by following the conditions established by God. It is received by an oath and covenant from the Father, who *can* establish eternal covenants by His word because His word cannot be broken.³¹² See T&C 82:17.

Office Office and positions in an organization are not necessarily proof of the possession of priestly authority. Orson Hyde, beginning in 1839, held the office of apostle, literally with no authority, but he held the office. If you want to create offices, people can create offices. Offices in the church are a matter of vote by the members putting them into a position. Making offices of the church coincident with priesthood authority is another matter. Joseph Smith and Oliver Cowdery, for example, were elected to be the First and Second Elders of the church in 1830. The Melchizedek Priesthood would not be restored until 1831. But they held the office of elder by the people accepting them by their vote. They could have elected them to be high priests or any other office. Choose a title; have everyone vote; you hold an office.³¹³

Oracle A prophetic presence.³¹⁴ The oracles of God, meaning the revelations of God, which were given to us from Joseph Smith as the foundation, as the font from which we draw. But it was always intended that there should arise in you, the power of obtaining oracles for yourself.³¹⁵

Ordinance The ordinances are helps, symbols and requirements. “Helps” in that they establish milestones that memorialize passage from one stage of development to the next. “Symbols” in that they point to a deeper meaning or spiritual reality almost always grounded in the Atonement of Jesus Christ. “Requirements” in that they mark the defined route taken by Christ as a mortal to fulfill all righteousness. The ordinances as symbols point to the real thing. The real thing is Jesus Christ and His Gospel.³¹⁶ Ordinances are the preliminary act, designed to bear testimony of the real event. They are not the real thing but a “type” of the real thing. They must be seen through the eyes of faith (Ether 5:3) to allow us to gain the faith necessary to obtain the real thing.³¹⁷ Ordinances are instituted to bring you to the point where you inherit in your body and spirit these great blessings of the Doctrine of Christ. They prepare you. Their effect is to qualify you, instruct you, advance you toward this goal of receiving the blessings found in the Doctrine of Christ. Once ordinances have been adopted, it is then unlikely you can ignore them and receive what is promised by the Doctrine of Christ.³¹⁸ “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.”³¹⁹ When the higher priesthood is present on the earth everything done by it is an ordinance. God ordains by His power what is to happen. God ordains, and therefore, all He does is an ordinance, whether building up or taking down.³²⁰

Patience As used in Mosiah 1:17, it does not mean what is typically thought. Rather it refers to the child’s patience to grow into adulthood. There are many

ordained to this Heavenly priesthood. At the time of the conference it was called “high priesthood,” but later would be called Melchizedek Priesthood.²⁴⁷

Ministering Angel Ministering angels are an indispensable part of the Gospel of Jesus Christ. That is why those keys were restored so early on in this Dispensation and are so widely disseminated into the [LDS] church membership (See JSH 14:1). There is a system by which men learn the mysteries of Heaven and are saved. That system is set out in Alma 9:7: First, angels are sent to prepare men/women. Second, they are allowed to behold the Lord’s glory. Then they converse with the Lord, at which point they are taught the things that have been prepared from the foundation of the earth for their salvation. All of this is driven by the man/woman’s faith, repentance and holy works. This is in keeping with Joseph Smith’s revelation about those chosen to become a member of the Church of the Firstborn. They are chosen by the holy angels to whom the keys of this power belong (T&C 74:8). If this isn’t happening, then faith does not exist on the earth any longer (Moroni 7:7).²⁴⁸ Angels minister to “chosen vessels” or mortal messengers, as the Three Nephites did with Mormon and Moroni. (Mormon 4:2). Then these vessels testify and bear testimony so that the way is prepared “that the residue of men may have faith in Christ.” These three visited with Mormon, but the people to whom Mormon ministered didn’t see them. They ministered to Moroni, and those to whom Moroni ministered didn’t see them. The chosen vessels also become as ministering angels.²⁴⁹ Heaven’s “chosen vessels” may seem most unlikely. In the cases of Alma the Younger and Saul of Tarsus, they were wicked when they were chosen. Yet both would later become ministering servants who preached righteousness to the residue of men.²⁵⁰ Many people have received ministering angels. Men, women and children have, can and do receive angelic ministers (Alma 16:26). When they minister to you it is to enable you to testify and help others to likewise have faith in Christ.²⁵¹ Angels minister to those with faith, who are supposed to then preach salvation to others.²⁵² See ANGELS.

More Sure Word of Prophecy The testimony from Jesus, promising Eternal life, is the more sure word of prophecy. Christ provides it. It is in this sense that the “testimony of Jesus” is used in scripture. It is not something one possesses, speaks or bears to another. It is something Christ delivers by His own voice to them. Christ testifies; hence the phrase “the testimony of Jesus.” All those who seek His glory will need to acquire His testimony to them that they are saved. They must acquire His Word.²⁵³ *Now for the secret and grand key: Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the Heavens and had the promise of Eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and*

*mysteries of the kingdom of Heaven.*²⁵⁴ *The more sure word of prophecy means a man's knowing that he is sealed up unto Eternal life by revelation and the spirit of prophecy, through the power of the holy priesthood.*²⁵⁵

Mormon “Before I give a definition, however, to the word [Mormon], let me say that the Bible in its widest sense, means ‘good,’ for the Savior says according to the gospel of John, ‘I am the *good* shepherd;’ and it will not be beyond the common use of terms to say that good is among the most important in use, and though known by various names in different languages, still its meaning is the same and is ever in opposition to *bad*. We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *tob*; and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction, *mor*, we have the word Mormon, which means, literally, *more good*.”²⁵⁶

Most Holy (Hebrew *qodesh* קֹדֶשׁ).²⁵⁷ Most holy does not mean “very holy”; it means “actively holy, imparting holiness.”²⁵⁸ (Cf. Exodus 14:5, 16:2,5; Leviticus 2:4).

Mutual Agreement In response to prayers and pleadings, the Lord answered with a definition of mutual agreement (as used in the *Answer to Prayer for Covenant*) this way: *As between one another, you choose to not dispute* (T&C 175:1). Simply put, even if we disagree, if we choose to not dispute, we have mutual agreement. *Pray together in humility and together meekly present your dispute to me, and if you are contrite before me, I will tell you my part* (T&C 158:54).²⁵⁹ When the definition was given, it was accompanied by the realization the Lord could have disputed every day of His life with someone. He deliberately chose to not contend. He was not an argumentative personality.²⁶⁰ As between one another (that is, every one of us because every one of us is involved in a relationship with one another) you choose. Mind you, Christ could have disputed, he could have corrected, he could have challenged every one of the ongoing religious and social conventions of his day . . . How much of the gospel of Christ would not have been possible for Him to preach if He'd gone about contending? He chose not to. In that respect, perhaps His most godly example was the patience with which He dealt with those around him – kindly, patiently, correcting them when they largely came to Him with questions trying to trap Him, but affirmatively stating in the Sermon on the Mount how you could take any group of people and turn them into Zion itself, if we would live the Sermon on the Mount.²⁶¹ See CONTENTION.

Mysteries of God The scriptures tell us how to get the “mysteries of God.” Learning these mysteries is the fullness of Christ’s Gospel.²⁶² This term has a specific meaning and refers to that knowledge which is hidden from the world and only made available through revelation to the faithful. Much of such knowledge may be learned but is not to be taught. You will have to apply [the process of learning the mysteries] in your life if you intend to learn the mysteries themselves.²⁶³ There is a system by which men learn the mysteries of Heaven and are saved. That system is set out in Alma 9:7: First, angels are sent to prepare men/women. Second, they are allowed to behold the Lord’s glory. Then they converse with the Lord, at which point

equinox, that’s called a New Earth. There will be a New Heaven and a New Earth when Christ returns.³⁰⁴

New Heaven When the pole star moved from one to the next, the change was said anciently to be a new heaven. When the pole star changes, which happens about seven times every 25,900 years, anciently that change was called a New Heaven. Polaris represent[s] a change to a new heaven.³⁰⁵ There will be a New Heaven and a New Earth when Christ returns. All of these are given, as Christ said in Genesis 2:6, for signs and for seasons, and everything testifies of Him.³⁰⁶

New Jerusalem A city of peace to be built in the Americas to fulfill prophecy. It is foretold in both the Bible and Book of Mormon and is part of the Mormon beliefs about events that will precede the Second Coming of Christ. The location of the city is believed by most Mormons to be fixed in Independence, Missouri. From other revelations, Biblical prophecies, and teachings of Joseph Smith there is reason to doubt that location.³⁰⁷ Zion, the New Jerusalem, and the Kingdom of God all relate to each other and will be developed and functioning in the last generation before the Lord returns. If this does not happen, the whole earth will be cursed (T&C 151:113).³⁰⁸ (See also 3 Nephi 10:1, T&C 31:14, Genesis 4:22-23).

New Name The name of Jacob was given by man (his father). But the name of Israel was given by God (his Heavenly Father). God giving someone a new name is a profound event. It signifies that person has a newness of life with Him. Receiving a new name from God also marks entry into His family, for when God gives a name He is adopting into His family. He names someone because they belong to Him.³⁰⁹

Numbers/Numbering, Large In the modern Hebrew Bible all numbers are written out in full, but for a long time the text was written without vowels. The absence of vowels made it possible to confuse two words which are crucial to this problem: *elep* and *alluph*. Without vowel points these words look identical: *'lp eleph* is the ordinary word for ‘thousand’, but it can also be used in a variety of other senses: e.g. family (Judges 3:2) or clan [or governor] (Zechariah 1:25, 33, 34) or perhaps a military unit. *Alluph* is used for the chieftains of Edom (Genesis 3:3-43); probably for a commander of a military thousand; and almost certainly for the professional, fully-armed soldier.³¹⁰

If *elep* of these passages carries its normal meaning of “thousand,” then many of the numbers appear extremely large. This difficulty has led many to discount the biblical numbers altogether or consider them to be intentional exaggerations. Though *elep* usually meant “thousand(s),” the word clearly could also mean a part of a tribe (perhaps best translated “clan”). Given that *elep* can mean “clan” and that Israelite soldiers may well have mustered and fought by clans, then *elep* might stand for the soldiers who mustered from a particular clan. If correct, this suggests that the Bible may often refer to the number of tribal units rather than total numbers of troops. Most of the large numbers that appear too large shrink down to a more believable but indefinite size if *elep* means “clan” or the unit of troops drawn from the clan.

the one who extends salvation.”²⁹⁵ The Father’s testimony is that our salvation comes through Christ. For us the Father has provided a Savior. If we repent, we can come back into the presence of God and enter into our salvation and exaltation. But it is through the means provided for us: a Savior, who is Christ the Lord.²⁹⁶ The doctrine of Christ is what the Father ordained as the means for salvation. Anyone who interferes with the process or offers another means for salvation cannot deliver (Mosiah 1:17). Whether it is an institution or an individual, no one other than Christ can save. Hence His title as Savior.²⁹⁷

Son Ahman Jesus Christ, the Son of God (see T&C 75:3-4, The Testimony of St. John).

Son of God Acknowledged status meaning accepted by God into His family.²⁹⁸ (T&C 18:1). *The Son of God is Jesus Christ (JSH 14:17).* Christ was “called the Son of God” because He “received not the fullness at first.” He was “called” to be the Son of God because that was not who He was before the call. He had to first qualify to be “called,” as all must do. It should be self-evident He “received not the fullness at first.” After being “called the Son of God” it would still be a great while before He descended to redeem.²⁹⁹ (See The Testimony of St. John 12:10, T&C 93:4).

Son of Man Jesus Christ refers to Himself as the “Son of Man,” the “Son of the Man of Holiness,” as well as “Son Ahman.” (See Moses 6:57: *Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ.*) Cf. Genesis 4:9.

The End A name for Christ, as He said, “I am Alpha and Omega, Christ the Lord, yea, even I am he, the beginning and *the end*...” (JSH 17:2).

Yahweh Lord, Jehovah, also spelled YHWH (יהוה) without vowels, which was too holy to voice. As a result, *Adonai* is often substituted.³⁰⁰ In prayer and conversation, modern Jewish culture will substitute *HaShem* (the Name) for *Adonai*. In most English translations, Yahweh is translated as “LORD” or “GOD” in small capitals. It is the most personal name that God gives Himself in the Old Testament. See JEHOWAH.

Nation This title means a people or ethnicity, like the Israelites.³⁰¹ The terms “nations, kindreds, tongues and people” have a family meaning. The word nation does not refer to modern states, but to family divisions or subsets, like the ancient tribes of Israel, which were called nations. The terms “nations, kindreds, tongues and people” have the family of Israel in its scattered condition in mind. The gospel is intended primarily for one family of redeemed souls.³⁰²

New Earth When the stars move from one age to another by the precession through the equinoxes, the new constellation was said anciently to be a new earth.³⁰³ There is a different constellation that appears at sunrise on the vernal equinox, and that constellation tells you what age (Pisces, Aquarius, etc.) we are in. When there’s a new constellation on the horizon at the vernal

they are taught the things that have been prepared from the foundation of the earth for their salvation. All of this is driven by the man/woman’s faith, repentance and holy works.²⁶⁴ Joseph Smith said, *I advise all to go on to perfection and search deeper and deeper into the mysteries of godliness. . . . [As for myself] it has always been my province to dig up hidden mysteries, new things, for my hearers.*²⁶⁵ This is the Book of Mormon theme. Search deeper, and find God.²⁶⁶ *Ask that you may know the mysteries of God.* That is a commandment. Although given to Oliver Cowdery, it is a principle applicable to us all (T&C 3:3). The claim that we should stay away from the mysteries of God is false. Refusing to follow the command to “ask that you may know the mysteries of God” denies the power of godliness and opposes the doctrine of salvation. It is anti-Christ.²⁶⁷ *We make our own mysteries; we are not meant to be kept in darkness, and the mysteries of Heaven will be unfolded to us as we make an effort to understand them.*²⁶⁸ Christ said that “the mysteries of the kingdom of Heaven” are understood only by those who have been initiated and given that understanding (Matthew 7:2). Mysteries can also be defined as solemn ceremonial ordinances or rituals which take place in a special setting. “Mysteries [from the Greek, *mysterion*, μυστήριον, μυστηρίου, τό] . . . [are] confided only to the initiated and not to be communicated by them to ordinary mortals.”²⁶⁹

Names of God in Scripture Names serve not only as identification but as identity. Aspects and attributes of identity are often emphasized by the name itself. “Names are for identification, but they are more than that. Why is it necessary that all be done ‘in the name of the Son?’ . . . Like the other elements of ordinance, it is a means of communication.”²⁷⁰ “To receive a new name is to receive a new role or persona, to be identified with a particular situation or association.”²⁷¹ God’s name is hallowed (Matthew 3:29) *Hallowed* means “respected, acknowledged, revered, its authority held in awe.”²⁷² (See *Beloved Enos*, 126-127, for a discussion of names and titles). Some of the names of God used in scripture are:

Abba The Father, or more personal, my father (Cf. Mark 7:10, Galatians 1:13, Romans 1:34).

Adonai A divine name, translated “Lord” or “Master.” When a Hebrew reader came upon the unpronounceable tetragrammaton YHWH (יהוה), *Adonai* was substituted as the pronunciation. It occurs in the Old Covenants 434 times.²⁷³

Ahman God the Father (see T&C 75:1-2, The Testimony of St. John). See FATHER AHMAN.

Alpha and Omega A name for Christ, as He said, “I am Alpha and Omega, Christ the Lord, yea, even I am he, *the beginning and the end*...” (JSH 17:2, See John 1:3). Alpha (Α, α; ἄλφαις) the first letter of the Greek alphabet, and Omega (Ω, ω; ωμέγα) is the 24th or last letter.

Christ A title meaning “anointed one.” It is the anglicized form of the Greek word *Christos* (χριστός), which means “Messiah.” Jesus Christ is a name with a title as is Jesus the Anointed (One) or Jesus the Messiah. See MESSIAH.

El Translated as “God,” singular. Many biblical names combine El with other words, e.g., Micha-el (“who is like God”), Samu-el (“name of God” or “God is heard”), Rapha-el (“God is healer” or “God has healed”). See EL, THE.

El Elyon The Most High God. God the Father. It occurs in the Old Covenants 28 times.²⁷⁴

El Olam The everlasting or eternal God.²⁷⁵

El Shaddai Lord God Almighty. It occurs in the Old Covenants 7 times.²⁷⁶

El, The Plural, referring to one of the El, e.g., Michael, Gabriel, Raphael, Uriel, etc.

Elohim A plural Hebrew noun (אֱלֹהִים) usually translated as “god.” It occurs in the Old Covenants over 2,000 times.²⁷⁷ Rendered as the Greek *Theos* in the Septuagint.²⁷⁸ Those who inherit everlasting burnings are referred to as the “Elohim.”²⁷⁹ The image of God is both male and female. This is why the name-title “Elohim” is plural.²⁸⁰

Father Ahman God the Father (see T&C 75:1-2, The Testimony of St. John).

God of Hosts Throughout scripture the Father is described as the God of Hosts. Seeing Him includes an accompanying “host” or “concourses of angels” or “train” or similar reference to others with Him. He appears with the Heavenly Host because God has a family, including a spouse. There is no difference between the Father and His female Consort, the One about whom so little is said.²⁸¹ See JEHOVAH SABAOTH.

Holy One of Israel The Lord God Almighty, the true Messiah and Redeemer who has a covenant relationship with those faithful to Him (2 Nephi 1:2). He is the keeper of the gate and employs no servant there (2 Nephi 6:11) [He] is the One who keeps the gate, protects the way, and greets those along the way.²⁸² See 2 Nephi 13:2-3.

I AM Jehovah identifies himself to Moses as “I AM” (Exodus 2:5). Jesus makes a connection with declarations of “I am the good Shepherd” (John 6:26) and “Before Abraham was I am” (John 6:16).

Immanuel (Hebrew *‘immanue’el*, עִמָּנוּאֵל) literally means “El (god) with us.” Jesus Christ is the El (singular) and was identified by name in Matthew 1:5, Isa. 3:4.

Jehovah. “The self-existing One” or “eternal One” or Lord. It occurs ca. 6400 times in the Old Covenants. It is also translated “God.”²⁸³ Jehovah is a Latinization of the Hebrew name, “Yahweh” (יהוה), and became the prevalent word for the God of the Old Testament during the Protestant Reformation. There are a number of variations of Jehovah in scripture: Jehovah-Ra’ah (the Lord is my Shepherd),²⁸⁴ Jehovah-Nissi (the Lord is my banner, my altar),²⁸⁵ Jehovah-Rapha (the Lord that heals),²⁸⁶ Jehovah-Shammah (the Lord is there),²⁸⁷ Jehovah-Tsidkenu (the Lord our Righteousness),²⁸⁸ Jehovah-Jireh (the Lord will provide, the Lord sees),²⁸⁹ Jehovah-Shalom (the Lord is Peace),²⁹⁰ Jehovah-M’kaddesh (the Lord who

sanctifies, consecrates you),²⁹¹ Jehovah-Sabaoth (the Lord of Hosts).²⁹² The first seven are sometimes referred to as the “redemptive names” of God. (See JEHOVAH SABAOTH and GOD OF HOSTS, and YAHWEH).

Jehovah Sabaoth The Lord of Hosts. Jehovah and Elohim occur with Sabaoth over 285 times. Not to be confused with Sabbath (Hebrew *shabbath*, שַׁבָּת; Greek σάββατον). See GOD OF HOSTS.

Jesus The English name of Jesus originates from the Latin form of the Greek name Ἰησοῦς (Iēsous), a rendering of the Hebrew *yeshua’* (Jehovah saves) and similar to the name Joshua.

Jesus Christ “Neither is there salvation in any other, for there is no other name under Heaven given among men, whereby we must be saved.” (Acts 2:5). “And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent” (Mosiah 1:17).

Lamb of God During the first Passover the Israelites marked their doorposts with the blood of a slain lamb as a sign to save them from destruction. Jews would later ritually sacrifice an unblemished lamb on the eve of Passover. Christ is the Lamb of God, the Paschal or Passover lamb as described by Paul (1 Corinthians 5:7) and provided by the Father as a witness (the Greek word for *martyr* is μάρτυς, *witness*) and as the literal symbol of the atoning sacrifice of the Son. “The Righteous is lifted up, and the Lamb is slain from the foundation of the world” (Genesis 4:19). It is through the “blood of the Lamb” that one is made spotless (Mormon 4:6). “The Lamb of God is the Son of the Eternal Father, and the Savior of the world” (1 Nephi 3:24). See CHURCH OF THE LAMB.

Lord Adonai, as well as Yahweh, was translated in the Septuagint as *kyrios* (κύριος), “the Lord.” The Lord became synonymous with Jehovah. “The Lord” is the most common title for Jesus in the New Covenants.

Lord God Almighty These are three names used for God. Together, it is a three-fold assertion of divine authority. *Lord* refers to the Savior as Guide. *God* refers to Divine right and authority. *Almighty* refers to the irrevocable nature of the word used by God.²⁹³

Man of Holiness God the Father.

Messiah A title meaning the “anointed one,” from the Hebrew *meshiach*, מָשִׁיחַ. See CHRIST.

Only Begotten of the Father The singular reference to Jesus Christ as the sacrificial Son offering from the Father.²⁹⁴

Pater Father as begetter, progenitor, creator, as in an intimate relationship.

Savior This title comes from the Old French word *sauver* (keep [safe], protect, redeem)” and the Latin *salvare* (make safe, secure) and is a translation of the Greek word sōtēr (σωτήρ) which means “savior, deliverer,