

TEACHINGS  
AND  
COMMANDMENTS



RESTORATION EDITION

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## FOREWORD

JOSEPH SMITH warned in 1831 that “except the church receive the fullness of the Scriptures that they would yet fall.” The “fullness” was defined as the Book of Mormon, the revelations, and the new, inspired Bible revisions (*see* Teachings and Commandments 105:13–14). Less than one year later, in September 1832, the saints of God were condemned by the Lord and commanded to *repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written* (T&C 82:20). This is often interpreted as the Lord rebuking the saints for failing to *do* according to that which He had written, while the assumption is made that the saints had been correctly *saying* what He had written. But the saints did not *say*; they failed to accurately preserve the revelations that God provided to them, and their texts became corrupted.

This volume of scripture is one of three that together constitute a unified effort to recover what the scriptures originally said and to prune away the uninspired alterations of man. This endeavor began with individuals who were separately directed by God to begin this work and were then inspired to find one another. Eventually two groups were formed, each unknown to the other. As they faced the completion of their respective projects in mid-December of 2016, they became aware of one another, and on December 31, 2016, Denver Snuffer Jr. facilitated a meeting between the two groups, in which they determined to unify their efforts. Each group brought different components to the endeavor that provided for a greater outcome than either project had possessed alone. Moving forward, the united team worked closely with one another, with the Lord, and with the Lord’s servant, and produced a record that is more accurate and more true to the Lord’s intent and to the Restoration.

This edition of scripture stands as a witness to the whole world; it is the sign that the moment has arrived when the things that have been prophesied of in scripture will now occur in a single generation. Mankind doesn’t have to accept the witness, they don’t even have to notice the witness; it’s only required that God send the witness. If He sends the witness, God has done His part. These scriptures are a new

witness of Him and a sign of His invitation to renew communication with mankind.

This volume of scripture includes the revelations given to Joseph Smith, Jr., as well as revelations that have come forth in our day. A compilation of Joseph's revelations were first published in 1833 and titled "Book of Commandments." An expanded volume, titled "Doctrine and Covenants" (D&C), was published in 1835 – the name-change referred to the division of contents: the "doctrine" was the Lectures on Faith, and the "covenants" were the revelations and instruction that followed. Subsequent editions of the D&C removed the "doctrine" – the Lectures on Faith. This Restoration Edition of Joseph's revelations has restored the "doctrine" and has been renamed the "Teachings and Commandments" (T&C). This name was chosen to provide a distinction between this book and the D&C (and those groups and churches that accept the D&C as scripture). It is also a reflection of the nature of the contents – *Teachings*, which instruct and invite, and *Commandments*, which are required of mankind and are necessary for salvation. This volume of scripture is considered to be a living, expanding canon. People who are in a living covenant with God always have an open canon and expect additional revelation and scripture.

The hand of the Lord has been present in the process of preparing these scriptures. May His Spirit guide you and testify to you as you receive them.

## CANONIZATION

On Saturday, September 2, 2017, during the Covenant of Christ Conference held in Boise, Idaho, this volume was canonized as scripture by affirmative vote of the general assembly of the body of believers, both assembled there and participating by video stream throughout the world. This marked the first and only time, to that point in history, that the Book of Mormon had ever been formally voted upon and accepted as a canon of scripture by any group of believers. Further, with the adoption of The Old Covenants, The New Covenants, and Teachings and Commandments as “a standard for governing ourselves, as a law, and as a covenant, to establish a rule for our faith, and as the expression of our religion,” those professing to believe in the Doctrine of Christ formally received the Book of Mormon not only as a canon of scripture, but also as a covenant from God. This fulfilled the last prerequisite necessary in obtaining a new covenant from Him that would commence the grafting of the gentiles into the house of Israel to be numbered among His people (see Jacob 3; also *Answer and Covenant*). The following morning, the Lord offered His grafting covenant to the world, which was authoritatively administered by his servant Denver Snuffer Jr. and continues to be available to all who will receive it (see T&C 158).

What follows is a transcript of the canonization proceedings, held at Eagle Island State Park in Eagle, Idaho on Saturday, September 2, 2017:

**SPEAKER:** “The scriptures to this point have been the result of thousands of hours of labor by dozens of volunteers. They were prayerfully presented to the Lord, who was asked to accept the labor as our best attempt to preserve and recover the scriptures provided to us in the Restoration through Joseph Smith. We asked the Lord to continue the work of the Restoration and allow his revelations, work, covenant, and blessings to roll forth with us, and the things kept hidden be uncovered, and a fullness be given to us as a people. The prayer said this:

*It is written that those who will not harden their hearts will receive a greater portion of your word, until they know the mysteries of God in full (see Prayer for Covenant, T&C 156:14).*

“We seek to leave behind a hard heart and to be as open to receiving a greater portion of your word and to know of your mysteries and obtain your grace for us as a people that we may become yours. We have added only things to the scriptures as we have understood to also have come from you and would be pleasing to you. We ask that you accept these books as yours, so that people of faith may then rely upon this work as your word to this generation, as a standard for governing ourselves as a law, and as a covenant to establish a rule for our faith, and as the expression of our religion so we may have correct faith and be enabled to worship you in truth.

“In his *Answer to Prayer for Covenant*, the Lord stated this:

*I commend your diligent labor, and your desire to repent and recover the scriptures containing the covenant I offer for the last days. For this purpose I caused the Book of Mormon to come forth. I commend those who have participated, as well as those who have offered words of caution, for I weigh the hearts of men and many have intended well...*

*There is great reason to rejoice because of the work that has been done...the records in the form you have of The Old Covenants given from Adam until Moses and from Moses to John are of great worth and can serve my purposes, and are acceptable for this time...*

*As you have labored with the records you have witnessed the alterations and insertions, and your effort to recover them pleases me and is of great worth...*

*I, the Lord, say to you...what you have gathered as scriptures are acceptable to me for this time, and contain many plain and precious things. Nevertheless, whoso is*

*enlightened by the spirit shall obtain the greater benefit, because you need not think they contain all my words nor that more will not be given, for there are many things yet to be restored unto my people...*

*And now I will accept what you have produced...*

*(T&C 157:4, 6, 15, 44-45)*

“We now invite all of you – as a body of believers assembled in this conference and those who are viewing from at home – to also accept the content of the scriptures project as our new Restoration scriptures, not only as our best effort to recover what has already been given, but also as an expression of our willingness to receive more. All those who choose to accept the scriptures as a rule for our faith and as the expression of our religion, please stand.

“Let me read that one more time: All those who choose to accept the scriptures as a rule for our faith and as the expression of our religion, please say, ‘Yes.’

“Thank you. Please be seated.”

## PREFACE

Teachings and Commandments is a collection of principles, teachings, commandments, precepts, and truths from God, as revealed to Joseph Smith Jr., and Denver Snuffer Jr. The objective of this Restoration Edition of scripture has been to identify all reliable manuscripts from Joseph's day and to reflect the text of those manuscripts with as little editing as possible. Many of those original manuscripts included edits that were made by many different people. The task of discerning credible edits (those made with Joseph's approval) from those made by others who either sought to help or to manipulate the text took more than two years and required direct assistance from the Lord.

Many of Joseph's revelations were previously published initially as the Book of Commandments, and later as the Doctrine and Covenants (D&C). There are revelations in the T&C that were not included in the Book of Commandments or subsequent D&C; and there are sections in the D&C that do not appear in this current T&C. An explanation of the sections that *are* in the D&C but are *not* in the T&C can be found in the Appendix and at [www.scriptures.info](http://www.scriptures.info).

A significant portion of the content of the T&C is related to organizing and guiding an institution. Following the deaths of Joseph and Hyrum Smith, that institution departed from the commandments established by the Lord and compromised institutional equality that was essential to avoiding the abuse of authority. Those former materials relating to a church hierarchy *are* included in this volume, even though we now realize that they hindered the establishment of Zion. They are relevant to understanding the past, and they yet contain some principles, precepts, and guidance that are applicable to our day. Therefore, this volume contains some materials that were once commandments, but are now only part of understanding history and helping us to discern what did not, has not, and cannot bring Zion.

The following is a list of the elements found in this Restoration Edition of the T&C, as well as the practices observed in updating the materials:

- The material in the T&C is separated into “sections” rather than chapters, with the exception of the Joseph Smith History, which uses “parts.”
- When additional scriptures are referenced in the T&C, they are cited as follows:
  - In T&C 1–155 (Joseph’s material), the original scripture references remain intact, with current Restoration Edition citations following the original sources and being placed in [square brackets].
  - Beginning with Section 156, all scripture references are cited to these Restoration Edition scriptures, unless otherwise indicated.
- Though several books of scripture have been assigned a section number as a way to indicate their chronological position within the greater work, for consistency and simplicity it is recommended that referencing these books follow standard scripture convention (Book chapter:paragraph) rather than citing the section number and then subsequent information. For example:
  - JSH 5:4 (Joseph Smith History, part 5 paragraph 4);
  - LoF 3:1 (Lectures on Faith, lecture 3 paragraph 1);
  - Abr 6:2 (Book of Abraham, chapter 6 paragraph 2); and
  - TSJ 12:3 (Testimony of St. John, chapter 12 paragraph 3).

One has ‘parts’, another ‘lectures’, and the other two, ‘chapters.’

- The Joseph Smith History (see T&C 1) was written in 1838 by Joseph Smith to replace an earlier history that had been kept and recorded by John Whitmer. Whitmer served as the church historian from 1831 to 1838, and upon his excommunication from the church in 1838, he refused to return any of the history he had kept. Joseph’s replacement history was published in the *Times and Seasons*, beginning in March 1842. A shorter version of that history was included in the Latter-day Saint scripture

volume titled the “Pearl of Great Price.” The Joseph Smith History (JSH) contained in this volume includes all of the history Joseph Smith published as editor of the *Times and Seasons*, as well as the revisions made by him in the “Manuscript History of the Church.”

- Early revelations that are reported in the JSH have not been repeated as independent sections in the T&C unless the subsequent publication differed significantly from the original. This has occurred in three instances, and those revelations have been included both as part of the JSH and as independent sections (see sections 2, 3 & 4) so as to allow the reader to take note of and work through the differences.
- Many additional sections that have been verified as revelations given through Joseph Smith have been added; these sections were never previously adopted as scripture.
- The Lord directed a change in the text of a revelation given through Joseph Smith that is often referred to as the Word of Wisdom (see T&C 89:3).
- The Lectures on Faith have been restored to their proper place in scripture. After Joseph completed the Lectures on Faith in 1834, they were adopted as scripture in a church General Conference in 1835 by common consent (see Glossary: Common Consent) and placed in the 1835 D&C. All major Mormon sects subsequently removed them from their body of scriptures, though not by common consent. A slightly larger font has been used for the Lectures on Faith than for the other text, in the same way they were first printed in the 1835 D&C.
- The Articles of Faith that have been adopted by some Mormon sects have been replaced by the entire Wentworth Letter from which they were copied, in order to provide context to those articles.
- The Book of Moses and Joseph Smith-Matthew, which were previously included in the LDS Pearl of Great Price, can be found incorporated within the New Translation of the Bible. The Book of Abraham is now T&C 145, its proper place in the chronological order.

- While the new scriptures project was underway (see Foreword to Teachings and Commandments), the Lord commanded that a new *Testimony of St. John* be added. Obeying that commandment became the responsibility of Denver Snuffer Jr. After a few days of using a Greek text for a new translation, it became apparent it would require years of effort and might never result in a reliably correct translation. Accomplishing it was beyond his ability, and he prayed to be relieved of the commandment. In response, he was visited and provided Divine assistance, and the work was completed quickly. The text of the *Testimony of St. John* is better understood as a new revelation rather than as a translation. It has been added to the T&C as section 171. Following Denver's original publication of the *Testimony of St. John*, the Lord required a correction, which has been included in this volume (see T&C 5:11 – Jewish Passover feast).
- Additional revelation has come forth in our day through Denver Snuffer Jr., a messenger sent by God. These revelations have been added to this volume.
- Provisions have been made in the printing of this volume for future revelations to be added, until the time that this collection requires an expanded printing.
- “A Glossary of Gospel Terms” is included in the Appendix as a suggested foundational vocabulary for a discussion of the Restoration Edition scriptures.
- Archaic language updates to the scriptures (except the Book of Mormon) were approved by the Lord and have been restricted to updating words, phrases, and grammar that are no longer used in modern speech. Some phrases and sentences have been modified in consequence of the word updates or when current wording made the meaning unclear, but only when the meaning was retained, as directed by the Lord (see T&C 157:15). Some sections were left in their archaic form to reinforce aspects of the revelation. For example, T&C 69 was a revelation given to Joseph Smith and Sydney Rigdon directly from Heaven. The language used was correct for Joseph's day, and even though it is not current in our day, it was deemed wise to defer to Heaven's choice of words.

- Punctuation has been reduced wherever possible to allow multiple interpretations where the text suggests that possibility. Otherwise, modern grammatical rules have been followed.
- Some literary tools have been used to invite new or particular perspectives to be considered. For example:
  - When referring to God, pronouns have all been rendered in lowercase letters to help reduce the historically-perceived distance between God and man.
  - A significant number of titles have been rendered in lowercase to avoid elevating some men and positions above others.
  - Words that can convey multiple meanings are largely rendered in lowercase, even when one meaning would demand capitalization, such as *earth*.
- Verses have been expanded to paragraphs to allow the context to influence the reading of the text.

## INTRODUCTION

Teachings and Commandments contains the history, revelations, letters, talks, and documents of the Restoration of Jesus Christ in this day. This volume is laid out chronologically and begins with the personal history that was written by Joseph Smith, Jr. It continues with the revelations and interactions that Joseph had with the Lord and includes Joseph's Lectures on Faith and the translation of the Book of Abraham. Following the martyrdom of Joseph and Hyrum, the saints floundered without a prophet, and it wasn't long before the restoration that Joseph had established found itself in apostasy. With the death of Eldred G. Smith in 2013 (Eldred being the fourth generation from Hyrum Smith to serve as Patriarch to the LDS Church), the heavens were once again opened, and the Lord *set his hand again the second time to recover his people* (Jacob 1:4; emphasis added) and to establish Zion. The revelations of Denver C. Snuffer Jr. follow the revelations of Joseph Smith in this volume.

This volume follows in natural progression behind the previous volumes, which all *talk of Christ...rejoice in Christ...preach of Christ...[and] prophesy of Christ* (2 Nephi 11:8):

- The Old Covenants teaches mankind about the first Fathers and the covenants that God established with them. It prophesies of the time when Christ would live upon the earth and the yet future time of Zion and the New Jerusalem, when the Lord would establish His people and dwell among them in glory.
- The New Testament is a record of the mortal life of Christ and recounts the covenants that He established while living at Jerusalem.
- The Book of Mormon is the covenant of the last days and teaches one how to enter into God's presence while yet in this life. It teaches one how to connect back into God's family and foretells the coming of the Kingdom of God on the earth.
- Teachings and Commandments lays the groundwork for the establishment of Zion, a necessary step for the return of Christ to this earth in the last days.

Zion is the unrealized destiny of the restoration. It is described in scripture as a people who are *of one heart and of one mind...[with] no poor among them* (Genesis 4:14). Equality is a difficult challenge under any circumstance, but it is impossible when society is tiered by hierarchy.

The saints of Joseph's day, led by Campbellite converts, clamored for a New Testament church. The Lord accommodated their demands, and like Samuel calling a king to preside over Israel when they rejected God as their King (*see* 1 Samuel 4), Joseph Smith established a hierarchy with stratified governance and layers of priesthood leaders. The First Presidency, Quorum of the Twelve Apostles, Seventy, and High Councils were all equal in authority but had distinct responsibilities.

Although church structure was established and church offices filled before 1839, the Lord then revolutionized the governance of His church in a revelation declaring, *No power or influence can or ought to be maintained by virtue of the priesthood* (T&C 139:6). God removed any right to command and control. In its place, Christ commanded His followers, even those who would lead, to do so only *by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned, by kindness and pure knowledge* (ibid.).

After Joseph and Hyrum Smith were murdered, one of the hierarchy's councils assumed complete control over the church and its property. Over time the insular, distant, and increasingly wealthy members of the church's top hierarchy strayed from the guidance, commandments, and doctrine essential for believers to become of one heart, one mind, and to have no poor among them. It became a magisterium akin to Roman Catholicism. Like the corruption of Catholicism, the Mormon hierarchy also abused authority and, with blood and horror, coerced its isolated followers until a repulsed nation sent its army to restore secular freedom.

Today, bankers, lawyers, doctors, and businessmen are paid well to control the wealthy LDS organization whose ranks include many impoverished tithe-payers. It is a model of inequality. If people begin with an unequal foundation, they are unlikely to achieve an equal result.

Our incomplete scriptural accounts only record Zion being accomplished twice: once in the time of Enoch, and again at the time of Melchizedek. There is no scripture referring to a hierarchy among the people of Enoch or Melchizedek, both of whom are simply referred to

as teachers. The Zion that is to be created is something that is so foreign to this world that there is nothing in the world which can be used to judge its progression. Even the scriptures do not give a blueprint to follow. If they contained the necessary information, Zion would have been established long ago. Zion will consist of those who are willing to receive revelations from God and obey his commandments.

God alone will establish Zion. His instructions are vital and necessary for us. Once He instructs us, the Scriptures can then be used to confirm that His direction to us now is consistent with what He prophesied, covenanted, and promised would happen. But the path to Zion is to be found only by following God's immediate commands to us. That is how He will bring it. He will lead us there. There is no magic, there is no sprinkling fairy dust that will take you to where God is. It does not and cannot happen that way. He will lead us, teach us, command us, guide us, but we have to be the ones who become what He commands. We have to be the ones who do what He bids us do. (Snuffer, D.C., Jr. September 3, 2017. Opening Remarks. *Covenant of Christ Conference*. Boise, Idaho)

The Lord explained in plainness what His purposes for the Restoration are. This explanation was given to Joseph Smith as an introduction to the first printed collection of the Lord's revelations in the Book of Commandments:

*Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph and spoke unto him from Heaven, and gave him commandments, and also gave commandments to others that they should proclaim these things unto the world. And all this that it might be fulfilled which was written by the prophets: the weak things of the world should come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world, that faith also might*

*increase in the earth, that my everlasting covenant might be established, that the fullness of my gospel might be proclaimed by the weak and the simple unto the ends of the world and before kings and rulers. Behold, I am God and have spoken it. (T&C 54:4)*

You are invited to read and study this sacred volume of scripture, that you may one day be able to speak in the name of God, that your faith might increase, that you may join in the everlasting covenant, meet Him yourself, proclaim the fullness of His gospel, and assist in the establishment of Zion.





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I WOULD RATHER SUBMIT to the decision of the group than insist that my view be followed. For me, harmony between brethren is more important than getting what I think best to be followed. I believe harmony can lead to much greater things than can merely enforcement of even a correct view. I know how difficult it is to have a correct view, because of how often I have been corrected by the Lord. Sometimes I am humiliated by my foolishness when the Lord reproves me. Humiliation can lead to humility, but my experience is that the humiliation is accompanied by shame, whereas humility can proceed with a clear conscience.

My experience with others leads me to conclude that if we can have one heart first, eventually we can likewise come to have one mind. But if we insist on having one mind at the outset, we may never obtain one heart together.

— DENVER SNUFFER



## JOSEPH SMITH HISTORY

*In response to the church historical record being removed by church historian John Whitmer when he left the church, this history of events in the life of Joseph Smith was first printed in the Times and Seasons, March–December 1842.*

### Part 1 (1805–1820)

<sup>1</sup> Owing to the many reports which have been put in circulation by evil-disposed and designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter Day Saints, all of which have been designed by the authors thereof to militate against its character as a church and its progress in the world, I have been induced to write this history, so as to disabuse the public mind and put all inquirers after truth into possession of the facts as they have transpired, in relation both to myself and the Church, as far as I have such facts in possession. In this history, I will present the various events in relation to this Church in truth and righteousness as they have transpired, or as they at present exist, being now the eighth year since the organization of said Church, 1838.

<sup>2</sup> I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor County, state of Vermont.

<sup>3</sup> When I was 5 years old, or thereabouts, I was attacked with the typhus fever, and at one time during my sickness, my father despaired of my life. The doctors broke the fever, after which it settled under my shoulder, and Dr. Parker called it a sprained shoulder and anointed it with bone ointment, and freely applied the hot shovel when it proved to be a swelling under the arm, which was opened and discharged freely, after which the disease removed and descended into my left leg and ankle, and terminated in a fever sore of the worst kind, and I endured the most acute suffering for a long time under the care of Doctors Smith, Stone, and Perkins of Hanover.

<sup>4</sup> At one time, eleven doctors came from Dartmouth Medical College at Hanover, New Hampshire, for the purpose of amputation. But, young as I was, I utterly refused to give my assent to the operation, but I consented to their trying an experiment by removing a large portion of the bone from my left leg, which they did, and fourteen additional pieces of bone afterward worked out before my leg healed,

during which time I was reduced so very low that my mother could carry me with ease.

<sup>5</sup> And after I began to get about, I went on crutches till I started for the state of New York, where my father had gone for the purpose of preparing a place for the removal of his family, which he effected by sending a man after us by the name of Caleb Howard, who, after he had started on the journey with my mother and family, spent the money he had received of my father, in drinking, gambling, etc. We fell in with a family by the name of Gates who were traveling west, and Howard drove me from the wagon and made me travel in my weak state through the snow 40 miles per day for several days, during which time I suffered the most excruciating weariness and pain, and all this that Mr. Howard might enjoy the society of two of Mr. Gates' daughters, which took on the wagon where I should have rode. And thus he continued to do day after day through the journey, and when my brothers remonstrated with Mr. Howard for his treatment to me, he would knock them down with the butt of his whip.

<sup>6</sup> When we arrived at Utica, New York, Howard threw the goods out of the wagon into the street and attempted to run away with the horses and wagon, but my mother seized the horses by the reign, and calling witnesses, forbid his taking them away as they were her property.

<sup>7</sup> On our way from Utica, I was left to ride on the last sleigh in the company (the Gates family were in sleighs), but when that came up, I was knocked down by the driver— one of Gates' sons— and left to wallow in my blood until a stranger came along, picked me up, and carried me to the town of Palmyra.

<sup>8</sup> Howard having spent all our funds, my mother was compelled to pay our landlord's bills from Utica to Palmyra in bits of cloth, clothing, etc., the last payment being made with the drops taken from Sister Sophronia's ears for that purpose. Although the snow was generally deep through the country during this journey, we performed the whole on wheels, except the first two days when we were accompanied by my mother's mother, Grandmother Lydia Mack, who was injured by the upsetting of the sleigh, and not wishing to accompany her friends west, tarried by the way with her friends in Vermont, and we soon after heard of her death, supposing that she never recovered from the injury received by the overturn of the sleigh.

<sup>9</sup> My father, Joseph Smith Sr., left the state of Vermont and moved to Palmyra, Ontario (now Wayne) County, in the state of New York, when I was in my tenth year or thereabouts.

<sup>10</sup> In about four years after my father's arrival at Palmyra, he moved with his family into Manchester in the same county of Ontario, his family consisting of eleven souls – namely, my father Joseph Smith, my mother Lucy Smith (whose name previous to her marriage was Mack, daughter of Solomon Mack), my brothers Alvin (who died Nov. 19th, 1823 in the 25th year of his age), Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters Sophronia, Katharine, and Lucy.

<sup>11</sup> Sometime in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country – indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division among the people, some crying, Lo here, and some, Lo there. Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist; for notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy who were active in getting up and promoting this extraordinary scene of religious feeling in order to have everybody converted, as they were pleased to call it—let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real. For a scene of great confusion and bad feeling ensued, priest contending against priest and convert against convert, so that all their good feelings one for another (if they ever had any) were entirely lost in a strife of words and a contest about opinions.

## Part 2 (1820–1823)

<sup>1</sup> I was at this time in my fifteenth year. My father's family were proselyted to the Presbyterian faith and four of them joined that church – namely, my mother Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

<sup>2</sup>During this time of great excitement, my mind was called up to serious reflection and great uneasiness, but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. But in process of time, my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them. But so great was the confusion and strife amongst the different denominations that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. My mind at different times was greatly excited; the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

<sup>3</sup>In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? Or are they all wrong together? And if any one of them be right, which is it? And how shall I know it? While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse [Epistle of Jacob 1:2], which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.* Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did. For how to act I did not know, and unless I could get more wisdom than I then had, would never know, for the teachers of religion of the different sects understood the same passage of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs — that is, ask of God. I at last came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give

liberally and not upbraid, I might venture. So in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties, I had never as yet made the attempt to pray vocally.

<sup>4</sup> After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction — not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being — just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other), This is my beloved Son; hear him.

<sup>5</sup> My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light which of all the sects was right (for at this time it had never entered into my heart that all were wrong) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight, that those professors were all corrupt, that, They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but

they deny the power thereof. He again forbade me to join with any of them, and many other things did he say unto me which I cannot write at this time.

<sup>6</sup>When I came to myself again, I found myself lying on my back looking up into heaven. When the light had departed, I had no strength, but soon recovering in some degree, I went home. And as I leaned up to the fire piece, Mother inquired what the matter was. I replied, Never mind, all is well; I am well enough off. I then told my mother, I have learned for myself that Presbyterianism is not true.

<sup>7</sup>It seems as though the adversary was aware at a very early period of my life that I was destined to prove a disturber and an annoyer of his kingdom, or else why should the powers of darkness combine against me? Why the oppression and persecution that arose against me, almost in my infancy?

<sup>8</sup>Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior. He treated my communication not only lightly, but with great contempt, saying it was all of the Devil, that there was no such thing as visions or revelations in these days, that all such things had ceased with the apostles and that there never would be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution which continued to increase. And though I was an obscure boy, only between fourteen and fifteen years of age or thereabouts, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me and create a hot persecution. And this was common among all the sects: all united to persecute me. It has often caused me serious reflection, both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of

the most popular sects of the day, so as to create in them a spirit of the bitterest persecution and reviling.

<sup>9</sup> But strange or not, so it was, and was often cause of great sorrow to myself. However, it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defense before king Agrippa and related the account of the vision he had when he saw a light and heard a voice, but still there were but few who believed him. Some said he was dishonest, others said he was mad, and he was ridiculed and reviled, but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under Heaven could not make it otherwise. And though they should persecute him unto death, yet he knew and would know to his latest breath that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise. So it was with me: I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did. And though I was hated and persecuted for saying that I had seen a vision, yet it was true. And while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute for telling the truth? I have actually seen a vision, and who am I that I can withstand God? Or why does the world think to make me deny what I have actually seen? For I had seen a vision, I knew it, and I knew that God knew it. And I could not deny it, neither dare I do it, at least I knew that by so doing I would offend God and come under condemnation.

<sup>10</sup> I had now got my mind satisfied, so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed. I had found the testimony of James to be true, that a man who lacked wisdom might ask of God and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hand of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision. During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three (having

been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly — and if they supposed me to be deluded, to have endeavored in a proper and affectionate manner to have reclaimed me), I was left to all kinds of temptations, and mingling with society, I frequently fell into many foolish errors and displayed the weakness of youth and the foibles of human nature, which, I am sorry to say, led me into divers temptations offensive in the sight of God.

<sup>11</sup> In making this confession, no one need suppose me guilty of any great or malignant sins, a disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God, as I had been. But this will not seem very strange to anyone who recollects my youth and is acquainted with my native cheery temperament.

### Part 3 (September 1823)

<sup>1</sup> In consequence of these things, I often felt condemned for my weakness and imperfections. When on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me that I might know of my state and standing before him, for I had full confidence in obtaining a divine manifestation, as I had previously had one.

<sup>2</sup> While I was thus in the act of calling upon God, I discovered a light appearing in the room which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen, nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could

see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me.

<sup>3</sup> He called me by name, and said unto me that he was a messenger sent from the presence of God to me and that his name was Nephi, that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows — and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim — deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

<sup>4</sup> After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi [Mal. 1:6–8], and he quoted also the fourth or last chapter of the same prophecy [Mal. 1:9–11], though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as reads in our books, he quoted it thus: *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 cometh shall burn them, saith 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.* In addition to these he quoted the eleventh chapter of Isaiah [Isaiah 5:3-5], saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses [Acts 2:3], precisely as they stand in our New Testament. He said that that prophet was Christ,

but the day had not yet come when they who would not hear his voice should be cut off from among the people, but soon would come. He also quoted the second chapter of Joel from the twenty-eighth to the last verse [Joel 1:12]. He also said that this was not yet fulfilled, but was soon to be. And he further stated the fullness of the gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here.

<sup>5</sup> Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them. If I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

<sup>6</sup> After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just round him, when instantly I saw, as it were, a conduit open right up into Heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this Heavenly light had made its appearance.

<sup>7</sup> I lay musing on the singularity of the scene and marveling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same Heavenly messenger was again by my bedside. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

<sup>8</sup> By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or

repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into Heaven as before and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the Heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

<sup>9</sup> I shortly after arose from my bed, and as usual went to the necessary labors of the day, but in attempting to labor as at other times, I found my strength so exhausted as rendered me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me and told me to go home. I started with the intention of going to the house, but in attempting to cross the fence out of the field where we were, my strength entirely failed me and I fell helpless on the ground, and for a time was quite unconscious of anything.

<sup>10</sup> The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up and beheld the same messenger standing over my head surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

<sup>11</sup> I obeyed. I returned back to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner

towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth, and obtained a lever which I got fixed under the edge of the stone, and with a little exertion raised it up, I looked in. And there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

<sup>12</sup> I made an attempt to take them out, but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time. But he told me that I should come to that place precisely in one year from that time and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

#### Part 4 (1824–1827)

<sup>1</sup> Accordingly as I had been commanded, I went at the end of each year and at each time I found the same messenger there and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.

<sup>2</sup> As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring by days, works, and otherwise as we could get opportunity. Sometimes we were at home and sometimes abroad, and by continued labor were enabled to get a comfortable maintenance.

<sup>3</sup> In the year eighteen hundred and twenty-four my father's family met with a great affliction by the death of my eldest brother Alvin.

<sup>4</sup> In the month of October, eighteen hundred and twenty-five I hired with an old gentleman by name of Josiah Stowell who lived in Chenango County, state of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna County, state of Pennsylvania, and had, previous to my hiring with him, been digging in order if possible to discover the mine. After I went to live with him he took me among the rest of his hands

to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

#### **Part 5 (January 1827)**

<sup>1</sup> During the time that I was thus employed, I was put to board with a Mr. Isaac Hale of that place. 'Twas there that I first saw my wife (his daughter) Emma Hale. On the eighteenth of January, eighteen hundred and twenty-seven, we were married while yet I was employed in the service of Mr. Stowell. Owing to my still continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the house of Squire [Zechariah] Tarble in South Bainbridge, Chenango County, New York. Immediately after my marriage I left Mr. Stowell's, and went to my father's and farmed with him that season.

#### **Part 6 (September 1827)**

<sup>1</sup> At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same Heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine I should be cut off; but that if I would use all my endeavors to preserve them until he (the messenger) should call for them, they should be protected.

<sup>2</sup> I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand he would call for them. For no sooner was it known that I had them than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible, but by the wisdom of God they remained safe in my hands until I had accomplished by them

what was required at my hand. When according to arrangement the messenger called for them, I delivered them up to him and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

### **Part 7 (September 1827–February 1828)**

<sup>1</sup> The excitement however still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family and about myself. If I were to relate a thousandth part of them it would fill up volumes. The persecution however became so intolerable that I was under the necessity of leaving Manchester and going with my wife to Susquehanna County in the state of Pennsylvania.

<sup>2</sup> While preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our affliction. Mr. Harris was a resident of Palmyra township, Wayne County, in the state of New York, and a farmer of respectability. By this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following.

### **Part 8 (February 1828)**

<sup>1</sup> Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the City of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return, which was as follows:

<sup>2</sup> I went to the City of New York and presented the characters which had been translated, with the translation thereof, to Professor [Charles] Anthon, a gentleman celebrated for his literary attainments. Professor

Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian.

<sup>3</sup>I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldean, Assyrian, and Arabic, and he said that they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters and that the translation of such of them as had been translated was also correct.

<sup>4</sup>I took the certificate and put it into my pocket, and was just leaving the house when Mr. Anthon called me back and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him. He then said to me, Let me see that certificate. I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed and that I was forbidden to bring them. He replied, I cannot read a sealed book. I left him and went to Dr. [Samuel L.] Mitchill who sanctioned what Professor Anthon had said respecting both the characters and the translation.

### **Part 9 (April–July 1828)**

<sup>1</sup>Mr. Harris having returned from this tour, he left me and went home to Palmyra, arranged his affairs, and returned again to my house about the twelfth of April, eighteen hundred and twenty-eight, and commenced writing for me while I translated from the plates, which we continued until the fourteenth of June following, by which time he had written one hundred and sixteen pages of manuscript on foolscap paper. Some time after Mr. Harris had began to write for me, he began to tease me to give him liberty to carry the writings home and show them, and desired of me that I would inquire of the Lord through the Urim and Thummim if he might not do so. I did inquire, and the answer was that he must not. However, he was not satisfied with this answer and desired that I should inquire again. I did so, and the answer was as before. Still, he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord and permission was granted him to have the writings on

certain conditions, which were that he show them only to his brother Preserved Harris, his own wife [Lucy Harris Harris], his father [Nathan Harris], and his mother [Rhoda Lapham Harris], and a Mrs. [Polly Harris] Cobb, a sister to his wife. In accordance with this last answer I required of him that he should bind himself in a covenant to me in the most solemn manner that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings and went his way.

<sup>2</sup>Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others and by stratagem they got them away from him, and they never have been recovered nor obtained back again until this day. In the meantime, while Martin Harris was gone with the writings, I went to visit my father's family at Manchester. I continued there for a short season and then returned to my place in Pennsylvania. Immediately after my return home I was walking out a little distance, when behold, the former Heavenly messenger appeared and handed to me the Urim and Thummim again (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression) and I inquired of the Lord through them and obtained the following revelation:

### Part 10 (July 1828)

*Revelation to Joseph Smith Jr., given July 1828, concerning certain manuscripts on the first part of the Book of Mormon which had been taken from the possession of Martin Harris. [See also Section 2]*

<sup>1</sup> The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God does not walk in crooked paths, neither does he turn to the right hand nor to the left, neither does he vary from that which he has said. Therefore, his paths are straight and his course is one eternal round.

<sup>2</sup> Remember, remember that it is not the work of God that is frustrated, but the work of men, for although a man may have many revelations and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows

after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

<sup>3</sup> Behold, you have been entrusted with these things, but how strict were your commandments. And remember also the promises which were made to you if you did not transgress them. And behold, how oft you have transgressed the commandments and the laws of God and have gone on in the persuasions of men; for behold, you should not have feared man more than God. Although men set at naught the counsels of God and despise his words, yet you should have been faithful, and he would have extended his arm and supported you against all the fiery darts of the adversary, and he would have been with you in every time of trouble.

<sup>4</sup> Behold, you are Joseph, and you were chosen to do the work of the Lord, but because of transgression, if you are not aware, you will fall. But remember God is merciful; therefore, repent of that which you have done which is contrary to the commandment which I gave you, and you are still chosen and are again called to the work. Except you do this, you shall be delivered up, and become as other men, and have no more gift.

<sup>5</sup> And when you delivered up that which God had given you sight and power to translate, you delivered up that which was sacred into the hands of a wicked man who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment, and boasted in his own wisdom. And this is the reason that you have lost your privileges for a season, for you have suffered the counsel of your director to be trampled upon from the beginning.

<sup>6</sup> Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers. And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquities of their fathers, whom the Lord has suffered to destroy their brethren the Nephites because of their iniquities and their abominations. And for this very purpose are these plates preserved which contain these

records — that the promises of the Lord might be fulfilled which he made to his people, and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen.

<sup>7</sup> After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again. But in a few days they were returned to me when I inquired of the Lord and the Lord said thus unto me:

*Revelation given to Joseph Smith Jr., [which he dated to] May 1829, informing him of the alteration of the manuscript of the forepart of the Book of Mormon.*

<sup>8</sup> Now behold, I say unto you that because you delivered up those writings, which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them; and you also lost your gift at the same time, and your mind became darkened. Nevertheless, it is now restored unto you again; therefore, see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun. Do not run faster or labor more than you have strength and means provided to enable you to translate, but be diligent unto the end.

<sup>9</sup> Pray always that you may come off conqueror, yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. Behold, they have sought to destroy you, yea, even the man in whom you have trusted has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted, and he has also sought to destroy your gift. And because you have delivered the writings into his hands, behold, wicked men have taken them from you. Therefore, you have delivered them up, yea, that which was sacred, unto wickedness.

<sup>10</sup> And behold, Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands. And behold, I say unto you that because they have altered the words, they read contrary from that

which you translated and caused to be written, and on this wise the Devil has sought to lay a cunning plan that he may destroy this work, for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate. Verily I say unto you that I will not suffer that Satan shall accomplish his evil design in this thing, for behold, he has put it into their hearts to get you to tempt the Lord your God, in asking to translate it over again. And then behold, they say and think in their hearts, We will see if God has given him power to translate; if so, he will also give him power again. And if God gives him power again or if he translate again, or in other words, behold, we have the same with us and we have altered them; therefore, they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power; therefore, we will destroy him and also the work. And we will do this that we may not be ashamed in the end, and that we may get glory of the world.

<sup>11</sup> Verily, verily I say unto you that Satan has great hold upon their hearts; he stirs them up to iniquity against that which is good, and their hearts are corrupt and full of wickedness and abominations, and they love darkness rather than light because their deeds are evil; therefore, they will not ask of me. Satan stirs them up that he may lead their souls to destruction. And thus he has laid a cunning plan, thinking to destroy the work of God. But I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment. Yea, he stirs up their hearts to anger against this work, yea, he says unto them, Deceive and lie in wait to catch that you may destroy; behold this is no harm. And thus he flatters them, and tells them that it is no sin to lie that they may catch a man in a lie, that they may destroy him. And thus he flatters them and leads them along until he drags their souls down to hell, and thus he causes them to catch themselves in their own snare. And thus he goes up and down, to and fro in the earth, seeking to destroy the souls of men.

<sup>12</sup> Verily, verily I say unto you, woe be unto him that lies to deceive because he supposes that another lies to deceive, for such are not exempt from the justice of God.

<sup>13</sup> Now behold, they altered those words because Satan says unto them, He has deceived you. And thus he flatters them away to do

iniquity, to get you to tempt the Lord your God. Behold, I say unto you that you shall not translate again those words which have gone forth out of your hands, for behold, they shall not accomplish their evil designs in lying against those words. For behold, if you should bring forth the same words, they will say that you have lied, that you have pretended to translate but that you have contradicted yourself. And behold, they will publish this, and Satan will harden the hearts of the people, to stir them up to anger against you that they will not believe my words. Thus, Satan thinks to overpower your testimony in this generation, that the work may not come forth in this generation.

<sup>14</sup> But behold, here is wisdom, and because I show unto you wisdom and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work of translation. Marvel not that I said unto you, Here is wisdom, show it not unto the world, for I said show it not unto the world that you may be preserved. Behold, I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous; therefore, I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

<sup>15</sup> And now verily I say unto you that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi, yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi. And now because of the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I would bring to the knowledge of the people in this account; therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained. And behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work, yea I will show unto them that my wisdom is greater than the cunning of the Devil. Behold, they have only got a part or an abridgment of the account of Nephi. Behold, there are many things engraven on the plates of Nephi which do throw greater views upon my gospel. Therefore, it is wisdom in me

that you should translate this first part of the engravings of Nephi and send forth in this work.

<sup>16</sup> And behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers, yea, and this was their faith: that my gospel, which I gave unto them that they might preach in their days, might come unto their brethren, the Lamanites, and also all that had become Lamanites because of their dissensions. Now this is not all. Their faith in their prayers were that this gospel should be made known also if it were possible that other nations should possess this land. And thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land might have eternal life, yea that it might be free unto all — of whatsoever nation, kindred, tongue, or people they may be.

<sup>17</sup> And now behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up. And for this cause have I said, If this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my church. Therefore, whosoever belongs to my church need not fear, for such shall inherit the kingdom of Heaven. But it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the Devil; yea, verily, verily I say unto you that it is they that I will disturb and cause to tremble and shake to the center.

<sup>18</sup> Behold, I am Jesus Christ, the Son of God. I came unto my own and my own received me not. I am the light which shines in darkness and the darkness comprehends it not. I am he who said, Other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not. And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob. And I will bring to light their marvelous works which they did in my name, yea, and I will also bring to light my gospel which was ministered unto them. And behold, they shall not deny that which you

have received, but they shall build it up and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me. And this I do that I may establish my gospel, that there may not be so much contention. Yea, Satan does stir up the hearts of the people to contention concerning the points of my doctrine, and in these things they do err, for they do wrest the scriptures and do not understand them. Therefore, I will unfold unto them this great mystery, for behold, I will gather them as a hen gathers her chickens under her wings, if they will not harden their hearts. Yea, if they will come, they may, and partake of the waters of life freely.

<sup>19</sup> Behold, this is my doctrine: whosoever repents and comes unto me, the same is my church. Whosoever declares more or less than this, the same is not of me, but is against me. Therefore, he is not of my church.

<sup>20</sup> And now behold, whosoever is of my church and endures of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them.

<sup>21</sup> And now remember the words of him who is the life and the light of the world, your Redeemer, your Lord, and your God. Amen.

### Part 11 (February 1829)

<sup>1</sup> I did not, however, go immediately to translating, but went to laboring with my hands upon a small farm which I had purchased of my wife's father in order to provide for my family. In the month of February, eighteen hundred and twenty-nine, my father came to visit us, at which time I received the following revelation for him:

*A revelation to Joseph Smith Sr., given February 1829.*

<sup>2</sup> Now behold, a marvelous work is about to come forth among the children of men, Therefore, O you that embark in the service of God, see that you serve him with all your heart, might, mind, and strength, that you may stand blameless before God at the last day. Therefore, if you have desires to serve God, you are called to the work, for behold, the field is white already to harvest, and lo, he that thrusts in his sickle with his might, the same lays up in store that he perish not, but brings salvation to his soul. And faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

<sup>3</sup> Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and you shall receive, knock and it shall be opened unto you. Amen.

### Part 12 (March 1829)

<sup>1</sup> The following I applied for, at the request of the aforementioned Martin Harris, and obtained:

*Revelation given March 1829.*

<sup>2</sup> Behold, I say unto you that as my servant Martin Harris has desired a witness at my hand that you, my servant Joseph Smith Jr., have got the plates of which you have testified and borne record that you have received of me, and now behold, this shall you say unto him: He who spake unto you said unto you, I, the Lord, am God, and have given these things unto you, my servant Joseph Smith Jr., and have commanded you that you shall stand as a witness of these things. And I have caused you that you should enter into a covenant with me that you should not show them, except to those persons to whom I command you, and you have no power over them except I grant it unto you. And you have a gift to translate the plates, and this is the first gift that I bestowed upon you. And I have commanded that you should pretend to no other gift until my purpose is fulfilled in this, for I will grant unto you no other gift until it is finished.

<sup>3</sup> Verily I say unto you that woe shall come unto the inhabitants of the earth if they will not hearken unto my words, for hereafter you shall be ordained, and go forth, and deliver my words unto the children of men. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. Oh this unbelieving and stiff-necked generation, mine anger is kindled against them. Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations. But this generation shall have my word through you.

<sup>4</sup> And in addition to your testimony, the testimony of three of my servants whom I shall call and ordain, unto whom I will show these things. And they shall go forth with my words that are given through

you, yea, they shall know of a surety that these things are true, for from Heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power to receive this same testimony among this generation, in this, the beginning of the rising up and the coming forth of my church out of the wilderness — clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word, and behold, whosoever believes on my words, them will I visit with the manifestation of my spirit and they shall be born of me, even of water and of the spirit. And you must wait yet a little while, for you are not yet ordained. And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them, for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time if they repent not, until the earth is empty and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it has hitherto been verified.

<sup>5</sup> And now I command you, my servant Joseph, to repent, and walk more uprightly before me, and yield to the persuasions of men no more, and that you be firm in keeping the commandments wherewith I have commanded you. And if you do this, behold, I grant unto you eternal life, even if you should be slain.

<sup>6</sup> And now again I speak unto you, my servant Joseph, concerning the man that desires the witness. Behold, I say unto him, he exalts himself and does not humble himself sufficiently before me, but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. And then he shall say unto the people of this generation, Behold, I have seen the things which the Lord has shown unto Joseph Smith Jr., and I know of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man. And I, the Lord, command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say: I have seen them, and they have been shown unto me by the power of God. And these are the words which

he shall say. But if he deny this, he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself, and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken. And if this be the case, I command you, my servant Joseph, that you shall say unto him that he shall do no more, nor trouble me any more concerning this matter.

<sup>7</sup> And if this be the case, behold, I say unto you, Joseph, when you have translated a few more pages, you shall stop for a season, even until I command you again; then you may translate again. And except you do this, behold, you shall have no more gift, and I will take away the things which I have entrusted with you. And now because I foresee the lying in wait to destroy you, yea, I foresee that if my servant Martin Harris humbles not himself and receive a witness from my hand, that he will fall into transgression, and there are many that lie in wait to destroy you from off the face of the earth. And for this cause, that your days may be prolonged, I have given unto you these commandments; yea, for this cause I have said, Stop and stand still until I command you, and I will provide means whereby you may accomplish the thing which I have commanded you. And if you are faithful in keeping my commandments, you shall be lifted up at the last day. Amen.

### Part 13 (April 1829)

<sup>1</sup> On the fifth day of April, eighteen hundred and twenty-nine, Oliver Cowdery came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he had went to board for a season at my father's house. And while there, the family related to him the circumstance of my having received the plates, and accordingly, he had came to make inquiries of me.

<sup>2</sup> Two days after the arrival of Mr. Cowdery (being the seventh of April), I commenced to translate the Book of Mormon and he commenced to write for me, which having continued for some time, I inquired of the Lord through the Urim and Thummim and obtained the following revelation:

*Revelation given April 1829, to Oliver Cowdery and Joseph Smith Jr.*

<sup>3</sup> A great and marvelous work is about to come forth among the children of men. Behold, I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my words.

<sup>4</sup> Behold, the field is white already to harvest; therefore, whoso desires to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God. Therefore, if you will ask of me, you shall receive; if you will knock, it shall be opened unto you.

<sup>5</sup> Now as you have asked, behold, I say unto you, keep my commandments and seek to bring forth and establish the cause of Zion; seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich.

<sup>6</sup> Verily, verily I say unto you, even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments and assist to bring forth my work according to my commandments, and you shall be blessed.

<sup>7</sup> Behold, you have a gift, and blessed are you because of your gift. Remember it is sacred and comes from above. And if you will inquire, you shall know mysteries which are great and marvelous; therefore, you shall exercise your gift that you may find out mysteries, that you may bring many to the knowledge of the truth, yea, convince them of the error of their ways. Make not your gift known unto any save it be those who are of your faith. Trifle not with sacred things. If you will do good, yea, and hold out faithful to the end, you shall be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

<sup>8</sup> Verily, verily I say unto you, blessed are you for what you have done, for you have inquired of me, and behold, as often as you have inquired, you have received instruction of my spirit. If it had not been so, you would not have come to the place where you are at this time. Behold, you know that you have inquired of me and I did enlighten

your mind, and now I tell you these things that you may know that you have been enlightened by the spirit of truth. Yea, I tell you that you may know that there is none else save God that knows your thoughts and the intents of your heart. I tell you these things as a witness unto you that the words or the work which you have been writing is true.

<sup>9</sup> Therefore, be diligent; stand by my servant Joseph faithfully in whatsoever difficult circumstances he may be for the word's sake. Admonish him in his faults and also receive admonition of him. Be patient, be sober, be temperate; have patience, faith, hope, and charity. Behold, you are Oliver, and I have spoken unto you because of your desires; therefore, treasure up these words in your heart. Be faithful and diligent in keeping the commandments of God and I will encircle you in the arms of my love.

<sup>10</sup> Behold, I am Jesus Christ, the Son of God. I am the same that came unto my own and my own received me not. I am the light which shines in darkness, and the darkness comprehends it not.

<sup>11</sup> Verily, verily I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now behold, you have received a witness, for if I have told you things which no man knows, have you not received a witness?

<sup>12</sup> And behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph. Verily, verily I say unto you that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people. And now I command you that if you have good desires, a desire to lay up treasures for yourself in Heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity. And now behold, I give unto you, and also unto my servant Joseph, the keys of this gift which shall bring to light this ministry, and in the mouth of two or three witnesses shall every word be established.

<sup>13</sup> Verily, verily I say unto you, if they reject my words and this part of my gospel and ministry, blessed are you, for they can do no more unto you than unto me; and if they do unto you even as they have done unto me, blessed are you, for you shall dwell with me in glory. But if

they reject not my words which shall be established by the testimony which shall be given, blessed are they, and then shall you have joy in the fruit of your labors.

<sup>14</sup> Verily, verily I say unto you as I said unto my disciples, where two or three are gathered together in my name as touching one thing, behold, there will I be in the midst of them; even so am I in the midst of you.

<sup>15</sup> Fear not to do good, my sons, for whatsoever you sow, that shall you also reap. Therefore, if you sow good, you shall also reap good for your reward. Therefore, fear not, little flock. Do good, let earth and hell combine against you, for if you are built upon my rock, they cannot prevail. Behold, I do not condemn you. Go your ways and sin no more. Perform with soberness the work which I have commanded you. Look unto me in every thought; doubt not, fear not. Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet. Be faithful, keep my commandments, and you shall inherit the kingdom of Heaven. Amen.

<sup>16</sup> After we had received this revelation, he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so and that the Lord had manifested to him that they were true, but that he had kept the circumstance entirely secret and had mentioned it to no being, so that after this revelation having been given, he knew that the work was true because that no being living knew of the thing alluded to in the revelation but God and himself.

<sup>17</sup> During the month of April, I continued to translate and he to write with little cessation, during which time we received several revelations. A difference of opinion arising between us about the account of John the Apostle — mentioned in the [KJV] New Testament, John, twenty-first chapter and twenty-second verse — whether he died or whether he continued, we mutually agreed to settle it by the Urim and Thummim, and the following is the word which we received:

*A revelation given to Joseph Smith Jr. and Oliver Cowdery in Harmony, Pennsylvania, April 1829, when they desired to know whether John, the beloved disciple, tarried on earth. Translated from parchment, written and hid up by himself.*

<sup>18</sup> And the Lord said unto me, John, my beloved, what do you desire? For if you shall ask what you will, it shall be granted unto you. And I said unto him, Lord, give unto me power over death, that I may live and bring souls unto you. And the Lord said unto me, Verily, verily I say unto you, because you desired this, you shall tarry until I come in my glory, and shall prophesy before nations, kindreds, tongues, and people.

<sup>19</sup> And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to you? For he desired of me that he might bring souls unto me, but you desired that you might speedily come unto me in my kingdom. I say unto you, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men, than what he has before done; yea, he has undertaken a greater work. Therefore, I will make him as flaming fire and a ministering angel. He shall minister for those who shall be heirs of salvation who dwell on the earth, and I will make you to minister for him and for your brother James [Jacob]. And unto you three I will give this power and the keys of this ministry until I come. Verily I say unto you, you shall both have according to your desires, for you both joy in that which you have desired.

<sup>20</sup> While continuing the work of translation during the month of April, Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire the following revelations were obtained:

*Revelation given April 1829. [See also Section 3]*

<sup>21</sup> Oliver Cowdery, verily, verily I say unto you that assuredly as the Lord lives, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records which are ancient, which contain those parts of my scripture of which have been spoken by the manifestation

of my spirit; yea, behold, I will tell you in your mind and in your heart by the holy ghost which shall come upon you and which shall dwell in your heart. Now behold, this is the spirit of revelation. Behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore, this is your gift. Apply unto it and blessed are you, for it shall deliver you out of the hands of your enemies when, if it were not so, they would slay you and bring your soul to destruction. O remember these words and keep my commandments; remember this is your gift.

<sup>22</sup> Now this is not all your gift, for you have another gift, which is the gift of Aaron. Behold, it has told you many things. Behold, there is no other power save the power of God that can cause this gift of Aaron to be with you. Therefore, doubt not, for it is the gift of God, and you shall hold it in your hands and do marvelous works, and no power shall be able to take it away out of your hands, for it is the work of God, and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it. Remember that without faith you can do nothing; therefore, ask in faith.

<sup>23</sup> Trifle not with these things; do not ask for that which you ought not. Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it, and I am the same who spake unto you from the beginning. Amen.

*Revelation given to Oliver Cowdery, April 1829.*

<sup>24</sup> Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith Jr., even so I would that you should continue until you have finished this record which I have entrusted unto him. And then behold, other records have I that I will give unto you power that you may assist to translate.

<sup>25</sup> Be patient my son, for it is wisdom in me, and it is not expedient that you should translate at this present time. Behold, the work which you are called to do is to write for my servant Joseph, and behold, it is because that you did not continue as you commenced, when you

began to translate, that I have taken away this privilege from you. Do not murmur my son, for it is wisdom in me that I have dealt with you after this manner.

<sup>26</sup> Behold, you have not understood; you have supposed that I would give it unto you when you took no thought save it was to ask me. But behold, I say unto you that you must study it out in your mind, then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong. Therefore, you cannot write that which is sacred save it be given you from me.

<sup>27</sup> Now if you had known this, you could have translated. Nevertheless, it is not expedient that you should translate now. Behold, it was expedient when you commenced, but you feared and the time is past and it is not expedient now. For do you not behold that I have given unto my servant Joseph sufficient strength whereby it is made up? And neither of you have I condemned.

<sup>28</sup> Do this thing which I have commanded you and you shall prosper. Be faithful and yield to no temptation. Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost and you shall be lifted up at the last day. Amen.

#### Part 14 (May 1829)

<sup>1</sup> We still continued the work of translation when, in the ensuing month (May, eighteen hundred and twenty-nine), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins as we found mentioned in the translation of the plates. While we were thus employed praying and calling upon the Lord, a messenger from Heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, Upon you, my fellow servants, in the name of Messiah I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins. And this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness. He said this Aaronic priesthood had not the power of laying on of hands

for the gift of the holy ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterward that he should baptize me. Accordingly, we went and were baptized. I baptized him first and afterward he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood. And afterward he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

<sup>2</sup> The messenger who visited us on this occasion and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James [Jacob], and John, who held the keys of the priesthood of Melchizedek, which priesthood, he said, should in due time be conferred on us, and that I should be called the first elder of the church and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine that we were baptized and ordained under the hand of the messenger.

<sup>3</sup> Immediately upon our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery than the holy ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy; when standing up I prophesied concerning the rise of this Church, and many other things connected with the Church and this generation of the children of men. We were filled with the holy ghost and rejoiced in the God of our salvation.

<sup>4</sup> Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized and having received this priesthood, owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed from time to time, and this too by professors of religion, and their intentions of mobbing us were only counteracted by the influence of my wife's

father's family (under Divine Providence) who had become very friendly to me, and were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption, and therefore offered and promised us protection from all unlawful proceedings, as far as in them lay.

<sup>5</sup> After a few days, however, feeling it to be our duty, we commenced to reason out of the scriptures with our acquaintances and friends as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men and to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ, which was now about to be revealed in its fullness. He was not, however, very easily persuaded of these things. But after much inquiry and explanation, he retired to the woods in order that by secret and fervent prayer he might obtain, of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelation for himself sufficient to convince him of the truth of our assertions to him, and on the twenty-fifth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him, and he returned to his father's house greatly glorifying and praising God, being filled with the holy spirit.

<sup>6</sup> Not many days afterward my brother Hyrum Smith came to us to inquire concerning these things when, at his earnest request, I inquired of the Lord through the Urim and Thummim and received for him the following:

*Revelation given to Hyrum Smith, Harmony, Susquehanna Co., Penn., May 1829.*

<sup>7</sup> A great and marvelous work is about to come forth among the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

<sup>8</sup> Behold, the field is white already to harvest. Therefore, whosoever desires to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his

sickle and reap, the same is called of God. Therefore, if you will ask of me, you shall receive; if you will knock, it shall be opened unto you.

<sup>9</sup>Now as you have asked, behold, I say unto you, keep my commandments and seek to bring forth and establish the cause of Zion. Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

<sup>10</sup>Verily, verily I say unto you, even as you desire of me, so shall it be done unto you. And if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments and assist to bring forth my work according to my commandments, and you shall be blessed.

<sup>11</sup>Behold, you have a gift, or you shall have a gift, if you will desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaks unto you, for behold, it is I that speaks. Behold, I am the light which shines in darkness, and by my power I give these words unto you.

<sup>12</sup>And now verily, verily I say unto you, put your trust in that spirit which leads to do good, yea, to do justly, to walk humbly, to judge righteously; and this is my spirit. Verily, verily I say unto you, I will impart unto you of my spirit which shall enlighten your mind, which shall fill your soul with joy, and then shall you know, or by this shall you know, all things whatsoever you desire of me which is pertaining unto things of righteousness, in faith, believing in me that you shall receive.

<sup>13</sup>Behold, I command you that you need not suppose that you are called to preach until you are called. Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine. And then behold, according to your desires, yea, even according to your faith shall it be done unto you. Keep my commandments, hold your peace, appeal unto my spirit, yea, cleave unto me with all your heart that you may assist in bringing to light those things of which have been spoken, yea, the translation of my work. Be patient until you shall accomplish it.

<sup>14</sup>Behold, this is your work: to keep my commandments, yea, with all your might, mind, and strength. Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosened.

Then, if you desire, you shall have my spirit and my word, yea, the power of God unto the convincing of men. But now hold your peace, study my word which has gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.

<sup>15</sup> Behold, you are Hyrum, my son. Seek the kingdom of God and all things shall be added according to that which is just. Build upon my rock, which is my gospel. Deny not the spirit of revelation nor the spirit of prophecy, for woe unto him that denies these things; therefore, treasure up in your hearts until the time which is in my wisdom that you shall go forth. Behold, I speak unto all who have good desires and have thrust in their sickles to reap.

<sup>16</sup> Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the same who came unto my own and my own received me not, but verily, verily I say unto you that as many as receive me, them will I give power to become the sons of God, even to them that believe on my name. Amen.

<sup>17</sup> About the same time came an old gentleman to visit us, of whose name I wish to make honorable mention: Mr. Joseph Knight Sr. of Colesville, Broome County, New York; who, having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessities of life. And I would just mention here (as in duty-bound) that he several times brought us supplies (a distance of at least thirty miles) which enabled us to continue the work, when otherwise we must have relinquished it for a season. Being very anxious to know his duty as to this work, I inquired of the Lord for him, and obtained as follows:

*Revelation given to Joseph Knight Sr. at Harmony, Susquehanna County, Pennsylvania, May 1829.*

<sup>18</sup> A great and marvelous work is about to come forth among the children of men. Behold, I am God, and give heed to my word, which is

quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow. Therefore, give heed unto my word.

<sup>19</sup> Behold, the field is white already to harvest. Therefore, whoso desires to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God. Therefore, if you will ask of me, you shall receive; if you knock, it shall be opened unto you.

<sup>20</sup> Now as you have asked, behold, I say unto you, Keep my commandments and seek to bring forth and establish the cause of Zion. Behold, I speak unto you and also to all those who have desires to bring forth and establish this work, and no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be entrusted to his care.

<sup>21</sup> Behold, I am the light and the life of the world that speaks these words. Therefore, give heed with your might, and then you are called. Amen.

### Part 15 (June 1829)

<sup>1</sup> Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer [Sr.] of Fayette, Seneca County, New York; and also with some of his family. In the beginning of the month of June, his son David Whitmer came to the place where we were residing, and brought with him a two-horse wagon, for the purpose of having us accompany him to his father's place and there remain until we should finish the work. He proposed that we should have our board free of charge and the assistance of one of his brothers to write for me, as also his own assistance when convenient. Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to inquire into these things, we accepted the invitation and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured.

<sup>2</sup> Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer in particular assisted us very much in writing during

the remainder of the work. In the meantime, David, John, and Peter Whitmer Jr. became our zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that I should inquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them in succession the following revelations:

*Revelation given to David Whitmer at Fayette, Seneca County, New York, June 1829.*

<sup>3</sup> A great and marvelous work is about to come forth unto the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow. Therefore, give heed unto my word.

<sup>4</sup> Behold, the field is white already to harvest. Therefore, whoso desires to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God. Therefore, if you will ask of me, you shall receive; if you will knock, it shall be opened unto you.

<sup>5</sup> Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

<sup>6</sup> And it shall come to pass that if you shall ask the Father in my name, in faith believing, you shall receive the holy ghost, which gives utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.

<sup>7</sup> Behold, I am Jesus Christ, the Son of the living God who created the heavens and the earth, a light which cannot be hid in darkness. Wherefore, I must bring forth the fullness of my gospel from the gentiles unto the house of Israel. And behold, you are David and you are called to assist, which thing if you do and are faithful, you shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

*Revelation given to John Whitmer at Fayette, Seneca County, New York, June 1829.*

<sup>8</sup>Hearken my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold, I speak unto you with sharpness and with power, for mine arm is over all the earth. And I will tell you that which no man knows, save me and you alone: for many times you have desired of me to know that which would be of most worth unto you.

<sup>9</sup>Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments. And now behold, I say unto you that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

*Revelation given to Peter Whitmer Jr at Fayette, Seneca County, New York, June 1829.*

<sup>10</sup>Hearken my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold, I speak unto you with sharpness and with power, for mine arm is over all the earth. And I will tell you that which no man knows, save me and you alone: for many times you have desired of me to know that which would be of the most worth unto you.

<sup>11</sup>Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments. And now behold, I say unto you that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

<sup>12</sup>We found the people of Seneca County, in general, friendly and disposed to inquire into the truth of these strange matters which now began to be noised abroad. Many opened their houses to us, in order that we might have an opportunity of meeting with our friends for the purposes of instruction and explanation. We met with many from time to time who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparently willing to obey the gospel

when once fairly convinced and satisfied in their own minds. And in this same month of June my brother Hyrum Smith, David Whitmer, and Peter Whitmer Jr. were baptized in Seneca Lake; the two former by myself, the latter by Oliver Cowdery. From this time forth, many became believers and were baptized, while we continued to instruct and persuade as many as applied for information.

<sup>13</sup> In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates from which this work (the Book of Mormon) should be translated, and that these witnesses should bear record of the same, as will be found recorded: Book of Mormon, first edition, page[s 110, 548 (2 Nephi 11:19, Ether 2:1)] and second edition, page[s 118, 577–578]. Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and the aforementioned Martin Harris (who had come to inquire after our progress in the work), that they would have me inquire of the Lord to know if they might not obtain of him to be these three special witnesses. And finally they became so very solicitous, and teased me so much, that at length I complied; and through the Urim and Thummim I obtained of the Lord for them the following revelation:

*Revelation to Oliver Cowdery, David Whitmer, and Martin Harris at Fayette, Seneca County, New York, June 1829; given previous to their viewing the plates containing the Book of Mormon.*

<sup>14</sup> Behold, I say unto you that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim which were given to the brother of Jared on the mount when he talked with the Lord face to face, and the marvelous directors which were given to Lehi while in the wilderness on the borders of the Red Sea. And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

<sup>15</sup> And after that you have obtained faith, and have seen them with your eyes, you shall testify of them by the power of God. And this you shall do that my servant Joseph Smith Jr. may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And you shall testify that you have seen them even as my

servant Joseph Smith Jr. has seen them, for it is by my power that he has seen them, and it is because he had faith. And he has translated the book, even that part which I have commanded him, and as your Lord and your God lives, it is true. Wherefore, you have received the same power, and the same faith, and the same gift like unto him. And if you do these last commandments of mine which I have given you, the gates of hell shall not prevail against you, for my grace is sufficient for you, and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring my righteous purposes unto the children of men. Amen.

<sup>16</sup> Not many days after the above commandment was given, we four, namely Martin Harris, David Whitmer, Oliver Cowdery, and myself, agreed to retire into the woods and try to obtain by fervent and humble prayer the fulfillment of the promises given in this revelation: that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house to which we retired, and having knelt down, we began to pray in much faith to Almighty God, to bestow upon us a realization of those promises.

<sup>17</sup> According to previous arrangement, I commenced by vocal prayer to our Heavenly Father, and was followed by each of the rest in succession. We did not yet, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us and we knelt down again, and had not been many minutes engaged in prayer when presently we beheld a light above us in the air of exceeding brightness. And behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them and discern the engravings thereon distinctly. He addressed himself to David Whitmer and said, David, blessed is the Lord, and he that keeps his commandments; when immediately afterward, we heard a voice from out of the bright light above us, saying, These

plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.

<sup>18</sup> I now left David and Oliver and went in pursuit of Martin Harris, who I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer and ultimately obtained our desires. For before we had yet finished, the same vision was opened to our view — at least it was again to me, and I once more beheld, and seen, and heard the same things — while at the same moment Martin Harris cried out, apparently in an ecstasy of joy, 'Tis enough, 'tis enough! Mine eyes have beheld, mine eyes have beheld! And jumping up he shouted, Hosanna! — blessing God, and otherwise rejoiced exceedingly.

<sup>19</sup> Having thus, through the mercy of God, obtained these glorious manifestations, it now remained for these three individuals to fulfill the commandment which they had received, namely, to bear record of these things, in order to accomplish which, they drew up and subscribed the following document:

<sup>20</sup> The Testimony of Three Witnesses.

[*See the Book of Mormon*]

<sup>21</sup> Soon after these things had transpired, the following additional testimony was obtained:

<sup>22</sup> And also the Testimony of Eight Witnesses.

[*See the Book of Mormon*]

<sup>23</sup> Meantime we continued to translate at intervals when not necessitated to attend to the numerous inquirers that now began to visit us — some for the sake of finding the truth, others for the purpose of putting hard questions and trying to confound us. Among the latter class were several learned priests who generally came for the purpose of disputation. However, the Lord continued to pour out upon us his holy spirit, and as often as we had need he gave us in that

moment what to say, so that, although unlearned and inexperienced in religious controversies, yet were we able to confound those learned rabbis of the day, while at the same time we were enabled to convince the honest in heart that we had obtained (through the mercy of God) to the true and everlasting gospel of Jesus Christ, so that almost daily we administered the ordinance of baptism for the remission of sins to such as believed.

<sup>24</sup> We now became anxious to have that promise realized to us which the angel that conferred upon us the Aaronic priesthood had given us, namely that, provided we continued faithful, we should also have the Melchizedek priesthood, which holds the authority of the laying on of hands for the gift of the holy ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired.

<sup>25</sup> And here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise: Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you. For we had not long been engaged in solemn and fervent prayer when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this, our ordination, until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together; when we must have their sanction to our thus proceeding to ordain each other and have them decide by vote whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment, then call out such men as the spirit should dictate and ordain them, and then attend to the laying on of hands for the gift of the holy ghost upon all those whom we had previously baptized, doing all things in the name of the Lord.

<sup>26</sup> The following commandment will further illustrate the nature of our calling to this priesthood, as well as that of others who were yet to be sought after:

*Revelation to Joseph Smith, Jr., Oliver Cowdery, and David Whitmer, making known the calling of twelve apostles in these last days, and also instructions relative to building up the church of Christ according to the fullness of the gospel. Given in Fayette, Seneca County, New York, June 1829.*

<sup>27</sup> Now behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words:

<sup>28</sup> Behold, I have manifested unto you by my spirit in many instances that the things which you have written are true; wherefore, you know that they are true. And if you know that they are true, behold, I give unto you a commandment that you rely upon the things which are written, for in them are all things written concerning the foundation of my church, my gospel, and my rock. Wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

<sup>29</sup> Behold, the world is ripening in iniquity and it must needs be that the children of men are stirred up unto repentance, both the gentiles and also the house of Israel. Wherefore, as you have been baptized by the hand of my servant Joseph Smith Jr., according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now marvel not that I have called him unto my own purpose, which purpose is known in me. Wherefore, if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

<sup>30</sup> And now Oliver Cowdery, I speak unto you and also unto David Whitmer by the way of commandment. For behold, I command all men everywhere to repent, and I speak unto you even as unto Paul mine apostle, for you are called even with that same calling with which he was called.

<sup>31</sup> Remember the worth of souls is great in the sight of God, for behold, the Lord your Redeemer suffered death in the flesh; wherefore, he suffered the pain of all men that all men might repent and come unto him. And he has risen again from the dead that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repents. Wherefore, you are called to cry repentance unto this people. And if it so be that you should labor all your days in crying repentance unto this people and bring save it be one soul

unto me, how great shall be your joy with him in the kingdom of my Father? And now if your joy will be great with one soul that you have brought unto me in the kingdom of my Father, how great will be your joy if you should bring many souls unto me?

<sup>32</sup> Behold, you have my gospel before you, and my rock, and my salvation. Ask the Father in my name in faith, believing that you shall receive, and you shall have the holy ghost, which manifests all things which is expedient unto the children of men. And if you have not faith, hope, and charity, you can do nothing.

<sup>33</sup> Contend against no church save it be the church of the Devil. Take upon you the name of Christ and speak the truth in soberness, and as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved. Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

<sup>34</sup> And now behold, there are others who are called to declare my gospel both unto gentile and unto Jew, yea, even twelve. And the twelve shall be my disciples and they shall take upon them my name, and the twelve are they who shall desire to take upon them my name with full purpose of heart. And if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature. And they are they who are ordained of me to baptize in my name according to that which is written. And you have that which is written before you; wherefore, you must perform it according to the words which are written.

<sup>35</sup> And now I speak unto the twelve: Behold, my grace is sufficient for you. You must walk uprightly before me and sin not. And behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel according to the power of the holy ghost which is in you, and according to the callings and gifts of God unto men. And I, Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me. Wherefore, you shall testify they are of me and not of man, for it is my voice which speaks them unto you, for they are given by my spirit unto you, and by my power

you can read them one to another. And save it were by my power, you could not have them; wherefore, you can testify that you have heard my voice and know my words.

<sup>36</sup> And now behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve who shall have the desires of which I have spoken, and by their desires and their works you shall know them. And when you have found them you shall show these things unto them, and you shall fall down and worship the Father in my name, and you must preach unto the world, saying, You must repent and be baptized in the name of Jesus Christ, for all men must repent and be baptized, and not only men, but women and children who have arrived to the years of accountability.

<sup>37</sup> And now after that you have received this, you must keep my commandments in all things. And by your hands I will work a marvelous work among the children of men unto the convincing of many of their sins, that they may come unto repentance and that they may come unto the kingdom of my Father.

<sup>38</sup> Wherefore, the blessings which I give unto you are above all things. And after you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my spirit, have spoken it. Amen.

### **Part 16 (June–end 1829)**

<sup>1</sup> In this manner did the Lord continue to give us instructions from time to time concerning the duties which now devolved upon us. And among many other things of the kind we obtained of him the following by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth:

<sup>2</sup> The rise of the church of Christ in these last days, being one-thousand eight-hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of

the month, which is called April, which commandments were given to Joseph Smith Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church, and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church and ordained under his hand, and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and for ever. Amen.

<sup>3</sup> After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world. But after repenting and humbling himself sincerely through faith, God ministered unto him by a holy angel, whose countenance was as lightning and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people and the fullness of the gospel of Jesus Christ to the gentiles and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true and that God does inspire men and call them to his holy work, in this age and generation as well as in generations of old, thereby showing that he is the same God yesterday, today, and for ever. Amen.

<sup>4</sup> Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work. And those who receive it in faith and work righteousness shall receive a crown of eternal life. But those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it. And we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

<sup>5</sup> By these things we know that there is a God in Heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of Heaven and earth and all things which are in them, and that he created man, male and female: after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him, the

only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish and became fallen man.

<sup>6</sup> Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him. He suffered temptations, but gave no heed unto them. He was crucified, died, and rose again the third day, and ascended into Heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe, and be baptized in his holy name, and endure in faith to the end, should be saved. Not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning — even as many as were before he came, who believed in the words of the holy prophets who spake as they were inspired by the gift of the holy ghost, who truly testified of him in all things — should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the holy ghost, which bears record of the Father and of the Son, which Father, Son, and holy ghost are one God, infinite and eternal, without end. Amen.

<sup>7</sup> And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true. And we know also that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength. But there is a possibility that man may fall from grace and depart from the living God. Therefore, let the church take heed and pray always lest they fall into temptations, yea, and even let those who are sanctified take heed also. And we know that these things are true, and according to the revelations of John, neither adding to nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the holy ghost, the voice of God, or the ministering of angels. And the Lord God has spoken it. And honor, power, and glory be rendered to his holy name, both now and ever. Amen.

<sup>8</sup> And again by way of commandment to the church concerning the manner of baptism:

<sup>9</sup> All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

<sup>10</sup> The duty of the elders, priests, teachers, deacons, and members of the church of Christ:

<sup>11</sup> An apostle is an elder, and it is his calling to baptize and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine — the emblems of the flesh and blood of Christ — and to confirm those who are baptized into the church by the laying on of hands for the baptism of fire and the holy ghost, according to the scriptures, and to teach, expound, exhort, baptize, and watch over the church, and to confirm the church by the laying on of hands and the giving of the holy ghost, and to take the lead of all meetings. The elders are to conduct the meetings as they are led by the holy ghost, according to the commandments and revelations of God.

<sup>12</sup> The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties. And he may also ordain other priests, teachers, and deacons, and he is to take the lead of meetings when there is no elder present, but when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

<sup>13</sup> The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking, and see that the church meet together often, and also see that all the members do their duty. And he is to take the lead of meetings in the absence of the elder or priest and is to be assisted always in all his duties in the church by the deacons if occasion requires. But

neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands. They are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

<sup>14</sup> Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him, and he is to be ordained by the power of the holy ghost which is in the one who ordains him.

<sup>15</sup> The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint. And said conferences are to do whatever church business is necessary to be done at the time. The elders are to receive their licenses from other elders by vote of the church to which they belong, or from the conferences.

<sup>16</sup> Each priest, teacher, or deacon, who is ordained by a priest may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a license which shall authorize him to perform the duties of his calling, or he may receive it from a conference.

<sup>17</sup> No person is to be ordained to any office in this church where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high councilors, high priests, and elders may have the privilege of ordaining where there is no branch of the church, that a vote may be called.

<sup>18</sup> Every president of the high priesthood (or presiding elder), bishop, high councilor, and high priest is to be ordained by the direction of a high council or general conference.

<sup>19</sup> The duty of the members after they are received by baptism:

<sup>20</sup> The elders or priests are to have sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders, so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures, walking in holiness before the Lord.

<sup>21</sup> Every member of the church of Christ, having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ and bless them in his name.

<sup>22</sup> No one can be received into the church of Christ unless he has arrived unto the years of accountability before God and is capable of repentance.

<sup>23</sup> Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize shall go down into the water with the person who has presented him or herself for baptism and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the holy ghost, Amen. Then shall he immerse him or her in the water and come forth again out of the water.

<sup>24</sup> It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus, and the elder or priest shall administer it. And after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer saying: O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy son, and always remember him, and keep his commandments which he has given them, that they may always have his spirit to be with them. Amen.

<sup>25</sup> The manner of administering the wine: He shall take the cup also, and say: O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen.

<sup>26</sup> Any member of the church of Christ transgressing or being overtaken in a fault shall be dealt with as the scriptures direct.

<sup>27</sup> It shall be the duty of the several churches composing the church of Christ to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book by

one of the elders, whoever the other elders shall appoint from time to time, and also, if any have been expelled from the church, so that their names may be blotted out of the general church record of names.

<sup>28</sup> All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing, which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

<sup>29</sup> Meantime, our translation drawing to a close, we went to Palmyra, Wayne County, NY, secured the copyright, and agreed with Mr. Egbert B. Grandin to print five thousand copies for the sum of three thousand dollars.

<sup>30</sup> I wish also to mention here that the title page of the Book of Mormon is a literal translation, taken from the very last leaf on the left hand side of the collection or book of plates which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general, and that said title page is not by any means a modern composition, either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon which is a genuine and literal translation of the title page of the original Book of Mormon as recorded on the plates.

*[See Book of Mormon Title Page]*

The remainder of the title page is, of course, modern.

## **Part 17 (March 1830)**

*A commandment of God, and not of man, to Martin Harris, given, Manchester, New York, March 1830 by him who is Eternal. [See also Section 4]*

<sup>1</sup> I am Alpha and Omega, Christ the Lord, yea, even I am He, the Beginning and the End, the Redeemer of the world, I, having accomplished and finished the will of him whose I am, even the Father, concerning me, having done this that I might subdue all things unto

myself, retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he has done. And surely every man must repent or suffer, for I, God, am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth: weeping, wailing, and gnashing of teeth — yea, to those who are found on my left hand.

<sup>2</sup> Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment*. Again it is written *eternal damnation*; wherefore, it is more express than other scriptures that it might work upon the hearts of the children of men altogether for my name's glory. Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as my apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest, for behold, the mystery of godliness, how great is it? For behold, I am Endless and the punishment which is given from my hand is Endless punishment, for Endless is my name. Wherefore —

<sup>3</sup> *Eternal punishment is God's punishment.*

<sup>4</sup> *Endless punishment is God's punishment.*

<sup>5</sup> Wherefore, I command you to repent and keep the commandments which you have received by the hand of my servant Joseph Smith Jr. in my name; and it is by my almighty power that you have received them. Therefore, I command you to repent, repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore — how sore you know not, how exquisite you know not, yea, how hard to bear you know not. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent. But if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink. Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. Wherefore, I command you again to repent lest I humble you by my almighty power, and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in

the smallest, yea, even in the least degree you have tasted at the time I withdrew my spirit.

<sup>6</sup> And I command you that you preach naught but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive; wherefore, they must not know these things lest they perish. Learn of me and listen to my words, walk in the meekness of my spirit, and you shall have peace in me. I am Jesus Christ. I came by the will of the Father and I do his will.

<sup>7</sup> And again, I command you that you shall not covet your neighbor's wife, nor seek your neighbor's life. And again, I command you that you shall not covet your own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God, which is my word to the gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel and look not for a messiah to come who has already come.

<sup>8</sup> And again, I command you that you shall pray vocally as well as in your heart, yea, before the world as well as in secret, in public as well as in private. And you shall declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that you shall be permitted to see, and you shall do it with all humility, trusting in me, reviling not against revilers. And of tenets you shall not talk, but you shall declare repentance, and faith on the Savior, and remission of sins by baptism and by fire, yea, even the holy ghost.

<sup>9</sup> Behold, this is a great and the last commandment which I shall give unto you concerning this matter, for this shall suffice for your daily walk, even unto the end of your life. And misery you shall receive if you will slight these counsels, yea, even destruction of yourself and property. Impart a portion of your property, yea, even part of your lands and all, save the support of your family. Pay the debt you have contracted with the printer; release yourself from bondage. Leave your house and home, except when you shall desire to see your family, and speak freely to all, yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying, Hosanna! Hosanna! Blessed be the name of the Lord God.

<sup>10</sup> Pray always and I will pour out my spirit upon you and great shall be your blessing, yea, even more than if you should obtain treasures

of earth and corruptibleness to the extent thereof. Behold, can you read this without rejoicing and lifting up your heart for gladness? Or can you run about longer as a blind guide? Or can you be humble and meek and conduct yourself wisely before me? Yea, come unto me, your Savior. Amen.

### Part 18 (April 1830)

<sup>1</sup> While the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information as far as we had opportunity, and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D. one thousand eight hundred and thirty.

<sup>2</sup> Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter Day Saints, after which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the holy ghost and be confirmed members of the church of Christ. The holy ghost was poured out upon us to a very great degree. Some prophesied while we all praised the Lord and rejoiced exceedingly. While yet together, I received the following commandment:

*Revelation to Joseph Smith Jr., given at Fayette, Seneca Co., NY, April 6, 1830.*

<sup>3</sup> Behold, there shall be a record kept among you and in it you shall be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father and the grace of your Lord Jesus Christ, being inspired of the holy ghost to lay the

foundation thereof and to build it up unto the most holy faith, which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month and on the sixth day of the month which is called April.

<sup>4</sup> Wherefore, meaning the church, you shall give heed unto all his words and commandments which he shall give unto you as he receives them walking in all holiness before me, for his word you shall receive as if from my own mouth in all patience and faith. For by doing these things the gates of hell shall not prevail against you, yea, and the Lord God will disperse the powers of darkness from before you and cause the heavens to shake for your good and his name's glory, for thus says the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know and his prayers I have heard, yea, his weeping for Zion I have seen and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins and the manifestations of my blessings upon his works. For behold, I will bless all those who labor in my vineyard with a mighty blessing and they shall believe on his words which are given him through me by the Comforter, which manifests that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

<sup>5</sup> Wherefore, it behooves me that he should be ordained by you, Oliver Cowdery, my apostle, this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ bearing my name, and the first preacher of this church, unto the church and before the world, yea, before the gentiles, yea, and thus says the Lord God: Lo, lo to the Jews also. Amen.

<sup>6</sup> We now proceeded to call out and ordain some others of the brethren to different offices of the priesthood according as the spirit manifested unto us, and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the holy ghost through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, the church of Jesus Christ, organized in accordance with commandments and revelations given by him to

ourselves in these last days, as well as according to the order of the church as recorded of in the New Testament.

<sup>7</sup> Several persons, who had attended the above meeting and got convinced of the truth, came forward shortly after and were received into the church. Among the rest, my own father and mother were baptized to my great joy and consolation, and about the same time Martin Harris and a Rockwell.

*Revelation to the church of Christ, which was established in these last days in the year of our Lord one thousand eight hundred and thirty, given at Manchester, New York, April 1830, in consequence of some desiring to unite with the church without rebaptism, who had previously been baptized.*

<sup>8</sup> Behold, I say unto you that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized a hundred times, it avails him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works, for it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old. Wherefore, enter in at the gate as I have commanded and seek not to counsel your God. Amen.

<sup>9</sup> The following persons being anxious to know of the Lord what might be their respective duties in relation to this work, I inquired of the Lord and received for them the following:

*Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith Sr., and Joseph Knight Sr., given at Manchester, New York, April 1830.*

<sup>10</sup> Behold, I speak unto you Oliver a few words: Behold, you are blessed and are under no condemnation, but beware of pride, lest you should enter into temptation. Make known your calling unto the church and also before the world and your heart shall be opened to preach the truth from henceforth and for ever. Amen.

<sup>11</sup> Behold, I speak unto you Hyrum a few words, for you also are under no condemnation, and your heart is opened, and your tongue loosed, and your calling is to exhortation and to strengthen the church

continually. Wherefore, your duty is unto the church for ever, and this because of your family. Amen.

<sup>12</sup> Behold, I speak a few words unto you Samuel, for you also are under no condemnation, and your calling is to exhortation and to strengthen the church, and you are not as yet called to preach before the world. Amen.

<sup>13</sup> Behold, I speak a few words unto you Joseph [Smith Sr.], for you also are under no condemnation, and your calling also is to exhortation and to strengthen the church, and this is your duty from henceforth and for ever. Amen.

<sup>14</sup> Behold, I manifest unto you Joseph Knight Sr. by these words, that you must take up your cross in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places. And behold, it is your duty to unite with the true church and give your language to exhortation continually, that you may receive the reward of the laborer. Amen.

<sup>15</sup> On Sunday, April 11th, 1830, Oliver Cowdery preached the first public discourse that was delivered by any of our number. Our meeting was held by previous appointment at the house of Mr. Peter Whitmer Sr., in Fayette. Large numbers of people attended, and the same day the following were baptized — namely: Hiram Page, Catherine [Whitmer] Page, Christian Whitmer, Anne [Schott] Whitmer, Jacob Whitmer, Elizabeth [Schott] Whitmer; and on the 18th, Ditto: Peter Whitmer Sr., Mary [Musselman] Whitmer, William Jolly, Elizabeth [Stones] Jolly, Vincent Jolly, Richard B. Peterson and Elizabeth Anne Whitmer, all by Oliver Cowdery in Seneca Lake.

<sup>16</sup> During this month of April, I went on a visit to the residence of Mr. Joseph Knight Sr. of Colesville, Broome Co., NY, with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views and were, as usual, friendly and hospitable.

<sup>17</sup> We held several meetings in the neighborhood. We had many friends and some enemies. Our meetings were well attended and

many began to pray fervently to Almighty God that he would give them wisdom to understand the truth.

### Part 19 (April–May 1830)

<sup>1</sup> Amongst those who attended our meetings regularly was Newel Knight, son to Joseph Knight. He and I had now many and serious conversations on the important subject of man's eternal salvation. We had got into the habit of praying much at our meetings and Newel had said that he would try and take up his cross and pray vocally during meeting, but when we again met together he rather excused himself. I tried to prevail upon him, making use of the figure: Supposing that he should get into a mud hole, would he not try and help himself out? And that we were willing now to help him out of the mud hole. He replied that provided he had got into a mud hole through carelessness, he would rather wait and get out himself than have others to help him, and so he would wait until he should get into the woods by himself and there he would pray.

<sup>2</sup> Accordingly, he deferred praying until next morning when he retired into the woods, where (according to his own account afterward) he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy and continued to feel worse both in mind and body until, upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him.

<sup>3</sup> I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time I succeeded in getting hold of him by the hand, when almost immediately he spoke to me and with great earnestness requested of me that I should cast the Devil out of him, saying that he knew he was in him and that he also knew that I could cast him out. I replied, If you know that I can, it shall be done. And then almost unconsciously

I rebuked the Devil and commanded him in the name of Jesus Christ to depart from him, when immediately Newel spoke out and said that he saw the Devil leave him and vanish from his sight. This was the first miracle which was done in this church, or by any member of it, and it was done not by man nor by the power of man, but it was done by God and by the power of godliness. Therefore, let the honor and the praise, the dominion and the glory be ascribed to the Father, Son, and holy spirit for ever and ever, Amen.

<sup>4</sup> The scene was now entirely changed, for as soon as the Devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the spirit of the Lord descended upon him and the visions of eternity were opened to his view. He afterward related his experience as follows:

<sup>5</sup> I now began to feel a most pleasing sensation resting upon me, and immediately the visions of Heaven were opened to my view. I felt myself attracted upward and remained for some time enwrapped in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the spirit of the Lord had actually caught me up off the floor and that my shoulder and head were pressing against the beams.

<sup>6</sup> All this was witnessed by many, to their great astonishment and satisfaction when they saw the Devil thus cast out, and the power of God and his holy spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and finally the greater part of them became members of the church.

<sup>7</sup> Soon after this occurrence I returned to Fayette, Seneca County. The Book of Mormon (the stick of Joseph in the hands of Ephraim) had now been published for some time, and as the ancient Prophet had predicted of it, It was accounted as a strange thing. No small stir was created by its appearance. Great opposition and much persecution followed the believers of its authenticity, but it had now come to pass that truth had sprung out of the earth and righteousness had looked down from Heaven, so we feared not our opponents, knowing that we

had both truth and righteousness on our side, that we had both the Father and the Son, because we had the doctrines of Christ and abided in them, and therefore we continued to preach and to give information to all who were willing to hear.

<sup>8</sup> During the last week in May, the above mentioned Newel Knight came to visit us at Fayette and was baptized by David Whitmer.

### Part 20 (June 1830)

<sup>1</sup> On the first day of June 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom many assembled with us who were either believers or anxious to learn. Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the holy ghost was poured out upon us in a miraculous manner. Many of our number prophesied, while others had the Heavens opened to their view and were so overcome that we had to lay them on beds or other convenient places. Among the rest was Brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room, when all of a sudden a vision of futurity burst upon him. He saw there represented the great work which, through my instrumentality, was yet to be accomplished. He saw Heaven opened and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into his presence to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted, Hosannas to God and the Lamb, and rehearsed the glorious things which they had seen and felt while they were yet in the spirit.

<sup>2</sup> Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty Being, by whose grace we had been called to be instrumental

in bringing about for the children of men the enjoyment of such glorious blessings as were now at this time poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy apostles of old, to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses the like glorious manifestations of the powers of the Priesthood, the gifts and blessings of the holy ghost, and the goodness and condescension of a merciful God unto such as obey the everlasting gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude and inspire us with fresh zeal and energy in the cause of truth.

<sup>3</sup> Shortly after this conference David Whitmer baptized the following persons in Seneca Lake, namely: John Poorman, John Jolly, Julia Anne Jolly and Harriett Jolly, Jerusha [Barden] Smith, Katharine Smith, William Smith, Don C. Smith, [Peter/Orrin Porter] Rockwell, Caroline Rockwell and Electa Rockwell.

<sup>4</sup> Immediately after conference I returned to my own house, and from thence (accompanied by my wife, Oliver Cowdery, John Whitmer, and David Whitmer) journeyed again on a visit to Mr. Joseph Knight's of Colesville, Broome County. We found a number in the neighborhood still believing and now anxious to be baptized. We appointed a meeting for the Sabbath and on the afternoon of Saturday we erected a dam across a stream of water, which was convenient for the purpose of there attending to the ordinance. But during the night a mob collected and tore down our dam, which hindered us of attending to the baptism on the Sabbath. We afterward found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

<sup>5</sup> The Sabbath arrived and we held our meeting. Oliver Cowdery preached and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the gift of the holy ghost, etc., etc. Amongst our audience were those who had torn down our dam and who seemed wishful to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking

to those whom they considered our friends, to try to turn them against us and our doctrines.

## SECTION 2

*Revelation given at Harmony, Pennsylvania, July 1828, to Joseph the Seer after he had lost certain writings which he had translated by the gift and power of God [see also JSH 10:1-7], saying:*

<sup>1</sup> The works, and designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God does not walk in crooked paths, neither does he turn to the right hand nor to the left, neither does vary from that which he has said; therefore, his paths are straight and his course is one eternal round.

<sup>2</sup> Remember, remember that it is not the work of God that is frustrated, but the works of men, for although a man may have many revelations and have power to do many mighty works, yet if he boast in his own strength, and sets at naught the counsels of God, and follows after the dictates of his will and carnal desires, he must fall to the earth and incur the vengeance of a just God upon him.

<sup>3</sup> Behold, you have been entrusted with those things, but strict was your commandment, and remember also the promises which were made to you if you transgressed them. And behold how often you have transgressed the laws of God and have gone on in the persuasions of men; for behold, you should not have feared men more than God. Although men set at naught the counsels of God and despise his words, yet you should have been faithful, and he would have extended his arm and supported you against all the fiery darts of the adversary, and he would have been with you in every time of trouble.

<sup>4</sup> Behold, you are Joseph and you were chosen to do the work of the Lord, but because of transgression you may fall. But remember God is merciful; therefore, repent of that which you have done and he will only cause you to be afflicted for a season, and you are still chosen and will again be called to the work. And except you do this, you shall be delivered up, and become as other men, and have no more gift.

<sup>5</sup> And when you delivered up that which God had given you right to translate, you delivered up that which was sacred into the hands of a wicked man who has set at naught the counsels of God, and has

broken the most sacred promises which was made before God, and has depended upon his own judgment, and boasted in his own wisdom. And this is the reason that you have lost your privileges for a season, for you have suffered that the counsel of your directors to be trampled upon from the beginning.

<sup>6</sup>For as the knowledge of a Savior has come to the world, so shall the knowledge of my people the Nephites, and the Jacobites, and the Josephites, and the Zoramites, come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, which dwindled in unbelief because of the iniquities of their fathers, who have been suffered to destroy their brethren because of their iniquities and their abominations. And for this very purpose are these plates prepared which contain these records — that the promises of the Lord might be fulfilled which he made to his people, and that the Lamanites might come to the knowledge of their fathers, and that they may know the promises of the Lord, that they may believe the gospel and rely upon the merits of Jesus Christ, and that they might be glorified through faith in his name, and that they might repent and be saved. Amen.

### SECTION 3

*A revelation given in Harmony, Pennsylvania, April 1829, through Joseph Smith Jr. to Oliver Cowdery. Oliver desired to know whether the Lord would grant him the gift of translation. [See also JSH 13:23–26]*

<sup>1</sup> Oliver, verily, verily I say unto you that assuredly as the Lord lives, which is your God and your Redeemer, even so sure shall you receive a knowledge of whatever things you shall ask with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records which are ancient, which contain those parts of my scriptures of which have been spoken by the manifestation of my spirit; yea, behold, I will tell you in your mind and in your heart by the holy ghost, which shall come upon you and which shall dwell in your heart. Now behold, this is the spirit of revelation. Behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore, this is your gift. Apply unto it and blessed are you, for it shall deliver you out of the hands of your enemies when, if it were not so, they would slay you and bring your soul to

destruction. O remember these words and keep my commandments; remember this is your gift.

<sup>2</sup> Now this is not all, for you have another gift, which is the gift of working with the sprout. Behold, it has told you things. Behold, there is no other power save God that can cause this thing of nature to work in your hands, for it is the work of God, and therefore, whatever you shall ask to tell you by that means, that will he grant unto you that you shall know. Remember that without faith you can do nothing.

<sup>3</sup> Trifle not with these things; do not ask for that which you had not ought. Ask that you may know the mysteries of God, and that you may translate all those ancient records which have been hid up, which are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it, and I am the same which spake unto you from the beginning. Amen.

## SECTION 4

*A revelation given through Joseph Smith Jr. at Manchester, New York, March 1830, to Martin Harris. [See also JSH 17:1–11]*

<sup>1</sup> A commandment of God and not of man to you, Martin, given by him who is eternal, yea, even I. I am he, the Beginning and the End, yea, Alpha and Omega, Christ the Lord, the Redeemer of the world. I, having accomplished and finished the will of him whose I am, even the Father, having done this that I might subdue all things unto myself, retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he has done — and surely every man must repent or suffer, for I, God, am endless, wherefore, I revoke not the judgments which I shall pass, but woes shall go forth: weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand.

<sup>2</sup> Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment*. Again, it is written *eternal damnation*, wherefore, it is more express than other scriptures that it might work upon the hearts of the children of men altogether for my name's glory. Wherefore, I will explain unto you this mystery, for it is meet unto you to know, even as my apostles. I speak unto you that

are chosen in this thing, even as one, that you may enter into my rest, for behold, the mystery of godliness, how great is it? For behold, I am Endless, and the punishment which is given from my hand is Endless punishment, for Endless is my name. Wherefore —

<sup>3</sup> *Eternal punishment is God's punishment.*

<sup>4</sup> *Endless punishment is God's punishment.*

<sup>5</sup> Wherefore, I command you by my name, and by my almighty power that you repent, repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore — how sore you know not, how exquisite you know not, yea, how hard to bear you know not. For behold, I, God, have suffered these things for all that they might not suffer, if they would repent. But if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, to suffer both body and spirit, and would that I might not drink the bitter cup and shrink. Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

<sup>6</sup> Wherefore, I command you again by my almighty power that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time when I withdrew my spirit.

<sup>7</sup> And I command you that you preach naught but repentance, and show not these things, neither speak these things unto the world, for they cannot bear meat, but milk they must receive; wherefore, they must not know these things, lest they perish. Wherefore, learn of me and listen to my words, walk in the meekness of my spirit, and you shall have peace in me, Jesus Christ, by the will of the Father.

<sup>8</sup> And again, I command you that you shall not covet your neighbor's wife, nor seek your neighbor's life. And again, I command you that you shall not covet your own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God, which is my word to gentiles, that soon it may go to the Jews, of which the Lamanites are a remnant, that they may believe the gospel and look not for a Messiah to come which has already come.

<sup>9</sup> And again, I command you that you shall pray vocally as well as in your heart, yea, before the world as well as in secret, in public as

well as in private. And you shall declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people which you shall be permitted to see, and you shall do it with all humility, trusting in me, reviling not against revilers. And of tenets you shall not talk, but you shall declare repentance, and faith on the Savior, and remission of sins by baptism and by fire, yea, even the holy ghost.

<sup>10</sup> Behold, this is a great and the last commandment which I shall give unto you, for this shall suffice for your daily walk, even unto the end of your life. And misery you shall receive if you will slight these counsels, yea, even destruction of yourself and property. Impart a portion of your property, yea, even a part of your lands, and all save the support of your family. Pay the printer's debt; release yourself from bondage. Leave your house and home, except when you shall desire to see them, and speak freely to all, yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying, Hosanna! Hosanna! Blessed be the name of the Lord God.

<sup>11</sup> Pray always and I will pour out my spirit upon you, and great shall be your blessing, yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, can you read this without rejoicing and lifting up your heart for gladness? Or can you run about longer as a blind guide? Or can you be humble and meek, and conduct yourself wisely before me? Yea, come unto me, your Savior. Amen.

## SECTION 5

*A revelation given through Joseph Smith Jr. at Harmony, Pennsylvania, in July 1830, to Emma Smith.*

<sup>1</sup> Emma, my daughter in Zion, a revelation I give unto you concerning my will. Behold, your sins are forgiven you and you are an elect lady, whom I have called. Murmur not because of the things which you have not seen, for they are withheld from you and from the world, which is wisdom in me in a time to come.

<sup>2</sup> And the office of your calling shall be for a comfort unto my servant Joseph, your husband, in his afflictions, with consoling words in the spirit of meekness. And you shall go with him at the time of his going and be unto him for a scribe, that I may send Oliver Cowdery wherever

I will. And you shall be ordained under his hand to expound scriptures and exhort the church, according as it shall be given you by my spirit, for he shall lay his hands upon you and you shall receive the holy ghost. And your time shall be given to writing and to learning much.

<sup>3</sup> And you need not fear, for your husband shall support you from the church, for unto them is his calling, that all things might be revealed unto them, whatever I will, according to their faith. And verily I say unto you that you shall lay aside the things of this world and seek for the things of a better.

<sup>4</sup> And it shall be given you also to make a selection of sacred hymns, as it shall be given you, which is pleasing unto me to be had in my church, for my soul delights in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.

<sup>5</sup> Wherefore, lift up your heart and rejoice, and cleave unto the covenants which you have made. Continue in the spirit of meekness and beware of pride. Let your soul delight in your husband and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness you shall receive. And except you do this, where I am you cannot come. And verily I say unto you that this is my voice unto all. Even so, Amen.

## SECTION 6

*A revelation given through Joseph Smith Jr. at Harmony, Pennsylvania, July 1830, to Joseph Smith Jr., Oliver Cowdery, and John Whitmer.*

<sup>1</sup> Behold, I say unto you that you shall let your time be devoted to the studying the scriptures, and to preaching, and to confirming the church at Colesville, and to performing your labors on the land, such as is required until after you shall go to the west to hold the next conference. Then it shall be made known what you shall do. And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith. Amen.

## SECTION 7

*A revelation given at Harmony, Pennsylvania, July 1830, to Joseph Smith Jr. and Oliver Cowdery.*

<sup>1</sup> Behold, you were called and chosen to write the Book of Mormon, and to my ministry, and I have lifted you up out of your afflictions and have counseled you, that you have been delivered from all your enemies, and you have been delivered from the power of Satan and from darkness. Nevertheless, you are not excusable in your transgressions; nevertheless, go your way and sin no more.

<sup>2</sup> Magnify your office, and after you have sowed your fields and secured them, then go speedily unto the churches, which are in Colesville, Fayette, and Manchester, and they shall support you, and I will bless them, both spiritually and temporally. But if they receive you not, I will send upon them a cursing instead of a blessing.

<sup>3</sup> And you shall continue in calling upon God in my name, and writing the things which shall be given you by the Comforter, and expounding all scriptures unto the church. And it shall be given you in the very moment what you shall speak and write. And they shall hear it, or I will send unto them a cursing instead of a blessing, for you shall devote all your service in Zion, and in this you shall have strength.

<sup>4</sup> Be patient in afflictions, for you shall have many, but endure them, for lo, I am with you even unto the end of your days. And in temporal labors you shall not have strength, for this is not your calling. Attend to your calling, and you shall have wherewith to magnify your office, and to expound all scriptures, and continue in the laying on of the hands, and confirming the churches.

<sup>5</sup> And your brother Oliver shall continue in bearing my name before the world, and also to the church, and he shall not suppose that he can say enough in my cause. And lo, I am with him to the end. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free. And at all times and in all places he shall open his mouth and declare my gospel as with the voice of a trumpet, both day and night, and I will give unto him strength such as is not known among men.

<sup>6</sup> Require not miracles except I shall command you — except casting out devils, healing the sick, and against poisonous serpents, and against

deadly poison. And these things you shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled, for you shall do according to that which is written.

<sup>7</sup> And in whatever place you shall enter in and they receive you not in my name, you shall leave a cursing instead of a blessing by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.

<sup>8</sup> And it shall come to pass that whoever shall lay their hands upon you by violence, you shall command to be smitten in my name. And behold, I will smite them, according to your words, in my own due time. And whoever shall go to law with you shall be cursed by the law. And you shall take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto you in the very hour what you need for food, and for raiment, for shoes, and for money, and for scrip. For you are called to prune my vineyard with a mighty pruning, yea, even for the last time, yea, and also all those whom you have ordained. And they shall do even according to this pattern. Amen.

## SECTION 8

*A revelation to the church, given through Joseph Smith Jr. at Harmony, Pennsylvania, about August 1830. Joseph went to purchase wine for the sacrament and was stopped by an angel. The angel spoke to him, saying:*

<sup>1</sup> Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful, for behold, I say unto you, it matters not what you shall eat or what you shall drink when you partake of the sacrament, if it so be that you do it with an eye single to my glory, remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins. Wherefore, a commandment I give unto you that you shall not purchase wine neither strong drink of your enemies. Wherefore, you shall partake of none except it is made new among you, yea, in this my Father's kingdom, which shall be built up on the earth.

<sup>2</sup> Behold, this is wisdom in me; wherefore, marvel not, for the hour comes that I will drink of the fruit of the vine with you on the earth, and with all those whom my Father has given me out of the world.

Wherefore, lift up your hearts and rejoice, and gird up your loins, and be faithful until I come. Even so, Amen.

## SECTION 9

*A revelation given at Fayette, New York, September 1830, to Joseph the Seer.*

<sup>1</sup> Listen to the voice of Jesus Christ your Redeemer, the great I Am, whose arm of mercy has atoned for your sins, who will gather his people even as a hen gathers her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily I say unto you at this time, your sins are forgiven you, therefore, you receive these things. But remember to sin no more, lest perils shall come upon you.

<sup>2</sup> Verily, I say unto you that you are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump. Lift up your hearts and be glad, for I am in your midst and am your advocate with the Father, and it is his good will to give you the kingdom. And as it is written, whatever you shall ask in faith, being united in prayer, according to my command, you shall receive.

<sup>3</sup> And you are called to bring to pass the gathering of my elect, for my elect hear my voice and harden not their hearts. Wherefore, the decree has gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked. For the hour is nigh and the day is soon at hand when the earth will be ripe, and all the proud and they that do wickedly shall be as stubble, and I will burn them up, that wickedness shall not be upon the earth. For the hour is nigh, and that which was spoken by my apostles must be fulfilled, for as they spoke, so shall it come to pass. For I will reveal myself from Heaven, with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

<sup>4</sup> And again, verily, verily I say unto you, and it has gone forth in a firm decree by the will of the Father, that my apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming, in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory

even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else. For a trumpet shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness and to be clothed upon even as I am, to be with me that we may be one.

<sup>5</sup> But behold, I say unto you that before this great day shall come, the sun shall be darkened and the moon shall be turned to blood, and some stars shall fall from heaven, and there shall be greater signs in the heavens above and in the earth beneath. And there shall be weeping and wailing among the inhabitants of earth. And there shall be a great hailstorm sent forth to destroy the crops of the earth. And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent, for the cup of mine indignation is full. For behold, my blood shall not cleanse them if they repent not. Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets, and it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.

<sup>6</sup> And that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it was spoken by the mouth of Ezekiel the prophet, who spoke of these things which have not come to pass as yet, but surely must, as I live, for abominations shall not reign.

<sup>7</sup> And again, verily, verily I say unto you that when the thousand years are ended and men again begin to deny their God, then will I spare the earth but for a little season, and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth. For all old things shall pass away and all things shall become new, even the heaven and the earth, and all the fullness thereof, both men and beasts, the fowls of the air and the fishes of the sea, and not one hair neither mote shall be lost, for it is the workmanship of my hand.

<sup>8</sup> But behold, verily I say unto you, before the earth shall pass away, Michael, my archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened and they shall come forth, yea, even all. And the righteous shall be gathered on my right hand unto eternal life, and the wicked on my left hand will I be ashamed to own before the Father. Wherefore, I will say unto them, Depart from me you cursed into everlasting fire prepared for the Devil and his angels.

<sup>9</sup> And now behold, I say unto you, never at any time have I declared from my own mouth that they should return, for where I am they cannot come, for they have no power. But remember that all my judgments are not given unto men, and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last and that the last shall be first, in all things whatever I have created by the word of my power, which is the power of my spirit. For by the power of my spirit created I them, yea, all things both spiritual and temporal, firstly spiritual, secondly temporal, which is the beginning of my work. And again, firstly temporal and secondly spiritual, which is the last of my work, speaking unto you that you may naturally understand, but unto myself, my work has no end neither beginning; but it is given unto you that you may understand, because you have asked it of me and are agreed.

<sup>10</sup> Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men, neither Adam your father, whom I created. Behold, I gave unto him that he should be an agent unto himself and I gave unto him a commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

<sup>11</sup> And it came to pass that Adam, being tempted of the Devil, for behold, the Devil was before Adam, for he rebelled against me, saying, Give me your honor — which is my power — and also a third part of the hosts of heaven turned he away from me because of their agency. And they were thrust down, and thus came the Devil and his angels, and behold, a place prepared for them, which place is hell. And it must needs be that the Devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet. Wherefore, it came to pass that

the Devil tempted Adam, and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the Devil because he yielded unto temptation.

<sup>12</sup> Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart you cursed.

<sup>13</sup> But behold, I say unto you that I the Lord God gave unto Adam and unto his seed that they should not die, as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life — even as many as would believe — and they that believe not unto Eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

<sup>14</sup> But behold, I say unto you that little children are redeemed from the foundation of the world through my Only Begotten. Wherefore, they cannot sin, for power is not given to Satan to tempt little children, until they begin to become accountable before me. For it is given unto them, even as I will, according to my own pleasure, that great things may be required at the hand of their fathers. And again, I say unto you, who, having knowledge, have not I commanded to repent? And he that has no understanding, it remains in me to do according as it is written. And now behold, I declare no more unto you at this time. Amen.

## SECTION 10

*A revelation given at Fayette, New York, September 1830, through Joseph Jr. to Oliver Cowdery: his call to the Lamanites, etc.*

<sup>1</sup> Behold, I say unto you, Oliver, that it shall be given unto you that you shall be heard by the church in all things whatever you shall so teach them by the Comforter concerning the revelations and commandments which I have given. But behold, verily, verily I say unto you, no one

shall be appointed to receive commandments and revelations in this church excepting my servant Joseph, for he receives them even as Moses. And you shall be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church. And if you are led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, you may do it, but you shall not write by way of commandment, but by wisdom. And you shall not command him who is at your head and at the head of the church, for I have given him the keys of the mysteries of the revelations which are sealed, until I shall appoint unto him another in his stead.

<sup>2</sup> And now behold, I say unto you that you shall go unto the Lamanites, and preach my gospel unto them, and cause my church to be established among them. And you shall have revelations, but write them not by the way of commandment. And now behold, I say unto you that it is not revealed, and no man knows, where the city shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be among the Lamanites.

<sup>3</sup> You shall not leave this place until after the conference. And my servant Joseph shall be appointed to rule the conference by the voice of it, and what he says to you, that you shall tell.

<sup>4</sup> And again, you shall take your brother Hiram Page, between him and you alone, and tell him that those things which he has written from that stone are not of me, and that Satan deceives him, for behold, those things have not been appointed unto him, neither shall anything be appointed unto any of this church, contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith. And you shall settle all these things according to the covenants of the church, before you shall take your journey among the Lamanites.

<sup>5</sup> And it shall be given you, from the time that you shall go until the time that you shall return, what you shall do, and you must open your mouth at all times, declaring my gospel with the sound of rejoicing. Amen.

## SECTION 11

*A commandment given at Fayette, New York, September 1830, through Joseph Smith Jr. to David Whitmer.*

<sup>1</sup> Behold, I say unto you, David, that you have feared man and have not relied upon me for strength as you ought, but your mind has been on the things of earth more than on the things of me, your Maker, and the ministry whereunto you have been called. And you have not given heed unto my spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded. Wherefore, you are left to inquire for yourself at my hand, and ponder upon the things which you have received. And your home shall be at your father's house until I give unto you other commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about. Amen.

## SECTION 12

*A revelation given at Fayette, New York, September 1830, through Joseph Smith Jr. to Peter Whitmer Jr.*

<sup>1</sup> Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come that it is expedient in me that you shall open your mouth to declare my gospel. Therefore, fear not, but give heed unto the words and advice of your brother which he shall give you, and be afflicted in all his afflictions, ever lifting up your heart unto me, in prayer and faith, for his and your deliverance. For I have given unto him to build my church among your brethren the Lamanites, and none have I appointed to be over him in the church, except it is his brother Joseph. Wherefore, give heed unto these things and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen.

## SECTION 13

*A revelation given at Fayette, Seneca County, New York, September 1830, through Joseph Smith Jr. to John Whitmer: his call to the ministry, etc.*

<sup>1</sup> Behold, I say unto John that you shall commence from this time forth to proclaim my gospel as with the voice of a trump, and your labor shall be at your brother Philip's [Burroughs] and in that region round about, yea, wherever you can be heard until I command you to go from here. And your whole labor shall be in my Zion with all your soul from henceforth, yea, you shall ever open your mouth in my cause, not fearing what man can do, for I am with you. Amen.

## SECTION 14

*A revelation given at Fayette, New York, September 1830, through Joseph Smith Jr. to Thomas B. Marsh: his call to the ministry, etc.*

<sup>1</sup> Thomas, my son, blessed are you because of your faith in my words. Behold, you have had many afflictions because of your family; nevertheless, I will bless you and your family, yea, your little ones. And the day comes that they will believe and know the truth, and be one with you in my church. Lift up your heart and rejoice for the hour of your mission is come, and your tongue shall be loosed and you shall declare glad tidings of great joy unto this generation. You shall declare the things which have been revealed to my servant Joseph. You shall begin to preach from this time forth, yea, to reap in the field which is white already to be burned. Therefore, thrust in your sickle with all your soul, and your sins are forgiven you. And you shall be laden with sheaves upon your back, for the laborer is worthy of his hire. Wherefore, your family shall live.

<sup>2</sup> Behold, verily I say unto you, go from them only for a little time and declare my word, and I will prepare a place for them. Yea, I will open the hearts of the people and they will receive you. And I will establish a church by your hand, and you shall strengthen them and prepare them against the time when they shall be gathered.

<sup>3</sup> Be patient in afflictions and in sufferings; revile not against those that revile. Govern your house in meekness and be steadfast. Behold, I say unto you that you shall be a physician unto the church, but not

unto the world, for they will not receive you. Go your way, wherever I will, and it shall be given you by the Comforter what you shall do and where you shall go. Pray always, lest you enter into temptation and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man, nor of men, but of me, even Jesus Christ your Redeemer, by the will of the Father. Amen.

## SECTION 15

*A revelation given at Manchester, New York, October 1830, through Joseph Smith Jr. to Parley P. Pratt and Ziba Peterson.*

<sup>1</sup> And now concerning my servant Parley, behold, I say unto him that as I live, I will that he shall declare my gospel and learn of me, and be meek and lowly of heart. And that which I have appointed unto him is that he shall go with my servant Oliver Cowdery and Peter Whitmer Jr. into the wilderness, among the Lamanites. And Ziba also shall go with them. And I myself will go with them and be in their midst. And I am their advocate with the Father, and nothing shall prevail.

<sup>2</sup> And they shall give heed to that which is written, and pretend to no other revelation. And they shall pray always, that I may unfold them to their understanding. And they shall give heed unto these words and trifle not, and I will bless them. Amen

## SECTION 16

*A commandment given at Fayette, New York, October 1830, through Joseph Smith Jr. to Ezra Thayer and Northrop Sweet: their call to the ministry, etc.*

<sup>1</sup> Behold, I say unto you, my servants Ezra and Northrop, open your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit, and is a discerner of the thoughts and intents of the heart. For verily, verily I say unto you that you are called to lift up your voices as with the sound of a trump, to declare my gospel unto a crooked and a perverse generation. For behold, the field is white already to harvest, and it is the eleventh hour, and the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit, and there is none which

does good, save it is a few, and they do err in many instances because of priestcrafts, all having corrupt minds.

<sup>2</sup> And verily, verily I say unto you that this church have I established and called forth out of the wilderness, and even so will I gather my elect from the four quarters of the earth, even as many as will believe in me and hearken unto my voice. Yea, verily, verily I say unto you that the field is white already to harvest; wherefore, thrust in your sickles and reap with all your might, mind, and strength. Open your mouth and it shall be filled and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness. Yea, open your mouth and spare not, and you shall be laden with sheaves upon your back, for lo, I am with you. Yea, open your mouth and it shall be filled, saying, Repent, repent and prepare the way of the Lord, and make his path straight, for the kingdom of Heaven is at hand. Yea, repent and be baptized every one of you for the remission of sins. Yea, be baptized even by water, and then comes the baptism of fire and of the holy ghost.

<sup>3</sup> Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me or they can in nowise be saved. And upon this rock I will build my church. Yea, upon this rock you are built, and the gates of hell shall not prevail against you. And you shall remember the church Articles and Covenants, to keep them. And whoever has faith, you shall confirm in my church by the laying on of the hands, and I will bestow the gift of the holy ghost upon them. And the Book of Mormon and the holy scriptures are given of me for your instruction. And the power of my spirit quickens all things. Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom. For behold, verily, verily I say unto you that I come quickly. Even so, Amen.

## SECTION 17

*A commandment given at Fayette, New York, 4 November 1830, through Joseph Smith Jr. to Orson Pratt: his call to the ministry, etc.*

<sup>1</sup> My son, Orson, hearken, and behold what I the Lord God shall say unto you, even Jesus Christ your Redeemer, the Light and the Life of the world, a light which shines in darkness and the darkness comprehends

it not, who so loved the world that he gave his own life, that as many as would believe might become the sons and daughters of God. Wherefore, you are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel, to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming.

<sup>2</sup> For behold, verily, verily I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory. And it shall be a great day at the time of my coming, for all nations shall tremble. But before that great day shall come, the sun shall be darkened, and the moon be turned to blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked.

<sup>3</sup> Wherefore, lift up your voice and spare not, for the Lord God has spoken. Therefore, prophesy, and it shall be given by the power of the holy ghost, and if you are faithful, behold, I am with you until I come. And verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer. Even so, Amen.

## SECTION 18

*A commandment given at Fayette, New York, 7 December 1830, to Joseph Smith Jr. and Sidney Rigdon.*

<sup>1</sup> Listen to the voice of the Lord your God, even Alpha and Omega, the Beginning and the End, whose course is one eternal round, the same today as yesterday and for ever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me, as I am in the Father, as the Father is one in me, that we may be one.

<sup>2</sup> Behold, verily, verily I say unto my servant Sidney, I have looked upon you and your works, I have heard your prayers, and prepared you for a greater work. You are blessed, for you shall do great things. Behold, you were sent forth even as John, to prepare the way before me, and Elijah who should come, and you knew it not. You did baptize by water unto repentance, but they received not the holy ghost. But now I give unto you a commandment that you shall baptize by water

and they shall receive the holy ghost by the laying on of hands, even as the apostles of old.

<sup>3</sup> And it shall come to pass that there shall be a great work in the land, even among the gentiles, for their folly: their abominations shall be made manifest in the eyes of all people, for I am God and my arm is not shortened. And I will show miracles, signs, and wonders unto all those who believe on my name. And whoever shall ask it in my name, in faith, they shall cast out devils, they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk. And the time speedily comes that great things are to be shown forth unto the children of men, but without faith shall not anything be shown forth, except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication.

<sup>4</sup> And there are none that do good, except they that are ready to receive the fullness of my gospel, which I have sent forth to this generation. Wherefore, I have called upon the weak things of the world, they that are unlearned and despised, to thresh the nations by the power of my spirit. And their arm shall be my arm, and I will be their shield and their buckler. And I will gird up their loins, and they shall fight manfully for me, and their enemies shall be under their feet. And I will let fall the sword in their behalf, and by the fire of my indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand. And they shall learn the parable of the fig tree, for even now, already, summer is nigh.

<sup>5</sup> And I have sent forth the fullness of my gospel by the hand of my servant Joseph, and in weakness have I blessed him. And I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come, from this time until the time of my coming, if he abide in me. And if not, another will I plant in his stead. Wherefore, watch over him, that his faith fail not, and it shall be given by the Comforter, the holy ghost, that knows all things.

<sup>6</sup> And a commandment I give unto you that you shall write for him, and the scriptures shall be given, even as they are in my own bosom, to the salvation of my own elect, for they will hear my voice, and shall

see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified even as I am pure. And now I say unto you, tarry with him, and he shall journey with you; forsake him not, and surely these things shall be fulfilled. And inasmuch as you do not write, behold, it shall be given unto him to prophesy, and you shall preach my gospel, and call on the holy prophets to prove his words, as they shall be given him.

<sup>7</sup> Keep all the commandments and covenants by which you are bound, and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills and flourish; and Israel shall be saved in my own due time, and by the keys which have been given shall they be led, and no more be confounded at all. Lift up your hearts and be glad; your redemption draws nigh. Fear not little flock, the kingdom is yours until I come; behold, I come quickly. Even so, Amen.

## SECTION 19

*A commandment given near Fayette, New York, 9 December 1830, through Joseph Smith Jr. to Edward Partridge: his call to the ministry, etc.*

<sup>1</sup> Thus says the Lord God, the Mighty One of Israel: Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trump, and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my spirit, the holy ghost, even the Comforter, which shall teach you the peaceable things of the kingdom. And you shall declare it with a loud voice saying, Hosanna! Blessed be the name of the Most High God.

<sup>2</sup> And now this calling and commandment give I unto all men, that as many as shall come before my servants Sidney and Joseph, embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying repentance, saying, Save yourselves from this untoward generation and come forth out of the fire, hating even the garment spotted with the flesh.

<sup>3</sup> And this commandment shall be given unto the elders of my church, that every man who will embrace it with singleness of heart may be ordained and sent forth, even as I have spoken.

<sup>4</sup> I am Jesus Christ, the Son of God; wherefore, gird up your loins, and I will suddenly come to my temple. Even so, Amen.

## SECTION 20

*A revelation given through Joseph Smith Jr. at Fayette, New York, 30 December 1830, to Sidney Rigdon and Joseph Smith Jr. at a time that they went from Fayette to Canandaigua to translate, etc.*

<sup>1</sup> A commandment to Sidney and Joseph, saying, Behold, I say unto you that it is not expedient in me that you should translate any more until you shall go to the Ohio, and this because of the enemy and for your sakes. And again, I say unto you that you shall not go until you have preached my gospel in those parts and have strengthened up the church wherever it is found, and more especially in Colesville, for behold, they pray unto me in much faith.

<sup>2</sup> And again, a commandment I give unto the church that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver shall return unto them.

<sup>3</sup> Behold, here is Wisdom, And let every man choose for himself until I come, Amen.

<sup>4</sup> Even so, Amen.

## SECTION 21

*An explanation of the first epistle to the Corinthians, 7th Chapter and 14th verse [KJV; see 1 Cor. 1:26], given to Joseph the Seer at Wayne County, New York, 1830.*

<sup>1</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean; but now are they holy.

<sup>2</sup> Now, in the days of the apostles, the law of circumcision was had among all the Jews which believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled. And it came to pass that the children, being brought up in subjection to the law of Moses, and

gave heed to the traditions of their fathers, and believed not the gospel of Christ, wherein they became unholy.

<sup>3</sup> Wherefore, for this cause the apostle wrote unto the church giving unto them a commandment, not of the Lord, but of himself, that a believer should not be united to an unbeliever, except the law of Moses should be done away among them, that their children might remain without circumcision, and that the tradition might be done away which says that little children are unholy, for it was had among the Jews. But little children are holy, being sanctified through the atonement of Jesus Christ, and this is what these scriptures mean.

## SECTION 22

*A commandment given at Fayette, New York, 2 January 1831, through Joseph Smith Jr. to the churches in New York at a conference, they being commanded to flee to Ohio, etc., saying:*

<sup>1</sup> Thus says the Lord God, even Jesus Christ, the great I Am, Alpha and Omega, the Beginning and the End, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knows all things, for all things are present before my eyes. I am the same which spoke and the world was made, and all things came by me. I am the same which has taken the Zion of Enoch into my own bosom, and verily I say, even as many as have believed on my name, for I am Christ, and in my own name, by the virtue of the blood which I have spilt, have I pled before the Father for them.

<sup>2</sup> But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth. And even so will I cause the wicked to be kept that will not hear my voice, but harden their hearts, and woe, woe is their doom.

<sup>3</sup> But behold, verily, verily I say unto you that my eyes are upon you. I am in your midst and you cannot see me, but the day soon comes that you shall see me and know that I am, for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

<sup>4</sup> Verily, I say unto you that you are clean, but not all, and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth among the children of men, in the presence of all the host of heaven, which causes silence to reign. And all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned, and behold, the enemy is combined.

<sup>5</sup> And now, I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and you knew it not, but now I tell it unto you.

<sup>6</sup> And you are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me. Therefore, be strong from henceforth. Fear not, for the kingdom is yours. And for your salvation, I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter to persons, and I have made the earth rich, and behold, it is my footstool. Wherefore, again I will stand upon it, and I hold forth, and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse. And I will give it unto you for the land of your inheritance, if you seek it with all your hearts. And this shall be my covenant with you: you shall have it for the land of your inheritance, and for the inheritance of your children, for ever, while the earth shall stand, and you shall possess it again in eternity, no more to pass away.

<sup>7</sup> But verily I say unto you that in time, you shall have no king nor ruler, for I will be your King and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and you shall have no laws but my laws, for I am your lawgiver, and what can stay my hand? But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again, I say unto you, let every man esteem his brother as himself, for what man among you, having twelve sons, and is no respecter to them, and they serve him obediently, and he says unto the one, Be clothed in robes and sit here, and to the other, Be clothed in rags and sit there, and looks upon his sons and says, I am just? Behold, this I have given

unto you, a parable, and it is even as I am. I say unto you, be one, and if you are not one, you are not mine.

<sup>8</sup> And again, I say unto you that the enemy in the secret chambers seeks your lives. You hear of wars in far countries, and you say in your hearts, There will soon be great wars in far countries, but you know not the hearts of them in your own land. I tell you these things because of your prayers. Wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth. But if you are prepared, you need not fear.

<sup>9</sup> And that you might escape the power of the enemy and be gathered unto me, a righteous people without spot and blameless, wherefore, for this cause I gave unto you the commandment that you should go to the Ohio. And there I will give unto you my law, and there you shall be endowed with power from on high, and from there, whomever I will shall go forth among all nations, and it shall be told them what they shall do, for I have a great work laid up in store, for Israel shall be saved, and I will lead them wherever I will, and no power shall stay my hand.

<sup>10</sup> And now I give unto the church in these parts a commandment that certain men among them shall be appointed, and they shall be appointed by the voice of the church. And they shall look to the poor and the needy, and administer to their relief that they shall not suffer, and send them forth to the place which I have commanded them. And this shall be their work: to govern the affairs of the property of the church.

<sup>11</sup> And they that have farms that cannot be sold, let them be left or rented, as seems best to them. See that all things are preserved, and when men are endowed with power from on high and are sent forth, all these things shall be gathered unto the bosom of the church. And if you seek the riches which it is the will of the Father to give unto you, you shall be the richest of all people, for you shall have the riches of eternity. And it must needs be that the riches of the earth are mine to give, but beware of pride, lest you become as the Nephites of old.

<sup>12</sup> And again, I say unto you, I give unto you a commandment that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish these things which I have commanded. And let your preaching be the

warning voice, every man to his neighbor, in mildness and in meekness, and go out from among the wicked. Save yourselves; be clean that bear the vessels of the Lord. Even so, Amen.

## SECTION 23

*A revelation given at Fayette, New York, 5 January 1831, through Joseph Smith Jr. A man by the name of James Covell covenanted with the Lord that he would obey any commandment the Lord would give through his servant Joseph, and accordingly Joseph inquired of the Lord and he received these words.*

<sup>1</sup> Hearken, and listen to the voice of him who is from all eternity to all eternity, the great I Am, even Jesus Christ, the Light and the Life of the world, a light which shines in darkness and the darkness comprehends it not, the same which came in the meridian of time unto my own and my own received me not. But to as many as received me gave I power to become my sons, and even so will I give unto as many as receive me, power to become my sons.

<sup>2</sup> And verily, verily I say unto you, he that receives my gospel receives me. And he that receives not my gospel receives not me. And this is my gospel: repentance, and baptism by water, and then comes the baptism of fire and the holy ghost, yea, even the Comforter, which shows all things and teaches the peaceable things of the kingdom.

<sup>3</sup> And now behold, I say unto you my servant James, I have looked upon your works and I know you. And verily I say unto you, your heart is now right before me, at this time. Behold, I have bestowed great blessings upon your head; nevertheless, you have seen great sorrow, for you have rejected me many times because of pride and the cares of the world. But behold, the days of your deliverance are come. Arise, and be baptized, and wash away your sins, calling on my name, and you shall receive my spirit and a blessing so great as you never have known. And if you do this, I have prepared you for a greater work. You shall preach 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.

<sup>4</sup> And it shall come to pass that power shall rest upon you. You shall have great faith, and I will be with you and go before your face. You

are called to labor in my vineyard, and to build up my church, and to bring forth Zion that it may rejoice upon the hills and flourish.

<sup>5</sup> Behold, verily, verily I say unto you, you are not called to go unto the eastern countries, but you are called to go to the Ohio, and inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads, and from there men shall go forth into all nations.

<sup>6</sup> Behold, verily, verily I say unto you that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word. Wherefore, lay to with your might and call forth laborers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent, and receive the fullness of my gospel, and become sanctified, I will stay my hand in judgment.

<sup>7</sup> Wherefore, go forth crying with a loud voice, saying, The kingdom of Heaven is at hand. Crying, Hosanna! Blessed be the name of the Most High God. Go forth baptizing with water, preparing the way before my face for the time of my coming, for the time is at hand. The day nor the hour no man knows, but it surely shall come. And he that receives these things receives me, and they shall be gathered unto me in time and in eternity.

<sup>8</sup> And again, it shall come to pass that on as many as you shall baptize with water, you shall lay your hands and they shall receive the gift of the holy ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold, I come quickly. Even so, Amen.

## SECTION 24

*A revelation given through Joseph Smith Jr. at Fayette, New York, 6 January 1831, to Joseph Smith Jr. and Sidney Rigdon, telling them why James Covell failed to obey the command which he received.*

<sup>1</sup> Behold, verily I say unto you that his heart was right before me, for he covenanted with me that he would obey my word. And he received the word with gladness. But straightway, Satan tempted him, and the fear of persecutions and the cares of the world caused him to reject the word. Wherefore, he broke the covenant which he had made, and it remains in me to do with him as seems good to me. Amen.

## SECTION 25

*A revelation given at Kirtland, Ohio, 4 February 1831, through Joseph Smith Jr. The elders of the church are commanded to assemble to receive the Lord's law. Instructions are given concerning Joseph Smith Jr., Sidney Rigdon, and Edward Partridge.*

<sup>1</sup> Hearken and hear, O my people, says your Lord and your God, you whom I delight to bless with the greatest of blessings, you that hear me. And you that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O you elders of my church, whom I have called. Behold, I give unto you a commandment that you shall assemble yourselves together to agree upon my word, and by the prayer of your faith, you shall receive my law that you may know how to govern my church and have all things right before me. And I will be your ruler and you shall see that my law is kept.

<sup>2</sup> He that receives my law and does it, the same is my disciple, and he that says he receives it and does it not, the same is not my disciple and shall be cast out from among you, for it is not meet that the things which belong to the children of the kingdom should be cast before swine.

<sup>3</sup> And again, it is meet that my servant Joseph should have a house built in which to live and translate. And again, it is meet that my servant Sidney should live as seems best to him. And again, I have called my servant Edward and give a commandment that he should be appointed by the voice of the church, and be ordained a bishop unto the church, to leave his merchandise, and spend all his time in the labors of the church, to see to all things as it shall be appointed in my laws in the day that I shall give them, and this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile.

<sup>4</sup> These words are given unto you and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so, Amen.

## SECTION 26

*The laws of the church of Christ, received in Kirtland, Ohio, 9 February 1831, through Joseph Smith Jr. in the presence of twelve elders. Instructions are given to Joseph Smith Jr., Sidney Rigdon, and Edward Partridge.*

<sup>1</sup> *First — Shall the church come together into one place or continue in separate establishments?*

Hearken, O you elders of my church who have assembled yourselves together in my name, even Jesus Christ, the Son of the living God, the Savior of the world, inasmuch as they believe on my name and keep my commandments. Again I say unto you, hearken, and hear, and obey the laws which I shall give unto you, for verily I say, as you have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so you shall receive.

<sup>2</sup> Behold, verily I say unto you, I give unto you this first commandment — that you shall go forth in my name, every one of you, except my servants Joseph and Sidney. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my spirit when they shall return. And you shall go forth in the power of my spirit, preaching my gospel two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God. And you shall go forth baptizing with water, saying, Repent, repent, for the Kingdom of Heaven is at hand. And from this place you shall go forth into the regions westward. And inasmuch as you shall find them that will receive, you shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high & the city of the New Jerusalem shall be prepared, that you may be gathered in one, that you may be my people, and I will be your God.

<sup>3</sup> And again, I say unto you that my servant Edward shall stand in the office wherewith I have appointed him, and it shall come to pass that if he transgress, another shall be appointed in his stead. Even so, Amen.

<sup>4</sup> *Second — The Law.*

Again, I say unto you that it shall not be given unto anyone to go forth to preach my gospel or to build up my church, except he be

ordained by someone that has authority, and it is known to the church that he has authority and have been regularly ordained by the leaders of the church.

<sup>5</sup> And again, the elders, priests, and teachers of this church shall teach the scriptures which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel. And you shall observe the covenants and church articles to do them, and this shall be your teachings. And you shall be directed by the spirit, which shall be given you by the prayer of faith, and if you receive not the spirit, you shall not teach. And all this you shall observe to do as I have commanded concerning your teaching, until the fullness of my scriptures are given. And as you shall lift your voices by the Comforter, you shall speak and prophesy as seems good to me; for behold, the Comforter knows all things and bears record of the Father and of the Son.

<sup>6</sup> And now behold, I speak unto the church: you shall not kill, and he that kills shall not have forgiveness, neither in this world nor in the world to come. And again, you shall not kill; he that kills shall die. You shall not steal, and he that steals and will not repent shall be cast out. You shall not lie; he that lies and will not repent shall be cast out. You shall love your wife with all your heart, and shall cleave unto her and none else, and he that looks upon a woman to lust after her shall deny the faith, and shall not have the spirit, and if he repent not he shall be cast out. You shall not commit adultery, and he that commits adultery and repents not shall be cast out; and he that commits adultery and repents with all his heart, and forsakes and does it no more, you shall forgive him; but if he does it again, he shall not be forgiven, but shall be cast out. You shall not speak evil of your neighbor or do him any harm. You know my laws, they are given in my scriptures. He that sins and repents not shall be cast out. If you love me, you shall serve me and keep all my commandments.

<sup>7</sup> And behold, you shall consecrate all your properties, that which you have, unto me, with a covenant and deed which cannot be broken, and they shall be laid before the bishop of my church and two of the elders, such as he shall appoint and set apart for that purpose. And it shall come to pass that the bishop of my church, after that he has received the properties of my church that it cannot be taken from the church, he shall appoint every man a steward over his own property,

or that which he has received, inasmuch as it shall be sufficient for himself and family.

<sup>8</sup> And the residue shall be kept to administer to him that has not, that every man may receive according as he stands in need. And the residue shall be kept in my storehouse to administer to the poor and needy as shall be appointed by the elders of the church and the bishop, and for the purpose of purchasing land and the building up of the New Jerusalem, which is hereafter to be revealed, that my covenant people may be gathered in one in the day that I shall come to my temple. And this I do for the salvation of my people.

<sup>9</sup> And it shall come to pass that he that sins and repents not shall be cast out, and shall not receive again that which he has consecrated unto me, for it shall come to pass, that which I spoke by the mouth of my prophets shall be fulfilled, for I will consecrate the riches of the gentiles unto my people, which are of the house of Israel.

<sup>10</sup> And again, you shall not be proud in your heart. Let all your garments be plain, and their beauty the beauty of the work of your own hands, and let all things be done in cleanliness before me. You shall not be idle, for he that is idle shall not eat the bread, nor wear the garment of the laborer.

<sup>11</sup> And whoever among you that is sick and has not faith to be healed, but believes, shall be nourished in all tenderness with herbs and mild food, and that, not of the world. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.

<sup>12</sup> You shall live together in love, insomuch that you shall weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that they that die in me shall not taste of death, for it shall be sweet unto them. And they that die not in me, woe unto them, for their death is bitter.

<sup>13</sup> And again, it shall come to pass that he that has faith in me to be healed, and is not appointed unto death, shall be healed. He that has faith to see shall see. He that has faith to hear shall hear. The lame that have faith to leap shall leap. And they that have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, you shall bear their infirmities.

<sup>14</sup> You shall stand in the place of your stewardship. You shall not take your brother's garment, you shall pay for that which you shall receive of your brother. And if you obtain more than that which would be for your support, you shall give it into my storehouse, that all things may be done according to that which I have spoken.

<sup>15</sup> You shall ask, and my scriptures shall be given as I have appointed. And for your safety, it is expedient that you shall hold your peace concerning them, until you have received them. And then, I give unto you a commandment that you shall teach them unto all men. And they also shall be taught unto all nations, kindreds, tongues, and people. You shall take the things which you have received, which you know to have been my law, to be my law to govern my church. And he that does according to these things shall be saved, and he that does them not shall be damned, if he continue.

<sup>16</sup> If you shall ask, you shall receive revelation upon revelation, knowledge upon knowledge, that you may know the mysteries and the peaceable things of the Kingdom, that which brings joy, that which brings life eternal. You shall ask, and it shall be revealed unto you in my own due time, when the New Jerusalem shall be built.

<sup>17</sup> And behold, it shall come to pass that my servants shall be sent both to the east and to the west, the north and to the south. And even now, let him that goes to the east teach them that are converted, to flee to the west, and this in consequence of that which is to come and of secret combinations.

<sup>18</sup> Behold, you shall observe all these things, and great shall be your reward. You shall observe to keep the mysteries of the Kingdom unto yourself, for it is not given to the world to know the mysteries. And these laws which you have received are sufficient for you, both here and in the New Jerusalem. But he that lacks knowledge, let him ask of me and I will give him liberally, and upbraid him not. Lift up your hearts and rejoice, for unto you the Kingdom is given. Even so, Amen.

<sup>19</sup> *Third — How the elders are to dispose of their families while they are proclaiming repentance, or are otherwise engaged in the service of the church.*

The priests and teachers shall have their stewardship given them, even as the members. And the elders are to assist the bishop in all things. And he is to see that their families are supported out of the

property which is consecrated to the Lord, either a stewardship or otherwise, as may be thought best by the elders and bishop.

*20 Fourth — How far it is the will of the Lord that we should have dealings with the world, and how we should conduct our dealings with them.*

You shall contract no debts with them. And again, the elders and bishop shall counsel together, and they shall do, by the directions of the spirit, as it must needs be necessary.

*21 Fifth — What preparations we shall make for our brethren from the east, and where and how.*

There shall be as many appointed as must needs be necessary to assist the bishop in obtaining places for the brethren from New York, that they may be together, as much as can be, and as they are directed by the holy spirit. And every family shall have places that they may live by themselves, and every church shall be organized in as close bodies as they can be, in consequence of the enemy.

## SECTION 27

*Complying with the commandment of Jesus Christ given two weeks earlier, these rules and regulations of the Law were drafted on 23 February 1831, by Joseph Smith Jr. and 7 elders of the church of Christ and explain how the church was to act upon the points of the Law.*

*The rules and regulations of the Law.*

<sup>1</sup> First — The first commandment in the Law teaches that all the elders shall go unto the regions westward and labor to build up churches unto Christ, wherever they shall find any to receive them and obey the gospel of Jesus Christ, except Joseph and Sidney Rigdon and Edward Partridge, and such as the bishop shall appoint to assist him in his duties according to the Law which we have received. This commandment, as far as it respects these elders to be sent to the west, is a special one for the time being incumbent on the present elders who shall return when directed by the holy spirit.

<sup>2</sup> Second — Every person who belongs to this church of Christ shall observe all the commandments and covenants of the church. And it shall come to pass that if any person among you shall kill, they shall be delivered up and dealt with according to the laws of the land, for remember that he has no forgiveness, and it shall be proven according to the laws of the land.

<sup>3</sup> But if any man shall commit adultery, he shall be tried before two elders of the church, or more, and every word shall be established against him by two witnesses of the church and not of the world; but if there are more than two witnesses, it is better. But he shall be condemned by the mouth of two witnesses. And the elders shall lay the case before the church and the church shall lift up their hands against them, that they may be dealt with according to the Law. And if it can be, it is necessary that the bishop is present also. And thus you shall do in all cases which shall come before you.

<sup>4</sup> And if a man shall rob, he shall be delivered up unto the Law. And if he shall steal, he shall be delivered up unto the Law. And if he lie, he shall be delivered up unto the Law. If he do any manner of iniquity, he shall be delivered up unto the Law, even that of God.

<sup>5</sup> And if your brother offend you, you shall take him between him and you alone, and if he confess, you shall be reconciled. And if he confess not, you shall take another with you, and then if he confess not, you shall deliver him up unto the church, not to the members, but to the elders. And it shall be done in a meeting and that not before the world. And if your brother offend many, he shall be chastened before many. And if anyone offend openly, he shall be rebuked openly that he may be ashamed. And if he confess not, he shall be delivered up unto the Law. If any shall offend in secret, he shall be rebuked in secret, that he may have opportunity to confess in secret to him whom he has offended and to God, that the brethren may not speak reproachfully of him. And thus shall you conduct in all things.

## SECTION 28

*A revelation received 23 February 1831, through Joseph Smith Jr. showing how the church is to act in cases of adultery.*

<sup>1</sup> Behold, verily I say unto you, whatever person among you, having put away their companion for the cause of fornication, or in other words, if he shall testify before you in all lowliness of heart that this is the case, you shall not cast them out from among you. But if you shall find that any person has left their companion for the sake of adultery, and they themselves are the offender and their companions are living, they shall be cast out from among you. And again, I say unto you that you be watchful and careful with all inquiry, that you receive none such among you if they are married. And if they are not married, they shall repent of all their sins or you shall not receive them.

## SECTION 29

*A revelation given at Kirtland, Ohio, February 1831, through Joseph Smith Jr. to the elders of the church.*

<sup>1</sup> O hearken, you elders of my church, and give ear to the words which I shall speak unto you, for behold, verily, verily I say unto you that you have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this you shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

<sup>2</sup> But verily, verily I say unto you that none else shall be appointed unto this gift, except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead. And this shall be a law unto you — that you receive not the teachings of any that shall come before you, as revelations or commandments. And this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you that he that is ordained of me shall come in at the gate, and be ordained as I have told you before, to teach those revelations which you have received and shall receive, through him whom I have appointed.

<sup>3</sup> And now behold, I give unto you a commandment that when you are assembled yourselves together, you shall note with a pen how to act, and for my church to act, upon the points of my law and commandments which I have given. And thus it shall become a law unto you, being sanctified by that which you have received, that you

shall bind yourselves to act in all holiness before me, that inasmuch as you do this, glory shall be added to the kingdom which you have received. Inasmuch as you do it not, it shall be taken, even that which you have received. Purge out the iniquity which is among you, sanctify yourselves before me, and if you desire the glories of the Kingdom, appoint my servant Joseph, and uphold him before me by the prayer of faith.

<sup>4</sup> And again, I say unto you that if you desire the mysteries of the Kingdom, provide for him food, and raiment, and whatever thing he needs to accomplish the work wherewith I have commanded him. And if you do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

<sup>5</sup> Again I say, hearken you elders of my church whom I have appointed; you are not sent forth to be taught, but to teach the children of men the things which I have put in your hands by the power of my spirit, and you are to be taught from on high. Sanctify yourselves and you shall be endowed with power that you may give even as I have spoken.

<sup>6</sup> Hearken all of you, for behold, the great day of the Lord is nigh at hand, for the day comes that the Lord shall utter his voice out of Heaven. The heavens shall shake, and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, You saints arise and live; you sinners stay and sleep until I shall call again.

<sup>7</sup> Wherefore, gird up your loins, lest you are found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, Prepare yourselves for the great day of the Lord, for if I, who am a man, do lift up my voice and call upon you to repent, and you hate me, what will you say when the day comes, when the thunders shall utter their voices from the ends of the earth, speaking in the ears of all that live, saying: Repent and prepare for the great day of the Lord! Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words: Repent, for the great day of the Lord is come!

<sup>8</sup> And again, the Lord shall utter his voice out of Heaven saying, Hearken, O you nations of the earth, and hear the words of that God who made you: O you nations of the earth, how often would I have gathered you as a hen gathers her chickens under her wings, but you would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by my own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgments, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but you would not? Behold, the day has come when the cup of the wrath of my indignation is full.

<sup>9</sup> Behold, verily I say unto you that these are the words of the Lord your God; wherefore, labor all of you. Labor in my vineyard for the last time, for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment. And my people shall be redeemed and shall reign with me on earth, for the great Millennial, which I have spoken by the mouth of my servants, shall come, for Satan shall be bound. And when he is loosed again, he shall only reign for a little season, and then comes the end of the world, and he that lives in righteousness shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire. And the wicked shall go away into unquenchable fire, and their end no man knows on earth, nor ever shall know, until they come before me in judgment.

<sup>10</sup> Hearken you all to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments. Even so, Amen.

## SECTION 30

*Revelation given through Joseph Smith Jr. at Kirtland, Ohio, February 1831, to Joseph Smith Jr. and Sidney Rigdon: a call to the elders of the church, etc.*

<sup>1</sup> Behold, thus says the Lord unto you my servants: It is expedient in me that the elders of my church should be called to gather from the

east, and from the west, and from the north, and from the south, by letter or some other way. And it shall come to pass that, inasmuch as they are faithful and exercise faith in me, I will pour out my spirit upon them in the day that they assemble themselves together.

<sup>2</sup> And it shall come to pass that they shall go forth unto the regions round about and preach repentance unto this people. And many shall be converted, insomuch that you shall obtain power to organize yourselves according to the laws of man, that your enemies may be under your feet in all things, that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeks to destroy my people.

<sup>3</sup> Behold, I say unto you that you must visit the poor and the needy and administer to their relief, that they may be kept, until all things may be done according to my law which you have received. Amen.

## SECTION 31

*A revelation given at Kirtland, Ohio, 7 March 1831, to Joseph the Seer, saying:*

<sup>1</sup> Harken, O you people of my church, to whom the Kingdom has been given. Harken and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being. And again I say, hearken unto my voice, lest death shall overtake you in an hour when you think not; the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your case before him, saying, Father, behold the sufferings and death of him who did no sin, in whom you were well pleased. Behold the blood of your Son which was shed, the blood of him whom you gave that you might be glorified. Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

<sup>2</sup> Harken, O you people of my church, and you elders listen together and hear my voice whilst it is called today, and harden not your hearts, for verily I say unto you that I am Alpha and Omega, the Beginning and the End, the Light and the Life of the world, a light that shines in darkness and the darkness comprehends it not. I came unto my own and my own received me not, but unto as many as received me gave I

power to do many miracles and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life.

<sup>3</sup> And even so, I have sent mine everlasting covenant unto the world, to be a light to the world and to be a standard for my people, and for the gentiles to seek to it, and to be a messenger before my face to prepare the way before me. Wherefore, come you all unto it and with him that comes I will reason, as with men in days of old, and I will show unto you my strong reasoning. Wherefore, hearken all of you together and let me show it unto you, even my wisdom, the wisdom of him whom you say is the God of Enoch and his brethren, who were separated from the earth and were reserved unto myself, a city reserved until a day of righteousness shall come — a day which was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth, but obtained a promise that they should find it and see it in their flesh.

<sup>4</sup> Wherefore hearken, and I will reason with you, and I will speak unto you and prophesy as unto men in days of old. And I will show it plainly, as I showed it unto my disciples as I stood before them in the flesh and spoke unto them, saying, As you have asked of me concerning these signs of my coming, in the day when I shall come in my glory in the clouds of Heaven, to fulfill the promises that I have made unto your fathers, for as you have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

<sup>5</sup> And now you behold this temple which is in Jerusalem, which you call the House of God, and your enemies say that this house shall never fall. But verily, I say unto you that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which you now see shall be thrown down, that there shall not be left one stone upon another. And it shall come to pass that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass. You say that you know that the end of the world comes. You say also that you know that the heavens and the earth shall pass away, and in this you say truly, for so it is. But these things which I have told you shall not pass away until all shall be fulfilled, and this I have told you concerning Jerusalem.

<sup>6</sup> And when that day shall come shall a remnant be scattered among all nations; but they shall be gathered again, but they shall remain until the times of the gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion. And men's hearts shall fail them and shall say that Christ delays his coming until the end of the world, and the love of men shall wax cold and iniquity shall abound. And when the times of the gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel, but they receive it not, for they perceive not the light and they turn their hearts from me because of the precepts of men.

<sup>7</sup> And in that generation shall the times of the gentiles be fulfilled. And there shall be men standing in that generation that shall not pass until they shall see an overflowing scourge, for a desolating sickness shall cover the land. But my disciples shall stand in holy places and shall not be moved; but among the wicked, men shall lift up their voices, and curse God, and die. And there shall be earthquakes also in diverse places and many desolations. Yet men will harden their hearts against me, and they will take up the sword one against another and they will kill one another.

<sup>8</sup> And now, when I, the Lord, had spoken these words unto my disciples they were troubled, and I said unto them, Be not troubled, for when all these things shall come to pass you may know that the promises which have been made unto you shall be fulfilled. And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: You look and behold the fig trees, and you see them with your eyes, and you say, when they begin to shoot forth and their leaves are yet tender, you say that summer is now nigh at hand. Even so, it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

<sup>9</sup> And it shall come to pass that he that fears me shall be looking for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heavens above and in the earth beneath, and they shall behold blood, and fires, and vapors of smoke. And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and some stars shall fall from heaven, and the

remnant shall be gathered unto this place. And then they shall look for me, and behold, I will come, and they shall see me in the clouds of Heaven, clothed with power and great glory, with all the holy angels. And he that watches not for me shall be cut off. But before the arm of the Lord shall fall, an angel shall sound his trump and the saints that have slept shall come forth to meet me in the cloud. Wherefore, if you have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall you come unto me, and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

<sup>10</sup> Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount and it shall cleave in twain. And the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it. And the nations of the earth shall mourn, and they that have laughed shall see their folly. And calamity shall seize the mocker, and the scorner shall be consumed. And they that have watched for iniquity shall be hewn down and cast into the fire.

<sup>11</sup> And then shall the Jews look upon me and say, What are these wounds in your hands and in your feet? Then shall they know that I am the Lord, for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he that was lifted up; I am Jesus which was crucified. I am the Son of God. And then shall they weep because of their iniquities, then shall they lament because they persecuted their King.

<sup>12</sup> And then shall the heathen nations be redeemed, and they which knew no law shall have part in the first resurrection, and it shall be tolerable for them. And Satan shall be bound, that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory shall the parable be fulfilled which I spoke concerning the ten virgins, for they that are wise and have received the truth, and have taken the holy spirit for their guide and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance. And they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the

Lord shall be in their midst and his glory shall be upon them, and he will be their king and their lawgiver.

<sup>13</sup> And now behold, I say unto you, it shall not be given unto you to know any further than this until the New Testament be translated, and in it all these things shall be made known. Wherefore, I give unto you that you may now translate it, that you may be prepared for the things to come, for verily I say unto you that great things await you. You hear of wars in foreign lands, but behold, I say unto you, they are nigh even unto your doors, and not many years hence you shall hear of wars in your own lands.

<sup>14</sup> Wherefore, I, the Lord, have said, Gather you all out from the eastern lands, assemble yourselves together, you elders of my church. Go forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me. And with one heart and with one mind gather up your riches that you may purchase an inheritance which shall hereafter be appointed you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God. And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it. And it shall be called Zion.

<sup>15</sup> And it shall come to pass among the wicked that every man that will not take his sword against his neighbor must needs flee unto Zion for safety, and there shall be gathered unto it out of every nation under heaven, and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing with songs of everlasting joy.

<sup>16</sup> And now I say unto you, keep these things from going abroad unto the world until it is expedient in me that you may accomplish this work in the eyes of the people and in the eyes of your enemies, that they may not know your works until you have accomplished the thing which I have commanded you, that when they shall know it, it may be terrible unto them, that fear may seize upon them, and they

shall stand afar off and tremble. And all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so, Amen.

## SECTION 32

*A revelation given at Kirtland, Ohio, about 8 March 1831, through Joseph Smith Jr. to the church.*

<sup>1</sup> Hearken, O you my people of my church, for verily I say unto you that those things were spoken unto you for your profit and learning, but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning and ever shall be, to conduct all meetings as they are directed and guided by the holy spirit.

<sup>2</sup> Nevertheless, you are commanded never to cast anyone out from your public meetings which are held before the world. You are also commanded not to cast anyone who belongs to the church out of your sacrament meetings. Nevertheless, if any have trespassed, let him not partake until he makes reconciliation. And again, I say unto you, you shall not cast any out of your sacrament meetings who is earnestly seeking the Kingdom. I speak this concerning those who are not of the church.

<sup>3</sup> And again, I say unto you concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the Kingdom, you shall not cast them out, but you are commanded in all things to ask of God, who gives liberally, and that which the spirit testifies unto you, even so I would that you should do, in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that you may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men and others of devils. Wherefore beware, lest you are deceived.

<sup>4</sup> And that you may not be deceived, seek earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeks so to do, that all may be benefited that seeks or that asks of me — that asks and not for a sign that he may consume it upon his lusts. And again, verily I say unto you, I would

that you should always remember and always retain in your minds what those gifts are that are given unto the church, for all have not every gift given unto them, for there are many gifts, and to every man is given a gift by the spirit of God.

<sup>5</sup> To some it is given one, and to some is given another, that all may be profited thereby. To some is given by the holy ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others it is given to believe on their words, that they also might have eternal life, if they continue faithful. And again, to some it is given by the holy ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again, it is given by the holy ghost to some to know the diversities of operations, whether it be of God, that the manifestations of the spirit may be given to every man to profit withal. And again, verily I say unto you, to some it is given, by the spirit of God, the word of wisdom, to another it is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles, and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues. And all these gifts come from God for the benefit of the children of God.

<sup>6</sup> And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.

<sup>7</sup> And it shall come to pass that he that asks in spirit shall receive in spirit, that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. He that asks in the spirit, asks according to the will of God; wherefore, it is done even as he asks. And again, I say unto you, all things must be done in the name of Christ, whatever you do in the spirit, and you must give thanks unto God in the spirit for whatever blessing you are blessed with. And you must practice virtue and holiness before me continually. Even so, Amen.

## SECTION 33

*A revelation given at Kirtland, Ohio, about 8 March 1831, through Joseph Smith Jr. to John Whitmer, in consequence of not feeling reconciled to write at the request of Joseph without a commandment, etc.*

<sup>1</sup> Behold, it is expedient in me that my servant John should write and keep a regular history and assist my servant Joseph in transcribing all things which shall be given him. And again, verily I say unto you that you can also lift up your voice in meetings, whenever it shall be expedient.

<sup>2</sup> And again, I say unto you that it shall be appointed unto you to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Wherefore, it shall be given you by the Comforter, to write these things. Even so, Amen.

## SECTION 34

*A revelation received at Kirtland, Ohio, 10 March 1831, through Joseph Smith Jr. concerning the brethren in New York: how to manage their property, etc.*

<sup>1</sup> It is necessary that you should remain for the present time in your places of abode, as it shall be suitable to your circumstances. And inasmuch as you have lands, you shall impart to the eastern brethren; and inasmuch as you have not lands, let them buy for the present time in those regions round about as seems best to them. For it must needs be necessary that they have places to live for the present time.

<sup>2</sup> It must needs be necessary that you save all the money that you can, and that you obtain all that you can in righteousness, that in time you may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east there are certain men to be appointed, and to them it shall be given to know the place, as to them it shall be revealed. And they shall be appointed to purchase the lands and to make a commencement to lay the foundation of the city.

<sup>3</sup> And then you shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the bishop and elders of the church, according

to the laws and commandments which you have received and which you shall hereafter receive. Even so, Amen.

## SECTION 35

*A revelation given at Kirtland, Ohio, 7 May 1831, through Joseph Smith Jr. to Sidney Rigdon, Parley P. Pratt and Leman Copley, regarding their mission to the Shakers.*

<sup>1</sup> Hearken unto my word, my servants Sidney, and Parley, and Leman. For behold, verily I say unto you that I give unto you a commandment that you shall go and preach my gospel which you have received, even as you have received it, unto the Shakers. Behold, I say unto you that they desire to know the truth in part, but not all, for they are not right before me and must needs repent. Wherefore, I send you, my servants Sidney and Parley, to preach the gospel unto them. And my servant Leman shall be ordained unto this work that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants. And by so doing I will bless him, otherwise he shall not prosper.

<sup>2</sup> Thus says the Lord: For I am God, and have sent mine Only Begotten Son into the world for the redemption of the world, and have decreed that he that receives him shall be saved, and he that receives him not shall be damned. And they have done unto the Son of Man even as they listed. And he has taken his power on the right hand of his glory and now reigns in the Heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand. I, the Lord God, have spoken it. But the hour and the day no man knows, neither the angels in Heaven, nor shall they know until he come.

<sup>3</sup> Wherefore, I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that you know not of. Wherefore, I say unto you that I have sent unto you mine everlasting covenant, even that which was from the beginning. And that which I have promised, I have so fulfilled, and the nations of the earth shall bow to it — and if not of themselves, they shall come down, for that which is now exalted of itself shall be laid low of power.

<sup>4</sup> Wherefore, I give unto you a commandment that you go among this people and say unto them, like unto mine apostle of old whose name

was Peter, Believe on the name of the Lord Jesus, who was on the earth and is to come, the Beginning and the End. Repent and be baptized in the name of Jesus Christ according to the holy commandment, for the remission of sins. And whoever does this shall receive the gift of the holy ghost by the laying on of the hands of the elders of this church.

<sup>5</sup> And again, I say unto you that whoever forbids to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made.

<sup>6</sup> And whoever forbids to abstain from meats, that man should not eat, the same is not ordained of God. For behold, the beasts of the field, and the fowls of the air, and that which comes of the earth, are ordained for the use of man for food and for raiment, and that he might have in abundance. But it is not given that one man should possess that which is above another. Wherefore, the world lies in sin, and woe be unto man that sheds blood or that wastes flesh and has no need.

<sup>7</sup> And again, verily I say unto you that the Son of Man comes not in the form of a woman, neither of a man traveling on the earth. Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth, and all this when the angel shall sound his trumpet.

<sup>8</sup> But before the great day of the Lord shall come, Jacob shall flourish in the wilderness and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.

<sup>9</sup> Behold, I say unto you, go forth as I have commanded you, repent of all your sins, ask and you shall receive, knock and it shall be opened unto you. Behold, I will go before you and be your rearguard, and I will be in your midst and you shall not be confounded. Behold, I am Jesus Christ, and I come quickly. Even so, Amen.

## SECTION 36

*A revelation given at Kirtland, Ohio, 9 May 1831, through Joseph Smith Jr. to Joseph Wakefield, Parley P. Pratt, John Corrill, Edward Partridge, and the elders of the church.*

<sup>1</sup> Hearken, O you elders of my church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as you have asked and are agreed, as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you that there are many spirits which are false spirits, which have gone forth in the earth deceiving the world, and also Satan has sought to deceive you that he might overthrow you.

<sup>2</sup> Behold, I, the Lord, have looked upon you, and have seen abominations in the church which professes my name. But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe be unto them that are deceivers and hypocrites, for thus says the Lord: I will bring them to judgment. Behold, verily I say unto you, there are hypocrites among you and have deceived some, which has given the adversary power. But behold, such shall be reclaimed. But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will. And woe unto them who are cut off from my church, for the same are overcome of the world. Wherefore, let every man beware, lest he do that which is not in truth and righteousness before me.

<sup>3</sup> And now come, says the Lord by the spirit unto the elders of his church, and let us reason together that you may understand. Let us reason even as a man reasons, one with another, face to face. Now, when a man reasons he is understood of man because he reasons as a man; even so will I the Lord reason with you that you may understand. Wherefore, I, the Lord, ask you this question: Unto what were you ordained? To preach my gospel by the spirit, even the Comforter, which was sent forth to teach the truth. And then received you spirits which you could not understand, and received them to be of God. And in this are you justified? Behold, you shall answer this question yourselves. Nevertheless, I will be merciful unto you; he that is weak among you, hereafter shall be made strong.

<sup>4</sup> Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, does he preach it by the spirit of truth or some other way? And if by some other way, it is not of God. And again, he that receives the word of truth, does he receive it by the spirit of truth or some other way? If it be some other way, it is not of God. Therefore, why is it that you cannot understand and know that he that receives the word by the spirit of truth, receives it as it is preached by the spirit of truth? Wherefore, he that preaches and he that receives, understand one another, and both are edified and rejoice together. And that which does not edify is not of God, and is darkness. That which is of God is light, and he that receives light and continues in God receives more light, and that light grows brighter and brighter until the perfect day.

<sup>5</sup> And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you. For he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least and the servant of all. Wherefore, he is possessor of all things, for all things are subject unto him both in Heaven and on the earth: the life and the light, the spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son. But no man is possessor of all things except he be purified and cleansed from all sin. And if you are purified and cleansed from all sin, you shall ask whatever you will in the name of Jesus, and it shall be done. But know this, it shall be given you what you shall ask.

<sup>6</sup> And as you are appointed to the head, the spirits shall be subject unto you. Wherefore, it shall come to pass that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, you shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, then you may know that it is not of God. And it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice that it is not of God, not with railing accusation, that you be not overcome, neither with boasting nor rejoicing, lest you be seized therewith. He that receives of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive. And by giving heed and doing these things which you have received and which you shall hereafter receive, behold, the Kingdom is given unto you of the Father and power to overcome all

things which are not ordained of him. And behold, verily I say unto you, blessed are you who hear these words of mine from the mouth of my servant, for your sins are forgiven you.

<sup>7</sup> Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley, go forth among the churches and strengthen them by the word of exhortation, and also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labor in the vineyard. And let no man hinder them of doing that which I have appointed unto them. Wherefore, in this thing my servant Edward is not justified. Nevertheless, let him repent and he shall be forgiven.

<sup>8</sup> Behold, you are little children and you cannot bear all things now. You must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them which my Father has given me, and none of them which my Father has given me shall be lost. And the Father and I are one. I am in the Father and the Father in me. And inasmuch as you have received me, you are in me and I in you; wherefore, I am in your midst. And I am the good shepherd, and the day comes that you shall hear my voice, and see me, and know that I am. Watch, therefore, that you may be ready. Even so, Amen.

## SECTION 37

*A revelation given at Kirtland, Ohio, 15 May 1831, through Joseph Smith Jr. to Ezra Thayer and Joseph Smith Sr. concerning a farm, etc.*

<sup>1</sup> Hearken unto my words, and behold, I will make known unto you what you shall do as it shall be pleasing unto me, for verily I say unto you it must needs be that you let the bargain stand that you have made concerning these farms until it be so fulfilled. Behold, you are held for the one, even so likewise, your adversary is held for the other. Wherefore, it must needs be that you pay no more money for the present time until the contract be fulfilled. And let my servant Joseph Smith Sr. and his family go into the house after your adversary is gone, and let my servant Ezra board with him. And let all the brethren immediately assemble together and put up a house for my servant Ezra.

<sup>2</sup> And let my servant Frederick G. Williams' family remain, and let the house be repaired and their wants be supplied, and when my

servant Frederick returns from the west, behold, he takes his family to the west. Let that which belongs to my servant Frederick be secured unto him by deed or bond, and thus he wills that the brethren reap the good thereof.

<sup>3</sup> Let my servant Joseph Smith Sr. govern the things of the farm and provide for the families, and let him have help inasmuch as he stands in need. Let my servant Ezra humble himself, and at the conference meeting he shall be ordained unto power from on high, and he shall go from thence (if he be obedient unto my commandments) and proclaim my gospel unto the western regions with my servants that must go forth, even unto the borders of the Lamanites; for behold, I have a great work for them to do. And it shall be given unto you to know what you shall do at the conference meeting. Even so, Amen.

<sup>4</sup> *What shall the brethren do with their money?*

You shall go forth and seek diligently among the brethren, and obtain lands and save the money that it may be consecrated to purchase lands in the west for an everlasting inheritance. Even so, Amen.

## SECTION 38

*A revelation given at Thompson, Ohio, 20 May 1831, through Joseph Smith Jr. to bishop Edward Partridge concerning the property of the church, etc.*

<sup>1</sup> Hearken unto me, says the Lord your God, and I will speak unto my servant Edward Partridge and give unto him directions, for it must needs be that he receive directions how to organize this people; for it must needs be that they are organized according to my laws. If otherwise, they will be cut off.

<sup>2</sup> Wherefore, let my servant Edward Partridge receive the properties of this people which have covenanted with me to obey the laws which I have given, and let my servant Edward Partridge receive the money as it shall be laid before him according to the covenant, and go and obtain a deed, or article, of this land unto himself. For I have appointed him to receive these things, and thus through him the properties of this church shall be consecrated unto me.

<sup>3</sup> Wherefore, let my servant Edward Partridge and those whom he has chosen, in whom I am well pleased, appoint unto this people their

portion, every man alike, according to their families, according to their wants and their needs. And let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it of the church, until he transgress and is not counted worthy by the voice of the church, according to the laws, to belong to the church, and thus all things shall be made sure according to the laws of the land.

<sup>4</sup> And let that which belongs to this people be appointed unto this people. And the money which is left unto this people, let there be an agent appointed unto this people to take the money to provide food and raiment according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that you may be one even as I have commanded you. And let that which belongs to this people not be taken and given unto that of another church. Wherefore, if another church would receive money of this church, let them pay unto this church again, according as they shall agree. And this shall be done through the bishop or the agent which shall be appointed by the voice of the church.

<sup>5</sup> Again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws, and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise and command them to go hence. And the hour and the day is not given unto them, wherefore, let them act upon this land as for years, and this shall turn unto them for their good.

<sup>6</sup> Behold, this shall be an example unto my servant Edward in other places, in all churches. And whoever is found a faithful, and just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life. Verily, I say unto you, I am Jesus Christ, who comes quickly, in an hour you think not. Even so, Amen.

## SECTION 39

*A revelation to the elders of the church of Christ, given at Kirtland, Ohio, 6 June 1831, through Joseph Smith Jr.*

<sup>1</sup> Behold, thus says the Lord unto the elders whom he has called and chosen in these last days by the voice of his spirit, saying: I the Lord will make known unto you what I will that you should do from this time until the next conference, which shall be held in Missouri upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant.

<sup>2</sup> Wherefore, verily I say unto you, let my servants Joseph Smith Jr. and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do. And it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seems good to me.

<sup>3</sup> And again, verily I say unto you, let my servant Lyman (Wight) and my servant John (Corrill) take their journey speedily, and also my servant John (Murdock) and my servant Hyrum (Smith) take their journey unto the same place, by the way of Detroit. And let them journey from thence, preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the waterside.

<sup>4</sup> For thus says the Lord: I will cut my work short in righteousness, for the days come that I will send forth judgment unto victory. And let my servant Lyman beware, for Satan desires to sift him as chaff. And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that you may not be deceived, for Satan is abroad in the land, and he goes forth deceiving the nations. Wherefore, he that prays, whose spirit is contrite, the same is accepted of me, if he obey my ordinances. And he that speaks, whose spirit is contrite, whose language is meek and edifies, the same is of

God, if he obey my ordinances. And again, he that trembles under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you. And again, he that is overcome and brings not forth fruits, even according to this pattern, is not of me. Wherefore, by this pattern you shall know the spirits in all cases under the whole heavens. And the days have come; according to men's faith it shall be done unto them. Behold, this commandment is given unto all the elders whom I have chosen.

<sup>5</sup> And again, verily I say unto you, let my servant Thomas (B. Marsh) and my servant Ezra (Thayer) take their journey also, preaching the word by the way, unto this same land. And again, let my servant Isaac (Morley) and my servant Ezra (Booth) take their journey also, preaching the word by the way to the same land. Let my servant Edward (Partridge) and Martin (Harris) take their journey with my servants Sidney and Joseph. Let my servant David (Whitmer) and Harvey Whitlock also take their journey and preach by the way unto this same land. Let my servant Parley (P. Pratt) and Orson (Pratt) also take their journey and preach by the way unto this same land. And let my servant Solomon (Hancock) and Simeon (Carter) also take their journey to the same land and preach by the way. Let my servant Edson (Fuller) and Jacob (Scott) also take their journey. Let my servant Levi Hancock and Zebedee (Coltrin) also take their journey. Let my servant Reynolds (Cahoon) and Samuel (Smith) also take their journey. Let my servant Wheeler (Baldwin) and William (Carter) also take their journey. Let my servant Newel Knight and Selah (Griffin) both be ordained and also take their journey.

<sup>6</sup> Yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's tracks. He that is faithful, the same shall be kept and blessed with much fruit.

<sup>7</sup> And again, I say unto you, let my servant Joseph (Wakefield) and Solomon (Humphrey Jr.) take their journey into the eastern lands, and let them labor with their families, declaring none other things than the prophets and apostles, that which they have seen, and heard, and most assuredly believe, that the prophecies may be fulfilled.

<sup>8</sup>In consequence of transgression, let that which was bestowed upon Heman (Bassett) be taken from him and placed upon the head of Symonds (Rider).

<sup>9</sup>And again, verily I say unto you, let Jared (Carter) be ordained a priest, and also George (James) be ordained a priest. Let the residue of the elders watch over the churches and declare the word in those regions among them, and let them labor with their own hands that there be no idolatry nor wickedness practiced. And remember in all things the poor and the needy, the sick and the afflicted, for he that does not these things, the same is not my disciple.

<sup>10</sup>And again, let my servant Joseph, and Sidney, and Edward take with them a recommend from the church, and let there be one obtained for my servant Oliver Cowdery also. And thus, even as I have said, if you are faithful, you shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold, I the Lord will hasten the city in its time and will crown the faithful with joy and with rejoicing. Behold, I am Jesus Christ, the Son of God, and I will lift them up at the last day. Even so, Amen.

## SECTION 40

*A revelation given at Kirtland, Ohio, 8 June 1831, through Joseph Smith Jr. to Sidney Gilbert.*

<sup>1</sup>Behold, I say unto you my servant Sidney that I have heard your prayers, and you have called upon me that it should be made known unto you of the Lord your God concerning your calling and election in this church, which I the Lord have raised up in these last days.

<sup>2</sup>Behold, I, the Lord, who was crucified for the sins of the world, give unto you a commandment that you shall forsake the world, take upon you my ordinances, even that of an elder, to preach faith, and repentance, and remission of sins, according to my word, and the reception of the holy spirit by the laying on of hands, and also to be an agent unto this church, in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter. And again, verily I say unto you, you shall take your journey with my servant Joseph and Sidney Rigdon. Behold, these are the first

ordinances which you shall receive, and the residue shall be made known unto you in a time to come, according to your labor in my vineyard. And again, I would that you should learn that it is he only who is saved that endures unto the end. Even so, Amen.

## SECTION 41

*A revelation given at Kirtland, Ohio, 10 June 1831, through Joseph Smith Jr. to Newel Knight.*

<sup>1</sup> Behold, thus says the Lord, even Alpha and Omega, the Beginning and the End, even he who was crucified for the sins of the world: Behold, verily, verily I say unto you my servant Newel, you shall stand fast in the office wherewith I have appointed you. And if your brethren desire to escape their enemies, let them repent of all their sins and become truly humble before me and contrite. And as the covenant which they made unto me has been broken, even so, it has become void and of none effect. And woe to him by whom this offense comes, for it had been better for him that he had been drowned in the depth of the sea. But blessed are they who have kept the covenant and observed the commandment, for they shall obtain mercy.

<sup>2</sup> Wherefore, go to now and flee the land, lest your enemies come upon you, and take your journey, and appoint whom you will to be your leader and to pay moneys for you. And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And after you have done journeying, behold, I say unto you, seek a living like unto men, until I prepare a place for you. And again, be patient in tribulation until I come. And behold, I come quickly and my reward is with me, and they who have sought me early shall find rest to their souls. Even so, Amen.

## SECTION 42

*A revelation given at Kirtland, Ohio, 14 June 1831, through Joseph Smith Jr. to William Phelps and Joseph Coe: their calling, etc.*

<sup>1</sup> Behold, thus says the Lord unto you my servant William, yea, even the Lord of the whole earth: You are called and chosen, and after you have been baptized by water, which if you do with an eye single to my

glory, you shall have a remission of your sins and a reception of the holy spirit by the laying on of hands. And then you shall be ordained by the hand of my servant Joseph Smith Jr. to be an elder unto this church, to preach repentance and remission of sins by way of baptism, in the name of Jesus Christ, the Son of the living God. And on whomever you shall lay your hands, if they are contrite before me, you shall have power to give the holy spirit.

<sup>2</sup> And again, you shall be ordained to assist my servant Oliver to do the work of printing, and of selecting and writing books for schools in this church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, for this cause you shall take your journey with my servants Joseph and Sidney Rigdon — that you may be planted in the land of your inheritance to do this work.

<sup>3</sup> And again, let my servant Joseph Coe also take his journey with them. The residue shall be made known hereafter, even as I will, Amen.

## SECTION 43

*A revelation given at Kirtland, Ohio, 15 June 1831, through Joseph Smith Jr. Thomas B. Marsh was desirous to know what he should do as the Lord had commanded him and Ezra Thayer to take their journey to the land of Missouri, but Thayer could not be ready as soon as Thomas wanted, and this revelation followed.*

<sup>1</sup> Hearken, O you people which profess my name, says the Lord your God. For behold, my anger is kindled against the rebellious, and they shall know my arm and my indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me and keep my commandments, the same shall not be saved.

<sup>2</sup> Behold, I the Lord command, and he that will not obey shall be cut off in my own due time, after I have commanded and the commandment is broken. Wherefore, I, the Lord, command and revoke as it seems good to me, and all this to be answered upon the heads of the rebellious, says the Lord. Wherefore, I revoke the commandment which was given unto my servant Thomas and Ezra, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri. And my servant Selah Griffin

shall also go with him, for behold, I revoke the commandment which was given unto my servants Selah and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson, and their rebellions. Wherefore, let my servant Newel remain with them, and as many as will go, may go, that are contrite before me, and be led by him to the land which I have appointed.

<sup>3</sup> And again, verily I say unto you that my servant Ezra Thayer must repent of his pride and of his selfishness, and obey the former commandment which I have given him concerning the place upon which he lives. And if he will do this, as there shall be no divisions made upon the land, he shall be appointed still to go to the land of Missouri. Otherwise, he shall receive the money which he has paid and shall leave the place, and shall be cut off out of my church, says the Lord God of Hosts. And though the heavens and the earth pass away, these words shall not pass away, but shall be fulfilled. And if my servant Joseph must needs pay the money, behold, I the Lord will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do, for according to that which they do, they shall receive, even in lands for their inheritance.

<sup>4</sup> Behold, thus says the Lord unto my people: You have many things to do and to repent of, for behold, your sins have come up unto me and are not pardoned, because you seek to counsel in your own ways, and your hearts are not satisfied, and you obey not the truth, but have pleasure in unrighteousness.

<sup>5</sup> Woe unto you rich men that will not give your substance to the poor, for your riches will canker your souls. And this shall be your lamentation in the day of visitation and of judgment and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

<sup>6</sup> Woe unto you poor men whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands.

<sup>7</sup> But blessed are the poor who are pure in heart, whose hearts are broken and whose spirits are contrite, for they shall see the Kingdom of God coming with power and great glory unto their deliverance, for

the fatness of the earth shall be theirs; for behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice, and their generations shall inherit the earth from generation to generation, for ever and ever. And now I make an end of speaking unto you. Even so, Amen.

## SECTION 44

*A revelation given at Independence Zion, Jackson County, Missouri, 20 July 1831, through Joseph Smith Jr., giving directions to the bishop and agent on how to proceed concerning purchasing lands, etc.*

<sup>1</sup> Hearken, O you elders of my church, says the Lord your God, who have assembled yourselves together, according to my commandment, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints. Wherefore, this is the land of promise and the place for the city of Zion. And thus says the Lord your God: If you will receive wisdom, here is wisdom: Behold, the place which is now called Independence is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse. Wherefore, it is wisdom that the land should be purchased by the saints, and also every tract lying westward, even unto the line running directly between Jew and gentile, and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

<sup>2</sup> And let my servant Sidney Gilbert stand in the office which I have appointed him, to receive moneys, to be an agent unto the church, to buy lands in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

<sup>3</sup> And let my servant Edward Partridge stand in the office which I have appointed him, to divide unto the saints their inheritance, even as I have commanded, and also them whom he has appointed to assist him.

<sup>4</sup> And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the saints, and that he may obtain provisions and whatever things

the disciples may need to plant them in their inheritance. And also, let my servant Sidney Gilbert obtain a license (behold, here is wisdom, and whoever reads let him understand) that he may send goods also unto the Lamanites, even by whom he will, as clerks employed in his service, and thus the gospel may be preached unto them.

<sup>5</sup> And again, verily I say unto you, let my servant William W. Phelps also be planted in this place, and be established as a printer unto the church. And lo, if the world receives his writings (behold, this is wisdom), let him obtain whatever he can obtain in righteousness for the good of the saints. And let my servant Oliver assist him even as I have commanded, in whatever place I shall appoint unto him, to copy, and to correct, and select, etc., that all things may be right before me, as it shall be proved by the spirit through him. And thus, let those of whom I have spoken be planted in the land of Zion, as speedily as can be with their families, to do these things even as I have spoken.

<sup>6</sup> And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter. Even so, Amen.

## SECTION 45

*A revelation given at Jackson County, Missouri, 1 August 1831, through Joseph Smith Jr. to Edward Partridge, Martin Harris, William W. Phelps, Sidney Rigdon, Joseph Smith Jr., Oliver Cowdery, Ziba Peterson, and other elders of the church.*

<sup>1</sup> Hearken, O you elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you. For verily I say unto you, blessed is he that keeps my commandments, whether in life or in death, and he that is faithful in tribulation, the reward of the same is greater in the Kingdom of Heaven. You cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter and the glory which shall follow after much tribulation, for after much tribulation comes the blessings. Wherefore, the day comes that you shall be crowned with much glory. The hour is not yet, but is nigh at hand.

<sup>2</sup> Remember this, which I tell you before that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you — that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come, and also that you might be honored of laying the foundation and of bearing record of the land upon which the Zion of God shall stand. And also, that a feast of fat things might be prepared for the poor, yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the House of the Lord, well prepared, unto which all nations shall be invited: firstly, the rich and the learned, the wise and the noble, and after that comes the day of my power. Then shall the poor, the lame, and the blind, and the deaf come in unto the marriage of the Lamb, and partake of the supper of the Lord prepared for the great day to come. Behold, I, the Lord, have spoken it.

<sup>3</sup> And that the testimony might go forth from Zion, yea, from the mouth of the city of the heritage of God, yea, for this cause I have sent you hither and I have selected my servant Edward, and appointed unto him his mission in this land. But if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold, his mission is given unto him, and it shall not be given again. And whoever stands in this mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just, and by the assistance of his counselors, according to the laws of the Kingdom which are given by the prophets of God.

<sup>4</sup> For verily I say unto you, my laws shall be kept on this land. Let no man think that he is ruler, but let God rule him that judges according to the counsel of his own will, or in other words, he that counsels or sits upon the judgment seat. Let no man break the laws of the land, for he that keeps the laws of God has no need to break the laws of the land.

<sup>5</sup> Wherefore, be subject to the powers that be until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which you have received from my hand are the laws of the church, and in this light you shall hold them forth. Behold, here is wisdom.

<sup>6</sup> And now as I spoke concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed

for his counselors, and also the land of the residence of him whom I have appointed to keep my storehouse. Wherefore, let them bring their families to this land, as they shall counsel between themselves and me. For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant, wherefore, he receives no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for the power is in them wherein they are agents unto themselves. And inasmuch as men do good, they shall in no way lose their reward, but he that does not anything until he is commanded, and receives a commandment with a doubtful heart, and keeps it with slothfulness, the same is damned.

<sup>7</sup> Who am I that made man, says the Lord, that will hold him guiltless that obey not my commandments? Who am I, says the Lord, that have promised and have not fulfilled? I command and men obey not, I revoke and they receive not the blessing, then they say in their hearts, This is not the work of the Lord, for his promises are not fulfilled. But woe unto such, for their reward lurks beneath, and not from above.

<sup>8</sup> And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin should be an example unto the church, in laying his moneys before the bishop of the church. And also, this is a law unto every man that comes unto this land to receive an inheritance, and he shall do with his moneys according as the law directs. And it is wisdom also that there should be lands purchased in Independence for the place of the storehouse, and also for the house of the printing. And other directions concerning my servant Martin Harris shall be given him of the spirit, that he may receive his inheritance as seems best to him. And let him repent of his sins, for he seeks the praise of the world.

<sup>9</sup> And also, let my servant William W. Phelps stand in the office which I have appointed him and receive his inheritance in the land. And also, he has need to repent, for I the Lord am not pleased with him, for he seeks to excel, and he is not sufficiently meek before me. Behold, he that has repented of his sins, the same is forgiven, and I the Lord remember them no more. By this you may know if a man repents of his sins: behold, he will confess them and forsake them.

<sup>10</sup> And now verily I say concerning the residue of the elders of my church, the time has not yet come, for many years, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold, they shall push the people together from the ends of the earth. Wherefore, assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent. And let them build up churches, inasmuch as the inhabitants of the earth will repent.

<sup>11</sup> And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion. And I give unto my servant Sidney Rigdon a commandment that he shall write a description of the land of Zion and a statement of the will of God, as it shall be made known by the spirit unto him, and an epistle and subscription, to be presented unto all the churches to obtain moneys to be put into the hands of the bishop to purchase lands for an inheritance for the children of God, of himself or the agent, as seems best to him, or as he shall direct. For behold, verily I say unto you, the Lord wills that the disciples and the children of men should open their hearts, even to purchase this whole region of country as soon as time will permit.

<sup>12</sup> Behold, here is wisdom: Let them do this lest they reserve no inheritance save it be by the shedding of blood.

<sup>13</sup> And again, inasmuch as there be lands obtained, let there be workmen sent forth of all kinds unto this land to labor for the saints of God. Let all these things be done in order, and let the privileges of the lands be made known from time to time by the bishop or the agent of the church. And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time. And let my servant Sidney Rigdon consecrate and dedicate this land and the spot of the temple unto the Lord.

<sup>14</sup> And let a conference meeting be called, and after that let my servants Sidney Rigdon and Joseph Smith Jr. return, and also Oliver

Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be ruled by the conference. And let no man return from this land except he bear record by the way of that which he knows and most assuredly believes.

<sup>15</sup> Let that which has been bestowed upon Ziba Peterson be taken from him, and let him stand as a member in the church and labor with his own hands, with the brethren, until he is sufficiently chastened for all his sins, for he confesses them not and he thinks to hide them.

<sup>16</sup> Let the residue of the elders of this church who are coming to this land, some of whom are exceedingly blessed, even above measure, also hold a conference upon this land, and let my servant Edward direct the conference which shall be held by them. And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them. For verily, the sound must go forth from this place into all the world, and unto the uttermost parts of the earth. The gospel must be preached unto every creature, with signs following them that believe. And behold, the Son of Man comes. Amen.

## SECTION 46

*A revelation given at Independence, Jackson County, Missouri, 7 August 1831, through Joseph Smith Jr.*

<sup>1</sup> Behold, blessed, says the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments, for they that live shall inherit the earth, and they that die shall rest from all their labors, and their works shall follow them. And they shall receive a crown in the mansions of my Father, which I have prepared for them. Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth, and it shall bring forth in her strength. And they also shall be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time, they that are faithful and diligent before me.

<sup>2</sup> Wherefore, I give unto them a commandment, saying thus: You shall love the Lord your God with all your heart, with all your might, mind, and strength, and in the name of Jesus Christ you shall serve

him. You shall love your neighbor as yourself. You shall not steal, neither commit adultery, nor kill, nor do anything like unto it. You shall thank the Lord your God in all things. You shall offer a sacrifice unto the Lord your God in righteousness, even that of a broken heart and a contrite spirit.

<sup>3</sup> And that you may more fully keep yourself unspotted from the world, you shall go to the house of prayer and offer up your sacraments upon my holy day. For verily, this is a day appointed unto you to rest from your labors, and to pay your devotions unto the Most High. Nevertheless, your vows shall be offered up in righteousness on all days and at all times, but remember that on this, the Lord's day, you shall offer your oblations and your sacraments unto the Most High, confessing your sins unto your brethren and before the Lord. And on this day, you shall do none other things — only let your food be prepared with singleness of heart, that your fasting may be perfect, or in other words, that your joy may be full. Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

<sup>4</sup> And inasmuch as you do these things with thanksgiving, with cheerful hearts and countenances (not with much laughter, for this is sin, but with a glad heart and a cheerful countenance), verily I say that inasmuch as you do this, the fullness of the earth is yours — the beasts of the fields and the fowls of the air, and that which climbs upon trees and walks upon the earth, yea, and the herb, and the good things which come of the earth, whether for food, or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards. Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart, yea for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. And it pleases God that he has given all these things unto man, for unto this end were they made, to be used with judgment, not to excess, neither by extortion.

<sup>5</sup> And in nothing does man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold, this is according to the law and the prophets. Wherefore, trouble me no more concerning this matter, but learn that he who does the works of righteousness, shall receive his

reward, even peace in this world, and eternal life in the world to come. I the Lord have spoken it, and the spirit bears record. Amen.

## SECTION 47

*A revelation given at Independence, Jackson County, Missouri, 8 August 1831, through Joseph Smith Jr.: directions to Sidney Rigdon, Joseph Smith Jr., Oliver Cowdery, and Edward Partridge.*

<sup>1</sup> Behold, thus says the Lord unto the elders of his church, who are to return speedily to the land from whence they came: Behold, it pleases me that you have come up hither, but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Woe unto such, for my anger is kindled against them. And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have. For I, the Lord, rule in the Heavens above and among the armies of the earth. And in the day when I shall make up my jewels, all men shall know what it is that bespeaks the power of God.

<sup>2</sup> But verily I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made or bought, as seems best to you — it matters not unto me — and take your journey speedily for the place which is called St. Louis. And from thence, let my servant Sidney, and Joseph, and Oliver take their journey for Cincinnati. And in this place let them lift up their voice and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them, for I am able to make you holy, and your sins are forgiven you.

<sup>3</sup> And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came. And all this for the good of the churches, for this intent have I sent them.

<sup>4</sup> And let my servant Edward impart of the money which I have given him, a portion unto my elders which are commanded to return. And he that is able, let him return it by the way of the agent. And he that is not, of him it is not required.

<sup>5</sup> And now I speak of the residue which are to come unto this land. Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a

commandment thus: You shall not idle away your time, neither shall you bury your talent that it may not be known. And after you have come up unto the land of Zion, and have proclaimed my word, you shall speedily return, proclaiming the word among the congregations of the wicked, not in haste, neither in wrath, nor with strife. And shake off the dust of your feet against those who receive you not — not in their presence, lest you provoke them, but in secret, and wash your feet as a testimony against them in the day of judgment.

<sup>6</sup> Behold, this is sufficient for you, and the will of him who has sent you. And by the mouth of my servant Joseph it shall be made known concerning Sidney and Oliver, the residue hereafter. Even so, Amen.

## SECTION 48

*A revelation given on the bank of the river Destruction (Missouri River), McIlwaine's Bend, 12 August 1831, through Joseph Smith Jr. to William W. Phelps, Sidney Gilbert, Sidney Rigdon, Joseph Smith Jr., Oliver Cowdery, Reynolds Cahoon and Samuel Smith.*

<sup>1</sup> Behold and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the Beginning and the End. Behold, thus says the Lord unto you, O you elders of my church who are assembled upon this spot, whose sins are now forgiven you (for I the Lord forgive sins and am merciful unto those who confess their sins with humble hearts), but verily I say unto you that it is not needful for this whole company of my elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief. Nevertheless, I suffered it that you might bear record. Behold, there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed in my anger many destructions upon the waters, yea, and especially upon these waters. Nevertheless, all flesh is in my hand; and he that is faithful among you shall not perish by the waters.

<sup>2</sup> Wherefore, it is expedient that my servant Sidney Gilbert and my servant William Phelps be in haste upon their errand and mission; nevertheless, I would not suffer that you should part until you are chastened for all your sins, that you might be one, that you might not perish in wickedness. But now, verily I say, it behooves me that

you should part. Wherefore, let them, my servants Sidney Gilbert and William, take their former company, and let them take their journey in haste, that they may fill their mission, and through faith they shall overcome. And inasmuch as they are faithful, they shall be preserved, and I, the Lord, will be with them. And let the residue take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree.

<sup>3</sup> And now behold, for your good I give unto you a commandment concerning these things, and I, the Lord, will reason with you as with men in days of old. Behold, I, the Lord, in the beginning blessed the waters; but in the last days, by the mouth of my servant John, I cursed the waters. Wherefore, the days will come that no flesh shall be safe upon the waters. And it shall be said in days to come that none is able to go up to the land of Zion upon the waters but he that is upright in heart. And as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints that they may partake the fatness thereof.

<sup>4</sup> And now I give unto you a commandment, and what I say unto one, I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares. I, the Lord, have decreed, and the destroyer rides upon the face thereof, and I revoke not the decree.

<sup>5</sup> I, the Lord, was angry with you yesterday, but today my anger is turned away. Wherefore, let those concerning whom I have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it matters not unto me after a little, if it so be that they fill their mission, whether they go by water or by land. Let this be as it is made known unto them, according to their judgments hereafter.

<sup>6</sup> And now concerning my servants Sidney Rigdon, and Joseph, and Oliver, let them come not again upon the waters, save it be upon the canal while journeying unto their homes, or in other words, they shall not come upon the waters to journey save upon the canal. Behold, I, the Lord, have appointed a way for the journeying of my saints, and behold, this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion. And they shall do like unto the children of

Israel, pitching their tents by the way. And behold, this commandment you shall give unto all your brethren. Nevertheless, unto whom it is given power to command the waters, unto him it is given by the spirit to know all his ways. Wherefore, let him do as the spirit of the living God commands him, whether upon the land or upon the waters, as it remains with me to do hereafter. And unto you it is given the course for the saints, or the way for the saints of the camp of the Lord, to journey.

<sup>7</sup> And again, verily I say unto you, my servants Sidney Rigdon, and Joseph, and Oliver shall not open their mouths in the congregations of the wicked until they arrive at Cincinnati. And in that place they shall lift up their voices unto God against that people, yea, unto him whose anger is kindled against their wickedness, a people which is well nigh ripened for destruction. And from thence, let them journey for the congregations of their brethren, for their labors, even now, are wanted more abundantly among them than among the congregations of the wicked.

<sup>8</sup> And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given. And inasmuch as they do this, they shall rid their garments and they shall be spotless before me. And let them journey together, or two by two, as seems best to them, only let my servant Reynolds and my servant Samuel, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me.

<sup>9</sup> And now verily I say unto you, and what I say unto one I say unto all, Be of good cheer little children, for I am in your midst and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the Kingdom are yours. Gird up your loins, and be watchful, and be sober, looking forth for the coming of the Son of Man, for he comes in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so, Amen.

## SECTION 49

*A revelation given on the banks of the Missouri River at Chariton, Missouri, 13 August 1831, through Joseph Smith Jr. to a group of elders journeying to Jackson County.*

<sup>1</sup> Behold and hearken, O you elders of my church, says the Lord your God, even Jesus Christ, your advocate, who knows the weakness of man, and how to succor them who are tempted. And verily, my eyes are upon those who have not as yet gone up unto the land of Zion, wherefore, your mission is not yet full. Nevertheless, you are blessed, for the testimony which you have borne is recorded in Heaven for the angels to look upon, and they rejoice over you, and your sins are forgiven you.

<sup>2</sup> And now continue your journey. Assemble yourselves upon the land of Zion, and hold a meeting, and rejoice together, and offer a sacrament unto the Most High. And then you may return to bear record, yea, even all together or two by two, as seems best to you. It matters not unto me, only be faithful and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold, I, the Lord, have brought you together, that the promise might be fulfilled that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, promised the faithful and cannot lie.

<sup>3</sup> I, the Lord, am willing, if any among you desires to ride upon horses, or upon mules, or in chariots, he shall receive this blessing if he receive it from the hand of the Lord with a thankful heart in all things. These things remain with you to do according to judgment and the directions of the spirit. Behold, the Kingdom is yours. And behold and lo, I am with the faithful always. Even so, Amen.

## SECTION 50

*A revelation given at Kirtland, Ohio, 30 August 1831, through Joseph Smith Jr. to Titus Billings, Joseph Smith Jr., Newel K. Whitney, Oliver Cowdery, Sidney Rigdon, and others.*

<sup>1</sup> Hearken, O you people, and open your hearts and give ear from afar, and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you. Yea, verily I

say, hear the word of him whose anger is kindled against the wicked and rebellious, who wills to take even them whom he will take, and preserves in life them whom he will preserve, who builds up at his own will and pleasure, and destroys when he please, and is able to cast the soul down to hell.

<sup>2</sup> Behold, I the Lord utter my voice and it shall be obeyed. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble, and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

<sup>3</sup> And he that seeks signs shall see signs, but not unto salvation. Verily I say unto you, there are those among you who seek signs, and there have been such even from the beginning. But behold, faith comes not by signs, but signs follow those that believe. Yea, signs come by faith, not by the will of men nor as they please, but by the will of God. Yea, signs come by faith unto mighty works, for without faith no man pleases God. And with whom God is angry, he is not well pleased, wherefore, unto such he shows no signs, only in wrath unto their condemnation. Wherefore, I, the Lord, am not pleased with those among you who have sought after signs and wonders for faith, and not for the good of men unto my glory.

<sup>4</sup> Nevertheless, I gave commandments, and many have turned away from my commandments and have not kept them. There were among you adulterers and adulteresses, some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgment shall come upon them as a snare, and their folly shall be made manifest and their works shall follow them in the eyes of the people. And verily I say unto you, as I have said before, he that looks on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit but shall deny the faith and shall fear. Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whoever loves and makes a lie, and the whoremonger, and the sorcerer should have their part in that lake which burns with fire and brimstone, which is the second death. Verily I say that they shall not have part in the first resurrection.

<sup>5</sup> And now behold, I, the Lord, say unto you that you are not justified because these things are among you. Nevertheless, he that endures in faith and does my will, the same shall overcome and shall receive an inheritance upon the earth when the day of transfiguration shall come, when the earth shall be transfigured, even according to the pattern which was shown unto my apostles upon the mount, of which account the fullness you have not yet received.

<sup>6</sup> And now verily I say unto you that as I said that I would make known my will unto you, behold, I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments. But, unto him that keeps my commandments, I will give the mysteries of my Kingdom, and the same shall be in him a well of living water springing up unto everlasting life. And now behold, this is the will of the Lord your God concerning his saints — that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which brings pestilence.

<sup>7</sup> Behold, the land of Zion; I, the Lord, hold it in my own hands. Nevertheless, I, the Lord, render unto Caesar the things which are Caesar's. Wherefore, I, the Lord, will that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger. For Satan puts it into their hearts to anger against you and to the shedding of blood. Wherefore, the land of Zion shall not be obtained but by purchase or by blood; otherwise, there is no inheritance for you. And if by purchase, behold, you are blessed, and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

<sup>8</sup> I, the Lord, am angry with the wicked. I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape. Nevertheless, I, the Lord, am with them, and will come down in Heaven from the presence of my Father and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by. Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon

the land of Zion, and that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth, and declare both by word and by flight that desolation shall come upon the wicked.

<sup>9</sup> Wherefore, let my disciples in Kirtland arrange their temporal concerns, who dwell upon this farm. Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared in the coming spring to take his journey up unto the land of Zion with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself that shall not go until I shall command them. And let all the moneys which can be spared, it matters not unto me whether it be little or much sent up unto the land of Zion, unto them whom I have appointed to receive. Behold, I, the Lord, will give unto my servant Joseph Smith Jr. power, that he shall be enabled to discern by the spirit those who shall go up unto the land of Zion and those of my disciples who shall tarry.

<sup>10</sup> Let my servant Newel K. Whitney retain his store, or in other words, the store, yet for a little season. Nevertheless, let him impart all the money that he can impart, to be sent up unto the land of Zion. Behold, these things are in his own hands, let him do according to wisdom. Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power. And now speedily visit the churches, expounding these things unto them with my servant Oliver Cowdery. Behold, this is my will, obtaining moneys even as I have directed. He that is faithful and endures shall overcome the world. He that sends up treasures unto the land of Zion shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come.

<sup>11</sup> Yea, and blessed are the dead that die in the Lord from henceforth. When the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord in the holy city. And he that lives when the Lord shall come, and has kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. Wherefore, children shall grow up until they become old; old men shall die, but they shall not sleep in the dust, but they shall be

changed in the twinkling of an eye. Wherefore, for this cause preached the apostles unto the world the resurrection of the dead.

<sup>12</sup> These things are the things that you must look for, and speaking after the manner of the Lord, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man. And until that hour there will be foolish virgins among the wise, and at that hour comes an entire separation of the righteous and the wicked, and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.

<sup>13</sup> And now behold, verily I say unto you, I, the Lord, am not pleased with my servant Sidney Rigdon. He exalted himself in his heart and received not counsel, but grieved the spirit, wherefore, his writing is not acceptable unto the Lord, and he shall make another. And if the Lord receive it not, behold, he stands no longer in the office which he has appointed him.

<sup>14</sup> And again, verily I say unto you, let those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power. For this is a day of warning and not a day of many words, for I the Lord am not to be mocked in the last days. Behold, I am from above, and my power lies beneath. I am over all, and in all, and through all, and search all things, and the day comes that all things shall be subject unto me. Behold, I am Alpha and Omega, even Jesus Christ. Wherefore, let all men beware how they take my name in their lips, for behold, verily I say that many there be who are under this condemnation, who use the name of the Lord and use it in vain, having not authority. Wherefore, let the church repent of their sins and I the Lord will own them, otherwise they shall be cut off.

<sup>15</sup> Remember that that which comes from above is sacred, and must be spoken with care and by constraint of the spirit, and in this there is no condemnation. And you receive the spirit through prayer; wherefore, without this there remains condemnation. Let my servants Joseph Smith Jr. and Sidney Rigdon seek them a home, as they are taught through prayer by the spirit. These things remain to overcome through patience, that such may receive a more exceeding and eternal weight of glory, otherwise a greater condemnation, Amen.

## SECTION 51

*A revelation given at Kirtland, Ohio, 11 September 1831, through Joseph Smith Jr.: directions to the elders, etc.*

<sup>1</sup> Behold, thus says the Lord your God unto you, O you elders of my church: Hearken, and hear and receive my will concerning you. For verily I say unto you, I will that you should overcome the world; wherefore, I will have compassion upon you. There are those among you who have sinned, but verily I say, for this once, for my own glory and for the salvation of souls, I have forgiven you your sins.

<sup>2</sup> I will be merciful unto you, for I have given unto you the kingdom, and the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith Jr. while he lives, inasmuch as he obeys my ordinances.

<sup>3</sup> There are those who have sought occasion against him without a cause; nevertheless, he has sinned, but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death. My disciples in days of old sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened. Wherefore, I say unto you that you ought to forgive one another, for he that forgives not his brother his trespasses stands condemned before the Lord, for there remains in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. And you ought to say in your hearts, Let God judge between me and you, and reward you according to your deeds. And he that repents not of his sins and confess them not, then you shall bring him before the church and do with him as the scriptures say unto you, either by commandment or by revelation. And this you shall do that God might be glorified, not because you forgive not, having not compassion, but that you may be justified in the eyes of the law, that you may not offend him who is your lawgiver. Verily I say, for this cause you shall do these things.

<sup>4</sup> Behold, I the Lord was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley, for they kept not the law, neither the commandment. They sought evil in their hearts, and I, the Lord, withheld my spirit. They condemned for evil that thing in

which there was no evil. Nevertheless, I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold, he has sinned, and Satan seeks to destroy his soul. But when these things are made known unto them, and they repent of the evil, they shall be forgiven.

<sup>5</sup> And now verily I say that it is expedient in me that my servant Sidney Gilbert, after a few weeks, should return upon his business and to his agency in the land of Zion. And that which he has seen and heard may be made known unto my disciples, that they perish not, and for this cause have I spoken these things.

<sup>6</sup> And again, I say unto you that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that this farm should be sold. I will not that my servant Frederick G. Williams should sell his farm, for I the Lord will to retain a stronghold in the land of Kirtland for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some. And after that day, I, the Lord, will not hold any guilty that shall go with open hearts up to the land of Zion, for I, the Lord, require the hearts of the children of men.

<sup>7</sup> Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people, for he that is tithed shall not be burned at his coming, for after today comes the burning. This is speaking after the manner of the Lord. For verily I say, tomorrow all the proud and they that do wickedly shall be as stubble, and I will burn them up, for I am the Lord of Hosts and I will not spare any that remain in Babylon. Wherefore, if you believe me, you will labor while it is called today.

<sup>8</sup> And it is not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store and their possessions here, for this is not wisdom, until the residue of the church which remains in this place shall go up unto the land of Zion. Behold, it is said in my laws, or forbidden, to get in debt to your enemies, but behold, it is not said at any time that the Lord should not take when he please and pay as seems best to him. Wherefore, as you are agents and you are on the Lord's errand, whatever you do according to the will of the Lord is the Lord's business. And this is the Lord's business, and he has sent you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion. And behold, I, the Lord, declare unto

you, and my words are sure and shall not fail, that they shall obtain it. But all things must come to pass in its time. Wherefore, be not weary in well doing, for you are laying the foundation of a great work, and out of small things proceeds that which is great.

<sup>9</sup> Behold, the Lord requires the heart and a willing mind, and the willing and obedient shall eat the good of the land of Zion in these last days. And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land. For verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.

<sup>10</sup> Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill or in a high place, to judge the nations. For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion, and all liars and hypocrites shall be proved by them, and they which are not apostles and prophets shall be known. And even the judge and his counselors, if they are not faithful in their stewardship, shall be condemned, and others shall be planted in their stead. For behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people. And these shall come unto her out of every nation under heaven. And the days shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord has spoken it, Amen.

## SECTION 52

*A revelation given at Hiram, Ohio, 29 October 1831, through Joseph Smith Jr. to William E. McLellin.*

<sup>1</sup> Behold, thus says the Lord unto you my servant William: Blessed are you inasmuch as you have turned away from your iniquities and have received my truths, says the Lord your Redeemer, the Savior of the world, even of as many as believe on my name. Verily I say unto you, blessed are you for receiving my everlasting covenant, even the fullness of my gospel sent forth unto the children of men, that they might have life and be made partakers of the glories which are to be revealed in the last days as it was written by the prophets and apostles in days of old.

<sup>2</sup> Verily I say unto you, my servant William that you are clean, but not all. Repent, therefore, of those things which are not pleasing in my sight, says the Lord, for the Lord will show them unto you. And now verily, I, the Lord, will show unto you what I will concerning you, or what is my will concerning you. Behold, verily I say unto you that it is my will that you should proclaim my gospel from land to land and from city to city, yea, in those regions round about where it has not been proclaimed. Tarry not many days in this place. Go not up unto the land of Zion as yet, but inasmuch as you can send, send. Otherwise, think not of your property. Go unto the eastern lands, bear testimony in every place unto every people, and in their synagogues, reasoning with the people. Let my servant Samuel H. Smith go with you, and forsake him not, and give him your instructions. And he that is faithful shall be made strong in every place, and I the Lord will go with you.

<sup>3</sup> Lay your hands upon the sick and they shall recover. Return not until I the Lord shall send you. Be patient in afflictions. Ask and you shall receive; knock and it shall be opened unto you. Seek not to be cumbered; forsake all unrighteousness; commit not adultery, a temptation with which you have been troubled. Keep these sayings, for they are true and faithful, and you shall magnify your office and push many people to Zion, with songs of everlasting joy upon their heads. Continue in those things even unto the end, and you shall have a crown of eternal life on the right hand of my Father, who is full of grace and truth. Verily thus says the Lord your God, your Redeemer, even Jesus Christ. Amen.

## SECTION 53

*A revelation given at Hiram, Ohio, 30 October 1831, through Joseph Smith Jr.*

<sup>1</sup> Hearken and lo, a voice as one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men: Prepare you all the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

<sup>2</sup> Yea, a voice crying, Prepare you all the way of the Lord, prepare the supper of the Lamb, make ready for the Bridegroom. Pray unto the Lord, call upon his holy name, make known his wonderful works among the people. Call upon the Lord that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it and be prepared for the days to come in the which the Son of Man shall come down in Heaven, clothed in the brightness of his glory to meet the kingdom of God, which is set up on the earth.

<sup>3</sup> Wherefore, may the kingdom of God go forth, that the kingdom of Heaven may come, that you, O God, may be glorified in Heaven, so on earth, that your enemies may be subdued, for yours is the honor, power, and glory for ever and ever. Amen.

## SECTION 54

*A preface to the BOOK OF COMMANDMENTS given by the Lord through Joseph Smith Jr., November 1831, at Hiram, Ohio.*

<sup>1</sup> Hearken, O you people of my church, says the voice of him who dwells on high, and whose eyes are upon all men. Yea, verily I say, hearken you people from afar, and you that are upon the islands of the sea, listen together, for verily the voice of the Lord is unto all men, and there is none to escape. And there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops and their secret acts shall be revealed, and the voice of warning shall be unto all people by the mouth of my disciples whom I have chosen in these last days. They shall go forth and none shall stay them, for I, the Lord, have commanded them.

<sup>2</sup> Behold, this is my authority, and the authority of my servants, and my preface unto the book of my commandments which I have given them to publish unto you, O inhabitants of the earth. Wherefore, fear and tremble, O you people, for what I, the Lord, have decreed in them shall be fulfilled. And verily I say unto you that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in Heaven, the unbelieving and rebellious, yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure, unto

the day when the Lord shall come to recompense unto every man according to his works, and measure to every man according to the measure which he has measured to his fellow man.

<sup>3</sup> Wherefore, the voice of the Lord is unto the end of the earth, that all that will hear may hear: Prepare yourselves, prepare for that which is to come, for the Lord is nigh and the anger of the Lord is kindled, and his sword is bathed in Heaven and it shall fall upon the inhabitants of the earth, and the arm of the Lord shall be revealed. And the day comes that they who will not hear the voice of the Lord, neither his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people, for they have strayed from my ordinances and have broken my everlasting covenant. They seek not the Lord to establish his righteousness, but every man walks in his own way and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol which waxes old and shall perish in Babylon, even Babylon the great which shall fall.

<sup>4</sup> Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph and spoke unto him from Heaven, and gave him commandment, and also gave commandments to others that they should proclaim these things unto the world. And all this that it might be fulfilled which was written by the prophets: the weak things of the world should come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world, that faith also might increase in the earth, that my everlasting covenant might be established, that the fullness of my gospel might be proclaimed by the weak and the simple unto the ends of the world and before kings and rulers. Behold, I am God and have spoken it.

<sup>5</sup> These commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. And inasmuch as they erred, it might be made known; and inasmuch as they sought wisdom, it might be instructed; and inasmuch as they sinned, they might be chastened that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time, after they having received the record of the Nephites. Yea, even my

servant Joseph might have power to translate through the mercy of God, by the power of God, the Book of Mormon. And also, those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth with which I, the Lord, am well pleased — speaking unto the church collectively and not individually. For I, the Lord, cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven, and he that repents not, from him shall be taken even the light which he has received. For my spirit shall not always strive with man, says the Lord of Hosts.

<sup>6</sup> And again, verily I say unto you, O inhabitants of the earth, for I, the Lord, am willing to make these things known unto all flesh, for I am no respecter to persons and will that all men shall know that the day speedily comes; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth and the Devil shall have power over his own dominion; and also, the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

<sup>7</sup> Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I, the Lord, have spoken, I have spoken, and I excuse not myself. And though the heaven and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by my own voice or by the voice of my servants it is the same. For behold and lo, the Lord is God and the spirit bears record, and the record is true, and the truth abides for ever and ever. Amen.

## SECTION 55

*A revelation given to Joseph Smith Jr. in Hiram, Ohio, 1 November 1831, regarding Orson Hyde, Luke Johnson, Lyman Johnson and William E. McLellin. Certain items are added to the laws and commandments previously given to the church. And instructions are given to Oliver Cowdery.*

<sup>1</sup> Firstly, my servant Orson was called by his ordinance to proclaim the everlasting gospel, by the spirit of the living God, from people

to people and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them. And behold and lo, this is an example unto all those who are ordained unto this priesthood, whose mission is appointed unto them to go forth. And this is the example unto them that they shall speak as they are moved upon by the holy ghost. And whatever they shall speak, when moved upon by the holy ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. Behold, this is the promise of the Lord unto you, O you my servants.

<sup>2</sup> Wherefore, be of good cheer and do not fear, for I, the Lord, am with you and will stand by you, and you shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come. This is the word of the Lord unto you my servant Orson, and also unto my servant Luke, and unto my servant Lyman, and unto my servant William, and unto all the faithful elders of my church. Go into all the world. Preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the holy ghost. And he that believes and is baptized shall be saved, and he that believes not shall be damned. And he that believes shall be blessed with signs following, even as it is written. And unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of Man. And of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life. Amen.

<sup>3</sup> And now concerning the items in addition to the laws and commandments, they are these: There remains hereafter, in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first. Wherefore, it shall be a high priest who is worthy, and he shall be appointed by a conference of high priests.

<sup>4</sup> And again, no bishop or judge which shall be set apart for this ministry shall be tried or condemned for any crime, save it be before a conference of high priests. And inasmuch as he is found guilty before a conference of high priest, by testimony that cannot be impeached, he shall be condemned or forgiven according to the laws of the church.

<sup>5</sup> And again, inasmuch as parents have children in Zion that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism, and the gift of the holy spirit by the laying on of the hands, when eight years old, the sin be upon the head of the parents. For this shall be a law unto the inhabitants of Zion, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. And they also shall teach their children to pray and to walk uprightly before the Lord.

<sup>6</sup> And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord. Now, I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children are also growing up in wickedness. They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them.

<sup>7</sup> Wherefore, let my servant Oliver carry these sayings unto the land of Zion. And a commandment I give unto them, that those who observe not their prayers before the Lord in the season thereof, let them be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore, transgress them not, neither take therefrom. Behold, I am Alpha and Omega and I come quickly. Amen.

## SECTION 56

*A revelation given at Hiram, Ohio, 2 November 1831, through Joseph Smith Jr.*

<sup>1</sup> Behold and hearken, O you elders of my church who have assembled yourselves together, whose prayers I have heard and whose hearts I know and whose desires have come up before me. Behold and lo, my eyes are upon you, and the heavens and the earth are in my hands, and the riches of eternity are mine to give. You endeavored to believe that you should receive the blessing which was offered unto you. But behold, verily I say unto you, There were fears in your hearts, and verily this is the reason that you did not receive.

<sup>2</sup> And now I the Lord give unto you a testimony of the truth of those commandments which are lying before you. Your eyes have been upon my servant Joseph Smith Jr., and his language you have known and his imperfections you have known. And you have sought in your hearts knowledge that you might express beyond his language, this you also know. Now seek out of the Book of Commandments even the least that is among them, and appoint him that is the most wise among you, or if there be any among you that shall make one like unto it, then you are justified in saying that you do not know that is true. But if you cannot make one like unto it, you are under condemnation, if you do not bear record that it is true, for you know that there is no unrighteousness in it. And that which is righteous comes down from above, from the Father of Lights.

<sup>3</sup> And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto the ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for you are not sufficiently humble, the veil shall be rent and you shall see me and know that I Am, not with the carnal, neither natural mind, but with the spiritual. For no man has seen God at any time in the flesh, except quickened by the spirit of God, neither can any natural man abide the presence of God, neither after the carnal mind. You are not able to abide the presence of God now, neither the ministering of angels. Wherefore, continue in patience until you are perfected. Let not your minds turn back, and when you are worthy, in my own due time, you shall see and know that which was confirmed upon you by the hands of my servant Joseph Smith Jr., Amen.

## SECTION 57

*A testimony given at Hiram, Ohio, circa 2 November 1831.*

<sup>1</sup> We, the undersigners, feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea that God has borne record to our souls through the holy ghost, shed forth upon us, that these commandments are given by inspiration of God, and are profitable for all men, and are verily true.

<sup>2</sup> We give this testimony unto the world, the Lord being our helper, and it is through the grace of God the Father, and his Son Jesus Christ that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby. Amen.

Sidney Rigdon	Thomas B Marsh
Joshua Fairchild	Reynolds Cahoon
Orson Hyde	John Corrill
Peter Dustin	Parley P. Pratt
Wm. E. McLellin	Harvey Whitlock
Newel Knight	Lyman Wight
Levi Hancock; never to be erased	Calvin Beebe
Lyman Johnson	Zebedee Coltrin

## SECTION 58

*A revelation given at Hiram, Ohio, 3 November 1831, through Joseph Smith Jr.*

<sup>1</sup> Hearken, O you people of my church, says the Lord your God, and hear the word of the Lord concerning you, the Lord who shall suddenly come to his temple, the Lord who shall come down upon the world with a curse to judgment, yea, upon all the nations that forget God and upon all the ungodly among you, for he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare yourselves, prepare yourselves, O you my people, sanctify yourselves, gather yourselves together, O you people of my church upon the land of Zion, all you that have not been commanded to tarry. Go out from Babylon, be clean that bear the vessels of the Lord. Call your solemn assemblies and speak often one to another, and let every man call upon the name of the Lord.

<sup>2</sup> Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go out of Babylon, gather yourselves out from among the nations, from the four winds, from one end of Heaven to the other. Send forth the elders of my church unto the nations which are afar off, unto the islands of the sea. Send forth unto foreign lands, call upon all nations, firstly upon the gentiles and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go forth unto the land of Zion, that the borders of

my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about. Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom. Behold and lo, the Bridegroom comes, go out to meet him; prepare yourselves for the great day of the Lord. Watch, therefore, for you know neither the day nor the hour. Let them therefore which are among the gentiles flee unto Zion, and let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. Go out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus says the Lord: Let not your flight be in haste, but let all things be prepared before you; and he that goes, let him not look back, lest sudden destruction shall come upon him.

<sup>3</sup> Harken and hear, O you inhabitants of the earth, and listen you elders of my church together, and hear the voice of the Lord, for he calls upon all men and he commands all men everywhere to repent. For behold, the Lord God has sent forth the angel crying through the midst of Heaven, saying, Prepare the way of the Lord and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion and with him a hundred and forty-four thousand, having his Father's name written in their foreheads. Wherefore, prepare yourselves for the coming of the Bridegroom. Go all you, go out to meet him, for behold, he shall stand upon the mount of Olivet and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. And he shall utter his voice out of Zion and he shall speak from Jerusalem, and his voice shall be heard among all people and it shall be a voice as the voice of many waters, and as the voice of a great thunder which shall break down the mountains, and the valleys shall not be found. He shall command the great deep, and it shall be driven back into the north countries and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Savior, shall stand in the midst of his people and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice and shall no longer stay themselves, and they shall smite the rocks,

and the ice shall flow down at their presence, and a highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants, and the boundaries of the everlasting hills shall tremble at their presence, and there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim, and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the heads of the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night, for ever and ever.

<sup>4</sup> And now verily says the Lord: That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of Heaven, having the everlasting gospel, who has appeared unto some and has committed it unto man, who shall appear unto many that dwell on the earth. And this gospel shall be preached unto every nation, and kindred, and tongue, and people. And the servants of God shall go forth, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come! And worship him that made heaven, and earth, and the sea, and the fountain of waters, calling upon the Lord day and night, saying: Oh that you would rend the heavens, that you would come down, that the mountains might flow down at your presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burns and as the fire which causes the waters to boil.

<sup>5</sup> O Lord, you shall come down to make your name known to your adversary and all nations shall tremble at your presence when you do terrible things that they look not for. Yea, when you come down and the mountains flow down at your presence, you shall meet him who rejoices and works righteousness, who remembers you in your ways. For since the beginning of the world has not man heard, nor perceived by the ear, neither has any eye seen, O God, besides you, how great things you have prepared for him that waits for you.

<sup>6</sup> And it shall be said, Who is this that comes down from God in Heaven with dyed garments, yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? And he shall say, I am he who spoke in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treads in the winevat, and so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall be blown out, and the stars shall be hurled from their place. And his voice shall be heard: I have trodden the winepress alone, and have brought judgment upon all people, and none were with me, and I have trampled them in my fury and I did tread upon them in my anger, and their blood have I sprinkled upon my garments and have stained all my raiment, for this was the day of vengeance which was in my heart, and now the year of my redeemed is come. And they shall mention the loving kindness of their Lord and all that he has bestowed upon them, according to his goodness and according to his loving kindness, for ever and ever. In all their affliction he was afflicted and the Angel of his Presence saved them. And in his love and in his pity he redeemed them, and did bear them, and did carry them all the days of old; yea, and Enoch also, and they who were with him, the prophets that were before him; and Noah also, and they who were before him; and Moses also, and they who were before him; and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection; and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened and they shall come forth and stand on the right hand of the Lamb when he shall stand upon Mount Zion and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb, day and night, for ever and ever.

<sup>7</sup> And for this cause — that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fullness of his gospel and his everlasting covenant, reasoning in plainness and simplicity to prepare the weak for those things which are coming upon the earth, and for the Lord's errand in the days when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight. By the weak things of the earth, the Lord should thresh the nations of the earth by the power of his spirit. And for this cause these commandments were given. They

were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh, and this according to the mind and the will of the Lord, who rules over all flesh.

<sup>8</sup> And unto him that repents and sanctifies himself before the Lord shall be given eternal life, and upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people. And also that which was written by the prophet Malachi: For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, says the Lord of Hosts, that it shall leave them neither root nor branch. Wherefore, this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all that I could not redeem, neither my power to deliver. Behold, at my rebuke I dry up the sea, I make the rivers a wilderness, their fish stink and die for thirst. I clothe the heavens with blackness and make sackcloth their covering. And this shall you have of my hand. You shall lie down in sorrow. Behold and lo, there is none to deliver you, for you obeyed not my voice when I called to you out of the Heavens. You believed not my servants, and when they were sent unto you, you received them not. Wherefore, they sealed up the testimony and bound up the law, and you were delivered over unto darkness. These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold, the Lord your God has spoken it. Amen.

## SECTION 59

*A revelation given at Hiram, Ohio, 11 November 1831, through Joseph Smith Jr. to the church of Christ in the Land of Zion, in addition to the church laws respecting church business.*

<sup>1</sup> Verily I say unto you, says the Lord of Hosts, there must needs be presiding elders to preside over them who are of the office of an elder, and also priests over them who are of the office of a priest, and also teachers over them who are of the office of a teacher in like manner, and also the deacons, wherefore, from deacon to teacher, and from teacher

to priest, and from priest to elder severally, as they are appointed, according to the church Articles and Covenants. Then comes the high priesthood, which is the greatest of all.

<sup>2</sup> Wherefore, it must needs be that one be appointed of the high priesthood to preside over the priesthood, and he shall be called president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church by the laying on of the hands.

<sup>3</sup> Wherefore, the office of a bishop is not equal unto it, for the office of a bishop is in administering all temporal things. Nevertheless, a bishop must be chosen from the high priesthood that he may be set apart unto the ministering of temporal things, having a knowledge of them by the spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony as it shall be laid before them according to the laws, by the assistance of his counselors whom he has chosen or will choose among the elders of the church. Thus shall he be a judge, even a common judge among the inhabitants of Zion, until the borders are enlarged and it becomes necessary to have other bishops or judges. And inasmuch as there are other bishops appointed, they shall act in the same office.

<sup>4</sup> And again, verily I say unto you, the most important business of the church and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the judge, it shall be handed over and carried up unto the court of the church before the president of the high priesthood. And the president of the court of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors, and thus the president of the high priesthood and his counselors shall have power to decide upon testimony, according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord, for this is the highest court of the church of God and a final decision upon controversies.

<sup>5</sup> All persons belonging to the church are not exempt from this court of the church. And inasmuch as the president of the high priesthood shall transgress, he shall be had in remembrance before the common court of the church, who shall be assisted by twelve counselors of the high priesthood, and their decision upon his head shall be an end of

controversy concerning him. Thus, none shall be exempt from the justice of the laws of God, that all things may be done in order and in solemnity before me, according to truth and righteousness. Amen.

<sup>6</sup> A few more words in addition to the laws of the church: And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them and to teach them their duty, edifying one another as it is given according to the covenants.

<sup>7</sup> And also, the duty of the president over the office of the teachers is to preside over twenty-four of the teachers and to sit in council with them, teaching them the duties of their office as given in the covenants.

<sup>8</sup> Also, the duty of the president over the priesthood is to preside over forty-eight priests and to sit in council with them, and to teach them the duties of their office as given in the covenants.

<sup>9</sup> And again, the duty of the president over the office of the elders is to preside over ninety-six elders and to sit in council with them, and to teach them according to the covenants.

<sup>10</sup> And again, the duty of the president of the office of the high priesthood is to preside over the whole church and to be like unto Moses.

<sup>11</sup> Behold, here is wisdom — yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

<sup>12</sup> Wherefore, now let every man learn his duty, and to act in the office in which he is appointed in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so, amen.

## SECTION 60

*A revelation given at Hiram, Ohio, 11 November 1831, through Joseph Smith Jr. to Oliver Cowdery and John Whitmer.*

<sup>1</sup> Harken unto me, says the Lord, for verily I say unto you, for my servant Oliver's sake, it is not wisdom in me that he should be entrusted with the commandments and moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful.

Wherefore, I, the Lord, will that my servant John shall go with my servant Oliver, and also that he observe to continue in writing and making a history of all the important things which he shall observe and know concerning my church, and also that he receive counsel and assistance from my servant Oliver and others, and also that my saints who are abroad in the earth should send forth their accounts of their stewardship to the land of Zion, for the land of Zion shall be a seat and a place to receive and do all these things.

<sup>2</sup> Nevertheless, let my servant John travel many times, from place to place and from church to church, that he may the more easily obtain knowledge, preaching and expounding, writing, copying, selecting and obtaining all things which shall be for the good of the church, and for the rising generations which shall grow up on the land of Zion, to possess it from generation to generation, for ever and ever, Amen.

## SECTION 61

*A revelation given at Hiram, Ohio, 12 November 1831, through Joseph Smith Jr., giving instructions to Joseph Smith Jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon and William W. Phelps.*

<sup>1</sup> Behold and hearken, O you inhabitants of Zion, and all you people of my church which are far off, and hear the word of the Lord which I give unto my servant Joseph, and also unto my servant Martin, and also unto my servant Oliver, and also my servant John, and also unto my servant Sidney, by the way of commandment unto them, for I give unto them a commandment.

<sup>2</sup> Wherefore, hearken and hear, for thus says the Lord unto them: I the Lord have appointed them and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them, and an account of this stewardship will I require of them in the day of judgment. Wherefore, I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof, yea, the profits thereof. Wherefore, a commandment I give unto them that they shall not give these things unto the church, neither unto the world.

<sup>3</sup> Nevertheless, inasmuch as they receive more than for their necessities and their wants, it shall be given into my storehouse. And

the benefits thereof shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the Kingdom.

<sup>4</sup> Behold, this is what the Lord requires of every man in his stewardship, even as I the Lord have appointed or shall hereafter appoint unto any man. And behold, none is exempt from this law who belong to the church of the living God, yea, neither the bishop, neither the agent who keeps the Lord's storehouse, neither he who is appointed in a stewardship over temporal things. He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship to administer in temporal things, yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the spirit. Nevertheless, in your temporal things you shall be equal in all things, and this not grudgingly; otherwise, the abundance of the manifestations of the spirit shall be withheld.

<sup>5</sup> Now this commandment I give unto my servants while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence, and for their security for food and for raiment, for an inheritance, for houses and for lands, in whatever circumstances I, the Lord, shall place them, and wherever I, the Lord, shall send them. For they have been faithful over many things, and have done well, inasmuch as they have not sinned. Behold, I, the Lord, am merciful and will bless them, and they shall enter into the joy of these things. Even so, Amen.

<sup>6</sup> And again verily I say unto you that my servant William shall be included in this commandment with you in this stewardship. Even so, Amen.

## SECTION 62

*A revelation given through Joseph Smith Jr. at Hiram, Ohio, 1 December 1831, to Joseph Smith Jr. and Sidney Rigdon.*

<sup>1</sup> Behold, thus says the Lord unto you my servants, that the time has verily come that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries thereof out of the scriptures,

according to that portion of spirit and power which shall be given unto you, even as I will. Verily I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be made known unto you. Verily, this is a mission for a season which I give unto you. Wherefore, labor in my vineyard, call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and the revelations which are to come.

<sup>2</sup> Now behold, this is wisdom (whoever reads, let him understand and receive also, for unto him who receives it shall be given more abundantly, even power): Wherefore, confound your enemies, call upon them to meet you, both in public and in private, and inasmuch as you are faithful, their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord.

<sup>3</sup> Verily thus says the Lord unto you: There is no weapon that is formed against you that shall prosper. And if any man lift his voice against you, he shall be confounded in my own due time. Wherefore, keep these commandments, for they are true and faithful. Even so, Amen.

## SECTION 63

*A revelation given at Kirtland, Ohio, 4 December 1831, through Joseph Smith Jr. Newel K. Whitney is appointed to be a bishop.*

<sup>1</sup> Hearken and listen to the voice of the Lord, O you who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power have been given. For verily says the Lord, it is expedient in me for a bishop to be appointed unto you, or of you, unto the church in this part of the Lord's vineyard, and verily, in this thing you have done wisely. For it is required of the Lord at the hand of every steward to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for him of my Father.

<sup>2</sup> Verily I say unto you, the elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop who shall be appointed of me in this part of my vineyard. These things shall be had on record, to be handed over unto the bishop in Zion. And

the duty of the bishop shall be made known by the commandments which have been given and by the voice of the conference.

<sup>3</sup> And verily I say unto you, my servant Newel is the man who shall be appointed and ordained unto this power. This is the will of the Lord your God, your Redeemer. Even so, Amen.

## SECTION 64

*A revelation given at Kirtland, Ohio, 4 December 1831, through Joseph Smith Jr.*

<sup>1</sup> The word of the Lord, in addition to the Law which has been given, making known the duty of the bishop who has been ordained unto the church in this part of the vineyard, which is verily this: to keep the Lord's storehouse, to receive the funds of the church in this part of the vineyard, to take an account of the elders as before has been commanded, and to administer to their wants who shall pay for that which they receive, inasmuch as they have wherewith to pay, that this also may be consecrated to the good of the church, to the poor and needy. And he who has not wherewith to pay, an account shall be taken and handed over to the bishop in Zion, who shall pay the debt out of that which the Lord shall put into his hands.

<sup>2</sup> And they of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom unto the church and unto the world, shall answer the debt unto the bishop in Zion; thus, it comes out of the church, for according to the Law, every man who comes up to Zion must lay all things before the bishop in Zion.

<sup>3</sup> And now verily I say unto you that every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard. A certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, renders every man accepted, and answers all things for an inheritance, and to be received as a wise steward and as a faithful laborer. Otherwise, he shall not be accepted of the bishop in Zion. And now verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church or churches in which he labors, that he may render himself and his accounts approved in all things.

<sup>4</sup> And again, let my servants who are appointed as stewards over the literary concerns of my church have claims for assistance upon the bishop or bishops in all things, that the revelations may be published and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church in all things, that they also may render themselves approved in all things, and be accounted as wise stewards. And now behold, this shall be an example for all the extensive branches of my church, in whatever land they shall be established. And now I make an end of my sayings. Amen.

## SECTION 65

*A revelation given at Kirtland, Ohio, 4 December 1831, through Joseph Smith Jr.: a few words in addition to the laws of the kingdom respecting the members of the church.*

<sup>1</sup> They who are appointed by the holy spirit to go up unto Zion, and they who are privileged to go up unto Zion, let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop; otherwise, he who shall go up unto the land of Zion shall not be accounted a wise steward, this also an example. Amen.

## SECTION 66

*A revelation given through Joseph Smith Jr. at Hiram, Ohio, 10 January 1832, to Joseph Smith Jr. and Sidney Rigdon: the word of the Lord unto them concerning what the elders of the church should do until their next conference.*

<sup>1</sup> For verily thus says the Lord: It is expedient in me that they should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference. And behold, then it shall be made known unto them by the voice of the conference their several missions.

<sup>2</sup> Now verily I say unto my servants Joseph and Sidney, It is expedient to translate again, and inasmuch as it is practicable, to preach in the regions round about until conference. And after that, it is expedient to continue the work of translation until it be finished. And let this be a pattern unto the elders, until further knowledge, even as it is written. And now I give no more unto you at this time.

<sup>3</sup> Gird up your loins and be sober. Even so, Amen.

## SECTION 67

*A revelation given through Joseph Smith Jr., 25 January 1832, at Amherst, Ohio, to a conference of ten elders: William E. McLellin, Luke Johnson, Orson Hyde, Samuel H. Smith, Lyman Johnson, Orson Pratt, Asa Dodds, Calves Wilson, Major N. Ashley, and Burr Riggs.*

<sup>1</sup> Verily, verily I say unto you, I who speak even by the voice of my spirit, even Alpha and Omega, your Lord and your God. Hearken, O you who have given your names to go forth to proclaim my gospel and to prune my vineyard. Behold, I say unto you that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights, lifting up your voices as with the sound of a trumpet, proclaiming the truth according to the revelations and commandments which I have given you. And thus, if you are faithful, you shall be laden with many sheaves and crowned with honor, and glory, and immortality, and eternal life.

<sup>2</sup> Therefore, verily I say unto my servant William, I revoke the commission which I gave unto him to go unto the eastern countries, and I give unto him a new commission and a new commandment, in the which I the Lord chasten him for the murmurings of his heart, and he sinned. Nevertheless, I forgive him and say unto him again, Go into the south countries, and let my servant Luke go with him and proclaim the things which I have commanded them, calling on the name of the Lord for the Comforter, which shall teach them all things that are expedient for them, praying always that they faint not. And inasmuch as they do this, I will be with them even unto the end. Behold, this is the will of the Lord your God concerning you. Even so, Amen.

<sup>3</sup> And again verily thus says the Lord: Let my servant Orson Hyde and my servant Samuel take their journey into the eastern countries, and proclaim the things which I have commanded them. And inasmuch as they are faithful, lo, I will be with them even unto the end. And again verily I say unto my servant Lyman and unto my servant Orson Pratt, they shall also take their journey into the eastern countries, and behold and lo, I am with them also, even unto the end.

<sup>4</sup> And again, I say unto my servant Asa and unto my servant Calves that they also shall take their journey unto the western countries and

proclaim my gospel, even as I have commanded them. And he who is faithful shall overcome all things and shall be lifted up at the last day.

<sup>5</sup>And again I say unto my servant Major and my servant Burr, take their journey also unto the south countries. Yea, let all these take their journey as I have commanded them, going from house to house, and from village to village, and from city to city, and in whatever house you enter and they receive you, leave your blessings upon that house. And in whatever house you enter and they receive you not, you shall depart speedily from that house and shake off the dust of your feet as a testimony against them. And you shall be filled with joy and gladness. And know this, that in the day of judgment you shall be judges of that house and condemn them, and it shall be more tolerable for the heathen in the day of judgment than for that house. Therefore, gird up your loins and be faithful, and you shall overcome all things and be lifted up at the last day. Even so, Amen.

## SECTION 68

*A revelation given at Amherst, 25 January, Ohio, 1832, through Joseph Smith Jr.*

<sup>1</sup>And again thus says the Lord unto you, O you elders of my church who have given your names that you might know his will concerning you: Behold, I say unto you that it is the duty of the church to assist in supporting the families of those, and also to support the families of those, who are called and must needs be sent unto the world to proclaim the gospel unto the world. Wherefore, I, the Lord, give unto you this commandment — that you obtain places for your families, inasmuch as your brethren are willing to open their hearts. And let all such, as can obtain places for their families and support of the church for them, not fail to go into the world, whether to the east or to the west, or to the north or to the south. Let them ask and they shall receive, knock and it shall be opened unto them and made known from on high, even by the Comforter, whither they shall go.

<sup>2</sup>And again verily I say unto you that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown, and let him labor in the church. Let every man be diligent in all things, and the idler shall not have place in the church, except he repents and mends his ways.

<sup>3</sup> Wherefore, let my servant Simeon Carter and my servant Emer Harris be united in their ministry; and also my servant Ezra Thayer and my servant Thomas B. Marsh; also my servant Hyrum Smith and my servant Reynolds Cahoon; and also my servant Daniel Stanton and my servant Seymour Brunson; and also my servant Sylvester Smith and my servant Gideon Carter; and also my servant Ruggles Eames and my servant Stephen Burnett; and also my servant Micah B. Welton and also my servant Eden Smith. Even so. Amen.

## SECTION 69

*A vision of Joseph Smith Jr. & Sidney Rigdon, 16 February 1832, given in Portage County, Hiram Township, State of Ohio, in North America which they saw concerning the church of the Firstborn and concerning the economy of God and his vast creation throughout all eternity. [NOTE: Because the wording of this revelation was dictated by Heaven, archaic language has been preserved.]*

<sup>1</sup> Hear, O ye Heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord, he is God and beside him there is none else. For great is his wisdom, marvelous are his ways, and the extent of his doings none can find out. His purposes fail not, neither are there any who can stay his hand. From eternity to eternity he is the same and his years never fail.

<sup>2</sup> I, the Lord, am merciful and gracious unto them who fear me, and delight to honor them who serve me in righteousness and in truth. Great shall be their reward and eternal shall be their glory, and unto them will I reveal all my mysteries, yea, all the hidden mysteries of my kingdom. From days of old and for ages to come will I make known unto them the good pleasure of my will, concerning all things to come. Yea, even the wonders of eternity shall they know, and things to come will I shew them, even the things of many generations. Their wisdom shall be great and their understanding reach to Heaven, and before them the wisdom of the wise shall perish and the understanding of the prudent shall come to naught. For by my spirit will I enlighten them and by my power will I make known unto them the secrets of my will, yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

<sup>3</sup>We, Joseph and Sidney, being in the spirit on the sixteenth of February, in the year of our Lord one thousand eight hundred and thirty-two, and through the power of the spirit our eyes were opened and our understandings were enlarged, so as to see and understand the things of God, even those things which were from the beginning, before the world was, which was ordained of the Father through his Only Begotten Son, who was in the bosom of the Father even from the beginning, of whom we bear record. And the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the Heavenly vision. For as we sat doing the work of translation which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John [John 5:5], which was given unto us, speaking of the resurrection of the dead, who should hear the voice of the Son of Man and shall come forth: they who have done good, in the resurrection of the just, and they who have done evil, in the resurrection of the unjust.

<sup>4</sup>Now this caused us to marvel, for it was given unto us of the spirit. And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about and we beheld the glory of the Son on the right hand of the Father and received of his fullness, and saw the holy angels and they who are sanctified before his throne worshipping God and the Lamb for ever and ever.

<sup>5</sup>And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives. For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father, that by him, and through him, and of him the worlds are made and were created, and the inhabitants thereof are begotten sons and daughters unto God.

<sup>6</sup>And this we saw also and bear record — that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son (whom the Father loved, who was in the bosom of the Father), was thrust down from the presence of God and the Son, and was called Perdition, for the Heavens wept over him. For he was Lucifer, a Son of the Morning, and we beheld and lo, he is fallen, is fallen, even a Son of the Morning. And while we were yet in the spirit, the Lord commanded us that we should write the vision, for we beheld Satan,

that old serpent, even the Devil, who rebelled against God and sought to take the kingdom of our God and his Christ. Wherefore, he maketh war with the saints of God and encompasseth them round about, and we saw a vision of the eternal sufferings of those with whom he made war and overcame.

<sup>7</sup>For thus came the voice of the Lord unto us – Thus saith the Lord concerning all those who know my power and have been made partakers thereof, and have suffered themselves through the power of the Devil to be overcome, unto the denying of the truth and the defying of my power: They are they who are the sons of Perdition, of whom I say it had been better for them to have never been born, for they are vessels of wrath, doomed to suffer the wrath of God with the Devil and his angels throughout all eternity, concerning whom I have said, There is no forgiveness for them in this world nor in the world to come, having denied the holy ghost after having received it, and having denied the Only Begotten Son of the Father, crucifying him unto themselves and putting him to an open shame. These are they who shall go away into the lake of fire and brimstone with the Devil and his angels, and the only ones on whom the second death shall have any power, yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath, who shall be brought forth by the resurrection of the dead through the triumph and glory of the Lamb who was slain, who was in the bosom of the Father before the worlds were made.

<sup>8</sup>And this is the gospel, the glad tidings which the voice out of the Heavens bore record unto us: that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness, that through him all might be saved whom the Father had put into his power and made, by him who glorifieth the Father and saveth all the works of his hands, except those sons of Perdition who denieth the Son after the Father hath revealed him. Wherefore, he saveth all save them. And these go away into everlasting punishment, which is Eternal punishment, to reign with the Devil and his angels throughout all eternity, where their worm dieth not and the fire is not quenched, which is their torment. And the end thereof, neither the place thereof, nor their torment, no man knoweth, neither was revealed, neither

is, neither will be revealed, unto none save to them who are made partakers thereof. Nevertheless, I, the Lord, showeth it by vision unto many, but straightway shutteth it up again. Wherefore, the end, the width, the height, the depth, and the misery thereof he understandeth not, neither any man save them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the eternal sufferings of the ungodly.

<sup>9</sup> And again we bear record, for we saw and heard, and this is the testimony of the gospel of Jesus Christ concerning them who come forth in the resurrection of the just:

<sup>10</sup> They were they who received the testimony of Jesus and believed on his name, were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he hath given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the holy ghost by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith and are sealed by that Holy Spirit of Promise, which the Father sheddeth forth upon all those who are just and true.

<sup>11</sup> They are they who are the church of the Firstborn.

<sup>12</sup> They are they into whose hands the Father hath given all things.

<sup>13</sup> They are they who are priests and kings, who, having received of his fullness and of his glory, are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the Order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God. Wherefore, all things are theirs, whether life or death, or things present or things to come, all are theirs and they are Christ's, and Christ is God's. And they shall overcome all things. Wherefore, let no man glory in man, but rather let them glory in God who shall subdue all enemies under his feet.

<sup>14</sup> These shall dwell in the presence of God and his Christ for ever and ever.

<sup>15</sup> These are they whom he shall bring with him when he shall come in the clouds of Heaven to reign on the earth over his people.

<sup>16</sup> These are they who shall have part in the first resurrection.

<sup>17</sup> These are they who shall come forth in the resurrection of the just.

<sup>18</sup> These are they who are come unto Mount Zion, and unto the city of the living God, the Heavenly place, the holiest of all.

<sup>19</sup> These are they who are come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.

<sup>20</sup> These are they whose names are written in Heaven, where God and Christ are the judge of all.

<sup>21</sup> These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

<sup>22</sup> These are they whose bodies are Celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

<sup>23</sup> And again, we saw the terrestrial world, and lo, these are they who are of the terrestrial, whose glory differeth from that of the church of the Firstborn who have received the fullness of the Father, even as that of the moon differeth from the sun of the firmament. Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth who were blinded by the craftiness of men. These are they who receive of this glory, but not of this fullness. These are they who receive of the presence of the Son, but not of the fullness of the Father. Wherefore, they are bodies terrestrial and not bodies Celestial, and differeth in glory as the moon differeth from the sun. These are they who are not valiant in the testimony of Jesus, wherefore, they obtained not the crown over the kingdoms of our God. And now this is the end of the vision which we saw of the terrestrial that the Lord commanded us to write while we were yet in the spirit.

<sup>24</sup> And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differeth from that of the glory of the moon in the firmament. These are they who receive not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the holy ghost. These are they who are thrust down to hell. These are they who shall not be redeemed from the Devil until the last resurrection, until the Lord, even Christ the Lamb, shall have

finished his work. These are they who receive not of his fullness in the Eternal world, but of the holy ghost through the ministration of the terrestrial, and the terrestrial through the ministration of the Celestial. And also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And this we saw in the Heavenly vision: the glory of the telestial, which surpasseth all understanding, and no man knoweth it except him to whom God hath revealed it.

<sup>25</sup> And this we saw: the glory of the terrestrial, which excelleth in all things the glory of the telestial, even in glory, and in power, and might, and in dominion. And thus we saw the glory of the Celestial, which excelleth in all things, where God, even the Father, reigneth upon his throne for ever and ever; before his throne all things bow in humble reverence, and giveth glory for ever and ever. They who dwell in his presence are the church of the Firstborn, and they see as they are seen and know as they are known, having received of his fullness and of his grace, and he maketh them equal in power, and in might, and in dominion.

<sup>26</sup> And the glory of the Celestial is one, even as the glory of the Son is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars are one, for as one star differeth from another star in glory, even so differeth one from another in glory in the telestial world. For these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another: some of Christ, and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenants.

<sup>27</sup> Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loveth and maketh a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of Eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God, until the

fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father, spotless, saying, I have overcome and have trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power, to reign for ever and ever.

<sup>28</sup> But behold, and lo, we saw the glory of the telestial world, that they were in number as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore, and heard the voice of the Lord saying, These all shall bow the knee, and every tongue shall confess to him who sitteth upon the throne for ever and ever, for they shall be judged according to their works, and every man shall receive according to his own works and his own dominion in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision that we saw which we were commanded to write while we were yet in the spirit.

<sup>29</sup> But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he shewed unto us, which surpasseth all understanding, in glory, and in might, and in dominion, which he commanded us we should not write while we were yet in the spirit, and are not lawful for men to utter, neither is man capable to make them known, for they are only to be seen and understood by the power of the holy ghost, which God bestows on those who love him and purifieth themselves before him, to whom he grants the privilege of seeing and knowing for themselves, that through the power and manifestation of the spirit, while in the flesh, they may be able to bear his presence in the world of glory.

<sup>30</sup> And to God and the Lamb be glory, and honor, and dominion, for ever and ever. Amen.

Sidney Rigdon

Joseph Smith Jr.

## SECTION 70

*A revelation given at Kirtland, Ohio, 1 March 1832, through Joseph Smith Jr. to Newel K. Whitney, Joseph Smith Jr., and Sidney Rigdon.*

<sup>1</sup> Harken unto me, says the Lord your God, O you who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you from on high, who shall speak in your ear the words of wisdom, that salvation may be unto you in that thing which you have presented before me, says the Lord God.

<sup>2</sup> For verily I say unto you, the time has come and is now at hand, and behold and lo, it must needs be that there be an organization of the literary and the mercantile establishments of my church, both in this place and in the land of Zion, for a permanent and everlasting establishment and firm unto my church, to advance the cause which you have espoused, to the salvation of man, and to the glory of your Father who is in Heaven, that you may be equal in the bonds of Heavenly things, yea, and earthly things also, for the obtaining of Heavenly things. For if you are not equal in earthly things, you cannot be equal in obtaining Heavenly things, for if you will that I give unto you a place in the Celestial world, you must prepare yourselves by doing the things which I have commanded and required of you.

<sup>3</sup> And now, verily thus says the Lord: It is expedient that all things be done unto my glory, that you should, who are joined together in this firm — or in other words, that my servant Newel, and my servant Joseph, and my servant Sidney — sit in council with the saints who are in Zion; otherwise, Satan seeks to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them.

<sup>4</sup> Wherefore, a commandment I give unto you to prepare and organize yourselves by a bond or an everlasting covenant which cannot be broken. And he who breaks it shall lose his office and standing in the church, and shall be delivered over unto the buffetings of Satan until the day of redemption. Behold, this is the preparation wherewith I prepare you, and the foundation and the example which I give unto you whereby you may accomplish the commandments which are given you, that through my providences, notwithstanding the tribulation

which shall descend upon you, that you may stand independent above all other creatures beneath the Celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, says the Lord God, the Holy One of Israel.

<sup>5</sup> Verily, verily I say unto you, you are little children and you have not as yet understood how great blessings the Father has put into his own hands and prepared for you. And you cannot bear all things now; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours, and the blessings thereof are yours, and the riches of eternity are yours, and he who receives all things with thankfulness shall be made glorious and the things of this world shall be added unto him, even an hundredfold, yea, more. Wherefore, do the things which I have commanded you, says your Redeemer, even Jesus Christ, who prepares all things before he comes, and then he will come even with the church of the Firstborn, and receive you in the cloud and appoint every man his portion, and he that is a faithful and wise steward shall inherit all things. Amen.

## SECTION 71

*A revelation given at Hiram, Ohio, 7 March 1832, through Joseph Smith Jr. to Stephen Burnett.*

<sup>1</sup> Verily thus says the Lord unto you my servant Stephen: Go all you, go into the world and preach the gospel to every creature that comes under the sound of your voice. And inasmuch as you desire a companion, I will give unto you my servant Eden Smith. Therefore, go and preach my gospel, whether to the north or to the south, to the east or to the west, it matters not, for you cannot go amiss. Therefore, declare the things which you have heard, and verily believe, and know to be true. Behold, this is the will of him who has called you, your Redeemer, even Jesus Christ, Amen.

## SECTION 72

*A revelation given at Hiram, Ohio, 12 March 1832, through Joseph Smith Jr. to Jared Carter.*

<sup>1</sup> Verily, verily I say unto you that it is my will that my servant Jared should go again into the eastern countries, from place to place and from city to city, in the power of the ordinance wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting gospel. And I will send upon him the Comforter, which shall teach him the truth and his way whither he shall go. And inasmuch as he is faithful, I will crown him again with sheaves. Wherefore, let your heart be glad, my servant Jared, and fear not, says your Lord, even Jesus Christ, Amen.

## SECTION 73

*A revelation given at Hiram, Ohio, 15 March 1832, through Joseph Smith Jr. to Jesse Gause, and later applied to Frederick G. Williams.*

<sup>1</sup> Verily, verily I say unto you my servant Jesse, listen to the voice of him who speaks to you the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church and counselor unto my servant Joseph, unto whom I have given the keys of the kingdom, which belong always to the presidency of the high Priesthood. Therefore, verily I acknowledge him and will bless him and also you, inasmuch as you are faithful in counsel in the office which I have appointed unto you, and in prayer always, vocally and in your heart, in public and in private, also in the ministry in proclaiming the gospel in the land of the living, and among your brethren. And in doing these things, you will do the greatest good unto your fellow beings, and will promote the glory of him who is your Lord.

<sup>2</sup> Wherefore be faithful, stand in the office I have appointed you, succor the weak, lift up the hands that hang down and strengthen the feeble knees. And if you act faithfully unto the end, you shall have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father. Behold and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen.

## SECTION 74

*Answers to questions about The Revelation of Saint John, given at Hiram, Ohio, between about 4 and about 20 March 1832.*

### Revelation Explained:

<sup>1</sup> Question: *What is the sea of glass spoken of by John, 4th chapter and 6th verse of Revelation [Rev. 2:2]?*

Answer: It is the earth in its sanctified, immortal, and Eternal state.

<sup>2</sup> Question: *What are we to understand by the four beasts spoken of by John in the 4th chapter and 6th verse of Revelation [Rev. 2:3]?*

Answer: They are figurative expressions used by the revelator, John, in describing Heaven, the paradise of God, the happiness of men and of beasts, and of creeping things and of the fowls of the air, that which is spiritual being in the likeness of that which is temporal, and that which is temporal in the likeness of that which is spiritual: the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

<sup>3</sup> Question: *Are the four beasts limited to individual beasts, or do they represent classes or orders?*

Answer: They are limited to four individual beasts, which were shown to John to represent the glory of the classes of beings in their destined order or sphere of creation, in the enjoyment of their eternal felicity.

<sup>4</sup> Question: *What are we to understand by the eyes and wings which the beasts had?*

Answer: Their eyes are a representation of light and knowledge. That is, they are full of knowledge, and their wings are a representation of power to move, to act, etc.

<sup>5</sup> Question: *What are we to understand by the four and twenty elders, spoken of by John?*

Answer: We are to understand that these elders, whom John saw, were elders who had been faithful in the work of the ministry and

were dead, who belonged to the seven churches, and were then in the paradise of God.

<sup>6</sup> Question: *What are we to understand by the book which John saw, which was sealed on the back with seven seals?*

Answer: We are to understand that it contains the revealed will, mysteries, and works of God, the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

<sup>7</sup> Question: *What are we to understand by the seven seals with which it was sealed?*

Answer: We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

<sup>8</sup> Question: *What are we to understand by the four angels spoken of by John, 7th chapter and 1st verse of Revelation [Rev. 2:13]?*

Answer: We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy. These are they who have the everlasting gospel to commit to every nation, kindred, tongue, and people, having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

<sup>9</sup> Question: *What are we to understand by the angel ascending from the east, Revelation, 7th chapter and 2nd verse [Rev. 2:13]?*

Answer: We are to understand that the angel ascended from the east is he to whom is given the seal of the living God over the twelve tribes of Israel. Wherefore, he cries unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And if you will receive it, this is Elias, which was to come, to gather together the tribes of Israel and restore all things.

<sup>10</sup> Question: *What time are things spoken of in this chapter to be accomplished?*

Answer: They are to be accomplished in the sixth thousand years, or the opening of the sixth seal.

<sup>11</sup> Question: *What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel, twelve thousand out of every tribe?*

Answer: We are to understand that those who are sealed are high priests, ordained unto the Holy Order of God, to administer the everlasting gospel. For they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.

<sup>12</sup> Question: *What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelation [Rev. 3]?*

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

<sup>13</sup> Question: *When are the things to be accomplished, which are written in the 9th chapter of Revelation [Rev. 3]?*

Answer: They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

<sup>14</sup> Question: *What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation [Rev. 3:13]?*

Answer: We are to understand that it was a mission and an ordinance for him to gather the tribes of Israel. Behold, this is Elias who, as it is written, must come and restore all things.

<sup>15</sup> Question: *What is to be understood by the two witnesses in the eleventh chapter of Revelation [Rev. 3:15]?*

Answer: They are two prophets that are to be raised up to the Jewish nation in the last days at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.

## SECTION 75

*A sample of pure language, received between about 4 and about 20 March 1832, given by Joseph the Seer.*

<sup>1</sup> Question: *What is the name of God in pure language?*

Answer: Ahman.

<sup>2</sup> Question: *The meaning of the pure word Ahman?*

Answer: It is the being which made all things, in all its parts.

<sup>3</sup> Question: *What is the name of the Son of God?*

Answer: The Son Ahman.

<sup>4</sup> Question: *What is the Son Ahman?*

Answer: It is the greatest of all the parts of Ahman, which is the Godhead. The Firstborn.

<sup>5</sup> Question: *What is man?*

Answer: This signifies Sons Ahman. The human family, the children of men, the greatest parts of Ahman Sons, the Son Ahman.

<sup>6</sup> Question: *What are angels called in pure language?*

Answer: Ahman Anglsmen.

<sup>7</sup> Question: *What are the meaning of these words?*

Answer: Ahman's ministering servants, sanctified, who are sent forth from Heaven to minister for, or to, Sons Ahman, the greatest part of Ahman Son. Sons Ahman, Son Ahman, Ahman.

## SECTION 76

*A revelation given at Hiram, Ohio, 20 March 1832, through Joseph Smith Jr.*

<sup>1</sup> *First — shall we procure the paper required of our brethren in their letter and carry it with us, or not? And if we do, what moneys shall we use for that purpose?*

It is expedient, says the Lord unto you, that the paper shall be purchased for the printing of the book of the Lord's commandments, and it must needs be that you take it with you, for it is not expedient that my servant Martin Harris should as yet go up unto the land of Zion. Let the purchase be made by the bishop, if it must needs be by hire. Let whatever is done be done in the name of the Lord.

<sup>2</sup> *Second — shall we finish the translation of the New Testament before we go to Zion? Or wait till we return?*

It is expedient, says the Lord, that there be no delays. And this, says the Lord, is for the greatest good and benefit of the church, wherefore, omit the translation for the present time.

## SECTION 77

*A revelation given between 8 March and 24 March 1832, through Joseph Smith Jr.*

<sup>1</sup> Verily thus says the Lord unto you, my servant Sidney Rigdon and Joseph: I reveal unto you for your own profit and instruction concerning the bishops of my church, what is their duty in the church. Behold, it is their duty to stand in the office of their bishopric, and to fill the judgment seat which I have appointed unto them, to administer the benefits of the church, or the surplus, of all who are in their stewardships according to the commandments as they are severally appointed. And the property, or that which they receive of the church, is not their own, but belongs to the church; wherefore, it is the property of the Lord, and it is for the poor of the church, to be administered according to the law. For it is the will of the Lord that the church should be made equal in all things. Wherefore, the bishops are accountable before the Lord for their stewardships, to administer of their stewardship, in the which they are appointed by commandment jointly with you my servants, unto the Lord, as well as you my servants, or the rest of the church, that the benefits of all may be dedicated unto

the Lord, that the Lord's storehouse may be filled always, that you may all grow in temporal as well as spiritual things.

<sup>2</sup> And now verily I say unto you, the bishops must needs be separated unto their bishoprics and judgment seats from care of business, but not from claim, neither from counsel. Wherefore, I have given unto you commandment that you should be joined together by covenant and bond; wherefore, see that you do even as I have commanded.

<sup>3</sup> And unto the office of the presidency of the high priesthood I have given authority to preside, with the assistance of his counselors, over all the concerns of the church. Wherefore, stand fast, claim your Priesthood in authority, yet in meekness. And I am able to make you abound and be fruitful, and you shall never fall, for unto you I have given the keys of the kingdom, and if you transgress not, they shall never be taken from you. Wherefore, feed my sheep. Even so. Amen.

## SECTION 78

*A revelation given at Independence, Jackson Co., Missouri, 26 April 1832, through Joseph Smith Jr.*

<sup>1</sup> Verily, verily I say unto you my servants that inasmuch as you have forgiven one another your trespasses, even so, I, the Lord, forgive you. Nevertheless, there are those among you who have sinned exceedingly, yea, even all of you have sinned, but verily I say unto you, beware from henceforth and refrain from sin, lest sore judgments fall upon your heads. For unto whom much is given, much is required, and he who sins against the greater light shall receive the greater condemnation. You call upon my name for revelations and I give them unto you, and inasmuch as you keep not my sayings which I give unto you, you become transgressors, and justice and judgment is the penalty which is affixed unto my law. Therefore, what I say unto one I say unto all: Watch, for the adversary spreads his dominions, and darkness reigns, and the anger of God kindles against the inhabitants of the earth, and none does good, for all have gone out of the way. And now, verily I say unto you, I, the Lord, will not lay any sin to your charge. Go your ways and sin no more, but unto that soul who sins shall the former sins return, says the Lord your God.

<sup>2</sup> And again I say unto you, I give unto you a new commandment, that you may understand my will concerning you, or in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I, the Lord, am bound when you do what I say, but when you do not what I say you have no promise.

<sup>3</sup> Therefore, verily I say unto you, it is expedient for you, my servants Edward Partridge and Newel K. Whitney, Sidney Gilbert and Sidney Rigdon, and my servant Joseph Smith Jr., and John Whitmer, and Oliver Cowdery, and William W. Phelps, and Martin Harris, to be bound together by a bond and covenant that cannot be broken, in your several stewardships, to manage the literary and mercantile concerns and the bishopric, both in the land of Zion and in the land of Kirtland. For I have consecrated the land of Kirtland, in my own due time, for the benefit of the saints of the Most High and for a stake to Zion. For Zion must increase in beauty and in holiness, her borders must be enlarged, her stakes must be strengthened. Yea, verily I say unto you, Zion must arise and put on her beautiful garments. Therefore, I give unto you this commandment — that you bind yourselves by this covenant, and it shall be done according to the laws of the land (behold, here is wisdom also in me for your good): and you are to be equal, or in other words, you are to have equal claims on the properties for the benefit of managing the concerns of your stewardship, every man according to his wants and his needs, inasmuch as his wants are just, and all this for the benefit of the church of the living God — that every man may improve upon his talent, that he may gain other talents, yea, even a hundredfold, to be cast into the Lord's storehouse to become the common property of the whole church, every man seeking the interest of his neighbor and doing all things with an eye single to the glory of God.

<sup>4</sup> This firm I have appointed to be an everlasting firm unto you and unto your successors inasmuch as you sin not. And the soul that sins against the covenant and hardens his heart against it shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.

<sup>5</sup> And now verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. Leave judgment alone with me, for it is mine and I will repay. Peace be with you, my blessings continue with you.

For even yet the kingdom is yours, and shall be for ever if you fall not from your steadfastness. Even so, Amen.

## SECTION 79

*A revelation given at Independence, Jackson Co., Missouri, 30 April 1832, through Joseph Smith Jr.*

<sup>1</sup> Verily thus says the Lord: In addition to the laws of the church, concerning women and children who belong to the church, who have lost their husbands or fathers, women have claim on their husbands until they are taken, and if they are not found transgressors, they remain upon their inheritances. All children have claim upon their parents until they are of age, and after that, they have claim upon the church, or in other words the Lord's storehouse, for inheritances.

## SECTION 80

*The earliest written history by Joseph Smith Jr., written in the summer of 1832, and never prepared for publication.*

<sup>1</sup> A history of the life of Joseph Smith Jr., an account of his marvelous experience and of all the mighty acts which he does in the name of Jesus Christ, the Son of the living God of whom he bears record; and also an account of the rise of the church of Christ in the eve of time, according as the Lord brought forth and established by his hand — firstly, he receiving the testimony from on high; secondly, the ministering of angels; thirdly, the reception of the holy priesthood by the ministering of angels to administer the letter of the gospel (the law and commandments as they were given unto him) and the ordinances; fourthly, a confirmation and reception of the high priesthood after the Holy Order of the Son of the living God: power and ordinance from on high to preach the gospel in the administration and demonstration of the spirit, the keys of the kingdom of God conferred upon him, and the continuation of the blessings of God to him, etc.

<sup>2</sup> I was born in the town of Sharon in the state of Vermont, North America, on the twenty-third day of December, A.D. 1805, of godly parents who spared no pains instructing me in the Christian religion — at the age of about ten years, my father Joseph Smith Senior

moved to Palmyra, Ontario County in the state of New York — and being in indigent circumstances, were obliged to labor hard for the support of a large family, having nine children. And as it required the exertions of all that were able to render any assistance for the support of the family, therefore we were deprived of the benefit of an education. Suffice it to say, I was merely instructed in reading, writing, and the ground rules of arithmetic, which constituted my whole literary acquirements.

<sup>3</sup>At about the age of twelve years, my mind became seriously impressed with regard to the all-important concerns for the welfare of my immortal soul, which led me to searching the scriptures, believing as I was taught that they contained the word of God. Thus applying myself to them, and my intimate acquaintance with those of different denominations, led me to marvel exceedingly, for I discovered that they did not adorn their profession by a holy walk and godly conversation agreeable to what I found contained in that sacred depository. This was a grief to my soul. Thus, from the age of twelve years to fifteen, I pondered many things in my heart concerning the situation of the world of mankind — the contentions and divisions, the wickedness and abominations, and the darkness which pervaded the minds of mankind.

<sup>4</sup>My mind became exceedingly distressed, for I became convicted of my sins, and by searching the scriptures I found that mankind did not come unto the Lord, but that they had apostatized from the true and living faith, and there was no society or denomination that built upon the gospel of Jesus Christ as recorded in the New Testament. And I felt to mourn for my own sins and for the sins of the world, for I learned in the scriptures that God was the same yesterday, today, and for ever, that he was no respecter to persons, for he was God. For I looked upon the sun — the glorious luminary of the earth — and also the moon, rolling in their majesty through the heavens, and also the stars shining in their courses, and the earth also upon which I stood, and the beast of the field, and the fowls of heaven, and the fish of the waters, and also man walking forth upon the face of the earth in majesty and in the strength of beauty, whose power and intelligence in governing the things which are so exceedingly great and marvelous, even in the likeness of him who created them, and when I considered upon these things, my heart exclaimed, Well has the wise man said, It is a fool that says in his heart, There is no God! My heart exclaimed,

All these bear testimony and bespeak an omnipotent and omnipresent power; a being who makes laws, and decrees and binds all things in their bounds; who fills eternity; who was, and is, and will be from all eternity to eternity!

<sup>5</sup>And when I considered all these things, and that that being seeks such to worship him as worship him in spirit and in truth, therefore, I cried unto the Lord for mercy, for there was none else to whom I could go and obtain mercy. And the Lord heard my cry in the wilderness, and while in the attitude of calling upon the Lord, a pillar of light, above the brightness of the sun at noonday, came down from above and rested upon me. And I was filled with the spirit of God, and the Lord opened the Heavens upon me, and I saw the Lord; and he spake unto me, saying, Joseph, my son, your sins are forgiven you. Go your way, walk in my statutes, and keep my commandments. Behold, I am the Lord of glory. I was crucified for the world, that all those who believe on my name may have eternal life. Behold, the world lies in sin at this time, and none does good — no, not one. They have turned aside from the gospel and keep not my commandments; they draw near to me with their lips while their hearts are far from me, and my anger is kindling against the inhabitants of the earth, to visit them according to their ungodliness and to bring to pass that which has been spoken by the mouth of the prophets and apostles. Behold and lo, I come quickly, as it is written of me, in the cloud, clothed in the glory of my Father. And my soul was filled with love, and for many days I could rejoice with great joy, and the Lord was with me, but I could find none that would believe the Heavenly vision; nevertheless, I pondered these things in my heart.

## SECTION 81

*A revelation given at Hiram, Ohio, 29 August 1832, through Joseph Smith Jr. to John Murdock. This revelation includes a quote from the Epistle of Judas, quoting the book of 1 Enoch.*

<sup>1</sup> Behold, thus says the Lord unto you my servant John: You are called to go unto the eastern countries, from house to house, and from village to village, and from city to city, to proclaim my everlasting gospel unto the inhabitants thereof, in the midst of persecution and wickedness.

And whoever receives you, receives me, and you shall have power to declare my word in the demonstration of my holy spirit. And whoever receives you as a little child, receives my kingdom, and blessed are they, for they shall obtain mercy. And whoever rejects you shall be rejected of my Father and his house, and you shall cleanse your feet in the secret places by the way for a testimony against them.

<sup>2</sup> And behold and lo, I come quickly to judgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the Book of Enoch. And now, verily I say unto you that it is not expedient that you should go until your children are provided for, and kindly sent up unto the bishop in Zion. And after a few years, if you desire of me, you may go up also unto the goodly land to possess your inheritance. Otherwise, you shall continue proclaiming my gospel until you be taken. Amen.

## SECTION 82

*A revelation given at Kirtland, Ohio, 22–23 September 1832, through Joseph Smith Jr.*

<sup>1</sup> A revelation of Jesus Christ unto his servant Joseph Smith Jr. and six elders, as they united their hearts in lifting their voice on high. Yea, the word of the Lord concerning his church established in the last days, for the restoration of his people as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be called the city New Jerusalem, which city shall be built beginning at the temple lot, which is appointed by the finger of the Lord in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith Jr. and others with whom the Lord was well pleased.

<sup>2</sup> Verily, this is the word of the Lord — that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

<sup>3</sup> For verily, this generation shall not all pass away until a house shall be built unto the Lord and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house and the sons

of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro.

<sup>4</sup> And Jethro received it under the hand of Caleb.

<sup>5</sup> And Caleb received it under the hand of Elihu.

<sup>6</sup> And Elihu under the hand of Jeremy.

<sup>7</sup> And Jeremy under the hand of Gad.

<sup>8</sup> And Gad under the hand of Esaias.

<sup>9</sup> And Esaias received it under the hand of God.

<sup>10</sup> Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the Priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah, and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel who was slain by the conspiracy of his brother, who received the Priesthood by the commandment of God, by the hand of his father Adam, who was the first man, which Priesthood continues in the church of God in all generations, and is without beginning of days or end of years.

<sup>11</sup> And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continues and abides for ever, with the Priesthood which is after the holiest Order of God.

<sup>12</sup> And this greater Priesthood administers the gospel and holds the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest, and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto man in the flesh, for without this no man can see the face of God, even the Father, and live.

<sup>13</sup> Now, this, Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God, but they hardened their hearts and could not endure his presence. Therefore, the Lord, in his wrath (for his anger was kindled against them) swore that they should not enter into his rest — which rest is the fullness of his glory — while in the wilderness.

<sup>14</sup> Therefore, he took Moses out of their midst, and the Holy Priesthood also. And the lesser priesthood continued, which priesthood holds the key of the ministering of angels, and the preparatory gospel,

which gospel is the gospel of repentance, and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron, among the children of Israel, until John, whom God raised up, being filled with the holy ghost from his mother's womb. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power: to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

<sup>15</sup> And again, the offices of elder and bishop are necessary appendages belonging unto the high priesthood. And again, the offices of teacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

<sup>16</sup> Therefore, as I said concerning the sons of Moses, for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot as I have appointed. And the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion, in the Lord's house, whose sons are ye, and also many whom I have called and sent forth to build up my church. For whoever is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies, that they become the sons of Moses and of Aaron, and the seed of Abraham, and the church, and kingdom, and the elect of God.

<sup>17</sup> And also, all they who receive this Priesthood receive me, says the Lord, for he that receives my servants receives me, and he that receives me receives my Father, and he that receives my Father receives my Father's kingdom; therefore, all that my Father has shall be given unto him. And this is according to the oath and the covenant which belongs to the Priesthood. Therefore, all those who receive the Priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved. But whoever breaks this covenant after he has received it, and altogether turns therefrom, shall not have forgiveness in this world, nor in the world to come, and all those who come not unto this Priesthood which you have received, which I now confirm

upon you who are present this day, namely the twenty-third day of September, A.D. 1832, eleven high priests, save one, by my own voice out of the Heavens. And even I have given the Heavenly host and my angels charge concerning you.

<sup>18</sup> And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life, for you shall live by every word that proceeds forth from the mouth of God. For the word of the Lord is truth, and whatever is truth is light, and whatever is light is spirit, even the spirit of Jesus Christ. And the spirit gives light to every man that comes into the world, and the spirit enlightens every man through the world that hearkens to the voice of the spirit, and everyone that hearkens to the voice of the spirit comes unto God, even the Father. And the Father teaches him of the covenant which the Father has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for yours only, but for the sake of the whole world.

<sup>19</sup> And the whole world lies in sin and groans under darkness and under the bondage of sin, and by this you may know they are under the bondage of sin, because they come not unto me, for whoever comes not unto me is under the bondage of sin. And whoever receives not my voice is not acquainted with my voice and is not of me. And by this you may know the righteous from the wicked, and that the whole world groans under sin and darkness, even now.

<sup>20</sup> And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief have brought the whole church under condemnation. And this condemnation rests upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom. Otherwise, there remains a scourge and a judgment to be poured out upon the children of Zion, for shall the children of the kingdom pollute my holy land? Verily, verily I say unto you, nay.

<sup>21</sup> Verily, verily I say unto you who now hear my words, which is my voice, blessed are you inasmuch as you receive these things.

For I will forgive you of your sins with this commandment – that you remain steadfast in your minds, in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you. Therefore, go into all the world, and whatever place you cannot go into you shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto my apostles, even so I say unto you, for you are my apostles, even God’s high priests. You are they whom my Father has given me. You are my friends. Therefore, as I said unto my apostles, I say unto you again, that every soul who believes on your words and is baptized by water for the remission of their sins shall receive the holy ghost.

<sup>22</sup> And these signs shall follow them that believe: in my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind and unstop the ears of the deaf, and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of a serpent shall not have power to harm them. But a commandment I give unto them that they shall not boast themselves of these things, neither speak them before the world, for these things are given unto you for your profit and for salvation.

<sup>23</sup> Verily, verily I say unto you, they who believe not on your words, and are not baptized by water in my name for the remission of their sins that they may receive the holy ghost, shall be damned and shall not come into my Father’s kingdom where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour, upon all the world. And the gospel is unto all who have not received it. But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you.

<sup>24</sup> And again, I say unto you my friends, for from this time forth I shall call you friends, it is expedient that I give unto you this commandment that you become even as my friends in days when I was with them, traveling to preach this gospel in my power. For I suffered them not to have purse or scrip, neither two coats. Behold, I send you out to prove

the world, and the laborer is worthy of his hire, and any man that shall go and preach this gospel of the kingdom and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint. And a hair of his head shall not fall to the ground unnoticed. And he shall not go hungry, neither athirst.

<sup>25</sup> Therefore, take no thought for the morrow, for what you shall eat, or what you shall drink, or wherewith you shall be clothed. For consider the lilies of the field, how they grow: they toil not, neither do they spin, and the kingdoms of the world, in all their glory, are not arrayed like one of these. For your Father who is in Heaven knows that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take you thought beforehand what you shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

<sup>26</sup> Therefore, let no man among you, for this commandment is unto all the faithful who are called of God in the church unto the ministry, therefore, let no man from this hour take purse or scrip that goes forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoever receives you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my spirit shall be in your hearts, and my angels round about you to bear you up.

<sup>27</sup> Whoever receives you receives me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money shall in no wise lose his reward. And he that does not these things is not my disciple; by this you may know my disciple. He that receives you not, go away from him, alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in Heaven, and return not again unto that man. And in whatever village or city you enter, do likewise. Nevertheless, search diligently and spare not. And woe unto that house, or that village or city that rejects you, or your words or testimony concerning me. Woe, I say again, unto that house, or that village or city that rejects you, or your words or your testimony of me. For I, the Almighty, have laid my hand upon the nations to

scourge them for their wickedness. And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness, until all shall know me who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

<sup>28</sup> The Lord has brought again Zion. The Lord has redeemed his people Israel according to the election of grace, which was brought to pass by the faith and covenant of their Fathers. The Lord has redeemed his people, and Satan is bound, and time is no longer. The Lord has gathered all things in one. The Lord has brought down Zion from above, the Lord has brought up Zion from beneath. The earth has travailed and brought forth her strength, and truth is established in her bowels, and the Heavens have smiled upon her, and she is clothed with the glory of her God, for he stands in the midst of his people. Glory, and honor, and power, and might be ascribed to our God, for he is full of mercy, justice, grace, and truth, and peace, for ever and ever. Amen.

<sup>29</sup> Again, verily, verily I say unto you, it is expedient that every man who goes forth to proclaim my everlasting gospel, that inasmuch as they have families and receive moneys by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seems good to me. And let all those who have not families, who receive moneys, send it up unto the bishop in Zion or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations, and the printing thereof, and for establishing Zion. And if any shall give unto any of you a coat or a suit, take the old and cast it unto the poor and go your way rejoicing.

<sup>30</sup> And if any man among you be strong in the spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also. Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that my apostles in ancient days built up my church unto me.

<sup>31</sup> Therefore, let every man stand in his own office and labor in his own calling, and let not the head say unto the feet it has no need of the feet, for without the feet, how shall the body be able to stand? Also, the body has need of every member, that all may be edified together, that the system may be kept perfect. And behold, the high priest should travel, and also the elders, and also the lesser priests, but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church. And the bishop also should travel round about and among all the churches, searching after the poor to administer to their wants by humbling the rich and the proud. He should also employ an agent, to take charge and to do his secular business, as he shall direct.

<sup>32</sup> Nevertheless, let the bishop go unto the City of New York, and also to the City of Albany, and also to the City of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things. For, if they do reject these things, the hour of their judgment is nigh and their house shall be left unto them desolate. Let him trust in me and he shall not be confounded, and a hair of his head shall not fall to the ground unnoticed.

<sup>33</sup> And verily I say unto you, the rest of my servants, go forth as your circumstances shall permit in your several callings, unto the great and notable cities and villages, reprovng the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandably the desolation of abomination in the last days. For with you, says the Lord Almighty, I will rend their kingdoms. I will not only shake the earth, but the starry heavens shall tremble also. For I, the Lord, have put forth my hand to exert the Powers of Heaven. You cannot see it now; yet a little while and you shall see it and know that I Am, and that I will come and reign with my people. I am Alpha and Omega, the Beginning and the End. Amen.

## SECTION 83

*A letter from Joseph Smith to William W. Phelps, 27 November 1832.*

Brother William W. Phelps,

<sup>1</sup> I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate — some things which I will mention in this letter, which are laying great with weight upon my mind.

<sup>2</sup> I inform you I am well, and family. God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to enquire after the commandments of the Lord, and the welfare of Zion, and such a being as me. And while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words: My God, great and mighty art thou. Therefore, show unto your servant what shall become of all these who are assaying to come up unto Zion in order to keep the commandments of God, and yet receive not their inheritance by consecration, by order or deed from the bishop, the man that God has appointed in a legal way, agreeable to the law, given to organize and regulate the church, and all the affairs of the same. Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of Heaven, therefore, I will proceed to unfold to you some of the feelings of my heart and proceed to answer the question.

<sup>3</sup> Firstly, it is the duty of the Lord's clerk, whom he has appointed, to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop, and also their manner of life and the faith and works, and also of all the apostates who apostatize after receiving their inheritances.

<sup>4</sup> Secondly, it is contrary to the will and commandment of God that those who receive not the inheritance by consecration, agreeable to his law which he has given, that he may tithe his people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God, neither is the genealogy to be kept or to be had where it may be found on any of the records or history of the church. Their names shall not be found, neither the names of their fathers or the names of the children, written in the Book of the Law of God, says the Lord of Hosts. Yea, so says the still small voice which whispers through and pierces all things, and often times it makes my bones to quake while it makes manifest, saying, And it shall come to

pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the House of God, and to arrange by lot the inheritance of the saints, whose names are found, and the names of their fathers and of their children, enrolled in the Book of the Law of God; while that man who was called of God, and appointed, that puts forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

<sup>5</sup> And all they who are not found written in the Book of Remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself; therefore, as the Lord speaks, he will also fulfill. And they who are of the high priesthood, whose names are not found written in the Book of the Law, or that are found to have apostatized, or to have been cut off out of the church, as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the Most High. Therefore, it shall be done unto them as unto the children of the priest as you will find recorded in the second chapter and sixty-first and second verses of Ezra [Ezra 1:12].

<sup>6</sup> Now Brother William, if what I have said is true, how careful then had men ought to be, what they do in the last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord's commandments, whilst you who do the will of the Lord and keep his commandments have need to rejoice with unspeakable joy, for such shall be exalted very high and shall be lifted up in triumph above all the kingdoms of this world. But I must drop this subject at the beginning.

<sup>7</sup> O Lord, when will the time come when Brother William, your servant, and myself, behold the day that we may stand together and gaze upon Eternal Wisdom, engraven upon the Heavens, while the majesty of our God holds up the dark curtain, until we may read the sound of eternity to the fullness and satisfaction of our immortal souls? O Lord God, deliver us in your due time from the little narrow prison, almost as it were total darkness, of paper, pen, and ink, and a crooked, broken, scattered, and imperfect language.

<sup>8</sup>I would inform you that I have obtained ten subscribers for the Star and received pay. Their names and place of residence as follows: John McMahan, James McMahan, James White, William Brown, Henry Kingery, Micayer Dillions, Abraham Kingery, John A. Fisher, David Houghs, Thomas Singers, the papers and all to be sent to Guyandotte post office, Virginia, except David Houghs. His is to be sent to Wayne County, Worster Township, Ohio. Vienna Jaques has not received her papers; please inform her sister Harriet that she is well and give my respects to her. Tell her that Mr. Angel's brother came after her and the child, soon after she went from here. All he wanted was the child, no more.

My love for all the brethren, yours in bonds. Amen.

Joseph Smith Jr.

P.S. Send *The Evening and Morning Star* to Brother Joseph Wakefield, Watertown, Jefferson County, New York. All to be from first No —

## SECTION 84

*A revelation given at Kirtland, Ohio, 6 December 1832, through Joseph Smith Jr. explaining the parable of the wheat and tares.*

<sup>1</sup>Verily thus says the Lord unto you my servants, concerning the parable of the wheat and of the tares: Behold, verily I say that the field was the world, and the apostles were the sowers of the seed. And after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that makes all nations to drink of her cup, in whose heart the enemy, even Satan, sits to reign, behold, he sows the tares. Wherefore, the tares choke the wheat and drive the church into the wilderness.

<sup>2</sup>But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields. But the Lord says unto them, Pluck not up the tares while the blade is yet tender (for verily your faith is weak) lest you destroy the wheat also. Therefore, let the wheat and the tares grow together until the harvest is fully ripe, then you shall first gather out the wheat

from among the tares. And after the gathering of the wheat, behold and lo, the tares are bound in bundles and the field remains to be burned.

<sup>3</sup> Therefore, thus says the Lord unto you with whom the Priesthood has continued through the lineage of your fathers — for you are lawful heirs according to the flesh, and have been hid from the world with Christ, in God; therefore, your life and the Priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouth of all the holy prophets since the world began. Therefore, blessed are you if you continue in my goodness a light unto the gentiles, and through this Priesthood a savior unto my people Israel. The Lord has said it.

## SECTION 85

*A prophecy given at Kirtland, Ohio, 25 December 1832, through Joseph Smith Jr.*

<sup>1</sup> Verily thus says the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls: And the days will come that war will be poured out upon all nations, beginning at this place; for behold, the Southern states shall be divided against the Northern states, and the Southern states will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations in order to defend themselves against other nations, and thus war shall be poured out upon all nations.

<sup>2</sup> And it shall come to pass after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also that the remnants who are left of the land will marshal themselves also, and shall become exceeding angry, and shall vex the gentiles with a sore vexation.

<sup>3</sup> And thus with the sword and by bloodshed, the inhabitants of the earth shall mourn. And with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed has made a full end of all nations, that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth from the earth, to be avenged of their enemies.

<sup>4</sup> Wherefore, stand in holy places and be not moved until the day of the Lord come, for behold, it comes quickly, says the Lord. Amen.

## SECTION 86

*A revelation given at Kirtland, Ohio, 27–28 December 1832, through Joseph Smith Jr. to the first elders of the church of Christ organized in these last days.*

<sup>1</sup> Verily thus says the Lord unto you who have assembled yourselves together to receive his will concerning you: Behold, this is pleasing unto your Lord, and the angels rejoice over you. The alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the Book of the Names of the Sanctified, even they of the Celestial world. Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of Promise, which other Comforter is the same that I promised unto my disciples, as is recorded in the Testimony of John. This Comforter is the promise which I give unto you of eternal life, even the glory of the Celestial Kingdom, which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son, he that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth, which truth shines. This is the light of Christ, as also he is in the sun and the light of the sun, and the power thereof by which it was made; as also he is in the moon and is the light of the moon, and the power thereof by which it was made; as also the light of the stars and the power thereof by which they were made; and the earth also, and the power thereof, even the earth upon which you stand. And the light which now shines, which gives you light, is through him who enlightens your eyes, which is the same light that quickens your understandings, which light proceeds forth from the presence of God to fill the immensity of space: the light which is in all things, which gives life to all things, which is the law by which all things are governed, even the power of God who sits upon his throne, who is in the bosom of eternity, who is in the midst of all things.

<sup>2</sup> 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 is the soul of man, and the resurrection from

the dead is the redemption of the soul, and the redemption of the soul is through him who quickens all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the Celestial glory, for after it has filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father, that bodies who are of the Celestial Kingdom may possess it for ever and ever. For, for this intent was it made and created, and for this intent are they sanctified.

<sup>3</sup> And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial Kingdom or that of a telestial kingdom. For he that is not able to abide the law of a celestial kingdom, cannot abide a celestial glory, and he who cannot abide the law of a terrestrial Kingdom, cannot abide a terrestrial glory. He who cannot abide the law of a telestial kingdom cannot abide a telestial glory. Therefore, he is not meet for a kingdom of glory; therefore, he must abide a kingdom which is not a kingdom of glory.

<sup>4</sup> And again, verily I say unto you, the earth abides the law of a celestial kingdom, for it fills the measure of its creation and transgresses not the law. Wherefore, it shall be sanctified. Yea, notwithstanding it shall die, it shall be quickened again and shall abide the power by which it is quickened. And the righteous shall inherit it, for notwithstanding they die, they also shall rise again, a spiritual body. They who are of a celestial spirit shall receive the same body which was a natural body, even you shall receive your bodies. And your glory shall be that glory by which your bodies are quickened. You who are quickened by a portion of the Celestial glory shall then receive of the same, even a fullness. And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fullness. And also, they who are quickened by a portion of the telestial glory shall then receive of the same, even a fullness. And they who remain, shall also be quickened. Nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. For what does it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he

rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

<sup>5</sup>And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaks a law and abides not by law, but seeks to become a law unto itself, and wills to abide in sin, and altogether abides in sin, cannot be sanctified by law, neither of mercy, justice, or judgment. Therefore, they must remain filthy still.

<sup>6</sup>All kingdoms have a law given, and there are many kingdoms, for there is no space in the which there is no kingdom and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law, and unto every law there are certain bounds also, and conditions. All beings who abide not in those conditions are not justified, for intelligence cleaves unto intelligence, wisdom receives wisdom, truth embraces truth, virtue loves virtue, light cleaves unto light, mercy has compassion on mercy and claims her own, justice continues its course and claims its own, judgment goes before the face of him who sits upon the throne and governs and executes all things. He comprehends all things, and all things are before him, and all things are round about him, and he is above all things, and in all things, and is through all things, and is round about all things, and all things are by him, and of him, even God, for ever and ever.

<sup>7</sup>And again, verily I say unto you, he has given a law unto all things, by which they move in their times and their seasons, and their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets. And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years. All these are one year with God, but not with man. The earth rolls upon her wings, and the sun gives his light by day, and the moon gives her light by night, and the stars also give their light as they roll upon their wings, in their glory, in the midst of the power of God.

<sup>8</sup>Unto what shall I liken these kingdoms that you may understand? Behold all these are kingdoms, and any man who has seen any or the least of these has seen God moving in his majesty and power. I say unto you he has seen him. Nevertheless, he who came unto his own

was not comprehended. The light shines in darkness, and the darkness comprehends it not. Nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him. Then shall you know that you have seen me, that I am, and that I am the true light that is in you, and that you are in me; otherwise, you could not abound.

<sup>9</sup> Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field. And he said unto the first, You go and labor in the field, and in the first hour I will come unto you and you shall behold the joy of my countenance. And he said unto the second, You go also into the field, and in the second hour I will visit you with the joy of my countenance. And also unto the third, saying, I will visit you, and unto the fourth, and so on unto the twelfth. And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord. And then he withdrew from the first, that he might visit the second also, and the third, and the fourth, and so on unto the twelfth. And thus they all received the light of the countenance of their lord, every man in his hour, and in his time, and in his season, beginning at the first and so on unto the last, and from the last unto the first, and from the first unto the last, every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him and he in him, that they all might be glorified.

<sup>10</sup> Therefore, unto this parable will I liken all those kingdoms and the inhabitants thereof, every kingdom in its hour, and in its time, and in its season, even according to the decree which God has made.

<sup>11</sup> And again, verily I say unto you my friends, I leave these sayings with you to ponder in your hearts, with this commandment which I give unto you, that you shall call upon me while I am near. Draw near unto me and I will draw near unto you; seek me diligently and you shall find me, ask and you shall receive, knock and it shall be opened unto you. Whatever you ask the Father in my name, it shall be given unto you that is expedient for you. And if you ask anything that is not expedient for you, it shall turn unto your own condemnation.

<sup>12</sup> Behold, that which you hear is as the voice of one crying in the wilderness, in the wilderness because you cannot see him, my voice because my voice is spirit. My spirit is truth, truth abides and has no

end, and if it be in you, it shall abound. And if your eye be single to my glory, your whole body shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehends all things. Therefore, sanctify yourselves that your minds become single to God and the days will come that you shall see him, for he will unveil his face unto you, and it shall be in his own time and in his own way, and according to his own will.

<sup>13</sup> Remember the great and last promise which I have made unto you. Cast away your idle thoughts and your excess of laughter far from you. Tarry, tarry in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom, and let those whom they have warned in their traveling call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold and lo, I will take care of your flocks, and will raise up elders and send unto them. Behold, I will hasten my work in its time, and I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves. Yea, purify your hearts, and clean your hands and your feet before me, that I may make you clean, that I may testify unto your Father, and your God and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you, when I will.

<sup>14</sup> Also, I give unto you a commandment that you shall continue in prayer and fasting from this time forth. And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand, of things both in Heaven, and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass, things which are at home, things which are abroad, the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms; that you may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you and the mission with which I have commissioned you.

<sup>15</sup> Behold, I sent you out to testify and warn the people, and it becomes every man who has been warned to warn his neighbor. Therefore, they are left without excuse and their sins are upon their own heads. He that seeks me early shall find me, and shall not be forsaken.

<sup>16</sup> Therefore tarry, and labor diligently, that you may be perfected in your ministry to go forth among the gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come, that their souls may escape the wrath of God: the desolation of abomination which awaits the wicked, both in this world and in the world to come. Verily I say unto you, let those who are not the first elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

<sup>17</sup> Abide in the liberty wherewith you are made free. Entangle not yourselves in sin, but let your hands be clean until the Lord come, for not many days hence and the earth shall tremble and reel to and fro as a drunken man, and the sun shall hide his face and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry and shall cast themselves down as a fig that falls from off a fig tree.

<sup>18</sup> And after your testimony comes wrath and indignation upon the people, for after your testimony comes the testimony of earthquakes that shall cause groanings in the midst of her: and men shall fall upon the ground and shall not be able to stand, and also comes the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion, and surely men's hearts shall fail them, for fear shall come upon all people.

<sup>19</sup> And angels shall fly through the midst of Heaven, crying with a loud voice, sounding the trump of God, saying, Prepare yourselves, prepare, O inhabitants of the earth, for the judgment of our God is come! Behold and lo, the Bridegroom comes; go out to meet him. And immediately, there shall appear a great sign in heaven, and all people shall see it together.

<sup>20</sup> And another angel shall sound his trump, saying, That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecutes the saints of God, that shed their blood, she who sits upon many waters and upon the islands of the sea, behold, she is the tares of the earth. She is bound in bundles; her bands are made strong, no man can loose them. Therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it. And there shall be silence in Heaven for the space of half an hour. And immediately after shall the curtain of Heaven be unfolded as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled. And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened, and they also shall be caught up to meet him in the midst of the Pillar of Heaven. They are Christ's, the firstfruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him, and all this by the voice of the sounding of the trump of the angel of God.

<sup>21</sup> And after this, another trump shall sound, which is the second trump, and then comes the redemption of those who are Christ's at his coming, who have received their part in that prison which is prepared for them, that they might receive the gospel and be judged according to men in the flesh.

<sup>22</sup> And again, another trump shall sound, which is the third trump, and then comes the spirits of men who are to be judged and are found under condemnation. And these are the rest of the dead, and they live not again until the thousand years are ended, neither again until the end of the earth.

<sup>23</sup> And another trump shall sound which is the fourth trump, saying, These are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

<sup>24</sup> And another trump shall sound, which is the fifth trump, which is the fifth angel, who commits the everlasting gospel, flying through the midst of Heaven unto all nations, kindreds, tongues and people. And this shall be the sound of his trump, saying to all people both in Heaven and in earth, and that are under the earth, for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while

they hear the sound of the trump, saying, Fear God and give glory to him who sits upon the throne for ever and ever, for the hour of his judgment is come.

<sup>25</sup> And again, another angel shall sound his trump, which is the sixth angel, saying, She is fallen who made all nations drink of the wine of the wrath of her fornication; she is fallen, is fallen.

<sup>26</sup> And again, another angel shall sound his trump, which is the seventh angel, saying, It is finished. It is finished. The Lamb of God has overcome and trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God. And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory and receive their inheritance, and be made equal with him.

<sup>27</sup> And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men and the mighty works of God in the first thousand years. And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years. And so on until the seventh angel shall sound his trump, and he shall stand forth upon the land and upon the sea, and swear in the name of him who sits upon the throne that there shall be time no longer.

<sup>28</sup> And Satan shall be bound, that old serpent who is called the Devil, and shall not be loosed for the space of a thousand years, and then he shall be loosed for a little season, that he may gather together his armies. And Michael, the seventh angel, even the Archangel, shall gather together his armies, even the hosts of Heaven. And the Devil shall gather his armies, even the hosts of hell, and shall come up to battle against Michael and his armies. And then comes the battle of the great God. And the Devil and his armies shall be cast away into their own place, that they shall not have power over the saints anymore at all. For Michael shall fight their battles, and shall overcome him who seeks the throne of him who sits upon the throne, even the Lamb. This is the glory of God and the sanctified, and they shall not anymore see death.

<sup>29</sup> Therefore, verily I say unto you my friends, call your solemn assembly as I have commanded you, and as all have not faith, seek diligently and teach one another words of wisdom, yea, seek out of the best books words of wisdom. Seek learning, even by study and

also by faith. Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a House of God, that your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord with uplifted hands unto the Most High.

<sup>30</sup> Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time and let all listen unto his sayings, that when all have spoken, that all may be edified of all and that every man may have an equal privilege. See that you love one another, cease to be covetous, learn to impart one to another as the gospel requires, cease to be idle, cease to be unclean, cease to find fault one with another, cease to sleep any longer than is needful, retire to your bed early that you may not be weary, arise early that your bodies and your minds may be invigorated. And above all things, clothe yourselves with the bonds of charity as with a mantle, which are the bonds of perfectness and peace. Pray always, that you may not faint until I come. Behold and lo, I will come quickly and receive you unto myself. Amen.

## SECTION 87

*A revelation given at Kirtland, Ohio, 3 January 1833, through Joseph Smith Jr.*

<sup>1</sup> The order of the House of God, prepared for the presidency, and instruction in all things that are expedient for the officers, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacon.

<sup>2</sup> And this shall be the order of the house: he that is appointed to be a teacher shall be found standing in his place, which shall be prepared for him in the House of God, in a place that the congregation in the house may hear his words correctly and distinctly, not with loud speech. And when he comes into the House of God, for he should be first in the house — behold, this is beautiful, that he may be an example — let him offer himself in prayer upon his knees before God, in token of the everlasting covenant.

<sup>3</sup> And when any shall come in after him, let the teacher arise and with uplifted hands to Heaven, yea, even directly, salute his brother or brethren with these words, saying: Are you a brother? Or brethren? I salute you in the name of the Lord Jesus Christ in token of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, for ever and ever, Amen.

<sup>4</sup> And he that comes in, and is a brother or brethren, shall salute the teacher with uplifted hands to Heaven, with this same prayer and covenant, or by saying, Amen, in token of the same. Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the House of God, and you are called to do this by prayer and thanksgiving, as the spirit shall give utterance, in all your doings in the house of the Lord, that it may become a sanctuary, a tabernacle of the holy spirit to your edification, Amen.

## SECTION 88

*A revelation given at Kirtland, Ohio, 5 January 1833, through Joseph Smith Jr. to Frederick G. Williams.*

<sup>1</sup> Behold, I say unto you, my servant Frederick, listen to the word of Jesus Christ, your Lord and your Redeemer. You have desired of me to know which would be the most worth unto you. Behold, blessed are you for this thing. Now I say unto you, my servant Joseph is called to do a great work and has need that he may do the work of translation for the salvation of souls. Verily, verily I say unto you, you are called to be a counselor and scribe unto my servant Joseph. Let your farm be consecrated for bringing forth of the revelations, and you shall be blessed and lifted up at the last day. Even so, Amen.

## SECTION 89

*A revelation given at Kirtland, Ohio, 27 February 1833, through Joseph Smith Jr. for the benefit of the saints.*

<sup>1</sup> A word of Wisdom for the benefit of the saints in these last days, and also the saints in Zion, to be sent greeting, not by commandment or constraint, but by revelation and the word of Wisdom, showing forth the order and will of God in the temporal salvation of all saints, given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints who are or can be called saints.

<sup>2</sup> Behold, verily thus says the Lord unto you: In consequence of evils and designs which will exist in the hearts of conspiring men in the last days, I have warned you and forewarned you, by giving unto you this word of Wisdom by revelation, that inasmuch as any man drinks wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves in your sacraments before him. And behold, this should be wine of your own make.

<sup>3</sup> And again, hard liquor is not for the belly, but for the washing of your bodies. And tobacco is not for man, but is for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.

<sup>4</sup> All wholesome herbs God has ordained for the constitution, and nature, and use of man: every herb in the season thereof and every fruit in the season thereof, all these to be used with prudence and thanksgiving.

<sup>5</sup> Yea, flesh also of beasts and of fowls I, the Lord, have ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly, and it is pleasing unto me that they should not be used only in times of winter or of famine. All grain is for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts and for the fowls, and all wild animals that run or creep on the earth, and these has God made for the use of man only in times of famine or excess of hunger. All grain is good for the use of man, as also the fruit of the vine — that which bears fruit, whether in the ground or above ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, rye for the fowls, and the swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grains.

<sup>6</sup> And all saints who remember to keep and do these sayings, walking in obedience to the commands, shall receive health in their navel and marrow to their bones, and shall find Wisdom and great treasures of

wisdom and knowledge, even hidden treasures, and shall run and not be weary and walk and not faint. And I the Lord give unto them a promise, that the destroying angel shall pass them by, as they did by the children of Israel, and not slay them.

## SECTION 90

*A revelation given at Kirtland, Ohio, 8 March 1833, through Joseph Smith Jr.*

<sup>1</sup> A commandment given unto Joseph, saying, Thus says the Lord: Verily, verily I say unto you, my son, your sins are forgiven you according to your petition, for your prayers and the prayers of your brethren have come up unto my ears. Therefore, you are blessed from henceforth that bear the keys of the kingdom given unto you, which kingdom is coming forth for the last time. Verily I say unto you, the keys of this kingdom shall never be taken from you while you are in the world, neither in the world to come. Nevertheless, through you shall the oracles be given unto another, yea, even unto the church, and all they who receive the oracles of God, let them be aware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the rains descend and beat upon their house.

<sup>2</sup> And again, verily I say unto your brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with you in holding the keys of this last kingdom, as also, through your administration, the keys of the school of the prophets which I have commanded to be organized, that thereby they may be perfected in their ministry, for the salvation of Zion, and of the nations of Israel, and of the gentiles, as many as will believe, that through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the gentiles first, and then, behold and lo, they shall turn unto the Jews.

<sup>3</sup> And then comes the day when the arm of the Lord shall be revealed in power, in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in that day that every man shall hear the fullness of the gospel in his own tongue and in his own language, through those who are ordained unto

this power, by the administration of the Comforter, shed forth upon them for the revelation of Jesus Christ.

<sup>4</sup> And now verily I say unto you, I give unto you a commandment that you continue in this ministry and presidency, and when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school, and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study, and learn, and become acquainted with all good books, and with languages, tongues, and people, etc. And this shall be your business and mission in all your lives, to preside in council, and set in order all the affairs of this church and kingdom. Be not ashamed, neither confounded, but be admonished in all your high-mindedness and pride, for it brings a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you.

<sup>5</sup> Now verily I say unto you, let there be a place provided, as soon as it is possible, for the family of your counselor and scribe, even Frederick. And let my aged servant Joseph Smith Sr. continue with his family upon the place where he now lives, and let it not be sold until the mouth of the Lord shall name. And let your counselor, even Sidney, remain where he now resides, until the mouth of the Lord shall name. And let the bishop search diligently to obtain an agent, and let it be a man who has got riches in store, a man of God and of strong faith, that thereby he may be enabled to discharge every debt, that the storehouse of the Lord may not be brought into disrepute before the eyes of the people. Search diligently, pray always, and be believing, and all things shall work together for your good, if you walk uprightly and remember the covenant wherewith you have covenanted one with another. Let your families be small, especially my aged servant Joseph, as pertaining to those who do not belong to your families, that those things that are provided for you, to bring to pass my work, are not taken from you and given to those that are not worthy, and thereby you are hindered in accomplishing those things which I have commanded you.

<sup>6</sup> And again, verily I say unto you, it is my will that my handmaid Vienna Jaques should receive money to bear her expenses, and go up unto the land of Zion. And the residue of her money I will consecrate unto myself and reward her in my own due time. Verily I say unto you

that it is meet in my eyes that she should go up unto the land of Zion and receive an inheritance from the hand of the bishop, that she may settle down in peace, inasmuch as she is faithful, and not be idle in her days from thenceforth.

<sup>7</sup>And behold, verily I say unto you that you shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in my own due time. Therefore, let them cease wearying me concerning this matter. Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things, and I am not well pleased with my servant William E. McLellin, neither with my servant Sidney Gilbert, and the bishop also, and others have many things to repent of, but verily I say unto you that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcome and are clean before me, for she shall not be moved out of her place. I, the Lord, have spoken it. Amen.

## SECTION 91

*A revelation given at Kirtland, Ohio, 9 March 1833, through Joseph Smith Jr. concerning the APOCRYPHA.*

<sup>1</sup>Verily thus says the Lord unto you concerning the Apocrypha: There are many things contained therein that are true, and it is mostly translated correctly. There are many things contained therein that are not true, which are interpolations by the hands of men. Verily I say unto you that it is not needful that the Apocrypha should be translated. Therefore, whoever reads it, let him understand, for the spirit manifests truth, and whoever is enlightened by the spirit shall obtain benefit therefrom, and whoever receives not the spirit cannot be benefited; therefore, it is not needful that it should be translated. Amen.

## SECTION 92

*A revelation given at Kirtland, Ohio, 15 March 1833, through Joseph Smith Jr.*

<sup>1</sup>Verily thus says the Lord: I give unto the United Firm, organized agreeable to the commandment previously given, a revelation and

commandment concerning my servant Frederick G. Williams, that you shall receive him into the firm. What I say unto one I say unto all.

<sup>2</sup> And again, I say unto you my servant Frederick, you shall be a lively member in this firm, and inasmuch as you are faithful in keeping all former commandments you shall be blessed for ever. Amen.

## SECTION 93

*A revelation, including a part of the record of John the Beloved, given at Kirtland, Ohio, 6 May 1833, through Joseph Smith Jr. to Frederick G. Williams, Sidney Rigdon, Joseph Smith Jr., and Newel K. Whitney.*

<sup>1</sup> Verily thus says the Lord: It shall come to pass that every soul who forsakes their sins, and comes unto me, and calls on my name, and obeys my voice, and keeps all my commandments, shall see my face and know that I am, and that I am the true light that lights every man who comes into the world, and that I am in the Father and the Father in me, and the Father and I are one — the Father because he gave me of his fullness, and the Son because I was in the world, and made flesh my tabernacle, and dwelt among the sons of men.

<sup>2</sup> I was in the world and received of my Father, and the works of him were plainly manifest. And John saw and bore record of the fullness of my glory, and the fullness of John's record is hereafter to be revealed. And he bore record saying, I saw his glory, that he was in the beginning, before the world was. Therefore, in the beginning the Word was, for he was the Word, even the Messenger of Salvation, the Light and the Redeemer of the world, the Spirit of Truth, who came into the world because the world was made by him, and in him was the life of men and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him.

<sup>3</sup> And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of Truth which came and dwelt in the flesh, and dwelt among us.

<sup>4</sup> And I, John, saw that he received not of the fullness at the first, but received grace for grace. And he received not of the fullness at first, but continued from grace to grace until he received a fullness, and thus he was called, the Son of God, because he received not of the fullness at the first.

<sup>5</sup> And I, John, bear record and lo, the Heavens were opened, and the holy ghost descended upon him in the form of a dove and set upon him. And there came a voice out of Heaven saying, This is my Beloved Son.

<sup>6</sup> 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.

<sup>7</sup> And it shall come to pass that if you are faithful, you shall receive the fullness of the record of John. I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fullness, for if you keep my commandments, you shall receive of his fullness and be glorified in me as I am glorified in the Father. Therefore, I say unto you, you shall receive grace for grace.

<sup>8</sup> And now verily I say unto you, I was in the beginning with the Father, and am the Firstborn, and all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. You were also in the beginning with the Father, that which is spirit, even the spirit of truth, and truth is knowledge of things as they are, and as they were, and as they are to come; and whatever is more or less than these is the spirit of that wicked one who was a liar from the beginning.

<sup>9</sup> The Spirit of Truth is of God. I am the Spirit of Truth. And John bore record of me, saying, He received a fullness of truth, yea, even all truth. And no man receives a fullness unless he keeps his commandments. He that keeps his commandments receives truth and light until he is glorified in truth and knows all things.

<sup>10</sup> Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it to act for itself, as all intelligence also; otherwise, there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light, and every man whose spirit receives not the light is under condemnation. For man is spirit, the elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy; and when separated, man cannot receive a fullness of joy. The elements are the tabernacle of God, yea, man is the tabernacle

of God, even temples, and whatever temple is defiled, God shall destroy that temple.

<sup>11</sup> The glory of God is intelligence, or in other words, light and truth. Light and truth forsake that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the Fall, man became again, in their infant state, innocent before God. And that wicked one comes and takes away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you to bring up your children in light and truth.

<sup>12</sup> But verily I say unto you, my servant Frederick, you have continued under this condemnation. You have not taught your children light and truth according to the commandments, and that wicked one has power as yet over you, and this is the cause of your affliction. And now a commandment I give unto you, and if you will be delivered, you shall set in order your own house, for there are many things that are not right in your house.

<sup>13</sup> Verily I say unto my servant Sidney that in some things he has not kept the commandments concerning his children. Therefore, firstly set in order your house.

<sup>14</sup> And verily I say unto my servant Joseph, or in other words I will call you friends, for you are my friends and you shall have an inheritance with me. I called you servants for the world's sake, and you are their servants for my sake. And now verily I say unto you, Joseph, you have not kept the commandments and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things and give more earnest heed unto your sayings or be removed out of their place. What I say unto one, I say to all. Pray always, lest that wicked one have power in you and remove you out of your place.

<sup>15</sup> My servant Newel also, the bishop of my church, has need to be chastened, and set in order his family and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place.

<sup>16</sup> Now I say unto you, my friends, let my servant Sidney go his journey and make haste, and also proclaim the acceptable year of the Lord and the gospel of salvation as I shall give him utterance, and by your prayer of faith, with one consent, I will uphold him.

<sup>17</sup> And let my servants Joseph and Frederick make haste also, and it shall be given them even according to the prayer of faith. And inasmuch as you keep my sayings, you shall not be confounded, in this world nor in the world to come. And verily I say unto you that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, and of laws of God and man, and all this for the salvation of Zion. Amen.

## SECTION 94

*A revelation given at Kirtland, Ohio, 1 June 1833, through Joseph Smith Jr.*

<sup>1</sup> Verily thus says the Lord unto you whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things, out of temptation. And I have loved you, therefore, you must needs be chastened and stand rebuked before my face, for you have sinned against me a very grievous sin, in that you have not considered the great commandment in all things that I have given unto you concerning the building of my house, for the preparation wherewith I design to prepare my apostles, to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my spirit upon all flesh.

<sup>2</sup> But behold, verily I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noonday. And for this cause I gave unto you a commandment that you should call your solemn assembly – that your fasting and your mourning might come up into the ears of the Lord of Sabaoth, which is (by interpretation) the Creator of the first day, the Beginning and the End.

<sup>3</sup> Yea, verily I say unto you, I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high, for this is the promise of the Father unto you. Therefore, I commanded you to tarry even as my apostles at Jerusalem. Nevertheless, my servants sinned a very grievous sin, and contentions arose in the school of the prophets, which was very grievous unto me, says your Lord. Therefore, I sent them forth to be chastened.

<sup>4</sup> Verily I say unto you, it is my will that you should build a house. If you keep my commandments, you shall have power to build it. If you keep not my commandments, the love of the Father shall not continue with you; therefore, you shall walk in darkness. Now here is wisdom, and the mind of the Lord: Let the house be built not after the manner of the world, for I give not unto you that you shall live after the manner of the world. Therefore, let it be built after the manner which I shall show unto three of you, whom you shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty and five feet in length in the inner court thereof, and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up your most holy desires unto me, says your Lord. And let the higher part of the inner court be dedicated unto me for the school of my apostles, says Son Ahman, or in other words, Alphas, or in other words, Omegas, even Jesus Christ, your Lord. Amen.

## SECTION 95

*Revelation to Joseph Smith Jr., showing the order of the city or stake of Zion: given for an example to the saints in Kirtland, 4 June 1833.*

<sup>1</sup> Behold, I say unto you, here is wisdom whereby you may know how to act concerning this matter, for it is expedient in me that this stake that I have set for the strength of Zion should be made strong. Therefore, let my servant Newel Whitney take charge of the place which is named among you, upon which I design to build my holy house. And again, let it be divided into lots, according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you. Therefore, take heed that you see to this matter, and that portion that is necessary to benefit the firm, for the purpose of bringing forth my word to the children of men. For behold, verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men for your good. Even so, Amen.

<sup>2</sup> And again, verily I say unto you, it is wisdom and expedient in me that my servant John Johnson, whose offering I have accepted and whose prayers I have heard, unto whom I give a promise of eternal

life, inasmuch as he keeps my commandments from henceforth, for he is a descendant of Joseph and a partaker of the blessing of the promise made unto his Fathers. Verily I say unto you, it is expedient in me that he should become a member of the firm, that he may assist in bringing forth my word unto the children of men. Therefore, you shall ordain him unto this blessing, and he shall seek diligently to take away encumbrances that are upon the house named among you, that he may dwell therein. Even so, Amen.

## SECTION 96

*A revelation given at Kirtland, Ohio, 2 August 1833, through Joseph Smith Jr. to Joseph Smith Jr., Sidney Rigdon, Frederick G. Williams, and Parley P. Pratt.*

<sup>1</sup> The word of the Lord unto Joseph, Sidney, and Frederick: Verily I say unto you, my friends, I speak unto you with my voice, even the voice of my spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble and are seeking diligently to learn wisdom and to find truth. Verily, verily I say unto you, blessed are all such for they shall obtain, for I the Lord show mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them into judgment.

<sup>2</sup> Behold, I say unto you concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion, and also with my servant Parley, for he abides in me, and inasmuch as he continue to abide in me, he shall continue to preside over the school in the land of Zion, until I shall give unto him other commandments, and I will bless him with a multiplicity of blessings in expounding all scriptures and mysteries, to the edification of the school and of the church in Zion. And to the residue of the school, I, the Lord, am willing to show mercy. Nevertheless, there are those that must needs be chastened, and their works shall be made known. The axe is laid at the root of the trees, and every tree that brings not forth good fruit shall be hewn down and cast into the fire. I the Lord have spoken it.

<sup>3</sup> Verily I say unto you, all among them who know their hearts are honest and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice — yea, every sacrifice which I, the Lord, shall command — they are all accepted of me; for I, the Lord,

will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yields much precious fruit.

<sup>4</sup> Verily I say unto you that it is my will that a house should be built unto me in the land of Zion like unto the pattern which I have given you. Yea, let it be built speedily by the tithing of my people. Behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be a house built unto me for the salvation of Zion, for a place of thanksgiving for all saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices, that they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

<sup>5</sup> And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it that it be not defiled, my glory shall rest upon it, yea, and my presence shall be there, for I will come into it. And all the pure in heart that shall come into it shall see God; but if it be defiled, I will not come into it, and my glory shall not be there, for I will not come into unholy temples.

<sup>6</sup> And now behold, if Zion do these things, she shall prosper, and spread herself, and become very glorious, very great, and very terrible; and the nations of the earth shall honor her and shall say, Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there and the hand of the Lord is there, and he has sworn by the power of his might to be her salvation and her high tower.

<sup>7</sup> Therefore, verily thus says the Lord: Let Zion rejoice, for this is Zion — the pure in heart. Therefore, let Zion rejoice while all the wicked shall mourn, for behold and lo, vengeance comes speedily upon the ungodly as the whirlwind, and who shall escape it? The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people, yet it shall not be stayed until the Lord come, for the indignation of the Lord is kindled against their abominations and all their wicked works. Nevertheless, Zion shall escape if she observe to do all things whatever I have commanded her, but if she observe not to do whatever I have commanded her, I will visit her according to all her works, with sore afflictions, with pestilence, with plague,

with sword, with vengeance, with devouring fire. Nevertheless, let it be read this once in their ears that I the Lord have accepted of their offering. But if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her and upon her generation, for ever and ever, says the Lord your God. Amen.

## SECTION 97

*A revelation received at Kirtland, Ohio, 2 August 1833, through Joseph Smith Jr., giving instructions on the building of a temple, and the inheritances to be assigned to Hyrum Smith, Reynolds Cahoon, and Jared Carter.*

<sup>1</sup> And again, verily I say unto you my friends, a commandment I give unto you that you shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house. And behold, it must be done according to the pattern which I have given unto you. And let the first lot on the south be consecrated unto me for the building of a house for the presidency, for the work of the presidency in obtaining revelations, and for the work of the ministry of the presidency in all things pertaining to the church and kingdom.

<sup>2</sup> Verily I say unto you that it shall be built fifty-five by sixty-five feet, in the width thereof and in the length thereof, in the inner court. And there shall be a lower court and a higher court, according to the pattern which shall be given unto you hereafter. And it shall be dedicated unto the Lord from the foundation thereof, according to the Order of the Priesthood, according to the pattern which shall be given unto you hereafter. And it shall be wholly dedicated unto the Lord for the work of the presidency, and you shall not suffer any unclean thing to come into it. And my glory shall be there, and my presence shall be there, but if there shall come into it any unclean thing, my glory shall not be there, and my presence shall not come into it.

<sup>3</sup> And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of a house unto me, for the work of the printing of the translation of my scriptures, and all things whatever I shall command you. And it shall be fifty-five by sixty-five feet, in the width thereof and in the length thereof, in the inner court.

And there shall be a lower and a higher court. And this house shall be wholly dedicated unto the Lord from the foundation thereof for the work of the printing in all things whatever I shall command you, to be holy and undefiled, according to the pattern in all things as it shall be given unto you.

<sup>4</sup> And on the third lot shall my servant Hyrum receive his inheritance. And on the first and second lots on the north shall my servants Reynolds and Jared receive their inheritance, that they may do the work which I have appointed unto them, to be a committee to build my houses according to the commandment which I the Lord God have given unto you. And now I give unto you no more at this time. Amen.

## SECTION 98

*A revelation given at Kirtland, Ohio, 6 August 1833, through Joseph Smith Jr.*

<sup>1</sup> Verily I say unto you my friends, fear not, let your hearts be comforted, yea, rejoice evermore and in everything give thanks, waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth and are recorded with this seal and testament: The Lord has sworn and decreed that they shall be granted. Therefore, he gives this promise unto you with an immutable covenant that they shall be fulfilled, and all things wherewith you have been afflicted shall work together for your good, and to my name's glory, says the Lord God.

<sup>2</sup> And now verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatever I command them, and that law of the land which is constitutional, supporting the principles of freedom in maintaining rights and privileges belonging to all mankind, is justifiable before me; therefore, I, the Lord, justify you and your brethren of my church in befriending that law which is the constitutional law of the land. And as pertaining to law of man, whatever is more or less than this comes of evil. I, the Lord your God, make you free; therefore, you are free indeed, and the law also makes you free. Nevertheless, when the wicked rule, the people mourn. Wherefore, honest men and wise men should be sought for diligently, and good men and wise men you should observe to uphold; otherwise, whatever is less than these comes of evil.

<sup>3</sup> And I give unto you a commandment that you shall forsake all evil and cleave unto all good, that you shall live by every word that proceeds forth out of the mouth of God, for he will give unto the faithful line upon line, precept upon precept. And I will try you and prove you herewith, and whoever lays down his life in my cause for my name's sake shall find it again, even life eternal. Therefore, be not afraid of your enemies, for I have decreed in my heart, says the Lord, that I will prove you in all things, whether you will abide in my covenant even unto death, that you may be found worthy, for if you will not abide in my covenant, you are not worthy of me. Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their Fathers and the hearts of the Fathers to the children, and again, the hearts of the Jews unto the prophets and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me. Let not your hearts be troubled, for in my Father's house are many mansions, and I have prepared a place for you, and where my Father and I am, there you shall be also.

<sup>4</sup> Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe not the words of wisdom and eternal life which I have given unto them. Verily I say unto you that I the Lord will chasten them and will do whatever I list, if they do not repent and observe all things whatever I have said unto them. And again, I say unto you, if you observe to do whatever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

<sup>5</sup> Now, I speak unto you concerning your families. If men will smite you or your families once, and you bear it patiently and revile not against them, neither seek revenge, you shall be rewarded. But if you bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you. And again, if your enemies shall smite you a second time, and you revile not against your enemy and bear it patiently, your reward shall be a hundredfold. And again, if he shall smite you a third time and you bear it patiently, your reward shall be doubled unto you fourfold. And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out. And

now verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then you shall see to it that you warn him in my name that he come no more upon you, neither upon your families, neither your children, nor your children's children unto the third and fourth generation. And then if he shall come upon you, or your children, or your children's children unto the third and fourth generation, I have delivered your enemy into your hands. And then if you will spare him, you shall be rewarded for your righteousness, and also your children, and your children's children unto the third and fourth generation. Nevertheless, your enemy is in your hands, and then if you reward him according to his works, you are justified. If he has sought your life and your life is endangered by him, your enemy is in your hands and you are justified.

<sup>6</sup> Behold, this is the law I gave unto my servant Nephi, and your father Joseph, and Jacob, and Isaac, and Abraham, and all my ancient prophets and apostles. And again, this is the law that I gave unto my ancients – that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the second, nor third time, they should bring their testimonies before the Lord. Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people; and I, the Lord, would fight their battles, and their children's battles, and their children's children, until they had avenged themselves upon all their enemies unto the third and fourth generation. Behold, this is an example unto all people, says the Lord your God, for justification before me.

<sup>7</sup> And again, verily I say unto you, if, after your enemy has come upon you the first time, and he repent and come unto you praying your forgiveness, you shall forgive him, and shall hold it no more as a testimony against your enemy, and so on unto the second and third time. And as oft as your enemy repents of the trespass wherewith he has trespassed against you, you shall forgive him, until seventy times seven. And if he trespass against you and repent not the first time, nevertheless, you shall forgive him; and if he trespass against you

second time and repent not, nevertheless, you shall forgive him; and if he trespass against you the third time and repent not, you shall also forgive him. But if he trespass against you the fourth time, you shall not forgive him, but shall bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward you fourfold in all things wherewith he has trespassed against you. And if he do this, you shall forgive him with all your heart; and if he do not this, I, the Lord, will avenge you of your enemy a hundredfold, and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation. But if the children shall repent, or the children's children, and turn unto the Lord their God with all their heart, with all their might, mind, and strength, and restore fourfold for all their trespasses wherewith they have trespassed, or wherewith their fathers have trespassed, or their father's fathers, then your indignation shall be turned away, and vengeance shall no more come upon them, says the Lord your God, and their trespasses shall never be brought anymore as a testimony before the Lord against them. Amen.

## SECTION 99

*A letter from Joseph Smith Jr. to his uncle, Silas Smith, written in Kirtland Mills, Ohio, 26 September 1833.*

Respected Uncle Silas,

<sup>1</sup> It is with feelings of deep interest for the welfare of mankind which fill my mind on the reflection that all were formed by the hand of him who will call the same to give an impartial account of all their works in that great day to which you and myself in common with them are bound, that I take up my pen and seat myself in an attitude to address a few, though imperfect lines to you for your perusal.

<sup>2</sup> I have no doubt but you will agree with me that men will be held accountable for the things they have, and not for the things they have not, or, that all the light and intelligence communicated to them from their beneficent Creator, whether it is much or little, by the same they in justice will be judged; and that they are required to yield obedience to, and improve upon that, and that only, which is given; for man is

not to live by bread alone, but by every word that proceeds out of the mouth of the Lord.

<sup>3</sup> Seeing that the Lord has never given them to understand by anything heretofore revealed that he had ceased to speak, forever, to his creatures, when sought unto in a proper manner, why should it be thought a thing incredible that he should be pleased to speak again in these last days for their salvation?

<sup>4</sup> Perhaps you may be surprised at this assertion, that I should say for the salvation of his creatures in these last days, since we have already in our possession a vast volume of his word which he has previously given.

<sup>5</sup> But you will admit that the word spoken to Noah was not sufficient for Abraham, or it was not required of him to leave the land of his nativity and seek an inheritance in a strange country upon the word spoken to Noah, but for himself he obtained promises from the hand of the Lord and walked in that perfection, that he was called the friend of God.

<sup>6</sup> Isaac, the promised seed, was not required to rest his hope alone upon the promises made to his father Abraham, but was privileged with the assurance of his approbation in the sight of Heaven by the direct voice of the Lord to him.

<sup>7</sup> If one man can live upon the revelations to another, might I not with propriety ask why the necessity then of the Lord's speaking to Isaac as he did, as is recorded in the twenty-sixth chapter of Genesis [Gen. 9]? For the Lord there repeats, or rather promises again, to perform the oath which he had previously sworn to Abraham, and why this repetition to Isaac? Why was not the first promise as sure for Isaac as it was for Abraham? Was not Isaac Abraham's son, and could he not place implicit confidence in the veracity of his father as being a man of God?

<sup>8</sup> Perhaps you may say that he was a very peculiar man and different from men in these last days; consequently, the Lord favored him with blessings, peculiar and different, as he was different from men in this age.

<sup>9</sup> I admit that he was a peculiar man, and was not only peculiarly blessed, but greatly blessed. But all the peculiarity that I can discover in the man, or all the difference between him and men in this age, is that he was more holy and more perfect before God, and came to him with a purer heart and more faith than men in this day.

<sup>10</sup> The same might be said on the subject of Jacob's history. Why was it that the Lord spake to him concerning the same promise, after he had made it once to Abraham and renewed it to Isaac? Why could not Jacob rest contented upon the word spoken to his Fathers? When the time of the promise drew nigh for the deliverance of the children of Israel from the land of Egypt, why was it necessary that the Lord should begin to speak to them?

<sup>11</sup> The promise or word to Abraham was that his seed should serve in bondage, and be afflicted four hundred years, and after that they should come out with great substance. Why did they not rely upon this promise, and when they had remained in Egypt, in bondage four hundred years, come out without waiting for further revelations, but act entirely upon the promise given to Abraham that they should come out?

<sup>12</sup> Paul said to his Hebrew brethren that God might more abundantly show unto the heirs of promise the immutability of his counsel. He confirmed it by an oath. He also exhorts them, who, through faith and patience, inherit the promises.

<sup>13</sup> Notwithstanding, we (said Paul) have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, yet he was careful to press upon them the necessity of continuing on until they, as well as those who then inherited the promises, might have the assurance of their salvation confirmed to them by an oath from the mouth of him who could not lie; for that seemed to be the example anciently, and Paul holds it out to his Hebrew brethren as an object attainable in his day.

<sup>14</sup> And why not? I admit that by reading the scriptures, of truth, the saints in the days of Paul could learn, beyond the power of contradiction, that Abraham, Isaac, and Jacob had the promise of eternal life confirmed to them by an oath of the Lord; but that promise or oath was no assurance to them of their salvation, but they could, by walking in the footsteps and continuing in the faith of their fathers, obtain for themselves an oath for confirmation that they were meet to be partakers of the inheritance with the saints in light.

<sup>15</sup> If the saints in the days of the apostles were privileged to take the ancients for examples, and lay hold of the same promises, and

attain to the same exalted privilege of knowing that their names were written in the Lamb's Book of Life and that they were sealed there as a perpetual memorial before the face of the Most High, will not the same faithfulness, the same purity of heart and the same faith bring the same assurance of eternal life, and that in the same manner, to the children of men now in this age of the world?

<sup>16</sup> I have no doubt but that the holy prophets and apostles and saints in ancient days were saved in the kingdom of God; neither do I doubt but that they held converse and communion with him while they were in the flesh, as Paul said to his Corinthian brethren that the Lord Jesus showed himself to above five hundred saints at one time after his resurrection. Job said that he knew that his Redeemer lived and that he should see him in the flesh in the latter days. I may believe that Enoch walked with God and by faith was translated. I may believe that Noah was a perfect man in his generation and also walked with God. I may believe that Abraham communed with God and conversed with angels. I may believe that Isaac obtained a renewal of the covenant made to Abraham by the direct voice of the Lord. I may believe that Jacob conversed with holy angels, and heard the voice of his Maker, that he wrestled with the angel until he prevailed and obtained the blessing. I may believe that Elijah was taken to Heaven in a chariot of fire with fiery horses. I may believe that the saints saw the Lord and conversed with him face to face after his resurrection. I may believe that the Hebrew church came to Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels. I may believe that they looked into eternity and saw the Judge of all, and Jesus the Mediator of the new covenant. But will all this purchase an assurance for me, and waft me to the regions of eternal day, and seat me down in the presence of the King of kings with my garments spotless, pure, and white?

<sup>17</sup> Or must I not rather obtain for myself, by my own faith and diligence in keeping the commandments of the Lord, an assurance of salvation for myself? And have I not an equal privilege with the ancient saints? And will not the Lord hear my prayers and listen to my cries as soon as he ever did to theirs, if I come to him in the manner they did? Or, is he a respecter of persons?

<sup>18</sup> So I must close this subject for want of time, and I may with propriety say at the beginning, we would be glad to see you in Kirtland, we would be glad to see you embrace the new covenant and be one with us — we sometimes think you are now one with us in heart. I remain yours affectionately, Joseph Smith Jun.

## SECTION 100

*A revelation given at Perrysburg, New York, 12 October 1833, to Sidney Rigdon and Joseph Smith Jr.*

<sup>1</sup> Verily thus says the Lord unto you, my friends Sidney and Joseph: Your families are well; they are in my hands, and I will do with them as seems good to me, for in me there is all power. Therefore, follow me, and listen to the counsel which I shall give unto you. Behold and lo, I have much people in this place, in the regions round about, and an effectual door shall be opened in the regions round about, in this eastern land. Therefore, I, the Lord, have suffered you to come unto this place, for thus it was expedient in me for the salvation of souls.

<sup>2</sup> Therefore, verily I say unto you, lift up your voices unto this people, speak the thoughts that I shall put into your hearts, and you shall not be confounded before men, for it shall be given you in the very hour, yea, in the very moment what you shall say. But a commandment I give unto you that you shall declare whatsoever things you declare in my name, in solemnity of heart, in the spirit of meekness in all things. And I give unto you this promise — that inasmuch as you do this, the holy ghost shall be shed forth in bearing record unto all things whatever you shall say.

<sup>3</sup> And it is expedient in me that you, my servant Sidney, should be spokesman unto this people, yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph. And I will give unto him power to be mighty in testimony, and I will give unto you power to be mighty in expounding all scriptures, that you may be a spokesman unto him, and he shall be a revelator unto you, that you may know the certainty of all things pertaining to the things of my kingdom on the earth. Therefore, continue your journey and let your hearts rejoice, for behold and lo, I am with you even unto the end.

<sup>4</sup> And now I give unto you a word concerning Zion: Zion shall be redeemed, although she is chastened for a little season. Your brethren, my servants Orson Hyde and John Gould, are in my hands. And inasmuch as they keep my commandments, they shall be saved.

<sup>5</sup> Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church. For I will raise up unto myself a pure people that will serve me in righteousness, and all that call on the name of the Lord and keep his commandments shall be saved. Even so, Amen.

## SECTION 101

*A revelation given at Kirtland, Ohio, 16 and 17 December 1833, through Joseph Smith Jr.*

<sup>1</sup> Verily I say unto you concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritances, I, the Lord, have suffered the affliction to come upon them wherewith they have been afflicted, in consequence of their transgressions, yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened and tried even as Abraham, who was commanded to offer up his only son, for all those who will not endure chastening, but deny me, cannot be sanctified.

<sup>2</sup> Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore, by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel, but in the day of their trouble, of necessity they feel after me.

<sup>3</sup> Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off, and in the day of wrath I will remember mercy. I have sworn, and the decree has gone forth by a former commandment which I have given unto you, that I would let fall the sword of my indignation in the behalf of my people, and even as I have said, it shall come to pass. My indignation is soon to be poured without measure upon all nations,

and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watchtower, or in other words all my Israel, shall be saved. And they that have been scattered shall be gathered, and all they who have mourned shall be comforted, and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion, for all flesh is in my hands. Be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain and are pure in heart shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion, and all these things that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day comes when there is found no more room for them, and then I have other places which I will appoint unto them. And they shall be called stakes, for the curtains or strength of Zion.

<sup>4</sup> Behold, it is my will that all they who call on my name and worship me according to my everlasting gospel should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple in my tabernacle, which hides the earth, shall be taken off and all flesh shall see me together. And every corruptible thing, both of man or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed, and also that of element shall melt with fervent heat, and all things shall become new, that my knowledge and glory may dwell upon all the earth.

<sup>5</sup> And in that day, the enmity of man and the enmity of beasts, yea the enmity of all flesh, shall cease from before my face. And in that day, whatever any man shall ask, it shall be given unto him. And in that day, Satan shall not have power to tempt any man. And there shall be no sorrow, because there is no death. In that day, an infant shall not die until he is old, and his life shall be as the age of a tree; and when he dies, he shall not sleep (that is to say, in the earth) but shall be changed in the twinkling of an eye and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things: things which have passed, and

hidden things which no man knows, things of the earth by which it was made and the purpose and the end thereof, things most precious, things that are above and things that are beneath, things that are in the earth, and upon the earth, and in heaven.

<sup>6</sup>And all they that suffer persecution for my name and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not, even unto death, for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither for the life of the body, but care for the soul and for the life of the soul. And seek the face of the Lord always, that in patience you may possess your souls, and you shall have eternal life.

<sup>7</sup>When men are called unto my everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men. They are called to be the savior of men, therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion — even many, but not all: they were found transgressors, therefore they must needs be chastened. He that exalts himself shall be abased, and he that abases himself shall be exalted.

<sup>8</sup>And now I will show unto you a parable that you may know my will concerning the redemption of Zion: A certain nobleman had a spot of land, very choice, and he said unto his servants, Go into my vineyard, even upon this very choice piece of land, and plant twelve olive trees, and set watchmen round about them; and build a tower, that one may overlook the land round about to be a watchman upon the tower, that my olive trees may not be broken down when the enemy shall come to spoil and take unto themselves the fruit of my vineyard.

<sup>9</sup>Now the servants of this nobleman went and did as their lord commanded them, and planted the olive trees, and built a hedge round about, and set watchmen, and began to build the tower. And while they were yet laying the foundation thereof, they began to say among themselves, And what need has my lord of this tower? — and consulted for a long time, saying among themselves, What need has my Lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? For there is no need of these things.

<sup>10</sup> And while they were at variance one with another, they became very slothful and they hearkened not unto the commandment of their lord. And the enemy came by night and broke down the hedge, and the servants of the nobleman arose and were affrighted and fled, and the enemy destroyed their works and broke down the olive trees.

<sup>11</sup> Now behold, the nobleman, the lord of the vineyard, called upon his servants and said unto them, Why, what is the cause of this great evil? Ought you not to have done even as I commanded you, and after you had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? And behold, the watchman upon the tower would have seen the enemy while he was yet afar off, and then you could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

<sup>12</sup> And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants, and take all the strength of my house, which are my warriors, my young men and they that are of middle age also, among all my servants who are the strength of my house, save these only whom I have appointed to tarry, and go straightway unto the land of my vineyard and redeem my vineyard, for it is mine; I have bought it with money. Therefore, get straightway unto my land, break down the walls of my enemies, throw down their tower and scatter their watchmen, and inasmuch as they gather together against you, avenge me of my enemies that by and by I may come with the residue of my house and possess the land.

<sup>13</sup> And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will. Go straightway and do all things whatever I have commanded you, and this shall be my seal and blessing upon you: A faithful and wise steward in the midst of my house, a ruler in my kingdom. And his servant went straightway, and did all things whatever his lord commanded him, and after many days all things were fulfilled.

<sup>14</sup> And again, verily I say unto you, I will show unto you wisdom in me, concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of

the gathering together of my saints may continue, that I may build them up unto my name upon holy places, for the time of harvest is come and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garner, to possess eternal life and be crowned with Celestial glory when I come in the kingdom of my Father, to reward every man according as his work shall be, while the tares shall be bound in bundles and their bands made strong, that they may be burned with unquenchable fire.

<sup>15</sup> Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed. Nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste nor by flight, but let all things be prepared before you. And in order that all things be prepared before you, observe the commandments which I have given concerning these things, which says or teaches to purchase all the lands by money, which can be purchased for money, in the regions round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints — all the land which can be purchased in Jackson County and the counties round about, and leave the residue in my hand.

<sup>16</sup> Now verily I say unto you, let all the churches gather together all their moneys. Let these things be done in their time, lo, not in haste, and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase the lands. And every church in the eastern countries, when they are built up, if they will hearken unto this counsel they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store sufficient, yea, even abundance, to redeem Zion and establish her waste places, no more to be thrown down, were the churches who call themselves after my name willing to hearken to my voice.

<sup>17</sup> And again, I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption by the hands of those who are placed as rulers and are in authority over you, according to the law and constitution of the people, which I have suffered to be established and should

be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another, and for this purpose have I established the constitution of this land by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

<sup>18</sup> Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge (for men ought always to pray and not faint), which says: There was in a city, a judge which feared not God, neither regarded man. And there was a widow in that city and she came unto him, saying, Avenge me of my adversary. And he would not for a while, but afterward he said within himself, Though I fear not God nor regard man, yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.

<sup>19</sup> Thus will I liken the children of Zion. Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure and in his fierce anger, in his time, will cut off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness where there is weeping, and wailing, and gnashing of teeth.

<sup>20</sup> Pray therefore that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you must needs be, that all men may be left without excuse, that wise men and rulers may hear and know that which they have never considered, that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, says your God.

<sup>21</sup> And again, I say unto you, It is contrary to my commandments and my will that my servant Algernon Sidney Gilbert should sell my storehouse, which I have appointed unto my people, into the hands

of my enemies. Let not that which I have appointed be polluted by my enemies, by the consent of those who call themselves after my name, for this is a very sore and grievous sin against me and against my people, in consequence of those things which I have decreed and are soon to befall the nations. Therefore, it is my will that my people should claim and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon. Nevertheless, I do not say that they shall not dwell thereon, for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon. They shall build and another shall not inherit it; they shall plant vineyards and they shall eat the fruit thereof. Even so. Amen.

## SECTION 102

*A letter to the brethren abroad, published December 1833, in The Evening and Morning Star.*

<sup>1</sup> THE ELDERS IN KIRTLAND, TO THEIR BRETHREN ABROAD.

Dear Brethren in Christ, and companions in tribulation:

<sup>2</sup> It seems good unto us to drop a few lines to you, giving you some instruction relative to conducting the affairs of the Kingdom of God, which has been committed unto us in these later times by the will and testament of our Mediator, whose intercessions in our behalf are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful.

<sup>3</sup> We have all been children and are too much so at the present time, but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the saints has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear. But in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father, with the holy angels.

<sup>4</sup> On the subject of ordination, a few words are necessary. In many instances there has been too much haste in this thing, and the

admonition of Paul has been too slightly passed over, which says, Lay hands suddenly upon no man. Some have been ordained to the ministry, and have never acted in that capacity or magnified their calling at all. Such may expect to lose their calling, except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a faithful man who is able to teach others also, that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious millennium, but it is those who are called, and chosen, and faithful.

<sup>5</sup> Let the elders be exceedingly careful about unnecessarily disturbing and harrowing up the feelings of the people. Remember, that your business is to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that it is a day of warning, and not a day of many words. If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty it will be just as well with you as though all men embraced the gospel.

<sup>6</sup> Be careful about sending boys to preach the gospel to the world. If they go, let them be accompanied by someone who is able to guide them in the proper channel, lest they become puffed up and fall under condemnation, and into the snare of the Devil.

<sup>7</sup> Finally, in these critical times, be careful, call on the Lord day and night, beware of pride, beware of false brethren who will creep in among you to spy out your liberties, etc. Awake to righteousness, and sin not; let your light shine and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study that your minds may be stored with all necessary information.

<sup>8</sup> We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth, and everlasting righteousness brought in.

Farewell.

## SECTION 103

*Minutes from a conference of high priests, Kirtland, Ohio, 17 February 1834. Organization of the high council. Minutes corrected by Joseph Smith Jr., according to the resolution passed in this meeting.*

<sup>1</sup> This day a general council of twenty-four high priests assembled at the house of Joseph Smith Jr. by revelation, and proceeded to organize the high council of the church of Christ, which is to consist of twelve high priests, and one or three presidents, as the case might require. This high council was appointed by revelation for the purpose of settling important difficulties which might arise in the church, which could not be settled by the church or the bishop's council to the satisfaction of the parties.

<sup>2</sup> Joseph Smith Jr., Sidney Rigdon, and Frederick G Williams were acknowledged presidents by the voice of the council, and Joseph Smith Sr., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. The above named councilors were then asked whether they accepted their appointments and whether they would act in that office according to the law of Heaven, to which they all answered that they accepted their several appointments and would fill their offices according to the grace of God bestowed upon them.

<sup>3</sup> The numbers composing the council, who voted in the name and for the church, in appointing the above named councilors, were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

<sup>4</sup> Voted: that the high council cannot have power to act without seven of the above named councilors, or their regularly appointed successors, are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable, to act in the place of absent councilors.

<sup>5</sup> Voted: that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above named councilors, it shall be filled by the nomination of the president or presidents, and

sanctioned by the voice of a general council of high priests convened for that purpose, to act in the name of the church.

<sup>6</sup>The president of the church, who is also the president of the council, is appointed by the voice of the Savior, and acknowledged in his administration by the voice of the church. And it is according to the dignity of his office that he should preside over the high council of the church. And it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed. And in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant. And in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.

<sup>7</sup>Whenever a high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve councilors to cast lots by numbers, and thereby ascertain who of the twelve shall speak first, commencing with number one, and so in succession to number twelve.

<sup>8</sup>Whenever this council convenes to act upon any case, the twelve councilors shall consider whether it is a difficult one or not. If it is not, two only of the councilors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed, and if more difficult, six. But in no case shall more than six be appointed to speak.

<sup>9</sup>The accused, in all cases, has a right to one half of the council, to prevent insult or injustice, and the councilors appointed to speak before the council are to present the case after the evidence is examined in its true light before the council, and every man is to speak according to equity and justice. Those councilors who draw even numbers, that is, 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up in the behalf of the accused and prevent insult or injustice.

<sup>10</sup>In all cases the accuser and the accused shall have a privilege of speaking for themselves before the council, after the evidences are heard and the councilors who are appointed to speak on the case have finished their remarks.

<sup>11</sup>After the evidences are heard, the councilors, accuser, and the accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the

twelve councilors to sanction the same by their voices. But should the remaining councilors who have not spoken, or any one of them, after hearing the evidences and pleadings impartially, discover an error in the decision of the president, they can manifest it and the case shall have a rehearing. And if, after a careful rehearing, any additional light is thrown upon the case, the decision shall be altered accordingly. But in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

<sup>12</sup> In cases of difficulty respecting doctrine or principle, if there is not a sufficiency written to make the case clear to the mind of the council, the president may inquire and obtain the mind of the Lord by revelation.

<sup>13</sup> The high priests, when abroad, have power to call and organize a council after the manner of the foregoing to settle difficulties when the parties, or either of them, shall request it. And the said council of high priests shall have power to appoint one of their own number to preside over such council for the time being. It shall be the duty of said council to transmit immediately a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council at the seat of the government of the church.

<sup>14</sup> Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council at the seat of the general government of the church and have a rehearing, which case shall there be conducted according to the former pattern written as though no such decision had been made.

<sup>15</sup> This council of high priests abroad is only to be called on the most difficult cases of church matters, and no common or ordinary case is to be sufficient to call such councils. The traveling or located high priests abroad have the power to say whether it is necessary to call such a council or not.

<sup>16</sup> Resolved: that the president or presidents at the seat of general church government, shall have power to determine whether any such case as may be appealed is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it.

<sup>17</sup> The twelve counselors then proceeded to cast lots or ballot to ascertain who should speak first, and the following was the result, viz.:

Oliver Cowdery	drew No. 1	John Johnson	drew No. 7
Joseph Coe	" " 2	Orson Hyde	" " 8
Samuel H. Smith	" " 3	Jared Carter	" " 9
Luke Johnson	" " 4	Joseph Smith Sr.	" " 10
John S Carter	" " 5	John Smith	" " 11
Sylvester Smith	" " 6	Martin Harris	" " 12

<sup>18</sup> The council then adjourned to meet on Wednesday the 19th, inst. at 10 o'clock A.M.

## SECTION 104

*A revelation given at Kirtland, Ohio, 24 February 1834, through Joseph Smith Jr. to the Lord's friends. Instructions are given to Sidney Rigdon, Parley P. Pratt, Lyman Wight, Joseph Smith Jr., Lyman Johnson, Hyrum Smith, Frederick G. Williams, Orson Hyde, and Orson Pratt.*

<sup>1</sup> Verily I say unto you, my friends, behold, I will give unto you a revelation and commandment that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren who have been scattered from the land of Zion, being driven and smitten by the hands of my enemies, on whom I will pour out of my wrath without measure, in my own time. For I have suffered them thus far that they might fill up the measure of their iniquities that their cup might be full, and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

<sup>2</sup> But verily I say unto you that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this hour unto the counsel which I, the Lord their God, shall give unto them. Behold, they shall, for I have decreed it, begin to prevail against my enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail, until the kingdoms of the world are subdued under my feet and the earth is given unto the saints to possess it for ever and ever.

<sup>3</sup> But inasmuch as they keep not my commandments and hearken not to observe all my words, the kingdoms of the world shall prevail against them. For they were set to be a light unto the world, and to

be the saviors of men, and inasmuch as they are not the saviors of men they are as salt that has lost its savor and is thenceforth good for nothing but to be cast out and to be trodden under the feet of men. But verily I say unto you, I have decreed that your brethren who have been scattered shall return to the lands of their inheritances and build up the waste places of Zion. For after much tribulation, as I have said unto you in a former commandment, comes the blessing. Behold, this is the blessing which I promised after your tribulations, and the tribulations of your brethren: your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down. Nevertheless, if they shall pollute their inheritances, they shall be thrown down, for I will not spare them if they shall pollute their inheritances.

<sup>4</sup> Behold, I say unto you that the redemption of Zion must needs come by power, therefore I will raise up unto my people a man who shall lead them like as Moses led the children of Israel, for you are the children of Israel and of the seed of Abraham, and you must needs be led out of bondage by power and with a stretched out arm. And as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, my Angel shall go up before you, but not my presence. But I say unto you, my Angel shall go up before you, and also my presence, and in time you shall possess the goodly land.

<sup>5</sup> Verily, verily I say unto you that my servant Joseph is the man to whom I likened the servant, to whom the Lord of the vineyard spoke in the parable which I have given unto you. Therefore, let my servant Joseph say unto the strength of my house, my young men and the middle-aged, Gather together unto the land of Zion, upon the lands which I have bought with moneys that have been consecrated unto me. And let all the churches send up wise men with their moneys, and purchase lands even as I have commanded them.

<sup>6</sup> And inasmuch as my enemies come against you, to drive you from my goodly land which I have consecrated to be the land of Zion, even from your own lands, after these testimonies which you have brought before me against them, you shall curse them. And whomsoever you curse, I will curse, and you shall avenge me of my enemies, and my presence shall be with you, even in avenging me of my enemies unto

the third and fourth generation of them that hate me. Let no man be afraid to lay down his life for my sake, for whoever lays down his life for my sake shall find it again, and whoever is not willing to lay down his life for my sake is not my disciple.

<sup>7</sup> It is my will that my servant Sidney should lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them concerning the restoration and redemption of Zion.

<sup>8</sup> It is my will that my servant Parley and my servant Lyman Wight should not return to the land of their brethren until they have obtained companies to go up unto the land of Zion: by tens, or by twenties, or by fifties, or by a hundred, until they have obtained unto the number of five hundred of the strength of my house. Behold, this is my will; ask and you shall receive. But men do not always do my will, therefore, if you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred. And if you cannot obtain three hundred, seek diligently that peradventure you may obtain one hundred. But verily I say unto you, a commandment I give unto you that you shall not go up unto the land of Zion until you have obtained a hundred of the strength of my house to go up with you unto the land of Zion.

<sup>9</sup> Therefore, as I said unto you, ask and you shall receive. Pray earnestly, that peradventure my servant Joseph may go up with you, and preside in the midst of my people, and organize my kingdom upon the consecrated land, and establish the children of Zion upon the laws and commandments which have been given and which shall be given unto you. All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith.

<sup>10</sup> Let my servant Parley journey with my servant Joseph; let my servant Lyman Johnson journey with my servant Sidney; let my servant Hyrum journey with my servant Frederick; let my servant Orson Hyde journey with my servant Orson Pratt, wherever my servant Joseph shall counsel them in obtaining the fulfillment of these commandments which I have given unto you, and leave the residue in my hands. Even so, Amen.

## SECTION 105

*A revelation received at Kirtland, Ohio, 23 April 1834, through Joseph Smith Jr., giving instructions regarding the firm, and the stewardships of Sidney Rigdon, Martin Harris, John Johnson, Fredrick G. Williams, Oliver Cowdery, Newel K. Whitney, and Joseph Smith Jr.*

<sup>1</sup> Verily, I say unto you my friends, I give unto you counsel and a commandment concerning all the properties which belong to the firm, which I commanded to be organized and established to be a united firm and an everlasting firm, for the benefit of my church and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings. But inasmuch as they were not faithful, they were nigh unto cursing. Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness and with feigned words, I have cursed them with a very sore and grievous curse. For I, the Lord, have decreed in my heart that inasmuch as any man belonging to the firm shall be found a transgressor, or in other words, shall break the covenant with which you are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I, the Lord, am not to be mocked in these things.

<sup>2</sup> And all this that the innocent among you may not be condemned with the unjust, and that the guilty among you may not escape, because I, the Lord, have promised unto you a crown of glory at my right hand. Therefore, inasmuch as you are found transgressors, you cannot escape my wrath in your lives, and inasmuch as you are cut off by transgression, you cannot escape the buffetings of Satan unto the day of redemption.

<sup>3</sup> And I now give unto you power from this very hour, that if any man among you of the firm is found a transgressor and repents not of the evil, that you shall deliver him over unto the buffetings of Satan, and he shall have no more power to bring evil upon you. But as long as you hold communion with transgressors, behold, they bring evil upon you.

<sup>4</sup> It is wisdom in me, therefore a commandment I give unto you that you shall organize yourselves and appoint every man his stewardship, that every man may give an account unto me of the stewardship which

is appointed unto him. For it is expedient that I, the Lord, should make every man accountable as stewards over earthly blessings, which I have made and prepared for my creatures.

<sup>5</sup> I, the Lord, stretched out the heavens and built the earth as a very handy work, and all things therein are mine. And it is my purpose to provide for my saints, for all things are mine, but it must needs be done in my own way. And behold, this is the way that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low, for the earth is full and there is enough and to spare. Yea, I have prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall with Dives lift up his eyes in hell, being in torment.

<sup>6</sup> And now verily I say unto you concerning the properties of the firm, let my servant Sidney have appointed unto him the place where he now resides and the lot of the tannery for his stewardship, for his support while he is laboring in my vineyard, even as I will, when I shall command him. And let all things be done according to counsel of the firm and united consent or voice of the firm which dwells in the land of Kirtland. And this stewardship and blessing, I, the Lord, confer upon my servant Sidney, for a blessing upon him and upon his seed after him, and I will multiply blessings upon him and upon his seed after him, inasmuch as he shall be humble before me.

<sup>7</sup> And again, let my servant Martin have appointed unto him for his stewardship the lot of land which my servant John obtained in exchange for his former inheritance, for him and his seed after him. And inasmuch as he is faithful, I will multiply blessings upon him and his seed after him. And let my servant Martin devote his moneys for the proclaiming of my word, according as my servant Joseph shall direct.

<sup>8</sup> And again, let my servant Frederick have the place upon which he now dwells. And let my servant Oliver have the lot which is set off joining the house, which is to be for the printing office, which is lot number one, and also the lot upon which his father resides. And let my servants Frederick and Oliver have the printing office, and all things that pertain unto it. And this shall be their stewardship, which shall be appointed unto them. And inasmuch as they are faithful, behold,

I will bless them and multiply blessings upon them. And this is the beginning of the stewardship which I have appointed unto them, for them and their seed after them. And inasmuch as they are faithful, I will multiply blessings upon them and their seed after them, even a multiplicity of blessings.

<sup>9</sup> And again, let my servant John have the house in which he lives and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance, and those lots which have been named for my servant Oliver. And inasmuch as he is faithful, I will multiply blessings upon him. And it is my will that he should sell the lots that are laid off, for the building up of the city of my Saints, inasmuch as it shall be made known to him by the voice of the spirit, and according to the counsel of the firm, and by the voice of the firm. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him and his seed after him. And inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

<sup>10</sup> And again, let my servant Newel have appointed unto him the houses and lot where he now resides, and the lot and building on which the store stands, and the lot also which is on the corner south of the store, and also the lot on which the ashery is situated. And all this I have appointed unto my servant Newel for his stewardship, for a blessing upon him and his seed after him, for the benefit of the mercantile establishment of my firm which I have established for my stake in the land of Kirtland. Yea, verily this is the stewardship which I have appointed unto my servant Newel — even this whole mercantile establishment, him and his agent, and his seed after him. And inasmuch as he is faithful in keeping the commandments which I have given unto him, I will multiply blessings upon him and his seed after him, even a multiplicity of blessings.

<sup>11</sup> And again, let my servant Joseph have appointed unto him the lot which is laid off for the building of my house, which is forty rods long and twelve wide, and also the farm upon which his father now resides. And this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him and upon his father, for behold, I have reserved an inheritance for his father for his support. Therefore, he shall be reckoned in the house of my servant Joseph. And I will

multiply blessings upon the house of my servant Joseph, inasmuch as he is faithful, even a multiplicity of blessings.

<sup>12</sup> And now a commandment I give unto you concerning Zion, that you shall no longer be bound as a united firm to your brethren of Zion, only on this wise: after you are organized, you shall be called the United Firm of the Stake of Zion, the city of Kirtland, among yourselves. And your brethren, after they are organized, shall be called the United Firm of the City of Zion. And they shall be organized in their own names, and in their own name. And they shall do their business in their own name, and in their own names. And you shall do your business in your own name, and in your own names. And this I have commanded to be done for your salvation, as also for their salvation, in consequence of their being driven out and that which is to come. The covenants being broken through transgression, by covetousness and feigned words, therefore you are dissolved as a united firm with your brethren, that you are not bound, only up to this hour, unto them, only on this wise, as I said, by loan, as shall be agreed by this firm in counsel, as your circumstances will admit and the voice of the council direct.

<sup>13</sup> And again, a commandment I give unto you concerning your stewardship which I have appointed unto you: Behold, all these properties are mine, or else your faith is vain, and you are found hypocrites, and the covenants which you have made unto me are broken. And if these properties are mine, then you are stewards, otherwise you are no stewards. But verily I say unto you, I have appointed unto you to be stewards over my house, even stewards indeed. And for this purpose have I commanded you to organize yourselves, even to print my word, the fullness of my scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time of my coming which is nigh at hand.

<sup>14</sup> Therefore, a commandment I give unto you that you shall take the Books of Mormon and also the copyright, and also the copyright which shall be secured of the Articles and Covenants, in which covenants all my commandments which it is my will should be printed shall be printed, as it shall be made known unto you, and also the copyright to

the New Translation of the scriptures. And this I say that others may not take the blessings away from you which I have conferred upon you.

<sup>15</sup> And you shall prepare for yourselves a place for a treasury, and consecrate it unto my name. And you shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing. And there shall be a seal upon the treasury, and all these sacred things shall be delivered into the treasury, and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord, and I give it unto you from this very hour. And now see to it that you go to and make use of the stewardship which I have appointed unto you, exclusive of these sacred things, for the purpose of printing these sacred things according as I have said. And the avails of these sacred things shall be had in the treasury, and a seal shall be upon it, and it shall not be used or taken out of the treasury by anyone, neither shall the seal be loosed, which shall be placed upon it, only by the voice of the firm or by commandment. And thus shall you preserve all the avails of these sacred things in the treasury for sacred and holy purposes. And this shall be called the Sacred Treasury of the Lord, and a seal shall be kept upon it, that it may be holy and consecrated unto the Lord.

<sup>16</sup> And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it, and all moneys that you receive in your stewardships by improving upon the properties which I have appointed unto you in houses, or in lands, or in cattle, and in all things, save it be the holy and sacred writings which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive monies, by hundreds, or by fifties, or by twenties, or by tens, or by fives. Or in other words, if any man among you obtain five dollars, let him cast it into the treasury, or if he obtain ten, or twenty, or fifty, or a hundred, let him do likewise. And let not any man among you say that it is his own, for it shall not be called his, nor any part of it. And there shall not any part of it be used or taken out of the treasury, only by the voice and common consent of the firm. And this shall be the voice and common consent of the firm: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship, if it be five dollars, or if it be ten dollars, or twenty, or fifty, or a hundred, the treasurer shall give unto him the sum which he requires to help him in his stewardship, until he be

found a transgressor and it is manifest before the counsel of the firm plainly that he is an unfaithful and an unwise steward. But so long as he is in full fellowship, and is faithful and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold. But in case of transgression, the treasurer shall be subject unto the counsel and voice of the firm, and in case the treasurer is found an unfaithful and an unwise steward, he shall be subject to the counsel and voice of the firm, and shall be removed out of his place and another shall be appointed in his stead.

<sup>17</sup> And again, verily I say unto you concerning your debts, behold, it is my will that you should pay all your debts, and it is my will that you should humble yourselves before me, and obtain this blessing by your diligence, and humility, and the prayer of faith. And inasmuch as you are diligent and humble and exercise the prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. Therefore, write speedily unto New York, and write according to that which shall be dictated by my spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you.

<sup>18</sup> And inasmuch as you are humble and faithful and call on my name, behold, I will give you the victory. I give unto you a promise that you shall be delivered this once out of your bondage. Inasmuch as you obtain a chance to loan money by hundreds or by thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, and pledge the properties which I have put into your hands, this once, by giving your names by common consent, or otherwise, as it shall seem good unto you. I give unto you the privilege this once, and behold, if you proceed to do the things which I have laid before you, according to my commandment, all these things are mine, and you are my stewards, and the master will not suffer his house to be broken up. Even so, Amen.

## SECTION 106

*A revelation given at Kirtland, Ohio, 28 April 1834, through Joseph Smith Jr.*

<sup>1</sup> Verily thus says the Lord concerning the division and settlement of the United Firm: Let there be reserved three thousand dollars for the right

and claim of the firm in Kirtland, for inheritances in due time, even when the Lord will. And with this claim, to be had in remembrance when the Lord shall reveal it for a right of inheritance, you are made free from the firm of Zion, and the firm in Zion is made free from the firm in Kirtland. Thus says the Lord. Amen.

## SECTION 107

*A revelation given at Clay County, Missouri, 22 June 1834, through Joseph Smith Jr.*

<sup>1</sup> Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of my afflicted people, behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed, even now. But behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becomes saints, to the poor and afflicted among them, and are not united according to the union required by the law of the Celestial Kingdom. And Zion cannot be built up unless it is by the principles of the law of the Celestial Kingdom, otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer.

<sup>2</sup> I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation, but I speak concerning the church abroad. There are many who will say, Where is their God? Behold, he will deliver in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.

<sup>3</sup> Therefore, in consequence of the transgression of my people, it is expedient in me that my elders should wait for a little season for the redemption of Zion that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty and the things which I require at their hands. And this cannot be brought to pass until my elders are endowed with power from on high, for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me. Therefore, it

is expedient in me that my elders should wait a little season for the redemption of Zion.

<sup>4</sup>For behold, I do not require at their hands to fight the battles of Zion, for as I have said in a former commandment, even so I will fulfill: I will fight your battles. Behold, the Destroyer I have already sent forth to destroy and lay waste my enemies, and not many years hence they shall not be left to pollute my heritage, and to blaspheme my name upon the land which I have consecrated for the gathering together of my saints.

<sup>5</sup>Behold, I have commanded my servant Joseph to say to the strength of my house, even my warriors, my young men and middle-aged, to gather together for the redemption of my people, and throw down the tower of my enemies and scatter their watchmen, but the strength of my house has not hearkened unto my words. But inasmuch as there are those that have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers and will accept their offering, and it is expedient in me that they should be brought thus far for a trial of their faith.

<sup>6</sup>And now verily I say unto you, a commandment I give unto you — that as many as have come up hither that can stay in the regions round about, let them stay; and those who cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them, for I will counsel him concerning this matter. And all things whatever he shall appoint unto them shall be fulfilled. And let all my people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them. Talk not of judgment, boast not of faith nor of mighty works, but carefully gather together as much in one region as can be, consistently with the feelings of the people. And behold, I will give unto you favor and grace in their eyes that you may rest in peace and safety while you are saying unto the people, Execute judgment and justice for us, according to law, and redress us of our wrongs.

<sup>7</sup>Now behold, I say unto you my friends, in this way you may find favor in the eyes of the people, until the armies of Israel become very great. And I will soften the hearts of the people as I did the heart of Pharaoh, from time to time, until my servant Joseph and my elders

whom he shall appoint shall have time to gather up the strength of my house, and to have sent wise men to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County that can be purchased, and in the adjoining counties round about. For it is my will that these lands should be purchased, and after they are purchased, that my saints should possess them, according to the law of consecration which I have given. And after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of my enemies that may be upon them, and scattering their watchmen, and avenging me of my enemies unto the third and fourth generation of them that hate me. But firstly, let my army become very great, and let it be sanctified before me that it may become fair as the sun and clear as the moon, and that her banners may be terrible unto all nations – that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ, therefore let us become subject unto her laws.

<sup>8</sup> Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house which I have commanded to be built unto my name in the land of Kirtland. And let those commandments which I have given concerning Zion and her law be executed and fulfilled after her redemption.

<sup>9</sup> There has been a day of calling, but the time has come for a day of choosing, and let those be chosen that are worthy, and it shall be manifest unto my servant Joseph by the voice of the spirit those who are chosen, and they shall be sanctified. And inasmuch as they follow the counsels which they receive, they shall have power, after many days, to accomplish all things pertaining to Zion.

<sup>10</sup> And again, I say unto you, sue for peace, not only the people that have smitten you, but also to all people, and lift up an ensign of peace and make a proclamation for peace unto the ends of the earth, and make proposals for peace unto those who have smitten you, according to the voice of the spirit which is in you, and all things shall work together for your good. And be faithful, and behold and lo, I am with you even unto the end. Even so, Amen.

## SECTION 108

*A revelation given through Joseph Smith Jr. at Kirtland, Ohio, 25 November 1834, to Warren Cowdery.*

<sup>1</sup> It is my will that my servant Warren should be appointed and ordained a presiding high priest over my church in the land of Freedom, and the regions round about, and should preach my everlasting gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time in this high and holy calling which I now give unto him, seeking diligently the kingdom of Heaven and its righteousness. And all things necessary shall be added thereunto, for the laborer is worthy of his hire.

<sup>2</sup> And again, verily I say unto you, the coming of the Lord draws nigh and it overtakes the world as a thief in the night. Therefore, gird up your loins that you may be the children of the light, and that day shall not overtake you as a thief.

<sup>3</sup> And again, verily I say unto you, there was joy in Heaven when my servant Warren bowed to my scepter and separated himself from the crafts of men. Therefore, blessed is my servant Warren, for I will have mercy on him, and notwithstanding the vanity of his heart, I will lift him up, inasmuch as he will humble himself before me. And I will give unto him grace and assurance wherewith he may stand. And if he continues to be a faithful witness and a light unto the church, I have prepared a crown for him in the mansion of my Father. Even so, Amen.

## SECTION 109

*A revelation given at Kirtland, Ohio, 5 Dec 1834, through Joseph Smith Jr. After assembling, we received a rebuke for our former low, uncultivated, and disrespectful manner of communication and salutation with and unto each other, by the voice of the Spirit, saying unto us:*

<sup>1</sup> Verily, condemnation rests upon you who are appointed to lead my church, and to be saviors of men, and also upon the church. And there must needs be a repentance and a reformation among you in all things, in your examples before the church and before the world, in all your manners, habits, and customs, and salutations one toward another, rendering unto every man the respect due the office, calling,

and priesthood whereunto I, the Lord, have appointed and ordained you, Amen.



## SECTION 110

*A preface to the 1835 DOCTRINE AND COVENANTS written 17 February 1835, and signed by all four members of the committee who compiled the volume.*

To the members of the church of the Latter Day Saints —

Dear Brethren:

We deem it to be unnecessary to entertain you with a lengthy preface to the following volume, but merely to say that it contains, in short, the leading items of the religion which we have professed to believe.

The first part of the book will be found to contain a series of lectures as delivered before a theological class in this place, and in consequence of their embracing the important doctrine of salvation, we have arranged them into the following work.

The second part contains items or principles for the regulation of the church, as taken from the revelations which have been given since its organization, as well as from former ones.

There may be an aversion in the minds of some against receiving anything purporting to be articles of religious faith, in consequence of there being so many now extant; but if men believe a system, and profess that it was given by inspiration, certainly, the more intelligibly they can present it, the better. It does not make a principle untrue to print it, neither does it make it true not to print it.

The church, viewing this subject to be of importance, appointed through their servants and delegates — the high council, your servants — to select and compile this work. Several reasons might be adduced in favor of this move of the council, but we only add a few words. They knew that the church was evil spoken of in many places — its faith and belief misrepresented, and the way of truth thus subverted. By some it was represented as disbelieving the Bible, by others as being an enemy to all good order and

uprightness, and by others as being injurious to the peace of all governments, civil and political.

We have therefore endeavored to present, though in few words, our belief; and when we say this, humbly trust the faith and principles of this society as a body.

We do not present this little volume with any other expectation than that we are to be called to answer to every principle advanced, in that day when the secrets of all hearts will be revealed, and the reward of every man's labor will be given him.

With sentiments of esteem and sincere respect, we subscribe ourselves your brethren in the bonds of the gospel of our Lord Jesus Christ.

JOSEPH SMITH Jr.

OLIVER COWDERY.

SIDNEY RIGDON.

F. G. WILLIAMS.

Kirtland, Ohio, February 17, 1835.

# THEOLOGY

## LECTURE FIRST

### Of Faith

<sup>1</sup> Faith, being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

<sup>2</sup> In presenting the subject of faith, we shall observe the following order:

<sup>3</sup> First, faith itself – what it is,

<sup>4</sup> Secondly, the object on which it rests, and

<sup>5</sup> Thirdly, the effects which flow from it.

<sup>6</sup> Agreeably to this order we have first to show what faith is.

<sup>7</sup> The author of the epistle to the Hebrews, in the eleventh chapter of that epistle, and first verse, [Heb. 1:36], gives the following definition of the word faith:

<sup>8</sup> Now faith is the substance (assurance) of things hoped for, the evidence of things not seen.

<sup>9</sup> From this we learn that faith is the assurance which men have of the existence of things which they have not seen and the principle of action in all intelligent beings.

<sup>10</sup> If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it, both mind and body would be in a state of inactivity and all their exertions would cease, both physical and mental.

<sup>11</sup> Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves what principle excited them to action, or what gave them energy and activity in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which we had of the existence of things which we had not seen, as yet? Was it not the hope which you had, in consequence of your belief in the existence of unseen things,

which stimulated you to action and exertion in order to obtain them? Are you not dependent on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would you exert yourselves to obtain wisdom and intelligence unless you did believe that you could obtain them? Would you have ever sown if you had not believed that you would reap? Would you have ever planted if you had not believed that you would gather? Would you have ever asked unless you had believed that you would receive? Would you have ever sought unless you had believed that you would have found? Or would you have ever knocked unless you had believed that it would have been opened unto you? In a word, is there anything that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions, of every kind, dependent on your faith? Or may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect and ask yourselves if these things are not so. Turn your thoughts on your own minds and see if faith is not the moving cause of all action in yourselves; and if the moving cause in you, is it not in all other intelligent beings?

<sup>12</sup> And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, that he that believeth and is baptized shall be saved. Mark 16:16. [Mark 8:6]

<sup>13</sup> As we receive by faith all temporal blessings that we do receive, so we, in like manner, receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in Heaven, or on earth. Thus says the author of the epistle to the Hebrews, 11:3 [Heb. 1:36]:

<sup>14</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

<sup>15</sup> By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed,

was faith, and that it is by reason of this principle of power existing in the Deity that all created things exist – so that all things in Heaven, on earth, or under the earth, exist by reason of faith, as it existed in him.

<sup>16</sup>Had it not been for the principle of faith, the worlds would never have been framed, neither would man have been formed of the dust – it is the principle by which Jehovah works and through which he exercises power over all temporal, as well as Eternal things. Take this principle or attribute (for it is an attribute) from the Deity and he would cease to exist.

<sup>17</sup>Who cannot see that if God framed the worlds by faith, that it is by faith that he exercises power over them and that faith is the principle of power? And that if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers and the lesson which they have been endeavoring to teach to man.

<sup>18</sup>The Savior says, Matthew 17:19, 20 [Matt. 9:7], in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief: For verily, I say unto you, said he, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place! – and it shall remove; and nothing shall be impossible unto you.

<sup>19</sup>Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power: he says, page 563 [Ether 5:3], that it was the faith of Alma and Amulek which caused the walls of the prison to be rent, as recorded on the 264th page [Alma 10:11]; that it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites when they were immersed with the holy spirit and with fire, as seen on the 421st page [Hel. 2:25]; and that it was by faith the mountain Zerin was removed when the brother of Jared spake in the name of the Lord. See also 565th page [Ether 5:6].

<sup>20</sup>In addition to this we are told in Hebrews, 11:32,33,34,35 [Heb. 1:49], that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued kingdoms, wrought

righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and that women received their dead raised to life again, etc.

<sup>21</sup> Also, Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Joshua 10:12. [Josh. 2:19]

<sup>22</sup> We here understand that the sacred writers say that all these things were done by faith. It was by faith that the worlds were framed: God spake, chaos heard, and worlds came into order by reason of the faith there was in him. So with man also: he spake by faith in the name of God and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion, and all this by reason of the faith which was in him.

<sup>23</sup> Had it not been for the faith which was in man, they might have spoken to the sun, the moon, the mountains, prisons, lions, the human heart, fire, armies, the sword, or to death in vain!

<sup>24</sup> Faith, then, is the first great governing principle which has power, dominion, and authority over all things: by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God. Without it there is no power, and without power there could be no creation, nor existence!

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### Questions and Answers on the Foregoing Principles

<sup>25</sup> Question 1: What is theology?

Answer: It is that revealed science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end. -(Buck's Theological Dictionary, page 582.)-

<sup>26</sup> Question 2: What is the first principle in this revealed science?

A: Faith. -(¶1)-

<sup>27</sup>Question 3: Why is faith the first principle in this revealed science?

A: Because it is the foundation of all righteousness. Hebrews 11:6 [Heb. 1:38]: Without faith it is impossible to please God. 1 John 3:7 [1 John 1:14]: Little children, let no man deceive you: he that doeth righteousness is righteous, even as he (God) is righteous. -(¶1)-

<sup>28</sup>Question 4: What arrangement should be followed in presenting the subject of faith?

A: First, it should be shown what faith is: -(¶3)-

Secondly, the object upon which it rests, and -(¶4)-

Thirdly, the effects which flow from it. -(¶5)-

<sup>29</sup>Question 5: What is faith?

A: It is the assurance of things hoped for, the evidence of things not seen. Hebrews 11:1 [Heb. 1:36]. That is, it is the assurance we have of the existence of unseen things. And being the assurance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. Hebrews 11:3 [Heb. 1:36]: Through faith we understand the worlds were framed by the word of God. -(¶¶8, 9)-

<sup>30</sup>Question 6: How do you prove that faith is the principle of action in all intelligent beings?

A: First, by duly considering the operations of my own mind, and secondly, by the direct declaration of scripture. Hebrews 11:7 [Heb. 1:39]: By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith. Hebrews 11:8 [Heb. 1:40]: By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went. Hebrews 11:9 [Heb. 1:40]: By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him

of the same promise. Hebrews 11:27 [Heb. 1:47]: By faith Moses forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. -(¶¶10-11)-

<sup>31</sup>Question 7: Is not faith the principle of action in spiritual things as well as in temporal?

A: It is.

<sup>32</sup>Question 8: How do you prove it?

A: Hebrews 11:6 [Heb. 1:38]: Without faith it is impossible to please God. Mark 16:16 [Mark 8:6]: He that believeth and is baptized shall be saved. Romans 4:16 [Rom. 1:20]: Therefore, it is of faith, that it might be by grace, to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. -(¶¶12-13)-

<sup>33</sup>Question 9: Is faith anything else besides the principle of action?

A: It is.

<sup>34</sup>Question 10: What is it?

A: It is the principle of power also. -(¶¶13)-

<sup>35</sup>Question 11: How do you prove it?

A: First, it is the principle of power in the Deity, as well as in man. Hebrews 11:3 [Heb. 1:36]: Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. -(¶¶14-16)-

<sup>36</sup>Secondly, it is the principle of power in man also. Book of Mormon, page 264 [Alma 10:11]. Alma and Amulek are delivered from prison. Ditto, page 421 [Hel. 2:24-26]. Nephi and Lehi, with the Lamanites, are immersed with the spirit. Ditto, page 565 [Ether 5:6]. The mountain Zerin, by the faith of the brother of Jared, is removed. Joshua 10:12 [Joshua 2:19]: Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites

before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon. Joshua 10:13 [Joshua 2:19]: And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven and hastened not to go down about a whole day. Matthew 17:19 [Matt. 9:7]: Then came the disciples to Jesus apart and said, Why could not we cast him out? Matthew 17:20 [Matt 9:7]: And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Hebrews 11:32 [Heb. 1:49]. And what shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets. Hebrews 11:33 [Heb. 1:49]: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Hebrews 11:34 [Heb. 1:49]: quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Hebrews 11:35 [Heb. 1:49]: Women received their dead raised to life again, and others were tortured, not accepting deliverance; that they might obtain a better resurrection. -(¶¶16–22)-

<sup>37</sup>Question 12: How would you define faith in its most unlimited sense?

A: It is the first great governing principle, which has power, dominion, and authority over all things. -(¶24)-

<sup>38</sup>Question 13: How do you convey to the understanding more clearly that faith is the first great governing principle, which has power, dominion, and authority over all things?

A: By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God; and without it

there is no power; and without power there could be no creation, nor existence! -(¶24)-

## LECTURE SECOND

### Of Faith

<sup>1</sup> Having shown in our previous lecture faith itself— what it is, we shall proceed to show secondly the object on which it rests.

<sup>2</sup> We here observe that God is the only supreme governor and independent being in whom all fullness and perfection dwells; who is omnipotent, omnipresent, and omniscient, without beginning of days or end of life, and that in him every good gift and every good principle dwells, and that he is the Father of Lights: in him the principle of faith dwells independently; and he is the object in whom the faith of all other rational and accountable beings centers for life and salvation.

<sup>3</sup> In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were, based since the creation, to believe in the existence of a God.

<sup>4</sup> We do not mean those evidences which are manifested by the works of creation, which we daily behold with our natural eyes: we are sensible that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Romans 1:20 [Rom. 1:4]: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: even his eternal power and Godhead. But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

<sup>5</sup> We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th [Gen. 2:8–9]. We copy from the New Translation:

<sup>6</sup>And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness: and it was done.

<sup>7</sup>And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

<sup>8</sup>So God created man in his own image, in the image of the Only Begotten created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

<sup>9</sup>And the Lord God said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

<sup>10</sup>Again, Genesis 2:15,16,17,19,20 [Gen. 2:13]: And the Lord God took the man and put him into the Garden of Eden, to dress it and to keep it. And the Lord God commanded the man saying, Of every tree of the garden you may freely eat, but of the tree of the knowledge of good and evil you shall not eat of it, neither shall you touch it; nevertheless, you may choose for yourself, for it is given unto you, but remember that I forbid it, for in the day that you eat thereof you shall surely die.

<sup>11</sup>And out of the ground the Lord God formed every beast of the field and every fowl of the air, and commanded that they should be brought unto Adam to see what he would call them. And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

<sup>12</sup>From the foregoing we learn man's situation at his first creation: the knowledge with which he was endowed, and the high and exalted station in which he was placed — lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker without a veil to

separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the Garden of Eden and from the presence of the Lord.

<sup>13</sup> Moses proceeds: And they (Adam and Eve) heard the voice of the Lord God as they were walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid because I beheld that I was naked, and I hid myself.

<sup>14</sup> And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so, you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree and I did eat.

<sup>15</sup> And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me and I did eat.

<sup>16</sup> And again, the Lord said unto the woman, I will greatly multiply your sorrow and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

<sup>17</sup> And the Lord God said unto Adam, Because you have hearkened unto the voice of your wife and have eaten of the fruit of the tree of which I commanded you, saying, You shall not eat of it — cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns, also, and thistles shall it bring forth to you: and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground — for you shall surely die — for out of it you were taken; for dust you were and unto dust you shall return. This was immediately followed by the fulfillment of what we previously said: Man was driven, or sent, out of Eden.

<sup>18</sup> Two important items are shown from the former quotations: First, after man was created, he was not left without intelligence or understanding, to wander in darkness and spend an existence

in ignorance and doubt — on the great and important point which affected his happiness — as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face: in his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction — he heard his voice, walked before him, and gazed upon his glory while intelligence burst upon his understanding and enabled him to give names to the vast assemblage of his Maker’s works.

<sup>19</sup> Secondly, we have seen that, though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator; for no sooner did he hear his voice than he sought to hide himself from his presence.

<sup>20</sup> Having shown, then, in the first instance, that God began to converse with man immediately after he “breathed into his nostrils the breath of life,” and that he did not cease to manifest himself to him even after his fall, we shall next proceed to show that, though he was cast out from the Garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

<sup>21</sup> We next proceed to present the account of the direct revelation which man received, after he was cast out of Eden, and further copy from the New Translation [Gen. 3:1–4]:

<sup>22</sup> After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow as the Lord had commanded him; and he called upon the name of the Lord, and so did Eve, his wife, also. And they heard the voice of the Lord from the way toward the Garden of Eden speaking unto them; and they saw him not, for they were shut out from his presence, but he gave unto them commandments that they should worship the Lord their God and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandment.

<sup>23</sup>And after many days an angel of the Lord appeared unto Adam, saying, Why do you offer sacrifices unto the Lord? And Adam said unto him, I know not, but the Lord commanded me to offer sacrifices.

<sup>24</sup>And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son; and you shall repent and call upon God in his name for ever. In that day the holy spirit fell upon Adam and bore record of the Father and the Son.

<sup>25</sup>This last quotation, or summary, shows this important fact — that though our first parents were driven out of the Garden of Eden and were even separated from the presence of God by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man and he began to call upon God, than the holy spirit was given, bearing record of the Father and Son.

<sup>26</sup>Moses also gives us an account in the 3rd chapter of Genesis [Gen. 3:6–9] of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says: In process of time Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect. Now Satan knew this and it pleased him. And Cain was very angry and his countenance fell. And the Lord said unto Cain, Why are you angry? Why is your countenance fallen? If you do well, will you not be accepted? And if you do not well, sin lies at the door, and Satan desires to have you, and except you shall hearken unto my commandments, I will deliver you up: and it shall be unto you according to his desire.

<sup>27</sup>And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel and slew him. And Cain gloried in what he had

done, saying, I am free! Surely the flocks of my brother will now fall into my hands.

<sup>28</sup>But the Lord said unto Cain, Where is Abel, your brother? And he said, I know not. Am I my brother's keeper? And the Lord said, What have you done? The voice of your brother's blood cries unto me from the ground. And now you shall be cursed from the earth which has opened her mouth to receive your brother's blood from your hand. When you till the ground, she shall not henceforth yield unto you her strength. A fugitive, and a vagabond also, you shall be in the earth.

<sup>29</sup>And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was also angry, for his offering was accepted and mine was not. My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth. And it shall come to pass, everyone that finds me will slay me because of my oath, for these things are not hid from the Lord. And the Lord said unto him, Therefore, whoever slays Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

<sup>30</sup>The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God: that it was by a manifestation of God to man, and that God continued, after man's transgression, to manifest himself to him and his posterity: and notwithstanding they were separated from his immediate presence that they could not see his face, they continued to hear his voice.

<sup>31</sup>Adam, thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

<sup>32</sup>Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us, as before quoted, that

God condescended to talk with Cain after his great transgression in slaying his brother, and that Cain knew that it was the Lord that was talking with him, so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God: and through this means, doubtless his posterity became acquainted with the fact that such a being existed.

<sup>33</sup>From this we can see that the whole human family, in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the existence of a God was the testimony of their fathers in the first instance.

<sup>34</sup>The reason why we have been thus particular on this part of our subject is that this class may see by what means it was that God became an object of faith among men after the fall, and what it was that stirred up the faith of multitudes to feel after him, to search after a knowledge of his character, perfections, and attributes until they became extensively acquainted with him; and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

<sup>35</sup>Let this class mark particularly that the testimony which these men had of the existence of a God was the testimony of man, for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God and of his eternal power and Godhead.

<sup>36</sup>For instance, Abel, before he received the assurance from Heaven that his offerings were acceptable unto God, had received the important information of his father that such a being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind of any person that Adam was the first who did communicate the knowledge of the existence of a God to his posterity, and that the whole faith of the world, from that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by

their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

<sup>37</sup>First, Adam was 130 years old when Seth was born. Genesis 5:3 [Gen. 3:15]. And the days of Adam, after he had begotten Seth, were 800 years, making him 930 years old when he died. Genesis 5:4,5 [Gen. 3:15]. Seth was 105 when Enos was born (5:6) [Gen. 3:16]; Enos was 90 when Cainan was born (5:9) [Gen. 3:19]; Cainan was 70 when Mahalalel was born (5:12) [Gen. 3:20]; Mahalalel was 65 when Jared was born (5:15) [Gen. 3:21]; Jared was 162 when Enoch was born (5:18) [Gen. 3:22]; Enoch was 65 when Methuselah was born (5:21) [Gen. 3:25]; Methuselah was 187 when Lamech was born (5:25) [Gen. 5:3]; Lamech was 182 when Noah was born (5:28) [Gen. 5:4].

<sup>38</sup>From this account it appears that Lamech, the ninth from Adam and the father of Noah, was 56 years old when Adam died; Methuselah, 243; Enoch, 308; Jared 470; Mahalalel, 535; Cainan, 605; Enos, 695; and Seth, 800.

<sup>39</sup>So that Lamech, the father of Noah, Methuselah, Enoch, Jared, Mahalalel, Cainan, Enos, Seth, and Adam were all living at the same time and, beyond all controversy, were all preachers of righteousness.

<sup>40</sup>Moses further informs us that Seth lived after he begat Enos, 807 years, making him 912 years old at his death. Genesis 5:7,8 [Gen. 3:16,18]. And Enos lived after he begat Cainan, 815 years, making him 905 years old when he died (5:10,11) [Gen. 3:19]. And Cainan lived after he begat Mahalalel, 840 years, making him 910 years old at his death (5:13,14) [Gen. 3:20]. And Mahalalel lived after he begat Jared, 830 years, making 895 years old when he died (5:16,17) [Gen. 3:21]. And Jared lived after he begat Enoch, 800 years, making him 962 years old at his death (5:19,20) [Gen. 3:22,24]. And Enoch walked with God, after he begat Methuselah, 300 years, making him 365 years old when he was translated (5:22,23) [Gen. 4:23]. And Methuselah lived after he begat Lamech, 782 years, making him 969 years old when he died (5:26,27) [Gen.

5:3]. Lamech lived after he begat Noah, 595 years, making him 777 years old when he died (5:30,31) [Gen. 5:4].

<sup>41</sup> Agreeably to this account, Adam died in the 930th year of the world, Enoch was translated in the 987th, Seth died in the 1042nd, Enos in the 1140th, Cainan in the 1235th, Mahalalel in the 1290th, Jared in the 1422nd, Lamech in the 1651st, and Methuselah in the 1656th, it being the same year in which the flood came.

<sup>42</sup> So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalalel died, 366 when Jared died, 595 when Lamech died, and 600 when Methuselah died.

<sup>43</sup> We can see from this that Enos, Cainan, Mahalalel, Jared, Methuselah, Lamech, and Noah all lived on the earth at the same time. And that Enos, Cainan, Mahalalel, Jared, Methuselah, and Lamech were all acquainted with both Adam and Noah.

<sup>44</sup> From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved: that from the time it was first communicated, it was retained in the minds of righteous men who taught not only their own posterity, but the world, so that there was no need of a new revelation to man after Adam's creation to Noah, to give them the first idea or notion of the existence of a God — and not only of a God, but the true and living God.

<sup>45</sup> Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born; 98 years afterward the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood 350 years, making him 950 years old when he died. Genesis 9:28, 29 [Gen. 5:24].

<sup>46</sup> Shem was 100 years old when Arphaxad was born. Genesis 11:10 [Gen. 6:7]. Arphaxad was 35 when Selah was born (11:12) [Gen. 6:7]; Selah was 30 when Eber was born (11:14) [Gen. 6:7]; Eber was 34 when Peleg was born, in whose days the earth was divided (11:16) [Gen. 6:7]; Peleg was 30 when Reu was born (11:18) [Gen. 6:7]; Reu was 32 when Serug was born (11:20) [Gen. 6:7]; Serug was 30 when Nahor was born (11:22) [Gen. 6:7]; Nahor was 29 when

Terah was born (11:24) [Gen. 6:7]; Terah was 70 when Haran and Abraham were born (11:26) [Gen. 6:7].

<sup>47</sup>There is some difficulty in the account given by Moses of Abraham's birth. Some have supposed that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures which are not to our purpose at present to quote. Neither is it a matter of any consequence to us whether Abraham was born when Terah was 70 years old or 130. But in order that there may no doubt exist upon any mind in relation to the object lying immediately before us, in presenting the present chronology we will date the birth of Abraham at the latest period: that is, when Terah was 130 years old. It appears from this account that from the flood to the birth of Abraham was 352 years.

<sup>48</sup>Moses informs us that Shem lived after he begat Arphaxad, 500 years (11:11) [Gen. 6:7]; this added to 100 years, which was his age when Arphaxad was born, makes him 600 years old when he died. Arphaxad lived, after he begat Selah, 403 years (11:13) [Gen. 6:7]; this added to 35 years, which was his age when Selah was born, makes him 438 years old when he died. Selah lived after he begat Eber, 403 years (11:15) [Gen. 6:7]; this added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived after he begat Peleg, 430 years (11:17) [Gen. 6:7]; this added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived after he begat Reu, 209 years (11:19) [Gen. 6:7]; this added to 30 years, which was his age when Reu was born makes him 239 years old when he died. Reu lived after he begat Serug 207 years (11:21) Gen. 6:7; this added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived after he begat Nahor, 200 years (11:23) [Gen. 6:7]; this added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived after he begat Terah, 119 years (11:25) [Gen. 6:7]; this added to 29 years, which was his age when Terah was born, makes him 148 years when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth, making him 205 years old when he died.

<sup>49</sup>Agreeably to this last account, Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah: the former being 239 years old and the latter 148. And who cannot but see that they must have had a long and intimate acquaintance with Noah?

<sup>50</sup>Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxad in the 2096th, Selah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th, which was 4 years after Abraham's death. And Eber was the fourth from Noah.

<sup>51</sup>Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Selah 313, Arphaxad 344, and Shem 448.

<sup>52</sup>It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Selah, Arphaxad, Shem, and Noah all lived on the earth at the same time. And that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxad died, 118 when Selah died, 150 when Shem died, and that Eber lived 4 years after Abraham's death. And that Shem, Arphaxad, Selah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Selah, Arphaxad, and Shem, were all acquainted with both Noah and Abraham.

<sup>53</sup>We have now traced the chronology of the world, agreeably to the account given in our present Bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture, so that the students in this class need not have any dubiety resting on their minds on this subject; for they can easily see that it is impossible for it to be otherwise, but that the knowledge of the existence of a God must have continued from father to son as a matter of tradition, at least. For we cannot

suppose that a knowledge of this important fact could have existed in the mind of any of the before-mentioned individuals without their having made it known to their posterity.

<sup>54</sup>We have now shown how it was that the first thought ever existed in the mind of any individual that there was such a being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence and conversed with him face to face, at the time of his creation.

<sup>55</sup>Let us here observe that after any portion of the human family are made acquainted with the important fact that there is a God who has created and does uphold all things, the extent of their knowledge, respecting his character and glory, will depend upon their diligence and faithfulness in seeking after him, until like Enoch, the brother of Jared, and Moses, they shall obtain faith in God and power with him to behold him face to face.

<sup>56</sup>We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings, and also upon what foundation the testimony was based, which excited the inquiry and diligent search of the ancient saints to seek after and obtain a knowledge of the glory of God. And we have seen that it was human testimony, and human testimony only, that excited this inquiry in the first instance in their minds — it was the credence they gave to the testimony of their fathers — this testimony having aroused their minds to inquire after the knowledge of God, the inquiry frequently terminated, indeed always terminated, when rightly pursued, in the most glorious discoveries and Eternal certainty.

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### Questions and Answers on the Foregoing Principles

<sup>57</sup>Question 1: Is there a being who has faith in himself independently?

Answer: There is.

<sup>58</sup>Question 2: Who is it?

A: It is God.

<sup>59</sup>Question 3: How do you prove that God has faith in himself independently?

A: Because he is omnipotent, omnipresent, and omniscient, without beginning of days or end of life, and in him all fullness dwells. Ephesians 1:23 [Eph. 1:3]: Which is his body, the fullness of him that filleth all in all. Colossians 1:19 [Col. 1:4]: For it pleased the Father that in him should all fullness dwell. -(¶12)-

<sup>60</sup>Question 4: Is he the object in whom the faith of all other rational and accountable beings centers for life and salvation?

A: He is.

<sup>61</sup>Question 5: How do you prove it?

A: Isaiah 45:22 [Isa. 15:19]: Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else. Romans 11:34–36 [Rom. 1:58]: For who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Isaiah 40:8–18 [Isa. 14:2–3]: O Zion that bringest good tidings (or, O thou that tellest good tidings to Zion), get thee up into the high mountain: O Jerusalem, that bringest good tidings (or, O thou that tellest good tidings to Jerusalem), lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord your God will come with strong hand [or, against the strong] and his arm shall rule for him: behold, his reward is with him and his work before him (or, recompense for his work). He shall feed his flock like a shepherd: he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales and

the hills in a balance? Who hath directed the spirit of the Lord or, being his counselor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations are before him as nothing, and they are counted to him less than nothing and vanity. Jeremiah 51:15,16 [Jer. 18:13]: He (the Lord) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the Heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth: He maketh lightnings with rain, and bringeth forth the wind out of his treasures. 1 Corinthians 8:6 [1 Cor. 1:32]: But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. -(¶12)-

<sup>62</sup>Question 6: How did men first come to the knowledge of the existence of a God, so as to exercise faith in him?

A: In order to answer this question, it will be necessary to go back and examine man at his creation, the circumstances in which he was placed, and the knowledge which he had of God. -(¶13-11)-

<sup>63</sup>First, when man was created he stood in the presence of God. Genesis 1:27,28 [Gen. 2:8-9]. From this we learn that man, at his creation, stood in the presence of his God, and had most perfect knowledge of his existence.

<sup>64</sup>Secondly, God conversed with him after his transgression. Genesis 3:8-22 [Gen. 2:17-19] -(¶13-17)-. From this we learn that, though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God. -(¶19)-

<sup>65</sup>Thirdly, God conversed with man after he cast him out of the garden. -(¶122-25)-

<sup>66</sup>Fourthly, God also conversed with Cain after he had slain Abel. Genesis 4:4–6 [Gen. 3:8] -(¶¶26–29)-

<sup>67</sup>Question 7: What is the object of the foregoing quotation?

A: It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. -(¶¶30–33)-

<sup>68</sup>Question 8: What testimony had the immediate descendants of Adam in proof of the existence of a God?

A: The testimony of their father. And after they were made acquainted with his existence by the testimony of their father, they were dependent upon the exercise of their own faith for a knowledge of his character, perfections, and attributes. -(¶¶23–26)-

<sup>69</sup>Question 9: Had any others of the human family, besides Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony?

A: They had not. For previous to the time that they could have power to obtain a manifestation for themselves, the all-important fact had been communicated to them by their common father: and so, from father to child, the knowledge was communicated as extensively as the knowledge of his existence was known; for it was by this means, in the first instance, that men had a knowledge of his existence. -(¶¶35, 36)-

<sup>70</sup>Question 10: How do you know that the knowledge of the existence of God was communicated in this manner throughout the different ages of the world?

A: By the chronology obtained through the revelations of God.

<sup>71</sup>Question 11: How would you divide that chronology in order to convey it to the understanding clearly?

A: Into two parts: First, by embracing that period of the world from Adam to Noah, and secondly, from Noah to Abraham, from

which period the knowledge of the existence of God has been so general that it is a matter of no dispute in what manner the idea of his existence has been retained in the world.

<sup>72</sup>Question 12: How many noted righteous men lived from Adam to Noah?

A: Nine, which includes Abel, who was slain by his brother.

<sup>73</sup>Question 13: What are their names?

A: Abel, Seth, Enos, Cainan, Mahalalel, Jared, Enoch, Methuselah, and Lamech.

<sup>74</sup>Question 14: How old was Adam when Seth was born?

A: One hundred and thirty years. Genesis 5:3. [Gen. 3:15].

<sup>75</sup>Question 15: How many years did Adam live after Seth was born?

A: Eight hundred. Genesis 5:4 [Gen. 3:15].

<sup>76</sup>Question 16: How old was Adam when he died?

A: Nine hundred and thirty years. Genesis 5:5 [Gen. 3:15].

<sup>77</sup>Question 17: How old was Seth when Enos was born?

A: One hundred and five years. Genesis 5:6 [Gen. 3:16].

<sup>78</sup>Question 18: How old was Enos when Cainan was born?

A: Ninety years. Genesis 5:9 [Gen. 3:19].

<sup>79</sup>Question 19: How old was Cainan when Mahalalel was born?

A: Seventy years. Genesis 5:12 [Gen. 3:20].

<sup>80</sup>Question 20: How old was Mahalalel when Jared was born?

A: Sixty-five years. Genesis 5:15 [Gen. 3:21].

<sup>81</sup>Question 21: How old was Jared when Enoch was born?

A: One hundred and sixty-two years. Genesis 5:18 [Gen. 3:22].

<sup>82</sup>Question 22: How old was Enoch when Methuselah was born?  
A: Sixty-five. Genesis 5:21 [Gen. 3:25].

<sup>83</sup>Question 23: How old was Methuselah when Lamech was born?  
A: One hundred and eighty-seven years. Genesis 5:25 [Gen. 5:3].

<sup>84</sup>Question 24: How old was Lamech when Noah was born?  
A: One hundred and eighty-two years. Genesis 5:28 [Gen. 5:4].  
For this chronology see -(¶37)-.

<sup>85</sup>Question 25: How many years, according to this account, was it from Adam to Noah?  
A: One thousand and fifty-six years.

<sup>86</sup>Question 26: How old was Lamech when Adam died?  
A: Lamech, the ninth from Adam (including Abel), and father of Noah, was fifty-six years old when Adam died.

<sup>87</sup>Question 27: How old was Methuselah?  
A: Two hundred and forty-three years.

<sup>88</sup>Question 28: How old was Enoch?  
A: Three hundred and eight years.

<sup>89</sup>Question 29: How old was Jared?  
A: Four hundred and seventy years.

<sup>90</sup>Question 30: How old was Mahalalel?  
A: Five hundred and thirty-five.

<sup>91</sup>Question 31: How old was Cainan?  
A: Six hundred and five years.

<sup>92</sup>Question 32: How old was Enos?

A: Six hundred and ninety-five years.

<sup>93</sup>Question 33: How old was Seth?

A: Eight hundred. For this item of the account see -(¶38)-.

<sup>94</sup>Question 34: How many of these noted men were contemporary with Adam?

A: Nine.

<sup>95</sup>Question 35: What are their names?

A: Abel, Seth, Enos, Cainan, Mahalalel, Jared, Enoch, Methuselah, and Lamech. -(¶39)-

<sup>96</sup>Question 36: How long did Seth live after Enos was born?

A: Eight hundred and seven years. Genesis 5:7 [Gen. 3:16].

<sup>97</sup>Question 37: What was Seth's age when he died?

A: Nine hundred and twelve years. Genesis 5:8 [Gen. 3:18].

<sup>98</sup>Question 38: How long did Enos live after Cainan was born?

A: Eight hundred and fifteen years. Genesis 5:10 [Gen. 3:19].

<sup>99</sup>Question 39: What was Enos's age when he died?

A: Nine hundred and five years. Genesis 5:11 [Gen. 3:19].

<sup>100</sup>Question 40: How long did Cainan live after Mahalalel was born?

A: Eight hundred and forty years. Genesis 5:13 [Gen. 3:20].

<sup>101</sup>Question 41: What was Cainan's age when he died?

A: Nine hundred and ten years. Genesis 5:14 [Gen. 3:20].

<sup>102</sup>Question 42: How long did Mahalalel live after Jared was born?

A: Eight hundred and thirty years. Genesis 5:16 [Gen. 3:21].

<sup>103</sup> Question 43: What was Mahalalel's age when he died?

A: Eight hundred and ninety-five years. Genesis 5:17 [Gen. 3:21].

<sup>104</sup> Question 44: How long did Jared live after Enoch was born?

A: Eight hundred years. Genesis 5:19 [Gen. 3:22].

<sup>105</sup> Question 45: What was Jared's age when he died?

A: Nine hundred and sixty-two years. Genesis 5:20 [Gen. 3:24].

<sup>106</sup> Question 46: How long did Enoch walk with God after Methuselah was born?

A: Three hundred years. Genesis 5:22 [Gen. 4:23].

<sup>107</sup> Question 47: What was Enoch's age when he was translated?

A: Three hundred and sixty-five years. Genesis 5:23 [Gen. 4:23].

<sup>108</sup> Question 48: How long did Methuselah live after Lamech was born?

A: Seven hundred and eighty-two years. Genesis 5:26 [Gen. 5:3].

<sup>109</sup> Question 49: What was Methuselah's age when he died?

A: Nine hundred and sixty-nine years. Genesis 5:27 [Gen. 5:3].

<sup>110</sup> Question 50: How long did Lamech live after Noah was born?

A: Five hundred and ninety-five years. Genesis 5:30 [Gen. 5:4].

<sup>111</sup> Question 51: What was Lamech's age when he died?

A: Seven hundred and seventy-seven years. Genesis 5:31 [Gen. 5:4]. For the account of the last item see -(¶40)-.

<sup>112</sup> Question 52: In what year of the world did Adam die?

A: In the nine hundred and thirtieth.

<sup>113</sup> Question 53: In what year was Enoch translated?  
A: In the nine hundred and eighty-seventh.

<sup>114</sup> Question 54: In what year did Seth die?  
A: In the one thousand and forty-second.

<sup>115</sup> Question 55: In what year did Enos die?  
A: In the eleven hundred and fortieth.

<sup>116</sup> Question 56: In what year did Cainan die?  
A: In the twelve hundred and thirty-fifth.

<sup>117</sup> Question 57: In what year did Mahalalel die?  
A: In the twelve hundred and ninetieth.

<sup>118</sup> Question 58: In what year did Jared die?  
A: In the fourteen hundred and twenty-second.

<sup>119</sup> Question 59: In what year did Lamech die?  
A: In the sixteen hundred and fifty-first.

<sup>120</sup> Question 60: In what year did Methuselah die?  
A: In the sixteen hundred and fifty-sixth. For this account see -(¶41)-

<sup>121</sup> Question 61: How old was Noah when Enos died?  
A: Eighty-four years.

<sup>122</sup> Question 62: How old when Cainan died?  
A: One hundred and seventy-nine years.

<sup>123</sup> Question 63: How old when Mahalalel died?  
A: Two hundred and thirty-four years.

<sup>124</sup> Question 64: How old when Jared died?  
A: Three hundred and sixty-six years.

<sup>125</sup> Question 65: How old when Lamech died?

A: Five hundred and ninety-five years.

<sup>126</sup> Question 66: How old when Methuselah died?

A: Six hundred years. See -(¶42)- for the last item.

<sup>127</sup> Question 67: How many of those men lived in the days of Noah?

A: Six.

<sup>128</sup> Question 68: What are their names?

A: Seth, Enos, Cainan, Mahalalel, Jared, Methuselah, and Lamech. -(¶43)-

<sup>129</sup> Question 69: How many of those men were contemporary with Adam and Noah both?

A: Six.

<sup>130</sup> Question 70: What are their names?

A: Enos, Cainan, Mahalalel, Jared, Methuselah, and Lamech. -(¶43)-

<sup>131</sup> Question 71: According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men?

A: By the manifestation made to our father Adam when he was in the presence of God, both before and while he was in Eden. -(¶44)-

<sup>132</sup> Question 72: How was the knowledge of the existence of God disseminated among the inhabitants of the world?

A: By tradition from father to son. -(¶44)-

<sup>133</sup> Question 73: How old was Noah when Shem was born?

A: Five hundred and two years. Genesis 5:32 [Gen. 5:5], 11:10 [Gen. 6].

<sup>134</sup> Question 74: What was the term of years from the birth of Shem to the flood?

A: Ninety-eight.

<sup>135</sup> Question 75: What was the term of years that Noah lived after the flood?

A: Three hundred and fifty. Genesis 9:28 [Gen. 5:24].

<sup>136</sup> Question 76: What was Noah's age when he died?

A: Nine hundred and fifty years. Genesis 9:29 [Gen. 5:24].

<sup>137</sup> Question 77: What was Shem's age when Arphaxad was born?

A: One hundred years. Genesis 11:10 [Gen. 6:7].

<sup>138</sup> Question 78: What was Arphaxad's age when Selah was born?

A: Thirty-five years. Genesis 11:12 [Gen. 6:7].

<sup>139</sup> Question 79: What was Selah's age when Eber was born?

A: Thirty. Genesis 11:14 [Gen. 6:7].

<sup>140</sup> Question 80: What was Eber's age when Peleg was born?

A: Thirty-four years. Genesis 11:16 [Gen. 6:7].

<sup>141</sup> Question 81: What was Peleg's age when Reu was born?

A: Thirty years. Genesis 11:18 [Gen. 6:7].

<sup>142</sup> Question 82: What was Reu's age when Serug was born?

A: Thirty-two years. Genesis 11:20 [Gen. 6:7].

<sup>143</sup> Question 83: What was Serug's age when Nahor was born?

A: Thirty years. Genesis 11:22 [Gen. 6:7].

<sup>144</sup> Question 84: What was Nahor's age when Terah was born?

A: Twenty-nine years. Genesis 11:24 [Gen. 6:7].

<sup>145</sup> Question 85: What was Terah's age when Nahor (the brother of Abraham) was born?

A: Seventy years. Genesis 11:26 [Gen. 6:7].

<sup>146</sup> Question 86: What was Terah's age when Abraham was born?

A: Some suppose one hundred and thirty years, and others seventy. Genesis 11:26 [Gen. 6:7] . -(¶46)-

<sup>147</sup> Question 87: What was the number of years from the flood to the birth of Abraham?

A: Supposing Abraham to have been born when Terah was one hundred and thirty years old, it was three hundred and fifty-two years, but if he were born when Terah was seventy years old, it was two hundred and ninety-two years. -(¶47)-

<sup>148</sup> Question 88: How long did Shem live after Arphaxad was born?

A: Five hundred years. Genesis 11:11 [Gen. 6:7].

<sup>149</sup> Question 89: What was Shem's age when he died?

A: Six hundred years. Genesis 11:11 [Gen. 6:7].

<sup>150</sup> Question 90: What number of years did Arphaxad live after Selah was born?

A: Four hundred and three years. Genesis 11:13 [Gen. 6:7].

<sup>151</sup> Question 91: What was Arphaxad's age when he died?

A: Four hundred and thirty-eight years.

<sup>152</sup> Question 92: What number of years did Selah live after Eber was born?

A: Four hundred and three years. Genesis 11:15 [Gen. 6:7].

<sup>153</sup> Question 93: What was Selah's age when he died?

A: Four hundred and thirty-three years.

<sup>154</sup> Question 94: What number of years did Eber live after Peleg was born?

A: Four hundred and thirty years. Genesis 11:17 [Gen. 6:7].

<sup>155</sup> Question 95: What was Eber's age when he died?

A: Four hundred and sixty-four years.

<sup>156</sup> Question 96: What number of years did Peleg live after Reu was born?

A: Two hundred and nine years. Genesis 11:19 [Gen. 6:7].

<sup>157</sup> Question 97: What was Peleg's age when he died?

A: Two hundred and thirty-nine years.

<sup>158</sup> Question 98: What number of years did Reu live after Serug was born?

A: Two hundred and seven years. Genesis 11:21 [Gen. 6:7].

<sup>159</sup> Question 99: What was Reu's age when he died?

A: Two hundred and thirty-nine years.

<sup>160</sup> Question 100: What number of years did Serug live after Nahor was born?

A: Two hundred years. Genesis 11:23 [Gen. 6:7].

<sup>161</sup> Question 101: What was Serug's age when he died?

A: Two hundred and thirty years.

<sup>162</sup> Question 102: What number of years did Nahor live after Terah was born?

A: One hundred and nineteen years. Genesis 11:25 [Gen. 6:7].

<sup>163</sup> Question 103: What was Nahor's age when he died?

A: One hundred and forty-eight years.

<sup>164</sup> Question 104: What number of years did Terah live after Abraham was born?

A: Supposing Terah to have been one hundred and thirty years old when Abraham was born, he lived seventy-five years, but if Abraham was born when Terah was seventy years old, he lived one hundred and thirty-five.

<sup>165</sup> Question 105: What was Terah's age when he died?

A: Two hundred and five years. Genesis 11:32 [Gen. 6:8]. For this account from the birth of Arphaxad to the death of Terah, see -(¶48)-

<sup>166</sup> Question 106: In what year of the world did Peleg die?

A: Agreeably to the foregoing chronology, he died in the nineteen hundred and ninety-sixth year of the world.

<sup>167</sup> Question 107: In what year of the world did Nahor die?

A: In the nineteen hundred and ninety-seventh.

<sup>168</sup> Question 108: In what year of the world did Noah die?

A: In the two thousand and sixth.

<sup>169</sup> Question 109: In what year of the world did Reu die?

A: In the two thousand and twenty-sixth.

<sup>170</sup> Question 110: In what year of the world did Serug die?

A: In the two thousand and forty-ninth.

<sup>171</sup> Question 111: In what year of the world did Terah die?

A: In the two thousand and eighty-third.

<sup>172</sup> Question 112: In what year of the world did Arphaxad die?

A: In the two thousand and ninety-sixth.

<sup>173</sup> Question 113: In what year of the world did Selah die?

A: In the twenty one hundred and twenty-sixth.

<sup>174</sup> Question 114: In what year of the world did Abraham die?  
A: In the twenty one hundred and eighty-third.

<sup>175</sup> Question 115: In what year of the world did Eber die?  
A: In the twenty one hundred and eighty-seventh. For this account of the year of the world in which those men died, see -(¶¶49-50)-

<sup>176</sup> Question 116: How old was Nahor, Abraham's brother, when Noah died?  
A: Fifty-eight years.

<sup>177</sup> Question 117: How old was Terah?  
A: One hundred and twenty-eight.

<sup>178</sup> Question 118: How old was Serug?  
A: One hundred and eighty-seven.

<sup>179</sup> Question 119: How old was Reu?  
A: Two hundred and nineteen.

<sup>180</sup> Question 120: How old was Eber?  
A: Two hundred and eighty-three.

<sup>181</sup> Question 121: How old was Selah?  
A: Three hundred and thirteen.

<sup>182</sup> Question 122: How old was Arphaxad?  
A: Three hundred and forty-eight.

<sup>183</sup> Question 123: How old was Shem?  
A: Four hundred and forty-eight. For the last account, see -(¶¶51)-

<sup>184</sup> Question 124: How old was Abraham when Reu died?

A: Eighteen years, if he were born when Terah was one hundred and thirty years old.

<sup>185</sup> Question 125: What was his age when Serug and Nahor, Abraham's brother, died?

A: Forty-one years.

<sup>186</sup> Question 126: What was his age when Terah died?

A: Seventy-five years.

<sup>187</sup> Question 127: What was his age when Arphaxad died?

A: Eighty-eight.

<sup>188</sup> Question 128: What was his age when Selah died?

A: One hundred and eighteen years.

<sup>189</sup> Question 129: What was his age when Shem died?

A: One hundred and fifty years. For this see -(¶52)-

<sup>190</sup> Question 130: How many noted characters lived from Noah to Abraham?

A: Ten.

<sup>191</sup> Question 131: What are their names?

A: Shem, Arphaxad, Selah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Nahor, Abraham's brother. -(¶52)-

<sup>192</sup> Question 132: How many of these were contemporary with Noah?

A: The whole.

<sup>193</sup> Question 133: How many with Abraham?

A: Eight.

<sup>194</sup> Question 134: What are their names?

A: Nahor, Abraham's brother, Terah, Serug, Reu, Eber, Selah, Arphaxad, and Shem.-(¶52)-

<sup>195</sup> Question 135: How many were contemporary with both Noah and Abraham?

A: Eight.

<sup>196</sup> Question 136: What are their names?

A: Shem, Arphaxad, Selah, Eber, Reu, Serug, Terah, and Nahor, Abraham's brother. -(¶52)-

<sup>197</sup> Question 137: Did any of these men die before Noah?

A: They did.

<sup>198</sup> Question 138: Who were they?

A: Peleg, in whose days the earth was divided, and Nahor, Abraham's grandfather. -(¶49)-

<sup>199</sup> Question 139: Did any one of them live longer than Abraham?

A: There was one. -(¶50)-

<sup>200</sup> Question 140: Who was it?

A: Eber, the fourth from Noah. -(¶50)-

<sup>201</sup> Question 141: In whose days was the earth divided?

A: In the days of Peleg.

<sup>202</sup> Question 142: Where have we the account given that the earth was divided in the days of Peleg?

A: Genesis 10:25 [Gen. 6:4].

<sup>203</sup> Question 143: Can you repeat the sentence?

A: Unto Eber were born two sons; the name on one was Peleg, for in his days the earth was divided.

<sup>204</sup>Question 144: What testimony have men, in the first instance, that there is a God?

A: Human testimony and human testimony only. -(¶56)-

<sup>205</sup>Question 145: What excited the ancient saints to seek diligently after a knowledge of the glory of God, his perfections, and attributes?

A: The credence they gave to the testimony of their fathers. -(¶56)-

<sup>206</sup>Question 146: How do men obtain a knowledge of the glory of God, his perfections, and attributes?

A: By devoting themselves to his service, through prayer and supplication incessantly, strengthening their faith in him, until like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves. -(¶55)-

<sup>207</sup>Question 147: Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until a person receives a manifestation of God to themselves?

A: It is.

<sup>208</sup>Question 148: How do you prove it?

A: From the whole of the first and second lectures.

[See Appendix: Timeline of the Fathers]

## LECTURE THIRD

### Of Faith

<sup>1</sup>In the second lecture it was shown how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men that such a being did actually exist. And that it was by reason of the knowledge of his existence that there was a foundation laid

for the exercise of faith in him as the only being in whom faith could center for life and salvation. For faith could not center in a being of whose existence we had no idea, because the idea of his existence in the first instance is essential to the exercise of faith in him. Romans 10:14 [Rom. 1:49]: How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher (or one sent to tell them)? So then faith comes by hearing the word of God. (New Translation.)

<sup>2</sup>Let us here observe that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

<sup>3</sup>First, the idea that he actually exists.

<sup>4</sup>Secondly, a *correct* idea of his character, perfections, and attributes.

<sup>5</sup>Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive, but with this understanding it can become perfect and fruitful, abounding in righteousness unto the praise and glory of God the Father and the Lord Jesus Christ.

<sup>6</sup>Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections, and attributes, in order that this class may see not only the just grounds which they have for the exercise of faith in him for life and salvation, but the reasons that all the world also, as far as the idea of his existence extends, may have to exercise faith in him, the Father of all living.

<sup>7</sup>As we have been indebted to a revelation which God made of himself to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us for a correct understanding of his character, perfections, and attributes, because without the revelations which he has given to us, no man by searching could

find out God. Job 11:7–9 [Job 5:2]. 1 Corinthians 2:9–11 [1 Cor. 1:8]: But as it is written: Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him, but God has revealed them unto us by his spirit: for the spirit searches all things, yea, the deep things of God. For what man knows the things of a man save the spirit of man which is in him? Even so, the things of God no man knows but by the spirit of God.

<sup>8</sup>Having said so much, we proceed to examine the character which the revelations have given of God.

<sup>9</sup>Moses gives us the following account in Exodus 34:6 [Exo. 18:6]: And the Lord passed by before him and proclaimed, The Lord God, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth. Psalms 103:6–8 [Ps. 103:1]: The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger and plenteous in mercy. Psalms 103:17,18 [Ps. 103:2]: But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them. Psalms 90:2 [Ps. 90:1]: Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God. Hebrews 1:10–12 [Heb. 1:2]: And you, Lord, in the beginning have laid the foundation of the earth and the heavens are the works of your hands: they shall perish, but you shall remain; and they shall wax old as a garment, and as a vesture shall you fold them up, and they shall be changed, but you are the same and your years shall not fail. James 1:17 [Epistle of Jacob 1:5]: Every good gift and every perfect gift is from above and comes down from the Father of Lights, with whom is no variableness, neither shadow of turning. Malachi 3:6 [Mal. 1:6]: For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed.

<sup>10</sup>Book of Commandments, chapt. 2nd, commencing in the third line of the first paragraph [JSH 10:2]: For God doth not walk

in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight and his course is one eternal round. Book of Commandments, chapt. 37:1 [T&C 18:1]: Listen to the voice of the Lord your God, even Alpha and Omega, the Beginning and the End, whose course is one eternal round, the same today as yesterday and for ever.

<sup>11</sup> Numbers 23:19 [Num. 10:24]: God is not a man that he should lie, neither the son of man that he should repent. 1 John 4:8 [1 John 1:19]: He that loves not knows not God, for God is love. Acts 10:34 [Acts 6:7]: Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation, he that fears God and works righteousness is accepted with him.

<sup>12</sup> From the foregoing testimonies we learn the following things respecting the character of God:

<sup>13</sup> First, that he was God before the world was created, and the same God that he was after it was created.

<sup>14</sup> Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting and will be to everlasting.

<sup>15</sup> Thirdly, that he changes not, neither is there variableness with him, but that he is the same from everlasting to everlasting, being the same yesterday, today, and for ever; and that his course is one eternal round, without variation.

<sup>16</sup> Fourthly, that he is a God of truth and cannot lie.

<sup>17</sup> Fifthly, that he is no respecter of persons, but in every nation he that fears God and works righteousness is accepted of him.

<sup>18</sup> Sixthly, that he is love.

<sup>19</sup> An acquaintance with these attributes in the divine character is essentially necessary in order that the faith of any rational being can center in him for life and salvation. For if he did not in the first instance believe him to be God, that is, the creator and upholder of all things, he could not center his faith in him for life and salvation, for fear there should be a greater than he who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfill his promises. But seeing he is God over

all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

<sup>20</sup>But secondly: unless he was merciful and gracious, slow to anger, long-suffering, and full of goodness, such is the weakness of human nature and so great the frailties and imperfections of men that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist. For doubt would take the place of faith, and those who know their weakness and liability to sin would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God: that he is slow to anger, and long-suffering, and of a forgiving disposition, and does forgive iniquity, transgression, and sin. An idea of these facts does away doubt and makes faith exceedingly strong.

<sup>21</sup>But it is equally as necessary that men should have the idea that he is a God who changes not in order to have faith in him as it is to have the idea that he is gracious and long-suffering. For without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, today, and for ever, and that his course is one eternal round.

<sup>22</sup>And again, the idea that he is a God of truth and cannot lie is equally as necessary to the exercise of faith in him as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him could not exist. But having the idea that he is not man that he can lie, it gives power to the minds of men to exercise faith in him.

<sup>23</sup>But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character and this one wanting, men could not exercise faith in him; because if he were a respecter of persons, they could not tell what their privileges were, nor how far they

were authorized to exercise faith in him, or whether they were authorized to do it at all; but all must be confusion. But no sooner are the minds of men made acquainted with the truth on this point – that he is no respecter of persons – than they see that they have authority by faith to lay hold on eternal life, the richest boon of Heaven, because God is no respecter of persons and that every man in every nation has an equal privilege.

<sup>24</sup>And lastly, but not less important to the exercise of faith in God, is the idea that he is love, for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men. But when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred, and tongue have to exercise faith in God so as to obtain eternal life?

<sup>25</sup>From the above description of the character of the Deity which is given him in the revelations to men, there is a sure foundation for the exercise of faith in him among every people, nation, and kindred, from age to age, and from generation to generation.

<sup>26</sup>Let us here observe that the foregoing is the character which is given of God in his revelations to the Former Day Saints, and it is also the character which is given of him in his revelations to the Latter Day Saints, so that the saints of former days and those of latter days are both alike in this respect; the “Latter Day Saints” having as good grounds to exercise faith in God as the former day saints had because the same character is given of him to both.

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### Questions and Answers on the Foregoing Principles

<sup>27</sup>Question 1: What was shown in the second lecture?

Answer: It was shown how the knowledge of the existence of God came into the world. -(¶1)-

<sup>28</sup>Question 2: What is the effect of the idea of his existence among men?

A: It lays the foundation for the exercise of faith in him. -(¶1)-

<sup>29</sup>Question 3: Is the idea of his existence, in the first instance, necessary in order for the exercise of faith in him?

A: It is. -(¶1)-

<sup>30</sup>Question 4: How do you prove it?

A: Romans 10:14 [Rom. 1:49] -(¶1)-

<sup>31</sup>Question 5: How many things are necessary for us to understand, respecting the Deity and our relation to him, in order that we may exercise faith in him for life and salvation?

A: Three. -(¶2)-

<sup>32</sup>Question 6: What are they?

A: First, that God does actually exist. Secondly, correct ideas of his character, his perfections, and attributes. And thirdly, that the course which we pursue is according to his mind and will. -(¶¶3-5)-

<sup>33</sup>Question 7: Would the idea of any one or two of the above-mentioned things enable a person to exercise faith in God?

A: It would not, for without the idea of them all, faith would be imperfect and unproductive. -(¶5)-

<sup>34</sup>Question 8: Would an idea of these three things lay a sure foundation for the exercise of faith in God so as to obtain life and salvation?

A: It would, for by the idea of these three things, faith could become perfect and fruitful, abounding in righteousness unto the praise and glory of God. -(¶5)-

<sup>35</sup>Question 9: How are we to be made acquainted with the before-mentioned things respecting the Deity, and respecting ourselves?

A: By revelation. -(¶6)-

<sup>36</sup>Question 10: Could these things be found out by any other means than by revelation?

A: They could not.

<sup>37</sup>Question 11: How do you prove it?

A: By the scriptures: Job 11:79 [Job 5:2]. 1 Corinthians 2:9–11 [1 Cor. 1:8].

<sup>38</sup>Question 12: What things do we learn in the revelations of God respecting his character?

A: We learn the six following things: First, that he was God before the world was created and the same God that he was after it was created. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be so to everlasting. Thirdly, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourthly, that he is a God of truth and cannot lie. Fifthly, that he is no respecter of persons. And Sixthly, that he is love. -(¶¶12–18)-

<sup>39</sup>Question 13: Where do you find the revelations which give us this idea of the character of the Deity?

A: In the Bible and Book of Commandments, and they are quoted in the third lecture. -(¶¶9–11)-

<sup>40</sup>Question 14: What effect would it have on any rational being not to have an idea that the Lord was God, the creator and upholder of all things?

A: It would prevent him from exercising faith in him unto life and salvation.

<sup>41</sup>Question 15: Why would it prevent him from exercising faith in God?

A: Because he would be as the heathen, not knowing but there might be a being greater and more powerful than he, and thereby he be prevented from fulfilling his promises. -(¶19)-

<sup>42</sup>Question 16: Does this idea prevent this doubt?

A: It does, for persons having this idea are enabled thereby to exercise faith without this doubt. -(¶19)-

<sup>43</sup>Question 17: Is it not also necessary to have the idea that God is merciful and gracious, long-suffering and full of goodness?

A: It is. -(¶20)-

<sup>44</sup>Question 18: Why is it necessary?

A: Because of the weakness and imperfections of human nature and the great frailties of man; for such is the weakness of man and such his frailties that he is liable to sin continually, and if God were not long-suffering and full of compassion, gracious and merciful, and of a forgiving disposition, man would be cut off from before him, in consequence of which he would be in continual doubt and could not exercise faith: for where doubt is, there faith has no power. But by man's believing that God is full of compassion and forgiveness, long-suffering and slow to anger, he can exercise faith in him and overcome doubt so as to be exceedingly strong. -(¶20)-

<sup>45</sup>Question 19: Is it not equally as necessary that man should have an idea that God changes not, neither is there variableness with him, in order to exercise faith in him unto life and salvation?

A: It is, because without this, he would not know how soon the mercy of God might change into cruelty, his long-suffering into rashness, his love into hatred, and in consequence of which doubt man would be incapable of exercising faith in him. But having the idea that he is unchangeable, man can have faith in him continually, believing that what he was yesterday he is today and will be for ever. -(¶21)-

<sup>46</sup>Question 20: Is it not necessary also for men to have an idea that God is a being of truth before they can have perfect faith in him?

A: It is, for unless men have this idea, they cannot place confidence in his word, and not being able to place confidence in his word, they could not have faith in him. But believing that he is a God of truth and that his word cannot fail, their faith can rest in him without doubt. -(¶22)-

<sup>47</sup>Question 21: Could man exercise faith in God so as to obtain eternal life unless he believed that God was no respecter of persons?

A: He could not, because without this idea he could not certainly know that it was his privilege so to do, and in consequence of this doubt his faith could not be sufficiently strong to save him. -(¶23)-

<sup>48</sup>Question 22: Would it be possible for a man to exercise faith in God so as to be saved unless he had an idea that God was love?

A: He could not, because man could not love God unless he had an idea that God was love, and if he did not love God, he could not have faith in him. -(¶24)-

<sup>49</sup>Question 23: What is the description, which the sacred writers give of the character of the Deity, calculated to do?

A: It is calculated to lay a foundation for the exercise of faith in him, as far as the knowledge extends among all people, tongues, languages, kindreds, and nations, and that from age to age and from generation to generation. -(¶25)-

<sup>50</sup>Question 24: Is the character which God has given of himself uniform?

A: It is, in all his revelations, whether to the Former Day Saints or to the Latter Day Saints, so that they all have the authority to exercise faith in him and to expect by the exercise of their faith to enjoy the same blessings. -(¶26)-

## LECTURE FOURTH

### Of Faith

<sup>1</sup>Having shown in the third lecture that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation, and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life, and that correct ideas of his character lay a foundation, as far as his character is concerned, for the exercise of faith so as to enjoy the fullness of the blessing of the gospel of Jesus Christ, even that of Eternal glory, we shall now proceed to show the connection there is between correct ideas of the attributes of God and the exercise of faith in him unto eternal life.

<sup>2</sup>Let us here observe that the real design which the God of Heaven had in view in making the human family acquainted with his attributes was that they, through the ideas of the existence of his attributes, might be enabled to exercise faith in him, and through the exercise of faith in him might obtain eternal life. For without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of Heaven, understanding most perfectly the constitution of human nature and the weakness of man, knew what was necessary to be revealed and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

<sup>3</sup>Having said so much, we shall proceed to examine the attributes of God as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are to enable men to exercise faith in him. For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

<sup>4</sup>We have, in the revelations which he has given to the human family, the following account of his attributes:

<sup>5</sup>First, knowledge. Acts 15:18 [Acts 9:8]: Known unto God are all his works from the beginning of the world. Isaiah 46:9,10 [Isa. 15:21]: Remember the former things of old, for I am God and there is none else; I am God, and there is none like me, declaring the end from the beginning and from ancient time the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure.

<sup>6</sup>Secondly, faith, or power. Hebrews 11:3 [Heb. 1:36]: Through faith we understand that the worlds were framed by the word of God. Genesis 1:1 [Gen. 2:2]: In the beginning God created the heaven and the earth. Isaiah 14:24,27 [Isa. 6:7]: The Lord of Hosts has sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand. For the Lord of Hosts has purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?

<sup>7</sup>Thirdly, justice. Psalms 89:14 [Ps. 89:3]: Justice and judgment are the habitation of thy throne. Isaiah 45:21 [Isa. 15:19]: Tell ye, and bring them near, yea, let them take counsel together: who has declared this from the ancient time? Have not I the Lord? And there is no God else beside me, a just God and a Savior. Zephaniah 3:5 [Zeph. 1:10]: The just Lord is in the midst thereof. Zechariah 9:9 [Zech. 1:26]: Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, thy king comes unto thee; he is just and having salvation.

<sup>8</sup>Fourthly, judgment. Psalms 89:14 [Ps. 89:3]: Justice and judgment are the habitation of thy throne. Deuteronomy 32:4 [Deut. 9:14]: He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he. Psalms 9:7 [Ps. 9:2]: But the Lord shall endure for ever: he has prepared his throne for judgment. Psalms 9:16 [Ps. 9:4]: The Lord is known by the judgment which he executes.

<sup>9</sup>Fifthly, mercy. Psalms 89:15 [Ps. 89:3]: Mercy and truth shall go before his face. Exodus 34:6 [Ex. 18:6]: And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful

and gracious. Nehemiah 9:17 [Neh. 2:36]: But thou art a God ready to pardon, gracious and merciful.

<sup>10</sup> And sixthly, truth. Psalms 89:14 [Ps. 89:3]: Mercy and truth shall go before thy face. Exodus 34:6 [Ex. 18:6]: Long-suffering and abundant in goodness and truth. Deuteronomy 32:4 [Deut. 9:14]: He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he. Psalms 31:5 [Ps. 31:1]: Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

<sup>11</sup> By a little reflection it will be seen that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in him. For without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation, seeing that without the knowledge of all things, God would not be able to save any portion of his creatures. For it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures, by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge, it would be impossible for them to exercise faith in him.

<sup>12</sup> And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity. For unless God had power over all things and was able, by his power, to control all things and thereby deliver his creatures who put their trust in him from the power of all beings that might seek their destruction, whether in Heaven, on earth, or in hell, men could not be saved. But with the idea of the existence of this attribute planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that he has power to save all who come to him to the very uttermost.

<sup>13</sup> It is also necessary, in order to the exercise of faith in God unto life and salvation, that men should have the idea of the existence of the attribute justice in him. For without the idea of the existence of the attribute justice in the Deity, men could not have confidence sufficiently to place themselves under his

guidance and direction, for they would be filled with fear and doubt, lest the Judge of all the earth would not do right; and thus fear, or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But when the idea of the existence of the attribute justice in the Deity is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear, and without doubt, and with most unshaken confidence, believing that the Judge of all the earth will do right.

<sup>14</sup>It is also of equal importance that men should have the idea of the existence of the attribute judgment in God in order that they may exercise faith in him for life and salvation, for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction. For if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved, for it is by judgment that the Lord delivers his saints out of the hands of all their enemies and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute planted in the minds of men than it gives power to the mind for the exercise of faith and confidence in God and they are enabled, by faith, to lay hold on the promises which are set before them and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God and obey not the gospel of our Lord Jesus Christ; believing that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerors and more than conquerors in all things.

<sup>15</sup>And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity in order to exercise faith in him for life and salvation. For without the

idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness' sake. But when the idea of the existence of this attribute is once established in the mind, it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of his love so that they will receive a full reward for all their sufferings.

<sup>16</sup> And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in him. For without the idea of the existence of this attribute the mind of man could have nothing upon which it could rest with certainty; all would be confusion and doubt. But with the idea of the existence of this attribute in the Deity in the mind, all the teachings, instructions, promises, and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence, believing that these things, and all that the Lord has said, shall be fulfilled in their time, and that all the cursings, denunciations, and judgments pronounced upon the heads of the unrighteous will also be executed in due time of the Lord. And by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

<sup>17</sup> Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity and it will be seen that, as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge, he can make all things known to his saints necessary for their salvation. And as he possesses the attribute power, he is able thereby to deliver them from the power of all enemies. And seeing also that justice is an attribute of the Deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, his saints can have the most unshaken confidence that they will, in

due time, obtain a perfect deliverance out of the hands of all their enemies and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised toward them, and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly amid all their afflictions and tribulations. And lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that Eternal weight of glory which the Lord has promised to bestow upon them when he shall bring them into the midst of his throne to dwell in his presence eternally.

<sup>18</sup>In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong, abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding until it has obtained a knowledge of all things that pertain to life and salvation.

<sup>19</sup>Such, then, is the foundation which is laid through the revelation of the attributes of God for the exercise of faith in him for life and salvation, and seeing that these are attributes of the Deity, they are unchangeable — being the same yesterday, today, and for ever — which gives to the minds of the Latter Day Saints the same power and authority to exercise faith in God which the Former Day Saints had, so that all the saints, in this respect, have been, are, and will be alike until the end of time, for God never changes, therefore his attributes and character remain for ever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith was, is, and ever will be the same, so that all men have had and will have an equal privilege.

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### Questions and Answers on the Foregoing Principles

<sup>20</sup>Question 1: What was shown in the third lecture?

Answer: It was shown that correct ideas of the character of God are necessary in order to exercise faith in him unto life and salvation, and that without correct ideas of his character, men could not have power to exercise faith in him unto life and salvation, but that correct ideas of his character, as far as his character is concerned in the exercise of faith in him, lay a sure foundation for the exercise of it. -(¶1)-

<sup>21</sup>Question 2: What object had the God of Heaven in revealing his attributes to men?

A: That through an acquaintance with his attributes they might be enabled to exercise faith in him so as to obtain eternal life. -(¶2)-

<sup>22</sup>Question 3: Could men exercise faith in God without an acquaintance with his attributes so as to be enabled to lay hold of eternal life?

A: They could not. -(¶¶2, 3)-

<sup>23</sup>Question 4: What account is given of the attributes of God in his revelations?

A: First, knowledge, secondly, faith, or power, thirdly, justice, fourthly, judgment, fifthly, mercy, and sixthly truth. -(¶¶4-10)-

<sup>24</sup>Question 5: Where are the revelations to be found which give this relation of the attributes of God?

A: In the Old and New Testaments, and they are quoted in the fourth lecture, fifth, sixth, seventh, eighth, ninth, and tenth paragraphs.\*

<sup>25</sup>Question 6: Is the idea of the existence of those attributes in the Deity necessary in order to enable any rational being to exercise faith in him unto life and salvation?

A: It is.

<sup>26</sup>Question 7: How do you prove it?

A: By the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and sixteenth paragraphs in this lecture.\*

<sup>27</sup>Question 8: Does the idea of the existence of these attributes in the Deity, as far as his attributes are concerned, enable a rational being to exercise faith in him unto life and salvation?

A: It does.

<sup>28</sup>Question 9: How do you prove it?

A: By the seventeenth and eighteenth paragraphs.\*

<sup>29</sup>Question 10: Have the Latter Day Saints as much authority given them, through the revelation of the attributes of God, to exercise faith in him as the Former Day Saints had?

A: They have.

<sup>30</sup>Question 11: How do you prove it?

A: By the nineteenth paragraph of this lecture.\*

\* Let the student turn and commit those paragraphs to memory.

## LECTURE FIFTH

### Of Faith

<sup>1</sup>In our former lectures we treated of the being, character, perfections, and attributes of God. What we mean by perfections is: the perfections which belong to all the attributes of his nature. We shall, in this lecture, speak of the Godhead: we mean the Father, Son, and holy spirit.

<sup>2</sup>There are two personages who constitute the great matchless, governing, and supreme power over all things – by whom all things were created and made, that are created and made, whether visible or invisible, whether in Heaven, on earth, or in the earth, under the earth, or throughout the immensity of space – they are the Father and the Son: the Father being a personage of spirit, glory, and power: possessing all perfection and fullness; the Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather, man was formed after his likeness and in his image – he is also the express image and likeness of the personage of the Father, possessing all the fullness of the Father, or the same fullness with the Father, being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh – and descended in suffering below that which man can suffer, or in other words, suffered greater sufferings and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law and have no excuse for their sins. And he being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father – possessing the same mind with the Father, which mind is the holy spirit that bears record of the Father and the Son, and these three are one, or in other words, these three constitute the great matchless, governing, and supreme power over all things, by whom all things were created and made that were created and made. And these three constitute the Godhead and are one: the Father and the Son possessing the same mind, the same wisdom, glory, power, and fullness, filling all in all – the Son being filled with the fullness of the mind, glory, and power, or in other words, the spirit, glory,

and power of the Father – possessing all knowledge and glory, and the same kingdom: sitting at the right hand of power, in the express image and likeness of the Father – a mediator for man – being filled with the fullness of the mind of the Father, or in other words, the spirit of the Father, which spirit is shed forth upon all who believe on his name and keep his commandments. And all those who keep his commandments shall grow up from grace to grace and become heirs of the Heavenly kingdom and joint-heirs with Jesus Christ, possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all: being filled with the fullness of his glory, and become one in him, even as the Father, Son, and holy spirit are one.

<sup>3</sup>From the foregoing account of the Godhead which is given in his revelations, the saints have a sure foundation laid for the exercise of faith unto life and salvation through the atonement and mediation of Jesus Christ, by whose blood they have a forgiveness of sins and also a sure reward laid up for them in Heaven, even that of partaking of the fullness of the Father and the Son through the spirit. As the Son partakes of the fullness of the Father through the spirit, so the saints are, by the same spirit, to be partakers of the same fullness, to enjoy the same glory, for as the Father and the Son are one, so in like manner the saints are to be one in them: through the love of the Father, the mediation of Jesus Christ, and the gift of the holy spirit they are to be heirs of God and joint-heirs with Jesus Christ.

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### Questions and Answers on the Foregoing Principles

<sup>4</sup>Question 1: Of what do the foregoing lectures treat?

Answer: Of the being, perfections, and attributes of the Deity.  
-(¶1)-

<sup>5</sup>Question 2: What are we to understand by the perfections of the Deity?

A: The perfections which belong to his attributes.

<sup>6</sup>Question 3: How many personages are there in the Godhead?

A: Two: the Father and the Son. -(¶1)-

<sup>7</sup>Question 4: How do you prove that there are two personages in the Godhead?

A: By the Scriptures: Genesis 1:26 [Gen. 2:8]: And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness – and it was done. Genesis 3:22 [Gen. 2:19]: And the Lord God said unto the Only Begotten, Behold, the man is become as one of us: to know good and evil. John 17:5 [John 9:19]: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. -(¶2)-

<sup>8</sup>Question 5: What is the Father?

A: He is a personage of glory and of power. -(¶2)-

<sup>9</sup>Question 6: How do you prove that the Father is a personage of glory and of power?

A: Isaiah 60:19 [Isa. 22:1]: The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. 1 Chronicles 29:11 [1 Chr. 12:12]: Thine, O Lord, is the greatness, and the power, and the glory. Psalms 29:3 [Ps. 29:1]: The voice of the Lord is upon the waters: the God of glory thunders. Psalms 79:9 [Ps. 79:3]: Help us, O God of our salvation, for the glory of thy name. Romans 1:23 [Rom. 1:4]: And changed the glory of the incorruptible God into an image made like to corruptible men.

<sup>10</sup>Secondly, of power. 1 Chronicles 29:11 [1 Chr. 12:12]: Thine, O Lord, is the greatness, and the power, and the glory. Jeremiah 32:17 [Jer. 13:3]: Ah! Lord God, behold, thou hast made the earth and the heavens by thy great power and stretched-out arm; and there is nothing too hard for thee. Deuteronomy 4:37 [Deut. 2:7]: And because he loved thy fathers, therefore he chose their seed after them and brought them out in his sight with his mighty

power. 2 Samuel 22:33 [2 Sam. 10:9]: God is my strength and power. Job 26:7–14 [Job 10: 3–4]: He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds and the cloud is not rent under them. He holds back the face of his throne and spreads his cloud upon it. He has compassed the waters with bounds until the day and night come to an end. The Pillars of Heaven tremble and are astonished at his reproof. He divides the sea with his power and by his understanding he smites through the proud. By his spirit he has garnished the heavens; his hand has formed the crooked serpent. Lo, these are parts of his ways, but how little a portion is heard of him? But the thunder of his power, who can understand?

<sup>11</sup> Question 7: What is the Son?

A: First, He is a personage of tabernacle. -(¶2)-

<sup>12</sup> Question 8: How do you prove it?

A: John 14:9–11 [John 9:7]: Jesus says unto him, Have I been so long time with you and yet have you not known me, Philip? He that has seen me has seen the Father. And how do you say then, Show us the Father? Do you not believe that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwells in me. He does the works. Believe me that I am in the Father and the Father in me.

<sup>13</sup> Secondly, and being a personage of tabernacle was made or fashioned like unto man, or being in the form and likeness of man. -(¶2)- Philippians 2:5–8 [Phil. 1:7]: Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Hebrews 2:14, 16 [Heb. 1:5]: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels, but he took on him the seed of Abraham.

<sup>14</sup> Thirdly, he is also in the likeness of the personage of the Father. -(¶2)- Hebrews 1:1-3 [Heb. 1:1]: God, who at sundry times and in divers manners spake in time past to the fathers by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory and the express image of his person. Again, Philippians 2:5-6 [Phil. 1:7]: Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God.

<sup>15</sup> Question 9: Was it by the Father and the Son that all things were created and made that were created and made?

A: It was. Colossians 1:15-17 [Col. 1:3-4]. Who is the image of the invisible God, the firstborn of every creature, for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, principalities, or powers. All things were created by him and for him, and he is before all things, and by him all things consist. Genesis 1:1 [Gen. 1]: In the beginning God created the heavens and the earth. Hebrews 1:2 [Heb. 1:1]: God has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

<sup>16</sup> Question 10: Does he possess the fullness of the Father?

A: He does. Colossians 1:19 [Col. 1:4]: For it pleased the Father that in him should all fullness dwell. Colossians 2:9 [Col. 1:7]: For in him dwells all the fullness of the Godhead bodily. Ephesians 1:23 [Eph. 1:3]: Which is his [Christ's] body, the fullness of him that fills all in all.

<sup>17</sup> Question 11: Why was he called the Son?

A: Because of the flesh. Luke 1:35 [Luke 1:6]: That holy thing which shall be born of thee shall be called the Son of God. Matthew 3:16-17 [Matt. 2:4]: And Jesus, when he was baptized, went up straightway out of the water. And lo, the Heavens were opened unto him, and he (John) saw the spirit of God descending

like a dove and lighting upon him, and lo, a voice from Heaven saying, This is my Beloved Son, in whom I am well pleased.

<sup>18</sup>Question 12: Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name?

A: He was. 1 Peter 1:18–20 [1 Pet. 1:4]: For as much as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation (received by tradition from your fathers), but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifested in these last times for you. Revelation 13:8 [Rev. 4:8]: And all that dwell upon the earth shall worship him [the beast] whose names are not written in the book of life of the Lamb slain from the foundation of the world. 1 Corinthians 2:7 [1 Cor. 1:7]: But we speak the wisdom of God in a mystery, even the hidden mystery which God ordained before the world unto our glory.

<sup>19</sup>Question 13: Do the Father and the Son possess the same mind?

A: They do. John 5:30 [John 5:5]: I (Christ) can of my own self do nothing. As I hear, I judge, and my judgment is just, because I seek not my own will, but the will of the Father who sent me. John 6:38 [John 5:14]: For I (Christ) came down from Heaven not to do my own will, but the will of him that sent me. John 10:30 [John 6:29]: I (Christ) and my Father are one.

<sup>20</sup>Question 14: What is this mind?

A: The holy spirit. John 15:26 [John 9:13]: But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceeds from the Father, he shall testify of me (Christ). Galatians 4:6 [Gal. 1:13]: And because you are sons, God has sent forth the spirit of his Son into your hearts.

<sup>21</sup>Question 15: Do the Father, Son, and holy spirit constitute the Godhead?

A: They do. -(¶2)- Let the student commit this paragraph to memory.

<sup>22</sup>Question 16: Does the believer in Christ Jesus, through the gift of the spirit, become one with the Father and the Son, as the Father and the Son are one?

A: They do. John 17:20–21 [John 9:21]: Neither pray I for these [the apostles] alone, but for them also who shall believe on me through their word, that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

<sup>23</sup>Question 17: Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation?

A: It does.

<sup>24</sup>Question 18: How do you prove it?

A: By the third paragraph of this lecture.

Let the student commit this also.

## LECTURE SIXTH

### Of Faith

<sup>1</sup>Having treated, in the preceding lectures, of the ideas of the character, perfections, and attributes of God, we next proceed to treat of the knowledge which persons must have that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

<sup>2</sup>This knowledge supplies an important place in revealed religion, for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to

the will of God is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. Hebrews 10:34 [Heb. 1:34].

<sup>3</sup>Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take not only the spoiling of their goods and the wasting of their substance joyfully, but also to suffer death in its most horrid forms, knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the Heavens. 2 Corinthians 5:1 [2 Cor. 1:15].

<sup>4</sup>Such was and always will be the situation of the saints of God: that unless they have an actual knowledge that the course that they are pursuing is according to the will of God, they will grow weary in their minds and faint, for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of Heaven (the only thing which ensures eternal life), that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of Heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world and obtain that crown of glory which is laid up for them that fear God.

<sup>5</sup>For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God,

but actual knowledge, realizing that when these sufferings are ended he will enter into Eternal rest and be a partaker of the glory of God.

<sup>6</sup>For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

<sup>7</sup>Let us here observe that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. For from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: it was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life, and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know most assuredly that God does and will accept his sacrifice and offering, and that he has not nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

<sup>8</sup>It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they in like manner offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

<sup>9</sup>It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men

have that they are accepted in the sight of God is obtained by offering sacrifice. 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. Psalms 50:3–5 [Ps. 50:1]: Our God shall come and shall not keep silence. A fire shall devour before him and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth that he may judge his people. Gather my saints together unto me, those that have made a covenant unto me by sacrifice.

<sup>10</sup> Those, then, who make the sacrifice will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life and will be enabled, through faith, to endure unto the end and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith because men are dependent upon this sacrifice in order to obtain this faith, therefore they cannot lay hold upon eternal life because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

<sup>11</sup> All the saints of whom we have account in all the revelations of God which are extant obtained the knowledge which they had of their acceptance in his sight through the sacrifice which they offered unto him, and through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible, and were enabled through faith to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

<sup>12</sup> But those who have not made this sacrifice to God do not know that the course which they pursue is well-pleasing in his sight, for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind, and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So that

persons whose minds are under doubts and fears cannot have unshaken confidence, and where unshaken confidence is not, there faith is weak, and where faith is weak, the persons will not be able to contend against all the opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God and joint-heirs with Christ Jesus, and they will grow weary in their minds, and the adversary will have power over them and destroy them.

<sup>13</sup> This lecture is so plain, and the facts set forth so self-evident, that it is deemed unnecessary to form a catechism upon it. The student is therefore instructed to commit the whole to memory.

## LECTURE SEVENTH

### Of Faith

<sup>1</sup> In the preceding lectures we treated of what faith was and of the object on which it rested; agreeably to our plan we now proceed to speak of its effects:

<sup>2</sup> As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in Heaven and on earth, it will not be expected that we will, in a lecture of this description, attempt to unfold all its effects; neither is it necessary to our purpose so to do, for it would embrace all things in Heaven and on earth, and encompass all the creations of God with all their endless varieties. For no world has yet been framed that was not framed by faith, neither has there been an intelligent being on any of God's creations who did not get there by reason of faith as it existed in himself or in some other being, nor has there been a change or a revolution in any of the creations of God but it has been effected by faith. Neither will there be a change or a revolution unless it is effected in the same way in any of the vast creations of the Almighty, for it is by faith that the Deity works.

<sup>3</sup> Let us here offer some explanation in relation to faith that our meaning may be clearly comprehended. We ask, then: What are we to understand by a man's working by faith? We answer:

We understand that when a man works by faith, he works by mental exertion instead of physical force; it is by words, instead of exerting his physical powers with which every being works, when he works by faith — God said, Let there be light, and there was light — Joshua spake and the great lights which God had created stood still — Elijah commanded and the heavens were stayed for the space of three years and six months so that it did not rain; he again commanded and the heavens gave forth rain — all this was done by faith; and the Savior says, If you have faith as a grain of mustard seed, say to this mountain, Remove — and it will remove, or say to that sycamine tree, Be ye plucked up and planted in the midst of the sea — and it shall obey you. Faith, then, works by words, and with these its mightiest works have been and will be performed.

<sup>4</sup>It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act, for every reflecting mind must know that it is by reason of this power that all the hosts of Heaven perform their works of wonder, majesty, and glory: Angels move from place to place by virtue of this power — it is by reason of it that they are enabled to descend from Heaven to earth. And were it not for the power of faith, they never could be ministering spirits to them who should be heirs of salvation, neither could they act as Heavenly messengers, for they would be destitute of the power necessary to enable them to do the will of God.

<sup>5</sup>It is only necessary for us to say that the whole visible creation, as it now exists, is the effect of faith — it was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory. So then faith is truly the first principle in the science of theology, and when understood, leads the mind back to the beginning and carries it forward to the end, or in other words, from eternity to eternity.

<sup>6</sup>As faith, then, is the principle by which the Heavenly hosts perform their works and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as

the principle upon which his creatures here below must act in order to obtain the felicities enjoyed by the saints in the Eternal world, and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

<sup>7</sup>Therefore, it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked, Why is it impossible to please God without faith? – the answer would be, Because without faith it is impossible for men to be saved. And as God desires the salvation of man, he must of course desire that they should have faith, and he could not be pleased unless they had, or else he could be pleased with their destruction.

<sup>8</sup>From this we learn that the many exhortations, which have been given by inspired men to those who had received the word of the Lord to have faith in him, were not mere commonplace matters, but were for the best of all reasons, and that was because without it there was no salvation – neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God. And when faith is perfected, they are like him; and because he is saved, they are saved also, for they will be in the same situation he is in because they have come to him; and when he appears, they shall be like him, for they will see him as he is.

<sup>9</sup>As all the visible creation is an effect of faith, so is salvation also (we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual). In order to have this subject clearly set before the mind, let us ask: What situation must a person be in in order to be saved? Or what is the difference between a saved man and one who is not saved? We answer from what we have before seen of the Heavenly worlds: They must be persons who can work by faith and who are able, by faith, to be ministering spirits to them who shall be heirs of salvation. And they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the

real difference between a saved person and one not saved is the difference in the degree of their faith — one's faith has become perfect enough to lay hold upon eternal life and the other's has not. But to be a little more particular, let us ask: Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? Or in other words, where shall we find a saved being? For if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved — they must be like that individual or they cannot be saved. We think that it will not be a matter of dispute that two beings who are unlike each other cannot both be saved, for whatever constitutes the salvation of one will constitute the salvation of every creature which will be saved. And if we find one saved being in all existence, we may see what all others must be or else not be saved. We ask, then: Where is the prototype? Or where is the saved being? We conclude as to the answer of this question there will be no dispute among those who believe the Bible that it is Christ. All will agree in this, that he is the prototype or standard of salvation, or in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved, the answer would be, because he is a just and holy being. And if he were anything different from what he is he would not be saved, for his salvation depends on his being precisely what he is and nothing else. For if it were possible for him to change in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority, and glory, which constitutes salvation. For salvation consists in the glory, authority, majesty, power, and dominion which Jehovah possesses, and in nothing else, and no being can possess it but himself or one like him. Thus says John in his first epistle, 3:2,3 [1 John 1:13]: Behold, now we are the sons of God, and it doth not appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And any man that has this hope in him purifies himself, even as he is pure. Why purify himself as he is pure? Because if they do not, they cannot be like him.

<sup>10</sup> The Lord said unto Moses, Leviticus 19:2 [Lev. 9:1]: Speak unto all the congregation of the children of Israel and say unto them, Ye shall be holy, for I the Lord your God am holy. And Peter says, first epistle, 1:15,16 [1 Pet. 1:3]: But as he who has called you is holy, so be ye holy in all manner of conversation, because it is written: Be ye holy, for I am holy. And the Savior says, Matthew 5:48 [Matt. 3:26]: Be ye perfect, even as your Father who is in Heaven is perfect. If any should ask, Why all these sayings? — the answer is to be found from what is before quoted from John's epistle, that when he (the Lord) shall appear, the saints will be like him, and if they are not holy as he is holy, and perfect as he is perfect, they cannot be like him, for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

<sup>11</sup> This clearly sets forth the propriety of the Savior's saying, recorded in John's testimony, 14:12 [John 9:7]: Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these, because I go unto the Father. This, taken in connection with some of the sayings in the Savior's prayer, recorded in the 17th chapter, gives great clearness to his expressions. He says, in the 20–24 [John 9:21]: Neither pray I for these alone, but for them also who shall believe on me through their words, that they all may be one as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one even as we are one — I in them and thou in me — that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world.

<sup>12</sup> All these sayings, put together, give as clear an account of the state of the glorified saints as language could give — the works that Jesus did they were to do, and greater works than those which he did among them should they do, and that because he

went to the Father. He does not say that they should do these works in time, but they should do greater works because he went to the Father. He says, in the 24th verse [John 9:21]: Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory. These sayings, taken in connection, make it very plain that the greater works which those that believed on his name were to do were to be done in eternity where he is going and where they should behold his glory. He had said in another part of his prayer that he desired of his Father that those who believed on him should be one in him, as he and the Father were one in each other: Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one. That is, they who believe on him through the apostles' words, as well as the apostles themselves: that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us.

<sup>13</sup> What language can be plainer than this? The Savior surely intended to be understood by his disciples, and he so spake that they might understand him. For he declares to his Father in language not to be easily mistaken that he wanted his disciples, even all of them, to be as himself and the Father: for as he and the Father were one, so they might be one with them. And what is said in the 22nd verse [John 9:20] is calculated to more firmly establish this belief, if it needs anything to establish it. He says, And the glory which thou gavest me, I have given them, that they may be one even as we are one. As much as to say that unless they have the glory which the Father had given him, they could not be one with them, for he says he had given them the glory that the Father had given him, that they might be one, or in other words, to make them one.

<sup>14</sup> This fills up the measure of information on this subject and shows most clearly that the Savior wished his disciples to understand that they were to be partakers with him in all things, not even his glory excepted.

<sup>15</sup> It is scarcely necessary here to observe what we have previously noticed, that the glory which the Father and the Son have

is because they are just and holy beings, and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them, for it requires them to be precisely what they are in order to enjoy it. And if the Savior gives this glory to any others, he must do it in the very way set forth in his prayer to his Father: by making them one with him as he and the Father are one. In so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Savior's saying, The works which I do shall they do, and greater works than these shall they do, because I go to the Father?

<sup>16</sup> These teachings of the Savior most clearly show unto us the nature of salvation, and what he proposed unto 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.

<sup>17</sup> Who cannot see, then, that salvation is the effect of faith? For as we have previously observed, all the Heavenly beings work by this principle, and it is because they are able so to do that they are saved, for nothing but this could save them. And this is the lesson which the God of Heaven, by the mouth of all his holy prophets, has been endeavoring to teach to the world. Hence, we are told that without faith it is impossible to please God, and that salvation is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Romans 4:16 [Rom. 1:20]: Therefore, ye are justified of faith and works through grace, to the end the promise might be sure to all the seed, not to them only who are of the law, but to them also who are of the faith of Abraham, who is the father of us all, and that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law, for they stumbled

at that stumbling stone. Romans 9:32 [Rom. 1:45]. And Jesus said unto the man who brought his son to him to get the devil who tormented him cast out, If thou canst believe, all things are possible to him that believeth. Mark 9:23 [Mark 5:9]. These, with a multitude of other scriptures which might be quoted, plainly set forth the light in which the Savior, as well as the Former Day Saints, viewed the plan of salvation, that it was a system of faith — it begins with faith and continues by faith. And every blessing which is obtained in relation to it is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith, not even the Savior of the world excepted: Blessed is she that believed, said Elizabeth to Mary when she went to visit her, for there shall be a performance of the things which were told her of the Lord. Luke 1:45 [Luke 1:7]. Nor was the birth of John the Baptist the less a matter of faith, for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith — according as his faith was, so were his blessings and privileges, and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive the dead children to life again — in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former Day Saints according as their faith was — by their faith they could obtain Heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the Firstborn (whose names are written in Heaven), of God, the judge of all, of Jesus, the Mediator of the new covenant, and become familiar with the third Heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, 2nd epistle, 1:2–3 [2 Pet. 1:1] says to the Former Day Saints, Grace and peace be multiplied

unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us unto glory and virtue. In the first epistle, 1:3–5 [1 Pet. 1:2] he says, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

<sup>18</sup> These sayings, put together, show the Apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked: How were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him – knowledge implies more than faith; and notice that all things that pertain to life and godliness were given through knowledge of God) – the answer is given: Through faith they were to obtain this knowledge; and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

<sup>19</sup> By these sayings of the Apostle we learn that it was by obtaining a knowledge of God that men got all things which pertain to life and godliness, and this knowledge was the effect of faith. So that all things which pertain to life and godliness are the effects of faith.

<sup>20</sup> From this we may extend as far as any circumstances may require, whether on earth or in Heaven, and we will find it the testimony of all inspired men or Heavenly messengers that all things that pertain to life and godliness are the effects of faith and nothing else: all learning, wisdom, and prudence fail, and everything else as a means of salvation but faith. This is the reason that the fishermen of Galilee could teach the world – because they sought by faith and by faith obtained. And this is the reason that

Paul counted all things but filth and dross – what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philippians 3:7–10 [Phil. 1:12]. Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things. This is the reason that the Former Day Saints knew more and understood more of Heaven and of Heavenly things than all others beside, because this information is the effect of faith – to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and difficulties. For the knowledge which tends to life disappears with faith, but returns when faith returns, for when faith comes, it brings its train of attendants with it – apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear when faith appears on the earth and disappear when it disappears from the earth. For these are the effects of faith, and always have and always will attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto – revelations, visions, and dreams, as well as every other necessary thing, in order that the possessors of faith may be perfected and obtain salvation. For God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom until he shall know God and the Lord Jesus Christ whom he has sent, whom to know is eternal life. Amen.



## SECTION 111

*A revelation given at Kirtland, Ohio, 27 October 1835, through Joseph Smith Jr. to Fredrick G. Williams.*

<sup>1</sup> The word of the Lord came unto me saying, My servant Frederick shall come and shall have wisdom given him to deal prudently, and my handmaiden shall be delivered of a living child and be spared.

## SECTION 112

*A revelation given at Kirtland, Ohio, 1 November 1835, through Joseph Smith Jr.*

<sup>1</sup> Verily thus says the Lord unto me, his servant Joseph Smith Jr.: My anger is kindled against my servant Reynolds Cahoon because of his iniquities, his covetous and dishonest principles, in himself and family, and he does not purge them away and set his house in order. Therefore, if he repent not, chastisement awaits him even as it seems good in my sight. Therefore, go and declare unto him these words.

## SECTION 113

*A revelation given to Joseph Smith Jr. at Kirtland, Ohio, 3 November 1835.*

<sup>1</sup> Thus came the word of the Lord unto me concerning the Twelve:

<sup>2</sup> Behold, they are under condemnation because they have not been sufficiently humble in my sight, and in consequence of their covetous desires, in that they have not dealt equally with each other in the division of the moneys which came into their hands. Nevertheless, some of them dealt equally, therefore, they shall be rewarded. But verily I say unto you, they must all humble themselves before me before they will be accounted worthy to receive an endowment to go forth in my name unto all nations.

<sup>3</sup> As for my servant William Smith, let the eleven humble themselves in prayer and in faith and wait on me in patience, and my servant William shall return. And I will yet make him a polished shaft in my quiver, in bringing down the wickedness and abominations of men. And there shall be none mightier than he, in his day and generation. Nevertheless, if he repent not speedily, he shall be brought low and

shall be chastened sorely for all his iniquities he has committed against me.

<sup>4</sup> Nevertheless, the sin which he has sinned against me is not even now more grievous than the sin with which my servant David W. Patten, my servant Orson Hyde, and my servant William E. McLellin, have sinned against me. And the residue are not sufficiently humble before me.

<sup>5</sup> Behold, the parable which I spoke concerning a man having twelve sons: For what man among you, having twelve sons, and is no respecter to them, and they serve him obediently, and he says unto the one, Be you clothed in robes and sit you here, and to the other, Be you clothed in rags and sit you there, and looks upon his sons, and says, I am just.

<sup>6</sup> You will answer and say, No man. And you answer truly. Therefore, verily thus says the Lord your God: I appointed these twelve that they should be equal in their ministry, and in their portion, and in their evangelical rights. Wherefore, they have sinned a very grievous sin inasmuch as they have made themselves unequal, and have not hearkened unto my voice. Therefore, let them repent speedily, and prepare their hearts for the solemn assembly and for the great day which is to come; verily thus says the Lord. Amen.

## SECTION 114

*A revelation given at Kirtland, Ohio, 7 November 1835, through Joseph Smith Jr.*

<sup>1</sup> The word of the Lord came to me saying, Behold, I am well pleased with my servant Isaac Morley and my servant Edward Partridge because of the integrity of their hearts in laboring in my vineyard for the salvation of the souls of men. Verily I say unto you, their sins are forgiven them. Therefore, say unto them in my name that it is my will that they should tarry for a little season and attend the school, and also the solemn assembly, for a wise purpose in me. Even so, Amen.

## SECTION 115

*A revelation given at Kirtland, Ohio, 8 November 1835, through Joseph Smith Jr. to William W. Phelps and John Whitmer.*

<sup>1</sup> The word of the Lord came unto me saying that President Phelps and President John Whitmer are under condemnation before the Lord for their iniquities.

## SECTION 116

*A journal entry from Joseph Smith Jr., 9 November 1835, originally published in the October Messenger and Advocate, wherein Joseph relates to a visitor the circumstances connected with the coming forth of the BOOK OF MORMON.*

<sup>1</sup> Being wrought up in my mind respecting the subject of religion and looking at the different systems taught the children of men, I knew not who was right or who was wrong and considering it of the first importance that I should be right in matters that involve eternal consequences. Being thus perplexed in mind, I retired to the silent grove and bowed down before the Lord under a realizing sense that he had said (if the Bible be true), Ask and you shall receive, knock and it shall be opened, seek and you shall find. And again, If any man lack wisdom, let him ask of God, who gives to all men liberally and upbraids not.

<sup>2</sup> Information was what I most desired at this time, and with a fixed determination to obtain it, I called upon the Lord for the first time, in the place above stated. Or in other words, I made a fruitless attempt to pray; my tongue seemed to be swollen in my mouth so that I could not utter. I heard a noise behind me like some person walking towards me, I strove again to pray, but could not; the noise of walking seemed to draw nearer.

<sup>3</sup> I sprung up on my feet and looked around, but saw no person or thing that was calculated to produce the noise of walking. I kneeled again, my mouth was opened and liberated, I called on the Lord in mighty prayer. A pillar of fire appeared above my head. It presently rested down upon me and filled me with joy unspeakable. A personage appeared in the midst of this pillar of flame, which was spread all around and yet nothing consumed. Another personage soon appeared like unto the first; he said unto me, Your sins are forgiven you. He testified unto me that Jesus Christ is the Son of God; and I saw many angels in this vision. I was about 14 years old when I received this first communication.

## SECTION 117

*Remarks of Joseph Smith, Jr. to nine members of the Council of Twelve given in Kirtland, Ohio, 12 November 1835.*

<sup>1</sup> I am happy in the enjoyment of this opportunity of meeting with this council on this occasion. I am satisfied that the spirit of the Lord is here, and I am satisfied with all the brethren present, and I need not say that you have my utmost confidence and that I intend to uphold you to the uttermost, for I am well aware that you have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing.

<sup>2</sup> Darkness prevails at this time, as it was at the time Jesus Christ was about to be crucified. The powers of darkness strove to obscure the glorious sun of righteousness that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful. And let me tell you brethren that great blessings await us at this time and will soon be poured out upon us if we are faithful in all things, for we are even entitled to greater blessings than they were, because they had the person of Christ with them to instruct them in the great plan of salvation. His personal presence we have not, therefore we need great faith on account of our peculiar circumstances. And I am determined to do all that I can to uphold you, although I may do many things inadvertently that are not right in the sight of God. You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way that deprives us of the greater blessings, and in order to make the foundation of this church complete and permanent, we must remove this obstruction, which is to attend to certain duties that we have not as yet attended to. I supposed I had established this church on a permanent foundation when I went to the Missouri, and indeed I did so, for if I had been taken away, it would have been enough. But I yet live, and therefore God requires more at my hands.

<sup>3</sup> The item to which I wish the more particularly to call your attention tonight is the ordinance of washing of feet. This we have not done as yet, but it is necessary now as much as it was in the days of the Savior, and we must have a place prepared that we may attend to this

ordinance aside from the world. We have not desired much from the hand of the Lord with that faith and obedience that we ought, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first elders of this church to fall? Never nor nowhere, amidst all the calamities and judgments that have befallen the inhabitants of the earth. His almighty arm has sustained us; men and devils have raged and spent the malice in vain. We must have all things prepared and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish his great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it according to the order of the House of God, and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us nor have any power over us.

<sup>4</sup> The endowment you are so anxious about you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds. But strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly — that is, such as God shall name out of all the official members will meet, and we must be clean every whit — let us be faithful and silent brethren; and if God gives you a manifestation, keep it to yourselves. Be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other. If you do, you will not get an endowment, for God will not bestow it on such. But if we are faithful and live by every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering if we should live as long as John the Revelator. Our blessings will be such as we have not realized before, nor in this generation. The order of the House of God has and ever will be the same, even after Christ comes, and after the termination of the thousand years it will be the same, and we shall finally roll into the Celestial Kingdom of God and enjoy it for ever.

<sup>5</sup> You need an endowment, brethren, in order that you may be prepared and able to overcome all things. And those that reject

your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you that you will not have power after the endowment to heal those who have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such an one who is possessed of his spirit and are willing to keep it, for they are habitations for devils and only fit for his society. But when you are endowed and prepared to preach the gospel to all nations, kindred, and tongues in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law. And the destroying angel will follow close at your heels, and execute his tremendous mission upon the children of disobedience, and destroy the workers of iniquity, while the saints will be gathered out from among them and stand in holy places, ready to meet the Bridegroom when he comes.

¶ I feel disposed to speak a few words more to you my brethren concerning the endowment. All who are prepared and are sufficiently pure to abide the presence of the Savior will see him in the solemn assembly.

## SECTION 118

*A revelation given at Kirtland, Ohio, 14 November 1835, through Joseph Smith Jr. to Warren Parrish.*

<sup>1</sup> Thus came the word of the Lord unto me, saying, Verily thus says the Lord unto my servant Joseph concerning my servant Warren: Behold, his sins are forgiven him because of his desires to do the works of righteousness; therefore, inasmuch as he will continue to hearken unto my voice, he shall be blessed with wisdom and with a sound mind, even above his fellows. Behold, it shall come to pass in his day that he shall see great things show forth themselves unto my people. He shall see much of my ancient records, and shall know of hidden things, and shall be endowed with a knowledge of hidden languages. And if he desires, and shall seek it at my hand, he shall be privileged with writing much of my word as a scribe unto me, for the benefit of my people. Therefore, this shall be his calling until I shall order it otherwise in my wisdom. And it shall be said of him in a time to come, Behold Warren, the Lord's scribe for the Lord's seer, whom he

has appointed in Israel. Therefore, if he will keep my commandments, he shall be lifted up at the last day. Even so, Amen.

## SECTION 119

*A revelation given at Kirtland, Ohio, 16 November 1835, written in a letter from Joseph Smith Jr. to Harvey Whitlock.*

<sup>1</sup> Verily thus says the Lord unto you: Let him who was my servant Harvey return unto me and unto the bosom of my church, and forsake all the sins wherewith he has offended against me, and pursue from henceforth a virtuous and upright life, and remain under the direction of those whom I have appointed to be pillars and heads of my church. And behold, says the Lord your God, his sins shall be blotted out from under Heaven, and shall be forgotten from among men, and shall not come up in my ears, nor be recorded as a memorial against him, but I will lift him up, as out of a deep mire, and he shall be exalted upon the high places and shall be counted worthy to stand among princes, and shall yet be made a polished shaft in my quiver, of bringing down the strongholds of wickedness among those who set themselves up on high that they may take counsel against me and against anointed ones in the last days.

<sup>2</sup> Therefore, let him prepare himself speedily and come unto you, even to Kirtland, and inasmuch as he shall hearken unto all your counsel from henceforth, he shall be restored unto his former state and shall be saved unto the uttermost, even as the Lord your God lives, Amen.

## SECTION 120

*A revelation given at Kirtland, Ohio, 16 November 1835, through Joseph Smith Jr. regarding Erastus Holmes.*

<sup>1</sup> The same night I received the word of the Lord on Mr. Holmes' case. He had desired that I would inquire at the hand of the Lord whether it was his duty to be baptized here or wait until he returned home. The word of the Lord came unto me saying that Mr. Holmes had better not be baptized here and that he had better not return by water; also that

there were three men that were seeking his destruction – to beware of his enemies.

## SECTION 121

*A revelation given at Kirtland, Ohio, 26 December 1835, through Joseph Smith Jr. to Lyman Sherman.*

<sup>1</sup> Verily thus says the Lord unto you my servant Lyman: Your sins are forgiven you because you have obeyed my voice in coming up hither this morning to receive counsel of him whom I have appointed. Therefore, let your soul be at rest concerning your spiritual standing, and resist no more my voice, and arise up, and be more careful henceforth in observing your vows which you have made and do make, and you shall be blessed with exceeding great blessings.

<sup>2</sup> Wait patiently until the time when the solemn assembly shall be called of my servants. Then you shall be numbered with the first of my elders, and receive right, by ordination, with the rest of my elders whom I have chosen. Behold, this is the promise of the Father unto you, if you continue faithful, and it shall be fulfilled upon you in that day that you shall have right to preach my gospel, wherever I shall send you, from henceforth from that time. Therefore, strengthen your brethren in all your conversation, in all your prayers, and in all your exhortations, and in all your doings. And behold and lo, I am with you, to bless you and deliver you for ever, Amen.

## SECTION 122

*An account from the journal of Joseph Smith Jr. of a revelation in the temple at Kirtland, Ohio, 21 January 1836.*

<sup>1</sup> At about three o'clock p.m. I dismissed the school and the presidency, retired to the loft of the printing office, where we attended to the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads in the name of the Lord. At early candlelight, I met with the presidency at the west school room in the temple to attend to the ordinance of anointing our heads with holy oil. Also, the councils of Kirtland and Zion met in the two adjoining rooms, who waited in prayer while we attended to the ordinance.

<sup>2</sup>I took the oil in my left hand, father Smith being seated before me, and the rest of the presidency encircled him round about. We then stretched our right hands to Heaven and blessed the oil and consecrated it in the name of Jesus Christ. We then laid our hands on our aged father Smith and invoked the blessings of Heaven. I then anointed his head with the consecrated oil and sealed many blessings upon him. The presidency then, in turn, laid their hands upon his head, beginning at the eldest, until they had all laid their hands on him and pronounced such blessings upon his head as the Lord put into their hearts, all blessing him to be our patriarch, to anoint our heads, and attend to all duties that pertain to that office.

<sup>3</sup>I then took the seat, and father anointed my head and sealed upon me the blessings of Moses, to lead Israel in the latter days even as Moses led them in days of old; also the blessings of Abraham, Isaac, and Jacob. All of the presidency laid their hands upon me and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time, but as Paul said, so say I, Let us come to visions and revelations.

<sup>4</sup>The Heavens were opened upon us, and I beheld the Celestial Kingdom of God and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that Kingdom will enter, which was like unto circling flames of fire, also the blazing throne of God whereon was seated the Father and the Son. I saw the beautiful streets of that Kingdom, which had the appearance of being paved with gold. I saw Father Adam, and Abraham, and Michael, and my father and mother, my brother Alvin that has long since slept, and marveled how it was that he had obtained an inheritance in that Kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.

<sup>5</sup>Thus came the voice of the Lord unto me, saying, All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the Celestial Kingdom of God. Also, all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that Kingdom. For I the Lord will judge all men according to their works, according to the desires of their hearts.

<sup>6</sup> And I also beheld that all children who die before they arrive to the years of accountability are saved in the Celestial Kingdom of Heaven.

<sup>7</sup> I saw the twelve apostles of the Lamb who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus in their midst, and they did not behold him. The Savior looked upon them and wept.

<sup>8</sup> I also beheld Elder William E. McLellin in the South, standing upon a hill surrounded with a vast multitude, preaching to them, and a lame man standing before him, supported by his crutches. He threw them down at his word and leaped as a hart by the mighty power of God.

<sup>9</sup> Also Elder Brigham Young standing in a strange land in the far Southwest, in a desert place, upon a rock, in the midst of about a dozen men of color who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head with a drawn sword in his hand, protecting him, but he did not see it.

<sup>10</sup> And I finally saw the Twelve in the Celestial Kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

<sup>11</sup> Many of my brethren, who received this ordinance with me, saw glorious visions also. Angels ministered unto them, as well as myself, and the power of the Highest rested upon us. The house was filled with the glory of God, and we shouted, Hosanna to God and the Lamb!

<sup>12</sup> I am mistaken concerning my receiving the holy anointing first, after father Smith; we received it in turn according to our age (that is the presidency). My scribe also received his anointing with us, and saw in a vision the armies of Heaven protecting the saints in their return to Zion. The bishop of Kirtland with his counselors, and the bishop of Zion with his counselors, were present with us, and received their anointing under the hands of father Smith and confirmed by the presidency, and the glories of Heaven was unfolded to them also.

<sup>13</sup> We then invited the counselors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the president of the counselors in Kirtland, and President David Whitmer, the head of the president of the counselors of Zion. The president of each quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest. The vision of Heaven was opened to these also. Some of them

saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power. And loud Hosannas, and, Glory to God in the highest, saluted the Heavens; for we all communed with the Heavenly hosts.

<sup>14</sup> And I saw in my vision all of the presidency in the Celestial Kingdom of God, and many others who were present.

<sup>15</sup> Our meeting was opened by singing and prayer offered up by the head of each quorum, and closed by singing and invoking the benediction of Heaven with uplifted hands, and retired between one and two o'clock in the morning.

## SECTION 123

*A prayer offered by Joseph Smith at the dedication of the Lord's house in Kirtland, Ohio, 27 March 1836. [NOTE: Because this prayer was revealed by Heaven, archaic language has been preserved.]*

<sup>1</sup> Thanks be to thy name, O Lord God of Israel, who keepest covenant and shewest mercy unto thy servants who walk uprightly before thee with all their hearts, thou who hast commanded thy servants to build a house to thy name in this place (Kirtland). And now thou beholdest, O Lord, that so thy servants have done, according to thy commandment. And now we ask thee holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men, we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build, for thou knowest that we have done this work through great tribulation, and out of our poverty we have given of our substance to build a house to thy name that the Son of Man might have a place to manifest himself to his people.

<sup>2</sup> And as thou hast said in a revelation given unto us, calling us thy friends, saying, Call your solemn assembly as I have commanded you, and as all have not faith, seek ye diligently and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom. Seek learning, even by study and also by faith. Organize yourselves, prepare every needful thing, and establish a house.

<sup>3</sup> Even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a House of God.

<sup>4</sup> That your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands to the Most High.

<sup>5</sup> And now holy Father, we ask thee to assist us, thy people, with thy grace in calling our solemn assembly, that it may be done to thy honor and to thy divine acceptance, and in a manner that we may be found worthy in thy sight to secure a fulfillment of the promises which thou hast made unto us, thy people, in the revelations given unto us, that thy glory may rest down upon thy people, and upon this thy house which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house, and that all people who shall enter upon the threshold of the Lord's house may feel thy power, and be constrained to acknowledge that thou hast sanctified it and that it is thy house, a place of thy holiness.

<sup>6</sup> And do thou grant, holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning, even by study and also by faith, as thou hast said, and that they may grow up in thee and receive a fullness of the holy ghost, and be organized according to thy laws, and be prepared to obtain every needful thing, and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory, and of God, even thy house, that all the incomings of thy people into this house may be in the name of the Lord, that all their outgoings from this house may be in the name of the Lord, that all their salutations may be in the name of the Lord with holy hands uplifted to the Most High, and that no unclean thing shall be permitted to come into thy house to pollute it, and when thy people transgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall reverence thee in this thy house.

<sup>7</sup> And we ask thee, holy Father, that thy servants may go forth from this house armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them. And from this place they may bear exceeding great and glorious tidings in truth unto the ends of the earth, that they may know that this is thy work and that thou hast put forth thy hand to

fulfill that which thou hast spoken by the mouths of thy prophets, concerning the last days.

<sup>8</sup> We ask thee, holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy house, to all generations and for eternity, that no weapon formed against them shall prosper, that he who diggeth a pit for them shall fall into the same himself, that no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house; and if any people shall rise against this people, that thine anger be kindled against them, and if they shall smite this people, thou wilt smite them, thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

<sup>9</sup> We ask thee, holy Father, to confound and astonish, and bring to shame and confusion all those who have spread lying reports abroad over the world against thy servant, or servants, if they will not repent when the everlasting gospel shall be proclaimed in their ears, and that all their works may be brought to naught and be swept away by the hail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people. For thou knowest, O Lord, that thy servants have been innocent before thee, in bearing record of thy name, for which they have suffered these things. Therefore, we plead before thee for a full and complete deliverance from under this yoke. Break it off, O Lord, break it off from the necks of thy servants by thy power, that we may rise up in the midst of this generation and do thy work!

<sup>10</sup> O Jehovah, have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out for ever. Let the anointing of thy ministers be sealed upon them with power from on high; let it be fulfilled upon them as upon those on the day of Pentecost. Let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof. And let thy house be filled, as with a rushing mighty wind, with thy glory.

<sup>11</sup> Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word they may seal up the law and prepare the hearts of thy saints for all those judgments thou art about to send in thy wrath upon the inhabitants of the earth because of their

transgressions, that thy people may not faint in the day of trouble. And whatever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion or to her stakes, the places of thine appointment, with songs of everlasting joy. And until this be accomplished, let not thy judgments fall upon that city. And whatever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy prophets. But deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men; their souls are precious before thee. But thy word must be fulfilled. Help thy servants to say, with thy grace assisting them, Thy will be done, O Lord, and not ours.

<sup>12</sup> We know that thou hast spoken, by the mouth of thy prophets, terrible things concerning the wicked in the last days, that thou wilt pour out thy judgments without measure. Therefore, O Lord, deliver thy people from the calamity of the wicked, enable thy servants to seal up the law and bind up the testimony, that they may be prepared against the day of burning.

<sup>13</sup> We ask thee, holy Father, to remember those who have been driven by the inhabitants of Jackson County, Missouri, from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them. Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men, and our hearts flow out in sorrow because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood to come up in testimony before thee, and not make a display of thy power in their behalf?

<sup>14</sup> Have mercy, O Lord, upon that wicked mob who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found. But if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint, a Zion unto thy people!

<sup>15</sup> And if it cannot be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled and thine indignation fall upon them, that they may be wasted away both root and branch from under Heaven, but inasmuch as they will repent, thou art gracious and merciful, and will turn away thy wrath when thou lookest upon the face of thine anointed.

<sup>16</sup> Have mercy, O Lord, upon all the nations of the earth. Have mercy upon the rulers of our land. May those principles, which were so honorably and nobly defended, namely the constitution of our land, by our fathers, be established for ever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and the afflicted ones of the earth, that their hearts may be softened when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us, that from among all these, thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name as thou hast commanded them.

<sup>17</sup> We ask thee to appoint unto Zion other stakes besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

<sup>18</sup> Now these words, O Lord, we have spoken before thee concerning the revelations and commandments which thou hast given unto us, who are identified with the gentiles. But thou knowest that we have a great love for the children of Jacob who have been scattered upon the mountains for a long time, in a cloudy and dark day. We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham their father, and cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, to be converted from their wild and savage condition to the fullness of the everlasting gospel, that they may lay down their weapons of bloodshed and cease their rebellions. And may all the scattered remnants of Israel, who

have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

<sup>19</sup> O Lord, remember thy servant Joseph Smith Jr. and all his afflictions and persecutions, how he has covenanted with Jehovah and vowed to thee, O Mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely strove to do thy will. Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence and preserved by thy fostering hand. Have mercy upon all their immediate connections, that their prejudices may be broken up and swept away as with a flood, that they may be converted and redeemed with Israel, and know that thou art God.

<sup>20</sup> Remember, O Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them with all their families and their immediate connections, that their names may be perpetuated and had in everlasting remembrance, from generation to generation.

<sup>21</sup> Remember all thy church, O Lord, with all their families and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands may become a great mountain and fill the whole earth, that thy church may come forth out of the wilderness of darkness and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for that day when thou shalt unveil the Heavens and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth, that thy glory may fill the earth, that when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

<sup>22</sup> O Lord God Almighty, hear us in these our petitions, and answer us from Heaven, thy holy habitation where thou sittest enthroned with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fullness, from everlasting to everlasting. O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house unto thee, the work

of our hands, which we have built unto thy name, and also this church, to put upon it thy name. And help us by the power of thy spirit that we may mingle our voices with those bright shining seraphs around thy throne, with acclamations of praise, singing, Hosanna to God and the Lamb. And let these, thine anointed ones, be clothed with salvation, and thy saints shout aloud for joy. Amen and Amen.

## SECTION 124

*A revelation given at Kirtland, Ohio, 23 July 1837, through Joseph Smith Jr. to Thomas B. Marsh.*

<sup>1</sup> Verily this is the word of the Lord unto you my servant Thomas: I have heard your prayers and your alms have come up as a memorial before me, in behalf of those your brethren who were chosen to bear testimony of my name, and to send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants. Verily I say unto you, there have been some few things in your heart, and with you, with which I the Lord was not well pleased. Nevertheless, inasmuch as you have abased yourself, you shall be exalted; therefore, all your sins are forgiven you. Let your heart be of good cheer before my face, and you shall bear record of my name, not only unto the gentiles, but also unto the Jews. And you shall send forth my word unto the ends of the earth.

<sup>2</sup> Contend, therefore, morning by morning and day after day; let your warning voice go forth, and when the night comes, let not the inhabitants of the earth slumber because of your speech. Let your habitation be known in Zion, and remove not your house, for I the Lord have a great work for you to do in publishing my name among the children of men. Therefore, gird up your loins for the work. Let your feet be shod also, for you are chosen, and your path lies among the mountains and among many nations, and by your word many high ones shall be brought low, and by your word many low ones shall be exalted. Your voice shall be a rebuke unto the transgressor, and at your rebuke let the tongue of the slanderer cease its perverseness. Be you humble, and the Lord your God shall lead you by the hand and give you an answer to your prayers.

<sup>3</sup>I know your heart and have heard your prayers concerning your brethren. Be not partial towards them in love above many others, but let your love be for them as for yourself, and let your love abound unto all men, and unto all who love my name. And pray for your brethren of the twelve; admonish them sharply for my name's sake, and let them be admonished for all their sins, and be faithful before me, unto my name. And after their temptations and much tribulation, behold, I the Lord will feel after them, and if they harden not their hearts and stiffen not their necks against me, they shall be converted and I will heal them.

<sup>4</sup>Now, I say unto you, and what I say unto you I say unto all the twelve, Arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves, rebel not against my servant Joseph, for verily I say unto you, I am with him and my hand shall be over him, and the keys which I have given him, and also extended toward you, shall not be taken from him until I come.

<sup>5</sup>Verily I say unto you, my servant Thomas, you are the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad, among all nations, that you may be my servant to unlock the door of the kingdom in all places where my servant Joseph and my servant Sidney Rigdon and my servant Hyrum Smith cannot come, for on them have I laid the burden of all the churches for a little season. Wherefore, wherever they shall send you, go, and I will be with you, and in whatever place you shall proclaim my name, an effectual door shall be opened unto you that they may receive my word. Whoever receives my word receives me, and whoever receives me receives those (the first presidency) whom I have sent, whom I have made counselors, for my name's sake, unto you. And again, I say unto you that whoever you shall send in my name, by the voice of your brethren the twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation wherever you shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my spirit.

<sup>6</sup>Verily, verily I say unto you, darkness covers the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance comes speedily upon the inhabitants of the earth: a day of wrath, a day of burning, a day of desolation, of

weeping, of mourning, and of lamentation. And as a whirlwind it shall come upon all the face of the earth, says the Lord. And upon my house shall it begin, and from my house shall it go forth, says the Lord – first, among those among you, says the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, says the Lord.

<sup>7</sup> Therefore, see to it that you trouble not yourselves concerning the affairs of my church in this place, says the Lord, but purify your hearts before me, and then go into all the world and preach my gospel unto every creature who have not received it. And he that believes and is baptized shall be saved, and he that believes not and is not baptized shall be damned. For unto you (the twelve), and those (the first presidency) who are appointed with you to be your counselors and your leaders, is the power of this Priesthood given for the last days, and for the last time, in the which is the Dispensation of the Fullness of Times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation. For verily I say unto you, the keys of the dispensation which you have received have come down from the Fathers, and last of all being sent down from Heaven unto you. Verily I say unto you, behold, how great is your calling.

<sup>8</sup> Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. Be faithful until I come, for I come quickly, and my reward is with me, to recompense every man according as his work shall be. I am Alpha and Omega. Amen.

## SECTION 125

*A revelation given at Kirtland, Ohio, 4 September 1837, to Joseph Smith Jr., making known the transgression of John Whitmer and William W. Phelps.*

<sup>1</sup> Verily thus says the Lord unto you my servant Joseph: My servants John Whitmer and William W. Phelps have done those things which are not pleasing in my sight. Therefore, if they repent not, they shall be removed out of their places. Amen.

## SECTION 126

*A revelation given at the French Farm, Kirtland, Ohio, 12 January 1838, in response to questions posed to the Lord by Joseph Smith Jr. in the presence of Sidney Rigdon, Vinson Knight, and George W. Robinson. [NOTE: Book of Covenants refers to the 1835 D&C.]*

<sup>1</sup> *A question asked of the Lord concerning the trying of the first presidency of the Church of Latter Day Saints for transgression, according to the item of law found in the third section of the Book of Covenants, 37th verse, whether the decision of such a council of one stake shall be conclusive for Zion and all the stakes.*

Answer: Thus says the Lord: The time has now come when the decision of such a council would not answer for Zion and all her stakes.

<sup>2</sup> *Question: What will answer for Zion and all her stakes?*

Answer: Thus says the Lord: Let the first presidency of my church be held in full fellowship in Zion and all her stakes until they shall be found transgressors by such a high council as is named in the third section, 37th verse of the Book of Covenants, in Zion, by three witnesses standing against each member of said presidency, and said witnesses shall be of long and faithful standing, and such also as cannot be impeached by other witnesses before said council.

<sup>3</sup> And when a decision is had by such a council in Zion, it shall only be for Zion, it shall not answer for her stakes. But if said decision be acknowledged by the council of her stakes, then it shall answer for her stakes. But if it is not acknowledged by the stakes, then such stakes may have the privilege of hearing for themselves, or if said decision shall be acknowledged by a majority of the stakes, then it shall answer for all her stakes.

<sup>4</sup> And again, the presidency of said church may be tried by the voice of the whole body of the church of Zion, and the voice of a majority of all her stakes. And again, except a majority is had by the voice of the church of Zion, and the majority of her stakes, the charges will be considered not sustained, and in order to sustain such charge or charges before said church of Zion or her stakes, such witnesses must be had as are named above, that is, three witnesses to each president, that are of long and faithful standing, that cannot be impeached by other witnesses before the church of Zion or her stakes.

<sup>5</sup> And all this, says the Lord, because of wicked and aspiring men. Let all your doing be in meekness and humility before me. Even so, Amen.

## SECTION 127

*A revelation given at Kirtland, Ohio, 12 January 1838, through Joseph Smith Jr.*

<sup>1</sup> Question: *Can any branch of the Church of Latter Day Saints be considered a stake of Zion, until they have acknowledged the authority of the first presidency by a vote of said church?*

Answer: Thus says the Lord: Verily I say unto you, Nay.

<sup>2</sup> Question: *How then?*

Answer: No stake shall be appointed except by the first presidency, and this presidency be acknowledged by the voice of the same, otherwise it shall not be counted as a stake of Zion. And again, except it be dedicated by this presidency, it cannot be acknowledged as a stake of Zion, for unto this end have I appointed them, in laying the foundation of, and establishing, my Kingdom.

## SECTION 128

*A revelation given through Joseph Smith Jr. at Kirtland, Ohio, 12 January 1838.*

<sup>1</sup> Thus says the Lord: Let the presidency of my church take their families, as soon as it is practicable and a door is open for them, and move on to the west as fast as the way is made plain before their faces. And let their hearts be comforted, for I will be with them. Verily I say unto you, the time has come that your labors are finished in this place for a season; therefore, arise and get yourselves on to a land which I shall show unto you, even a land flowing with milk and honey. You are clean from the blood of this people, and woe unto those who have become your enemies, who have professed my name, says the Lord, for their judgment lingers not and their damnation slumbers not.

<sup>2</sup> Let all your faithful friends arise, with their families also, and get out of this place, and gather themselves together unto Zion. And be at peace among yourselves, O you inhabitants of Zion, or there shall be no safety for you.

## SECTION 129

*A revelation given at Far West, Missouri, March 1838, through Joseph Smith Jr. Questions on scripture from Elias Higbee.*

<sup>1</sup> Question: *Who is the stem of Jesse spoken of in the 1st, 2nd, 3rd, 4th and 5th verses of the 11th chapter of Isaiah [Isa. 5:4]?*

Answer: Verily thus says the Lord: It is Christ.

<sup>2</sup> Question: *What is the Rod spoken of in the 1st verse of the 11th chapter [Isa. 5:4] that should come of the stem of Jesse?*

Answer: Behold, thus says the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the House of Joseph, on whom there is laid much power.

<sup>3</sup> Question: *What is the Root of Jesse spoken of in the 10th verse of the 11th chapter [Isa. 5:4]?*

Answer: Behold, thus says the Lord: It is a descendant of Jesse as well as of Joseph, unto whom rightly belongs the Priesthood and the keys of the Kingdom, for an ensign and for the gathering of my people in the last day.

<sup>4</sup> Question: *What is meant by the command in Isaiah, 52nd chapter, 1st verse [Isa. 18:7], which says: Put on your strength, O Zion — and what people had Isaiah reference to?*

Answer: He had reference to those whom God should call in the last days, who should hold the power of Priesthood to bring again Zion, and the redemption of Israel. And to put on her strength is to put on the authority of the Priesthood, which she, Zion, has a right to by lineage; also to return to that Power which she had lost.

<sup>5</sup> Question: *What are we to understand by Zion's loosing herself from the bands of her neck, 2nd verse [Isa. 18:7]?*

Answer: We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen, which if they do, the promise of the Lord is that he will speak to them or give them revelation. See 6th, 7th, and 8th verses [Isa. 18: 7–8]. The bands

of her neck are the curses of God upon her, or the remnants of Israel, in their scattered condition among the gentiles.

## SECTION 130

*A revelation given through Joseph Smith Jr. at Far West, Missouri, 11 April 1838, to David W. Patten.*

<sup>1</sup> Verily thus says the Lord: It is wisdom in my servant David W. Patten that he settle up all his business, as soon as he possibly can, and make a disposition of his merchandise, that he may perform a mission unto me next spring in company with others, even twelve including himself, to testify of my name and bear glad tidings unto all the world. For verily thus says the Lord — that inasmuch as there are those among you who deny my name, others shall be planted in their stead and receive their bishopric. Amen.

## SECTION 131

*A revelation given in Far West, Missouri, 26 April 1838, through Joseph Smith Jr., making known the will of God concerning the building up of this place and of the Lord's house, etc.*

<sup>1</sup> Verily thus says the Lord unto you, my servant Joseph Smith Jr., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your counselors who are and who shall be hereafter appointed, and also unto my servant Edward Partridge and his counselors, and also unto my faithful servants who are of the high council of my church in Zion (for thus it shall be called), and unto all the elders and people of my Church of Jesus Christ of Latter Day Saints scattered abroad in all the world — for thus shall my church be called in the last days, even the Church of Jesus Christ of Latter Day Saints —

<sup>2</sup> Verily I say unto you all, arise and shine forth, that your light may be a standard for the nations, and that your gathering together upon the land of Zion, and upon her stakes, may be for a defense and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.

<sup>3</sup> Let the city Far West be a holy and consecrated land unto me, and it shall be called most holy, for the ground upon which you stand

is holy. Therefore, I command you to build a house unto me for the gathering together of my saints, that they may worship me. And let there be a beginning of this work, and a foundation and a preparatory work this following summer, and let the beginning be made on the 4th day of July next. And from that time forth, let my people labor diligently to build a house unto my name. And in one year from this day, let them recommence laying the foundation of my house. Thus, let them from that time forth labor diligently until it shall be finished, from the cornerstone thereof unto the top thereof, until there shall not anything remain that is not finished.

<sup>4</sup> Verily I say unto you, Let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in debt any more for the building of a house unto my name, but let my house be built unto my name according to the pattern which I will show unto them, and if my people build it not according to the pattern which I shall show unto their presidency, I will not accept it at their hands. But if my people do build it according to the pattern which I shall show unto their presidency, even my servant Joseph and his counselors, then I will accept it at the hands of my people.

<sup>5</sup> And again, verily I say unto you: It is my will that the city Far West should be built up speedily by the gathering of my saints, and also that other places should be appointed for stakes in the regions round about as they shall be manifested unto my servant Joseph from time to time; for behold, I will be with him and I will sanctify him before the people, for unto him have I given the keys of this kingdom and ministry. Even so, Amen.

## SECTION 132

*An entry from the journal of Joseph Smith Jr. recorded at Spring Hill, Daviess County, Missouri, 19 May 1838.*

<sup>1</sup> In the afternoon, I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon, and my clerk Geo[rge] W. Robinson, for the purpose of selecting and laying claim to a city plot near said ferry, in Daviess County township 60, ranges 27 and 28, and sections 25, 36, 31, and 30, which the brethren called Spring Hill, but by the mouth of the Lord it was named Adam-Ondi-Ahman, because,

said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet.

## SECTION 133

*A revelation given at Far West, Missouri, 8 July 1838, through Joseph Smith Jr. to Newel K. Whitney, William Marks, and Oliver Granger.*

<sup>1</sup> Verily thus says the Lord unto my servants William Marks and Newel K. Whitney: Let them settle up their business speedily and journey from the land of Kirtland before I the Lord send snow again upon the ground. Let them awake and arise, and come forth and not tarry, for I the Lord command it. Therefore, if they tarry, it shall not be well with them. Let them repent of all their sins and of all their covetous desires before me, says the Lord. For what is property unto me, says the Lord. Let the properties of Kirtland be turned out for debt, says the Lord. Let them go, says the Lord, and whatever remains, let it remain in your hands, says the Lord. For have I not the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth? Therefore, will I not make the solitary places to bud, and to blossom, and to bring forth in abundance, says the Lord? Is there not room enough upon the mountains of Adam-Ondi-Ahman, and upon the plains of Obashinihah, or Oleashinihah, or in the land where Adam dwelt, that you should not covet that which is but the drop and neglect the more weighty matters? Therefore, come up hither unto the land of my people, even Zion.

<sup>2</sup> Let my servant William Marks be faithful over a few things and he shall be ruler over many things. Let him preside in the midst of my people in the city Far West and let him be blessed with the blessings of my people.

<sup>3</sup> Let my servant Newel K. Whitney be ashamed of the Nicolaitans, and of all their secret abominations, and of all his littleness of soul before me, says the Lord, and come up unto the land of Adam-Ondi-Ahman, and be a bishop unto my people, says the Lord, not in name but in deed, says the Lord.

<sup>4</sup> And again, verily I say unto you, I remember my servant Oliver Granger. Behold, verily I say unto him that his name shall be had in

sacred remembrance from generation to generation, for ever and ever, says the Lord. Therefore, let him contend earnestly for the redemption of the first presidency of my church, says the Lord. And when he falls, he shall rise again, for his sacrifice shall be more sacred to me than his increase, says the Lord. Therefore, let him come up hither speedily unto the land of Zion, and in due time he shall be made a merchant unto my name, says the Lord, for the benefit of my people. Therefore, let no man despise my servant Oliver Granger, but the blessings of my people be on him for ever and ever.

<sup>5</sup> And again, verily I say unto you, let all my servants in the land of Kirtland remember the Lord their God, and my house also, to preserve it holy, and to overthrow the money changers in my own due time, says the Lord.

## SECTION 134

*A revelation given to the twelve apostles, 8 July 1838, through Joseph Smith Jr. in Far West, Missouri, in the presence of Joseph Smith Jr., Sidney Rigdon, Hyrum Smith, Edward Partridge, Isaac Morley, Jared Carter, Sampson Avard, Thomas B. Marsh, and George W. Robinson, making known the will of the Lord concerning the Twelve.*

<sup>1</sup> Show unto us your will, O Lord, concerning the Twelve.

<sup>2</sup> Verily thus says the Lord: Let a conference be held immediately. Let the twelve be organized. Let men be appointed to supply the places of those who are fallen. Let my servant Thomas remain for a season in the land of Zion to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness, and pureness, and long-suffering, I the Lord God give unto them a promise that I will provide for their families, and an effectual door shall be opened for them from henceforth.

<sup>3</sup> And next spring, let them depart to go over the great waters, and there promulgate my gospel in the fullness thereof, and to bear record of my name. Let them take leave of my saints in the city Far West on the twenty-sixth day of April next, on the building spot of my house, says the Lord. Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant

Willard Richards be appointed to fill the places of those who have fallen, and be officially notified of their appointment. Even so, Amen.

## SECTION 135

*An entry from the journal of Joseph Smith Jr. given at Far West, Missouri, 8 July 1838.*

<sup>1</sup> Question: *O Lord, show unto your servants how much you require of the properties of your people for a tithing.*

Answer: Verily thus says the Lord: I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of my house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church. And this shall be the beginning of the tithing of my people. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually. And this shall be a standing law unto them for ever, for my holy Priesthood says the Lord.

<sup>2</sup> Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you. And this shall be an example unto all the stakes of Zion. Even so, Amen.

## SECTION 136

*Joseph Smith journal and revelation given at Far West, Missouri, 8 July 1838, making known the disposition of the properties tithed.*

<sup>1</sup> Verily thus says the Lord: The time has now come that it shall be disposed of by a council composed of the first presidency of my church, and of the bishop and his council, and by my high council, and by my own voice unto them, says the Lord. Even so, Amen.

## SECTION 137

*A revelation given at Far West, Missouri, 8 July 1838, through Joseph Smith Jr., making known the duty of Frederick G. Williams and William W. Phelps.*

<sup>1</sup> Verily thus says the Lord: In consequence of their transgressions, their former standing has been taken away from them. And now, if they will be saved, let them be ordained as elders in my church, to preach my gospel and travel abroad from land to land and from place to place, to gather my elect unto me, says the Lord. And let this be their labors from henceforth. Even so, Amen.

## SECTION 138

*A letter to the church signed by Joseph Smith Jr. and four others on 20 March 1839, from Liberty Jail, Clay County, Missouri.*

<sup>1</sup> To the Church of Latter Day Saints at Quincy, Illinois, and scattered abroad, and to Bishop Edward Partridge in particular: Your humble servant Joseph Smith Jr., prisoner for the Lord Jesus Christ's sake and for the saints, taken and held by the power of mobocracy under the exterminating reign of his excellency, the Governor Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you all greeting. May the grace of God the Father and of our Lord and Savior Jesus Christ rest upon you all and abide with you for ever. May knowledge be multiplied unto you by the mercy of God, and may faith, and virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity be in you and abound, that you may not be barren in anything nor unfruitful.

<sup>2</sup> For inasmuch as we know that the most of you are well acquainted with the wrongs and the high-toned injustice and cruelty that is practiced upon us, whereas we have been taken prisoners, charged falsely with every kind of evil and thrown into prison, enclosed with strong walls, surrounded with a strong guard who continually watch day and night, as indefatigable as the Devil is in tempting and laying snares for the people of God, therefore, dearly beloved brethren, we are the more ready and willing to lay claim to your fellowship and love. For our circumstances are calculated to awaken our spirits to a sacred

remembrance of everything, and we think that yours are also, and that nothing therefore can separate us from the love of God and fellowship one with another, and that every species of wickedness and cruelty practiced upon us will only tend to bind our hearts together, and seal them together in love. We have no need to say to you that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the state of Missouri had let the saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in this state unto this day. We should not have been in this hell, surrounded with demons (if not those who are damned, they are those who shall be damned) and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness, and hypocrisy, and debaucheries of every description.

<sup>3</sup>And again, the cries of orphans and widows would not have ascended up to God; the blood of innocent women and children, yea, and of men also, would not have cried to God against them. It would not have stained the soil of Missouri. But oh, the unrelenting hand, the inhumanity and murderous disposition of this people – it shocks all nature, it beggars and defies all description; it is a tale of woe, a lamentable tale, yea, a sorrowful tale, too much to tell, too much for contemplation, too much to think of for a moment, too much for human beings. It cannot be found among the heathens. It cannot be found among the nations where kings and tyrants are enthroned, it cannot be found among the savages of the wilderness. Yea, and I think it cannot be found among the wild and ferocious beasts of the forest, that a man should be mangled for sport! Women be robbed of all that they have, their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish with their helpless offspring clinging around their necks. But this is not all. After a man is dead, he must be dug up from his grave and mangled to pieces for no other purpose than to gratify their spleen against the religion of God. They practice these things upon the saints who have done them no wrong, who are innocent and virtuous, who loved the Lord their God and were willing to forsake all things for Christ's sake.

These things are awful to relate, but they are verily true. It must needs be that offenses come, but woe to them by whom they come.

<sup>4</sup> O God, where are you? And where is the pavilion that covers your hiding place? How long shall your hand be stayed and your eye, yea, your pure eye, behold from the eternal Heavens the wrongs of your people and of your servants, and your ear be penetrated with their cries? Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions before your heart shall be softened towards them, and your bowels be moved with compassion towards them?

<sup>5</sup> O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them are, and who controls and subjects the Devil, and the dark and benighted dominion of Sheol, stretch forth your hand, let your eye pierce, let your pavilion be taken up, let your hiding place no longer be covered, let your ear be inclined, let your heart be softened and your bowels moved with compassion toward us, let your anger be kindled against our enemies; and in the fury of your heart, with your sword avenge us of our wrongs. Remember your suffering saint, O our God, and your servants will rejoice in your name for ever.

<sup>6</sup> Dearly and beloved brethren, we see that perilous times have come as was testified of. We may look then with most perfect assurance for the rolling in of all those things that have been written, and, with more confidence than ever before, lift up our eyes to the luminary of day and say in our hearts, Soon you will veil your blushing face. He that said: Let there be light, and there was light, has spoken this word. And again, you moon, you dimmer light, you luminary of night shall turn to blood. We see that everything is fulfilling, and that the time shall soon come when the Son of Man shall descend in the clouds of Heaven. Our hearts do not shrink, neither are our spirits altogether broken at the grievous yoke which is put upon us. We know that God will have our oppressors in derision, that he will laugh at their calamity and mock when their fear comes.

<sup>7</sup> Oh that we could be with you brethren and unbosom our feelings to you. We would tell that we should have been liberated at the time Elder Sidney Rigdon was on the writ of habeas corpus, had not our own lawyers interpreted the law contrary to what it reads — against us — which prevented us from introducing our evidence before the mock court. They have done us much harm from the beginning.

They have of late acknowledged that the law was misconstrued, and tantalized our feelings with it, and have entirely forsaken us, and have forfeited their oaths and their bonds, and we have a come-back on them, for they are co-workers with the mob.

<sup>8</sup> As nigh as we can learn, the public mind has been for a long time turning in our favor, and the majority is now friendly, and the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion, for public opinion is not willing to brook it, for it is beginning to look with feelings of indignation against our oppressors and to say that the Mormons were not in the fault in the least. We think that truth, honor, and virtue, and innocence will eventually come out triumphant.

<sup>9</sup> We should have taken a habeas corpus before the high judge and escaped the mob in a summary way, but unfortunately for us the timber of the wall, being very hard, our auger handles gave out and hindered us longer than we expected. We applied to a friend, and a very slight incautious act gave rise to some suspicion, and before we could fully succeed, our plan was discovered. We had everything in readiness but the last stone, and we could have made our escape in one minute, and should have succeeded admirably had it not been for a little imprudence or over-anxiety on the part of our friend. The sheriff and jailer did not blame us for our attempt. It was a fine breach, and cost the county a round sum, but public opinion says that we ought to have been permitted to have made our escape, that then the disgrace would have been on us. But now it must come on the state that there cannot be any charge sustained against us, and that the conduct of the mob, the murders committed at Hawn's Mill, and the exterminating order of the governor, and the one-sided, rascally proceedings of the legislature, has damned the state of Missouri to all eternity. I would just name also that General David R. Atchison has proved himself to be as contemptible as any of them.

<sup>10</sup> We have tried for a long time to get our lawyers to draw us some petitions to the supreme judges of this state, but they utterly refused. We have examined the law and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that was against us, so that if the supreme judge does not grant us our liberty, he has got to act without cause, contrary to honor, evidence, law, or

justice, sheerly to please the Devil. But we hope better things, and trust that before many days God will so order our case that we shall be set at liberty and take up our habitation with the saints.

<sup>11</sup> We received some letters last evening: one from Emma, one from Don Carlos Smith, and one from Bishop Edward Partridge, all breathing a kind and consoling spirit. We were much gratified with their contents. We had been a long time without information, and when we read those letters, they were to our souls as the gentle air is refreshing. But our joy was mingled with grief because of the suffering of the poor and much injured saints, and we need not say to you that the floodgates of our hearts were hoisted, and our eyes were a fountain of tears. But those who have not been enclosed in the walls of a prison without cause or provocation can have but a little idea how sweet the voice of a friend is. One token of friendship from any source whatever awakens and calls into action every sympathetic feeling. It brings up in an instant everything that is passed. It seizes the present with a vivacity of lightning. It grasps after the future with the fierceness of a tiger. It retrogrades from one thing to another, until finally all enmity, malice, and hatred, and past differences, misunderstandings, and mismanagements lie slain victims at the feet of hope. And when the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, My son, peace be unto your soul. Your adversity and your afflictions shall be but a small moment; and then, if you endure it well, God shall exalt you on high; you shall triumph over all your foes. Your friends do stand by you, and they shall hail you again with warm hearts and friendly hands. You are not yet as Job: your friends do not contend against you, neither charge you with transgression as they did Job. And they who do charge you with transgression, their hope shall be blasted, and their prospects shall melt away as the hoary frost melts before the burning rays of the rising sun.

<sup>12</sup> And also, that God has set to his hand and seal to change the times and seasons, and to blind their minds that they may not understand his marvelous workings, that he may prove them also, and take them in their own craftiness also because their hearts are corrupt, and the thing which they are willing to bring upon others, and love to have others suffer may come upon themselves to the very utmost, that they may be disappointed also, and their hopes may be cut off, and not many

years hence, that they and their posterity shall be swept from under heaven, says God, that not one of them is left to stand by the wall.

<sup>13</sup> Cursed are all those that shall lift up the heel against my anointed, says the Lord, and cry, They have sinned! — when they have not sinned before me, says the Lord, but have done that which was meet in my eyes and which I commanded them. But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves, and those who swear false against my servants, that they might bring them unto bondage and death, woe unto them because they have offended my little ones. They shall be severed from the ordinances of my house, their basket shall not be full, their houses and their barns shall famish, and they themselves shall be despised by those that flattered them.

<sup>14</sup> They shall not have right to the Priesthood, nor their posterity after them, from generation to generation. It had been better for them that a millstone had been hanged about their necks and they drowned in the depth of the sea. Woe unto all those that discomfort my people, and drive and murder and testify against them, says the Lord of Hosts. A generation of vipers shall not escape the damnation of hell. Behold, my eye sees and knows all their works, and I have in reserve a swift judgment in the season thereof for them all, for there is a time appointed to every man according as his work shall be.

<sup>15</sup> And now beloved brethren, we say unto you that inasmuch as God has said that he would have a tried people, that he would purge them as gold, now we think that this time he has chosen his own crucible wherein we have been tried, and we think if we get through with any degree of safety and shall have kept the faith, that it will be a sign to this generation altogether sufficient to leave them without excuse. And we think also that it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions, that we may hold an even weight in the balances with them. But now, after having suffered so great a sacrifice and having passed through so great a scene of sorrow, we trust that a ram may be caught in the thicket speedily to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon

their countenances, that they may hold on now after having gone so far unto everlasting life.

<sup>16</sup> Now brethren, concerning the places for the location of the saints, we cannot counsel you as we could if we were present with you, and as to the things that were written heretofore, we did not consider them anything very binding; therefore, we now say once for all that we think it most proper that the general affairs of the church, which are necessary to be considered while your humble servant remains in bondage, should be transacted by a general conference of the most faithful and the most respectable of the authorities of the church, and a minute of those transactions may be kept and forwarded from time to time to your humble servant, and if there should be any corrections by the word of the Lord, they shall be freely transmitted, and your humble servant will approve all things whatever is acceptable unto God. If anything should have been suggested by us, or any names mentioned, except by commandment or "Thus saith the Lord," we do not consider it binding; therefore, our hearts shall not be grieved if different arrangements should be entered into.

<sup>17</sup> Nevertheless, we would suggest the propriety of being aware of an aspiring spirit, which spirit has oftentimes urged men forward to make foul speeches, and influence the church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the church. We would say, Be aware of pride also, for well and truly has the wise man said that pride goes before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion for us to judge our fellow man, but the lips betray the haughty and overbearing imaginations of the heart. By his words and his deeds let him be scanned. Flattery also is a deadly poison. A frank and open rebuke provokes a good man to emulation, and in the hour of trouble he will be your best friend, but on the other hand it will draw out all the corruption of a corrupt heart, and lying and the poison of asps shall be under their tongues, and they do cause the pure in heart to be cast into prison because they want them out of their way.

<sup>18</sup> A fanciful and flowery and heated imagination be aware of, because the things of God are of deep import, and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Your mind, O man, if you will lead a soul unto salvation, must stretch

as high as the utmost Heavens, and search into and contemplate the lowest considerations of the darkest abyss, and expand upon the broad considerations of eternal expanse. You must commune with God. How much more dignified and noble are the thoughts of God than the vain imagination of the human heart? None but fools will trifle with the souls of men.

<sup>19</sup> How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations: too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of his will from before the foundation of the world, to hold the keys of the mysteries of those things that have been kept hid from the foundation until now, of which some have tasted a little, and which many of them are to be poured down from Heaven upon the heads of babes, yea, the weak, obscure, and despicable ones of this earth.

<sup>20</sup> Therefore, we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female. Let honesty, and sobriety, and candor, and solemnity, and virtue, and pureness, and meekness, and simplicity crown our heads in every place, and in fine, become as little children, without malice, guile, or hypocrisy.

<sup>21</sup> And now brethren, after your tribulations, if you do these things and exercise fervent prayer and faith in the sight of God always, he shall give unto you knowledge by his holy spirit, yea, by the unspeakable gift of the holy ghost, that has not been revealed since the world was until now, which our fathers have waited, with anxious expectation, to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fullness of their glory, a time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest. All Thrones and Dominions, Principalities and Powers shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ. And also, if there be bounds set to the heavens, or to the seas, or to the dry land, or to the sun, moon, or stars; all the times of their revolutions, all their appointed days, months, and years, and all the days of their

days, months, and years, and all their glories, laws, and set times shall be revealed in the days of the dispensation of the fullness of times, according to that which was ordained in the midst of the council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his Eternal presence and into his immortal rest.

<sup>22</sup> But I beg leave to say unto you, brethren, that ignorance, superstition, and bigotry, placing itself where it ought not, is oftentimes in the way of the prosperity of this church, like the torrent of rain from the mountains that floods the most pure and crystal stream with mire, and dirt, and filthiness, and obscures everything that was clear before, and all hurls along in one general deluge. But time weathers tide, and notwithstanding we are roiled in, for the time being, by the mire of the flood, the next surge, peradventure as time rolls on, may bring to us the fountain as clear as crystal and as pure as snow, while all the filthiness, flood wood, and rubbish is left and purged out by the way. How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course or to turn it up stream, as to hinder the Almighty from pouring down knowledge from Heaven upon the heads of the Latter Day Saints.

<sup>23</sup> What is Boggs or his murderous party but wimbling willows upon the shore to catch the flood wood? As well might we argue that water is not water because the mountain torrents send down mire and riles the crystal stream, although afterwards render it more pure than before, or that fire is not fire because it is of a quenchable nature by pouring on the flood, as to say that our cause is down because renegades, liars, priests, thieves, and murderers, who are all alike tenacious of their crafts and creeds, have poured down from their spiritual wickedness in high places, and from their strongholds of the divine, a flood of dirt, and mire, and filthiness, and vomit upon our heads.

<sup>24</sup> No. God forbid. Hell may pour forth its rage like the burning lava of Mount Vesuvius, or of Etna, or of the most terrible of the burning mountains, and yet shall Mormonism stand. Water, fire, truth, and God are all the same. Truth is Mormonism. God is the author of it. He is our shield. It is by him we received our birth. It was by his voice that we were called to a dispensation of his gospel in the beginning of the

fullness of times. It was by him we received the Book of Mormon, and it is by him that we remain unto this day, and by him we shall remain if it shall be for our glory, and in his Almighty name we are determined to endure tribulation, as good soldiers unto the end.

<sup>25</sup> But, brethren, we shall continue to offer further reflections in our next epistle. You will learn by the time you have read this — and if you do not learn it, you may learn it — that walls, and iron doors, and screaming hinges, and half-scared-to-death guards and jailers, grinning like some damned spirit lest an innocent man should make his escape to bring to light the damnable deeds of a murderous mob, is calculated in its very nature to make the soul of an honest man feel stronger than the powers of hell.

<sup>26</sup> But we must bring our epistle to a close. We send our respects to fathers, mothers, wives and children, brothers and sisters; we hold them in the most sacred remembrance. I send this epistle to Emma that she may have the first perusal of it.

<sup>27</sup> We feel to inquire after Elder Rigdon. If he has not forgotten us, it has not been signified to us by his scrawl. Brother George W. Robinson also, and Elder Reynolds Cahoon, we remember him, but would like to jog his memory a little on the fable of the bear and the two friends who mutually agreed to stand by each other. And perhaps it would not be amiss to mention uncle John Smith and various others. A word of consolation and a blessing would not come amiss from anybody while we are being so closely whispered by the bear. But we feel to excuse everybody and everything, yea, the more readily, when we contemplate that we are in the hands of worse than a bear, for the bear would not prey upon a dead carcass.

<sup>28</sup> Our respects, and love, and fellowship to all the virtuous saints. We are your brethren, and fellow sufferers, and prisoners of Jesus Christ for the gospel's sake, and for the hope of glory which is in us. Amen.

Joseph Smith Jr.

Hyrum Smith

Lyman Wight

Caleb Baldwin

Alexander McRae

## SECTION 139

*A letter from Joseph Smith Jr. and four others, written from Liberty Jail, circa 22 March 1839, addressed to Bishop Edward Partridge and to the church.*

<sup>1</sup> We continue to offer further reflections to Bishop Partridge and to the Church of Jesus Christ of Latter Day Saints, whom we love with a fervent love, and do always bear them in mind, in all our prayers, to the throne of God.

<sup>2</sup> It still seems to bear heavily on our minds that the church would do well to secure to themselves the contract of the land which is proposed to them by Mr. Isaac Galland, and to cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity. We really think that his letter breathes that kind of a spirit, if we can judge correctly, and Isaac Van Allen, Esq., the Attorney General of Iowa Territory, that peradventure such men may be wrought upon by the providence of God to do good unto his people; Governor Robert Lucas also. We suggest the idea of praying fervently for all men who manifest any degree of sympathy for the suffering children of God. We think that peradventure the United States Surveyor of the Iowa Territory may be of great benefit to the church, if it be the will of God, to this end, if righteousness should be manifested as the girdle of our loins.

<sup>3</sup> It seems to be deeply impressed upon our minds that the saints ought to lay hold of every door that shall seem to be opened unto them, to obtain foothold on the earth, and be making all the preparation that is within the power of possibilities for the terrible storms that are now gathering in the heavens with darkness and gloominess, and thick darkness as spoken of by the prophets, which cannot be now of a longtime lingering. For there seems to be a whispering that the angels of Heaven who have been entrusted with the counsel of these matters for the last days have taken counsel together. And among the rest of the general affairs that have to be transacted in their honorable council, they have taken cognizance of the testimony of those who were murdered at Hawn's Mill, and also those who were martyred with David W. Patten and elsewhere, and have passed some decisions peradventure in favor of the saints, and those who were called to suffer

without cause. These decisions will be made known in their time, and they will take into consideration all those things that offend.

<sup>4</sup> We have a fervent desire that in your general conferences everything should be discussed with a great deal of care and propriety, lest you grieve the holy spirit, which shall be poured out at all times upon your heads when you are exercised with those principles of righteousness that are agreeable to the mind of God, and are properly affected one toward another, and are careful by all means to remember those who are in bondage, and in heaviness, and in deep affliction, for your sakes. And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the holy spirit, which makes intercession for us day and night with groaning that cannot be uttered. We ought at all times to be very careful that such high-mindedness never have place in our hearts, but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak.

<sup>5</sup> Behold, there are many called, but few are chosen, and why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson — that the rights of the Priesthood are inseparably connected with the Powers of Heaven and that the Powers of Heaven cannot be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us, it is true, but when we undertake to cover our sins or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men in any degree of unrighteousness, behold, the Heavens withdraw themselves, the spirit of the Lord is grieved, and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

<sup>6</sup> No power or influence can or ought to be maintained by virtue of the priesthood; only by persuasion, by long-suffering, by gentleness

and meekness, and by love unfeigned, by kindness and pure knowledge, which shall greatly enlarge the soul; without hypocrisy and without guile; reproving betimes with sharpness when moved upon by the holy ghost, and then showing forth afterwards an increase of love toward him whom you have reproved (lest he esteem you to be his enemy), that he may know that your faithfulness is stronger than the cords of death; your bowels also being full of charity toward all men, and to the household of faith; and virtue garnish your thoughts unceasingly. Then shall your confidence wax strong in the presence of God, and the doctrines of the Priesthood shall distill upon your soul as the dews from heaven. The holy ghost shall be your constant companion, and your scepter an unchanging scepter of righteousness and truth, and your dominion shall be an everlasting dominion, and without compulsory means it shall flow unto you for ever and ever.

<sup>7</sup> The ends of the earth shall inquire after your name, and fools shall have you in derision, and hell shall rage against you, while the pure in heart, and the wise, and the noble, and the virtuous shall seek counsel, and authority, and blessings constantly from under your hand. And your people shall never be turned against you by the testimony of traitors, and although their influence shall cast you into trouble, and into bars and walls, you shall be had in honor. And but for a small moment, and your voice shall be more terrible in the midst of your enemies than the fierce lion, because of your righteousness, and your God shall stand by you for ever and ever.

<sup>8</sup> If you are called to pass through tribulation, if you are in perils among false brethren, if you are in perils among robbers, if you are in perils by land or by sea, if you are accused with all manner of false accusations, if your enemies fall upon you, if they tear you from the society of your father, and mother, and brethren, and sisters, and if, with a drawn sword, your enemies tear you from the bosom of your wife, and of your offspring, and your elder son, although but six years of age, shall cling to your garments and shall say, My father, my father, why can't you stay with us? O my father, what are the men going to do with you? — and if then he shall be thrust from you by the sword, and you be dragged to prison, and your enemies prowl around you like wolves for blood of the lamb, and if you should be cast into the pit or into the hands of murderers and the sentence of death passed

upon you, if you be cast into the deep, if the billowing surge conspire against you, if fierce winds become your enemy, if the heavens gather blackness and all the elements combine to hedge up the way, and above all, if the very jaws of hell shall gape open her mouth wide after you, know, my son, that all these things shall give you experience and shall be for your good. The Son of Man has descended below them all. Are you greater than he?

<sup>9</sup> Therefore, hold on your way, and the Priesthood shall remain with you, for their bounds are set; they cannot pass. Your days are known, and your years shall not be numbered less; therefore, fear not what man can do, for God shall be with you for ever and ever.

<sup>10</sup> Now brethren, I would suggest for the consideration of the conference, of its being carefully and wisely understood by the council or conferences, that our brethren scattered abroad, who understand the spirit of the gathering, that they fall into the places of refuge and safety that God shall open unto them between Kirtland and Far West. Those from the east and from the west and from far countries, let them fall in somewhere between those two boundaries, in the most safe and quiet places they can find. And let this be the present understanding until God shall open a more effectual door for us for further considerations.

<sup>11</sup> And again, we further suggest for the consideration of the council that there be no organizations of large bodies upon common stock principles, in property or of large companies of firms, until the Lord shall signify it in a proper manner, as it opens such a dreadful field for the avaricious, and the indolent, and corrupt-hearted to prey upon the innocent, and virtuous, and honest.

<sup>12</sup> We have reason to believe that many things were introduced among the saints before God had signified the times, and notwithstanding the principles and plans may have been good, yet aspiring men, or in other words men who had not the substance of godliness about them, perhaps undertook to handle edged tools. Children, you know, are fond of tools, while they are not yet able to use them. Time and experience, however, is the only safe remedy against such evils. There are many teachers, but perhaps not many fathers. There are times coming when God will signify many things which are expedient for the well-being

of the saints, but the times have not yet come, but will come as fast as there can be found place and reception for them.

<sup>13</sup> And again, we would suggest for your consideration the propriety of all the saints gathering up a knowledge of all the facts, and sufferings, and abuses put upon them by the people of this state, and also of all the property and amount of damages which they have sustained, both of character and personal injuries, as well as real property, and also the names of all persons that have had a hand in their oppressions, as far as they can get hold of them and find them out. And perhaps a committee can be appointed to find out these things, and to take statements and affidavits, and also to gather up the libelous publications that are afloat, and all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and that are writing, and by whom, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions that have been practiced upon this people, that we may not only publish to all the world, but present them to the heads of the government, in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father before we can fully and completely claim that promise which shall call him forth from his hiding place, and also that the whole nation may be left without excuse before he can send forth the power of his mighty arm.

<sup>14</sup> It is an imperious duty that we owe to God, to angels with whom we shall be brought to stand, and also to ourselves, to our wives, and our children who have been made to bow down with grief, sorrow, and care under the most damning hand of murder, tyranny, and oppression, supported, and urged on, and upheld by the influence of that spirit which has so strongly riveted the creeds of the fathers, who have inherited lies upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very mainspring of all corruption, and the whole earth groans under the weight of its iniquity. It is an iron yoke, it is a strong band; they are the very handcuffs, and chains, and shackles, and fetters of hell.

<sup>15</sup> Therefore, it is an imperious duty that we owe, not only to our own wives and children, but to the widows and fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds are enough to make hell itself shudder, and to stand

aghast and pale, and the hands of the very Devil to tremble and palsy. And also it is an imperious duty that we owe to all the rising generation and to all the pure in heart (which there are many yet on the earth, among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and only kept from the truth because they know not where to find it), therefore, that we should waste and wear out our lives in bringing to light all the hidden things of darkness wherein we know them and they are truly manifest from Heaven.

<sup>16</sup> These should then be attended to with great earnestness. Let no man count them as small things, for there is much which lies in futurity, pertaining to the saint, which depends upon these things. You know, brethren, that a very large ship is benefited very much by a very small helm, in the time of a storm, by being kept workways with the wind and the waves. Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power, and then may we stand still with the utmost assurance to see the salvation of God, and for his arm to be revealed.

<sup>17</sup> And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies, but let the time past of our experience and sufferings by the wickedness of Doctor Sampson Avard suffice, and let our covenant be that of the everlasting covenant, as is contained in the Holy Writ, and the things that God has revealed unto us. Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy.

<sup>18</sup> Your humble servant, or servants, intend from henceforth to disapprove of everything that is not in accordance with the fullness of the gospel of Jesus Christ, and is not of a bold, and frank, and an upright nature. They will not hold their peace, as in times past, when they see iniquity beginning to rear its head, for fear of traitors, or the consequences that shall follow by reprovng those who creep in unawares that they may get something to destroy the flock.

<sup>19</sup> We believe that the experience of the saints in times past has been sufficient that they will from henceforth be always ready to obey the truth, without having men's persons in admiration because of advantage. It is expedient that we should be aware of such things, and

we ought always to be aware of those prejudices which sometimes so strangely presented themselves, and are so congenial to human nature, against our neighbors, friends, and brethren of the world who choose to differ with us in opinion and in matters of faith. Our religion is between us and our God; their religion is between them and their God.

<sup>20</sup> There is a tie from God that should be exercised toward those of our faith who walk uprightly which is peculiar to itself, but it is without prejudice, but gives scope to the mind, which enables us to conduct ourselves with greater liberality toward all others that are not of our faith than what they exercise toward one another. These principles approximate nearer to the mind of God, because it is like God, or God-like.

<sup>21</sup> There is a principle also, which we are bound to be exercised with, that is in common with all men, such as governments, and laws, and regulations in the civil concerns of life. This principle guarantees to all parties, sects, and denominations, and classes of religion, equal, coherent, and indefeasible rights. They are things that pertain to this life, therefore all are alike interested. They make our responsibilities one toward another, in matters of corruptible things, while the former principles do not destroy the latter, but bind us stronger and make our responsibilities not only one to another, but unto God also. Hence we say that the Constitution of the United States is a glorious standard. It is founded in the wisdom of God. It is a Heavenly banner. It is, to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of a sun.

<sup>22</sup> We brethren are deprived of the protection of this glorious principle by the cruelty of the cruel, by those who only look for the time being for pasturage, like the beasts of the field, only to fill themselves, and forget that the Mormons, as well as the Presbyterians and those of every other class and description, have equal rights to partake of the fruits of the great tree of our national liberty. But notwithstanding, we see what we see, and we feel what we feel, and know what we know, yet that fruit is no less precious and delicious to our taste. We cannot be weaned from the milk, neither can we be drawn from the breast,

neither will we deny our religion because of the hand of oppression, but we will hold on until death.

<sup>23</sup> We say that God is true, that the Constitution of the United States is true, that the Bible is true, that the Book of Mormon is true, that the Book of Covenants is true, that Christ is true, that the ministering angels sent forth from God are true, and that we know that we have a house, not made with hands, eternal in the Heavens, whose builder and maker is God — a consolation which our oppressors cannot feel when fortune or fate shall lay its iron hand on them as it has on us.

<sup>24</sup> Now, we ask, what is man? Remember, brethren, that time and chance happen to all men. We shall continue our reflections in our next.

<sup>25</sup> We subscribe ourselves your sincere friends and brethren in the bonds of the everlasting gospel, prisoners of Jesus Christ for the sake of the gospel and the saints. We pronounce the blessing of Heaven upon the heads of the saints who seek to serve God with undivided hearts, in the name of Jesus Christ. Amen.

Joseph Smith Jr.

Lyman Wight

Hyrum Smith

Caleb Baldwin

Alexander McRae.

## SECTION 140

*An investigation of the Priesthood from the scriptures, 5 October 1840. This discourse was dictated by Joseph Smith to his scribe, Robert B. Thompson, the day after announcing plans for the construction of the Nauvoo Temple.*

<sup>1</sup> In order to investigate the subject of the Priesthood so important to this as well as every succeeding generation, I shall proceed to trace the subject as far as I possibly can from the Old and New Testaments.

<sup>2</sup> There are two priesthoods spoken of in the scriptures, namely the Melchizedek and the Aaronic, or Levitical. Although there are two priesthoods, yet the Melchizedek Priesthood comprehends the Aaronic, or Levitical priesthood and is the grand head, and holds the highest authority which pertains to the Priesthood, the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the

plan of salvation, and every important truth is revealed from Heaven. Its institution was prior to the foundation of this earth, or the morning stars sang together, or the sons of God shouted for joy. It is the highest and holiest Priesthood and is after the Order of the Son of God, and all other priesthoods are only parts, ramifications, powers, and blessings belonging to the same, and are held, controlled, and directed by it. It is the channel through which the Almighty commenced revealing his glory at the beginning of the creation of this earth, and through which he has continued to reveal himself to the children of men to the present time, and through which he will make known his purposes to the end of time.

<sup>3</sup> Commencing with Adam, who was the first man, who is spoken of in Daniel as being the Ancient of Days, or in other words, the first and oldest of all, the great grand progenitor, of whom it is said in another place, He is Michael, because he was the first and father of all, not only by progeny, but he was the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from Heaven and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times; i.e., the dispensation of all the times have been and will be revealed through him, from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed.

<sup>4</sup> Ephesians 1st chapter, 9th and 10th verses [Ephesians 1:2]: having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself — that in the dispensation of the fullness of times he might gather together in one all things in Christ (both which are in Heaven and which are on earth), in him.

<sup>5</sup> Now, the purpose in himself, in the winding up scene of the last dispensation, is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations. And again, God purposed in himself that there should not be an Eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatever that should be gathered together in one, in those dispensations, unto the same fullness and Eternal glory, should be in Christ Jesus.

<sup>6</sup> Therefore, he set the ordinances to be the same for ever and ever, and set Adam to watch over them, to reveal them from Heaven to man or to send angels to reveal them. Hebrews 1st Chapter, 14th verse [Hebrews 1:2]: Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation? These angels are under the direction of Michael, or Adam, who acts under the direction of Christ.

<sup>7</sup> From the above quotation we learn that Paul perfectly understood the purpose of God in relation to his connection with man and that glorious and perfect Order which he established in himself, whereby he sent forth power, revelations, and glory. God will not acknowledge that which he has not called, ordained, and chosen.

<sup>8</sup> In the beginning God called Adam by his own voice; see Genesis 3rd Chapter, 9th and 10th verses [Gen. 2:17]: And the Lord called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked; and I hid myself. Adam received commandments and instruction from God. This was the order from the beginning. That he received revelations, commandments, and ordinances at the beginning is beyond the power of controversy, else, how did they begin to offer sacrifices to God in an acceptable manner? And if they offered sacrifices, they must be authorized by ordination.

<sup>9</sup> We read in Genesis 4th Chapter, verse 4 [Gen. 3:7], that Abel brought of the firstlings of the flock and of the fat thereof. And the Lord had respect to Abel and to his offering. And again, Hebrews 11th Chapter, 4th verse [Heb. 1:37]: By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.

<sup>10</sup> How does he yet speak? Why, he magnified the Priesthood which was conferred upon him and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, therefore, holding still the keys of his dispensation, and was sent down from Heaven unto Paul to minister consoling words, and to communicate unto him a knowledge of the mysteries of godliness. And if this was not the case, I would ask, How did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Now, that he spoke after he was dead must be by being sent down out of Heaven to administer.

<sup>11</sup> This then is the nature of the Priesthood: every man holding the presidency of his dispensation and one man holding the presidency of them all, even Adam, and Adam receiving his presidency and authority from Christ, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation.

<sup>12</sup> The power, glory, and blessings of the Priesthood could not continue with those who received ordination, only as their righteousness continued. For Cain also being authorized to offer sacrifice, but not offering it in righteousness, therefore he was cursed. It signifies then that the ordinances must be kept in the very way God has appointed, otherwise their Priesthood will prove a cursing instead of a blessing. If Cain had fulfilled the law of righteousness, as did Enoch, he could have walked with God all the days of his life and never failed of a blessing. Genesis [5th chapter, verse 22 [Gen. 4:23]]: And Enoch walked with God after he begat Methuselah 300 years, and begat sons and daughters. And all the days of Enoch were 365 years, and Enoch walked with God — and he was not, for God took him.

<sup>13</sup> Now this Enoch, God reserved unto himself that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of whom there has been but little revealed. He is reserved also unto the presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise. He is a ministering angel, to minister to those who shall be heirs of salvation, and appeared unto Jude [Judas] as Abel did unto Paul. Therefore, Jude [Judas] spoke of him, 14th and 15th verses in Jude, [Epistle of Judas 1:3]: And Enoch, the seventh, revealed these sayings: Behold, the Lord cometh with ten thousand of his saints. Paul was also acquainted with this character and received instructions from him. Hebrews 11th chapter, 5th [and 6th] verse [Heb. 1:38]: By faith Enoch was translated, that he should not see death, and was not found because God had translated him. For before his translation, he had this testimony: that he pleased God. But without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a revealer to those who diligently seek him.

<sup>14</sup> Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of

the Priesthood and the keys thereof that have been kept hid from before the foundation of the world. They are hid from the wise and prudent, to be revealed in the last times. Many may have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an Eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters he held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead. See Hebrews 11th Chapter, part of the 35th verse [Heb. 1:49]: others were tortured, not accepting deliverance, that they might obtain a better resurrection. Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul.

<sup>15</sup> Wherein then can it be said a better resurrection? This distinction is made between the doctrine of the actual resurrection and the doctrine of translation: the doctrine of translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to their labors and toils of the ministry before they can enter into so great a rest and glory. But, on the other hand, those who were tortured, not accepting deliverance, received an immediate rest from their labors. See Revelations [14th chapter, 13th verse [Rev. 5:5]]: And I heard a voice from Heaven, saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labors, and their works do follow them. They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same works after they receive a resurrection for their bodies, but we shall leave this subject and the subject of the terrestrial bodies for another time, in order to treat upon them more fully.

<sup>16</sup> The next great grand patriarch who held the keys of the Priesthood was Lamech. See Gen 5th Chapter, 28th and 29th verses [Gen. 5:4]: And Lamech lived 182 years and begat a son. And he called his name Noah, saying, This same shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord has cursed. The Priesthood continued from Lamech to Noah, Genesis 6th Chapter, 13th verse [Gen. 5:12]: And God said unto Noah, The end of all flesh is before me. For the earth is filled with violence through them, and behold, I will destroy them with the earth. Thus we behold the keys

of this Priesthood consisted in obtaining the voice of Jehovah, that he talked with him in a familiar and friendly manner, that he continued to him the keys, the covenants, the power, and the glory with which he blessed Adam at the beginning, and the offering of sacrifice which also shall be continued at the last time.

<sup>17</sup> For all the ordinances and duties that ever have been required by the Priesthood under the directions and commandments of the Almighty, in any of the dispensations, shall all be had in the last dispensations. Therefore, all things had under the authority of the Priesthood at any former period shall be had again, bringing to pass the restoration spoken of by the mouth of all the holy prophets, then shall the sons of Levi offer an acceptable sacrifice to the Lord. See Malachi 3rd chapter, 3 and 4 [Mal. 1:6]: And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years.

<sup>18</sup> It will be necessary here to make a few observations on the doctrine set forth in the above quotation, as it is generally supposed that sacrifice was entirely done away when the great sacrifice was offered up, and that there will be no necessity for the ordinance of sacrifice in future, but those who assert this are certainly not acquainted with the duties, privileges, and authority of the Priesthood or with the prophets. The offering of sacrifice has ever been connected with, and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days prior to the law of Moses, (See Genesis 4:3–8 [Gen. 3:2–7]; Abr. 2:17–20 [Abr. 4:2]) which ordinances will be continued when the Priesthood is restored with all its authority, power, and blessings.

<sup>19</sup> Elijah was the last prophet that held the keys of this Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of this Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing, but the sons of Levi were too prejudiced. And I will send Elijah the Prophet before the great and

terrible day of the Lord, etc. etc. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood, and without the authority is given, the ordinances could not be administered in righteousness.

<sup>20</sup> It is a very prevalent opinion that the sacrifices which were offered were entirely consumed; this was not the case. If you read Leviticus [2nd] chapter, [2nd and 3rd] verses [Lev. 1:4], you will observe that the priests took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintenance of the priests, so that the offerings and sacrifices are not all consumed upon the altar, but the blood is sprinkled, and the fat; and certain other portions are consumed. These sacrifices, as well as every ordinance belonging to the Priesthood will, when the temple of the Lord shall be built and the sons of Levi be purified, be fully restored and attended to: all their powers, ramifications, and blessings. This ever did and will exist when the powers of the Melchizedek Priesthood are sufficiently manifest. Else, how can the restitution of all things spoken of by all the holy prophets be brought to pass?

<sup>21</sup> It is not to be understood that the Law of Moses will be established again, with all its rites and variety of ceremonies. This has never been spoken of by the prophets, but those things which existed prior to Moses' day, namely sacrifice, will be continued. It may be asked by some, What necessity for sacrifice, since the great sacrifice was offered? In answer to which, If repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son through their succeeding generations (see Book of Doctrine and Covenants [T&C 154:9–18]).

## SECTION 141

*A revelation given to Joseph Smith Jr. at Nauvoo, Illinois, 19 January 1841.*

<sup>1</sup> Verily thus says the Lord unto you my servant Joseph Smith: I am well pleased with your offering and acknowledgments which you have made, for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth.

<sup>2</sup>Your prayers are acceptable before me, and in answer to them I say unto you that you are now called immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a cornerstone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the kings of the world, to the four corners thereof, to the honorable president-elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the spirit of meekness, and by the power of the holy ghost, which shall be in you at the time of the writing of the same, for it shall be given you by the holy ghost to know my will concerning those kings and authorities, even what shall befall them in a time to come.

<sup>3</sup>For behold, I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her. Call therefore upon them with loud proclamation and with your testimony, fearing them not — for they are as grass, and all their glory as the flower thereof which soon falls away — that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering to appoint the portion of the oppressor among hypocrites where there is gnashing of teeth if they reject my servants and my testimony which I have revealed unto them. And again, I will visit and soften their hearts, many of them, for your good, that you may find grace in their eyes, that they may come to the light of truth, and the gentiles to the exaltation or lifting up of Zion. For the day of my visitation comes speedily, in an hour when you think not of; and where shall be the safety of my people and refuge for those who shall be left of them? Awake, O kings of the earth. Come, O come with your gold and your silver to the help of my people, to the house of the daughter of Zion.

<sup>4</sup>And again, verily I say unto you, let my servant Robert Blashel Thompson help you to write this proclamation, for I am well pleased with him, and that he should be with you. Let him therefore hearken to your counsel and I will bless him with a multiplicity of blessings. Let him be faithful and true in all things from henceforth, and he shall be great in my eyes, but let him remember that his stewardship will I require at his hands.

<sup>5</sup> And again, verily I say unto you, blessed is my servant Hyrum Smith, for I, the Lord, love him because of the integrity of his heart and because he loves that which is right before me, says the Lord.

<sup>6</sup> Again, let my servant John C. Bennett help you in your labor, in sending my word to the kings and peoples of the earth, and stand by you, even you my servant Joseph Smith, in the hour of affliction, and his reward shall not fail if he receive counsel. And for his love he shall be great, for he shall be mine if he do this, says the Lord. I have seen the work he has done, which I accept if he continue, and will crown him with blessings and great glory.

<sup>7</sup> And again, I say unto you that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagles' wings, and he shall beget glory and honor to himself and unto my name, that when he shall finish his work that I may receive him unto myself, even as I did my servant David W. Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith Sr., who sits with Abraham, at his right hand, and blessed and holy is he, for he is mine.

<sup>8</sup> And again, verily I say unto you, my servant George Miller is without guile. He may be trusted because of the integrity of his heart. And for the love he has to my testimony, I, the Lord, love him. I therefore say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of my house, that he may administer blessings upon the heads of the poor of my people, says the Lord. Let no man despise my servant George, for he shall honor me.

<sup>9</sup> Let my servant George, and my servant Lyman, and my servant John Snider, and others build a house unto my name, such a one as my servant Joseph shall show unto them, upon the place which he shall show unto them also. And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein. Therefore, let it be a good house, worthy of all acceptation, that the weary traveler may find health and safety while he shall contemplate the word of the Lord and the cornerstone I have appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor

which shall be appointed unto it shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.

<sup>10</sup> And again, verily I say unto you, let all my saints come from afar, and send swift messengers, yea, chosen messengers, and say unto them, Come all of you, with all your gold, and your silver, and your precious stones, and with all your antiquities, and with all who have knowledge of antiquities that will come, may come. And bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house unto my name for the Most High to dwell therein. For there is not place found on the earth that he may come and restore again that which was lost unto you, or which he has taken away, even the fullness of the Priesthood.

<sup>11</sup> For a baptismal font there is not upon the earth, that they my saints may be baptized for those who are dead; for this ordinance belongs to my house and cannot be acceptable to me, only in the days of your poverty wherein you are not able to build a house unto me. But I command you, all you my saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me. And if you do not these things, at the end of the appointment you shall be rejected as a church with your dead, says the Lord your God. For verily I say unto you that after you have had sufficient time to build a house unto me, wherein the ordinance of baptizing for the dead belongs, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the Holy Priesthood ordained that you may receive honor and glory. And after this time, your baptisms for the dead by those who are scattered abroad are not acceptable unto me, says the Lord. For it is ordained that in Zion, and in her stakes, and in Jerusalem — those places which I have appointed for refuge — shall be the places for the baptisms for your dead.

<sup>12</sup> And again, verily I say unto you, how shall your washings be acceptable unto me except you perform them in a house which you

have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise that those ordinances might be revealed which had been hid from before the world was. Therefore, verily I say unto you that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments for the beginning of the revelations and foundation of Zion, and for the glory, and honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

<sup>13</sup> And verily I say unto you, let this house be built unto my name that I may reveal my ordinances therein unto my people, for I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fullness of times. And I will show unto my servant Joseph all things pertaining to this house and the Priesthood thereof, and the place whereon it shall be built. And you 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 you labor with all your mights, I will consecrate that spot that it shall be made holy. And if my people will hearken unto my voice and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place.

<sup>14</sup> But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed, because they pollute my holy grounds, and my holy ordinances and charters, and my holy words which I give unto them. And it shall come to pass that if you build a house unto my name and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which you expect at my hands, says the Lord. For instead of blessings, you, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies and by all your abominations which you practice before me, says the Lord.

<sup>15</sup> Verily, verily I say unto you that when I give a commandment unto any of the sons of men to do a work unto my name, and those sons of men go with all their mights and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooves me to require that work no more at the hands of those sons of men, but to accept of their offering. And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work unto the third and fourth generation, so long as they repent not and hate me, says the Lord God.

<sup>16</sup> Therefore, for this cause have I accepted of the offerings of those whom I commanded to build up a city and a house unto my name in Jackson County, Missouri, and were hindered by their enemies, says the Lord your God. And I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads unto the third and fourth generation, so long as they repent not and hate me, says the Lord your God. And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, says the Lord your God. For I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, says the Lord.

<sup>17</sup> And again, verily I say unto you, I command you again to build a house to my name, even in this place, that you may prove yourself unto me that you are faithful in all things whatever I command you, that I may bless you and crown you with honor, immortality, and eternal life.

<sup>18</sup> And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name and let my name be named upon it, and let my servant Joseph and his house have place therein from generation to generation, for this anointing have I put upon his head, that his blessings shall also be put upon the heads of his posterity after him. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in you and in your seed shall the kindreds of the earth be blessed. Therefore, let my servant Joseph and his seed after him have place in that house from generation to generation, for ever and ever, says the Lord.

<sup>19</sup> And let the name of that house be called the Nauvoo House, and let it be a delightful habitation for man and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this, the cornerstone thereof, that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.

<sup>20</sup> Behold, verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws organize themselves, and appoint one of them to be a president over their quorum, for the purpose of building that house. And they shall form a constitution whereby they may receive stock for the building of that house. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house. But they shall not be permitted to receive over fifteen thousand dollars stock from any one man, and they shall not be permitted to receive under fifty dollars for a share of stock from any one man in that house. And they shall not be permitted to receive any man as a stockholder in that house, except the same shall pay his stock into their hands at the time he receives stock, and in proportion to the amount of stock he pays into their hands, he shall receive stock in that house. But if he pay nothing into their hands, he shall not receive any stock in that house. And if any man pay stock into their hands, it shall be for stock in that house for himself and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey that stock away out of their hands by their own free will and act, if you will do my will, says the Lord your God.

<sup>21</sup> And again, verily I say unto you, If my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws receive any stock into their hands — in moneys, or in properties wherein they receive the real value of moneys — they shall not appropriate any portion of that stock to any other purpose, only in that house. And if they do appropriate any portion of that stock anywhere else, only in that house, without the consent of the stockholder, and do not repay fourfold for the stock which they appropriate anywhere else, only in that house, they shall be accursed

and shall be moved out of their place, says the Lord God. For I the Lord am God, and cannot be mocked in any of these things.

<sup>22</sup> Verily I say unto you, let my servant Joseph pay stock into their hands for the building of that house, as seems good to him, but my servant Joseph cannot pay over fifteen thousand dollars stock in that house, nor under fifty dollars, neither can any other man, says the Lord.

<sup>23</sup> And there are others also who wish to know my will concerning them, for they have asked it at my hands; therefore, I say unto you, concerning my servant Vinson Knight, if he will do my will, let him put stock into that house for himself and for his generation after him, from generation to generation. And let him lift up his voice long and loud in the midst of the people to plead the cause of the poor and the needy, and let him not fail, neither let his heart faint. And I will accept of his offerings, for they shall not be unto me as the offerings of Cain, for he shall be mine, says the Lord. Let his family rejoice and turn away their hearts from affliction, for I have chosen him and anointed him, and he shall be honored in the midst of his house, for I will forgive all his sins, says the Lord. Amen.

<sup>24</sup> Verily I say unto you, let my servant Hyrum put stock into that house as seems good to him, for himself and his generation after him, from generation to generation.

<sup>25</sup> Let my servant Isaac Galland put stock into that house, for I the Lord love him for the work he has done and will forgive all his sins. Therefore, let him be remembered for an interest in that house from generation to generation. Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out unto them; and they shall be greatly blessed.

<sup>26</sup> Let my servant William Marks pay stock into that house, as seems good to him, for himself and his generation, from generation to generation.

<sup>27</sup> Let my servant Henry G. Sherwood pay stock into that house, as seems good to him, for himself and his seed after him, from generation to generation.

<sup>28</sup> Let my servant William Law pay stock into that house for himself and his seed after him, from generation to generation. If he will do

my will, let him not take his family unto the eastern lands, even unto Kirtland. Nevertheless, I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof.

<sup>29</sup> And with my servant Almon Babbitt there are many things with which I am not well pleased. Behold, he aspires to establish his counsel instead of the council which I have ordained, even the presidency of my church, and he sets up a golden calf for the worship of my people.

<sup>30</sup> Let no man go from this place who has come here assaying to keep my commandments. If they live here, let them live unto me, and if they die here, let them die unto me, for they shall rest from all their labors here and shall continue their works. Therefore, let my servant William put his trust in me and cease to fear concerning his family because of the sickness of the land. If you love me, keep my commandments, and the sickness of the land shall redound to your glory.

<sup>31</sup> Let my servant William go and proclaim my everlasting gospel with a loud voice and with great joy, as he shall be moved upon by my spirit, unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage, and also unto the inhabitants of Fort Madison, and also unto the inhabitants of Burlington, and await patiently and diligently for further instructions at my general conference, says the Lord. If he will do my will, let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth. And if he will do this, I will bless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread.

<sup>32</sup> And again, verily I say unto you that my servant William be appointed, ordained, and anointed as a counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father by blessing, and also by right, that from henceforth he shall hold the keys of the Patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed and whoever he curses shall be cursed, that whatever he shall bind on the earth shall be bound in Heaven, and that whatever he shall loose on earth shall be loosed in Heaven. And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well

as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessings. I crown upon his head the bishopric, and blessing, and glory, and honor, and Priesthood, and gifts of the Priesthood, that once were put upon him that was my servant Oliver Cowdery, that my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation for ever and ever.

<sup>33</sup> Let my servant William Law also receive the keys by which he may ask and receive blessings. Let him be humble before me and be without guile, and he shall receive of my spirit, even the Comforter, which shall manifest unto him the truth of all things, and shall give him in the very hour what he shall say. And these signs shall follow him: he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison, and shall be led in paths where the poisonous serpents cannot lay hold upon his heel, and he shall mount up in the imagination of his thoughts as upon eagles' wings. And what if I will that he should raise the dead? Let him not withhold his voice. Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with Hosannas to him that sits upon the throne for ever and ever, says the Lord your God.

<sup>34</sup> Behold, I say unto you, I have a mission in store for my servant William and my servant Hyrum, and for them alone. And let my servant Joseph tarry at home, for he is needed. The remainder I will show unto you hereafter. Even so. Amen.

<sup>35</sup> And again, verily I say unto you, if my servant Sidney Rigdon will serve me and be a counselor unto my servant Joseph, let him arise and come up, and stand in the office of his calling, and humble himself before me. And if he will offer unto me an acceptable offering and acknowledgments, and remain with my people, behold, I, the Lord your God, will heal him, that he shall be healed, and shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the neighborhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trumpet, and warn the inhabitants of the earth to flee the wrath to come. Let him assist my servant Joseph, and

also let my servant William Law assist my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have before said unto you.

<sup>36</sup> If my servant Sidney will do my will, let him not move his family unto the eastern lands, but let him change their habitation even as I have said. Behold, it is not my will that he should seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you even now that if he will hearken unto my voice, it shall be well with him. Even so, Amen.

<sup>37</sup> And again, verily I say unto you, let my servant Amos Davis pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House. This let him do if he will have an interest, and let him hearken unto the counsel of my servant Joseph, and labor with his own hands, that he may obtain the confidence of men. And when he shall prove himself faithful in all things that shall be entrusted unto his care, yea, even a few things, he shall be made ruler over many. Let him therefore abase himself that he may be exalted. Even so, Amen.

<sup>38</sup> And again, verily I say unto you, if my servant Robert D. Foster will obey my voice, let him build a house for my servant Joseph according to the contract which he has made with him, as the door shall be open to him from time to time. And let him repent of all his folly, and clothe himself with charity, and cease to do evil, and lay aside all his hard speeches, and pay stock also into the hands of the quorum of the Nauvoo House, for himself and for his generation after him, from generation to generation, and hearken unto the counsel of my servant Joseph, and Hyrum, and William Law, and unto the authorities which I have called to lay the foundation of Zion, and it shall be well with him, for ever and ever. Even so, Amen.

<sup>39</sup> And again, verily I say unto you, let no man pay stock to the quorum of the Nauvoo House unless he shall be a believer in the Book of Mormon and the revelations I have given unto you, says the Lord your God, for that which is more or less than this comes of evil and shall be attended with cursings and not blessing, says the Lord your God. Even so, Amen.

<sup>40</sup> And again, verily I say unto you, let the quorum of the Nauvoo House have a just recompense of wages for all their labors which they

do in building the Nauvoo House, and let their wages be as shall be agreed among themselves, as pertaining to the price thereof. And let every man who pays stock bear his proportion of their wages, if it must needs be, for their support, says the Lord. Otherwise, their labors shall be accounted unto them for stock in that house. Even so, Amen.

<sup>41</sup> Verily I say unto you, I now give unto you the offices belonging to my Priesthood, that you may hold the keys thereof, even the Priesthood which is after the Order of Melchizedek, which is after the Order of my Only Begotten Son. First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of Promise whereby you are sealed up unto the day of redemption, that you may not fall, notwithstanding the hour of temptation that may come upon you.

<sup>42</sup> I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and first presidency to receive the oracles for the whole church.

<sup>43</sup> I give unto you my servant Brigham Young to be a president over the twelve traveling council, which twelve hold the keys to open up the authority of my Kingdom upon the four corners of the earth, and after that to send my word to every creature. They are Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith, David Patten I have taken unto myself. Behold, his Priesthood no man takes from him, but verily I say unto you, another may be appointed unto the same calling.

<sup>44</sup> And again, I say unto you, I give unto you a high council for the cornerstone of Zion, namely Samuel Bent, H. G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Lewis Dunbar Wilson, Seymour Brunson I have taken unto myself (no man takes his priesthood, but another may be appointed unto the same priesthood in his stead, and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead), David Fullmer, Alpheus Cutler, and William Huntington Sr.

<sup>45</sup> And again, I give unto you Don Carlos Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose

of qualifying those who shall be appointed as standing presidents or servants over different stakes scattered abroad. And they may travel also, if they choose, but rather be ordained for standing presidents. This is the office of their calling, says the Lord your God. I give unto him Amasa Lyman and Noah Packard for counselors, that they may preside over the quorum of high priests of my church, says the Lord.

<sup>46</sup> And again, I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which priesthood is to preside over the quorum of elders, which quorum is instituted for standing ministers; nevertheless, they may travel, yet they are ordained to be standing ministers to my church, says the Lord.

<sup>47</sup> And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Harriman, Zera Pulsipher, Levi Hancock, James Foster to preside over the quorum of seventies, which quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, my apostles, shall send them, to prepare a way before my face. The difference between this quorum and the quorum of elders is that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, but the other has no responsibility of presiding, says the Lord your God.

<sup>48</sup> And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the bishopric. A knowledge of said bishopric is given unto you in the book of Doctrine and Covenants.

<sup>49</sup> And again, I give unto you Samuel Rolfe and his counselors for priests, and the president of the teachers and his counselors, and also the president of the deacons and his counselors, and also the president of the stake and his counselors.

<sup>50</sup> The above offices I have given unto you and the keys thereof, for helps and for governments, for the work of the ministry, and the perfecting of my saints. And a commandment I give unto you, that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference, and that you should prepare rooms for all these offices in my house, when you build it unto my name, says the Lord your God. Even so, Amen.

## SECTION 142

*A revelation given at Nauvoo, Illinois, 20 March 1841 through Joseph Smith Jr. to William Allred, bishop of the stake at Pleasant Vale, and Henry W. Miller, president of the stake at Freedom, who desired that president Joseph Smith inquire of the Lord regarding his will concerning them.*

<sup>1</sup> Let my servants William Allred, and Henry W. Miller have an agency for the selling of stock for the Nauvoo House, and assist my servants Lyman Wight, Peter Haws, George Miller, and John Snider in building said house. And let my servants William Allred and Henry W. Miller take stock in the house, that the poor of my people may have employment, and that accommodations may be made for the strangers who shall come to visit this place. And for this purpose let them devote all their properties, says the Lord.

## SECTION 143

*A revelation given in the city of Nauvoo, Illinois, March 1841, through Joseph Smith Jr. in answer to the following question: What is the will of the Lord concerning the saints in the Territory of Iowa?*

<sup>1</sup> Verily thus says the Lord: I say unto you, if those who call themselves by my name and are assaying to be my saints, if they will do my will and keep my commandments concerning them, let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store, for a time to come.

<sup>2</sup> Let them build up a city unto my name upon the land opposite to the city of Nauvoo, and let the name of Zarahemla be named upon it. And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritances in the same, as well as in the city of Nashville, or in the city of Nauvoo, and in all the stakes which I have appointed, says the Lord.

## SECTION 144

*A revelation given at Nauvoo, Illinois, 2 December 1841, through Joseph Smith Jr. to Nancy Marinda Hyde.*

<sup>1</sup> Verily thus says the Lord unto you my servant Joseph: that inasmuch as you have called upon me to know my will concerning my handmaid, Nancy Marinda Hyde, behold, it is my will that she should have a better place prepared for her than that in which she now lives, in order that her life may be spared unto her. Therefore, go and say unto my servant Ebenezer Robinson and to my handmaid, his wife, Let them open their doors and take her and her children into their house, and take care of them faithfully and kindly until my servant Orson Hyde returns from his mission, or until some other provision can be made for her welfare and safety. Let them do these things and spare not, and I the Lord will bless them and heal them, if they do it not grudgingly, says the Lord God, and she shall be a blessing unto them.

<sup>2</sup> And let my handmaid Nancy Marinda Hyde hearken to the counsel of my servant Joseph in all things whatever he shall teach unto her, and it shall be a blessing upon her and upon her children after her, unto her justification, says the Lord



## SECTION 145 THE BOOK OF ABRAHAM

*Translated through Joseph Smith primarily in November 1835, and published in the Times and Seasons 1 March 16–May 1842.*

*A translation of some ancient records that have fallen into our hands, from the catacombs of Egypt, purporting to be the writings of Abraham while he was in Egypt, called "The Book of Abraham, written by his own hand upon papyrus."*

### A FACSIMILE FROM THE BOOK OF ABRAHAM

NO. 1



#### EXPLANATION OF THE ABOVE CUT

Fig. 1. The angel of the Lord.

2. Abraham, fastened upon an altar.

3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.

4. The altar for sacrifice, by the idolatrous priests, standing before the gods of Elkenah, Zibnah, Mahmackrah, Koash, and Pharaoh.

5. The idolatrous god of Elkenah.

6. The " " " Zibnah.

7. The " " " Mahmackrah.

8. The " " " Koash.

9. The " " " Pharaoh.

10. Abraham in Egypt.

11. Designed to represent the Pillars of Heaven, as understood by the Egyptians.

12. Raukeyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify shamau: to be high, or the heavens, answering to the Hebrew word, shaumahyeem.

**I**N the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence. And finding there was greater happiness, and peace, and rest for me, I 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, and to be a Father of many nations, a prince of peace, and desiring to receive instructions and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the Fathers. It was conferred upon me from the Fathers: it came down from the Fathers, from the beginning of time, yea, even from the beginning (or before the foundations of the earth) to the present time, even the right of the firstborn (or the first man — who is Adam — or first Father) through the Fathers unto me. I sought for my appointment unto the Priesthood according to the appointment of God unto the Fathers concerning the seed.

<sup>2</sup> My fathers having turned from their righteousness, and from the holy commandments which the Lord, their God, had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice. For their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Zibnah, and the

god of Mahmackrah, and the god of Koash, and the god of Pharaoh, king of Egypt. Therefore, they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah; the priest of Elkenah was also the priest of Pharaoh.

<sup>3</sup> Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, both men, women, and children. And it came to pass that the priest made an offering unto the god of Pharaoh and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the sun. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potipher's Hill, at the head of the plain of Olishem. Now this priest had offered upon this altar three virgins at one time who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue — they would not bow down to worship gods of wood or of stone; therefore, they were killed upon this altar, and it was done after the manner of the Egyptians.

<sup>4</sup> And it came to pass that the priests laid violence upon me that they might slay me also, as they did those virgins, upon this altar. And that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Zibnah, Mahmackrah, Koash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans Rahleenos, which signifies hieroglyphics.

<sup>5</sup> And as they lifted up their hands upon me that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord, my God. And the Lord hearkened and heard, and he filled me with a vision of the Almighty. And the angel of his presence stood by me and immediately unloosed my bands, and his voice was unto me: Abram, Abram. Behold, my name is Jehovah, and I have heard you, and have come down to deliver you, and to take you away from your father's

house and from all your kin-folks, into a strange land which you know not of, and this because they have turned their hearts away from me to worship the god of Elkenah, and the god of Zibnah, and the god of Mahmackrah, and the god of Koash, and the god of Pharaoh, king of Egypt. Therefore, I have come down to visit them and to destroy him who has lifted up his hand against you, Abram, my son, to take away your life. Behold, I will lead you by my hand, and I will take you, to put upon you my name, even the Priesthood of your Father, and my power shall be over you. As it was with Noah, so shall it be with you, that through your ministry my name shall be known in the earth for ever, for I am your God.

**2** Behold, Potipher's Hill was in the land of Ur of Chaldea, and the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died. And there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies king by royal blood.

<sup>2</sup> Now this king of Egypt was a descendant from the loins of Ham and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land, the land of Egypt being first discovered by a woman, who was the daughter of Ham and the daughter of Zeptah, which, in the Chaldea, signifies Egypt, which signifies that which is forbidden. When this woman discovered the land it was under water, who afterward settled her sons in it. And thus from Ham sprang that race which preserved the curse in the land.

<sup>3</sup> Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptes, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood. Now Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim

it from Noah through Ham, therefore my father was led away by their idolatry. But I shall endeavor hereafter to delineate the chronology running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

<sup>4</sup> Now after the priest of Elkenah was smitten that he died, there came a fulfillment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly, a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine and he repented of the evil which he had determined against me — to take away my life. But the records of the Fathers, even the Patriarchs, concerning the right of Priesthood, the Lord, my God, preserved in my own hands. Therefore, a knowledge of the beginning of the creation, and also of the planets and of the stars, as they were made known unto the Fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record for the benefit of my posterity that shall come after me.

<sup>5</sup> Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abram, get yourself out of your country, and from your kindred, and from your father's house, unto a land that I will show you. Therefore, I left the land of Ur of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran. And my father turned again unto his idolatry, therefore he continued in Haran.

**3** But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me and said unto me, Arise and take Lot with you, for I have purposed to take you away out of Haran, and to make of you a minister to bear my name in a strange land which I will give unto your seed after you for an everlasting possession, when they hearken to my voice, for I am the Lord, your God. I dwell in Heaven; the earth is my footstool. I stretch my hand over the sea

and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains, Depart hence, and behold, they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning. Therefore, my hand shall be over you, and I will make of you a great nation, and I will bless you above measure, and make your name great among all nations. And you shall be a blessing unto your seed after you, that in their hands they shall bear this ministry and Priesthood unto all nations. And I will bless them through your name; for as many as receive this gospel shall be called after your name and shall be accounted your seed, and shall rise up and bless you, as unto their Father. And I will bless them that bless you and curse them that curse you. And in you (that is, in your Priesthood) and in your seed, (that is, your Priesthood)—for I give unto you a promise that this right shall continue in you and in your seed after you (that is to say, the literal seed or the seed of the body)—shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.

<sup>2</sup> Now, after the Lord had withdrawn from speaking to me and withdrawn his face from me, I said in my heart, Your servant has sought you earnestly, now I have found you. You did send your angel to deliver me from the gods of Elkenah, and I will do well to hearken unto your voice; therefore, let your servant rise up and depart in peace.

**4** So I, Abram, departed as the Lord had said unto me, and Lot with me. And I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way. Therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

<sup>2</sup> Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish. And then we passed from Jershon through the land unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into

the borders of the land of the Canaanites. And I offered sacrifice there in the plains of Moreh and called on the Lord devoutly, because we had already come into the land of this idolatrous nation. And the Lord appeared unto me in answer to my prayers and said unto me, Unto your seed I will give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Beth-el and pitched my tent there: Beth-el on the west, and Hai on the east. And there I built another altar unto the Lord and called again upon the name of the Lord.

<sup>3</sup> And I, Abraham, journeyed, going on still toward the south. And there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous.

<sup>4</sup> And it came to pass when I was come near to enter into Egypt, the Lord said unto me, Behold, Sarai, your wife, is a very fair woman to look upon; therefore, it shall come to pass when the Egyptians shall see her they will say, She is his wife, and they will kill you, but they will save her alive. Therefore, see that you do on this wise: let her say unto the Egyptians, she is your sister, and your soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me — therefore say unto them, I pray you, you are my sister, that it may be well with me for your sake, and my soul shall live because of you.

**5** And I, Abraham, had the Urim and Thummim which the Lord, my God, had given unto me in Ur of the Chaldees. And I saw the stars also, that they were very great, and that one of them was nearest unto the throne of God. And there were many great ones which were near unto it. And the Lord said unto me, These are the governing ones, and the name of the great one is Kolob because it is near unto me, for I am the Lord, your God; I have set this one to govern all those which belong to the same order of that upon which you stand. And the Lord said unto me by the Urim and Thummim that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord after his manner of reckoning, it being one thousand years according to the

time appointed unto that whereon you stand. This is the reckoning of the Lord's time according to the reckoning of Kolob.

<sup>2</sup>And the Lord said unto me, The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which you stand, in point of reckoning, for it moves in order more slow. This is in order because it stands above the earth upon which you stand; therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, Now, Abraham, these two facts exist; behold, your eyes see it. It is given unto you to know the times of reckoning and the set times. Yea, the set time of the earth upon which you stand, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night. Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which you stand. And where these two facts exist, there shall be another fact above them. That is, there shall be another planet whose reckoning of time shall be longer still. And thus there shall be the reckoning of the time of one planet above another until you come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time, which Kolob is set nigh unto the throne of God to govern all those planets which belong to the same order of that upon which you stand. And it is given unto you to know the set time of all the stars that are set to give light until you come near unto the throne of God.

<sup>3</sup>Thus I, Abraham, talked with the Lord face to face, as one man talks with another, and he told me of the works which his hands had made. And he said unto me, My son, my son (and his hand was stretched out), behold, I will show you all these. And he put his hand upon my eyes, and I saw those things which his hands had made, which were many, and they multiplied before my eyes and I could not see the end thereof. And he said unto me, This is Shinehah, which is the sun. And he said unto me, Kokob, which is star. And he said unto me, Olea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights which were in the firmament of heaven.

<sup>4</sup>And it was in the night time when the Lord spoke these words unto me: I will multiply you, and your seed after you, like unto these; and if you can count the number of sands, so shall be the number of your

seeds. And the Lord said unto me, Abraham, I show these things unto you, before you go into Egypt, that you may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them. Therefore, Kolob is the greatest of all the kokaubeam that you have seen because it is nearest unto me. Now if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it. (And there is nothing that the Lord, your God, shall take in his heart to do but what he will do it.) Nevertheless, he made the greater star as, also, if there be two spirits and one shall be more intelligent than the other, yet these two spirits — notwithstanding one is more intelligent than the other — yet they have no beginning (they existed before), they shall have no end (they shall exist after), for they are gnolaum, or eternal. And the Lord said unto me, These two facts do exist — that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they. I am the Lord, your God; I am more intelligent than they all. The Lord, your God, sent his angel to deliver you from the hands of the priest of Elkenah. I dwell in the midst of them all. I now therefore have come down unto you to deliver unto you the works which my hands have made, wherein my wisdom excels them all; for I rule in the heavens above and in the earth beneath, in all wisdom and prudence, over all the intelligences your eyes have seen from the beginning. I came down in the beginning in the midst of all the intelligences you have seen.

**6** Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was, and among all these there were many of the noble and great ones. And God saw these souls, that they were good, and he stood in the midst of them and he said, These I will make my rulers. For he stood among those that were spirits, and he saw that they were good. And he said unto me, Abraham, you are one of them; you were chosen before you were born.

<sup>2</sup> And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials and we will make an earth whereon these may dwell. And we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command

them. And they who keep their first estate shall be added upon, and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

<sup>3</sup> And the Lord said, Who shall I send? And one answered like unto the Son of Man, Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first. And the second was angry and kept not his first estate, and at that day many followed after him.

**7** And then the Lord said, Let us go down. And they went down at the beginning and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate because they had not formed anything but the earth. And darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

<sup>2</sup> And they said (the Gods), Let there be light. And there was light. And they (the Gods), comprehended the light, for it was bright. And they divided the light, or caused it to be divided, from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night, and from the morning until the evening they called day. And this was the first, or the beginning, of that which they called day and night.

<sup>3</sup> And the Gods also said, Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse so that it divided the waters which were under the expanse from the waters which were above the expanse. And it was so, even as they ordered. And the Gods called the expanse heaven. And it came to pass that it was from evening until morning that they called night. And it came to pass that it was morning until evening that they called day. And this was the second time that they called night and day.

<sup>4</sup> And the Gods ordered, saying, Let the waters under the heaven be gathered together unto one place and let the earth come up dry. And it was so, as they ordered. And the Gods pronounced the earth dry, and the gathering together of the waters pronounced they great waters. And the Gods saw that they were obeyed. And the Gods said, Let us

prepare the earth to bring forth grass, the herb yielding seed, the fruit tree yielding fruit after his kind, whose seed in itself yields its own likeness upon the earth. And it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit whose seed could only bring forth the same in itself, after his kind. And the Gods saw that they were obeyed. And it came to pass that they numbered the days: from the evening until the morning that they called night. And it came to pass from the morning until the evening they called day. And it was the third time.

<sup>5</sup> And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night, and organized them to be for signs, and for seasons, and for days, and for years, and organized them to be for lights in the expanse of the heaven to give light upon the earth. And it was so. And the Gods organized the two great lights, the greater light to rule the day and the lesser light to rule the night; with the lesser light, he set the stars also. And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed. And it came to pass that it was from evening until morning that it was night. And it came to pass that it was from morning until evening that it was day. And it was the fourth time.

<sup>6</sup> And the Gods said, Let us prepare the waters to bring forth abundantly the moving creatures that have life, and the fowl that they may fly above the earth in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales and every living creature that moves which the waters were to bring forth abundantly after their kind, and every winged fowl after their kind. And the Gods saw that they would be obeyed and that their plan was good. And the Gods said, We will bless them and cause them to be fruitful and multiply and fill the waters in the seas, or great waters, and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night. And it came to pass that it was from morning until evening that they called day. And it was the fifth time.

<sup>7</sup> And the Gods prepared the earth to bring forth the living creature after his kind – cattle, and creeping things, and beasts of the earth after their kind. And it was so, as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creeps upon the earth after their kind. And the Gods saw they would obey. And the Gods took counsel among themselves, and said, Let us go down and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him – male and female, to form they them. And the Gods said, We will bless them. And the Gods said, We will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. And the Gods said, Behold, we will give them every herb bearing seed that shall come upon the face of all the earth and every tree which shall have fruit upon it – yea, the fruit of the tree yielding seed, to them we will give it; it shall be for their meat. And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, behold, we will give them life, and also we will give to them every green herb for meat. And all these things shall be thus organized. And the Gods said, We will do everything that we have said and organize them, and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night. And it came to pass that it was from morning until evening they called day; and they numbered the sixth time.

<sup>8</sup> And thus we will finish the heavens, and the earth, and all the hosts of them. And the Gods said among themselves, On the seventh time we will end our work which we have counseled, and we will rest on the seventh time from all our work which we have counseled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they, the Gods, counseled among themselves to form, and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth. And the Gods came down and

formed these, the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth and every herb of the field before it grew. For the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit — that is, the man's spirit — and put it into him, and breathed into his nostrils the breath of life. And man became a living soul.

<sup>9</sup> And the Gods planted a garden eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden to water the garden, and from thence it was parted and became into four heads.

<sup>10</sup> And the Gods took the man and put him in the Garden of Eden to dress it and to keep it. And the Gods commanded the man, saying, Of every tree of the garden you may freely eat but of the tree of knowledge of good and evil. You shall not eat of it, for in the time that you eat thereof, you shall surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob, for as yet the Gods had not appointed unto Adam his reckoning.

<sup>11</sup> And the Gods said, Let us make a help meet for the man, for it is not good that the man should be alone. Therefore, we will form a help meet for him. And the Gods caused a deep sleep to fall upon Adam, and he slept. And they took one of his ribs and closed up the flesh in the stead thereof. And the rib, which the Gods had taken from man, formed they a woman and brought her unto the man. And Adam said, This was bone of my bones and flesh of my flesh; now she shall be called woman because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought unto

Adam to see what he would call them. And whatsoever Adam called every living creature, that should be the name thereof; and Adam gave names to all cattle, to the fowl of the air, to every beast of the field. And for Adam there was found a help meet for him.

### A FACSIMILE FROM THE BOOK OF ABRAHAM

NO. 2



### EXPLANATION OF THE ABOVE CUT

Fig. 1. Kolob, signifying the first creation, nearest to the celestial or the residence of God. First in government, the last pertaining to the measurement of time – the measurement according to the celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God

resides; holding the key of power also pertaining to other planets, as revealed from God to Abraham as he offered sacrifice upon an altar which he had built unto the Lord.

Fig. 3. Is made to represent God sitting upon his throne, clothed with power and authority, with a crown of eternal light upon his head; representing also the grand key words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word raukeeyang, signifying expanse, or the firmament of the heavens; also a numerical figure in Egyptian signifying one thousand, answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh, that is, one of the governing planets also, and is said by the Egyptians to be the Sun and to borrow its light from Kolob through the medium of kae-e-vanrash, which is the grand key, or in other words, the governing power which governs fifteen other fixed planets or stars, as also floeese, or the moon, the earth, and the sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23 receiving light from the revolutions of Kolob.

Fig. 6. Represents this earth in its four quarters.

Fig. 7. Represents God sitting upon his throne, revealing, through the Heavens, the grand key words of the Priesthood; as also, the sign of the holy ghost unto Abraham in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world, but is to be had in the holy temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also. — If the world can find out these numbers, so let it be, Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, and 21, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give at the present time

## A FACSIMILE FROM THE BOOK OF ABRAHAM

NO. 3



## EXPLANATION OF THE ABOVE CUT

Fig. 1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head representing the Priesthood, as emblematical of the grand presidency in Heaven with the scepter of justice and judgment in his hand.

Fig. 2. King Pharaoh, whose name is given in the characters above his head.

Fig. 3. Signifies Abraham in Egypt, referring to Abraham as given in Figure 10 of Facsimile No. 1.

Fig. 4. Prince of Pharaoh, king of Egypt, as written above the hand.

Fig. 5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.

Fig. 6. Olimplah, a slave belonging to the prince.

Abraham is reasoning upon the principles of astronomy in the king's court.



## SECTION 146

*A letter written answering a request by newspaper editor John Wentworth and published in the Times and Seasons, 1 March, 1842, in Nauvoo, Illinois under the title "Church History." Signed by Joseph Smith, Jr., the Times and Seasons article had these words under his signature, "This paper commences my editorial career, I alone stand responsible for it, and shall do for all papers having my signature henceforward."*

<sup>1</sup> At the request of Mr. John Wentworth, editor and proprietor of the Chicago Democrat, I have written the following sketch of the rise, progress, persecution, and faith of the Latter Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. George Barstow, a friend of his who is writing the history of New Hampshire, with this document. As Mr. Barstow has taken the proper steps to obtain correct information, all that I shall ask at his hands is that he publish the account entire, ungarnished, and without misrepresentation.

<sup>2</sup> I was born in the town of Sharon, Windsor Co., Vermont, on the 23rd of December, A. D. 1805. When ten years old, my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester.

<sup>3</sup> My father was a farmer and taught me the art of husbandry.

<sup>4</sup> When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon inquiring the plan of salvation I found that there was a great clash in religious sentiment: if I went to one society they referred me to one plan, and another to another, each one pointing to his own particular creed as the summum bonum of perfection. Considering that all could not be right and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church, it would not be split up into factions, and that if he taught one society to worship one way and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God, I had confidence in the declaration of James [Jacob]: If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.

<sup>5</sup> I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a Heavenly vision and saw two glorious personages who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom, and I was expressly commanded to go not after them, at the same time receiving a promise that the fullness of the gospel should at some future time be made known unto me.

<sup>6</sup> On the evening of the 21st of September, A. D. 1823, while I was praying unto God and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room. Indeed, the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body. In a moment a personage stood before me, surrounded with a glory yet greater than that with which I was already surrounded.

<sup>7</sup> This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence, that the time was at hand for the gospel in all its fullness to be preached in power unto all nations, that a people might be prepared for the Millennial reign.

<sup>8</sup> I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation. I was also informed concerning the aboriginal inhabitants of this country and shown who they were and from whence they came. A brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where there was deposited some plates on which were engraven an abridgement of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received

many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D. 1827, the angel of the Lord delivered the records into my hands.

<sup>9</sup> These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings in Egyptian characters and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called Urim and Thummim, which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

<sup>10</sup> In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle toward the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fullness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers, and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessing, as was enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them

was commanded to write an abridgement of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo or from any of our traveling elders.

<sup>11</sup> As soon as the news of this discovery was made known, false reports, misrepresentation, and slander flew as on the wings of the wind in every direction. The house was frequently beset by mobs and evil-designing persons, several times I was shot at and very narrowly escaped, and every device was made use of to get the plates away from me. But the power and blessing of God attended me, and several began to believe my testimony.

<sup>12</sup> On the 6th of April, 1830, the Church of Jesus Christ of Latter Day Saints was first organized in the town of Manchester, Ontario Co., state of New York.

<sup>13</sup> Some few were called and ordained by the spirit of revelation and prophecy and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the holy ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri. In the last named state, a considerable settlement was formed in Jackson Co. Numbers joined the church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood, but as we could not associate with our neighbors who were, many of them, of the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of justice.

<sup>14</sup> In their midnight revels, their Sabbath breaking, horse racing, and gambling, they commenced at first ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred and feathered and whipped many of our brethren, and finally drove them from their habitations – who, houseless and homeless,

contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven in this inclement season of the year. This proceeding was winked at by the government and although we had warranty deeds for our land and had violated no law, we could obtain no redress. There were many sick who were thus inhumanly driven from their houses and had to endure all this abuse and to seek homes where they could be found. The result was that a great many of them, being deprived of the comforts of life and the necessary attendances, died; many children were left orphans; wives, widows; and husbands, widowers. Our farms were taken possession of by the mob. Many thousands of cattle, sheep, horses, and hogs were taken, and our household goods, store goods, and printing press, and type were broken, taken, or otherwise destroyed.

<sup>15</sup> Many of our brethren removed to Clay where they continued until 1836, three years. There was no violence offered, but there were threatenings of violence. But in the summer of 1836 these threatenings began to assume a more serious form: from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude. Jackson County was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities we found to be too true, and after much violence, privation, and loss of property, we were again driven from our homes.

<sup>16</sup> We next settled in Caldwell and Daviess counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression by settling in new counties with very few inhabitants in them, but here we were not allowed to live in peace. But in 1838 we were again attacked by mobs, an exterminating order was issued by Gov. Lilburn W. Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, etc.; many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword. And after enduring every indignity that could be heaped upon us

by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls — men, women, and children — were driven from their own firesides, and from lands that they had warranty deeds of: houseless, friendless, and homeless (in the depth of winter), to wander as exiles on the earth or to seek an asylum in a more genial clime and among a less barbarous people.

<sup>17</sup> Many sickened and died in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery, and woe that has been caused by the barbarous, inhuman, and lawless proceedings of the state of Missouri.

<sup>18</sup> In the situation before alluded to, we arrived in the state of Illinois in 1839, where we found a hospitable people and a friendly home, a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called Nauvoo in Hancock Co. We number from six to eight thousand here, besides vast numbers in the county around and in almost every county of the state. We have a city charter granted us and a charter for a legion, the troops of which now number 1500. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

<sup>19</sup> Persecution has not stopped the progress of truth, but has only added fuel to the flame. It has spread with increasing rapidity, proud of the cause which they have espoused and conscious of their innocence and of the truth of their system. Amidst calumny and reproach have the elders of this church gone forth and planted the gospel in almost every state in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates and be governed by its sacred truths. It has also spread into England, Ireland, Scotland, and Wales: in the year of 1839 where a few of our missionaries were sent over, five thousand joined the standard of truth; there are numbers now joining in every land.

<sup>20</sup> Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places,

the standard of truth has been erected. No unhallowed hand can stop the work from progressing: persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say, The work is done.

<sup>21</sup> We believe in God the Eternal Father, and in his son Jesus Christ, and in the holy ghost.

<sup>22</sup> We believe that men will be punished for their own sins and not for Adam's transgression.

<sup>23</sup> We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

<sup>24</sup> We believe that these ordinances are 1st, faith in the Lord Jesus Christ; 2nd, repentance; 3rd, baptism by immersion for the remission of sins; 4th, laying on of hands for the gift of the holy ghost.

<sup>25</sup> We believe that a man must be called of God by prophecy and by laying on of hands by those who are in authority to preach the gospel and administer in the ordinances thereof.

<sup>26</sup> We believe in the same organization that existed in the primitive church, namely apostles, prophets, pastors, teachers, evangelists, etc.

<sup>27</sup> We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

<sup>28</sup> We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

<sup>29</sup> We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

<sup>30</sup> We believe in the literal gathering of Israel and in the restoration of the ten tribes, that Zion will be built upon this continent, that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

<sup>31</sup> We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege: let them worship how, where, or what they may.

<sup>32</sup> We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

<sup>33</sup> We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul: we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

Respectfully etc., JOSEPH SMITH.

## SECTION 147

*An editorial by Joseph Smith Jr. published in the Times and Seasons, 1 April 1842, entitled "Try the Spirits".*

<sup>1</sup> Recent occurrences that have transpired among us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostles' writings that many false spirits existed in their day, and *had gone forth into the world*, and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise — for *no man knows the things of God, but by the spirit of God*. The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God, for they were great miracles that were performed by them — a supernatural agency was developed and great power manifested.

<sup>2</sup> The witch of Endor is no less singular a personage. Clothed with a powerful agency, she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God and a righteous woman, or whether the power she possessed was of the Devil and her a witch, as represented by the Bible? It is easy for us to say now, but if we had lived in her day, which of us could have unraveled the mystery?

<sup>3</sup> It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke and

worked miracles. Who could have told whether the power of Simon the sorcerer was of God or of the Devil? There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested in every age and almost among all people. If we go among the pagans, they have their spirits — the Mohamedans, the Jews, the Christians, the Indians — all have their spirits, all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? *Try the spirits*, says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine — all are ignorant. The heathens will boast of their gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received. The Jews have had numerous instances, both ancient and modern among them, of men who have professed to be inspired and sent to bring about great events, and the Christian world has not been slow in making up the number.

<sup>4</sup> *Try the spirits*, but what by? Are we to try them by the creeds of men? What preposterous folly — what sheer ignorance — what madness! Try the motions and actions of an eternal being (for I contend that all spirits are such) by a thing that was conceived in ignorance and brought forth in folly — a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, *Paul we know, and Jesus we know, but who are you?* Let each man of society make a creed and try evil spirits by it, and the Devil would shake his sides; it is all that he would ask — all that he would desire. Yet many of them do this, and hence *many spirits are abroad in the world*. One great evil is that men are ignorant of the nature of spirits: their power, laws, government, intelligence, etc., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God. Hence, the Methodists, Presbyterians, and others frequently possess a spirit that will cause them to lie down, and during its operation, animation is frequently entirely suspended; they consider it to be the power of God and a glorious manifestation from God — a manifestation of what? Is there any intelligence communicated? Are the curtains of Heaven withdrawn or the purposes of God developed? Have they seen and conversed with an angel — or have the glories of futurity burst upon their view? No! But their body has been inanimate, the operation of

their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of *Glory*, or *Hallelujah*, or some incoherent expression; but they have had “the power.”

<sup>5</sup> The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and think that he is governed by the spirit of God; and the Jumper will jump and enter into all kinds of extravagances. A Primitive Methodist will shout under the influence of that spirit until he will rend the heavens with his cries; while the Quakers (or Friends), moved as they think by the spirit of God, will sit still and say nothing. Is God the author of all this? If not all of it, which does he recognize? Surely, such a heterogeneous mass of confusion never can enter into the kingdom of Heaven. Every one of these professes to be competent to try his neighbor’s spirit, but no one can try his own, and what is the reason? Because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could anyone tell the length, breadth, or height of a building without a rule? Test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? If Satan should appear as one in glory, who can tell his color, his signs, his appearance, his glory, or what is the manner of his manifestation? Who can detect the spirit of the French Prophets with their revelations, and visions, and power, and manifestations? Or who can point out the spirit of the Irvingites with their apostles, and prophets, and visions, and tongues, and interpretations, etc., etc. Or who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter Day Saints? We answer that no man can do this without the Priesthood and having a knowledge of the laws by which spirits are governed; *for as no man knows the things of God, but by the spirit of God*, so no man knows the spirit of the Devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices — without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God, together with the prophetic spirit, the gracious influence, the godly appearance, and the holy

garb, which is so characteristic of his proceedings and his mysterious windings. A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery, and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are habiliments in which it has been clothed. The Turks, the Hindus, the Jews, the Christians, the Indians — in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

<sup>6</sup> As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known. If it requires the spirit of God to know the things of God, and the spirit of the Devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person or persons have a communication or revelation from God, unfolding to them the operation of the spirit, they must eternally remain ignorant of these principles; for I contend that if one man cannot understand these things but by the spirit of God, ten thousand men cannot. It is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know nor understand anything of God, or the Devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. 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 they had to hide themselves *in deserts, and dens, and caves of the earth*, and though the most honorable men of the earth, they banished them from their

society as vagabonds, while they cherished, honored, and supported knaves, vagabonds, hypocrites, impostors, and the basest of men.

<sup>7</sup> A man must have the discerning of spirits, as we before stated, to understand these things, and how is he to obtain this gift if there are no gifts of the spirit? And how can these gifts be obtained without revelation? *Christ ascended into Heaven, and gave gifts to men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.* And how were apostles, prophets, pastors, teachers, and evangelists chosen? By prophecy (revelation) and by laying on of hands — by a divine communication, and a divinely appointed ordinance — through the medium of the Priesthood, organized according to the order of God by divine appointment. The apostles in ancient times held the keys of this Priesthood — of the mysteries of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men, and the agency, power, and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb, and militate against the interest of the church and the spread of truth. We read that they *cast out devils in the name of Jesus*, and when a woman possessing the spirit of divination cried before Paul and Silas, *These are the servants of the Most High God that show unto us the way of salvation*, they detected the spirit. And although she spoke favorably of them, Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads through an affiance with her, in the development of her wicked principles which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the Priesthood in different ages. Moses could detect the magicians' power and show that he was God's servant — he knew when he was upon the mountain (through revelation) that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment. Michaiah could point out the false spirit by which the four hundred prophets were governed,

and if his advice had been taken, many lives would have been spared (2 Chron. 18) [2 Chron. 7]. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other prophets possessed this power. Our Savior, the apostles, and even the members of the church were endowed with this gift, for, says Paul (1 Cor. 12) [1 Cor. 1:48], *To one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another the discerning of spirits.* All these proceeded from the same spirit of God and were the gifts of God. The Ephesian church were enabled by this principle, *to try those that said they were apostles, and were not, and found them liars.* (Rev. 2:2) [Rev. 1:8]

<sup>8</sup>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: the 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 the 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*; that they all move in their respective spheres and are governed by the law of God; that when they appear upon earth, they are in a probationary state and are preparing, if righteous, for a future and greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for *Michael the archangel dared not bring a railing accusation against the Devil, but said, The Lord rebuke you, Satan.*

<sup>9</sup>It would seem also that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence, those that were in the maniac said to our Savior, *Are you come to torment us before the time?* And when Satan presented

himself before the Lord, among the sons of God, he said that he came *from going to and fro in the earth, and from wandering up and down in it*, and he is emphatically called the prince of the power of the air. And it is very evident that they possess a power that none but those who have the Priesthood can control, as we have before adverted to in the case of the sons of Sceva.

<sup>10</sup> Having said so much upon the general principles without referring to the peculiar situation, power, and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the heathen, their necromancers, soothsayers, and astrologers, the maniacs or those possessed of devils in the apostles' days, we will notice and try to detect (so far as we have the scriptures for our aid) some few instances of the development of false spirits in more modern times, and in this our day.

<sup>11</sup> The French Prophets were possessed of a spirit that deceived; they existed in Vivarais and Dauphiny in great numbers in the year 1688. There were many boys and girls from seven to twenty-five; they had strange fits, as in tremblings and faintings, which made them stretch out their legs and arms, as in a swoon. They remained a while in trances, and coming out of them uttered all that came in their mouths (see Buck's Theological Dictionary). Now God never had any prophets that acted in this way; there was nothing indecorous in the proceeding of the Lord's prophets in any age. Neither had the apostles, nor prophets in the apostles' day, anything of this kind. Paul says, *You may all prophesy, one by one; and if anything be revealed to another, let the first hold his peace, for the SPIRIT OF THE PROPHETS IS SUBJECT TO THE PROPHETS*. But here we find that the PROPHETS ARE SUBJECT TO THE SPIRIT, and falling down, have twitchings, tumblings, and faintings through the influence of that spirit, being entirely under its control. Paul says, *Let everything be done decently and in order*, but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the falling, twitchings, swooning, shaking, and trances of many of our modern revivalists.

<sup>12</sup> Joanna Southcott professed to be a prophetess, and wrote a book of prophecies in 1804; she became the founder of a people that are still extant. She was to bring forth, in a place appointed, a son that was to be the Messiah, which thing has *failed*. Independent of this, however, where do we read of a woman that was the founder of a church, in the

word of God? Paul told the women in his day *to keep silence in the church, and that if they wished to know anything, to ask their husbands at home*. He would not suffer a woman *to rule, or to usurp authority in the church*; but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

<sup>13</sup> Jemima Wilkinson was another prophetess that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to Heaven, where it still continues. Soon after, her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher and declared that she had an immediate revelation. Now the scriptures positively assert that *Christ is the firstfruit, afterwards THOSE THAT ARE CHRIST'S AT HIS COMING, then comes the end*. But Jemima, according to her testimony, died and rose again before the time mentioned in the scriptures. The idea of her soul being in Heaven while her body was living on earth is also preposterous. When God breathed into man's nostrils, he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Savior when the spirit left the body, nor did his body live until his spirit returned in the power of his resurrection. But Mrs. Wilkinson's soul (life) was in Heaven, and her body without the soul (or life) on earth, living (without the soul or) without life.

<sup>14</sup> The Irvingites are a people that have counterfeited the truth, perhaps the nearest of any of our modern sectarians. They commenced about ten years ago in the city of London, in England; they have churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the Church of Scotland. He was a great logician and a powerful orator, but withal wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

<sup>15</sup> The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues, and the interpretation of tongues, and, in some few instances, to the gift of healing.

<sup>16</sup> The first prophetic spirit that was manifested was in some Misses Campbell that Mr. Irving met with while on a journey in Scotland. They had (what is termed among their sect) *utterances*, which were evidently of a supernatural agency. Mr. Irving, falling into the common error of considering all supernatural manifestations to be of God, took them to London with him and introduced them into his church.

<sup>17</sup> They were there honored as the prophetesses of God, and when they spoke, Mr. Irving or any of his ministers had to keep silence. They were peculiarly wrought upon before the congregation and had strange utterances, uttered with an unnatural, shrill voice, and with thrilling intonations. They frequently made use of a few broken, unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, There is iniquity! There is iniquity! And Mr. Irving has been led, under the influence of this charge, to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein, nor whether the thing referred to him or somebody else. During these operations, the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, (it is supposed) spoke in correct tongues and had true interpretations.

<sup>18</sup> Under the influence of this spirit the church was organized by these women: apostles, prophets, etc., were soon called and a systematic order of things introduced, as above mentioned. A Mr. [Robert] Baxter (afterwards one of their principal prophets) upon going into one of their meetings, says, *I saw a power manifested and thought that was the power of God, and asked that it might fall upon me; it did so, and I began to prophesy*. Eight or nine years ago they had about sixty preachers going through the streets of London testifying that London was to be the place where the *two witnesses* spoken of by John were to prophesy; that (they) — the church and the spirit — were the witnesses, and that at the end of three years and a half there was to be an earthquake and great destruction, and our Savior was to come. Their apostles were collected together at the appointed time watching the event, but Jesus did not come, and the prophecy was then ambiguously explained away. They

frequently had signs given them by the spirit to prove to them that what was manifested to them should take place.

<sup>19</sup> Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child and lay hands upon it, and that it should be healed; and to prove to him that this was of God, he should meet his brother in a certain place, who should speak unto him certain words.

<sup>20</sup> His brother addressed him precisely in the way and manner that the manifestation designated. The sign took place, but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter at that time had left the Irvingites, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

<sup>21</sup> It may be asked, where is there anything in all this that is wrong?

<sup>22</sup> First. The church was organized by women, and God placed in the church first apostles, secondarily prophets, and not first women; but Mr. Irving placed in his church first women, secondarily apostles, and the church was founded and organized by them. A woman has no right to found or organize a church—God never sent them to do it.

<sup>23</sup> Second. Those women would speak in the midst of a meeting and rebuke Mr. Irving or any of the church. Now the scripture positively says, *You shall not rebuke an elder, but entreat him as a father*; not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan, who is emphatically called *the ACCUSER of the brethren*.

<sup>24</sup> Third. Mr. Baxter received the spirit on asking for it, without attending to the ordinances, and began to prophesy, whereas the scriptural way of attaining the gift of the holy ghost is by baptism, and by laying on of hands.

<sup>25</sup> Fourth. As we have stated in regard to others, the spirit of the prophets are subject to the prophets; but those prophets were subject to the spirits, the spirit controlling their bodies at pleasure.

<sup>26</sup> But it may be asked how Mr. Baxter could get a sign from a second person? To this we would answer that Mr. Baxter's brother was under the influence of the same spirit as himself, and being subject to that spirit he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

<sup>27</sup> Again it may be asked how it was that they could speak in tongues if they were of the Devil. We would answer that they could be made to speak in another tongue, as well as their own, as they were under the control of that spirit, and the Devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they of course could speak Hebrew, Latin, Greek, Italian, Dutch, or any other language that the Devil knew.

<sup>28</sup> Some will say, *Try the spirits* by the word. *Every spirit that confesses that Jesus Christ is come in the flesh is of God, and every spirit that confesses not that Jesus Christ is come in the flesh is not of God.* (1 John 4:2–3) [1 John 1:18]. One of the Irvingites once quoted this passage while under the influence of a spirit, and then said, *I confess that Jesus Christ is come in the flesh.* And yet these prophecies failed, their messiah did not come, and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the apostle speak the truth? Certainly he did — but he spoke to a people who were under the penalty of death the moment they embraced Christianity; and no one without a knowledge of the fact would confess it and expose themselves to death, and this was consequently given as a criterion to the church or churches to which John wrote. But the Devil on a certain occasion cried out, *I know you, who you are, the HOLY ONE OF GOD.* Here was a frank acknowledgment under other circumstances that *JESUS had come in the flesh.* On another occasion the Devil said, *Paul we know, and JESUS WE KNOW* — of course, come in *the flesh.* No man nor set of men without the regular constituted authorities, the Priesthood, and discerning of spirits can tell true from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

<sup>29</sup> The church of Jesus Christ of Latter Day Saints has also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found among us false spirits.

<sup>30</sup> Soon after the gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild, enthusiastic notions were entertained. Men ran out of doors under the influence of this spirit, and some of them got upon the stumps of trees and

shouted, and all kinds of extravagances were entered into by them. One man pursued a ball that he said he saw flying in the air until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the church of God, to cause the spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship, and those that would not repent and forsake it were cut off. At a subsequent period a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling down power, but the spirit was rebuked and put down, and those who would not submit to rule and good order were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely. They would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites before alluded to, whereas there is nothing unnatural in the spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder; another, a woman near the same place, professed to have the discerning of spirits, and began to accuse another sister of things that she was not guilty of, which she said she knew was so by the spirit, but was afterwards proven to be false. She placed herself in the capacity of the *ACCUSER* of the brethren, and no person through the discerning of spirits can bring a charge against another — they must be proven guilty by positive evidence, or they stand clear.

<sup>31</sup> There have also been ministering angels in the church which were of Satan, appearing as an angel of light. A sister in the state of New York had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time, and saw a glorious personage descending, arrayed in white, with sandy colored hair. He commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth, and he has since been more than one thousand miles from home and is yet alive. Many true things were spoken by this personage, and many

things that were false. How, it may be asked, was this known to be a bad angel? By the color of his hair— that is one of the signs that he can be known by— and by his contradicting a former revelation.

<sup>32</sup> We have also had brethren and sisters who have written revelations and have started forward to lead this Church. Such was a young boy in Kirtland, Isaac Russell, of Missouri, and Gladden Bishop, and Oliver Olney of Nauvoo. The boy is now living with his parents who have submitted to the laws of the Church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky Mountains, led by three Nephites; but the Nephites never came and his friends forsook him, all but some of the blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the high council, his papers examined, condemned, and burned, and he cut off from the church. He acknowledged the justice of the decision, and said *that he now saw his error, for if he had been governed by the revelations given before, he might have known that no man was to write revelations for the church but Joseph Smith*, and begged to be prayed for, and forgiven by the brethren. Mr. Olney has also been tried by the high council and disfellowshipped because he would not have his writings tested by the word of God, evidently proving that he loves darkness rather than light because his deeds are evil.

## SECTION 148

*A revelation given at Nauvoo, Illinois, 19 May 1842, through Joseph Smith Jr. regarding Hiram Kimball.*

<sup>1</sup> Verily thus says the Lord unto you my servant Joseph by the voice of my spirit: Hiram Kimball has been insinuating evil and forming evil opinions against you with others, and if he continue in them, he and they shall be accursed, for I am the Lord your God and will stand by you, and bless you. Amen.

## SECTION 149

*A letter from Hyrum Smith to the church, by direction of Joseph Smith Jr., Nauvoo, Illinois, 12 June 1842.*

<sup>1</sup> To our well-beloved brother Parley P. Pratt, and to the elders of the Church of Jesus Christ of Latter Day Saints in England and scattered abroad throughout all Europe, and to the saints, Greeting.

<sup>2</sup> Whereas in times past, persons have been permitted to gather with the saints at Nauvoo in North America, such as husbands leaving their wives and children behind, also such as wives leaving their husbands and children behind, and such as women leaving their husbands, and such as husbands leaving their wives who have no children, and some because their companions are unbelievers, all this kind of proceedings we consider to be an error and for want of proper information, and the same should be taught to all the saints, and not suffer families to be broken up on no account whatever, if it be possible to avoid it.

<sup>3</sup> Suffer no man to leave his wife because she is an unbeliever, nor no woman to leave her husband because he is an unbeliever. These things are an evil, and must be forbidden by the authorities of the church, or they will come under condemnation, for the gathering is not in haste, nor by flight, but to prepare all things before you, and you know not but the unbeliever may be converted and the Lord heal him. But let the believers exercise faith in God, and the unbelieving husband shall be sanctified by the believing wife, and the unbelieving wife by the believing husband, and families are preserved and saved from a great evil, which we have seen verified before our eyes.

<sup>4</sup> Behold, this is a wicked generation, full of lyings, and deceit, and craftiness, and the children of the wicked are wiser than the children of light, i.e., they are more crafty, and it seems that it has been the case in all ages of the world. And the man, when he leaves his wife and travels to a foreign nation, while on his way, darkness overpowers his mind, and Satan deceives him and flatters him with the graces of the harlot, and before he is aware, he is disgraced for ever. And greater is the danger for the woman that leaves her husband. And there are several instances where women have left their husbands and come to this place, and in a few weeks or months they have found themselves new husbands and they are living in adultery, and we are obliged to

cut them off from the church. There are men also that are guilty of the same crime, as we are credibly informed, we are knowing to their having taken wives here, and are credibly informed that they have wives in England.

<sup>5</sup> There is another evil which does exist. There are poor men who come here, and leave their families behind in a destitute situation, and beg for assistance to send back after the families. Every man should tarry with his family until providence provides for the whole, for there is no means here to be obtained to send back. Money is scarce and hard to be obtained. The people that gather to this place are generally poor, the gathering being attended with a great sacrifice, and money cannot be obtained by labor; but all kinds of produce is plentiful and can be obtained by labor. Therefore, the poor man that leaves his family in England cannot get means, which must be silver and gold, to send for his family, but must remain under the painful sensation that his family must be cast upon the mercy of the people, and separated, and put into the poorhouse. Therefore, to remedy the evil, we forbid a man's leaving his family behind because he has no means to bring them. If the church is not able to bring them and the parish will not send them, let the man tarry with his family, live with them and die with them, and not leave them until providence shall open a way for them to all come together.

<sup>6</sup> And we also forbid that a woman shall leave her husband because he is an unbeliever. We also forbid that a man shall leave his wife because she is an unbeliever. If he is a bad man (i.e., the unbeliever), there is a law to remedy that evil, and if she is a bad woman, there is a law to remedy that evil. And if the law will divorce them, then they are at liberty. Otherwise, they are bound as long as they two shall live, and it is not our prerogative to go beyond this. If we do it, it will be at the expense of our reputation.

<sup>7</sup> These are the things in plainness which we desire should be publicly known, and you can publish them in the Millennial Star in full, or extract, as you please.

<sup>8</sup> It is a general time of health in Nauvoo. Everything begins to flourish and look prosperous. Crops of grain have the appearance of a rich harvest. Immigration continues to increase, so does also the city. We expect to see Brother P. P. Pratt probably as soon as next spring.

Brother Amos Fielding will be the bearer of this; he will start from here in a few days.

<sup>9</sup> May the Lord bestow his blessings upon you richly, and hasten the gathering, and bring about the fullness of the everlasting covenant, are the prayers of your brethren.

<sup>10</sup> Written by Hyrum Smith, Patriarch, by the order of Joseph Smith, president over the whole Church of Jesus Christ of Latter Day Saints.

Hyrum Smith

<sup>11</sup> N. B. Brother Parley P. Pratt will send over 3 families — namely brother John Allaby's, John Farrar's and David Clayton's — by the donation money that shall be given in for the building of the temple. They are now at work on the temple under that special contract that their families shall be forwarded to this place by moneys donated for the temple. Brother John Allaby's family lives in No 33. Brownlow Hill, Liverpool. John Farrar and David Clayton's families live at Messrs. [William] Bashall and [William] Boardman's mill, Farington, near Preston, Lancashire. Direct Ann Farrar care of Mr. Thomas Beardwood, shopkeeper, Messrs. Bashall and Boardman's mill. Also Elizabeth Clayton care of Mr. Thomas Beardwood, shopkeeper, Messrs. Bashall and Boardman's mill, Farington, near Preston, Lancashire. Brother Amos Fielding will understand the particulars. This is a precedent that we cannot establish, therefore you will be particular and keep this to yourself.

Joseph Smith

Trustee in Trust

Hyrum Smith

<sup>12</sup> We wish to have these families sent this fall if possible, or they must suffer.

J. S.

H. S.

<sup>13</sup> We assure you that you have our best feelings and our prayers and have no fault to find. Believing every man has done the best he could, that is the elders, such as have remained in England. And we desire your prayers, even all the saints, etc., etc.

H. S.

J. S.

## SECTION 150

*A letter sent from President Joseph Smith Jr. to William Clayton on 1 September 1842. Joseph requested that the letter be read to the saints when they assembled at the Grove near the temple, which was done according to his request.*

To all the saints in Nauvoo,

<sup>1</sup> Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this state, were again on the pursuit of me, and inasmuch as they pursue me without cause, and have not the least shadow or coloring of justice or right on their side in the getting up of their prosecutions against me, and inasmuch as their pretensions are all founded in falsehood of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people.

<sup>2</sup> I would say to all those with whom I have business that I have left my affairs with agents and clerks who will transact all business in a prompt and proper manner, and will see that all my debts are canceled in due time, by turning out property or otherwise, as the case may require, or as the circumstances may admit of.

<sup>3</sup> When I learn that the storm is fully blown over, then I will return to you again. And as for the perils which I am called to pass through, they seem but a small thing to me as the envy and wrath of man have been my common lot all the days of my life, and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end or bad, as you may choose to call it. Judge for yourselves. God knows all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me and I feel, like Paul, to glory in tribulation, for unto this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold and lo! I shall triumph over all my enemies, for the Lord God has spoken it.

<sup>4</sup> Let all the saints rejoice, therefore, and be exceeding glad, for Israel's God is their God, and he will mete out a just recompense of reward upon the heads of all your oppressors. And again, verily thus says the Lord: Let the work of my temple, and all the works which I have appointed unto you, be continued on and not cease, and let your

diligence, and your perseverance, and patience, and your works be redoubled, and you shall in no wise lose your reward, says the Lord of Hosts. And if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in Heaven.

<sup>5</sup> And again, I give unto you a word in relation to the baptism for your dead. Verily thus says the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a recorder, and let him be eyewitness of your baptisms, let him hear with his ears that he may testify of a truth, says the Lord, that in all your recordings it may be recorded in Heaven, that whatever you bind on earth may be bound in Heaven, whatever you loose on earth may be loosed in Heaven, for I am about to restore many things to the earth pertaining to the Priesthood, says the Lord of Hosts. And again, let all the records be had in order, that they may be put in the archives of my holy temple, to be held in remembrance from generation to generation, says the Lord of Hosts.

<sup>6</sup> I will say to all the saints that I desired with exceeding great desire to have addressed them from the stand on the subject of baptism for the dead on the following Sabbath, but inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time on that subject and send it you by mail, as well as many other things.

<sup>7</sup> I now close my letter for the present, for the want of more time, for the enemy is on the alert, and as the Savior said, The prince of this world comes, but he has nothing in me. Behold, my prayer to God is that you all may be saved, and I subscribe myself your servant in the Lord, Prophet and Seer of the Church of Jesus Christ of Latter Day Saints.

Joseph Smith.

## SECTION 151

*A letter from Joseph Smith Jr. written to the Saints in Nauvoo, Illinois, 6 September 1842, read to the saints at the Grove near the temple, 11 September 1842.*

<sup>1</sup> To the Church of Jesus Christ of Latter Day Saints, send greeting. As I stated to you in my letter before I left my place, that I would write to you from time to time and give you information in relation to many

subjects, I now resume the subject of the baptism for the dead as that subject seems to occupy my mind and press itself upon my feelings the strongest since I have been pursued by my enemies.

<sup>2</sup> I wrote a few words of revelation to you concerning a recorder. I have had a few additional views in relation to this matter which I now certify, i.e., it was declared in my former letter that there should be a recorder who should be eyewitness, and also to hear with his ears, that he might make a record of a truth before the Lord. Now in relation to this matter, it would be very difficult for one recorder to be present at all times and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city who is well qualified for taking accurate minutes, and let him be very particular and precise in making his record, in taking the whole proceeding, certifying in his record that he saw with his eyes and heard with his ears, giving the date and names, etc., and the history of the whole transaction, naming also some three individuals that are present, if there be any present, who can at any time when called upon certify to the same, that in the mouth of two or three witnesses every word may be established.

<sup>3</sup> Then let there be a general recorder to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record which they have made is true. Then the general church recorder can enter the record on the general church book with the certificates, and all the attending witnesses with his own statement, that he verily believes the above statement and records to be true, from his knowledge of the general characters and appointment of those men by the church. And when this is done on the general church book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the general book.

<sup>4</sup> You may think this order of things to be very particular, but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world for the salvation of the dead who should die without a knowledge of the gospel. And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead when he declared, as you will find recorded in Revelations chapter 20 v. 12 [Rev. 8:7]: And I saw the dead,

small and great, stand before God; and the books were opened; and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works.

<sup>5</sup> You will discover in this quotation that the books were opened, and another book was opened which was the Book of Life; but the dead were judged out of those things which were written in the books according to their works. Consequently, the books spoken of must be the books which contained the record of their works, and refers to the records which are kept on the earth. And the book which was the Book of Life is the record which is kept in Heaven, the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote you previous to my leaving my place, that in all your recordings it may be recorded in Heaven.

<sup>6</sup> Now, the nature of this ordinance consists in the power of the Priesthood, by the revelations of Jesus Christ, wherein it is granted that whatever you bind on earth shall be bound in Heaven, and whatever you loose on earth shall be loosed in Heaven. Or in other words, taking a different view of the translation, whatever you record on earth shall be recorded in Heaven, and whatever you do not record on earth shall not be recorded in Heaven. For out of the books shall your dead be judged according to their works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

<sup>7</sup> It may seem to some to be a very bold doctrine that we talk of, a power which records or binds on earth and binds in Heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatever those men did in authority in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in Heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying. Who can hear it?

<sup>8</sup> And again, for a precedent, Matthew chapter 16 verses 18 and 19 [Matt. 9:1]: And I say also unto you that you are Peter. And upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto you the keys of the kingdom of Heaven, and whatsoever you shall bind on earth shall be bound in Heaven, and whatsoever you shall loose on earth shall be loosed in Heaven.

<sup>9</sup> Now the great and grand secret of the whole matter, and the summum bonum of the whole subject that is lying before us, consists in obtaining the powers of the holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. Herein is glory and honor, and immortality, and eternal life.

<sup>10</sup> The ordinance of baptism by water, to be immersed therein, in order to answer to the likeness of the dead, that one principle might accord with the others, to be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead. Consequently, the baptismal font was instituted as a simile of the grave and was commanded to be in a place underneath, where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness and that they may accord one with another, that which is earthly conforming to that which is Heavenly.

<sup>11</sup> As Paul has declared, 1st Corinthians, chapter 15, verses 46,47 and 48 [1 Cor. 1:66]: Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy. The second man is the Lord from Heaven. As is the earthy, such are they also that are earthy; and as is the Heavenly, such are they also that are Heavenly.

<sup>12</sup> And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in Heaven. This, therefore, is the sealing and binding power, and in one sense of the word the keys of the Kingdom, which consists in the key of knowledge. And now my dearly and beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be

lightly passed over as pertaining to our salvation, for their salvation is necessary and essential to our salvation, as Paul says concerning the Fathers, that they without us cannot be made perfect, neither can we without our dead be made perfect.

<sup>13</sup> And now in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15 chap. verse 29 [1 Cor. 1:64]: Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And again, in connection with this quotation I will give you a quotation from one of the prophets which had his eye fixed on the restoration of the Priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead. For Malachi says, last chapter verses 5 and 6 [Mal. 1:12]: Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the Fathers to the children, and the heart of the children to their Fathers, lest I come and smite the earth with a curse.

<sup>14</sup> I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know in this case that the earth will be smitten with a curse unless there is a welding link of some kind or other between the Fathers and the children, upon some subject or other. And behold, what is that subject? It is the baptism for the dead, for we without them cannot be made perfect, neither can they without us be made perfect. Neither can they or us be made perfect without those who have died in the gospel also, for it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole, and complete, and perfect union and welding together of dispensations, and keys, and powers, and glories, should take place and be revealed, from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fullness of times.

<sup>15</sup> Now, what do we hear in the gospel which we have received? A voice of gladness, a voice of mercy from Heaven, and a voice of truth out of the earth, glad tidings for the dead, a voice of gladness for the

living and the dead, glad tidings of great joy! How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion, Behold, your God reigns. As the dews of Carmel, so shall the knowledge of God descend upon them. And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from Heaven, declaring the fulfillment of the prophets, the book to be revealed! A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the Devil when he appeared as an angel of light. The voice of Peter, James [Jacob], and John in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna River, declaring themselves as possessing the keys of the kingdom and of the dispensation of the fullness of times. And again, the voice of God in the chamber of old father Whitmer's [Peter Whitmer Sr.], in Fayette, Seneca County, and at sundry times and in diverse places, throughout all the travels and tribulations of this Church of Jesus Christ of Latter Day Saints. And the voice of Michael the archangel, the voice of Gabriel, and of Raphael, and of diverse angels from Michael, or Adam, down to the present time, all declaring each one:

<sup>16</sup> Their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood.

<sup>17</sup> Going line upon line, precept upon precept, here a little and there a little, giving us consolation by holding forth that which is to come and confirming our hope.

<sup>18</sup> Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren, and on to the victory. Let your hearts rejoice and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who has ordained before the world was that which would enable us to redeem them out of their prisons, for the prisoner shall go free. Let the mountains shout for joy and all you valleys cry aloud, and all you seas and dry lands tell the wonders of your eternal King. And you rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord, and you solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let

all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever.

<sup>19</sup> And again I say, how glorious is the voice we hear from Heaven proclaiming in our ears:

<sup>20</sup> Glory, and salvation, and honor, and immortality, and eternal life, Kingdoms, Principalities, and Powers.

<sup>21</sup> Behold, the great day of the Lord is at hand, and who can abide the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fuller's soap, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

<sup>22</sup> Let us, therefore, as a church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness. And let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation. Brethren, I have many things to say to you on the subject, but shall now close for the present and continue the subject another time.

<sup>23</sup> I am as ever your humble servant and never deviating friend,

Joseph Smith.

## SECTION 152

*A letter written by president Hyrum Smith, 15 March 1844, and published in the Times and Seasons, written to the brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County, Illinois.*

Greeting,

<sup>1</sup> Whereas brother Richard Hewitt has called on me today to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say that a man having a certain priesthood may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here, neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine is culpable, and will stand a chance to be brought

before the high council, and lose his license and membership also. Therefore, he had better beware what he is about.

<sup>2</sup> And again, I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of Heaven, and the making of gods, worlds, and devils entirely alone, for you are not called to teach any such doctrine — for neither you nor the people are capacitated to understand any such principles — less so to teach them. For when God commands men to teach such principles, the saints will receive them. Therefore, beware what you teach! For the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them, and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered with the chosen.

<sup>3</sup> And as to the Celestial glory, all will enter in and possess that kingdom that obey the gospel and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things and let the mysteries alone until by and by. Preach faith in the Lord Jesus Christ, repentance, and baptism for the remission of sins, the laying on of the hands for the gift of the holy ghost — teaching the necessity of strict obedience unto these principles, reasoning out of the scriptures, proving them unto the people. Cease your schisms, and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an example of his wrath unto the surrounding world. Amen.

<sup>4</sup> In the bonds of the everlasting covenant, I am your obedient servant, Hyrum Smith.

## SECTION 153

*Dream given to Joseph Smith, Jr., 26 June 1844, edited to correct and remove additions inserting “the church” three times that do not belong to Joseph’s original account. (Documentary History of the Church 6:609–619)*

<sup>1</sup> I was back in Kirtland, Ohio, and thought I would take a walk out by myself and view my old farm, which I found grown up with weeds and brambles, and altogether bearing evidence of neglect and want of culture. I went into the barn, which I found without floor or doors, with the weather boarding off, and was altogether in keeping with the farm.

<sup>2</sup> While I viewed the desolation around me, and was contemplating how it might be recovered from the curse upon it, there came rushing into the barn a company of furious men who commenced to pick a quarrel with me.

<sup>3</sup> The leader of the party ordered me to leave the barn and the farm, stating it was none of mine and that I must give up all hope of ever possessing it.

<sup>4</sup> I told him the farm was given me, and although I had not had any use of it for some time back, still, I had not sold it, and according to righteous principles it belonged to me.

<sup>5</sup> He then grew furious and began to rail upon me, and threaten me, and said it never did belong to me.

<sup>6</sup> I then told him that I did not think it worth contending about, that I had no desire to live upon it in its present state, and if he thought he had a better right, I would not quarrel with him about it, but leave. But my assurance that I would not trouble him at present did not seem to satisfy him, as he seemed determined to quarrel with me, and threatened me with destruction of my body.

<sup>7</sup> While he was thus engaged, pouring out his bitter words upon me, a rabble rushed in and nearly filled the barn, drew out their knives, and began to quarrel among themselves for the premises, and for a moment forgot me, at which time I took the opportunity to walk out of the barn, about up to my ankles in mud.

<sup>8</sup> When I was a little distance from the barn, I heard them screeching and screaming in a very distressed manner, as it appeared they had engaged in a general fight with their knives. While they were thus engaged, the dream or vision ended.

## SECTION 154

*An extract from Section 3 of the 1835 DOCTRINE AND COVENANTS, received by Joseph Smith Jr. at Hiram, Portage Co., 11 November 1831, (comprising ¶¶19–20), with additional explanatory material written by Michael Hamill on 4 February 2017, in consultation with Denver Snuffer.*

*<sup>1</sup> When God delivers a dispensation of the gospel to the earth, the head of that dispensation is granted the right and privilege of organizing the dispensation. As the head organizes their dispensation according to righteous principles and receives God's approval of the pattern, the dispensation is established and remains in effect until apostasy necessitates another restoration.*

*<sup>2</sup> Adam was given the first dispensation, and he patterned it after the order of Heaven.*

*<sup>3</sup> Abraham was also given a dispensation, which he patterned after Adam's dispensation.*

*<sup>4</sup> Moses was given a dispensation, but established a different pattern for the children of Israel according to the hardness of their hearts, which dispensation John the Baptist brought to a lawful close.*

*<sup>5</sup> Jesus Christ began a new dispensation which he patterned in a manner to reflect Abraham's family, with Abraham, Isaac, and Jacob mirrored in Peter, James [Jacob], and John; the twelve tribes led by twelve sons of Jacob reflected by the twelve disciples; the seventy children of Jacob who entered Egypt at the time of father Joseph reflected by the seventy. And thus, Christ used his right to honor the family of Abraham.*

*<sup>6</sup> Joseph Smith Jr. was given a dispensation, which he organized to honor the pattern Christ established.*

*<sup>7</sup> Such is the right and privilege granted to those who stand at the head of dispensations of the gospel.*

*<sup>8</sup> Adam, when given dominion over the whole earth by the word of God, received the Holy Priesthood after the Order of the Son of God.*

<sup>9</sup> The Order of this Priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made. This Order was instituted in the days of Adam, and came down by lineage in the following manner:

<sup>10</sup> From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his

(Adam's) death, and received the promise of God, by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man. And his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things and could be distinguished from him only by his age.

<sup>11</sup> Enos was ordained at the age of one hundred and thirty-four years and four months by the hand of Adam.

<sup>12</sup> God called upon Cainan in the wilderness in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak. He was eighty-seven years old when he received his ordination.

<sup>13</sup> Mahalalel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him.

<sup>14</sup> Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him.

<sup>15</sup> Enoch was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five and Adam blessed him. And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

<sup>16</sup> Methuselah was one hundred years old when he was ordained under the hand of Adam.

<sup>17</sup> Lamech was thirty-two years old when he was ordained under the hand of Seth.

<sup>18</sup> Noah was ten years old when he was ordained under the hand of Methuselah.

<sup>19</sup> Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalalel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-On-di-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set you to be at the head; a multitude of nations shall come of you, and you are a prince over them for ever.

<sup>20</sup> And Adam stood up in the midst of the congregation, and, notwithstanding he was bowed down with age, being full of the holy

ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time.

*<sup>21</sup> Now this same Priesthood, which was in the beginning, shall be in the end of the world also — or in other words, at the end of the world, the final dispensation will restore again the pattern of the first, or Adam's, dispensation.*

## SECTION 155

### THE PROVERBS OF JOSEPH SMITH JR.

<sup>1</sup> Never exact of a friend in adversity what you would require in prosperity.

<sup>2</sup> If a man prove himself to be honest in his deal, and an enemy come upon him wickedly (through fraud or false pretences) and, because he is stronger than he, maketh him his prisoner and spoil him with his goods, never say unto that man in the day of his adversity, Pay me what thou owest; for if thou doest it, thou addest a deeper wound, and condemnation shall come upon thee, and the riches shall be justified in the days of thine adversity if they mock at thee.

<sup>3</sup> Never afflict thy soul for what an enemy hath put it out of thy power to do, if thy desires are ever so just.

<sup>4</sup> Let thy hand never fail to hand out that that thou owest while it is yet within thy grasp to do so, but when thy stock fails, say to thy heart, Be strong, and to thine anxieties, Cease, for man, what is he? He is but dung upon the earth, and although he demand of thee the cattle of a thousand hills, he cannot possess himself of his own life. God made him and thee and gave all things in common.

<sup>5</sup> There is one thing under the sun which I have learned and that is that the righteousness of man is sin because it exacteth over much. Nevertheless, the righteousness of God is just because it exacteth nothing at all, but sendeth the rain on the just and the unjust, seed time and harvest, for all of which man is ungrateful.

<sup>6</sup> The finest steel doth show a brighter polish the more you rub the same; e'en so, in love, rebuke will ne'er demolish a wise man's godly name.

<sup>7</sup> For a man to be a great man, he must not dwell upon small things, though he may enjoy them.

## SECTION 156

Prayer for Covenant, *given to Denver Snuffer Jr. by revelation during the week of 9 July 2017.*

<sup>1</sup> Heavenly Father, it is I whom you named David, asking you in the name of Jesus Christ for your mercy and grace to be with those of us who seek to become your people. We hope to repent and return to your path, and no longer be condemned and rejected as a people because of those who went before. Take pity on us all and have mercy for us, as we acknowledge and accept the condemnation and rejection of the latter-day gentiles, and petition that we may overcome it.

<sup>2</sup> We are mindful that in 1832 the gentile saints were condemned for vanity and unbelief because they treated lightly the things they had received, and they were warned by you that they would remain under condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments, not only to say, but to do. You commanded the gentiles that they bring forth fruit meet for their Father's kingdom, and if they failed to do so, there remained a scourge and judgment to be poured out upon those who claimed to be the children of Zion. They failed to bring forth the required fruit, and were judged and scourged, and then violently driven out of Jackson County, Missouri.

<sup>3</sup> You explained there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires by them; therefore, by these things they polluted their inheritances. But they did not repent, and in their pride they threatened to wage a war of extermination against the Missouri citizens, heedless of your warnings. But it was you who used the Missouri citizens as your hand of judgment to scourge the condemned saints in your attempt to persuade them to repent and no longer treat lightly your word. They still saw no Divine purpose behind their distress, and railed against their Missouri persecutors. Despite their suffering, they were not sufficiently humbled to repent. Instead, they breathed out threats and expressed hope to gain vengeance against the same Missouri mobs to whom you had given power to afflict the gentile saints to inspire them to repent. Because of the hardness of their hearts, the gentile saints were again mobbed and slain, and in 1838 altogether driven out of the State of Missouri, with

Joseph Smith, Hyrum Smith, and other leaders, cast into prison and condemned to die. But you were merciful, and did not suffer Joseph, Hyrum, or any of those imprisoned with them, to be killed. In your mercy, the surviving saints and the imprisoned leaders were able to obtain refuge in Illinois, whose people welcomed the saints, and a season of peace followed.

<sup>4</sup> In 1841 you mercifully extended another opportunity to the gentile saints to repent and return, and you approved Joseph's offering and acknowledgements of the past failures of the saints when he petitioned you on their behalf. You found the prayers of Joseph and the gentiles were acceptable before you, and you granted to the saints another chance for you to recover them as your people. As you stated to the former gentiles, There is not a place found on earth that you may come to and restore again that which was lost unto us, or which you had taken away, even the fullness of the Priesthood. You offered and intended for a house to be built unto your name in which you deigned to reveal to your people things which have been kept hidden from before the foundation of the world, things which pertain to the dispensation of the fullness of times. You gave to them sufficient time to build a house unto your name, warning them to complete the work or their baptisms for the dead would be unacceptable.

<sup>5</sup> In those days, you warned the people you will not perform the oath which you make, neither fulfill the promises which they expect at your hands, or in other words, you would remove your covenant if they failed to do what you commanded. And you foretold what you would do unto the people if they neglected to do the work assigned them. You warned, For instead of blessings, we, by our own works, would bring cursings, wrath, indignation, and judgments upon our own heads, by our follies, and by all our abominations, which we practice before you. You foretold that at the end of this appointment our baptisms for our dead shall not be acceptable unto you; and if the gentiles did not do the things you commanded, at the end of the appointment we would be rejected as a church, with our dead, said the Lord our God. But the secret works of darkness multiplied, and the gentile follies did not end, and they practiced secret abominations in violation of your commandments and in defiance of your warnings.

<sup>6</sup>The wickedness of the gentile saints dismayed the people of Illinois who had welcomed them, and provoked the anger of their indignant neighbors, who then implemented your judgments against the rebellious saints. The former gentile saints were driven into the wilderness, and relocated into a desolate land, where they suffered hunger, cold, and sickness. In that isolation the gentile leaders were emboldened to openly practice abominations and wrongly teach the people to call them sacraments, as they reigned with blood and horror over the people. Secret murders, open defiance, and the slaughter of over 200 men, women, and children fixed the anger and opposition of the entire United States, who were moved by your will to curtail the barbarism of the gentile saints.

<sup>7</sup>Even today the gentile saints justify lying to others as part of their religion, believing you will vindicate them in their dishonesty. They seek deep to hide their counsel from others, and now deny your judgments against their ancestors, claiming you have never rejected them. They have, as you foretold, spoken both good and evil of your prophet Joseph. They ascribe many of their wicked practices to Joseph, who correctly told their ancestors that they never knew him — for indeed, the gentile saints have grown distant from you because of their willful rebellion, pride, foolishness, and blindness. We acknowledge that we must distinguish ourselves from them, admit the errors of the past, and in the depths of humility, seek to be reclaimed as yours.

<sup>8</sup>The neglect and rebellion of the saints during Joseph's day and thereafter included how they have treated the scriptures, carelessly inserting numerous errors and transcription problems into the Book of Mormon and other commandments and revelations. The original Book of Mormon translation manuscript was placed in the cornerstone of the Nauvoo House where water and mold destroyed over 70% of the text. This was a similitude to the restoration provided by you through Joseph. Just as the original manuscript was allowed to decay, with only approximately 28% surviving, so likewise the Restoration has also decayed.

<sup>9</sup>Using that remnant of the original translation, we have confirmed there were numerous transcription errors made when Oliver Cowdery copied it for the printer. We know that E. B. Grandin's Print Shop also made errors, and the punctuation was supplied by John Gilbert,

which changed the meaning of the text. We know there has been over a century of debate caused by the errors in understanding the text, solely due to the way in which the text has been punctuated. We have labored to make corrections and to recover a truer meaning, but are required to use our best conjecture to sort out the many textual dilemmas we now face. We have inquired of you and prayerfully sought guidance on even small issues out of respect for your words. Joseph Smith revised the printed copy in 1837, and again in 1840, to try to eliminate errors and make the text more correct. Most importantly, we know that you have, by revelation, recently supplied corrections to some of the writings in the Book of Mormon quoting you, for which we are grateful. We have labored over the text of the Book of Mormon to try to remove as many of the mistakes in the text as we can discover, but know that our efforts fall short of perfecting the text.

<sup>10</sup> The other revelations given through Joseph Smith have also not been maintained and transmitted to us in their purity. Many originals have been lost, and some of what we have from Joseph are copies of copies, and many were later recorded by others using their recollections of your revelations to him. We have used brackets and re-punctuated the texts as we have worked with them, all in an attempt to show respect for your holy texts. We ask that you accept this work and the punctuation and allow us to remove the brackets.

<sup>11</sup> We have also determined to update some words that were in use and understood by earlier people, but whose meaning has been lost or so changed as to render the language foreign to modern usage. We ask for your approval to update the wording so as to clarify the language for modern readers. Mindful of how mistakes can be made, we have attempted to gather only those revelations which are authentic, attested to have come directly from Joseph in a reliable transmission, and which likewise involve general principles applicable to us rather than a personal revelation to an individual. We are mindful of the criticism of David Whitmer, who thought the recording and use of Joseph's revelations was never wise and, therefore, we ask to be corrected in anything we have gathered and ask to be instructed by you to discard what ought to be discarded, and inspired to keep only those things which should be kept. We were not responsible for neglecting your warnings, for treating lightly the Book of Mormon

and former commandments, nor for failing to do as you asked, but have inherited that legacy and acknowledge that we also suffer under your condemnation as our inheritance.

<sup>12</sup> We also have been left with a copy of a copy of a revelation recorded July 12, 1843 that is not in the handwriting of a scribe of Joseph's, and which we believe to have been altered from its original form before it was publicly disclosed. That revelation has been the source of a great deal of mischief, sorrow, ungodly conduct, violence, and adulterous lusts among those who accept the published version of that revelation among the various Mormon factions. We first attempted to edit it to make it more consistent with your other commandments and revelations, but have ultimately concluded to remove it altogether because we cannot fix it. We ask that if there are any commandments, principles, or precepts involving the marriage covenant you would be willing to reveal to us to become part of our record, we would receive it with gratitude and rejoicing. We desire as a people to repent and remove the condemnation, and to overcome your rejection, and to be true and faithful to your commandments. All those involved have labored to avoid and eliminate the interpolations and uninspired emendations of others, however well they may have meant. If it is not from you or of you, we do not want to acknowledge it as scripture, and therefore we have labored to present this to you in the hope we have shown respect for your word and not the works of men. We acknowledge that you have inspired and guided this work by your spirit.

<sup>13</sup> We acknowledge we are imperfect and, despite your inspiration and assistance, we know there are faults and weaknesses with us, and therefore we ask for your mercy to cover our weakness. We have attempted to be unified in this work, but have sometimes disputed with one another, and therefore ask to be forgiven for our own contentions as we were laboring beside one another. I confess my own failure in securing a replacement for the former section 20. You required a unified statement of principles for us to adopt, and I asked others to provide such a document. I have understood that you required that to be developed by others and not myself, and therefore I have refrained from any involvement. Despite three attempts by representatives of twenty-three fellowships, there remain disputes, and no agreed

statement of principles has been composed and accepted by the people as you directed. Forgive those who have worked unsuccessfully. I ask that you look at the earnest desires of those involved and forgive this failure. I would ask that we not be required to provide a statement of principles, but the people be left to govern themselves according to their varying circumstances, needs, and desires. We are mindful of the duties expected by you for any people who would claim to be yours, and ask that our weaknesses be forgiven and our own follies and errors be corrected and not condemned. We as a people present the result of our labor to you as our best attempt to preserve and recover the scriptures provided to us in the restoration through Joseph Smith at the beginning of the dispensation of the fullness of times.

<sup>14</sup> As you began to roll forth a restoration through Joseph and others, we ask you to now continue that work and to allow your revelations, work, covenant, and blessings to roll forth with us, and things kept hidden be uncovered, and a fullness be given to us as a people. It is written that those who will not harden their hearts will receive a greater portion of your word, until they know the mysteries of God in full. It is also written that those who will harden their hearts will receive a lesser portion of your word, until they know nothing concerning the mysteries of God. We seek to leave behind a hard heart, and to be open to receiving a greater portion of your word, and to know of your mysteries, and obtain your grace for us as a people, that we may become yours.

<sup>15</sup> Though only a remnant of the original Book of Mormon manuscript has survived, and though only a remnant of the original faith you established through Joseph has likewise survived, we ask to be reconnected as a people to you by covenant, to make us yours, connected to a living vine, restored as a people, and numbered with Israel. We seek as a people to honor you and to keep your commandments so that a living body of your disciples may again exist on the earth. We desire that we may rise up through your grace and mercy so that you will perform your oath and vindicate your promises to the fathers concerning a faithful latter-day body of gentiles to be numbered with the remnant of Jacob, that your kingdom may come and your will be done on earth as it is in Heaven.

<sup>16</sup> O Lord, remove our blindness, forgive our sins and weaknesses, give to us a new heart that we may become children of the Most High God. We acknowledge our unworthiness. We are descended from rebellious and wayward ancestors and know that without your mercy we will remain in an awful state, unprepared for the return of our Lord in glory. The scriptures foretell of a latter-day recovery of your people, and of natural fruit returning to your vineyard. We seek to be part of that so you may value us as yours and preserve us against the coming season of harvest.

<sup>17</sup> We have added only things to the scriptures as we have understood to also have come from you and would be pleasing to you. We ask that you accept these books as yours so that people of faith may then rely upon this work as your word to this generation, as a standard for governing ourselves, as a law, and as a covenant, to establish a rule for our faith, and as the expression of our religion, so we may have correct faith and be enabled to worship you in truth. If this body of writings are not acceptable, we ask that you guide us further so we may correct, remove, or add whatever you would require for the writings to become acceptable for a covenant and law, a rule of faith, as a correct expression of the religion that honors you, so we may be in possession of correct faith and be enabled to worship you in truth.

<sup>18</sup> We ask this in the name of Jesus Christ, our Savior and Redeemer, in faith, believing that with you all things are possible. Amen.

## SECTION 157

Answer to Prayer for Covenant, *received by Denver Snuffer Jr., 14 July 2017.*

<sup>1</sup> I, the Lord, say to you: You have asked of me concerning the scriptures prepared on behalf of all those who seek to become my covenant people, and therefore I answer you on behalf of all the people, and not as to any individual. For there are those who are humble, patient, and easily persuaded. Nevertheless, people who are quarrelsome and proud are also among you, and since you seek to unite to become one people, I answer you as one.

<sup>2</sup> I covenanted with Adam at the beginning, which covenant was broken by mankind. Since the days of Adam I have always sought to reestablish people of covenant among the living, and therefore have

desired that man should love one another, not begrudgingly, but as brothers and sisters indeed, that I may establish my covenant and provide them with light and truth.

<sup>3</sup> For you to unite I must admonish and instruct you, for my will is to have you love one another. As people, you lack the ability to respectfully disagree among one another. You are as Paul and Peter, whose disagreements resulted in jarring and sharp contentions. Nevertheless, they both loved me and I loved them. You must do better.

<sup>4</sup> I commend your diligent labor, and your desire to repent and recover the scriptures containing the covenant I offer for the last days. For this purpose I caused the Book of Mormon to come forth. I commend those who have participated, as well as those who have offered words of caution, for I weigh the hearts of men and many have intended well, although they have spoken poorly. Wisdom counsels mankind to align their words with their hearts, but mankind refuses to take counsel from Wisdom.

<sup>5</sup> Nevertheless, there have been sharp disputes between you that should have been avoided. I speak these words to reprove you that you may learn, not to upbraid you so that you mourn. I want my people to have understanding.

<sup>6</sup> There is great reason to rejoice because of the work that has been done. There is little reason for any to be angry or to harshly criticize the labor to recover the scriptures, and so my answer to you concerning the scriptures is to guide you in other work to be done hereafter; for recovering the scriptures does not conclude the work to be accomplished by those who will be my people: it is but a beginning.

<sup>7</sup> In your language you 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.

<sup>8</sup> 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. I rebuked Peter

and called him Satan because he was wrong in opposing the Father's will for me, and Peter understood and repented.

<sup>9</sup>In the work you have performed there are those who have been Satan, accusing one another, wounding hearts, and causing jarring, contention, and strife by their accusations. Rather than loving one another, even among you who desire a good thing, some have dealt unkindly as if they were the opponents, accusers, and adversaries. In this they were wrong.

<sup>10</sup>You have sought to recover the scriptures because you hope to obtain the covenant for my protective hand to be over you, but you cannot be Satan and be mine. If you take upon you my covenant, you must abide it as a people to gain what I promise. You think Satan will be bound a thousand years, and it will be so, but do not understand your own duty to bind that spirit within you so that you give no heed to accuse others. It is not enough to say you love God; you must also love your fellow man. Nor is it enough to say you love your fellow man while you, as Satan, divide, contend, and dispute against any person who labors on an errand seeking to do my will. How you proceed must be as noble as the cause you seek. You have become your own adversaries, and you cannot be Satan and also be mine. Repent, therefore, like Peter and end your unkind and untrue accusations against one another, and make peace. How shall there ever come a thousand years of peace if the people who are mine do not love one another? How shall Satan be bound if there are no people of one heart and one mind?

<sup>11</sup>Therefore, in answer to your petition:

<sup>12</sup>The records you have gathered as scriptures yet lack many of my words, have errors throughout, and contain things that are not of me, because the records you used in your labors have not been maintained nor guarded against the cunning plans of false brethren who have been deceived by Satan.

<sup>13</sup>The records of the Old Covenants, given from Adam until Moses and from Moses to my forerunner John, were written in holiness and contained light and truth, but the records you have received have not transmitted that which was first written in holiness, nor are they as many as the records on the plates of brass; and the plates of brass also do not contain all my words. Nevertheless, the records in the form you have of the Old Covenants, given from Adam until Moses and from

Moses to John, are of great worth and can serve my purposes, and are acceptable for this time.

<sup>14</sup> The records of my apostles containing my New Covenants were to contain the fullness of my gospel, but during the formation of the great and abominable church, many parts were discarded and other parts were altered. False brethren who did not fear me intended to corrupt and to pervert the right way, to blind the eyes and harden the hearts of others, in order to obtain power and authority over them.

<sup>15</sup> Conspiracies have corrupted the records, beginning among the Jews, and again following the time of my apostles, and yet again following the time of Joseph and Hyrum. As you have labored with the records you have witnessed the alterations and insertions, and your effort to recover them pleases me and is of great worth. You may remove the brackets from your record, as I accept your clarifications, and you are permitted to proceed to the end with your plan to update language to select a current vocabulary, but take care not to change meaning — and if you cannot resolve the meaning, either petition me again or retain the former words. Nevertheless, you labor with an incomplete text.

<sup>16</sup> I desire to heal you from an awful state of blindness so that you may see clearly my will, to do it. I promised to bring unto you much of my gospel through the Book of Mormon and to provide you with the means to obtain a fullness of my gospel, and I have done this; yet you refuse to receive the truth, even when it is given unto you in plainness. How can you who pursue the truth yet remain unable to behold your own weakness before me?

<sup>17</sup> Unto what can I liken it, that you may understand? For you are like a man who seeks for good fruit from a neglected vineyard — unwatered, undunged, unpruned, and unattended. How shall it produce good fruit if you fail to tend it? What reward does the unfaithful husbandman obtain from his neglected vineyard? How can saying you are a faithful husbandman ever produce good fruit in the vineyard without doing the work of the husbandman? For you seek my words to recover them even as you forsake to do them. You have heretofore produced wild fruit, bitter and ill-formed, because you neglect to do my words.

<sup>18</sup> I speak of you who have hindered my work, that claim to see plainly the beams in others' eyes. You have claimed to see plainly the

error of those who abuse my words, and neglect the poor, and who have cast you out — to discern their errors, and you say you seek a better way. Yet among you are those who continue to scheme, backbite, contend, accuse, and forsake my words to do them, even while you seek to recover them. Can you not see that your works fall short of the beliefs you profess?

<sup>19</sup> For the sake of the promises to the fathers will I labor with you as a people, and not because of you, for you have not yet become what you must be to live together in peace. If you will hearken to my words, I will make you my people and my words will give you peace. Even a single soul who stirs up the hearts of others to anger can destroy the peace of all my people. Each of you must equally walk truly in my path, not only to profess, but to do as you profess.

<sup>20</sup> The Book of Mormon was given as my covenant for this day and contains my gospel, which came forth to allow people to understand my work and then obtain my salvation. Yet many of you are like those who reject the Book of Mormon, because you say, but you do not do. As a people you honor with your lips, but your hearts are corrupt, filled with envy and malice, returning evil for good, sparing none — even those with pure hearts among you — from your unjustified accusations and unkind backbiting. You have not obtained the fullness of my salvation because you do not draw near to me.

<sup>21</sup> The Book of Mormon is to convince the gentiles, and a remnant of Lehi, and the Jews, of the truth of the words of my ancient prophets and apostles, with all the records agreeing that I am the Lamb of God, the Son of the Father, and I was sent into the world to do the will of the Father, and I am the Savior of the world. All must come unto me or they cannot be saved. And how do men come unto me? It is by faith, repentance, and baptism, which bring the holy ghost, to then show you all things you must know.

<sup>22</sup> If the gentiles, unto whom the Book of Mormon was given, had hearkened unto the holy ghost, they would have come unto me in Hyrum and Joseph's day. But they did not hearken, and would not allow me to abide with them in word, and in power, and in very deed.

<sup>23</sup> Hear therefore my words: Repent and bring forth fruit showing repentance, and I will establish my covenant with you and claim you as mine.

<sup>24</sup> I instruct my people to add to their records the following writings:

<sup>25</sup> You have eliminated the account of the revelation of April 3, 1836. Therefore add the following account to your record:

<sup>26</sup> On the third day of April 1836, Joseph and Oliver were in the temple in Kirtland, Ohio. The veil was taken from their minds and the eyes of their understanding were opened. They saw the Lord in his glory standing above them and the breastwork of the pulpit; and under his feet appeared as it were a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

<sup>27</sup> I am the Alpha and the Omega; I am he who was slain, I am he who lives; I am your advocate with the Father.

<sup>28</sup> Behold, your sins are forgiven you; you are clean before me, therefore, lift up your heads and rejoice. Let the hearts of your brethren also rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. For behold, I have accepted this house and my name shall be here, and I will manifest myself to my people in mercy in this house. Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

<sup>29</sup> Behold and see: The hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings that shall be poured out and the endowment with which my servants will be endowed in this house. Behold, the fame of this house shall spread to foreign lands; and this is the beginning of the blessings I shall pour out upon my people. Even so. Amen.

<sup>30</sup> As this vision closed, the Heavens were again opened to their view, and they saw and beheld, and were endowed with knowledge from the beginning of this creation to the ends thereof. And they were shown unspeakable things from the sealed record of Heaven, which man is not capable of making known, but must be revealed by the Powers of Heaven.

<sup>31</sup> They beheld Michael, the archangel, Gabriel, and Raphael, and divers angels, from Michael or Adam down to the end of time, showing

in turns their dispensations, their rights, their keys, their honors, their majesty and glory, and the Powers of their Priesthood; giving line upon line, precept upon precept; endowing them with knowledge, even here a little and there a little; holding forth hope for the work God was yet to perform, even the revelation of all things which are to come upon the earth until the return of the Lord in glory with His holy angels – to pour out judgment upon the world, and to reward the righteous.

<sup>32</sup> And they were unable to take it in; therefore, they were commanded to pray and ask to comprehend by the power of the spirit, to bring all things to their remembrance, even the Record of Heaven which would abide in them. Amen and Amen.

<sup>33</sup> You have removed an altered document taken from an account written on July 12, 1843, and inquired of me concerning marriage; therefore, let my people hearken to these things and you will do well:

<sup>34</sup> Marriage was, in the beginning, between one man and one woman, and was intended to remain so for the sons of Adam and the daughters of Eve, that they may multiply and replenish the earth. I commanded that there shall not any man have save it be one wife, and concubines he shall have none. I, the Lord your God, delight in the chastity of women, and in the respect of men for their wives.

<sup>35</sup> Marriage was established at the beginning as a covenant by the word and authority of God, between the woman and God, the man and woman, and the man and God. It was ordained by my word to endure for ever. Mankind fell, but a covenant established by my word cannot fail, and therefore in death they were not to be parted.

<sup>36</sup> It was my will that all marriages would follow the pattern of the beginning, and therefore all other marriages would be ordained as at the first. But fallen men refused my covenant, did not hearken to my word, nor receive my promise, and marriages fell outside my rule, disorganized and without me, therefore unable to endure beyond the promises made between the mortal man and the mortal woman, to end when they are dead.

<sup>37</sup> Covenants, promises, rights, vows, associations, and expectations that are mine will endure, and those that are not cannot endure.

Everything in the world, whether it is established by men, or by Thrones, or by Dominions, or by Principalities, or by Powers, that are not by my word and promise, shall be thrown down when men are dead and shall not remain in my Father's Kingdom. Only those things that are by me shall remain in and after the resurrection.

<sup>38</sup> Marriage by me, or by my word, received as a holy covenant between the woman and I, the man and woman, and the man and I, will endure beyond death and into my Father's Kingdom, worlds without end. Those who abide this covenant will pass by the angels who are appointed, and enter into exaltation. Concerning them it shall be said, You shall come forth in the first resurrection, and if they covenant after the first resurrection, then in the next resurrection, and shall inherit in my Kingdom their own thrones, dominions, principalities, powers, all heights and depths, and shall pass by the angels to receive exaltation, the glory of which shall be a fullness, and a continuation of their posterity for ever.

<sup>39</sup> Marriage is necessary for the exaltation of the man and woman and is ordained by me through the Holy Spirit of Promise, or in other words, by my covenant, my law, and my authority. Like the marriage in Eden, marriage is a sacrament for a sacred place, on holy ground, in my presence, or where the Holy Spirit of Promise can minister. But rebellion has kept mankind from inheriting what I ordained in the beginning, and therefore women and men have been left to marry apart from me. Every marriage established by me requires that I be part of the covenant for it to endure, for Endless is my name and without me the marriage cannot be without end: for so long as I endure it shall also endure, if it is made by my word and covenant.

<sup>40</sup> But know also that I can do my work at any time, for I have sacred space above, and can do my work despite earth and hell. The wickedness of men has not prevented my will, but only kept the wicked from what they might have received.

<sup>41</sup> Whenever I have people who are mine, I command them to build a house, a holy habitation, a sacred place where my presence can dwell or where the Holy Spirit of Promise can minister, because it is in such a place that it has been ordained to recover you, establish by my word and my oath your marriages, and endow my people with knowledge from on high that will unfold to you the mysteries of

godliness, instruct you in my ways, that you may walk in my path. And all the outcasts of Israel will I gather to my house, and the jealousy of Ephraim and Judah will end; Ephraim will not envy Judah and Judah will not provoke Ephraim.

<sup>42</sup> And again I say to you, Abraham and Sarah sit upon a Throne, for he could not be there if not for Sarah's covenant with him; Isaac and Rebecca sit upon a Throne, and Isaac likewise could not be there if not for Rebecca's covenant with him; and Jacob and Rachel sit upon a Throne, and Jacob could not be there if not for Rachel's covenant with him; and all these have ascended above Dominions and Principalities and Powers, to abide in my Kingdom.

<sup>43</sup> Therefore the marriage covenant is needed for all those who would likewise seek to obtain from me the right to continue their seed into eternity, for only through marriage can Thrones and Kingdoms be established.

<sup>44</sup> I, the Lord, say to you, with these additions, what you have gathered as scriptures are acceptable to me for this time and contain many plain and precious things. Nevertheless, whoso is enlightened by the spirit shall obtain the greater benefit, because you need not think they contain all my words nor that more will not be given, for there are many things yet to be restored unto my people. It is ordained that some things are only to be given to people who are mine and cannot otherwise be given to mankind on earth. You do not yet understand the glory to be revealed unto my covenant people.

<sup>45</sup> And now I will accept what you have produced and you need not labor further to recover my words, but to complete your labors as you have agreed. You have inquired about the details, including punctuation, and what I say unto one I say unto all: I have given to you my doctrine, and have also revealed teachings, commandments, precepts, and principles to guide you, and it is not meet that I command you in all things — reason together and apply what I have given you, and it will be enough.

<sup>46</sup> The Book of Mormon was translated by the gift and power of God, and the language given to Joseph was precious. There were things of beauty in language I revealed to Joseph that have been lost. Your work has been aided by the labor of Royal Skousen, whose diligence

has pleased me. When the sealed portion of the Book of Mormon is brought forth, then will you know and understand how great things were lost to you.

<sup>47</sup> There will yet be records restored from all the tribes, that will be gathered again into one, and also as I have said, there is some truth in the Apocrypha, including the Pseudepigrapha and scrolls recovered at Nag Hammadi, and other New Testament texts uncovered since the time of Joseph Smith, and findings at Qumran, and there are other records yet to be recovered; and whoso is enlightened by the spirit shall obtain benefit by their careful study.

<sup>48</sup> It is not enough to receive my covenant, but you must also abide it. And all who abide it, whether on this land or any other land, will be mine, and I will watch over them and protect them in the day of harvest, and gather them in as a hen gathers her chicks under her wings. I will number you among the remnant of Jacob, no longer outcasts, and you will inherit the promises of Israel. You shall be my people and I will be your God, and the sword will not devour you. And unto those who will receive will more be given, until they know the mysteries of God in full.

<sup>49</sup> But remember that without the fruit of repentance, and a broken heart and a contrite spirit, you cannot keep my covenant; for I, your Lord, am meek and lowly of heart. Be like me. You have all been wounded, your hearts pierced through with sorrows because of how the world has treated you. But you have also scarred one another by your unkind treatment of each other, and you do not notice your misconduct toward others because you think yourself justified in this. You bear the scars on your countenances, from the soles of your feet to the head, and every heart is faint. Your visages have been so marred that your hardness, mistrust, suspicions, resentments, fear, jealousies, and anger toward your fellow man bear outward witness of your inner self; you cannot hide it. When I appear to you, instead of confidence, you feel shame. You fear and withdraw from me because you bear the blood and sins of your treatment of brothers and sisters. Come to me and I will make sins as scarlet become white as snow, and I will make you stand boldly before me, confident of my love.

<sup>50</sup> I descended below it all, and know the sorrows of you all, and have borne the grief of it all, and I say to you, Forgive one another. Be tender

with one another, pursue judgment, bless the oppressed, care for the orphan, and uplift the widow in her need, for I have redeemed you from being orphaned and taken you that you are no longer a widowed people. Rejoice in me, and rejoice with your brethren and sisters who are mine also. Be one.

<sup>51</sup> You pray each time you partake of the sacrament to always have my spirit to be with you. And what is my spirit? It is to love one another as I have loved you. Do my works and you will know my doctrine, for you will uncover hidden mysteries by obedience to these things that can be uncovered in no other way. This is the way I will restore knowledge to my people. If you return good for evil, you will cleanse yourself and know the joy of your Master. You call me Lord, and do well to regard me so, but to know your Lord is to love one another. Flee from the cares and longings that belong to Babylon, obtain a new heart, for you have all been wounded. In me you will find peace, and through me will come Zion, a place of peace and safety.

<sup>52</sup> There are only two ways: the way I lead, that goes upward in light and truth unto Eternal lives — and if you turn from it, you follow the way of darkness and the deaths. Those who want to come where I am must be able to abide the conditions established for my Father's Kingdom. I have given to you the means to understand the conditions you must abide. I came and lived in the world to be the light of the world. I have sent others who have testified of me and taught you. I have sent my light into the world. Let not your hearts remain divided from one another and divided from me.

<sup>53</sup> Be of one heart, and regard one another with charity. Measure your words before giving voice to them, and consider the hearts of others. Although a man may err in understanding concerning many things, yet he can view his brother with charity and come unto me, and through me he can with patience overcome the world. I can bring him to understanding and knowledge. Therefore, if you regard one another with charity, then your brother's error in understanding will not divide you. I lead to all truth. I will lead all who come to me to the truth of all things. The fullness is to receive the truth of all things, and this too from me, in power, by my word, and in very deed. For I will come unto you if you will come unto me.

<sup>54</sup> Study to learn how to respect your brothers and sisters and to come together by precept, reason, and persuasion, rather than sharply disputing and wrongly condemning each other, causing anger. Take care how you invoke my name. Mankind has been controlled by the adversary through anger and jealousy, which has led to bloodshed and the misery of many souls. Even strong disagreements should not provoke anger, nor to invoke my name in vain as if I had part in your every dispute. 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.

<sup>55</sup> You are not excused from writing a statement of principles that I have required at your hands. I forbade my servant David from participating, and again forbid him. But I require a statement of principles to be adopted by the mutual agreement of my people, for if you cannot do so, you will be unable to accomplish other works that I will require at your hands. When you have an agreed statement of principles, I require it to also be added as a guide and standard for my people to follow. Remember there are others who know nothing, as yet, of my work now underway, and therefore the guide and standard is to bless, benefit, and inform them — so I command you to be wise in word and kind in deed as you write what I require of you.

<sup>56</sup> Do not murmur, saying, Too much has been required at our hands in too short a time. If your hearts were right, it was a light thing I have asked. You hinder and delay and then you say I require too much of you and do not allow you time, when, if your hearts were right and you prepared yourselves, you could have finished this work long ago. Do you indeed desire to be my people? Then accept and do as I have required.

<sup>57</sup> 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 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.

<sup>58</sup> There remains great work yet to be done. Receive my covenant and abide in it, not as in the former time when jarring, jealousy, contention, and backbiting caused anger, broke hearts, and hardened the souls of those claiming to be my saints. But receive it in spirit, in meekness, and in truth. I have given you a former commandment that I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. And again, I have taught that if you forgive men their trespasses, your Heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses. How do I act toward mankind? If men intend no offense, I take no offense, but if they are taught and should have obeyed, then I reprove and correct, and forgive and forget. You cannot be at peace with one another if you take offense when none is intended. But again I say, Judge not others except by the rule you want used to weigh yourself.

<sup>59</sup> I will give to you words to speak to the people to accept my covenant, and you shall read those words to them. Read first to the people these words I now speak, and then read the words of the covenant, and the people who will receive and do my words and my covenant shall then stand and say, Yes.

<sup>60</sup> Then by my law and my word they will be mine, and I will be with and lead my people onward through the spirit of Truth, the Comforter, the Record of Heaven, the peaceable things of immortal glory, even the holy ghost which will abide with them, and you will be children of the Most High God, fellow servants and numbered with the congregation of the just. Therefore rejoice!

<sup>61</sup> And the angels are given charge to watch over and protect my people.

<sup>62</sup> My eyes are over the whole earth and all men everywhere are before me. Men conspire to overthrow and oppress, and use violence to control others through fear. My spirit restrains the destroyer, to allow

those who are in the world and willing to give heed to my words time to prepare, but I will not always suffer with the wickedness of man.

<sup>63</sup>The earth groans under the wickedness of mankind upon her face, and she longs for peace to come. She withholds the abundance of her bounty because of the offenses of men against me, against one another, and against her. But if righteousness returns and my people prove by their actions, words, and thoughts to yield to my spirit and hearken to my commandments, then will the earth rejoice, for the feet of those who cry peace upon her mountains are beautiful indeed, and I, the Lord, will bring again Zion, and the earth will rejoice.

<sup>64</sup>In the world, tares are ripening. And so I ask you, What of the wheat? Let your pride, and your envy, and your fears depart from you. I will come to my tabernacle and dwell with my people in Zion, and none will overtake it.

<sup>65</sup>Cry peace. Proclaim my words. Invite those who will repent to be baptized and forgiven, and they shall obtain my spirit to guide them. The time is short and I come quickly, therefore open your mouths and warn others to flee the wrath which is to come as men in anger destroy one another. The wicked shall destroy the wicked, and I will hold the peacemakers in the palm of my hand and none can take them from me.

<sup>66</sup>Be comforted, be of good cheer, rejoice, and look up, for I am with you who remember me, and all those who watch for me, always, even unto the end. Amen.

## SECTION 158

*This is the Covenant Ordinance offered by the Lord to all who will receive it. Received by Denver Snuffer Jr., July 2017, and presented for the first time in Boise, Idaho, 3 September 2017, at a Covenant of Christ conference.*

*NOTE: This covenant can be received at any time, in any place, by any person who has accepted the Doctrine of Christ. Either an authorized priesthood holder who has previously received The Covenant can administer it, or the recording from the Boise Covenant of Christ Conference can be used. The believer receiving The Covenant may first want to review the words of the Prayer for Covenant before receiving The Covenant. Receiving The Covenant involves having read to them the Answer to Prayer for Covenant, following which*

*they have read to them The Covenant, and then comply with the directions contained therein, answering, Yes, out loud at the appropriate moment.*

<sup>1</sup> There are four questions I will read. Please remain seated until the four questions have all been read. If, after you hear all four questions, you can answer, Yes, to all four, then you will be asked to stand and say, Yes, to accept:

<sup>2</sup> First: Do you believe all the words of the Lord which have been read to you this day, and know them to be true and from the Lord Jesus Christ, who has condescended to provide them to you, and do you covenant with Him to cease to do evil and to seek to continually do good?

<sup>3</sup> Second: Do you have faith in these things and receive the scriptures approved by the Lord as a standard to govern you in your daily walk in life, to accept the obligations established by the Book of Mormon as a covenant, and to use the scriptures to correct yourselves and to guide your words, thoughts, and deeds?

<sup>4</sup> Third: Do you agree to assist all others — who covenant to likewise accept this standard to govern their lives — to keep the Lord's will, to succor those who stand in need, to lighten the burdens of your brothers and sisters whenever you are able, and to help care for the poor among you?

<sup>5</sup> Fourth: And do you covenant to seek to become of one heart with those who seek the Lord to establish His righteousness?

<sup>6</sup> If you agree, please stand wherever you are located, either here or in a remote location, to be recognized and numbered by God and His angels.

<sup>7</sup> All those standing please confirm you are willing to accept this covenant by saying, Yes.

<sup>8</sup> Please be seated.

<sup>9</sup> Now, hear the words of the Lord to those who receive this covenant this day:

<sup>10</sup> All you who have turned from your wicked ways and repented of your evil doings, of lying and deceiving, and of all whoredoms, and of secret abominations, idolatries, murders, priestcrafts, envying, and strife, and from all wickedness and abominations, and have come unto me, and been baptized in my name, and have received a remission of

your sins, and received the holy ghost, are now numbered with my people who are of the house of Israel. I say to you:

<sup>11</sup> Teach your children to honor me. Seek to recover the lost sheep remnant of this land and of Israel and no longer forsake them. Bring them unto me and teach them of my ways, to walk in them.

<sup>12</sup> And I, the Lord your God, will be with you and will never forsake you, and I will lead you in the path which will bring peace to you in the troubling season now fast approaching.

<sup>13</sup> I will raise you up and protect you, abide with you, and gather you in due time, and this shall be a land of promise to you as your inheritance from me.

<sup>14</sup> The earth will yield its increase, and you will flourish upon the mountains and upon the hills, and the wicked will not come against you because the fear of the Lord will be with you.

<sup>15</sup> I will visit my house, which the remnant of my people shall build, and I will dwell therein, to be among you, and no one will need to say, Know ye the Lord, for you all shall know me, from the least to the greatest.

<sup>16</sup> I will teach you things that have been hidden from the foundation of the world and your understanding will reach unto Heaven.

<sup>17</sup> And you shall be called the children of the Most High God, and I will preserve you against the harvest.

<sup>18</sup> And the angels sent to harvest the world will gather the wicked into bundles to be burned, but will pass over you as my peculiar treasure.

<sup>19</sup> But if you do not honor me, nor seek to recover my people Israel, nor teach your children to honor me, nor care for the poor among you, nor help lighten one another's burdens, then you have no promise from me and I will raise up other people who will honor and serve me, and give unto them this land, and if they repent, I will abide with them.

<sup>20</sup> The time is now far spent, therefore labor with me and do not forsake my covenant to perform it; study my words and let them be the standard for your faith, and I will add thereto many treasures. Love one another and you will be mine, and I will preserve you, and raise you up, and abide with you for ever. Amen.

## SECTION 159

### THE PROVERBS OF DENVER SNUFFER JR.

<sup>1</sup> The things of God really are of deep import. Only time, experience, and careful, ponderous and solemn thoughts can find them out, provided, of course, there is a real desire to know the things of God accompanied by obedience to His commandments. If you don't desire them, you won't ask and won't receive. And if you do desire them, you will ask and you will obey. It is self-regulated, in that sense. Everyone decides for themselves just how much of an advantage in the world to come they are willing to acquire here.

<sup>2</sup> Freedom of agency really means accountability. That is its chief meaning. Unfortunately, because of political debate, it has assumed a much less rigorous meaning. We are free, therefore we are accountable before God for all our acts. The Atonement alone affords us relief from that accountability. Taking advantage of the Atonement for that purpose, however, does require us to obey Christ's conditions.

<sup>3</sup> It is not true that "seeing is believing." Rather, believing is to see. Belief will open your eyes. The Voice, three levels removed from us, is regained by your election to remove the veil that bars your hearing and your sight.

<sup>4</sup> It is a veil and not a wall you must pass through. You elect whether or not you will pass through.

<sup>5</sup> There is no one, other than you, who can make the decision to go forward. It is far more frightening to persist through the veil than to remain without a view of Heaven.

<sup>6</sup> Revelation from Heaven is also a revelation of yourself. For as you see Him, you see most clearly how very limited and dependent you are upon Him. You cannot be prideful after seeing yourself alongside Him.

<sup>7</sup> Heaven is steeped in ceremonial rites intended to preserve and declare the Glory of God and the wisdom of His acts. The depth, heights, and majesty of His undertakings are beyond man's comprehension. Words fail in the attempt. It is best understood by seeing and not to be otherwise understood.

<sup>8</sup> God wants for us to understand Him. He is eager to meet with and touch us, as we should be to know and touch Him.

<sup>9</sup> God loves His children equally, but we love Him unequally in return. If we would love Him as he loves us, we would leap into His open arms and rejoice in the touch of our Lord.

<sup>10</sup> He bears seven wounds on His person: Two in His wrists, two in His palms, two in His feet, and one in His side. Seven is the symbolic number of completion or perfection. Seven wounds reflect the completion of His sacrifice and of that sacrifice's complete perfection.

<sup>11</sup> Christ's sacrifice has completely healed all that the Fall of Adam brought to pass. As Adam went before, so Christ came after, the one the antithesis of the other, and both making this creation a chiasm of Fall and Redemption. We stand in the center, where it is all in balance about us.

<sup>12</sup> The balance between Adam's Fall and Christ's sacrifice provides a neutral balance of opposites. We choose what we are willing to do with this balanced universe.

<sup>13</sup> We tip the scales by our choices, and by so doing, we change all eternity. We change eternity by the choices we make here.

<sup>14</sup> There is an eternal balance, with infinite results, hanging on our every choice. We stand in peril or stand in glory depending upon our every thought and deed.

<sup>15</sup> Five minutes of mortality are more precious than all the prior eternities of pre-earth life. Only here can you demonstrate the faith from which creation itself was born.

<sup>16</sup> Our failures are mourned in the corridors of Heaven with groans for our shortcomings. We have angels and gods wishing our choices were always tipping the scale of balance in this life in favor of obedience to God.

<sup>17</sup> Our noble acts and righteous deeds are celebrated in joy and song in the corridors of Heaven. As we choose God and His ways, the Hosanna Shout rings out in Heaven for such choices. We are the place where eternity's conflicts are now being played out. We are the battleground between infinite good and infinite failure.

<sup>18</sup> Life is an open book test. We only need to realize the test is underway to be able to pass it.

<sup>19</sup> Joy cannot be found by subordinating the spirit to the flesh. Joy, peace, and freedom come only by subordinating the flesh to the spirit.

<sup>20</sup> The meekness of the Lord as he supplicates us to follow Him is because of the great worth of souls. That great worth has been poured into us by the bitter cup from which He drank. Every person who has ever lived is an infinite creation.

<sup>21</sup> Within the coupling of the man and woman in the Lord there is found all eternity. They together are infinite. The temple rites are intended to establish this infinite and eternal union.

<sup>22</sup> Adam and Eve were given by God to each other before death entered into creation. Had there been no Fall, the man and woman would have remained together for ever.

<sup>23</sup> The eternal union of man and woman is a return to Eden before the Fall. The Temple and the ordinances found there are, for us, the return to Eden before the Fall and the completion of creation through the union of man and woman in an infinite covenant.

<sup>24</sup> Heaven does not need to await the afterlife, but you can be redeemed from the Fall here and now. Receiving the presence of God is to be redeemed from the Fall.

<sup>25</sup> The Millennium will happen as people prepare themselves for it. When the wheat is fully ripe, the Lord will return. You can receive Millennial blessings through the Second Comforter now.

<sup>26</sup> It would do little good to have the Lord return if there were not people prepared for His presence awaiting Him. If that were to occur before people are prepared, the whole earth would be wasted at His coming.

<sup>27</sup> If you would have Him return, then you must prepare individually to abide His coming. When you are ready, He will return.

<sup>28</sup> There is nothing hidden but what will be made known, but it is up to you to be willing to see and receive what is hidden.

<sup>29</sup> God hides most things in plain sight. It is up to you, therefore, to be willing to draw back the veil and see them.

<sup>30</sup> The religiously blind refuse to see. Blindness born from religious error is the most recalcitrant form of the disease.

<sup>31</sup> Knowledge of the mysteries of godliness is obtained only through obedience to God. He ordained this method to make His greatest truths universally available to all His humble followers. If it were otherwise, we would all have to go to college to receive training for the ministry.

<sup>32</sup> Education is no real advantage in receiving light and truth from God. Humility is the only real, great advantage that any soul ever possesses.

<sup>33</sup> Since God is no respecter of persons, He has ordained truth to come to us without respect to persons. Whatever truths may exist, His true followers seek after these things and find they are freely given.

<sup>34</sup> In order to go forward, you must go back. Without a return to the humility and faith of childhood you will not be able to see Him.

<sup>35</sup> When we elect to receive Him, He elects at that moment to receive us. We determine whether we are “elect” by our own election to receive Him.

<sup>36</sup> The proud will fail. Their failure will come as a natural consequence of their unfitness to be in God’s presence. Their pride will keep them from doing what is required to be in His presence. Had Naaman not returned to wash himself seven times in the Jordan River, he would have died a leper. Many of us die lepers because we find such things as dipping in rivers childish. Too often we join Naaman in asking, Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?— and join him too in reacting, So he turned and went his way in a rage. Be humble enough to do as the prophets ask you and submit to the laws and ordinances of the Gospel. You will be healed if you do. For the Apostles and Prophets are Christ’s chosen ministers.

<sup>37</sup> You must choose your world: this one or the next. You cannot choose both.

<sup>38</sup> Your past controls your now. You can only control the future by what you do now. But what you do ‘now’ controls all of eternity.

<sup>39</sup> The most important lessons in life, shedding the greatest light, are almost invariably the most painful as well. That is as it must be. Christ learned the most because He suffered the most.

<sup>40</sup> Things which seem perfectly normal here in mortality are completely mad when viewed from eternity. Had the rich man a broader view of things, he would have treated his beggar Lazarus more kindly. By the time his omission became clear to him, it was too late to repair.

<sup>41</sup> While mortal, we are all rich because it lies within each of us to help others.

<sup>42</sup> We are better off taking advice and instruction from God than giving it to Him. Most of mankind is unwilling to accept advice and instruction from Him, however, that they never hear Him.

<sup>43</sup> The restoration of the gospel through Joseph Smith contains His tools for approaching Him.

<sup>44</sup> We are told to study out of “the best books.” In this dispensation, apart from the scriptures themselves, very few have been written.

## SECTION 160

*Vision given to Denver Snuffer Jr., 13 February 2003.*

<sup>1</sup> On the 13th of February 2003 I saw the Lord coming in His glory. At first a sign appeared in the heavens, a light emanating from a single point and turning first this way and that. All the world saw it, and men debated over its meaning. At length the light turned upon us and within it was the Lord, showing His glory, with concourses of angels and the hosts of Heaven following in His wake.

<sup>2</sup> And when we saw that it was the Lord we rejoiced and were filled with joy. I turned to my wife and said, Look, it is Christ!, and she said, Yes, it is! And we were filled with joy and peace of mind, for the long awaited day of the Lord had come.

<sup>3</sup> But others were filled with dread. They feared and lamented and wanted the mountains to cover them and hide them from His presence, for he was clothed in red and came in judgment. And Christian ministers knew they had taught falsely and that their faith could not save – and they begged for relief from the Saints.

<sup>4</sup> This caused me to marvel at how this could be. It was given unto me to understand that without the ordinances of salvation through the authorized ministers of the gospel it was not possible for men to shed their sins. And they could not look upon a just and holy Being without being racked with torment and guilt for their sins. And they pled with the Saints to minister to them, but we could not, for we were constrained by the spirit and were forbidden to do so. For this was the day of judgment which the Lord had in His heart, and he was now come to preach His own sermon, clothed in red, and to deliver those who waited on Him and to convict and condemn those who had not.

<sup>5</sup>I write this in my own hand and bear solemn testimony that it is true. Amen. When I had finished recording the foregoing account I replied to the Lord that it was not complete and that I could give a much fuller account. The Lord replied, When the time comes to bear testimony of this, these are the words you shall use. And many other things were told to me that cannot be written.

## SECTION 161

*Vision on 26 February 2005, related by Denver Snuffer Jr. in Come, Let Us Adore Him as "Gethsemene". Also, extracts of a vision given to Denver Snuffer Jr., 14 March 2005, reported in the chapter titled "Resurrection." Gethsemene text adopted as scripture during the canonization of these scriptures. Resurrection text was sustained as scripture, 21 April 2019, during a general conference in Grand Junction, CO.*

<sup>1</sup> I knew a man in Christ about four years ago who, being overshadowed by the spirit on the 26th of February, 2005, had the Lord appear to him again. And the Lord spoke to him face to face in plain humility, as one man speaks to another, calling him by name. As they spoke the Lord put forth His hand and touched the eyes of the man and said, Look! The man had opened before him a view of the Lord kneeling in prayer. It was in a dark place. The air was heavy and overcast with sorrow. The man beheld the Lord praying in Gethsemene on the night of His betrayal and before His crucifixion.

<sup>2</sup> All the Lord had previously done in His mortal ministry by healing the sick, raising the dead, giving sight to the blind, restoring hearing to the deaf, curing the leper, and ministering relief to others as he taught was but a prelude to what the Lord was now to do on this dark, oppressive night.

<sup>3</sup> As the Lord knelt in prayer, His vicarious suffering began. He was overcome by pain and anguish. He felt within Him, not just the pains of sin, but also the illnesses men suffer as a result of the Fall and their foolish and evil choices. The suffering was long and the challenge difficult. The Lord suffered the afflictions. He was healed from the sickness. He overcame the pains, and patiently bore the infirmities until, finally, he returned to peace of mind and strength of body. It took an act of will and hope for Him to overcome the affliction which

had been poured upon Him. He overcame the separation caused by these afflictions and reconciled with His Father. He was at peace with all mankind.

<sup>4</sup> He thought His sufferings were over, but to His astonishment another wave overcame Him. This one was much greater than the first. The Lord, who had been kneeling, fell forward onto His hands at the impact of the pain that was part of a greater, second wave.

<sup>5</sup> This second wave was so much greater than the first that it seemed to entirely overcome the Lord. The Lord was now stricken with physical injuries as well as spiritual affliction. As he suffered anew, His flesh was torn which he healed using the power of the charity within Him. The Lord had such life within Him, such power and virtue within Him, that although he suffered in His flesh, these injuries healed and His flesh restored. His suffering was both body and spirit, and there was anguish of thought, feeling, and soul.

<sup>6</sup> The Lord overcame this second wave of suffering, and again found peace of mind and strength of body; and His heart filled with love despite what he had suffered. Indeed, it was charity or love that allowed Him to overcome. He was at peace with His Father, and with all mankind, but it required another, still greater act of will and charity than the first for Him to do so.

<sup>7</sup> Again, the Lord thought His suffering was over. He stayed on His hands and knees for a moment to collect Himself when another wave of torment burst upon Him. This wave struck Him with such force he fell forward upon His face. He was afflicted by this greater wave. He was then healed, only to then be afflicted again as the waves of torment overflowed. Wave after wave poured out upon Him, with only moments between them. The Lord's suffering progressed from a lesser to a greater portion of affliction; for as one would be overcome by Him, the next, greater affliction would then be poured out. Each wave of suffering was only preparation for the next, greater wave.

<sup>8</sup> The pains of mortality, disease, injury, and infirmity, together with the sufferings of sin, transgressions, guilt of mind, and unease of soul, the horrors of recognition of the evils men had inflicted upon others, were all poured out upon Him, with confusion and perplexity multiplied upon Him.

<sup>9</sup> He longed for it to be over, and thought it would end long before it finally ended. With each wave he thought it would be the last, but then another came upon Him, and then yet another.

<sup>10</sup> The one beholding this scene was pained by what he saw, and begged for the vision of the Lord's suffering to end. He could not bear to see his Lord suffering in this manner. The petition was denied and the vision did not end, for the Lord required him to witness it.

<sup>11</sup> The man saw that the Lord pleaded again with the Father that "this cup may pass" from Him. But the Lord was determined to suffer the Father's will and not His own. Therefore, a final wave came upon Him with such violence as to cut Him at every pore. It seemed for a moment that he was torn apart, and that blood came out of every pore. The Lord writhed in pain upon the ground as this great final torment was poured upon Him.

<sup>12</sup> All virtue was taken from Him. All the great life force in Him was stricken and afflicted. All the light turned to darkness. He was humbled, drained, and left with nothing. It is not possible for a man to bear such pains and live, but with nothing more than will, hope in His Father, and charity toward all men, He emerged from the final wave of torment, knowing he had suffered all this for His Father and His brethren. By His hope and great charity, trusting in the Father, the Lord returned from this dark abyss and found grace again, His heart being filled with love toward the Father and all men.

<sup>13</sup> These great burdens were borne by the Lord not only on behalf of mankind, but also as a necessary prelude to His death upon a Roman cross. Had he not been so physically weakened by these sufferings and drained of power from within, the scourging and crucifixion he suffered at the hands of men could not have taken His life.

<sup>14</sup> It was many hours after this vision closed before the one who witnessed this suffering could compose himself again. He wept because of the vision shown him, and he wondered at the Lord's great suffering for mankind.

<sup>15</sup> The witness reflected for many days upon this scene of the Lord's great suffering. He read many times the account of the Lord's agony given to Joseph Smith, which reads, Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you

know not, how exquisite you know not, yea, how hard to bear you know not. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit – and would that I might not drink the bitter cup, and shrink – Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. [T&C 4:5]

<sup>16</sup> He pondered and asked, Why were there waves of torment? Why did they increase in difficulty? How were they organized as they seemed to fit a pattern?

<sup>17</sup> After long inquiring into the things which he had seen, the Lord, who is patient and merciful and willing to instruct those who call upon Him, again appeared to the man on the 20th of December, 2007. He made known unto him that the waves of torment suffered by the Lord came in pairs which mirrored each other. The first of each wave poured upon the Lord those feelings, regrets, recriminations, and pains felt by those who injured their fellow man. Then followed a second wave, which mirrored the first, but imposed the pains suffered by the victims of the acts committed by those in the first wave. Instead of the pains of those who inflict hurt or harm, it was now the anger, bitterness, and resentments felt by those who suffered these wrongs.

<sup>18</sup> From each wave of suffering, whether as the one afflicting or as the victim of those wrongs, the Lord would overcome the evil feelings associated with these wrongs, and find His heart again filled with peace. This was why, in the vision of the suffering of the Lord, it was in the second waves that there appeared oftentimes to be injuries to His body.

<sup>19</sup> The greater difficulty in these paired waves of torment was always overcoming the suffering of the victim. With these waves the Lord learned to overcome the victims' resentments, to forgive, and to heal both body and spirit. This was more difficult than overcoming the struggles arising from the one who committed the evil. This is because the one doing evil knows he has done wrong and feels a natural regret when he sees himself aright. The victim, however, always feels it is their right to hold resentment, to judge their persecutor, and to withhold

peace and love for their fellow men. The Lord was required to overcome both so that he could succor both.

<sup>20</sup> In the pairing of the waves, the first torment was of the mind and spirit, and the second was torment of mind, spirit, and body.

<sup>21</sup> The Lord experienced all the horror and regret wicked men feel for their crimes when they finally see the truth. He experienced the suffering of their victims whose righteous anger and natural resentment and disappointment must also be shed, and forgiveness given, in order for them to find peace. He overcame them all. He descended below them all. He comprehends it all. And he knows how to bring peace to them all. He knows how to love others whether they are the one who has given offense or the one who is a victim of the offense.

<sup>22</sup> In the final wave, the most brutal, most evil, most heinous sins men inflict upon one another were felt by Him as a victim of the worst men can do. He knew how it felt to wrongly suffer death. He knew what it was like to be a mother holding a child in her arms as they are both killed by those who delight in their suffering. He knew how it was for ambitious men to rid themselves of a rival by conspiracy and murder. He knew what it was to have virtue robbed from the innocent. He knew betrayal, treachery, and abuse in all its worst degrading horror. There was no cruelty, no offense, no evil that mankind has suffered or will suffer that was not put upon Him.

<sup>23</sup> He knew what it is like for men to satisfy their ambition by clothing their hypocrisy in religious garb. He also felt what it was like to be the victim of religious oppression by those who pretend to practice virtue while oppressing others. He knew the hearts of those who would kill Him. Before confronting their condemnation of Him in the flesh, he suffered their torment of mind when they recognized he was the Lord, and then found peace for what they would do by rejecting Him. In this extremity there was madness itself as he mirrored the evil which would destroy Him, and learned how to come to peace with the Father after killing the Son of God, and to love all those involved without restraint and without pretense even before they did these terrible deeds. His suffering, therefore, encompassed all that has happened, all that did happen, and all that would happen in the future.

<sup>24</sup> As a result of what the Lord suffered, there is no condition — physical, spiritual, or mental — that he does not fully understand. He

knows how to teach, comfort, succor, and direct any who come to Him seeking forgiveness and peace. This is why the prophet wrote: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. [Isa. 19:2] And again: Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. [Isa. 19:2] He obtained this knowledge by the things he suffered. He suffered that we might avoid sin by being obedient to His commandments. None of us need harm another, if we will follow Him. He knows fully the consequences of sin. He teaches His followers how to avoid sin.

<sup>25</sup> The prophet Alma taught and understood our Lord's sufferings as he wrote: And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people. And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities. [Alma 5:3]

<sup>26</sup> He can bring peace to any soul. He can help those who will come to Him love their fellow man. He alone is the Perfect Teacher because he alone has the knowledge each of us lack to return to being whole and at peace with the God and Father of us all after our transgression of His will. He is wise to what is required for each man's salvation.

<sup>27</sup> As the Lord made these terrible things known to the man he cried out, Hosanna to the Lamb of God! He has trodden the winepress alone! Glory, honor, and mercy be upon the Chosen One for ever and ever! I will submit unto anything you see fit to require of me! I will bend my knee in obedience to you! Let thy will, not mine be done! For worthy is the Lamb! Then, thinking upon how trifling his difficulties and disappointments had been in comparison with the suffering he saw imposed upon his Lord, the man added, Surely goodness and mercy have been mine all the days of my life!

<sup>28</sup> And the Lord responded, And you shall dwell in the house of the Lord for ever. Then the man wept.

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<sup>29</sup> When I saw His resurrection, I was surprised to see it was still dark. When Mary realized it was Jesus, she embraced Him joyfully. She did not timidly reach out her hand, but she readily greeted Him with open arms, and He, in turn, embraced her. It is difficult to describe what I saw of the incident, apart from saying the Lord was triumphant, exultant, overjoyed at His return from the grave! She shared His joy. I was shown the scene and do not have words to adequately communicate how complete the feelings of joy and gratitude were which were felt by our Lord that morning. As dark and terrible were the sufferings through which He passed, the magnitude of which is impossible for man to put into words, these feelings of triumph were, on the other hand, of equal magnitude in their joy and gratitude. I do not think it possible for a mortal to feel a fullness of either. And, having felt some of what He shares with His witnesses, I know words are inadequate to capture His feelings on the morning of His resurrection. He had the deep satisfaction of having accomplished the most difficult assignment given by the Father, knowing it was a benefit to all of His Father's children, and it had been done perfectly.

<sup>30</sup> Mary and Christ embraced. There was nothing timid about the warm encounter she had with Him. Then He said to her, "Hold me not" because He had to ascend, return and report to His Father. Joseph Smith was correct when he revised this language. I then saw Him ascend to heaven. I saw the golden heavenly light glowing down upon Mary as she watched His ascent. All this happened while it was yet dark on the morning He rose from the dead. He has shown this to me and I can testify to it as a witness.

<sup>31</sup> Although I have disclosed some of what I have been shown I cannot tell all. If I have a witness of the Lord's resurrection, certainly you can have the same. There is nothing significant about me. Further, I cannot compel you to believe me, but can truthfully testify of Him. Believe His promise to come to you and comfort you, and take up His abode with you (John 9:8). Believe Him, because everybody is equally dependent upon Him for their hope of salvation. Never put your eternal salvation in the hands of anyone other than Jesus Christ,

who paid to ransom you. Belief based upon the testimony or witness of another should never satisfy you. You should press forward and obtain your own witness of your Risen Lord. Move into action, grow beyond belief, act in conformity to the things He has asked you, and develop faith. Use that faith to develop knowledge of Him, then you will not be dependent upon anyone else for knowledge which will both save you and assure you eternal life.

## SECTION 162

*Revelation given to Denver Snuffer Jr., 10 September, 2011.*

<sup>1</sup> On the 10th day of September, 2011 the word of the Lord said to me, You shall no longer be called Denver, but your name shall be called David. I was startled to hear this, and it troubled me. I regarded David as an adulterer and a murderer, who killed Uriah to hide his adultery. In response to Nathan's parable of the rich man who took the poor man's lamb in 2 Samuel 4:12, David condemned himself to die for his sin. If David considered himself worthy to die, then should I not also condemn David? The more I reflected on this, the more troubled I became. I asked God to give to me another name, not the unwanted David.

<sup>2</sup> For a day and a half my distress grew, and I prayed repeatedly to have the name changed. I feared it memorialized and perhaps also foreshadowed failure and rebellion. I did not want to have the Lord view me as either rebellious or a failure. I thought the name was detestable, the name of a bloody man who was unfit to build the Lord's house, whose family was torn apart by infighting. After a day and a half of prayer asking to change the name, the Lord answered in a perfectly mild voice saying, I thought it no great insult to be called the Son of David.

<sup>3</sup> His gentle response cut my heart and made me ashamed. I learned David means: Beloved of God. This made me all the more embarrassed at how meanly I had reacted and spoken to the Lord about His gift to me. Instead of thinking it an unworthy name, I concluded I was unworthy of His gift. I asked Him to forgive me and he frankly did so. I am an ignorant and prideful man.

<sup>4</sup> I expected to keep this private, and after doing so for six years, I have been commanded to make this known.

## SECTION 163

*Vision related by Denver Snuffer Jr., at a temple conference – Weber State University, Ogden, Utah, 28 October, 2012.*

<sup>1</sup> I saw a great mountain, and upon the top thereof was the glory of the fathers. To reach the top, all were required to enter through a narrow pass. In the pass was a great beast, cruel and pitiless.

<sup>2</sup> The Lord brought people whom he had chosen to the mouth of the pass, and there he told them to wait for him, and he went away. The people did not wait for Him, but began to move forward into the narrow pass. The beast killed some and injured others, and none were able to pass through.

<sup>3</sup> After great losses, many deaths, and terrible suffering, the people chosen by the Lord withdrew and departed from the mountain. After four and five generations, the Lord again brought some few back to the pass and again told them to stay at the mouth of the pass and wait on Him. But again there were those who tired of waiting, for they could see in the distance the glory of the Fathers and they desired to be there. These, being overtaken by their zeal, did not wait, but moved into the pass where again the beast killed or hurt them.

<sup>4</sup> Among those who waited, however, was a man who knelt and prayed, and waited patiently for his Lord. After a great time, the Lord came to this man and took him by the hand and led him into the pass where the great beast guarded the way. As the Lord led, however, the beast was ever occupied with attacking others, and therefore its back was turned to the Lord and the man. And so they passed by unnoticed, safely to the top. The Lord sent the man to the Fathers who, when they saw the man, inquired of him, How came you to be here and yet mortal; the last who came here were brothers who had been slain, and you are yet alive? And the man answered, I waited on the Lord and he brought me here safely.

## SECTION 164

*Prophecy given by Denver Snuffer Jr., 3 March 2013.*

<sup>1</sup> When the Seed of the Woman was born, a new star appeared in the heavens. In like manner, when the Lion of Judah returns, as with his first coming, there will be a new star seen. All the world will note its appearance and shall be troubled at its meaning. When it makes its appearance, you may know His return is soon upon the world. You may also know by that sign that he has given to me the words I have faithfully taught as His servant.

## SECTION 165

*A blog post written by Denver Snuffer Jr. on 15 April 2014, titled Abraham's Sons.*

<sup>1</sup> Last night I was awakened by this:

<sup>2</sup> Did not Ishmael and Isaac mourn together and bury their father Abraham? Was not their father's blood precious unto them both? Does not the blood of Abraham run in both Isaac and Ishmael? Does not the blood of Abraham run in both Esau and Jacob?

<sup>3</sup> Let Ishmael today find the blood of his father, Abraham, precious still. Let Isaac likewise today find the blood of his father, Abraham, precious again. For Abraham's sake, let all the brothers who descend from Abraham now mourn when Abraham's blood is spilled by any of his descendants.

<sup>4</sup> If Abraham's sons do not find his blood to be precious still, there remains nothing between them but the shedding of Abraham's blood. For all his sons who fail to find Abraham's blood to be precious will be held to account by God, who will judge between the sons of Isaac and the sons of Ishmael, the sons of Esau and the sons of Jacob, for father Abraham's sake, with whom God covenanted.

<sup>5</sup> The sons of Abraham will not be permitted to continue this disregard of their common father's blood without provoking God, who will soon judge between Abraham's sons.

## SECTION 166

*Revelation given to Denver Snuffer Jr., 1 May 2014.*

<sup>1</sup> On the evening of May 1, 2014, the Lord gave me further light and knowledge about His work in His vineyard. The Lord is in control over the church, men, and all things. When he undertakes to accomplish something, there is nothing that the Lord God shall take in His heart to do, but what he will do it. (Abr. 5:4) Often the means used by the Lord to accomplish His strange act, and to perform His strange work (T&C 102:20), are very small indeed. Now ye may suppose that this is foolishness in me; but behold, I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and bringeth about the salvation of many souls. (Alma 17:8) The LDS Church has Doctrine and Covenants 121, verses 36 to 40 (T&C 139:5) to warn it about abusing His authority. There is an “amen” or end to authority when control, compulsion, and dominion are exercised in any degree of unrighteousness. Therefore, when using authority, great care must be taken. In any case, the Church was careless. Therefore, those involved are now left to kick against the pricks, to persecute the Saints, and to fight against God.

<sup>2</sup> D&C Section 121 (T&C 139) is a warning to church leaders. It is addressing the powerful, not the powerless. It is addressing those who occupy the seats of authority over others. Only those who claim the right to control, compel, and exercise dominion, are warned against persecuting the saints who believe the religion and practice it as I did from the time of my conversion. My excommunication was an abuse of authority. Therefore, as soon as the decision was made, the Lord terminated the priesthood authority of the Stake Presidency and every member of the High Council who sustained this decision, which was unanimous. Thereafter, I appealed to the First Presidency, outlining the involvement of the Twelve and the Seventy. The appeal gave notice to them all. The appeal was summarily denied.

<sup>3</sup> Last general conference [April 5, 2014] the entire First Presidency, the Twelve, the Seventy, and all other general authorities and auxiliaries voted to sustain those who abused their authority in casting me out of the Church. At that moment, the Lord ended all claims of the Church of Jesus Christ of Latter Day Saints to claim it is led by the

priesthood. They have not practiced what he requires. The Lord has brought about His purposes. This has been in His heart all along. He has chosen to use small means to accomplish it, but he always uses the smallest of means to fulfill His purposes.

<sup>4</sup> None of this was my doing. The Lord's strange act was not, could not, be planned by me; was not, could not, have been controlled by me. It was not anticipated by me, or even understood by me, until after the Lord had accomplished His will, and made it apparent to me on the evening of May 1, 2014. He alone has done this. He is the author of all of this.

## SECTION 167

*From Lecture 10, Forty Years of Mormonism, presented by Denver Snuffer Jr., 9 September 2014, in Phoenix, Arizona.*

<sup>1</sup> I asked the Lord that priesthood get extended beyond the confines of the men who have continually abused and neglected it. I was told that priesthood is confined to men because of the Fall and the conditions ordained by God at that time. Until we reverse things in the Millennium, that is the way it is going to remain, as to the ordinances thus far given in public. I asked the Lord to change that order. It is not going to change. I then asked the Lord that if only men were to hold priesthood for our public ordinances, then could only women vote to sustain them. The saying pleased the Lord, for it was already in His heart. But He said to me, There shall be a minimum of seven women to sustain the man in any vote, and if the man is married, his wife shall be one of them.

## SECTION 168

*A blog post from Denver Snuffer Jr., written on 18 February 2015, titled Babylon.*

<sup>1</sup> The God of Heaven tells me all the world should pray that Baghdad does not fall.

## SECTION 169

*Revelation given to Denver Snuffer Jr. on the resurrection of the dead, as recorded in his journal and related in a talk given on 22 March 2015, entitled Plural Marriage.*

<sup>1</sup> It has puzzled me how the Lord could go to visit the dead, the dead could greet the Son of God in the spirit world where He declared their redemption from the bands of death. Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fullness of joy (LDS D&C 138:16–17) on the one hand, but Christ did not go to preach to the wicked. Instead, from among the righteous he organized his forces and appointed messengers clothed with power and authority and commissioned them to go forth. Therefore, the very same spirits who rejoice at the deliverance from the grave were left in the grave and it was by them was the Gospel preached to those who had died. (LDS D&C 138:30–32). I had wondered how they could be raised from the dead and yet remain to preach to the dead. After inquiring about this matter diligently, I have learned that when the Lord declared the resurrection, He did not resurrect them. He assured them it would come, but comparatively few were resurrected with the Lord at the time he came forth from the grave.

<sup>2</sup> This then puzzled me to know who then was taken from the grave, as recorded in Matthew 12:30: Many of the bodies of the saints which slept, arose, and prophesied by Samuel and confirmed by Christ (3 Nephi 10:5), who arose that were called “many Saints” by both the New Testament and the Book of Mormon.

<sup>3</sup> I was shown that the spirits that rose were limited to a direct line back to Adam, requiring the hearts of the Fathers and the hearts of the children to be bound together by sealing, confirmed by covenant and the Holy Spirit of Promise. This is the reason that Abraham, Isaac, and Jacob have entered into their exaltation according to the promises, and sit upon thrones, and are not angels, but are gods. (T&C 157:42–43).

<sup>4</sup> The coming of the Lord in the future will not bring an immediate resurrection — just as the resurrection of Christ did not empty the world of spirits of even the righteous dead. Those who will be prepared

at His coming will remain comparatively few still. Hence, the great need to turn the hearts of the children to the Fathers, and the Fathers to the children – and this too by covenant and sealing through the Holy Spirit of Promise.

## SECTION 170

*A blog post by Denver Snuffer Jr. on 28 May 2015 titled, Lamentation For Baghdad.*

<sup>1</sup> Days of distress are upon Baghdad and the days of their troubles are begun. Distress shall overtake them, for those who come shall have no pity.



## SECTION 171

### THE TESTIMONY OF ST. JOHN

*Below is a newly revealed account of John the Beloved's Testimony of Jesus the Messiah, given through Denver Snuffer Jr. during the month of January 2017.*

**I**N the Highest Council of Heaven there was One who spoke out. And the One who spoke out was among the Gods, and He was a God. He was in the Council of the Gods, and the creation of the cosmos was organized through Him. And without Him does not exist one thing that has come into existence in the cosmos. In Him was the power of life and this power was conveyed into the cosmos as the Light in men and every thing. The Light shone in the chaos and those in darkness have not been able to grasp it.

<sup>2</sup> There was a man sent from God and his name was John. This man was sent as a witness so that he might testify and identify the Light to give everyone a reason to believe through the Messiah. He, John, was not the Light, but he was sent by Heaven as a witness to testify of the Light, and to end the dispensation of Moses, and baptize to begin a new dispensation. The Light enlightens every man who is progressing upward in the cosmos.

<sup>3</sup> The Messenger of the Heavenly Council was in the cosmos, and the cosmos existed through Him, and the cosmos had not acquired His knowledge. He came into His own creation, but those there were unable to understand Him. As many as perceived the Light in Him, to them He gave knowledge to enable them to follow the path to become like Him, begotten children in the family of the Most High God. This is only possible for those who believe through His name. Those who believe through His name are no longer born of blood to follow the appetites of flesh, nor the ambitions of man, but are able to become, like Him, the offspring of God. This one who was Spokesman from the Heavenly Council was made flesh, and He temporarily cast His tent among us, and we could see His knowledge of the path to ascend in light and truth, he was a member of the Family of God, full of the power to ascend and able to display truth to others.

<sup>4</sup> John bore witness of him, and proclaimed, This is He of whom I testified; He who would be born after me has advanced in progression above me. He has advanced in progression far beyond everyone else in this sphere. For in the Council of Heaven was the Spokesman, even God's Heir, who is born into the flesh and sent to us to fulfill the will of the Father. And as many as obtain authority in His name shall gain the right to ascend to Heaven. We who have witnessed His fullness comprehend what Eternal life means through Him revealing the pathway of ascension to the Throne of God. For the law was given through Moses, but life and truth come through Jesus the Messiah. The law gave carnal instructions, but led only to condemnation and death. The gospel is to empower endless life, through Jesus the Messiah, the Only Begotten Son, who is a manifestation of the love of the Father. No man has seen the Father without hearing Him testify of the Son, for only through Him is any soul saved.

<sup>5</sup> And this was the witness of John, when the Jews sent priests and Levites from Jerusalem to inquire, Who are you? And he did not deny that he possessed the Spirit of God's messenger, but declared, I am not the Messiah. And they asked him, How then do you possess the Spirit of God's messenger? And he said, I am not that messenger foretold to come and restore all things.

<sup>6</sup> And they asked him, Are you the prophet Moses said God would raise up from among Israel, like unto Moses, in whose mouth God would put His words and he shall speak all that God commands him? And it will come to pass that whosoever does not hearken to that prophet, God will judge. Do you claim to be that prophet? And he answered, No.

<sup>7</sup> Then they asked, Who then are you? We are obligated to convey your answer to them that sent us. What do you say for yourself? He said, I am a voice of one crying in the wilderness, Make straight the way of the Lord, as predicted would be sent by the prophet Isaiah.

<sup>8</sup> And the inquirers who were Pharisees asked him, Why then are you baptizing if you are not the Messiah, nor come as the messenger to restore all things, nor the prophet foretold by Moses to whom we must give heed? John answered, I baptize with water, but there is one standing among you, whom you do not acknowledge and I bear testimony of him. He is the one foretold by Moses, and he will preach

following my witness of him. He has progressed beyond me so much that in comparison I am not worthy to kneel before him; his shoe's latchet I am not worthy to unloose, nor am I worthy to wash his feet. I could never substitute for him. He will baptize, not only with water, but also with fire and with the Holy Ghost.

<sup>9</sup> The next day John beheld Jesus coming to him, and said to those who were with him, Behold the Sacrificial Lamb of God, who will redeem from the fall of the creation! And John testified of him to the others, saying, This is him I described before, saying, After me will come a man who has progressed far beyond me, for he existed before me in Heaven. I recognize him, and testify to Israel that he is that Prophet foretold by Moses to whom all must give heed. Therefore I am here baptizing with water to prepare people for him.

<sup>10</sup> And John recounted, When I baptized him, I saw the Spirit descending from Heaven in a sign of a dove, and it abode upon him. I recognized him as God's Son because God, who sent me, and commanded me to baptize to prepare people to hear him, told me, On the man you see the Spirit descend in a sign of a dove and remain with him, he will be the one sent to bestow the Holy Ghost. I saw this happen, and testify that he is the Son of God.

<sup>11</sup> The foregoing events happened in Bethabara beyond Jordan, as John baptized there.

<sup>12</sup> On the next day after, John stood beside two of his followers, and noticing Jesus as he walked nearby, he said to the two others, Behold the Sacrificial Lamb of God! And these two who had followed John, when they heard that testimony, followed after Jesus. Then Jesus turned, and saw them following him, and asked, What do you want? They called him, Rabbi (which means acknowledged teacher), and asked, How can we understand the truth and advance? He replied, All men move upward by gaining light. If you advance you will learn to be like me. And these two went with him and were taught, and were his companions through that day, for it was mid-afternoon. One of the two who heard the testimony of John and followed Jesus was Andrew, Simon Peter's brother. That evening he went to his brother Simon and said to him, We have found the Messiah! And he brought Peter to Jesus. And when Jesus beheld him, he said, You are Simon, the son of Jonah. You will be called Cephas, which is, by interpretation, a seer,

or a stone. And these men were fishermen, but they immediately left every thing else behind to follow Jesus.

<sup>13</sup> The day following Jesus went to Galilee, and encountered Philip, and said to him, Follow me. Now Philip was at Bethsaida, the residence also of Andrew and Peter. Philip found Nathanael and said to him, We have found the Prophet that Moses foretold in the law, and who the prophets promised would come, Jesus of Nazareth, the son of Joseph.

<sup>14</sup> And Nathanael asked him, Can the promised Messiah come from Nazareth? Philip said to him, Come and see. Jesus saw Nathanael coming to meet him, and said of him, Behold a pure Israelite indeed, in whom is no guile! Nathanael asked him, How do you know anything about me? Jesus answered him, Before Philip called you, when you were praying under the fig tree, I heard your prayer. Nathanael responded, Rabbi, you must be the Son of God. You are the King of Israel. Jesus responded to him, You believe in me because I said to you that I heard your prayer under the fig tree? You will see greater things than these. And he said to him, In the name of Father Ahman I promise you, Hereafter you shall see the fiery ascent to Heaven open, and the angels of God ascending and descending to visit the Son of Man.

<sup>15</sup> On the third day of the week, there was a marriage in Cana of Galilee; and the mother of Jesus was there. Jesus and his followers were invited guests at the marriage. And when the wedding party wanted more wine, his mother said to him, They have run out of wine. Jesus replied, Mother, why are you talking to me about it? The time for me to provide sacramental wine has not yet arrived. But his mother instructed the servants, Whatever he tells you to do, follow through with it.

<sup>16</sup> There were six waterpots made of stone that were used for ceremonial purification in religious observances, each containing twenty to thirty gallons. Jesus instructed the servants, Fill the waterpots with water. And they filled them up to the brim. And he said, Now remove some and take it to the host. And they took it to him. When the host of the wedding tasted the ceremonial water, it had been converted to wine. But he did not know the source that converted the water, unlike the servants who recognized the Source. The host of the feast called for the bridegroom, and praised him using a proverb, saying, Careful men introduce their plans using the best wine, and

later, when their followers are drunk, then their worst – but you have brought us better wine than at the start.

<sup>17</sup> This was a sign confirming his role as the Messiah that was performed by Jesus in Cana of Galilee. It was a demonstration of authority over both the elements and ordinances of salvation. Those who recognized this as a sign of his authority were awed as they considered it was him present among them.

<sup>18</sup> After this he went down to Capernaum, he, his mother, his brothers, and his disciples, and they were there a few days. As the Passover arrived, Jesus traveled up to Jerusalem where in the temple, there were appointed traders selling oxen, sheep, and doves, and others exchanged coins to profit from the temple donations. Seeing this, Jesus made a whip using small cords, and he drove the profiteers out of the temple, and also their sheep and oxen; and dumped out the exchangers' money, and turned over the tables; and confronted those who were profiteering from Passover, saying, Get your business out of here and do not degrade my Father's house to merely your place of business. It reminded his disciples of the Psalm, The zeal of thy house hath eaten me up.

<sup>19</sup> The temple authorities, who had authorized the profiteering, confronted Jesus asking, If you think you have a right to exercise authority over the temple, while identifying yourself as God's son, show us a sign to prove you have this right, so we can believe you. Jesus answered and said, I will replace the holy of holies in three days with a new holy House of God. The Jews declared, It took forty-six years to build this temple, and will you replace it in three days? But he was talking of the temple of his resurrected body. Later after he was resurrected from the dead, his disciples remembered he had said this to the temple authorities, and they remembered the scripture, and what Jesus had said to the disciples.

<sup>20</sup> Now while he was in Jerusalem at the Passover many believed on his name when they saw the healing miracles he did. But Jesus did not attempt to have them pledge loyalty to him because he knew they were fickle, and miracles alone cannot produce faith, because sign-seekers are wicked and adulterous.

**2** There was a Pharisee named Nicodemus, a member of the Sanhedrin, who was in darkness and came to visit with Jesus. He sought wisdom from Jesus and said, Enlightened heavenly guide, some of us know you have descended from the High Council of Heaven because signs confirm you have authority from God. Jesus answered and said to him, In the name of Father Ahman I testify there is a new dispensation begun. You must accept the ordinances of this new Light or you cannot hope to progress to know God.

<sup>2</sup> Nicodemus said to him, If I believe this, can I ascend in this life, or will it be accomplished only in the afterlife? Jesus answered, In the name of Father Ahman I say to you, Except you receive the ordinance of baptism to join the new dispensation, and thereby forsake your sins and receive forgiveness and an outpouring of the Spirit, you will not ascend to God's presence in this life or the life to come. All who are devoted to the ambitions of the flesh remain imprisoned by the flesh, and those who are born anew through the ordinances, receive the Spirit of Truth, and are able to know the record of Heaven by the Spirit of Truth. Do not question if what I say is true because the Spirit of Truth confers light, knowledge, and understanding of the mysteries of Heaven within every soul who receives it.

<sup>3</sup> Nicodemus replied to him, Why is this not widely known? Jesus answered, Why does a member of the Sanhedrin not recognize that a new dispensation has begun? In the name of Father Ahman I confirm what was told by John the Baptist and I have begun a work that comes from Heaven. But you who lead Israel fight against it and you refuse to humble yourselves. If I offered you a position of respect and authority, as you now hold, you would believe. But because I testify only of heavenly things that require faith and sacrifice, you refuse to believe? I tell you, if you want to ascend to the Heavenly Council, you must first acknowledge and give heed to the messengers sent by them. You can refuse to believe, but you will see in me a sign and remember this saying: When Moses nailed a brass serpent upon a pole in the wilderness, he prophesied of me. And I shall also be nailed upon a tree, and those who believe on me will receive deliverance through my sacrifice, even as Israel was delivered by looking with faith at Moses' serpent.

<sup>4</sup> Father Ahman loves the world, and like father Abraham, Father Ahman will allow His Son to become an offering for sin. Whoever believes and follows His Son will not be lost, but have everlasting life. For God did not send His Son into the world to condemn the world, but to save the world. Those who believe and follow His Son will escape the limitations of sin. The faithless are condemned already because they refuse to believe and obey the Only Begotten Son of God. Every thing about my assignment, which I am now performing, was foretold by the prophets sent earlier to teach Israel, for they all testified of me. They told you I would come, and I am now here doing what was prophesied, but you refuse to see it happening. Enough is underway that rejecting it means you prefer darkness to light. Humble yourself and admit the prophets foretold the very things now underway; repent and be baptized and the Spirit of Truth will open your eyes. If you want greater light, you will obey this instruction. If you refuse, then you never meant it when you greeted me as an enlightened heavenly guide.

**3** After this Jesus and his disciples went to the land of Judea, and while there he taught, dined and worshipped with, and baptized them. John the Baptist was also baptizing north of there in Aenon, near to Salim, where the water was plentiful at that time of year. Crowds continued to go to John, and this occurred before he was imprisoned.

<sup>2</sup> A controversy arose between traditionalist Jews and John's followers about authority to baptize. The traditionalists hoped to have John denounce Jesus baptizing. They went to John, hoping to turn his answer against Jesus. They asked John, The man you baptized beyond Jordan now is also baptizing and drawing away people to follow him, but he has not been given authority by us or by you.

<sup>3</sup> John answered and said, Authority comes from Heaven, to both him and to me. I told you I am not the Messiah, but I have been sent to prepare the way for the Messiah. I am only like a guest at another man's wedding, and not the groom. But I rejoice to be in the groom's company. Jesus is the groom. He is the one whose mission is the more important. He must increase, but I must decrease. I have come to end an era in Israel, but he has come to begin another. He descended from Heaven to serve here, and all of us need to acknowledge him — I not only refuse to deny his authority, I confirm it.

<sup>4</sup> Because John the Baptist saw and heard Jesus identified by Heaven as the Messiah, he testified boldly of him. But few people were willing to accept John's testimony about Jesus. Despite that, his testimony was true. God made John a witness and therefore John's witness was binding. Jesus was a messenger sent from the Heavenly Council to declare the truth, and Jesus had limitless access to the record of Heaven, the truth of all things, the light that quickens every thing. He is the one Moses prophesied would come and all Israel must give him heed or be cut off. God the Father loves and acknowledges Jesus as His Son, and has made him the steward over all creation. We are required to acknowledge God's Son to be rescued by him, for only the Son can rescue us from the Fall of Adam. 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.

<sup>5</sup> When the Pharisees learned that Jesus made and baptized more disciples than John, and that John's popularity could not be turned against Jesus, they conspired about how to have both John and Jesus executed. Some of the Pharisees thought John might be a prophet, but none of them believed on Jesus, whom they rejected and did not respect. Jesus recognized this was how they viewed him.

<sup>6</sup> Unlike John the Baptist, Jesus baptized only a few people, instead preferring that his followers perform the rite and learn to minister. When he left Judea to return to Galilee, he informed his followers that he was required to visit Samaria on the way.

**4** He next went to the city of Shechem in Samaria, at the foot of Mt. Gerizim, adjacent to the parcel of ground which Joseph inherited from his father Jacob, which is the place where Jacob's well was located. Jesus was tired from the journey, it being about midday, and he sat down on the wall of the well. A woman of Samaria came to draw water. Jesus asked her, Could you give to me a drink?

<sup>2</sup> His followers were not with him, but had left to buy food in the city and therefore he was alone. The Samaritan woman replied to him, I do not understand why a Jew would ask me as a Samaritan to give you a drink. Jews look down on us as unclean, so why would you ask me such a thing?

<sup>3</sup> Jesus replied, I have been sent by God, and if you recognized who now asks you to give a drink of water, you would gladly do so and ask me in turn for the gift of living water. The woman responded to him, Sir, you have nothing to reach the water, and the well is deep, so how can you suggest you could offer living water? Are you greater than our father Jacob, to whom God gave this well, who drank here with his children, and he watered his cattle from this source? Jesus answered her, Whoever drinks water from this well will thirst again, but whoever drinks from the living water which I shall give him shall live from eternity to eternity, for the Source in me will be the power to rise upward forever, worlds without end.

<sup>4</sup> The woman said unto him, Sir, give me of the water that I no longer will thirst nor need to come here to draw from this well. Jesus said unto her, Go, get your husband and I will teach you together. The woman replied, I have no husband (she spoke of herself). Jesus said to her, You are right, even though you have had five husbands (he meant this of both her and also the Samaritans whose Israelite blood was mixed with five other nations), and the man you live with presently has not married you (meaning both her and her province). So you are correct saying you have no husband. The woman said unto him, Sir, you speak like you are a prophet. Our fathers, the patriarchs, were visited by God on this mountain, where later the first tabernacle was set up. But the Jews claim that God's only temple is in Jerusalem. Jesus said to her, Woman, remember this saying: The time will come when neither on this mountain nor at Jerusalem will be the place to worship. Worship the Father through me.

<sup>5</sup> You Samaritans do not understand God, although you claim to worship Him. Those who follow me know how to worship. Salvation does not belong to the Jews, but instead will come from a Messiah rejected by the Jews. The hour has arrived when the true worshipers are being taught how to worship the Father in spirit and in truth, for the Father wants mankind to know Him. The Father will share his Spirit with those who know him. His Spirit is truth and light. And they who worship him must worship in spirit and in truth.

<sup>6</sup> The woman said to him, I know that a Messiah is prophesied to come, and when he comes he will restore all that has been lost since

the time of Adam. Jesus responded, I am he: I am come to restore, to repair, to redeem, and I am come to gather.

<sup>7</sup> As he was talking with the woman his followers arrived and were surprised to see that he talked with this Samaritan woman, but no one questioned him about why he would teach and testify openly to her. The woman then abandoned her waterpot, and quickly went into the city to proclaim to them about who was at the well. She testified to the men, Come see a man who spoke as a seer. I testify that he is the Messiah and ask you to come hear him for yourselves. Because she was influential, a great crowd went out to investigate the woman's testimony of him.

<sup>8</sup> In the meantime, his disciples brought food and told him that he ought to eat. But seeing the approaching crowd he said, I have food to eat you do not see. His companions asked one another, Has someone brought him food while we were gone? Jesus clarified, My strength comes by obeying the will of God who sent me to do his work. Doing that sustains me by his Holy Spirit, and protects me until I finish his work. Do not make the mistake of thinking there are four months still before the harvest. I want you to look at the approaching crowd. They are the field I have been sent to harvest; they are prepared and ready. For this reason I have come to this place. These people will accept a new dispensation and the truth. Anyone who helps me with the Father's work in harvesting souls will likewise save their own soul. The harvest saves both the planter and gatherer together. Remember the expression: One plants and another harvests. I send you to help with the harvest, but others have prepared this field. The prophets planted and these people have responded, and you join the labor of the prophets by now teaching these prepared people.

<sup>9</sup> Many of the Samaritans from Shechem accepted him because of the woman's testimony that he was a seer who prophesied to and about her. So when the Samaritan crowd came to hear him, they implored him to stay and teach them. And he stayed and taught for two days. Then many more believed because of what he taught. Then others said to the woman, Now we no longer depend on your testimony, but we have heard him teach us, and recognize that this is indeed the Messiah, the Savior who has come to rescue the world.

<sup>10</sup> Jesus stayed two days with them teaching, worshipping, and having them baptized before he departed to return to Galilee. On the way home Jesus repeated the parable: A prophet is never honored in his home town. But when he arrived in Galilee, the Galileans were excited to see him because many of them had been at Jerusalem during the Passover and told the others about the miracles he did there.

<sup>11</sup> Jesus came again into Cana of Galilee, where he earlier had turned water into wine. There was a wealthy and respected man there whose son lay sick at Capernaum. When he heard that Jesus had come back from Judea to Galilee, he traveled to Galilee to beg him to come to his home at Capernaum and heal his son because the young man was near death. Jesus responded to him, Like other Jews who seek signs, you want me to physically travel to him and put on a display, but all that is necessary is for you to have faith in the power to heal. But the father begged, Sir, please come to my house so that my child does not die. Jesus replied, Go to your home without me, for your son will recover and live—I have faith this will happen even if you do not. And the man wanted to believe what Jesus said, and trusting it may be possible, he left to return home. While he traveled back to his house, his servants were hurrying to meet him, and said, Your son has recovered and is not going to die! The father asked them when his recovery began. The servants told him it was the day before, just after midday. The father knew this had been the very moment when Jesus spoke the words that his son would recover and live, and he realized Jesus was a messenger of God. And his entire family likewise shared this belief in Jesus. This was the second miracle Jesus performed when he returned from Judea to Galilee.

<sup>12</sup> After this came the Feast of the Tabernacles, and Jesus made the pilgrimage to Jerusalem for the feast.

**5** Now there is at Jerusalem, by the sheep market, a pool, named in Hebrew, Bethesda, where there were five porches. In these porches lay a great many disabled people who were blind, infirm, or lame, hoping for people to take pity on them. There was one man among them who had been lame for thirty-eight years. Jesus noticed him in particular, and knew that he had been afflicted for many years. He asked him, Do you want to be made whole? The man answered him,

Sir, I would be grateful for any help. Jesus replied to him, Arise, take up your bedding and go forward. And as soon as Jesus spoke, the man was made whole, and picked up his bedding, and walked. But this happened on the Jewish Sabbath day. The Jews were therefore judgmental and confronted the man who was cured, accusing him, saying, It is the Sabbath day, it is not lawful for you to carry your bedding. He answered them, The man who restored me, said to me, Pick up your bedding and walk. Then the angry Jews said, Who told you, Pick up your bedding and walk? But the healed man was unable to identify who healed him because Jesus had walked away and mingled with the festival crowd. Shortly afterwards Jesus met him again in the temple, and said to him, Remember, you have been healed, but take care to follow God, do not be ungrateful or you will offend God. Those who were following and watching Jesus (for the Jews were on the watch for him when he entered Jerusalem) were told by the man that Jesus was his healer.

<sup>2</sup> Then these Jews were even more angry at Jesus, and conspired to kill him because he had violated their traditions about the Sabbath and they feared he did every thing to undermine their authority. But Jesus corrected them saying, My Father works on every day including the Sabbath, and I follow his example. This convinced the Jews to be even more determined to kill Jesus, because he had both violated their traditions about the Sabbath, and claimed God was his Father, which would make him equal with God.

<sup>3</sup> Then Jesus affirmed to them, In the name of Father Ahman I tell you, The Son does nothing of himself, but I am following the path that my Father walks. Every thing the Father has done, I am likewise to do. My Father loves His Son, and has revealed to me every thing he has done, and I have a work to do for me to finish the path of my Father. You may not believe me, but before the end you will be in awe of what I am sent to do. The Father has attained to the resurrection, and I am sent to do likewise. In this creation the Father has made me the Source and judge of the resurrection. You will be required to honor the Son, even as you honor the Father. Anyone who disrespects the Son also disrespects the Father who sent me.

<sup>4</sup> In the name of Father Ahman I testify to you, He who hearkens to my testimony, and trusts him who sent me, there is no end to his

potential progression. His progress will not cease, for I demonstrate the pathway of Eternal lives.

<sup>5</sup>In the name of Father Ahman I testify to you, The time has arrived when even the spirits in Sheol will hear the voice of the Son of God. Those who hearken to my testimony shall also progress upward on the pathway. The Father has the power of endless life within himself, and he has empowered the Son to attain this identical state through progression on his pathway. I hold authority to judge mankind because I am Son Ahman. Do not doubt this, for the time is fast approaching when the dead will also be taught by my voice. The dead will rise from the grave: first the faithful in the resurrection of the just, and then the faithless in the resurrection of the unjust. Every soul will be judged by Son Ahman. Whatever the Father tells me, I accept and teach, and my teachings are all just and true. I take nothing on myself apart from the Father's instruction. I do not pursue my own agenda, but the Father's agenda, for I act under his authority.

<sup>6</sup>Therefore I am a witness of the truth, and my witness is true. I am not a lone witness because my Father testifies to those who will listen. My works testify also. But you do not listen to my Father and you condemn my works. Therefore you reject the truth. You asked John, and he was also my witness of the truth. He did not receive his testimony from only a man, but directly from God, and you admit he is a prophet. Therefore you should accept his testimony.

<sup>7</sup>I am telling you these things to save you. John was a brilliant light sent from above, and you were willing to hear and acknowledge him for a short while. But there is even a greater reason than John's words to believe what I teach: As I complete the journey to finish the Father's path, those final steps will plainly testify of me.

<sup>8</sup>I testify of the truth. The Father testifies to those who will hear him. John testified of me. And the works I am performing testify. But you do not hearken to my message, nor hear the Father, nor accept John's message, and you ignore the evidence shown by my works. Therefore, you are deliberately blind and choose not to know my Father, because you have no faith in his truth and refuse to walk in his pathway.

<sup>9</sup>You should carefully review again the scriptures, for you suppose they can save your soul, but they were written to testify of me. Although I can save your soul, you refuse salvation because you are opposed to

me. I am not looking for vain popularity, but offer salvation for your souls. I understand what is in your hearts, and because you do not love God you do not love truth.

<sup>10</sup> I have come to you because the Father sent me, and I glorify his name, but you reject that. If someone not sent by the Father comes to glorify himself by displaying his own wisdom, you respect him. How can you ever gain light and truth when you use one another as the final authority on truth, and ignore the light sent by the Most High God? I will not need to condemn you before the Father because Moses will do that. If you really believed Moses you would understand he prophesied and testified of me. Since you have perverted what Moses wrote, how can you hope to believe me?

<sup>11</sup> After these events, Jesus went over the Sea of Galilee, which was renamed the Sea of Tiberias. And a large group followed him because they saw his miracles healing the injured and diseased. Jesus climbed up a mountain and there he taught his companions. And the feast was approaching. When Jesus noticed the throng approaching them, he asked Philip, Where can we buy bread to feed these approaching people? He asked Philip the question, but already planned what he was going to do. Philip answered him, Two hundred days' wages would not buy enough bread to even give each of them a little. Another companion, Andrew, Simon Peter's brother, said to him, There is a boy with us who has five barley loaves and two dried salted fish, which is obviously not enough to feed this crowd. Jesus said, Have the people sit down on the plentiful grass. About five thousand were seated. Jesus stood and looked up to Heaven, holding up the barley loaves. While blessing the loaves, he thanked his Father. Then he distributed food to his companions, and then passed through the multitude and gave to each of them their fill of barley bread and salted fish. When the multitude were filled, Jesus asked his disciples, Gather every thing that remains uneaten so nothing is wasted. When it had all been gathered, the remainder filled twelve baskets, many times what had started with, five barley loaves and two fish. Then some of the multitude fed by this miracle testified, This is surely fulfillment of the sign of the Messiah, God's King and Priest, who will restore Israel as a nation!

<sup>12</sup> When Jesus overheard that they wanted to force him to be their king, he walked away, going back up the mountain alone. That evening

when some of the throng were leaving, his companions departed in a boat across the sea toward Capernaum. It was after dark and Jesus was not with them in the boat. At the time the sea became turbulent because of a strong wind. So when they had rowed about four miles, they saw Jesus walking upon the sea and approaching their boat; they were afraid. But he said, I am that I am, do not be frightened. They recognized this was another promised sign to identify the Messiah, and understood the meaning of his greeting, and then they were at their destiny.

<sup>13</sup> The next day, when the throng left behind on the other side of the sea discussed leaving, they realized there was no other boat than the one his companions had used. They knew that Jesus had not been with them on the boat. They saw his companions leave without him. But he was now gone away also. And so, when other boats arrived from Tiberias near to where they were fed barley bread after the Messiah had blessed it, they took the available boats and went to Capernaum to try to locate Jesus. When they found him on the other side of the sea, they asked, Teacher, from what source did you come? Jesus replied, In the name of Father Ahman I tell you, You follow after me, not because you intend to obey what I teach, nor because you witnessed miracles and believe, but you are slaves to your bellies and want to be fed more barley bread. Do not be preoccupied with food for your bellies, but for food from God, that is, light and truth, leading to endless progression upward. I am Son Ahman and can give you sustaining light and truth, for God the Father has declared I am His Son.

<sup>14</sup> Then they asked him, What do we need to do to enter God's pathway of endless progress? Jesus answered and said, The pathway is before you in me, I teach and display what the Father wants you to witness and believe. They said in response, What sign will you give to us to confirm this pathway, so we can trust your message? What will you give to us? Our fathers were fed with manna in the desert for forty years. As the scripture states, He gave them bread from Heaven to eat. Feed us likewise.

<sup>15</sup> Then Jesus said to them, In the name of Father Ahman I tell you the truth, Moses was not the one who gave bread, it was my Father who did that. But now my Father is offering true life-giving bread from Heaven, which is light and truth. For the Bread of God is sent

from the Heavenly Council to give light and truth to the world. They responded, Master, feed us with this bread forever.

<sup>16</sup> Jesus said bluntly to them, I am the bread that gives life; he that follows the path with me will never hunger for light; and any who believe on me shall never thirst for truth. Unfortunately, as I have already told you, even though you have seen me, you do not believe me. But my Father has provided some who will heed my words, and those who follow me I will safely keep. I am descended from above as a Messenger sent to follow Father Ahman's plan. Father's plan is that by completing my ascent I will have the power to rescue creation, losing nothing. Moreover, those who are here on this journey with me will be added upon for evermore if they have faith in me. They will rise up to likewise generate endless lives, worlds without end.

<sup>17</sup> The Jews loudly objected to his claim of calling himself, I am, and equating himself with God, and because he claimed to be the bread which came down from Heaven. And they challenged his teaching, asking the people, Is not this Jesus, the son of Joseph, whose father and mother we know? How can he claim to descend from Heaven?

<sup>18</sup> Jesus responded to them, Do not dispute my teaching between yourselves. No man can come unto me except he follows the path of my Father, who has sent me as His messenger of salvation. And this is what my Father expects of you, that you heed his Son. For the Father testifies he sent me, and anyone who accepts the Father's testimony, and has the faith in him to heed his testimony, I will raise upward in the resurrection of the just. For it is written in the prophets, And these shall all be taught by God. Every person who has hearkened and has learned the will of the Father, accepts me as his messenger. None of you have seen the Father unless you first descended from God's presence, as I have come; and all who have seen the Father can testify of him. In the name of Father Ahman I declare to you, He that has faith on me has endless lives, worlds without end. I am that bread of life. This is the bread that descended from Heaven, that a man may eat of me and his life never end. Your fathers did eat manna in the wilderness and they perished. But I am the living bread sent from Heaven to rescue you. If any man takes into themselves this bread, he will gain light and truth and the power for endless life. The staff of life I provide is to sacrifice my flesh, which I will surrender to rescue the world.

<sup>19</sup> The Jews argued among themselves, demanding, How can this man give us his flesh to eat? Then Jesus said to them, In the name of Father Ahman I say unto you, Unless you eat the flesh of the Son of Man, and drink his blood, you will never have endless life in you. Those who eat my flesh, and drink my blood, will obtain endless life. I will raise him up in the resurrection of the just at the last day. Just as the Father provided this life for me, I will provide it for you if you have faith in me. For my flesh will fill you with light, and my blood will quench you with truth. If you receive these, I will fill you with light and truth and we will be brothers, sons of God. My sacrifice is the bread I descended from Heaven to provide, not like the manna eaten by your deceased ancestors who rejected greater light and truth in their day. The light and truth I offer leads to endless lives, worlds without end.

<sup>20</sup> The foregoing is what he taught in the Capernaum synagogue.

**6** Many of his followers, after they had heard him teach this in the synagogue, concluded, This is hard to accept; who can agree with it? When Jesus understood that even his close companions balked at it, he said to them, Are you offended by that? How are you going to have the faith to witness my ascent back to the Throne of the Father where I have come from? I have spoken of the Spirit of light and truth that enlightens. The flesh is nothing, and my message is about light and truth. My teachings are Spirit, and they are life. But there are some of you that do not understand because you do not believe. For Jesus knew from the beginning the ones who were faithless and foresaw who would betray him. And he said, Because of faithlessness I tell you that no faithless man can come with me. Only those who heed the will of my Father who sent me will have power to rise with me.

<sup>2</sup> At that time many followers left and ended their journey with him. Then Jesus asked the twelve, Are you also going to leave? To which Simon Peter answered, Lord, where else is there to go? You teach the words of Eternal life. All of us believe and are certain that you are the Messiah, the Holy One of the Most High God. Jesus told them, Have I not chosen you twelve, and even among you one follows the accuser? He spoke of Judas Iscariot, the son of Simon, for he was one of the twelve and would ultimately betray him.

<sup>3</sup> After this upheaval among his followers, Jesus taught in Galilee, but he avoided Judea because the Jews viewed him as a threat to their authority and were conspiring to murder him. Now the Feast of Tabernacles was about to begin. His half-brothers expected him to attend the feast and mentioned to him, Let us leave here and go to Judea, that your followers there can witness your good works. Because nobody hides from the public and can expect to be noticed. If you are going to work wonders, you really should show yourself in Jerusalem. But these half-brothers did not really believe in him. Then Jesus responded, My time of sacrifice is not yet come, but you are always ready to criticize. The world does not hate you, but it does hate me because I proclaim against false religion and hypocrisy. You go to the feast without me. I am not going with you. The time has not arrived for my life to end. After that conversation, he went as if he were returning to Galilee.

<sup>4</sup> But after his half-brothers departed for Jerusalem, he turned and also headed for the feast, but traveled so as to be unnoticed. As was their practice, the Jews were on watch for him during the feast and were asking, Is he here? Have you seen him? Jesus was discussed by many people, debating whether he was a good man or a deceiver. But pilgrims avoided discussing him openly because they were afraid of the Jewish leaders who detested him.

<sup>5</sup> During the celebration of the feast, Jesus arrived and openly taught in the temple courtyard. Hearing what he taught, the Jewish leaders were surprised and posed the question, How can he understand these complex things so well when he never received learning from us? Jesus responded to their question, My doctrine does not come from me, but from God who sent me. Anyone who walks in God's path will understand his doctrine, because that path increases light and knowledge. I testify of that path. Follow it and you will know whether I am sent by God or I am not sent by God. Teachers who preach from their own understanding only gratify their pride, but a teacher of truth teaches only what God tells him, and that teacher provides a light worth heeding.

<sup>6</sup> Did not Moses give you commandments to follow, but you disobey them? How can you conspire to murder me when Moses' commandments forbid murder? The leaders defended themselves

by responding, You are possessed by a lying devil. Who do you falsely claim is conspiring to murder you? Jesus replied to them, I did God's work and healed a man, and you were offended. Moses approved the practice of circumcision (it did not originate with Moses, but originated with the first Patriarchs at the beginning), but Moses continued the practice and you perform circumcision on the Sabbath. If you approve circumcising a man on the Sabbath day in order to obey the commandment of Moses, how can you disapprove of me healing a man on the Sabbath day, an act that makes him whole? Do not use your false traditions to decide if something is good, but use the light of God to decide if any action I take is approved by him.

<sup>7</sup> Then some of the residents of Jerusalem came upon this exchange and inquired, Is not this the man the leaders want to kill? How is he teaching so boldly while they fail to silence him? Are the leaders afraid that he really is the Messiah? And others said, No, he is from Galilee. The Messiah obviously will not come from there, but from Heaven. Jesus was in the temple as he taught, and he responded to these inquiries by saying, You are familiar with me, and you know I am from Galilee, but I have been sent by the Most High God and you refuse to acknowledge him. I know him. I am from him, and he has sent me. When they heard this, they wanted to kill him on the spot, but because the time for his sacrifice had not come they were held back. But there were those present who heard what he taught, and saw what he did, and believed, saying, When the Messiah comes, will he provide more evidence that he is sent by the Most High God than this man has provided?

<sup>8</sup> The Pharisees overheard the comments of these believers, and they directed their guards to detain Jesus. But when the guards came, Jesus said to them, I will only be here for a little while, and then I will return to him who sent me. You will then want me to be with you, but at that time you will be disappointed. I will rise up to where you can never come. Then the leaders mocked his response, How can he rise up to a place we cannot go? Will he travel among the scattered Israelites to trouble them? Or try to make gentile converts? What foolishness he utters by claiming he can rise up where we can never come. We would not want to be with him. If he leaves us, why would we ever try to again be with him?

<sup>9</sup> During the last day of the feast, Jesus proclaimed to the throng, If any man thirsts, let him come to me and drink. Anyone who believes on me, as the scripture promises, out of his belly shall flow rivers of living water (he was speaking of the Holy Spirit, which believers were promised. Following Jesus' resurrection, Divine Wisdom was promised to fill believers).

<sup>10</sup> This produced controversy with some saying, He is certainly the prophet who Moses said we must heed or be cut off. Others said, He is the Messiah. But others said, He is not true because prophecy never stated the Messiah will come from Galilee. Does not the prophecy predict the Messiah will be a descendant of David and be from Bethlehem? The people were divided because of him. And some of them wanted to arrest him, but no one laid hands on him.

<sup>11</sup> At a meeting of the Sanhedrin the guards were asked, Why have you not detained him and brought him to us? The officers answered, We have never heard any man speak like he does. Then members of the Sanhedrin said, Are you also deceived? Have any of us who are members of the Sanhedrin believed on him? Only the ignorant public, who do not keep the law as we do, are misled to believe him. Nicodemus, who had earlier come to speak with Jesus, asked, Does our law condemn a man before he can defend himself or respond to the accusations against him? They asked him, Are you also from Galilee? Search and look. There is no prophet foretold to come from Galilee. Their debate ended with that and everyone went home.

<sup>12</sup> Jesus spent that night on the Mount of Olives. Early in the morning he returned to the temple. A crowd gathered to hear him teach, and he sat down and taught them. Jesus again testified to them, I am the light of the world; he that follows me will not walk in darkness, but shall be guided by the light of life.

<sup>13</sup> The Pharisees challenged him by interrupting, You testify of yourself. The law requires two witnesses and therefore your testimony cannot be true. Jesus replied to them, Even though I testify of myself, my testimony is nevertheless true and binding, for I know where I came from and where I am going, but you do not understand where I came from nor where I am going. You debate about geography rather than understanding that I come from God who sent me. For the present I

withhold from condemning you leaders. But if I were to condemn you, I would be right to do so.

<sup>14</sup> As for your claim that I am my only witness, I am not alone, but the Father is also my witness. It is true the law you claim to follow requires two witnesses. I am one, and the Father who sent me also testifies as a witness of me. They asked him, Where is your Father? Jesus answered, You do not know either me or my Father because if you knew who I am you would understand who the Father is also. He declared this while in the temple treasury as he taught in the temple courtyard. The Sanhedrin failed to detain him because the time for his sacrifice had not yet arrived.

<sup>15</sup> Then Jesus repeated to them, I will continue onward following the path of my Father, and you will not accompany me, but will instead die under the burden of your sins. Therefore you cannot go where I will be. Then the Sanhedrin scornfully asked, Does he plan to kill himself? Is that why he said, The path he will take we will not join? And Jesus responded to them, You are from a lower estate. I am from the Heavens. You are stuck in this world, and I am not of this world. Because of this I said to you that you will die burdened with sins. If you do not believe that I am sent by the Most High God, bringing light and life with me, you will die burdened with sins. They said to him, So tell us who you claim to be. And Jesus answered them, I am the same as I told you from the beginning.

<sup>16</sup> I have many things to teach that will be used to judge you; and the one who sent me is the Source of all truth. I am teaching what he has sent me to teach and he provided my message. They did not understand that he was speaking the words of Father Ahman. Then Jesus added, When you have lifted up the Son of Man, then you will realize that I am Son Ahman, and that I have done nothing on my own; but as my Father has taught me, I repeat his words. He sent me and accompanies me here; the Father has never abandoned my side. I always do the things that please him.

<sup>17</sup> When he spoke these words, many believed on him.

<sup>18</sup> Then Jesus addressed those Jews who believed on him, Only if you continue to follow my teachings will you be my students indeed, because you will know the truth, and the truth will make you free. The leaders interrupted to claim, We are Abraham's descendants, and

have never been slaves to any man. Why do you say we will become free? Jesus answered them, In the name of Father Ahman I say unto you, Whoever misses the mark is the slave of errors. And such a slave will not be allowed to be within Abraham's house in the resurrection, but the Son will remain part of God's Family forever.

<sup>19</sup> If the Son sets you free from sin, you are free indeed. I know that you are Abraham's descendants, but you conspire to kill me because my teachings have no place within you. I teach you what the Father has shown to me while I was in his presence, and you follow the teaching of your father. They answered and said to him, Abraham is our father. Jesus replied to them, If you were really Abraham's children, you would do the works of Abraham. But instead you plan to kill me. And why do you plan to kill me: I am a man that has only told you the truth that I have heard from the Most High God; Abraham would never do such a thing. You follow the example of your real father. Then they said to him, You are the product of extramarital fornication involving an unknown number of men, and we are not. We have one Father, even God. Jesus said to them, If God were your Father, you would love me, for I am sent by and represent God. I am not speaking my own words or pursuing my own agenda, but the Father's words and agenda. Why do you fail to comprehend my words? Your refusal to hearken and submit to my teachings makes you deaf indeed. Your father is the accuser, and you share the envy and rebellion of your father. He was a rebellious destroyer from the beginning, and fought against the truth, because he prefers lies. When he spreads a lie, he advances his agenda. He is the source of deceit in this fallen world. And because I am the Source of truth, you are unable to believe me. Which of you can truthfully show that I have missed the mark? And if I teach the truth, why do you refuse to believe me? Everyone who follows the Most High God hearkens to God's words. Because you do not follow the Most High God, you cannot hear him.

<sup>20</sup> Then the leaders retorted, When we refer to you as a Samaritan possessed by a devil we have accurately described you. Jesus answered, I have no devil guiding me; I obey my Father, and you dishonor both him and me. I do not pursue acclaim or honor. You are the ones that seek acclaim and wrongly judge me. In the name of Father Ahman I say to you, If anyone stands watch awaiting direction from me, he

shall not be overtaken even by death, throughout eons. Then the leaders of the Jews said to him, Now we know that you are possessed by a devil. Abraham is dead, along with the prophets who were God's chosen. Yet you claim, If a man awaits direction from you, he shall not be overtaken by death through the eons. Do you claim you are greater than our father Abraham who was overtaken by death, greater than the prophets who are dead? Is there no limit to your vainglory? Jesus replied, If I honor myself, my honor is nothing. It is my Father who honors me, the one who you falsely claim is your God. Unlike me, you do not know him. If I were to say, I do not know him, I would be as much of a liar as you are when you falsely claim him as your God. I not only know him, but I watch for his words like a sentinel always awaiting his direction. Your father Abraham rejoiced to see my day, and he saw it and was glad. Then the leaders of the Jews mocked him saying, You are not yet fifty years old, and yet you claim to have seen Abraham? Jesus said unto them, In the name of Father Ahman I say unto you, Before Abraham was, he knew me as I am. Then they picked up stones to throw at him because they regarded his statement as blasphemy. But Jesus hid from their view and safely departed from the temple, bypassing the crowd undetected.

**7** And as Jesus departed Jerusalem, he saw a man who had been born blind. His followers inquired, Master, who sinned, this man or his parents, to cause him to be born blind? Jesus answered, Neither this man nor his parents caused this affliction, but his infirmity allows the mercy of God to be displayed by making him whole. I must perform the works of him that sent me while I am with you. The time is coming when I will have finished my work here, then I will return to the Father. As long as I am in the world, I am the giver of light in the world. When he said this he spat on the ground and made clay of the spittle. Then he anointed the eyes of the blind man with the clay and said to him, Go, wash in the pool of Siloam (which is by interpretation, Sent). The blind man left for the pool and washed, and he began to see.

<sup>2</sup>The people who knew him and were aware of his blindness asked, Is not this the blind beggar? Some said, Yes it is him; others said, No he only resembles him, but the man said, I am he. Those who knew him asked, How did you obtain your sight? He answered and said, A

man named Jesus made clay and anointed my eyes and said to me, Go to the pool of the Sent One and wash. I went and washed and I received sight. Then they asked him, Where is that man? He said, I do not know.

<sup>3</sup> And they brought the formerly blind man to the Sanhedrin because once again Jesus healed the blind man on the Sabbath day. The leaders again asked the man the same question: How were you healed of blindness? He answered them, There was a man who put clay on my eyes, and I washed and was no longer blind.

<sup>4</sup> Some of the Sanhedrin declared, That man cannot be of God because he breaks the commandment to never work on the Sabbath. But others said, How can a sinful man do such miracles? And there was a disagreement among them. They then asked the blind man again, Do you think the man who healed you was a sinner? He responded, He is a prophet.

<sup>5</sup> But the leaders avoided settling the argument by deciding every thing was a lie: Therefore the man had never been blind and did not have his sight restored. Then the parents of the man born blind were asked, Is this your son who is claimed to have been born blind? How then does he now see? His parents answered, We know that this is our son and that he was born blind. But how he now has vision we do not know, nor do we know who cured his blindness. He is old enough to speak for himself so ask him, he should speak for himself. The parents were afraid of the leaders because the Sanhedrin had threatened to excommunicate anyone who claimed Jesus was the Messiah. This is why they said, He is old enough to speak for himself so ask him.

<sup>6</sup> Then they threatened the man that had been blind telling him, Give God the praise; we know that this man is a sinner. He responded, Whether he is a sinner or not, I would not know. All I know is that I was blind, but now I can see. Then they asked him again, What did he do to heal you? How was he able to cause you to see? He answered them, I have told you already, and you do not believe. Will you believe if I repeat it and tell you again? And would that cause you to become one of his followers? Then they reviled him and said, You are his follower, but we follow Moses. We know that God spoke to Moses. As for this man we do not know where he comes from. The man answered and said to them, Why this is indeed a marvelous thing, that you do not know anything about the man, yet he has cured my blindness. But

you teach that God does not listen to sinners, but if a man is obedient to God then God will answer his prayers. Since the world began, no man has restored eyesight to anyone born blind other than a prophet of God. If this man was not sent by God he could not have performed a miracle. The leaders reviled him by declaring, You were altogether born in sins, and are you attempting to teach us, who are not sinful? And they cast him out.

<sup>7</sup> Jesus heard he had been cast out, and when he found him, he said to him, Do you believe on the Son of God? He replied, Who is he, Lord, that I might believe on him? And Jesus said to him, You have both seen him and spoken with him, and I am he. And the man said, Lord, I believe. And he knelt down and worshipped him.

<sup>8</sup> Jesus said, I am here in the world to prove who is righteous and who is not. Those who have been blinded by falsehoods I can teach them to see, and for those claiming they see clearly, I will leave them in their blindness. And some of the leaders who were nearby overheard him say this, and asked him, Are we blind also? Jesus said to them, If you were blind, you would not have sinned. But because you claim, We see, therefore your sins remain.

<sup>9</sup> In the name of Father Ahman I tell you, If you do not enter by the doorway into the protective sheepfold, but climb in any other way, then you are only a thief and a robber. But when you enter at the door and the shepherd lets you enter, then you belong. The shepherd guards the entry, and his sheep respond to his voice. He calls his sheep by name and leads them up. He leads his sheep by his example and asks them to follow in his path, and they follow because they trust his words. His sheep will not follow another, but will flee from a stranger. They do not recognize the stranger's voice. Jesus told this parable to them, but they could not understand what he meant by the parable.

<sup>10</sup> Then Jesus spoke to them again, In the name of Father Ahman I tell you, I am the door of the sheepfold. Every teacher now or before who has not testified of me are only thieves and robbers trying to take my sheep away, but my sheep have refused to heed them. I am the door. Any man who enters the sheepfold through me shall be saved and shall continue to progress and be supported. The thief only intends to steal, slay, and consume the sheep. I have come to preserve the lives of my sheep so that they might have abundant life.

<sup>11</sup> I am the good shepherd, and a good shepherd will sacrifice his own life for the lives of his sheep. The true shepherd does not profit from the sheep, regarding them only as property, and cares nothing for the lives of the sheep. The false shepherd runs away when he sees a wolf approaching, letting the wolf destroy and scatter the sheep. I am the good shepherd and know my sheep, and they know me. But he who profits from the sheep flees, because he is only self-interested and cares nothing about the sheep. Just as the Father laid down his life for me, he trusts me with the lives of the sheep. I will sacrifice my life for the sheep.

<sup>12</sup> I have other sheep that are not part of this fold. I will visit them and they will also hear my voice, and I will make all my sheep into one fold, following one shepherd. My Father loves and trusts me with the flock because I will sacrifice my life for them, and then take it up again to provide life for the flock. No one will take my life, but instead I will offer it as a willing sacrifice. I have made the choice to lay it down, and I possess the power to take it up again. I received this commandment from my Father.

<sup>13</sup> There was a debate among the leaders of the Jews because of Jesus' teachings. Most of them concluded that He has a devil in him, and it makes him a madman. They asked, Why listen to him? Others said, What he teaches are not the words of a devil or madman. Besides, would a devil restore sight to the blind?

<sup>14</sup> Another confrontation happened at Jerusalem during the wintertime Feast of the Dedication. Jesus walked in the temple on Solomon's porch. The Jewish leaders came and surrounded him and said, How long do you intend to leave us guessing? If you are the Messiah, tell us plainly. Jesus answered them, I have already told you, and you did not believe. Consider the deeds I have accomplished in my Father Ahman's name, they identify me. But you will not believe even what you have seen me do, because you are not part of the flock given to me by the Father, as I have also told you before. My sheep respond to my voice, and I know them, and they follow me; and I cause them to have life. They shall never die throughout the eons, neither can any adversary remove them out of my hand. My Father, who gave them to me, is greater than all, and no adversary is able to take them out of my Father's hand. My Father and I are one.

<sup>15</sup> Then the leaders of the Jews picked up stones again to execute him. Jesus rebuked them saying, Many good works have I showed you from my Father. For which of those acts are you going to stone me? The Jews answered him, We are not offended by good acts, but by your blasphemy which the law condemns with stoning. It is blasphemy for you, a man, to claim to be God. Jesus responded, Is it not written in the scriptures, I said you are gods? If God referred to those he spoke with as gods, and the scriptures are reliably true, how can you claim that I, who the Father sent as a witness of truth, commit blasphemy when I refer to myself as God's son? Judge me by what I do, and if I fail to do what God expects, then you do not need to believe me. But if I do what God tells me to do, even if you reject my words, consider my actions. They will convince you that God is within me, and I am within the Father. Whereupon they attempted again to detain him, but he escaped their hand and went away again beyond Jordan to the place where John first baptized. And he remained there. Many visited with him there. The visitors heard him teach and remarked, John did no miracle, but every thing that John said about this man is true. Many were converted during the time he stayed there.

**8** Now a man named Lazarus, living in Bethany, who was the brother of Mary and Martha, was sick. It was in their house that Mary, the Elect Lady, anointed Jesus with sacred oil and cut his hair. Mary and Martha lived together in the Bethany house, and Lazarus was in their house while ill. The sisters sent a message to Jesus saying, Lord, have pity, our brother you love is gravely ill. And when Jesus heard of the sickness, he said, This sickness will not cause his death, but it will show the glory of God, and will make it clear that the Son of God is glorified by the Father.

<sup>2</sup> Now Jesus loved the entire family, Martha, her sister, and Lazarus. Jesus waited two days after he heard Lazarus was sick, remaining where he was when first informed of the illness. After that delay he said to his followers, Now let us go to Judea again. But his disciples reminded him, Master, the Jews recently attempted to stone you; and you want to return there again? Jesus answered, Are there only twelve hours of light each day? During the daylight a man can see to walk and does not stumble and fall because the daylight informs him. But at night,

without the light, a man stumbles because of the darkness surrounding him. He said these things, and he said also to them, Our friend Lazarus is now sleeping, but I will go to awaken him from his sleep. Then his disciples said, Lord, if he is sleeping he will be fine. However Jesus meant that he had died, but they thought he meant resting in sleep. Then Jesus said bluntly, Lazarus is dead. And I am glad for your sakes that I was not there, so that now you will believe; nevertheless let us go to him. Thomas, who is called Didymus, said to his fellow disciples, We may as well go with him so that we can die alongside him. They were all afraid the leaders of the Jews would arrest and kill Jesus, for they did not yet understand the power of God.

<sup>3</sup> And when Jesus came to Martha's house in Bethany, Lazarus had already been in the grave four days. Now Bethany was near Jerusalem, less than two miles distant. There were many Jews at the house to mourn with Martha and Mary over their deceased brother. As soon as Martha heard that Jesus was coming and nearby, she hurried to meet him, but Mary remained in the house. Martha cried to Jesus, Lord, if you had been here my brother would not have died. But I know that even now whatever you ask of God, God will give you. Jesus said to her, Your brother will rise again. Martha replied to him, I know that he will rise again in the resurrection at the last day. Jesus said to her, I am the resurrection, and the life. He that believes in me, even though he were dead, yet will he live. And whoever lives and believes in me will never die, worlds without end. Do you believe this? She said to him, Yes, Lord. I believe you are the Messiah, the Son of God, who was foretold to come into the world.

<sup>4</sup> After this discussion, she quietly entered the house and told Mary to secretly leave with her. She said to her, Our Lord is here, and asking for you to meet with him. As soon as Mary heard that Jesus was there, she arose quickly and rushed out to meet him.

<sup>5</sup> Jesus had not yet arrived in the town, but was still at the place where Martha met him. The Jews in the house who were mourning with her, saw Mary abruptly depart and thought she was overcome with grief and was headed to the grave. They said, She is headed to the grave to weep and mourn there. When Mary arrived where Jesus was, and saw him, she fell down at his feet and said to him, Lord, if you had been here, my brother would not have died.

<sup>6</sup> Jesus looked upon her weeping, and the others who followed her also weeping, and he was grieved in his heart, and was troubled and said, Where have you laid his body? They told him, Lord, come and see. Jesus also wept. The Jews noticed and said, Look at how much he loved him! Some of them asked, Could not this man, who opened the eyes of the blind, have not also saved this man from dying? Hearing this Jesus again was grieved because of their misunderstanding.

<sup>7</sup> And he went to the grave. It was a burial cave, and had a stone blocking entry to it. Jesus said, Remove the stone blocking the cavern. Martha, the sister of the deceased man, said to him, Lord, by this time his decomposing body will stink because he has been dead for four days. Jesus reminded her, Did I not tell you that if you would believe you would behold God's glorious power? Then they removed the stone blocking the cave where the body lay. Then Jesus looked up to Heaven and said, Father, I thank you that you have heard me. I know you always listen to me, but I mention it for the benefit of those who are here witnessing this moment. Perhaps they will believe that I have been sent by you if they hear my prayer. Then with a loud voice Jesus commanded: Lazarus, return to us from the grave. The man who was dead came out from the grave, his hands and feet still bound by grave-clothes, and his face covered with a burial shroud. Jesus instructed them, Untie him, and let him go.

<sup>8</sup> When the group of Jews who followed Mary saw what Jesus had done, most believed on him. But there were still some who immediately ran to the Pharisees to tell them what Jesus had just done.

<sup>9</sup> When they heard the report, the leaders summoned the Sanhedrin to meet, discussing the event and asking, What should we do? This man continues to do many miracles. If we ignore him and this continues, everyone will believe him, and the Romans will respond by taking away our right to lead, and will break apart our followers. A participant named Caiaphas, who was the high priest at that time, said to them, You understand nothing about how to deal with this threat to ourselves. It is better for one man to die to save our people than for our people to be lost. These words were inspired by God. Because he was the high priest at the time, he unwittingly spoke a true prophecy that Jesus would die to save those people. He would not merely save the Jews but also God's people throughout the world, whom he would gather

as his family. From that moment the leaders determined on a plan to have Jesus killed.

<sup>10</sup> Jesus sensed their plan and avoided them. He traveled unseen into the Judean wilderness to the city of Ephraim, where he and his followers remained undetected.

<sup>11</sup> The time for the Jewish Passover arrived. Many people traveled up to Jerusalem before the Passover to participate in ceremonies to purify themselves. The leaders looked for Jesus to be there and asked members of the crowd standing in the temple, What do you think, will Jesus be coming to the Passover? There was standing direction from the Sanhedrin that if anyone saw Jesus in the city they were to tell the informants so that they could detain him.

<sup>12</sup> Six days before the Passover, Jesus returned to Bethany where he had raised Lazarus from the dead. They made supper for him and Martha served. Lazarus was among those who sat at the table with him. Many came to be there to see the man who was raised from the dead and to hear Jesus who had raised him.

<sup>13</sup> And among those who were present were his mother, and Mary, the Elect Lady who was companion with Jesus. She cut off the seven locks of his hair that had not been cut before because of the vow, which fell at her feet. This troubled his disciples who feared his strength would depart from him but said nothing because Jesus permitted it to be done. Jesus, seeing their concern, asked, Is not a lamb shorn before it is sacrificed? But they did not understand his meaning. And she took royal oil used to coronate a king, containing spikenard, frankincense and myrrh, and applied it to the head, arms and hands, legs and feet of Jesus. And the house was filled with the smell of the royal anointing oil. One of his disciples, Judas Iscariot, Simon's son, who would later betray him, spoke up and asked, Why was this anointing oil wasted instead of sold for a year's wages of \$40,000, and the money used to help the poor? He did not say this because he cared for the poor, but because he was a greedy thief who acted as treasurer for the group, and he wanted to get control over the money. Jesus rebuked him and said, Leave her alone. My mother has safeguarded this gift from my birth until now to be used for this moment. This anointing is required to be done to establish me before I lay down my life. The poor are always in

need in this world, but I reign among you for only a short while and then am offered up as a sacrifice on your behalf.

<sup>14</sup> Many of the Jews heard he had come to this dinner and came to see not only Jesus, but also to see Lazarus who had been raised from the dead. The Sanhedrin wanted Lazarus killed also, because raising him from the dead converted many people to believe Jesus was the Messiah.

**9** On the following day, many of those who were there for the Passover heard that Jesus would be entering Jerusalem. They took palm tree branches and went out to greet him as he entered, and shouted, Hosanna! Blessed is the King of Israel that comes in the name of the Lord.

<sup>2</sup> Jesus had sent two followers beforehand to get a young colt, and he entered Jerusalem riding on it. This was exactly what the prophet Zechariah foretold, Rejoice, daughter of Zion, shout out daughter of Jerusalem; behold, your King comes to you, he is just and provides salvation, meekly riding upon a young colt. At the time this happened, the disciples did not recognize that it was fulfilling prophecy, but after Jesus rose from the dead, then the disciples remembered the prophecy and how it had been fulfilled at that moment. The people who had been present when Lazarus was raised from the dead had spread word all over Jerusalem, and the welcoming crowd knew about that miracle and welcomed him into the city. The leaders were upset and said to each other, No one is following our direction. This whole population have become his followers!

<sup>3</sup> In the crowd that gathered for the Passover, there were certain Greeks who went to Philip, who was from Bethsaida of Galilee, and asked him, Sir, would you introduce us to Jesus? Philip went to tell Andrew, and together they went to tell Jesus that people were eager to meet him. And Jesus responded, The time has arrived when the Son of Man will complete his journey. In the name of Father Ahman I tell you, except a kernel of wheat is buried in the ground, it remains but a seed, but if it is buried, it can spring to life and bear fruit. Those who love their life will lose it, but those willing to sacrifice their life in this world will obtain endless lives, worlds without end. If any man is loyal to me, let him follow me and every upward step I achieve, there

will my loyal followers join me. Any who are loyal to me, my Father will approve.

<sup>4</sup> Now I confront the final trial on my path, and what should I say? Father, save me from the difficulties I now face? When this is the reason I have come into the world. Father, let all honor be given to you. Then a voice from Heaven said, Every thing you have done has honored me, and every thing you will yet do will also honor me. The people nearby also heard the voice, but some thought it was thunder. Others thought an angel spoke to him. Jesus explained, You did not hear this voice for my benefit, but you heard it for your benefit. The time has come for me to complete the work required of me, to intercede for the world. And the accuser will lose all his power. Because of the sacrifice of his life that the Son of Man is to make, he will rise up and rescue all mankind. He said this to explain how important his death was to save others. The people who heard this asked him, When we consult the scriptures they claim that the Messiah will live forever. Why do you say the Son of Man must sacrifice his life? Who are you talking about? Then Jesus said to them, Only a little time remains for the light who is now here. Learn how to live while the light remains, otherwise darkness will overcome you. Without the light you will fall into error. While you are near the light, believe in the light, so that you can become the children of light. Jesus said this, abruptly departed, and then avoided them.

<sup>5</sup> Although he had done many miracles before them, they still did not comprehend that he was the Messiah, fulfilling the prophecy of Isaiah about the Messiah, Who has believed our report? For whose benefit has the strength of the Lord been revealed? And Isaiah answered those questions by describing them: They will refuse to believe because Isaiah wrote, Make the heart of these people grow fat, dull their ears and shut their eyes, so they will not see with their eyes and hear with their ears, and understand with their heart, and repent, and be healed. Isaiah saw the Messiah's glory and prophesied of him.

<sup>6</sup> Despite conflicts, some of the Sanhedrin also secretly believed on him. But because of the Pharisees they did not admit their belief, fearing they would be ejected from the synagogue, for they valued the praise of men more than the praise of God.

<sup>7</sup> Jesus declared, He that believes on me, believes not just on me, but also on the one who sent me. What you see me do is what he that sent me has done before. I am here as the light of the world to enable anyone who believes on me to escape from the darkness. I do not judge those who hear my words, but do not believe, because I did not enter the world to now judge it, but to be its savior. But when you reject my message, beware, because the message I was sent by the Father to deliver will separate you in the last day. He will divide you based on your submission to, or rejection of, his message. He has sent me to guide you, and he guides into endless lives, worlds without end. My message, therefore, is the Father's.

**10** As the feast of the Passover approached, Jesus knew the time had arrived for his sacrificial death and return to the Father. He had loved and ministered to those who believed on him, and remained ministering to them until the end. At the conclusion of supper, Judas Iscariot, the son of Simon the leper, had been seduced by the accuser to betray Jesus.

<sup>2</sup> Jesus knew the Father had empowered him to have dominion over all things because he had been sent by the Father to redeem the world, then to return to the Father once he departed from the world. And so Jesus arose from supper and removed his cloak and took a towel as an apron. And he poured water into a basin, and he began to wash the disciples' feet and to dry them with the towel he wore as an apron. When he came to Simon Peter, Peter objected, saying, Lord, why do you wash my feet? Jesus answered and said to him, You will not understand this now, but will later come to understand this ordinance is necessary. Peter said to him, You do not need to wash my feet. Jesus answered him, If I do not wash your feet then you cannot rise up to be with me, for it is a required ordinance to be with me. Simon Peter still did not understand and said to him, Lord, if you must then don't just wash my feet, but finish the ordinance also on my hands and head. Jesus replied, Those whose hands and head have been washed only need to receive washing of their feet, and are clean from the blood and sins of this world. You whom I have washed today are clean, but not all of you. Now the ceremonies of the Jews under their law required them to

wash, but Jesus washed for a higher purpose. And he knew who would betray him. Therefore he said, Not all of you are clean.

<sup>3</sup> So after he had washed their feet and replaced his cloak and sat down again, he said to them, Do you understand the example I have just provided to you? You call me Master and Lord. And that is correct to say, for I am. If I am your Lord and Master, and knelt to wash your feet to cleanse you, you should also labor to make each other clean from the blood and sins of the world. For I have given you the example that you should do as I have done with you.

<sup>4</sup> In the name of Father Ahman I declare to you, No servant is greater than his Lord, nor am I who have been sent greater than my Father, who sent me. Since you know these things, you will have joy if you follow them. I do not expect all of you to do as I have shown you. I know whom I have chosen, but the Psalm prophesies that my familiar and trusted friend, who ate bread with me, has lifted up his heel against me. I am telling you this beforehand so that when I am betrayed you do not lose your belief in me. I am the Messiah. In the name of Father Ahman I declare to you, He that accepts my word spoken by whomever I send with my word receives me, and he that receives me receives him that sent me, even my Father.

<sup>5</sup> When Jesus said this, he was troubled in spirit and declared, In the name of Father Ahman I say to you, one of you will betray me. Then the disciples looked at one another, wondering who he was talking about. One of the disciples Jesus loved was next to him at the table. Simon Peter got his attention and asked him to inquire of Jesus who he was referring to as a traitor. That disciple next to Jesus then asked him quietly, Lord, who is going to betray you? Jesus answered, It is the one to whom I will hand the bread I now dip. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. And he took the bread, at which point the accuser took control of Judas. Then Jesus said to him, What you have planned, do it quickly. Now no one at the table understood why he said this to him. For some of them thought that because Judas was the treasurer, Jesus was saying to him, Buy the things needed for the coming meal, or perhaps, he should give something to the poor. Judas, having received the bread, left immediately and entered the darkness.

<sup>6</sup> Then, after Judas had departed from them, Jesus said, Now is the Son of Man glorified, and God is glorified in him. If God is glorified through his sacrifice, God shall also glorify the one sacrificing himself and will never abandon him. Little children, I will only be with you a little while yet. You will want me here, but remember I said to the Jews, I will go onward on my path, and you will not take it with me. Now I tell you the same thing.

<sup>7</sup> I give you a new commandment, That you love one another. Love each other as I have loved you. If you have love for each other it will be a sign that will identify you to all mankind as my followers.

<sup>8</sup> Simon Peter asked him, Lord, where are you going? Jesus answered him, The steps I take next on the path, you will not be taking for now, but you will take those steps later on as you travel the same path. Peter responded to him, Lord, why can I not follow you right now? I am willing to lay down my life for you. Jesus answered him, Will you lay down your life for me? In the name of Father Ahman I tell you, The rooster will not crow tomorrow morning before you have denied me three times.

<sup>9</sup> Do not allow your heart to be troubled. You are devoted to God and are also devoted to me. In the journey through my Father's realms are many stages with temporary abodes. If it were not so, I would have told you. I go to prepare an abode for your upward journey. And when I arise, I will prepare places for you, but I will be your companion again and visit each of you, so that where I travel, you may journey to also. And the path I follow upward you know, and the way of ascent you also know. Thomas said to him, Lord, we don't know where you are going; how can we know the way? You have not told us. Jesus said to him, I am the way, the record of the truth, and the means for Eternal lives, worlds without end: no man comes to the Throne of the Father without me. If you follow me, you will come to the Father's Throne through me and will thereafter be like him forever.

<sup>10</sup> Philip said to him, Lord, reveal to us the Father and that will be all we ask. Jesus responded to him, Have I been with you this long and you still do not yet know who I am, Philip? Any who see me has seen my Father. How can you ask, Reveal to us the Father? Do you understand that I am in the Father, and the Father is in me? Do you understand that the words that I speak to you came from the Father, who is one

with me? Nothing I have done is mine. Understand that the Father, who is one with me, is to be given credit for all I have done or will do. Believe me that I am one with the Father, and the Father is one with me; but if you do not, at least believe through these works. In the name of Father Ahman I declare to you, the individual who trusts me, what I have accomplished he will also. Followers will also accomplish the greater works I do next. Followers will also finish the path, as I am now concluding, at the place my Father dwells. As he helps me, I will help you, and you will accomplish what I have along with the greater sacrifice I have yet to finish. And whatever you shall ask in my name, I will answer, so that the Father may be glorified by the honor shown his Son. If you shall ask any thing in my name, I will answer.

<sup>11</sup> If you love me, stand ready, watching for every communication I will send to you. Remember that I will ask the Father, and he will provide to you another Comforter, that he may be by your side endlessly. You will obtain the record of Heaven, the truth of all things which is denied to the world because the world refuses my Father, and therefore they do not know him. But you know him, for he is with you, and shall provide answers to guide you. I will not leave you comfortless. I will stand at your side also.

<sup>12</sup> Yet a little while, and the world will no longer see me, but you will not lose sight of me because I give life, and you shall share in endless lives. You will know that I and the Father are one, and I am one with you, and you are one with me. He that treasures my teachings, and stands ready, watching for every communication I send him, is he who shows love for me. To those who show love for me, my Father will show love to them, and I love all those, and I will personally minister to them.

<sup>13</sup> Judas (not Iscariot), asked, Lord, how is it you will manifest yourself to us, but not to the world? Jesus answered and said to him, If a man loves me, he will stand ready, watching for every communication I will send to him; and my Father will also love him, and we will come visit him, and continually abide by his side.

<sup>14</sup> Whoever claims to love me but does not stand ready, watching for every communication I will send, indeed does not love me. These teachings are not from me, but come from the Father who sent me.

<sup>15</sup> These words have I spoken to you while I am still present with you. But the Comforter, which is the Holy Ghost that the Father will send

in my name, will teach you all things, and restore to your memory all truth I have taught to you, and the record of Heaven itself.

<sup>16</sup> I leave you in peace, the peace only my teachings can provide for you and not as the world claims to find peace. Do not be confused nor fearful. You heard me say to you, I am leaving, and will return again. If you loved me, you would be rejoicing because I told you I am returning to my Father's realm. My Father dwells in the highest Heaven. I foretell you about what remains for me to accomplish so that you are not confused as it happens. When the coming events unfold I will not be able to explain it further as it occurs. The prince of darkness will not overcome me, but he can overcome you if you are confused and fearful. Remember, I explained that I will suffer because of my love for the Father, and he requires me to pass through this ordeal for your sakes, and I am ready to comply. Now let us walk together from this place.

<sup>17</sup> I am the true vine or head of the Father's family, and my Father is the husbandman over that family. Every branch connected to me that does not produce fruit, he will remove, and every branch that produces fruit he will prune back so that it produces better fruit. You will bear fruit if you follow the things I have taught you. Stay connected to me as part of the Heavenly family, and I will nourish you. Just as a branch cannot produce fruit if it is not connected to the vine, neither will you be able to bear fruit unless you remain connected with me. I am the vine, and you are the branches. He that stays connected to me, and I to him, will be abundantly fruitful; but without the connection to me you will perish. If a man loses his connection with me, he is merely a withered branch; and men take the withered branches, cut them away and burn them. If you stay connected to me, and my words live in you, you will ask according to my will, and you will be given the ability to accomplish my will. It will please and vindicate my Father if you produce abundant fruit, and that will prove you follow me. Just like the Father has loved me, I have in turn likewise loved you. Therefore, remain connected with me and my love will be with you. If you practice my teachings you will always remain connected with me; just as I have kept my Father's teachings and have remained connected with him.

<sup>18</sup> I say these things to you so I will be able to rejoice at your triumph. You will overcome all obstacles if you follow what I have taught.

<sup>19</sup> This is my commandment: That you love one another as I have loved you. No man loves more than when he is willing to sacrifice his life to save his friends. You are my friends if you do whatever I communicate to you. Beginning now, I will no longer call you my servants because a servant does not share his Lord's life. But I make you my friends because every thing I received from my Father I have shared and will yet share with you. You did not choose me, but I have chosen you, and ordained you, that you should progress and become fruitful, that your fruit will testify on your behalf forever, that whatever I direct you to seek from my Father you will be able to obtain. I have taught these things to you to enable you to share my love among one another.

<sup>20</sup> The world will hate you, but you know that it hated me before it hates you. If you belonged to the world, the world would love its property. But because you are not a captive of the world, and I have freed you from the world, the world hates you.

<sup>21</sup> Remember that I told you before that no servant is greater than his Lord. If many have persecuted me, many will also persecute you, but if some few have followed my teachings, some few will follow yours also. The world's response to you will be because you will act in my name and on my behalf. Those who fight against you are strangers to my Father. If I had not come and testified of the truth to them, they would not be accountable for rebellion, but now they have no excuse for their rebellion. If they hate me, they hate my Father also. If I had not shown to them an example no other man has shown before, they would not be accountable. But they have rebelled after seeing with their own eyes and hearing with their ears the one sent by Father Ahman to them, and have rebelled against us both. Proving men in this way fulfills the prophecy, They hated me without a cause.

<sup>22</sup> As for you, when the Comforter comes (or in other words the Spirit of truth emanating from my Father), that spirit will testify of me. Then you have the ability to also testify of me. This is because you have followed me from the beginning or before the world was organized.

<sup>23</sup> Now I tell you beforehand what to expect to come upon you so you are not surprised, nor will you stumble and fall. They will excommunicate you. The time will even come that the self-righteous who kill you will think that they speak for God. And they will do these things because they cannot do what the Father and I have done. I warn

you beforehand that you will face this opposition so that when it happens you will remember and be strengthened. When I first taught, the anger and opposition was directed at me, and because of that, you were not their focus. But now I will return to the one who sent me and they will turn their anger at you.

<sup>24</sup> I said that I return to the one who sent me and none of you asked me to explain what I meant by that. Instead you have become saddened and downhearted. Understand this truth from me: It is for your benefit that I ascend to the Father. If I do not take up my position there I cannot send the spirit of truth, the record of Heaven, the peaceable things of immortal glory to lead you upward. Once I ascend to the Father, I will send the Comforter to guide you on the upward path. The light is given to shine upon the pathway, to expose wrongdoing, and let you decide matters correctly. Those who refused to become devoted to me will not receive this. Because I will ascend to the Father, you will be guided, and they who follow the adversary will be rejected with the adversary they follow. He has already been rejected by the Father.

<sup>25</sup> There are many things I still have to teach you, but you are not able to understand it all as yet. When I am the Spirit of Truth, I can then reveal to you the record of Heaven and knowledge will be poured into you. The spirit is the means to communicate my words, and my words will lead you on the upward path. The knowledge poured in to you will come from me. I will depart, but only briefly because when I ascend back to the Head of the Household of Heaven, I will also be by your side to guide you by my voice from Heaven.

<sup>26</sup> Then some of his disciples questioned among themselves, What does he mean he will depart briefly, then when he has ascended to the Father he will be by our side? What do these words mean? We do not understand.

<sup>27</sup> Now Jesus knew that they wanted to ask him to explain and said to them, Do you discuss among yourselves what I meant when I said, I will depart, but only briefly, because when I ascend back to the Father, I will be by your side to guide you by my voice from Heaven? In the name of Father Ahman I forewarn you, You will grieve and mourn, but that will turn to joy and rejoicing. When a woman is in labor she suffers because the time to give birth has come, but after the child is born she forgets the pain and is joyful over her newborn child. You will mourn

my departure, and celebrate my return, and that joy will never leave you. Then you will not need to ask of me, but you should ask Father Ahman in my name for what is needed. From now on, inquire from Father Ahman using my name and you will always receive an answer.

<sup>28</sup> Much of what I have said to you may seem like a riddle, but the time will come when you will comprehend my words and they will no longer seem a riddle, and you will understand them plainly. When I ascend and you ask the Father in my name, you will know that Father Ahman loves you because you have been devoted to me, and have accepted that I came from the Head of the Household of Heaven and was sent by him into the world, and that I will return to be with him.

<sup>29</sup> His disciples said unto him, Very good, now you are making it clear and not using a riddle. We are certain that you did come from the Father and were sent by him. Jesus answered them, At this moment you are truly committed in this belief, but the time is quickly upon us when you will scatter in fear and leave me alone to face the adversary. Even without you I will never be alone, because the Father remains with me in every trial here. I tell you this beforehand so you will be reassured. In this world there are difficult trials to be faced by my followers, but those who remain devoted will, like me, finish the path and experience the fullness of joy.

<sup>30</sup> Then Jesus looked up to Heaven and said these words, Father, the hour has arrived. Let your light abide with your Son, that your Son may be filled by your light and illuminate others. Because you have taught me to overcome the weaknesses of the flesh, you guide me to gain power to heal all weaknesses and redeem all creation. From your presence come Eternal lives, worlds without end, and you are the sole source of all truth. Therefore, it is known and will be known that I am the Messiah sent by you. I have kept every obligation you have asked of me and now have completed this part of the work. Let what happens next finish your great work, so I may return to your Throne to be with you where I was before my descent here.

<sup>31</sup> I have explained your title to the men you gave to me from out of the fallen creation. They were yours at the beginning, and you have given them to me as my offspring. And they are devoted, prepared and always waiting to respond to your words. Now they understand and accept that every thing I have done and taught comes from you. For I

have said to them the things you told to me. They are devoted to the truth and know I am your sent Messiah. I pray for them, and what I ask is for them and not the world, for they are yours. And all who are devoted to me are yours, and you share with me, and I am their light. I am soon to depart from this creation, but these followers will remain here as I return again to be with you. Holy Father, please watch over these like a sentinel. Protect and guard them using your power, so that they may be united as one, as we are united as one. While I accompanied them in the world, I shared light with them in your name. Every one you gave to me I have kept, and none of them will be lost to us, other than the son of perdition. Those who are kept and those who are lost are divided according to your covenant made from the beginning.

<sup>32</sup>And now I will be returning to you, and I declare these words in the world so these devoted believers can share in my coming joyful triumph. I have taught them your word, and the world rejects them because they are not taken in by worldliness, even as I am not distracted by the world. I do not ask for you to remove them from the coming challenges here, but protect them from falling prey to temptations of worldliness. They are not worldly, even as I am not. Sanctify them through your truth. Your words are truth. As you have sent me into the world, likewise I am sending them into the world. And for their sakes I sacrifice myself, that they might be sanctified through the truth.

<sup>33</sup>I pray not only for these followers, but also for all believers who learn our words from them. I ask that all followers and believers may be united as one, as you, Father, are in me, and I am in you, that they also may be united as one in us. By them becoming one, the world will have reason to believe that you sent me. And the light which you gave to me I have given to them. This allows them to become united as one, even as we are one: my light in them, and your light in me. The light will lead them to be made perfect in one. That light I have given to them is evidence to the world that you have sent me. I have loved them, as you have loved me. Father, I ask that those whom you have given to me may also ascend to live where I am ascending, for this journey was established before the foundation of creation. O righteous Father, this fallen world does not know you, but I have declared that you have sent me to minister here. I have declared your message here and will finish the course. May the love you have for me

be shown through the example of my love for them, and they may be saved through my sacrifice.

**11** When Jesus had spoken these words, he took his disciples and walked across the Cedron brook, where there was a garden that he and his disciples entered. And there he worked wondrously, his disciples being overcome with awe, collapsed to the ground.

<sup>2</sup> Jesus had often visited this garden, and Judas knew of the place. Judas led a party under orders by the Sanhedrin, carrying lanterns, torches and weapons. Jesus knew what would happen, and confronted the armed party asking, Who are you looking for? They answered, Jesus of Nazareth. He declared, I am that I am! Hearing this bold claim startled the Sanhedrin's armed men, and they tripped over one another when they took a surprised step backwards. Jesus asked again, Who are you looking for? (to require them to acknowledge by their own voice that he was the God of Israel). And they said, Jesus of Nazareth. Jesus answered, I have told you that I am!

<sup>3</sup> Jesus said, If you are looking for me, then let these others go on their way. This request was to fulfill his prophecy, Every one you gave to me I have kept, and none of them will be lost to us.

<sup>4</sup> Then Simon Peter had a sword and drew it, and struck the high priest's servant and cut off his right ear. The servant's name was Malchus, who later believed on Jesus. Then Jesus said to Peter, Put your sword back in the sheath. The cup my Father has given to me, should I refuse to drink it?

<sup>5</sup> Then the party under orders from the Sanhedrin took Jesus, and bound him. And they led him away first to Annas, the father-in-law of Caiaphas, who was the high priest during that year. Now Caiaphas was the same man who counseled that it is better for one man to die to save the people than for the people to be lost.

<sup>6</sup> Simon Peter followed behind Jesus, and so did a second disciple who was familiar to the high priest and was permitted access to enter the high priest's house. But Peter remained outside by the door. After entry, the second disciple returned and spoke to the doorkeeper and gained access for Peter to enter the house also. The doorkeeper asked Peter, Aren't you one of the accused man's followers? He answered, No I am not. And there were members of the party who brought Jesus

back who were warming themselves beside a coal fire, and Peter was also cold so he warmed himself beside them.

<sup>7</sup> The high priest questioned Jesus about the identities of his followers and about his doctrine. And Jesus answered him, I spoke boldly to everyone. I taught frequently in the synagogue and in the temple, where the Jews are present to hear. I have made no attempt to be secret. Why ask me these questions? Ask the many people who heard me teach and they can tell you what I said; they know. After he said this, one of the men holding Jesus hit him with his palm and said, Do you dare to speak to the high priest that way? Jesus responded to him, If I have spoken like an evil sorcerer, testify of the sorcery, but if not, why did you strike me? Annas then had him taken in the bindings and brought to Caiaphas, the high priest.

<sup>8</sup> As Simon Peter stood and warmed himself, the people standing by the fire asked him, Are you not one of his followers? He denied it, and said, No I am not. One of the servants of the high priest who was related to the man whose ear Peter had cut off then asked, Did I not see you in the garden with him? Peter then denied again, and immediately the crowing of a rooster sounded.

<sup>9</sup> Then they led Jesus from Caiaphas to the Roman judgment hall, and it was still before sunrise. The Sanhedrin did not enter the judgment hall because it would defile them and prevent them from participating in the Passover. Pilate came out and confronted them and asked, What accusation do you have against this man? They answered and said to him, Would we bring him to you if he were not a sorcerer? Then Pilate said to them, That is no Roman concern. You take him, and judge him against your own law. The Jews therefore said to him, We do not crucify a man on the Passover under our tradition, referring to the prophecy Jesus had spoken about the kind of execution he would suffer.

<sup>10</sup> Then Pilate stepped back into the judgment hall and addressed Jesus and said to him, You are the King of the Jews? Jesus answered him, Did you say this to me on your own, or did others tell you to say it to me? Pilate answered, Am I a Jew? Your own people and the chief priests have turned you over to me. How do you justify yourself? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then my followers would fight to prevent the Jews from taking me as their captive. But my kingdom is not comprised of the

Jews. Pilate responded, So you admit you claim to be a King? Jesus replied, It was you that just said I was a king. The reason I was sent into this world was to be a witness of the truth. Every person who is loyal to the truth listens to my teachings. Pilate responded to him, What is truth? And after saying this, he went out again to the Jews and said to them, I find no reason to punish him. You have asked me for clemency for a Jewish prisoner to respect your Passover; shall I free your King of the Jews? They all shouted out, Not this man, but Barabbas. Now Barabbas was a robber.

<sup>11</sup> Then Pilate had his guards take Jesus and beat him. And the soldiers put on his head a crown of acanthus, and they dressed him in a purple robe and said, Hail, King of the Jews! and they hit him and made sport of him. Pilate thereafter went back out, and said to the Jewish leaders, Behold, I bring him back to you, that you may know that I find no reason to punish him any further. Then Jesus came out wearing the crown of acanthus and the purple robe. And Pilate said to them, Behold the man!

<sup>12</sup> When the chief priests and leaders saw him, they cried out saying, Crucify him! Crucify him! Pilate said to them, You take him and you crucify him, for I have no quarrel against him. The Jews answered him, We have a law, and our law imposes the death penalty because he blasphemed by falsely claiming to be the Son of God.

<sup>13</sup> When Pilate heard them say that, he was alarmed, and he returned with Jesus into the judgment hall and asked him, Who are you? But Jesus did not answer. Then Pilate said to him, Do you refuse to speak to me? Do you not realize that I have the power of life and death? Jesus answered, You have no authority over me except that permitted by Heaven. Those who handed me over to you have the greatest sin. Pilate decided then that he would release him of any charge, but the Jews shouted, If you let this man go you are not loyal to Caesar. When anyone claims to be a king he commits treason against Caesar. When Pilate heard that accusation, he brought Jesus out and sat down in the judgment seat in a place called the Pavement; in Hebrew called Gabbatha. At the time it was approaching mid-day, time to begin to prepare the Passover feast. Pilate announced to the Jews, Behold your King! But they shouted back, Take him away and crucify him. Pilate said to them, Shall I crucify your King? The Jewish leaders declared,

We have no king but Caesar. We will crucify him ourselves. And Pilate turned him over to those who were going to crucify him, sending but one soldier to accompany them with a plaque he ordered to be displayed.

<sup>14</sup> And they took Jesus, and led him away. And he carried his cross and was taken to a place called the place of the skull, which had the Hebrew name Golgotha. Here the leaders directed his crucifixion, and two others who had been crucified by the Romans were also there at the same time, one on either side, with Jesus in the middle. When Pilate surrendered Jesus to be crucified, he had a plaque prepared in Hebrew, Greek and Latin to be displayed on the cross. The plaque announced: JESUS OF NAZARETH THE KING OF THE JEWS. This announcement was read by many of the passing Jews. For the place where Jesus was crucified was beside the city road and many pilgrims were walking by. Then the chief priests of the Jews complained to Pilate, Either take it down or do not write: The King of the Jews. Instead write that he claimed, I am King of the Jews. Pilate answered, That which I have written I have written.

<sup>15</sup> Now the guards, when they had crucified Jesus, took his garments and made four parts, to every guard a part; and also his coat. The coat was without seam, woven from the top throughout. They agreed among themselves, Let us not cut it up, but cast lots for it, and someone will take it whole. This fulfilled the prophecy in scripture that foretold, They parted my raiment among them, and for my vesture they did cast lots. This prophecy foretold how the guards would divide his raiment as he was dying.

<sup>16</sup> Now remaining at the cross with Jesus were his mother, and his aunt, and Mary the wife of Cleophas, and Mary the Elect Lady. When Jesus saw his mother and the beloved disciple standing together, he said to his mother, Woman, behold your son! Then he said to the disciple, Behold your mother! And from that hour that disciple accepted her as part of his own household.

<sup>17</sup> After this, Jesus knowing that every thing had been fully accomplished to fulfill prophecy said, I thirst. Now there was a vessel full of vinegar, mixed with gall. They dipped a sponge into it and using a hyssop branch raised it to his mouth. When Jesus had received the

vinegar, he said, My path is completed! Then he bowed his head and entrusted his spirit back to the Father.

<sup>18</sup> The Jews were concerned about preparations for the Passover, and did not want crucifixions to continue into the Holy Day. Therefore they inquired of Pilate to find if he would object if they had the legs of the crucified broken to quickly bring about their death. Pilate agreed, and the Roman guards broke the legs of the two who were being crucified when Jesus was added. But when they approached Jesus, he was already dead, and therefore there was no need to break his legs. A soldier under Pilate's command used a spear to stab under the fifth rib, and blood and water exited the wound. The beloved disciple who was there saw this and testifies it happened, so you can trust this eyewitness account. The things that happened fulfilled the prophecy that foretold, A bone of him shall not be broken. And again another prophecy said, They shall look on him whom they pierced.

<sup>19</sup> After his death, Joseph of Arimathea, a secret follower of Jesus who was afraid of the Jews, asked Pilate if he could take the body of Jesus. Pilate permitted him to take Jesus' body. He went, and Nicodemus (who had also visited Jesus in secret) accompanied him and brought a hundred pounds of myrrh mixed with aloes, used by Jews to cover bodies when buried. They covered the body with the mixture and wrapped it with linen to bury him. Near to the place where crucifixions were done, there was a garden. In that garden was a new sepulcher never before used. They laid the body of Jesus there because it was nearby, and the time for the holy feast was approaching.

**12** The first day of the week Mary the Elect Lady went in the early morning while it was still dark to the burial sepulcher. She saw the stone was rolled away from the sepulcher, and two angels sitting on it. Then she ran to Simon Peter, who was with the other disciple Jesus loved, and said to them, They have removed the Lord out of the sepulcher, and we do not know where he is now established. Peter and the other disciple departed for the sepulcher, running together. The other disciple outran Peter and arrived first at the sepulcher. And he bent down, and looked in, and saw the linen burial cloths. But he did not enter the tomb. Then Simon Peter joined him, and he went into the sepulcher and saw the linen burial cloths, and also

the shroud that covered his body. It was not lying with the other burial cloths. Instead it was folded and set down alone. Then the other disciple who arrived first, also entered the sepulcher, and he saw the empty tomb and believed. They still did not understand the prophecy that he must rise again from the dead. Then the disciples departed to return home.

<sup>2</sup> But Mary stood outside the sepulcher weeping. And as she wept, she bent down and looked into the sepulcher. She saw two angels in white, the one at the head, and the other at the feet where the body of Jesus had lain. They asked her, Woman, why are you mourning? She answered them, Because someone has removed the body of my Lord, and I do not know where he is now. After she said this, she walked away and then saw Jesus standing in the garden area. She failed to recognize that it was Jesus. Jesus asked her, Woman, why are you mourning? Who are you looking for? She assumed he was tending the garden, and answered, Sir, if you have taken him away, tell me where he is, and I will claim him. Jesus said to her, Mary.

<sup>3</sup> She raised her face, recognized him, and addressed him, Greatest of Teachers, which is to say, My Lord. They embraced and Jesus told her, You cannot hold me here. I need to ascend right now to my Father. Go to my followers and say to them, I ascend to my Father and your Father, and to my God and your God.

<sup>4</sup> Mary the Elect Lady came and told the disciples that she had seen the Lord, and that He had spoken these things to her.

<sup>5</sup> Later on that same first day of the week, in the evening, when the doors of the room in which the disciples were meeting were closed and locked because of their fear of the Sanhedrin, Jesus came and stood in the middle of this group, and said to them, Peace be with you. And when He said this, He showed to them His hands and His side to prove it was He. Then the disciples were overjoyed, as they beheld their Lord. Jesus repeated to them, Peace be with you. As My Father has sent Me, even so I send you. And after He said this, He breathed upon them, and said to them, I convey to you the Holy Ghost. Whoever's sins you remit, they are remitted to them; and whoever's sins you retain, they are retained.

<sup>6</sup> But Thomas called Didymus, one of the twelve, was absent when Jesus visited them. The other disciples relayed to him, We have seen

the Lord. But he responded, Except I also see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And eight days after this, His disciples were in the same room again, and Thomas with them. Again the doors were locked, and again Jesus came and stood in the middle, and said, Peace be with you. Then He said to Thomas, Reach out your finger and touch my hands. Reach out your hand and feel my injured side. Do not be faithless, but be believing. And Thomas answered and said unto Him, My Lord and my God! Jesus said to him, Thomas, because you have seen me, you believe. Blessed are they that have not seen, and yet believe.

<sup>7</sup> And there were many other signs that His disciples witnessed that testified of Jesus, but which are not contained in this account. But what is recorded is to testify that Jesus is the Messiah, the Son of God, so that you may obtain Eternal lives, worlds without end through His name.

<sup>8</sup> I am the one who has testified in this account. And after the many other testimonies of Him, this is my testimony most recent of them all: I saw his glory that He was in the beginning before the world was. Therefore, in the beginning the Word was, for He was the Word, even the messenger of salvation — The light and the Redeemer of the world, the Spirit of truth, who came into the world because the world was made by Him, and in Him was the life of men and the light of men. The worlds were made by Him. Men were made by Him. All things were made by Him, and through Him, and of Him.

<sup>9</sup> And I, John, bear record that: I beheld His glory, as the glory of the Only Begotten of the Father. He was full of grace and truth, even the Spirit of truth. He came and dwelt in the flesh, and lived among us.

<sup>10</sup> And I, John, saw that He received not of the fullness at the first, but received grace for grace. And He received not of the fullness at first, but continued from grace to grace, until He received a fullness. 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.

<sup>11</sup> And I, John, bear record, and lo the Heavens were opened, and the Holy Ghost descended upon Him in the form of a dove and remained upon Him. There came a voice out of Heaven saying: You are my Beloved Son, this day I have begotten you; for I was there with John the Baptist when he baptized Jesus.

<sup>12</sup> 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.

<sup>13</sup> The Father testified of Jesus also on the Mount, when He was transfigured before us, and the glory of Heaven was upon Him, and we saw Him enter the Heavenly realm. The Father testified also when our Lord prayed for those who do follow Him. And the Holy Ghost has and does testify of Him to all who receive Him. Therefore, we know by irrefutable evidence that Jesus is the Messiah, sent to fulfill prophecy, and to lead all who will follow through the path of His Father.

<sup>14</sup> After this Jesus showed Himself again to the disciples at the Sea of Tiberias. This is an account of that event: There were together Simon Peter, and Thomas called Didymus, and Nathanael from the city of Cana in Galilee, and the sons of Zebedee, and two others, also disciples. Simon Peter said to them, I ascend to the deep. They responded to him, We go with you. They went forth, and entered into the ark; and they could not grasp anything.

<sup>15</sup> But at the horizon of the morning star, Jesus stood at the sacred entry; however the disciples could not recognize it was Jesus for the glory about Him. Then Jesus asked them, Children, have you celebrated the ritual meal? They answered Him, No. And He directed them and said, Approach the veil to the east and you will find what you seek. They approached the veil as instructed, and now they were overcome by the multitude of what was received. Therefore the disciple Jesus loved said to Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he quickly clothed himself (for he did not wear the apparel), and cast himself into the great deep. And the other disciples came into the ark and parted also the veil (for they were not bound by the limits of this world).

<sup>16</sup> As they ascended, they saw a fire burning at the offering place and the Flesh Offering was upon it, who is also the Bread of Life. Jesus said to them, Rise above the flesh you now occupy, and Simon Peter ascended, and drew the veil open, and there were ministering a hundred, and then fifty, and then three; and for these many who they beheld, yet the veil remained open.

<sup>17</sup> Jesus said to them, Come and eat the food of the rising sun. And none of the disciples asked of him, What name is now yours? knowing

that it was their Lord. Jesus then served to them His flesh and blood, and they were filled by His Spirit. This was now the third time Jesus ministered to His disciples following His rise from among the dead.

<sup>18</sup> After the meal, Jesus said to Simon Peter, Simon, son of Jonas, do you love me above every thing else? He answered him, Yes, Lord. You know that I love you. He said to him, Take care of my lambs as they are growing. He asked him again the second time, Simon, son of Jonas, do you love me above every thing else? He said to Him, Yes, Lord you know that I love you. He said to him, Take care of my lambs as they increase. He said to him the third time, Simon, son of Jonas, do you love me above every thing else? Peter was concerned because He asked him for a third time, Do you love me? And he said to Him, Lord, you know all things. You know that I love you. Jesus said to him, Care for my lambs as they are added upon. In the name of Father Ahman I tell you, when you were progressing, you dressed yourself, and went where you chose to go; but as you approach the end of the path, you will have to let others stretch out your hands and likewise nail you, even if you plead to have the bitter cup removed. This He said to foretell the sacrificial death that is required for endless glory. And then He added, You must follow after me.

<sup>19</sup> Then Peter turned and looked at the disciple whom Jesus loved, who was behind. This was him who was next to Jesus at supper, and had quietly asked Him during supper, Lord, who is the one that will betray you? Peter saw him and asked Jesus, Lord, and what will become of this man? Jesus explained, I said to him, John, my beloved what do you desire? And John replied, Lord, give to me the power that I may bring souls to you. And I said to him, In the name of Father Ahman I commit to you that because you desire this you shall tarry until I return in my glory.

<sup>20</sup> And for this reason the Lord said to Peter, if I will that he tarry till I come, what is that to you? For he desires from me that he might bring souls to me, but you desire that you might come to me in my kingdom. I tell you, Peter, yours was a good desire, but my beloved has undertaken a greater work on earth. In the name of Father Ahman I say to you that you shall both have what you requested, and you both will have joy from what you each requested.

<sup>21</sup> Now, therefore, know that Jesus is the Messiah, the Walker in the Path who has proven for evermore that Father Ahman sent Him into the world to prove His Father's path.

<sup>22</sup> In addition to this account, many other things were done by Jesus, which, if they were all written, that library would fill the entire cosmos. Amen.



## SECTION 172

*Vision related by Denver Snuffer Jr. at a Doctrine of Christ Conference in Boise, Idaho, 11 September 2016.*

<sup>1</sup> I recently had a vision that began as a dream. In it I was traveling in a small car up a mountain road. The road was steep, but straight, and it grew steeper as it climbed upward. On the left side of the road there was a railroad track running parallel. As we drove the small car upward, I noticed a sharp bend in the railroad tracks ahead that interrupted the otherwise straight course of the line. I saw a train approaching from uphill in the distance coming downhill rapidly, and it seemed to be going far too fast to safely negotiate the sharp bend in the tracks. The small car we drove was not quite to the bend when the rushing train hit the bend, leapt from the tracks, and violently crashed in front of us. Our little car narrowly escaped a collision, as the train's wreckage spread about. As the small car continued upward, the train crash worsened, at first beside the car, and then as we accelerated, closely behind us. The little car got ahead of the continuing wreck of the moving train and I could see the train was full of passengers who, uphill from the wreckage, were enjoying themselves. They were paying no attention to the disaster already befalling their train. We began to shout out the windows of our car, trying to warn the occupants in the doomed train, but they gave no heed. They laughed and partied aboard the train with no concern for their impending destruction. I could see the wreckage behind me in the mirror as the violence of the wreck threw shattered railcars about, some onto the road behind us, making the road now impassable. We were powerless to save those aboard the train because they would not hear the warnings we shouted to them.

<sup>2</sup> As we reached the top of the mountain, the last of the train went by and I stopped the little car. We got out and stood in the roadway looking down the mountain and watched as the last of the train was destroyed. While mourning over the many lives that had been lost, I awoke from the dream and sat up on my bed, but the vision continued.

<sup>3</sup> I next saw in the distance, beyond the wreckage, an overpowering flood, as if it was a great fire, consuming and destroying all the country, coming from the east. Although we had survived the train wreck, it appeared certain we would all be killed in the coming flood. I looked

about for any sign of hope we might survive and noticed beside the roadway a great rock with an opening. I led the small party to the rock and discovered the opening was for a cavern that went upward within the shelter of the rock. We entered the cave, and climbed upward. Inside the cavity of the rock our small group waited as the flood approached, unsure whether we would live or die. The noise of the destruction outside was deafening as the flood approached, and then the opening of the cavern went black and we were left in complete silence and darkness. We waited. In a few moments the light returned, but silence remained. After a few more moments our small group emerged from the rock's cavern to see what had transpired with the world.

<sup>4</sup> The scene of destruction was astounding. The entire landscape was transformed. It was destroyed. The wrecked train, the tracks, and the road had all been consumed. Everything appeared barren. Then suddenly new life began to spring forth in the widespread desolation. Barren trunks brought out new limbs, blossoms, and leaves. Flowers sprang from the earth. As we watched, the earth was quickly transformed, and in a short time the denuded desolation was full of life, beauty, and fertility, much greater than before the flood of fire had destroyed the landscape.

<sup>5</sup> At this point the vision ended and I was given the interpretation: The train is the false religions of the world. The occupants of the small car are those who repent and accept baptism. The protective rock with the cavern is Christ.

## SECTION 173

*Revelation given through Denver Snuffer Jr., 21 February 2017.*

<sup>1</sup> [Tithing] was never to establish a wealthy general fund nor to invite the wrongful accumulation of wealth that has resulted from the long abuse of this law. The law was to be a light thing, easily borne by the faithful. Tithing was always to be taken from surplus (meaning unnecessary excess property) and increase (meaning what remains after all costs of the household have been paid). It was to be drawn out of the abundance in the possession of the giver so that there may be enough and to spare, not from property required for their necessities.

The tithes of this people are to be used for the poor among this people, if they want to become Mine.

## SECTION 174

*Answer given to Denver Snuffer Jr., 29 November 2017, in response to a request to understand how the Lord defines “mutual agreement” as used in the Answer to Prayer for Covenant. Sustained as scripture through an online vote 12 May 2019.*

<sup>1</sup> As between one another, you choose to not dispute.

<sup>2</sup> 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.

## SECTION 175

*A Statement of Principles, adopted by the covenant people, 30 September 2018, in answer to the commandment given by the Lord in the Answer to Prayer for Covenant.*

<sup>1</sup> We, as a covenant people, were commanded by God to develop a statement of principles to be used as a guide and standard. The following statement is the result of the contributions of many. As a people, we agreed to the following methodology in its creation: we confined ourselves to the words of the Lord as found in our canonized scriptures and given to his servants Joseph Smith Jr. and Denver Snuffer Jr.

<sup>2</sup> We, as a people, therefore stand as witnesses to the work of Jesus Christ in our day and declare as truth and with soberness that God has set his hand yet again to call his people to labor in preparing the way for Jesus Christ’s return. We invite all who receive this witness to come and learn of his ways. Therefore, as commanded by the Lord, we as a covenant people offer the following statement of principles to help guide you in this process.

### A GUIDE AND STANDARD

<sup>3</sup> The Lord commanded us, *I require a statement of principles to be adopted by the mutual agreement of my people, for if you cannot do so, you will be unable*

*to accomplish other works that I will require at your hands. When you have an agreed statement of principles, I require it to also be added as a guide and standard for my people to follow. Remember there are others who know nothing, as yet, of my work now underway, and therefore the guide and standard is to bless, benefit and inform them.<sup>1</sup>*

### JESUS CHRIST

*<sup>4</sup> The Lord admonished us, I descended below it all, and know the sorrows of you all, and have borne the grief of it all, and I say to you, Forgive one another. Be tender with one another, pursue judgment, bless the oppressed, care for the orphan, and uplift the widow in her need, for I have redeemed you from being orphaned and taken you that you are no longer a widowed people. Rejoice in me, and rejoice with your brethren and sisters who are mine also. Be one.<sup>2</sup> For you to unite I must admonish and instruct you, for my will is to have you love one another.<sup>3</sup> It is not enough to say you love God; you must also love your fellow man.<sup>4</sup> I have given to you my doctrine, and have also revealed teachings, commandments, precepts, and principles to guide you, and it is not meet that I command you in all things — reason together and apply what I have given you, and it will be enough.<sup>5</sup> Each of you must equally walk truly in my path, not only to profess, but to do as you profess.<sup>6</sup> Love one another and you will be mine, and I will preserve you, and raise you up, and abide with you for ever.<sup>7</sup>*

### THE DOCTRINE OF JESUS CHRIST

*<sup>5</sup> The Lord proclaimed, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me — and I bear record of the Father, and the Father beareth record of me, and the holy ghost beareth record of the Father and me — and I bear record that the Father commandeth all men everywhere to repent and believe in me. And whoso believeth in me, and is baptized, the same shall be saved, and they are they who shall inherit the kingdom of God. And whoso believeth not in me and is not baptized shall be damned. Verily, verily I say unto you that this is my doctrine and I bear record of it from the Father. And whoso believeth in me believeth in the Father also, and unto him will the Father bear record of me for he will visit him with fire and with the holy ghost. And thus will the Father bear record of me and the holy ghost will bear record unto him of the Father and me, for the Father and I and the holy ghost are one. And again I say unto you, ye must repent and become as a little child and be baptized in my name or ye can in nowise receive*

*these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you that this is my doctrine. And whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establisheth it for my doctrine, the same cometh of evil and is not built upon my rock, but he buildeth upon a sandy foundation and the gates of hell standeth open to receive such when the floods come and the winds beat upon them. Therefore, go forth unto this people and declare the words which I have spoken unto the ends of the earth.*<sup>8</sup>

### THE LAW OF CHRIST

<sup>6</sup>The greatest instruction given by God at any time, to any generation,<sup>9</sup> is a rule of community found in the Sermon on the Mount and in the Sermon at Bountiful.<sup>10,11</sup> The Law of Christ is found there.<sup>12</sup>

### ORDINANCES

#### BAPTISM

<sup>7</sup>As to the commandment to be baptized, even Jesus Christ went to be baptized by John *to fulfill all righteousness*.<sup>13,14</sup> Nephi taught: *And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, oh then, how much more need have we, being unholy, to be baptized, yea, even by water?*<sup>15</sup> Denver said, Baptism has always been required from the days of Adam until the present. Baptism is always the sign of acceptance of what God is doing in each generation. Whenever there are people of faith on earth, they have always been invited to perform the ordinance of baptism as a sign of their faith.<sup>16</sup>

<sup>8</sup>The Lord commanded, *And he said unto them, On this wise shall ye baptize, and there shall be no disputations among you. Verily I say unto you that whoso repenteth of his sins through your words and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying,*

<sup>9</sup>*Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the holy ghost. Amen.*

<sup>10</sup>*And then shall ye immerse them in the water and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you that the Father and the Son and the holy ghost are one;*

*and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you.*<sup>17</sup>

<sup>11</sup> Any who want to be baptized should be. Before baptism, teach [them] the Doctrine of Christ.<sup>18</sup> This living ordinance should be performed in living water, if possible. Connect with God by using the things He provides.<sup>19</sup>

<sup>12</sup> Little children are not accountable before God, and therefore their mistakes, offenses, and errors are covered by their innocence, and the atonement of Christ. Anyone who thinks otherwise does not understand God.<sup>20,21</sup> Mormon said, *It is solemn mockery before God that ye should baptize little children...this thing shall ye teach: repentance and baptism unto those who are accountable and capable of committing sin...but little children are alive in Christ.*<sup>22</sup>

<sup>13</sup> A record needs to be kept of the names of those baptized. Record their name[s] and submit them to the central recorder's clearinghouse.<sup>23</sup> A single volume with names will be deposited in a temple to be built before the Lord's return.<sup>24</sup>

<sup>14</sup> Once baptized, we can receive the Father's testimony of His Son by the power of the holy ghost. It comes as a result of baptism [and is] given according to the Doctrine of Christ to any who repent and are baptized following His direction.<sup>25</sup>

<sup>15</sup> *If ye will enter in by the way and receive the holy ghost, it will show unto you all things what ye should do.*<sup>26</sup>

## SACRAMENT

<sup>16</sup> The sacrament should be taken in the way God commanded. Partake of the sacrament in your families and in your gatherings. 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.<sup>27</sup>

<sup>17</sup> The Book of Mormon recounts: *And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him...And when the disciples had come with bread and wine, he took of the bread, and brake and blessed it, and he gave unto the disciples and commanded that they should eat. And when they had eat and were filled, he commanded that they should give unto the multitude...And this shall ye do in remembrance of my*

*body which I have shewn unto you. . . And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it. And it came to pass that they did so, and did drink of it and were filled. And they gave unto the multitude, and they did drink and they were filled. And when the disciples had done this, Jesus said unto them, Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do unto those who repent and are baptized in my name, and ye shall do it in remembrance of my blood which I have shed for you that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you. And I give unto you a commandment that ye shall do these things.<sup>28</sup>*

<sup>18</sup> *And they did kneel down with the church and pray to the Father in the name of Christ, saying,*

<sup>19</sup> *O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his spirit to be with them. Amen.<sup>29</sup>*

<sup>20</sup> *The manner of administering the wine. Behold, they took the cup and said,*

<sup>21</sup> *O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen.<sup>30</sup>*

## MARRIAGE & FAMILY

<sup>22</sup> After the creation, marriage was the first ordinance.<sup>31</sup> All the elements of the gospel point back to marriage as God's final purpose for mankind.<sup>32</sup> If we will love our husbands or our wives, we will please God. Do so and God can preserve your marriage into eternity. Above all else, marriage is what God wants most to preserve. Marriage is the image of God.<sup>33</sup>

<sup>23</sup> *The Lord said, Marriage was, in the beginning, between one man and one woman, and was intended to remain so for the sons of Adam and the daughters*

*of Eve, that they may multiply and replenish the earth. I commanded that there shall not any man have save it be one wife, and concubines he shall have none. I, the Lord your God, delight in the chastity of women, and in the respect of men for their wives.<sup>34</sup> Marriage by me, or by my word, received as a holy covenant between the woman and I, the man and woman, and the man and I, will endure beyond death and into my Father's Kingdom, worlds without end.<sup>35</sup>*

<sup>24</sup> This should be the description of all our houses and families: a family of prayer, a family of fasting, a family of faith, a family of learning (therefore a family of glory), which brings a family of order, and therefore a house of God.<sup>36</sup> Our children will be the means to preserve Zion. Without their conversion, Zion has no chance of surviving.<sup>37</sup>

<sup>25</sup> The Lord has commanded, *Teach your children to honor me.*<sup>38</sup>

## PRIESTHOOD

<sup>26</sup> Priesthood in its highest form is an opportunity to serve and bless others.<sup>39</sup> Power can only come from Christ.<sup>40</sup> The reason authority is given is to make men more like God; to lift and to elevate them.<sup>41</sup> Priesthood is confined to men because of the Fall and the conditions ordained at that time. Until things are reversed at the Millennium, it will remain for men alone to perform the public ordinances thus far given to us.<sup>42</sup>

## RECEIVING POWER IN CHRIST

<sup>27</sup> There are three steps. The first is ordination. Any man holding priesthood can ordain another man. Man alone can do this first step.<sup>43</sup> Because John the Baptist laid his hand on Joseph and Oliver, we have continued the practice to lay hands to confer priesthood. We should continue to respect that tradition. No one should baptize until they have had priesthood conferred on them by someone who can trace their authority back to John the Baptist, through Joseph and Oliver.<sup>44,45</sup> The second, if you're functioning outside of a family, is sustaining, which requires seven women.<sup>46</sup> Seven women must sustain, one being the wife if the man is married.<sup>47</sup> And thirdly, confirmation must come from Heaven. Heaven must ratify.<sup>48</sup>

<sup>28</sup> Keep a record of the line of authority from the one who does the ordination. [Maintain in your] possession a written certificate signed by

the seven women proving the sustaining vote, and everyone involved should record it in their personal records, particularly the day when the Lord confirms the authority to the man.<sup>49</sup>

<sup>29</sup> Wait until the spirit ratifies your ordination before you act.<sup>50</sup> Ask God to give you the power. Get his “word” through the spirit, just as Alma did. After Alma repented, but before using authority to baptize, he asked God to give him power. God, seeing his repentance, accepted it, and poured his spirit upon Alma to give him power to baptize. The proof of God’s approval was in Alma’s experience and the effect of the ordinance on both Helam and Alma.<sup>51,52</sup>

<sup>30</sup> If we get power to baptize, we get it from Him. Power is required. It must come from Christ. The pattern must be followed.<sup>53</sup>

<sup>31</sup> Joseph Smith wrote: *No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned, by kindness and pure knowledge, which shall greatly enlarge the soul; without hypocrisy and without guile.*<sup>54</sup>

<sup>32</sup> The Lord said, *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 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.*<sup>55</sup>

### FELLOWSHIPS & GATHERINGS

<sup>33</sup> The Lord said, *Whosoever repenteth and cometh unto me, the same is my church.*<sup>56</sup>

<sup>34</sup> We read in the Book of Mormon: *And the church did meet together oft to fast, and to pray, and to speak one with another concerning the welfare of their souls. And they did meet together oft to partake of bread and wine in remembrance*

*of the Lord Jesus. . . And their meetings were conducted by the church after the manner of the workings of the spirit, and by the power of the holy ghost, for as the power of the holy ghost led them, whether to preach, or exhort, or to pray, or to supplicate, or to sing, even so it was done.*<sup>57</sup>

<sup>35</sup> The Lord said, *And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not.*<sup>58</sup>

<sup>36</sup> We must become precious to each other.<sup>59</sup>

<sup>37</sup> True religion, when it is present on the earth, always exists in a community of believers.<sup>60</sup> [Fellowships are] informal, based only on the Doctrine of Christ, and require acceptance of Christ's simple statement of His doctrine, faith to believe and act, repentance from sin, and baptism. Every denomination in the world can be represented in these fellowships. This is not designed to limit the possibilities of shared faith, but to greatly expand them.<sup>61</sup> We are all equal believers accountable to God.<sup>62</sup>

<sup>38</sup> There can be conferences that can be called by anyone, but must include seven women if the business includes priesthood ordination. There is no need for any building to be purchased or built. Meetings can be anywhere.<sup>63</sup>

<sup>39</sup> We cannot allow ourselves to be drawn in to inequality when the result of this labor is to make us one body equal with one another. We cannot imitate the failures of the past by establishing a hierarchy, elevating one above another, and forgetting that we must be of one heart, one mind and with no poor among us.<sup>64</sup>

<sup>40</sup> The Lord said, *Although a man may err in understanding concerning many things, yet he can view his brother with charity, and come unto me and through me he can with patience overcome the world. I can bring him to understanding and knowledge. Therefore if you regard one another with charity, then your brother's error in understanding will not divide you.*<sup>65</sup> *Study to learn how to respect your brothers and sisters and to come together by precept, reason, and persuasion rather than sharply disputing and wrongly condemning each other, causing anger. . . . Even strong disagreements should not provoke anger nor to invoke my name in vain as if I had part in your every dispute. 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.*<sup>66</sup>

*41 I have given you a former commandment that I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. . . . If you forgive men their trespasses, your Heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses. . . . But again I say, judge not others except by the rule you want used to weigh yourself.<sup>67</sup>*

## TITHING

<sup>42</sup> 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. Help provide for those who need housing, food, clothing, healthcare, education, and transportation, or children that need care. Take the money the Lord intended for the poor and administer it for the poor. [The Lord desires us to] have no poor among us.<sup>68,69</sup>

<sup>43</sup> 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 tithe. After you gather your tithe, look at your brothers and your sisters who are there in your meeting, and help those who have needs. Christians should take care of the poor among them, and no one should be looking at the flock and saying, I need your money to support myself.<sup>70</sup>

<sup>44</sup> The relief of *the poor among you* refers to the poor among the individual fellowship. If there are no poor among you, then excess donations should go to the temple, but they can be shared as your fellowship determines by common consent.<sup>71</sup> God's people are always required to build a temple. Therefore, there needs to be preparation for the coming commandment.<sup>72</sup>

## ZION & THE COVENANT

<sup>45</sup> Zion consists of people living in harmony with God. It is defined in revelation as *the pure in heart* (see T&C 96:7). Prophecy also confirms it will be an actual location, and a place of gathering.<sup>73</sup>

<sup>46</sup> God alone will establish Zion. His instructions are vital and necessary for us. Once He instructs us, the scriptures can then be used to confirm that His direction to us now is consistent with what He prophesied, covenanted, and promised would happen. But the path

to Zion is to be found only by following God's immediate commands to us. That is how He will bring it. He will lead us there.<sup>74</sup>

<sup>47</sup> Zion and the New Jerusalem are a place, occupied by covenant people, and not something an individual can be or become. People who gather there will all need to be individually redeemed, individually penitent, individually connected to God, but will only belong to the community if they belong to the covenant and are of one heart and one mind and have all things in common between and among them.<sup>75</sup>

<sup>48</sup> The Lord said, *I covenanted with Adam at the beginning, which covenant was broken by mankind. Since the days of Adam I have always sought to reestablish people of covenant among the living, and therefore have desired that man should love one another, not begrudgingly, but as brothers and sisters indeed, that I may establish my covenant and provide them with light and truth.*<sup>76</sup>

<sup>49</sup> *The Book of Mormon was given as my covenant for this day and contains my gospel, which came forth to allow people to understand my work and then obtain my salvation.*<sup>77</sup> *The Book of Mormon is to convince the gentiles, and a remnant of Lehi, and the Jews, of the truth of the words of my ancient prophets and apostles, with all the records agreeing that I am the Lamb of God, the Son of the Father, and I was sent into the world to do the will of the Father, and I am the Savior of the world. All must come unto me or they cannot be saved.*<sup>78</sup> *Hear therefore my words: Repent and bring forth fruit showing repentance, and I will establish my covenant with you and claim you as mine.*<sup>79</sup>

<sup>50</sup> Those sustained by seven women (or a man inside his own family) who receive [the covenant] also have authority to administer the ordinance to others who want to be numbered among God's people. To administer to others, repeat the ordinance. Read aloud the Lord's Answer (see T&C 157) and the words of *The Covenant* (see T&C 158). Ask them to stand and say, Yes, and they will become one of the Lord's covenant people. Do not change the words of the covenant, for to change an ordinance is to break it.<sup>80</sup>

<sup>51</sup> The Lord said, *It is not enough to receive my covenant, but you must also abide it. And all who abide it, whether on this land or any other land, will be mine, and I will watch over them and protect them in the day of harvest, and gather them in as a hen gathers her chicks under her wings. I will number you among the remnant of Jacob, no longer outcasts, and you will inherit the promises of Israel. You shall be my people and I will be your God, and the sword will not devour you. And unto those who will receive will more be given, until they know*

*the mysteries of God in full. But remember that without the fruit of repentance, and a broken heart and a contrite spirit, you cannot keep my covenant; for I, your Lord, am meek and lowly of heart. Be like me.*<sup>81</sup>

<sup>52</sup> He concludes, *Cry peace. Proclaim my words. Invite those who will repent to be baptized and forgiven, and they shall obtain my spirit to guide them. The time is short and I come quickly, therefore open your mouths and warn others to flee the wrath which is to come as men in anger destroy one another. The wicked shall destroy the wicked, and I will hold the peacemakers in the palm of my hand and none can take them from me. Be comforted, be of good cheer, rejoice, and look up, for I am with you who remember me, and all those who watch for me, always, even unto the end. Amen.*<sup>82</sup>

## SECTION 176

*Revelation given 4 October 2018, through Denver Snuffer Jr. regarding the adopted statement of principles. Sustained as scripture, 18 October 2018, through an online vote.*

<sup>1</sup> You ask on behalf of my people, and therefore I answer my people. Hear, therefore, my words:

<sup>2</sup> What have you learned? What ought you to have learned? Consider this:

<sup>3</sup> A master called his servants and told them, I send you to a far off land where there is no stone, and command you to there build me a house. When you are done, send me word and I will come there to dwell. All his servants were faithful to their master and obeyed.

<sup>4</sup> Some reasoned among themselves that their master dwelt in a stone house, and because this far off land had no stone, they ought gather and take stone with them. Others reasoned among themselves that because the master said there was no stone, there must be trees, and therefore brought axes and tools to build a wooden house. And yet others reasoned among themselves that they should go and see the place their master had chosen, not knowing beforehand what would be there.

<sup>5</sup> The first group gathered stones as they traveled, with great difficulty in their chosen labor. The second group went with haste to the place, but found no trees with which to build a wooden house, and their

tools were of no use. Their plans having failed, they remembered their fellow servants who gathered stones for a stone house and returned to join their labor. Returning, they met the group planning only to go to the place and do as their master commanded. Those returning said, We have seen the place. There is no stone and no trees there with which to build a house. We return to help gather stones. Come with us. Those going replied, Not so. We will see for ourselves the place the master has chosen and then obey his command. Those returning said, You are foolish, for the master said: There is no stone there, and therefore must want us to bring stone.

<sup>6</sup> The servants departed, one to see the site chosen by the master, and the other to join those gathering stone. When the servants arrived at the site, they too saw there was no stone for a stone house, neither was there wood for a wooden house. They pondered why their master should choose such a place for his house. Looking about they saw the place was high and lifted up, as if the whole world could be seen from the wondrous place. An approaching enemy could be spied from a long distance. They said, Surely the master has chosen a place of safety, peace, and beauty. Our master was wise in choosing this spot. He must also have been wise in commanding we build here his house. What are we to do? Ought we also labor to bring the distant stone?

<sup>7</sup> But among these servants, some began to prepare the ground, clearing a place to build the house. As they moved away the grass and brush, they found there was clay suitable to make bricks with which to build a house. They told their companions, See, there is clay here. Let us make bricks and build the master a house from what we have found here on his chosen spot. And so they made bricks — laboring, digging, shaping, and drying. These servants reasoned among themselves that the labor would be better done if their fellow servants joined them. They sent messengers to those laboring to bring stone.

<sup>8</sup> The messengers told their weary, fellow servants — now moving a great mound of rock — that while they were still distant from the place chosen by their master, work on his house had begun. They said, Come now quickly with us, for we have found clay to make bricks at the place the master has chosen, and with you we can accomplish what the master commanded. Many were willing, and some were offended, and some wanted to stop all effort, and return to their master and tell him

his command was too great. They argued among themselves, and for a moment forgot their master's command, and forgot those who were laboring to make bricks from clay at the place the master had chosen.

<sup>9</sup> After a season of quarreling and disputing, some said, We have neglected our master's command long enough. We go to help make bricks of clay to build our master's house at the place he has commanded. Seeing some depart, those who remained called for all to reason together because the labor was hard and the loss of even a few made moving stones even more difficult. Soon, many others went to join in making bricks. A few others returned to complain to the master. Another few continued to move the stones with little hope to complete their labor to build their master a stone house such as he had before.

<sup>10</sup> When the house of brick was complete, all the servants returned to tell their master as they were commanded. Returning, they came upon the place where those few remained faithfully moving stone. Many had compassion on their fellow servants and began a new labor with them. A messenger was sent to tell the master his house was finished. Those who had compassion said, The master's house is finished. What need is there for further labor to carry stone for the house? Let us not waste the effort of our fellow servants who have labored hardest, and we will put the stones to good use.

<sup>11</sup> Hearing the work was complete, the master, with his household, departed for the new house. On the way, they found the pathway improved by stones laid to pave the way. The master was pleased, and said, I asked you build a house at the spot I had chosen, and this you have now faithfully done. But you have also made a stone road in place of the old pathway to a place where there is no stone to use. Well done my faithful servants, for all of you have labored to do as I have commanded, and proven your faithfulness. I will accept the house and the road, that none of your labor be lost.

<sup>12</sup> I ask again, What have you learned? What ought you to have learned?

<sup>13</sup> I say to you that there is need for but one house, and I accept the statement you have adopted, and approve it as your statement to be added. But I say again, there was honor in the labor of others. Whereas I look upon the heart and see faithful service, many among you do

not look at, nor see, nor value what I, the Lord, love in the hearts of my people. As I have said before, I say again: Love one another, labor willingly alongside each other. Learn what you ought, and when I ask you to labor, do so wisely, even if you know not beforehand what you will find. I do not ask what you cannot do. Trust my words and proceed always in faith, believing that with me all things are possible. All who have been faithful are mine.

## SECTION 177

*Revelation received through Denver Snuffer Jr., recorded on the morning of 6 April 2019, in response to his supplication on behalf of the scriptures project completion. Sustained as scripture, 21 April 2019, during a general conference in Grand Junction, CO.*

<sup>1</sup> You have asked to know if the scriptures are acceptable and approved, or if there is more to be done:

<sup>2</sup> The work that has been done is acceptable and sufficient for the labor now underway. You were permitted to update language, select a current vocabulary, and you were warned not to change any meaning. I reminded you that you do not understand the glory to be revealed unto my covenant people. You were instructed to complete the agreed upon labors, and you have done as was required.

<sup>3</sup> These scriptures are sent forth to be my warning to the world, my comfort to the faithful, my counsel to the meek, my reproof to the proud, my rebuke to the contentious, and my condemnation of the wicked. They are my invitation to all mankind to flee from corruption, repent and be baptized in my name, and prepare for the coming judgment.

<sup>4</sup> False witnesses will be exposed, and the imaginings of the wicked heart will prove a curse unto them. A corrupt and foolish world will be brought to harvest, while the faithful who receive my words, obey my voice, covenant with me, and abide my law shall be preserved. I come as a thief in the night, and none can stay my coming.

<sup>5</sup> I ordained this work and labored beside you. No man should condemn these words, or see the weakness of my laborers when I judge their hearts. All their weakness, foolishness and vanity are before me, and none of it is hidden to me. To vindicate the promises I made

to the fathers, I will bear patiently with all of you for my name's sake. If I accept their work despite their weaknesses, that I may fulfill my promises to gather my people under my wings, then stop murmuring and complaining against those who labor. If you expect mercy, then show mercy to others. I, your Lord, am pleased with all those who are grateful and merciful and who will have me be their God. I am meek and lowly of heart.





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**APPENDIX**  
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**SECTION ENDNOTES**

**SECTION 175**

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| <p>1 Teaching and Commandments (T&amp;C)<br/>157:55.</p> <p>2 T&amp;C 157:50.</p> <p>3 T&amp;C 157:3.</p> <p>4 T&amp;C 157:10.</p> <p>5 T&amp;C 157:45.</p> <p>6 T&amp;C 157:19.</p> <p>7 T&amp;C 158:20.</p> <p>8 3 Nephi 5:9.</p> <p>9 Matthew 3.</p> <p>10 3 Nephi 5.</p> <p>11 Denver Snuffer, “Opening Remarks,”<br/>Covenant of Christ Conference,<br/>Boise, ID, Sept. 3, 2017, 3.</p> <p>12 Denver Snuffer, 500th Year<br/>Reformation Talk Two, 8, Dallas,<br/>TX, Oct. 19, 2017.</p> <p>13 Matthew 2:4.</p> <p>14 Denver Snuffer, 500th Year<br/>Reformation Talk One, 8, Los<br/>Angeles, CA, Sept. 21, 2017.</p> <p>15 2 Nephi 13:2.</p> <p>16 Denver Snuffer, <i>Preserving the<br/>Restoration</i> (Salt Lake City: Mill<br/>Creek Press, 2015), 502–503.</p> <p>17 Nephi 5:8.</p> <p>18 <i>Preserving the Restoration</i>, 516–517.</p> <p>19 <i>Ibid.</i>, 515.</p> <p>20 Denver Snuffer, “Mosiah 3:16–17,”<br/>June 6, 2012, blog post.</p> <p>21 Moroni 8:4.</p> <p>22 Moroni 8:2; Genesis 7:30; T&amp;C 55:5,<br/> (“when eight years old.”)</p> <p>23 The website is <a href="http://www.recordersclearinghouse.com">www.<br/>recordersclearinghouse.com</a></p> <p>24 <i>Preserving the Restoration</i>, 521.</p> <p>25 <i>Preserving the Restoration</i>, 517.</p> <p>26 2 Nephi 14:1.</p> <p>27 <i>Preserving the Restoration</i>, 521.</p> <p>28 3 Nephi 8:6–7.</p> <p>29 Moroni 4:1.</p> <p>30 Moroni 5:1.</p> <p>31 <i>Preserving the Restoration</i>, 391. (See<br/>also <i>JSP</i>, Journals Vol. 1:109–110,</p> | <p>(1832–1839), 24 Nov. 1835, from the<br/>“Sketch Book for the use of Joseph<br/>Smith, Jr.,” Journal, Sept. 1835–Apr.<br/>1836.)</p> <p>32 <i>Preserving the Restoration</i>, 385.</p> <p>33 <i>Preserving the Restoration</i>, 422.</p> <p>34 T&amp;C 157:34.</p> <p>35 T&amp;C 157:38.</p> <p>36 <i>Preserving the Restoration</i>, 401.</p> <p>37 <i>Preserving the Restoration</i>, 398.</p> <p>38 T&amp;C 158:11.</p> <p>39 <i>Preserving the Restoration</i>, 172.</p> <p>40 <i>Preserving the Restoration</i>, 512.</p> <p>41 <i>Preserving the Restoration</i>, 175.</p> <p>42 <i>Preserving the Restoration</i>, 510.</p> <p>43 Denver Snuffer, “Things to Keep Us<br/>Awake,” expanded paper of address<br/>given in St. George, UT, March 19,<br/>2017, 14.</p> <p>44 <i>Preserving the Restoration</i>, 508. (See<br/>also <i>JSH</i> 14:1.)</p> <p>45 <i>Preserving the Restoration</i>, 513.</p> <p>46 Denver Snuffer, “Things to Keep Us<br/>Awake,” expanded paper of address<br/>given in St. George, UT, March 19,<br/>2017, 14.</p> <p>47 <i>Ibid.</i></p> <p>48 <i>Ibid.</i></p> <p>49 <i>Ibid.</i></p> <p>50 Denver Snuffer, <i>40 Years in<br/>Mormonism Lecture 10</i>, “<i>Preserving<br/>the Restoration</i>,” Sept. 9, 2014, 16.</p> <p>51 <i>Preserving the Restoration</i>, 508–509.</p> <p>52 Mosiah 9:8.</p> <p>53 <i>Preserving the Restoration</i>, 509.</p> <p>54 T&amp;C 139:6.</p> <p>55 T&amp;C 157:57.</p> <p>56 <i>JSH</i> 10:21. (See also Denver Snuffer,<br/>“3 Nephi 18:16,” Nov. 12, 2010, blog<br/>post.)</p> <p>57 Moroni 6:2.</p> <p>58 3 Nephi 8:8.</p> <p>59 Denver Snuffer, “Opening Remarks,”<br/>Covenant of Christ Conference,</p> |
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- Boise, ID, Sept. 3, 2017, 6.
- 60 *Preserving the Restoration*, 504.
- 61 *Preserving the Restoration*, 519.
- 62 Denver Snuffer, 500th Year Reformation Talk One, 8, Los Angeles, CA, Sept. 21, 2017.
- 63 *Preserving the Restoration*, 513
- 64 Denver Snuffer, “Opening Remarks,” Covenant of Christ Conference, Boise, ID, Sept. 3, 2017, 6–7.
- 65 T&C 157:53.
- 66 T&C 157:54.
- 67 T&C 157:58.
- 68 *Preserving the Restoration*, 258–259.
- 69 Denver Snuffer, 500th Year Reformation Talk One, 6, Los Angeles, CA, Sept. 21, 2017.
- 70 *Ibid.*
- 71 Denver Snuffer, “Things to Keep Us Awake,” expanded paper of address given in St. George, UT, March 19, 2017, 14.
- 72 Denver Snuffer, “Temple Fund Website,” Dec. 29, 2016, blog post. (See also [www.TheTempleFund.net](http://www.TheTempleFund.net).)
- 73 Denver Snuffer, “All or Nothing, Part 6,” Nov. 6, 2016, blog post.
- 74 Denver Snuffer, “Opening Remarks,” Covenant of Christ Conference, Boise, ID, Sept. 3, 2017, 3.
- 75 Denver Snuffer, “Covenant,” April 6, 2017, blog post.
- 76 T&C 157:2.
- 77 T&C 157:20.
- 78 T&C 157:21.
- 79 T&C 157:23.
- 80 Denver Snuffer, “Opening Remarks,” Covenant of Christ Conference, Boise, ID, Sept. 3, 2017, 2.
- 81 T&C 157:48–49.
- 82 T&C 157:65–66.

## EXCLUDED REVELATIONS

## SECTIONS FROM THE D&amp;C NOT INCLUDED IN THE T&amp;C

The following is a list of sections from the Doctrine and Covenants (D&C) that were not included in the current Teachings and Commandments (T&C), as well as a brief synopsis of why they were not included. All section numbers are cited first to the LDS D&C and secondarily (in parentheses) to the Community of Christ (formerly RLDS) D&C, when such sections are found in their scriptures.

Sections 2, 4–7, 9–28, and 20–23 (2–21) are extracts from the Joseph Smith–History (JSH); the full JSH has been included in T&C 1, and these sections are found there. D&C 20 (17)—the organization of the church—is included in the JSH only for historical purposes and is not considered binding.

- **101** *On Marriage*—as found in the 1835 edition—is not a product of either Joseph or Hyrum Smith.
- **107** (104) is an amalgamation of content, with only one portion traceable to a revelation received before the 1835 publication of the D&C. That portion has been preserved in T&C 154.
- **110** is unverifiable as a true revelation/vision. A replacement revelation was received on 14 July 2017 and has been added as T&C 157:25–32.
- **111** is believed to be a false revelation, based on the fact that Joseph did not include it in the 1844 D&C, as well as the content of the revelation. It was first published in the *Deseret News* on 25 December 1852 and subsequently placed in the 1876 D&C.
- **126** was not included in the 1844 D&C by Joseph, and the content of the revelation is not relevant to our day.
- **129** was transcribed in shorthand that is too difficult to reconstruct into complete sentences. (See *The Joseph Smith Papers, Journals* (Salt Lake City: The Church Historian’s Press, 2011), Vol. 2:257–258, 258n373; *Wilford Woodruff’s Journal, 1833–1898: Typescript*, 10 vols., ed. Scott G. Kenney (Midvale, UT: Signature Books, 1983), 1:341. Herein cited as WWJ.)

- **130** and **131** were written from notes taken by Willard Richards and William Clayton that are fragments, and they do not agree on many points.
- **132** (112) is a copy of a copy of a manuscript dated 12 July 1843; the handwriting does not match that of any of Joseph's known scribes. A replacement revelation was received on 14 July 2017 and has been added as T&C 157:33–43.
- **134** is a declaration on laws and government that was written by either Oliver Cowdery or Sidney Rigdon, not Joseph Smith.
- **135** (113) is the announcement of the martyrdom of Joseph and Hyrum.
- **136** was written by Brigham Young.
- **138** is Joseph F. Smith's vision of the dead; no original manuscripts are available to verify the text, which appears to have been altered.

Several revelations were considered for inclusion in the T&C and put to an online vote of the general assembly from July 5–11, 2017; the following revelations failed to pass by a majority:

- A “Song by the Gift of Tongues,” dated 27 February 1833 (*See The Joseph Smith Papers* (Salt Lake City: The Church Historian's Press, 2009), *Revelations and Translations, Facsimile Edition*, 508–511, herein cited as *JSP*).
- A Letter to the Church, “The Elders of the Church in Kirtland to their Brethren Abroad,” a serialized letter published in three installments appearing in the February, March, and April 1834 issues of *The Evening and Morning Star*, Kirtland, Ohio.
- A Joseph Smith discourse, dated 12 November 1835; “Discourse, 12 November 1835,” 30, *JS, Journal*, “Sketchbook for the use of Joseph Smith, Jr.,” Sept. 1835–Apr. 1836, *JSP*, <https://www.josephsmithpapers.org/paper-summary/discourse-12-november-1835/1>
- Two additional accounts of the First Vision; and
- A revelation recorded in the Council of Fifty Minutes regarding the name of the Council. (Council of Fifty, Minutes, 14 March 1844, in *JSP*, CFM:48.)

Additionally, the following were considered by the scripture committee for inclusion in the T&C but were ultimately discarded:

- A revelation received in 1829 regarding the selling of a copyright to the Book of Mormon in Canada in which the original manuscript proved to be unreliable (*JSP, Revelations and Translations*, 31–33);
- Revelations to individuals that contained strictly personal instruction with no broader application:
  - 31 August 1831 to John Burk, David Elliott, and Erastus Babbitt;
  - 27 February 1832 about Lincoln Haskins; and
  - 22 December 1841 with instructions concerning Amos Fuller and John Snider;
- A revelation recorded in the minutes of an assembly of church leaders, dated 5–6 December 1834, rebuking the church and its leaders; and
- A revelation dated 28 January 1842, written by Willard Richards in the *Book of the Law of the Lord*; this source document proved to be extremely questionable.

Go to [www.scriptures.info](http://www.scriptures.info) for more in-depth explanations.

## A PROPHET'S PREROGATIVE

### A COMPARATIVE STUDY

*Contributed by Jeff Savage of the Scriptures Committee*

When comparing the King James Version of the Isaiah text to Joseph Smith's Inspired Version, it is apparent that the two have significant differences. This raises the question: Was Joseph Smith authorized by God to make those changes? To understand why he was able to make those changes, it is useful to explain the prerogative of a prophet, and more especially, a dispensation head, with respect to a vision from God.

To understand what a messenger is allowed to do, recognizing the nonlinear nature of prophecy is important. Christ and His Father see things outside of time, where all things past, present and future are continually before them. The vision of all, and in fact any true vision from God, will be from Heaven's vantage point. True messengers prophesy after the manner of our Lord, and here is a key to understanding whether a message or vision comes from God: a message sent from the Father will be greater in scope and context than the personal question that resulted in His answer. When it comes to the salvation of souls, it is always God's agenda that drives the message. There can be no ego between God and man, and to place any man between God and His people, as has been done in the past, is to limit that generation or even dispensation. Moses is the chief example of how Zion was unavailable for an entire dispensation because the people refused to face God, instead requiring Moses to stand between them and Him.

The prophet Nephi's commentary demonstrates how the head of a dispensation may in righteousness revise a broad vision given through Isaiah to focus upon the narrow scope of his people. Nephi reduces Isaiah's general prophecy to all Twelve Tribes of Israel into his own specific prophecy about his people, turning Isaiah into a Mormon, America-centric text that directly addresses the coming forth of the Book of Mormon. Can he do that? Yes, it is his prerogative. His father Lehi does the same thing by liberally adapting the prophecy given to Joseph of Egypt. In both cases, a prophet can apply a generalized prophecy for a large body of God's people over multiple dispensations

to a more specific meaning only intended for the prophet's descendants or dispensation, even when that means adding and rearranging details not found in the original prophecy.

In his translation of KJV Isaiah 29, Joseph Smith followed Nephi's precedent by removing the universal, broad application of Isaiah's original prophecy and applying the specific context of the coming forth of the Book of Mormon and the latter days. Again, as head of a dispensation, it was his prerogative to do so. Joseph's mission was to translate and publish the Book of Mormon, and to speak to the audience of his day. To a nation of Bible-believing Christians, it was necessary to do all in his power to persuade them to take the Book of Mormon seriously as they would be judged by their acceptance or rejection of the Book of Mormon. This does not suggest that Joseph believed the original version was in error; rather, he accepted and followed Nephi's rendering. All of the principal authors of the Book of Mormon—Nephi, Mormon and Moroni—spoke directly to the Latter-day gentiles and commanded that we search the prophecies of Isaiah. Nephi specifically directs believers to liken them to ourselves. Given the gravity of Joseph's message, he was able to do so following the pattern of righteousness and within his prerogative.

In considering whether to include both Isaiah's original or Joseph's rendering of Isaiah 29, we face the risk of either refusing to heed the warnings given in the Book of Mormon or failing to preserve Joseph's work restoring truth. In keeping the latter only, we run the risk of letting Nephi's message eclipse the broader message of Isaiah. Nephi's meaning was certainly fulfilled with the Book of Mormon, but it is not the only time that Isaiah's prophecy has been or yet will be fulfilled. We know there is yet more the Lord has promised to give us. Dropping the KJV Isaiah 29 also changes the structure of Isaiah's argument, which presents two distinct paths available to God's people—light and truth or darkness and confusion. Isaiah's words are a microcosm of this choice of two ways, both collectively and individually. The Lord has said, Great are the words of Isaiah. Should we throw some of them away? God forbid.

In the past, the Lord has at times constrained one prophet because the people were too close-minded to receive the additional message of two prophets. To honor Isaiah, Nephi, and Joseph, it seems best

to include all of their words in our scriptures. The scriptures are a body of sacred writings. They are the standard against which we will be measured and judged by God. In accepting them, they become a conditional covenant that we willingly place ourselves within at God's invitation. Including both Isaiah's and Joseph's versions of Isaiah in our scriptures suggests to the Lord that our hearts are open to receiving His word, even when it appears in two or more differing versions. It is a sign to Him that we are willing to receive what has been sealed up from the foundation of the world, to be weaned from the milk and to enjoy the meat of the Gospel.

## ISAIAH 29

### 2 NEPHI 11

But behold, in the last days, or in the days of the gentiles, yea, behold, all the nations of the gentiles, and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations.

And when that day shall come, they shall be visited of the Lord of Hosts with thunder, and with earthquake, and with a great noise, and with storm and tempest, and with the flame of devouring fire.

And all the nations that fight against Zion and that distress her shall be as a dream of a night vision.

Yea, it shall be unto them even as unto a hungry man which

### OC ISAIAH 8-9

Woe to Ariel, to Ariel, the city where David dwelled. Add year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow; for thus has the Lord said unto me: It shall be unto Ariel that I the Lord will camp against her round about, and will lay siege against her with a mount, and I will raise forts against her.

And she shall be brought down and shall speak out of the ground, and her speech shall be low, out of the dust; and her voice shall be as of one that has a familiar spirit, out of the ground, and her speech shall whisper out of the dust.

Moreover, the multitude of her strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passes away; yea, it shall be at an instant, suddenly. For they shall be visited of the Lord of Hosts with thunder, and with earthquake, and great noise, with storm, and tempest, and the flame of devouring fire.

And the multitude of all the nations that fight against Ariel, even all that fight against her and her stronghold, and that distress her, shall be as a dream of a night vision. Yea, it shall be unto them even as unto a hungry man who

### KJV ISAIAH 29

Woe to Ariel, to Ariel, the city where David dwelt. Add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth,

## 2 NEPHI 11

dreameth, and behold, he eateth, but he awaketh and his soul is empty. Or like unto a thirsty man which dreameth, and behold, he drinketh, but he awaketh and behold, he is faint and his soul hath appetite. Yea, even so shall the multitude of all the nations be that fight against Mount Zion.

For behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out and cry. Yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink.

For behold, the Lord hath poured out upon you the spirit of deep sleep, for behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers and the seers hath he covered because of your iniquity.

And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold, the book shall be sealed, and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people; wherefore, the book shall be kept from them.

But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another. But the words which are sealed he shall not deliver, neither shall he deliver the book, for the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

## OC ISAIAH 8-9

dreams, and behold, he eats, but he awakes and his soul is empty; or like unto a thirsty man who dreams, and behold, he drinks, but he awakes and behold, he is faint and his soul has appetite. Yea, even so shall the multitude of all the nations be that fight against Mount Zion.

For behold, all you that do iniquity, pause yourselves and wonder, for you shall cry out and cry. Yea, you shall be drunk, but not with wine; you shall stagger, but not with strong drink.

For behold, the Lord has poured out upon you the spirit of deep sleep, for behold, you have closed your eyes, and you have rejected the prophets, and your rulers and the seers has he covered because of your iniquities.

And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them who have slumbered. And behold, the book shall be sealed, and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

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## KJV ISAIAH 29

and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed,

## 2 NEPHI 11

And the day cometh that the words of the book which were sealed shall be read upon the housetops, and they shall be read by the power of Christ. And all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth.

Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.

And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men. For the Lord God hath said that the words of the faithful should speak as if it were from the dead.

Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and woe be unto him that rejecteth the word of God. But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may shew them unto the learned, saying, Read this, I pray thee.

And the learned shall say, Bring hither the book and I will read them. And now because of the glory of the world and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it.

## OC ISAIAH 8-9

And the day comes that the words of the book which were sealed shall be read upon the housetops, and they shall be read by the power of Christ. And all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth.

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And the learned shall say, Bring here the book and I will read them. And now, because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it.

## KJV ISAIAH 29

which men deliver to one that is learned, saying, Read this, I pray thee:

and he saith, I cannot; for it is sealed:

## 2 NEPHI 11

Wherefore, it shall come to pass that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned.

Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in mine own due time, for I will show unto the children of men that I am able to do mine own work.

Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men.

For behold, I am God, and I am a God of miracles, and I will shew unto the world that I am the same yesterday, today, and for ever, and I work not among the children of men save it be according to their faith.

And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precept of men, therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

And woe unto them that seek deep to hide their counsel from

## OC ISAIAH 8-9

Wherefore, it shall come to pass that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned.

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Wherefore, when you have read the words which I have commanded you, and obtained the witnesses whom I have promised unto you, then shall you seal up the book again and hide it up unto me, that I may preserve the words which you have not read, until I shall see fit in my own wisdom to reveal all things unto the children of men.

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And woe unto them that seek deep to hide their counsel from

## KJV ISAIAH 29

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said,

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Woe unto them that seek deep to hide their counsel from the

## 2 NEPHI 11

the Lord, and their works are in the dark, and they say, Who seeth us? And who knoweth us? And they also say, Surely your turning of things upside down shall be esteemed as the potter's clay.

But behold, I will shew unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding? But behold, saith the Lord of Hosts, I will shew unto the children of men that it is not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth, they shall see that the terrible one is brought to naught, and the scorner is consumed; and all that watch for iniquity are cut off, and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

## OC ISAIAH 8-9

the Lord, and their works are in the dark, and they say, Who sees us? And who knows us? And they also say, Surely your turning of things upside down shall be esteemed as the potter's clay.

But behold, I will show unto them, says the Lord of Hosts, that I know all their works. For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding? But behold, says the Lord of Hosts, I will show unto the children of men that it is not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord lives, they shall see that the terrible one is brought to naught, and the scorner is consumed; and all that watch for iniquity are cut off, and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

Therefore, thus says the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale. But when he sees his children, the work of my hands, in his midst, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

## KJV ISAIAH 29

Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay:

for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hand, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

## A GLOSSARY OF GOSPEL TERMS

**T**HIS WORK is intended as a helpful, inspired commentary that offers explanations and insights into words or phrases found within the Restoration Edition Scriptures. It should not be viewed with the traditional definition of a glossary. It is not a dictionary that includes specific definitions for each entry, limiting other possible meanings of the term or phrase. Its intent is to provide the reader with insights that will propel him or her to seek for further light and knowledge from the Lord. All of the material herein comes from the works of Denver Snuffer and Joseph Smith, the Scriptures, sources pointed to by Denver, or explanations made by Denver during 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.<sup>1</sup> 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.<sup>2</sup>

— Denver Snuffer

### ABBREVIATIONS

- CHL** Church History Library, The Church of Jesus Christ of Latter-day Saints.
- D&C** Doctrine and Covenants, The Church of Jesus Christ of Latter-day Saints (Salt Lake City, UT: Church of Jesus Christ of Latter-day Saints, 1989).

- DHC** *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 *Documentary History of the Church*.
- JSH** Joseph Smith History, Parts 1–20 (1805–1830), comprising Section 1 of Teachings and Commandments, Restoration Edition.
- JSP** *Joseph Smith Papers* (Salt Lake City: The Church Historian’s Press, 2008–ongoing).
- KJV** King James translation of the Bible.
- LOF** Lectures on Faith, comprising Section 110 of Teaching and Commandments, Restoration Edition. The Lectures on Faith were once a part of the Doctrine & Covenants, prepared for the School of the Prophets and approved by Joseph Smith. Their presence in the scriptures was the reason for the change in the title from the earlier Book of Commandments to Doctrine and Covenants in 1835. The “Doctrine” portion of the book was comprised of these lectures and they were subsequently removed from the D&C by a committee in 1921.
- T&C** Teachings and Commandments, Restoration Edition, comp. Restoration Scriptures Foundation (Salt Lake City: Restoration Scriptures Foundation, 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).
- WWJ** *Wilford Woodruff’s Journal, 1833–1898: Typescript*, 10 vols., ed. Scott G. Kenney (Midvale, UT: Signature Books, 1983).

### SOURCES

All references are attributed to Denver Snuffer, unless noted. Published books, talks, recordings, etc. are available at [www.denversnuffer.com](http://www.denversnuffer.com) and [www.restorationarchives.com](http://www.restorationarchives.com).

**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.<sup>3</sup> The Aaronic or Levitical priesthood is an association with angels.<sup>4</sup> This lesser priesthood holds some connection with Heaven, with an opportunity to associate with the Powers of Heaven.<sup>5</sup> “The law was given under Aaron for the purposes of pouring out judgments and destructions.”<sup>6</sup> T&C 54:2 is a description of the authority of this lower priesthood. It has the authority to seal up unto destruction. These who go forth with this power condemn and are, in a word, Aaronic. Notwithstanding the condemnatory role, the Aaronic priesthood is not without hope, having the power to baptize, which is an ordinance of hope.<sup>7</sup> The Aaronic priesthood holds the keys of the ministering of angels. Angels were the source from which priesthood was restored. Angels can lead people to the Son of God. The Son of God can take a person to the throne of the Father. Every bit of what is to be accomplished through priesthood is possible to achieve so long as one gets Aaronic priesthood into the hands of someone. Looking at the lay of the land today, there are not many who can say that they have been in fellowship with angels or realized the blessings of Aaronic priesthood. There are fewer still who can say that they have been in fellowship with Christ, and there are only a small handful who have been in fellowship with the Father. Everything that is necessary to start down the pathway comes as a consequence of receiving some portion of priesthood.<sup>8</sup> The elected offices associated with Aaronic priesthood in the church organized by Joseph Smith were Priest, Teacher, Deacon, as well as Bishop, and were no different than any other office in that church. These offices still continue in many of the various religious groups claiming Joseph Smith as their founder. *See also* ELDER.

**Abomination** The use of religion to suppress truth or impose a false form of truth.<sup>9</sup> 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.<sup>10</sup>

**Accountability** All are accountable before God for their own sins (see T&C 101:17). No one can escape responsibility based on their willful ignorance. If one has the scriptures, he knows he cannot be saved in ignorance.<sup>11</sup> All have been warned that the scriptures have information that is able to teach them about salvation (see 2 Timothy 9). There also is the Lord's warning to search into the scriptures if one expects eternal life (see John 5:7). When this is before one, it is impossible to sin ignorantly, even if that ignorance is a result of one's own neglect (see 3 Nephi 3:3).<sup>12</sup> King Benjamin's testimony was that the atonement would allow everyone to repent, and even those who sin "ignorantly" would be forgiven of their sins (see Mosiah 1:15). To king Benjamin's thinking, the great error was willfully doing what one knows was against God's will. However, even then, king Benjamin invited his listeners to repent and reclaim the mercy God offered (see Mosiah 1:15). His sermon presumes that his audience were sinners and suffered from myriad shortcomings. As King Benjamin explained, *the natural man is an enemy to God, and has been from the fall of Adam, and will be for ever and ever but if he yields to the enticings of the holy spirit, and putteth off the natural man, and becometh a saint through the atonement of Christ the Lord, and becometh as a child: submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father* (Mosiah 1:16).<sup>13</sup> This doctrine is astonishing because it: makes each person individually accountable to follow the holy spirit; presumes that the holy spirit will entice you directly; puts each person in a position to be submissive to God; accepts the fact that life will always "inflict" even the best of us; makes God the one who is responsible for life's challenges; and bids us to accept these afflictions, because they come from a wise Eternal Parent. King Benjamin is remarkably democratic in his view of God and His involvement in men's and women's lives. God is direct, immediate, and involved with everyone.<sup>14</sup> "The Book of Mormon is a record that will be used as evidence we have been warned. In plain language and with sufficient truth to hold us all accountable, this is the standard by which we are to find our way back to the Lord in this last dispensation before His return."<sup>15</sup>

**Accountability, Age of** Children should be taught to understand the Doctrine of Christ and may be baptized when eight years old (see T&C 55:5; Genesis 7:30; 1 Peter 1:14). In Moroni 8 (a letter from Mormon to his son, Moroni), Mormon quotes the Savior as having said, in relation to infant baptism, the following: *I came into the world not to call the righteous, but sinners to repentance. The whole need no physician, but they that are sick. Wherefore, little children are whole, for they are not capable of committing sin. Wherefore, the curse of Adam is taken from them in me, that it hath no power over them. And the law of circumcision is done away in me* (Moroni 8:2). Little children are exempt from these requirements, as they are fulfilled in every respect by Christ's atonement. Therefore, they needn't be baptized, needn't be confirmed, needn't have circumcision, and they needn't comply with any of the requirements for salvation because Christ atoned for all sin arising from the Fall of Adam. Little children are not sick, and therefore, do not need a physician. Christ removed all accountability for any law in the atonement for all infants, through the age of eight, who are not accountable before Him.<sup>16</sup> The Lord has given instructions in two other modern revelations: *But behold, I say unto you that little children are redeemed from the foundation of the world through my Only Begotten. Wherefore, they cannot sin, for power is not given to Satan to tempt little children, until they begin to become accountable before me. For it is given unto them, even as I will, according to my own pleasure, that great things may be required at the hand of their fathers. And again, I say unto you, who, having knowledge, have not I commanded to repent? And he that has no understanding, it remains in me to do according as it is written. And now behold, I declare no more unto you at this time. Amen* (T&C 9:14). *And again, inasmuch as parents have children in Zion, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the Living God, and of baptism, and the gift of the holy spirit by the laying on of the hands, when eight years old, the sin be upon the head of the parents. For this shall be a law unto the inhabitants of Zion, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. And they also shall teach their children to pray and to walk uprightly before the Lord* (T&C 55:5).

**Accuse** Joseph Smith taught in DHC 4:445: "If you do not accuse each other, God will not accuse you. If you have no accuser you will

enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours — for charity covereth a multitude of sins.” This notion of accusing one another is an important principle. Joseph is explaining something directly relating to obtaining salvation. Accusing someone is Satanic. One of the titles for Satan is “the accuser of the brethren.” Satan’s accusations are not said to be unwarranted or unsupported. He is not necessarily accusing his victims unjustly. It is probable some, if not all, of the accusations were, or are, just. If all were measured by an absolute standard of obedience, faithfulness, or virtue, all would necessarily fail. Satan does not need to use an unfair standard to accuse and condemn: *...all have sinned and come short of the glory of God* (Romans 1:16). “So if you want to condemn any of us, you need only look at our actual deeds and you will find sufficient reason to accuse us. Yet the negative and condemned role of accusing belongs to Satan. Those who take it upon themselves to do the condemning are acting the part of Satan. What Christ has asked us to do is forgive each other. Or, as Joseph put it, we are asked not to accuse each other.”<sup>17</sup> See also SATAN; LUCIFER.

**Adam** *Adam, who was the first man, who is spoken of in Daniel as being the Ancient of Days, or in other words, the first and oldest of all, the great grand progenitor, of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but he was the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from Heaven and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times; i.e., the dispensation of all the times have been and will be revealed through him, from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed (T&C 140:3).*<sup>18</sup> The creation of the man Adam was primarily and specifically “in the image of my Only Begotten” — meaning Jesus Christ — and secondarily in the image of God the Father. God the Father was the Father of Jesus Christ in the spirit, as well as the biological Father of Jesus Christ in the flesh. God the Father was also the Father of the spirit of the man

Adam, but the biological Father of Adam in the garden was “in the image of my Only Begotten.” Christ and His companion were the physical Parents of the man Adam.<sup>19</sup> Adam, *the son of God* (see Genesis 3:23; Luke 3:38 KJV), possessed the Holy Order after the Order of the Son of God, which was given to him in the beginning, before the world began (see Abraham 1:1,3).<sup>20</sup> Included within this order is the right to preside over all of the human family and the right to minister to Adam’s posterity. Adam continues to hold this presiding position and will do so until the end of time.<sup>21</sup> “The keys [of the Holy Order] have to be brought from Heaven whenever the Gospel is sent. When they are revealed from Heaven, it is by Adam’s authority.... He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him (Adam), and there is given Him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as the head of the human family.”<sup>22</sup> See also EVE.

**Adam-Ondi-Ahman** The phrase means “Adam in the presence of Son Ahman.” The first occurrence of Adam-Ondi-Ahman happened near the place now known as Spring Hill in Missouri. Since it was an event — in which 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.<sup>23</sup> At that meeting the posterity of Father Adam will give an accounting to Christ, preliminary to Christ’s return as the One whose right it is to preside over all things.<sup>24</sup>

**Adoption** Joseph Smith first mentioned “adoption” in a discussion about the Kingdom of God in October 1843, eight months before his death. He began the actual practice of adopting men, but it did not get well enough defined for the rite to continue following his death.<sup>25</sup> Joseph’s original instruction connected the living faithful to the “fathers” Abraham, Isaac, and Jacob. This connection was through Priesthood, not genealogy. Joseph was connected by his Priesthood,

becoming a “father” to all who would live after him. Families would be organized under Joseph, as the father of the righteous in this dispensation. Accordingly, men were sealed to Joseph Smith as their father, with they as his sons. This was referred to as “adoption” because the family organization was priestly, according to the law of God, not biological. As soon as Joseph died, the doctrine began to erode, ultimately being replaced by the substitute practice of sealing genealogical lines together. In between the time of original adoptive sealing to Joseph Smith and the current practice of tracking genealogical/biological lines, there was an intermediate step when families were tracked back as far as research permitted, then the line was sealed to Joseph Smith. That practice is now forgotten and certainly no longer practiced. The growing uncertainty, redefinition, and abandonment of the practice of “adoption” has been traced in an article which appears in the *Journal of Mormon History*.<sup>26</sup> It demonstrates how quickly the topic became confused.<sup>27</sup> When Joseph died, all understanding of the practice of “adoption” was quickly lost. Joseph Smith regarded adoption to be important for salvation. It was lost when he died. Before the Lord’s return, this will need to be clarified by the Lord returning to a place on the earth in which He can *come and restore again that which was lost...even the fullness of the Priesthood* (T&C 141:10) and its attendant rites. This is an orderly process that was ordained in Heaven before the creation and implemented at the time of Adam, and it must be followed in every generation. Until mankind receives the “kingdom” (or Family of God) and the Fathers in Heaven, in strict order, they will remain unprepared for the Lord’s return. The hearts of the Fathers and hearts of the children must be sealed together. Pretenders cannot accomplish it, because they will neither know how nor have the authority.<sup>28</sup>

**Adultery** To look on a woman to lust after her...or...commit adultery in their hearts (T&C 50:4; see also Matthew 3:21; T&C 26:8; 3 Nephi 5:27) means the actual scheming or mental planning to engage or seduce. It is not just a passing biological attraction that is subdued by one’s will to obey God, nor is it a whispered temptation from a mischievous spirit. Subduing and rejecting that temptation is part of living righteously.<sup>29</sup> Divorce also leads to adultery. 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. In either case, it 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.<sup>30</sup> “We reject adultery by any name or description. It is morally wrong, even if you call it plural wives, polygamy, ‘celestial marriage,’ or any other misnomer. Adultery is prohibited in the Ten Commandments and remains an important prohibition for any moral society.”<sup>31</sup> There is a reason why such a serious sin as adultery ought to be altogether avoided; even if it is only as a foolish temptation contemplating the possibility of a plural wife. All need greater light and knowledge. The only way it can be acquired is by heed and diligence to the commandments of God. Any other path is a diversion, intended to waylay a person and prevent him or her from developing as God intends. Those who think they can follow God and yet commit adultery are deceived and giving heed to a false spirit. It is impossible to be both on the path to greater light and also engaged in such a serious sin.<sup>32</sup> 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 (*see* Jeremiah 2:1).<sup>33</sup>

**Agency** Freedom or agency really means “accountability.” That is its chief, if not only, meaning. Men are free; therefore, they are accountable before God for all their acts. The atonement affords men and women relief from that accountability for their sins when they repent. Taking advantage of the atonement for that purpose, however, does require them to obey Christ’s conditions.<sup>34</sup>

**Ancient of Days** This name means the oldest man, our Father Adam; Michael.<sup>35</sup>

**Angel** *For he that receives my servants receives me* (T&C 82:17). The word “servants” in this context means “angels.” Angel is derived from

the Greek word *aggelos* [ἄγγελος] which means “messenger.” The messenger must bring a message from the Lord. It does not matter if the messenger is mortal.<sup>36</sup> 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.<sup>37</sup> *And now I have spoken the words which the Lord God hath commanded me* (Mosiah 1:18). 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 (see T&C 54:7).<sup>38</sup> 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.*<sup>39</sup> Their status as angel comes from the fact they have met with God, received 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.<sup>40</sup> Angels minister to mankind and confer power, light, and truth. They prepare one to receive the Lord.<sup>41</sup> *Neither have angels ceased to minister unto the children of men. For behold, they are subject unto him, to minister according to the word of his command, shewing themselves unto them of strong faith and a firm mind in every form of godliness. And the office of their ministry is to call men unto repentance, and to fulfill and to do the work of the covenants of the Father which he hath made unto the children of men, to prepare the way among the children of men by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him; and by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the holy ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father the covenants which he hath made unto the children of men* (Moroni 7:6). Angels minister to “chosen vessels” or mortal messengers, as the Three Nephites did with Mormon and Moroni (see 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. Many people have received ministering angels. Men, women, and children have, can, and do receive angelic ministers. Angels minister to those with faith, then they are supposed to preach salvation to others. Appearances of angels, like the post-resurrection ministry of Christ, happen with the faithful. Christ appeared as a resurrected minister only to the faithful in Jerusalem. Likewise, He showed Himself to “the more righteous” who had been spared among the Nephites.<sup>42</sup>

**Angel of Light** A servant or messenger of God whose presence or appearance is characterized not only by his or her light, but by the content and intelligence of the message, as well as the absence of darkness. To avoid deception, we must have light. Light comes to all by keeping God’s commandments (*see* T&C 93:9).<sup>43</sup> The defect Moses perceived in Lucifer when Lucifer came tempting him (as stated in Genesis 1:3) was not merely his appearance. Satan was (and is) an angel. T&C 69:6 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. Because he is 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 one into a dark and dreary waste.<sup>44</sup>

**Anger** Those who become angry at the truth have “the spirit of the devil” in them. That is, they are under the devil’s influence and are deceived. Nephi understood this principle because of his older brothers’ reactions (*see* 1 Nephi 5:1). When someone becomes angry at the truth, they are in darkness. Christ gave this as one of the signs of the deceived. They argue against the truth and become angry (*see* 3 Nephi 5:8). Those who are Christ’s, however, join with Nephi in glorying in plainness, even if it cuts or requires repentance. They appreciate the plain direction which allows them to follow in the true path. They appreciate truth, even when it condemns their acts and requires them to change. They glory in Christ, preferring Him over unbelief, traditions of men, or the arm of flesh.<sup>45</sup>

**Anti-Christ** 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 mankind’s souls.<sup>46</sup> Anti-Christ is also all those who practice a religion that rejects Jesus Christ as the Son of God and Redeemer of mankind.<sup>47</sup> “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.”<sup>48</sup>

**Apostasy** A deliberate, intentional, or willful rejection or refusal to accept what God offers to man; a rebellion. When mankind limits what they will permit God to reveal, setting boundaries to His teachings, they rebel. But that rebellion only limits themselves.<sup>49</sup> Mankind, whether as a group or a single person, is either gaining (restoring) light and truth or losing (apostatizing) from light and truth. This world is a world of change. Nothing remains the same. Either growth or decay are at work everywhere. They are also at work within every person. One either searches out new truth — finds it, lives it, and thereby becomes restored to truth — or one backs away from it. If one is backing away, losing it, neglecting it, and discarding it, one is in the process of apostasy.<sup>50</sup> With respect to God’s people, apostasy is always marked by a change of ordinances and breaking of the covenant.<sup>51</sup> “In ancient times, apostasy never came by renouncing the gospel, but always by corrupting it. . . . The great apostasy in the time of the apostles was not a renouncing of faith but its corruption and manipulation.”<sup>52</sup>

**Apostle** The word apostle (from the Greek *apóstolos*, ἀπόστολος) literally means “someone sent away,” implying that someone with this title is 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.<sup>53</sup> 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 (see T&C 94:4) referred to the School of the Prophets as *the school of my apostles*. The school was *to prepare mine apostles* (par. 1). However,

the identity of the apostles was expansive, including *the officers, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacon* (T&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.*<sup>54</sup> 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.<sup>55</sup> The church originally organized in 1830, like the Book of Mormon church, had offices of elders, priests and teachers. Then the term “apostle” began to be used. But the term “apostle” did not mean the same thing in institutions then that it does today. A quorum of twelve apostles did not exist in Mormonism until February 1835. Prior to that, many individuals were identified as “apostles.” The term meant someone sent with a message from God.<sup>56</sup> The term was originally used to identify all the missionaries sent to preach the Book of Mormon and restoration. The revelations given through Joseph Smith specifically identified a number of men as “apostles” before the organization of a quorum of twelve apostles in 1835: Oliver Cowdery and David Whitmer in 1829; Joseph Smith and Oliver Cowdery in 1830; Sidney Rigdon, Parley Pratt and Leman Copley in 1831. A series of revelations likewise referred to “apostles” and included admonitions, instructions, and commandments to different audiences composed of “apostles” before the organization of a quorum of twelve in 1835. The Seventy were also regarded as “apostles.”<sup>57</sup> The New Testament account of what qualifies an apostle included the necessary credential of witnessing Christ’s resurrection (*see Acts 1:6*).<sup>58</sup> *See also TWELVE APOSTLES.*

**Archangels, the Four** There are four great angels who hold *power over the four parts of the earth, to save life and to destroy. These are they who have the everlasting gospel to commit to every nation, kindred, tongue, and people, having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness* (T&C 74:8). They are real. They are known as Michael (Adam), Gabriel (Noah), Raphael (Enoch), and Uriel (John); they hold control over air, water, fire, and earth, respectively — the

four parts of the earth. In spite of their ministry, mankind should not worship them, nor pray to them. Egypt may have identified and understood them better, acknowledging them as the “four sons of Horus,” but Egypt erred by exalting them to worship and prayer (along with other heavenly beings the Egyptians called *neteru* and the Hebrews called angels – these comprise the host of heaven led by Jehovah). The first error God corrected for Moses was this idolatry of angels, who are not to be worshipped but are to be recognized and respected as God’s messengers and servants (see Exodus 20:3–5).<sup>59</sup> *Michael* means “who is like God”; *Gabriel* means “the strength of God”; *Raphael* means “the healing of God”; and *Uriel* means “the light or fire of the Lord.”<sup>60</sup>

**Ascension** There is a relationship between ascension in this life and the right to ascend in the afterlife which is mentioned, but not well explained, in scripture. There are two ascents. One is temporary and happens when men are “caught up” but then return to this world. It represents overcoming the world and returning the individual back to the presence of God. It is called *redemption from the fall* (Ether 1:13) because it brings the individual back into God’s presence. This form of temporary ascent is designed to establish a covenant or promise related to the other, more gradual ascent through development of the individual. The temporary mortal ascent secures a promise for the individual that they will be permitted to make the eternal ascent to where God and Christ dwell in the afterlife. The second form is the actual ascent, involving redemption, and securing eternal life. It is a methodical process over eons of time to bring those who ascend to reside where God and Christ dwell (see T&C 69:14,28). In the “King Follett Discourse,” Joseph Smith said this: “Thus you learn some of the first principles of the gospel about which so much has been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. It is not all to be comprehended in this world; it is a great thing to learn salvation beyond the grave.”<sup>61</sup> This is the growth, by degrees, which results in exaltation. “Here, then, is eternal life – to know the only wise and true God. And you have got to learn how to be Gods yourselves – to be kings and priests to God, the same as all Gods have done – by going from a small

degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as do those who sit enthroned in everlasting power.”<sup>62</sup>

The second form of ascent cannot happen in mortality but is accomplished over time. It requires attaining to the resurrection, meaning that death has no claim on this person because he or she merits eternal life. This is what Christ gained in His life and through His sacrifice here. Men are dependent upon His merits to overcome death. But all will have to attain the same thing before they finish the second form of ascent. Christ is the *prototype of the saved man* and all must be *precisely what he is and nothing else* or not be saved, according to the Lectures on Faith (LOF 7:9).

The first form of ascent is possible for all mortals. The scriptures, in particular the Book of Mormon, contain accounts of those who have ascended to God’s presence and overcome the fall of mankind. Many Old Testament prophets did likewise, but their accounts were redacted by the Deuteronomists because of hostility to the doctrine. The reality is that most people—even very good, believing people whose lives are filled with Christian charity and love for their fellow man—are not going to ascend, even temporarily, while they live in this fallen world. The first ascent is covenant-filled. God brings one before Him to establish a covenant, assuring the Eternal ascent. Most people will ascend over eons of time, because the process is based on the determination and commitment people have to follow God and His Christ.<sup>63</sup>

**Ask** The principle of asking and receiving, on the one hand, and the spirit of prophecy and revelation, on the other, are directly related. Without an inquiry, one is not able to receive,<sup>64</sup> for those who *are* willing to receive always ask. Asking is the way those who are ready identify themselves for Heaven.<sup>65</sup> “[In First Nephi 3:6 we] have Nephi telling us he *desired* to know things. He believed God could make them known. And he was *pondering* the things he was seeking. Then in response to this process, the Lord sent an angel who inquired of Nephi.... What ought to stick out most in this passage is that Nephi is now granted an audience with an angel, and the angel is inquiring of him: *What desirest thou?* He is in the presence of an angel, but before he can learn anything, the angel first asks him: What do you

want? That should tell you something of great significance. Heaven responds to inquiries! This is one of those eternal principles. Heaven is controlled by ordained limits or governing principles. Just as we must abide the conditions for obtaining blessings, Heaven's help comes in response to ordained limitations, principles, laws and ordinances. This is why the angel does not launch into a lecture right away. Instead, the angel asks Nephi what he wants to know so the balance and limits are maintained. If you aren't asking, you are sealing the Heavens. You disqualify yourself from further knowledge. God did not come in response to Joseph Smith's silent desire to know more. The First Vision came as a result of a specific vocal and private prayer in which he asked to know more. When the Father and Son appeared, the first words spoken were: *Joseph: This is my beloved Son. Hear Him!* Then nothing further happens until Joseph asked the Personages who stood above [him] in the light, which of all the sects was right. God did not force an answer upon Joseph, nor comment further until Joseph had first asked a question. It is not Heaven's responsibility to force upon us answers to questions which we do not ask. Unless we are willing to ask, we will not (in fact cannot) receive. This is why teaching we should not ask to know more of God's mysteries is so pernicious. It is not only false, it limits Heaven's ability to provide light and truth to us. We seal the Heavens when we comply with such instruction. Nephi asks, *I desire to behold the things which my father saw* (1 Nephi 3:6). Then the angel asks Nephi whether he believed the things his father had been teaching him. Nephi says he did believe. Indeed, Nephi said he believed *all the words of my father*. Having now secured from Nephi both a question to answer and a confession of faith in the Lord's spokesman (Nephi's prophet-father), the angel reacts with overwhelming joy: *And when I had spoken these words, the Spirit cried with a loud voice, saying, Hosanna to the Lord, the Most High God, for he is God over all the earth, yea, even above all! And blessed art thou, Nephi, because thou believest in the Son of the Most High God; wherefore, thou shalt behold the things which thou hast desired* (1 Nephi 3:6). An angel shouting for joy! Here we have a clear indication of just how much it pleases God and His holy angels when a person finally shows their willingness to receive further light and truth by conversing with the Lord through the veil. It is a rare thing.

Heaven rejoices over someone who comes with a question, and with faith, and with a desire to know these things, believing the Lord can make them known. This particular alignment of things is so rare an event Heaven cannot contain the joy, exultation, and wonder when it occurs.... The Heavens long for communion with mankind. The silence which prevails is due to our wickedness, and not Heaven's unwillingness to open to us. If silence prevails, it is mankind who stopped the dialogue."<sup>66</sup> If asking must precede receiving, and if Joseph Smith was also required to ask before the great revelations of this dispensation were unfolded to him, then all must ask. Failing to ask causes the way to be hedged up and prevents Heaven from answering.<sup>67</sup>

**Ask, Seek, Knock** *Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you; for everyone that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened* (3 Nephi 6:3). "Just after the caution to not give holy things to the unworthy, Christ reminds all of their obligation to ask, seek, and knock. If you will ask, it will be given to you. If you seek, you will find it. If you knock, things will be opened to you. But be careful not to give what is holy to the unworthy. These ideas are related in two ways: First, if you want what is holy, then stop being a *dog* or a *swine*. Ask, seek, and knock. Second, if you are one who is qualified and will receive holy things by your willingness to be repentant, then press forward by asking, seeking, and knocking. If you do, the things which are most holy will be given. *For everyone that asketh, receiveth*. Really? Everyone? Even you? That is what Christ is saying. However, the manner in which you will receive is illustrated by 'The Missing Virtue' in *Ten Parables*.<sup>68</sup> Meaning that the effort to receive what you have asked the Lord could take nearly two decades, and a great deal of internal changing before you acquire what you lack. Receiving may include not only what you've asked to receive, but also everything you do not have in order to finally qualify to receive what you seek. What do you associate with *findeth*? Does it suggest to you active effort, or passive receipt? To *find* something you are missing (even a small thing) what must you do? If searching is required to locate, then what do you suppose the Lord is implying by the word *findeth*? What does it mean that *it shall be opened*? Does *opening* imply

merely a view? Does it suggest also *entering in*? If it opens to view, and you then fail to *enter in*, has *opening* been worthwhile? Has anything been accomplished? Does it suggest that there is activity required of someone who has something *opened* unto them? It is my view that the words chosen all imply a burden upon the one who asks, seeks, and knocks. They are not entitled to anything just by speaking the words. They must make the effort to search into and contemplate the things they seek. Then they must change and repent of everything amiss in their lives that is revealed to them. This is to be done before they can see what is to be shown to them. If, for example, a person wants to see the other side of the mountain, they can ask daily for a view to be opened to them without ever seeing the other side. But if the Lord prompts them to take the path to the top, the Lord has given them the means to *find* and *have opened* to them the very thing they seek. Provided, of course, they are willing to walk in the path to the top of the mountain. When they remain on the valley floor, asking or demanding more, they are not really asking, seeking, and knocking. They are irritating and ungrateful. The Lord's small means are capable of taking the one who seeks to the very thing they desire (Alma 17:8). But without cooperation with Him they can receive nothing. The Lord's small means are how great things are brought to pass (1 Nephi 5:8). But for some people the Lord's answers are never enough. However, when the humble who ask, seek, and knock follow Him in these small means, they will eventually stand in His presence and partake of eternal life. But not until they have done as all others have done before them."<sup>69</sup>

Mankind is impatient, wanting quickly what can sometimes only be obtained in patience. Human nature is to rush, but development requires patience. Some things require time and persistence to prepare one for the blessings they seek. Joseph remarked: *The things of God are of deep import, and time, and experience, and careful and ponderous and solemn thoughts can only find them out* (T&C 138:18). This is the way of God. It is adapted to give all what they lack, even if they are unaware of what they lack. The Father always intends to give to those who ask, seek, and knock, just as Christ explained; the Father knows *much more* how to *give good things to them that ask* (3 Nephi 6:3). He will not merely give the thing requested. He will add to it such

things as are needed to prepare them to be received. “This, then, is the process: We ask. Without a request, the laws governing things prevent bestowal. We can’t be given until first we ask. When we have asked, the Father will give. He will give *every good gift* needed, and not just what has been asked (3 Nephi 6:3). If there is (as is almost always the case) a gulf between what you have asked of Him and your capacity to receive it, then He will set about giving you every needful thing to enable you to receive. If you ask for strength, He will provide you with that experience necessary to develop the strength you seek. If you seek for patience you will be given Divinely ordained experiences by Him that are calculated to develop in you what you have sought. He knows you and knows what you need. Whatever is asked of Him, He will set about to ordain. It will come in a perfectly natural progression. It will occur in accordance with both natural and eternal law. If you fight against it, you prolong the time when you will receive what you have asked of Him. If you cooperate, it will flow unto you without compulsory means in a natural progression (T&C 139:6). If you do not ask, it will not be given. If you do not seek, you cannot possibly find. If you are unwilling to knock, the door will remain shut to you. But if you do these things, then you must cooperate with Him as He prepares you to receive what He will bestow. After asking, seeking, and knocking, then a process is invoked in which the Father prepares you to receive. You will receive as soon as He can prepare you by experience, by careful, thoughtful, ponderous thought through time and experiences adapted to give you what is asked. When, at last, you have been adequately prepared, you will have gone through exactly what every other soul before you has experienced to prepare them. There are no shortcuts. There are no exceptions. It is in accordance with laws ordained before the foundation of the world. Everyone who has obtained what you seek will have done so in conformity with the very same laws. The Father will work with you to prepare you to receive what you seek. This is a reaffirmation by Christ of the process and the Father’s role in bringing it to pass. If you trust Him, trust also His Father’s deliverance of you. You will be delivered. You will receive from Him who knows how to bestow every good gift what you have asked of Him.”<sup>70</sup>

**Atonement** Atonement is a 16th century English contraction of the words *at* and *one*, attributed to William Tyndale’s biblical translations; it 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), meaning to cover,<sup>71</sup> and appears in the New Testament only once in Romans 1:22 as *katallagē*, (καταλλαγή), meaning reconciliation, exchange, esp. money.<sup>72</sup> “From all the meanings of *kaphar* and *kippurim*, we [conclude] 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.”<sup>73</sup> “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”<sup>74</sup> (see John 9 and The Testimony of St. John, chapters 8–10). Mankind is placed in a situation on this earth where, without a Redeemer and an atoning sacrifice, progression—as well as any hope of escape from the grave and the justice of the Lawgiver—would be impossible. 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]* (3 Nephi 5:9). 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, in order to return to the Father, all must do so in reliance upon the merits of the Son (John 2:2).<sup>75</sup>

It is impossible to become altogether clean in this fallen world. Despite mankind’s best efforts, in the end they’re going to find they are lacking. The scriptures admit this. All are in need of redemption

from an outside power—someone with greater virtue and power who can lift mankind from the fallen 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 all back to the presence of God, the Father. The process was difficult for Him and is necessarily difficult for each person seeking it.

Christ participated in the ordinance of the atonement to acquire two things, the first of which is knowledge (*see* Isaiah 19:2). It is through His knowledge that He is able to *justify many*. This knowledge was acquired 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 (*see* 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 (*see* John 9:18). When He suffered the guilt of all mankind, it was necessary for His Father to draw near to Him (*see* Luke 13:9), because it was impossible for Christ to know how to redeem mankind from the guilt and shame of sin unless He experienced the pain of uncleanness before God the Father, just as mankind will do if they are unclean in the day of judgment (*see* Mormon 4:6). Unlike all of mankind, 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 (*see* 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 them to forgive others (*see* T&C 51:3). If they fail to forgive others, they cannot be forgiven (*see* Matthew 3:30).

Mankind does not move from a state of evil to redemption by Christ's sacrifice alone. It is required for them to follow Him (*see* John 6:29). They follow Him when they allow Him to succor

them, to impart knowledge to them, and when they forgive others through His knowledge gained from the atonement. Through the keys of death and hell, Christ's atonement cleanses them from errors, from failings, and from deliberate wrong choices. He provides cleansing from those failings. But His atonement does not change their character unless they follow Him. The atonement, if properly acted upon, frees them to develop character like His, unencumbered by the guilt of what they've failed to do. He removes guilt. But developing character like His is mankind's responsibility. They cannot be passive and obtain what He offers. They are required to actively pursue the redemption they seek from Him. When the sin is removed from them, they are free to pursue virtue without the crippling effects of remorse which He removed (*see Alma 14:7*). When freed from the guilt of sin, the past mistakes no longer haunt them. Their sins are no longer remembered by the Lord, and they are free to confess and forsake them (*see T&C 45:9*). The reason they can publicly confess their sins is because they are no longer a part of them. The sin does not define them. They have chosen to follow Him into a new life.

The development of a godly character happens in stages, gradually, but forgiveness comes in an instant, suddenly (*see Alma 17:4*). The forgiven one necessarily turns to a new life, in which sharing the joy of forgiveness and the joy of redemption through Christ is the abiding desire (*see Alma 17:5*). The mind changes in proportion to the joy found in the new life (*see Romans 1:33*). Such new people are no longer the sons of men, but they become the sons of God (*see 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 (*see 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 (*see 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. (See *Come, Let Us Adore Him*, chapter 12.)<sup>76</sup> Christ described what He went through,

saying, *I...finished my preparations* (T&C 4:5). The atonement is not really a singular event, apart from the completion of the preparation. The atonement process is Christ reasoning with, persuading, and forgiving each repentant sinner on an ongoing basis to redeem them. The atonement (not capitalized) is His great work, while the Atonement (capitalized) is when it is done, finished, and over.<sup>77</sup> See also REDEMPTION.

**Attain to the Resurrection of the Dead** More than 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).”<sup>78</sup> Arising from the grave does not mean one has “attained to the resurrection of the dead,” nor holds the keys of resurrection. No one will attain this until they, like Christ, have gone from exaltation to exaltation, until they can obtain the power to resurrect all that depends upon them. To “attain to the resurrection of the dead” requires one to have the power to resurrect not only themselves, but also those who are dependent on them. “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.”<sup>79</sup>

**Authoritative** Approved by God and binding upon man.<sup>80</sup>

**Awake and Arise** There are two things that generally stir one up to repentance: first, to awaken to one’s awful situation (*see* 2 Nephi 1:3; 2 Nephi 3:8); and second, to arise and connect with the source that will cure what is wrong with one (*see* Moroni 10:6). “We are not self-curing. We are filled with that same shame that came in the beginning as a consequence of doing what we were not supposed to be doing. The greatest way the adversary keeps us in a state of slumber is to prevent us from looking about and awakening to the awful situation we find ourselves in.”<sup>81</sup>

**Babylon** The counterpart to Zion is Babylon, identified in the scriptures as *the world*.<sup>82</sup> “It is described just as fully, clearly and vividly in the scriptures as Zion is, and usually in direct relationship to it.... Just as surely as Zion is to be established, Babylon is to be destroyed.... Babylon is not to be converted, she’s to be destroyed.... Today’s world is the *substance...of an idol which waxes old and shall perish in Babylon, even Babylon the great which shall fall* (T&C 54:3). *For after today comes the burning...and I will not spare any that remain in Babylon* (T&C 51:7). Babylon is nothing but the inverse image of Zion. Babylon is a state of mind, as Zion is, with its appropriate environment.... Babylon is described fully in Revelation chapter 7: She is rich, luxurious, immoral, full of fornications, merchants, riches, delicacies, sins, merchandise, gold, silver, precious stones, pearls, fine linens, purples, silks, scarlets, thyine wood, all manner of vessels, ivory, precious wood, brass, iron, marble, and so on. She is a giant delicatessen, full of wine, oil, fine flour, wheat; a perfume counter with cinnamon, odors, ointments, and frankincense; a market with beasts and sheep. It reads like...a guide to a modern supermarket or department store...and it is all for sale. In her power and affluence she is unchallenged.... Babylon is number one. She dominates the world. Her king is equated to Lucifer, who says, *I will be like the Most High* (Isaiah 6:6).... And when Babylon falls, all the world is involved.”<sup>83</sup>

Nephi used similar typology when he described the two churches – Babylon is a type. It is the world and worldly power, where everyone and everything has a price. The Lord has called his people to *go out from Babylon* (T&C 58:1), and *go out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon* (T&C 58:2). Out of Zion and out of Jerusalem will go the law and the teachings that will constitute the effort, the government, the society, and the culture that’s going to finally free itself from the toxic influences and the corrupt traditions that have been passed down from generation to generation, being influenced all the way back to Babylon. “That’s why the prophecies of John talk about the fall of Babylon the great. Because the head of gold is still with us. The Babylonian influence remains with us still in our banking, in our profit motives, in our culture, in our education, in our false

ideas about what's important and what's not, in our desire for power, and wealth, and influence. All of those things remain with us still today. And they corrupt everything. They corrupt business; they corrupt governments; they corrupt churches. They corrupt society. Everyone is vying with one another to gain influence, power, and in turn, wealth and the acclamation of this world. And it all goes back to Babylon. Which is why John prophesies the fall, not of every one of these components of the great image that Nebuchadnezzar saw, but he goes right to the head. Because as soon as you destroy the head, everything else is going to unravel. And he prophesies about the destruction of Babylon, the head of gold that holds sway over all else."<sup>84</sup>

**Baptism** An ordinance that is intended to communicate light and truth into the mind of the individual, not merely to fulfill an initiation rite. It is meant to enlighten. The ordinance is performed by following the instructions taught by Christ in 3 Nephi 5:8. One must be put under the water and then *come forth again out of the water*. The purpose of baptism is to follow Christ's example (*see* John 6:29; 9:8). It symbolizes the death of the old man of sin and the resurrection into a new life in Christ (*see* Romans 1:25). This symbol cannot be mirrored by sprinkling. It must involve immersion. One is placed below the surface of the water, in the same way the dead are buried below ground. The breath of life is cut off while under the water and restored anew when [*coming*] *forth again out of the water*. The officiator, having obtained power and authority from God (*see Preserving the Restoration*, 512; T&C 175:26–32) is the one who immerses and then brings the recipient up out of the water. Performing this ordinance puts the officiator in the role of the Lord, who holds the keys of death (*see* Revelation 1:6) and resurrection (*see* 2 Nephi 1:6).<sup>85</sup>

Christ prescribes the exact words to be used in the ordinance. Authorization comes from Jesus Christ, but the ordinance is performed *in the name of the Father, and of the Son, and of the holy ghost*. The power to do the ordinance comes from the Son, but the ordinance is in the name of each member of the Godhead. Though they are one, they occupy different roles and hold different responsibilities. In this fallen world, God communicates with man primarily through the holy ghost. However, when a person rises up through the

merits of Jesus Christ to receive Him as a minister, they are living in a Terrestrial law and inherit Terrestrial blessings. When He has finished His preparations with the person and can bring them to the Father, the person is brought to a point where the Father can accept and acknowledge them as a son. They are then begotten of the Father (*see* T&C 86:3–4).<sup>86</sup>

The ordinance of baptism symbolizes some eternal truths regarding the plan of salvation. In the very moment the ordinance is performed, there is a renewal in the symbols of life, innocence, forgiveness, and resurrection. The earth itself is blessed by baptism, as well as other ordinances. The earth itself is defiled when the ordinances are not kept exactly as prescribed (*see* Isaiah 7:1; Genesis 5:12). The earth knows that God ordained the ordinances of Heaven and earth. As regular and reliable as the movements of the sun and moon are, so too should the ordinances of the Lord be kept in their appointed ways (*see* Jeremiah 13:10). The Heavens and earth rejoice when the ordinances are kept. They symbolize eternal hope, man's acceptance of God's plan, and a presence of righteousness in a fallen world. Mankind's participation in ordinances is vital to his or her own renewal and the renewal of all creation through redemption of each individual soul. The baptism ordinance, like all those that follow after, is intended not merely to fulfill an initiation rite. It is intended to communicate light and truth into the mind of the individual who is performing and receiving the ordinance. It is meant to enlighten. In the same way that Christ restored life to Lazarus and commanded him to *come forth* (John 7:6), baptism allows all to rise from the tomb of sin, which imprisons them, into the new life awaiting them in Christ.<sup>87</sup> *See also* REBAPTISM.

**Baptism of Fire and the Holy Ghost** A sign of redemption, purification, and holiness that is included in the “gate” for entering into God's presence. The baptism of fire and the holy ghost, as taught by Christ in the Doctrine of Christ (*see* 2 Nephi 13:3), is given without man's involvement, comes from heaven, and is promised by both the Father and the Son. God is a “consuming fire,” and those who enter into His presence must be able to endure that fire (*see* Hebrews 1:57; Deuteronomy 2:5). Without the capacity to do so, a person would be consumed by the flames (*see* Leviticus 2:25). The fire and the holy

ghost are 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.<sup>88</sup> The baptism of fire purges and removes sin, and its effect is to permit one to speak with the *tongue of angels* (2 Nephi 13:2). Nephi cautions that once this gift has been conferred, if one *should deny me [Christ], it would have been better for you that ye had not known me* (2 Nephi 13:3). This process comes after repentance and baptism; it comes to *show all things* and to *teach the peaceable things of the kingdom* (T&C 23:2). "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."<sup>89</sup> Recipients of the baptism of fire and the holy ghost receive the Father's testimony of the Son. "And thus will the Father bear record of me (3 Nephi 5:9). You cannot receive this baptism and not have a testimony given to you by the Father of the Son."<sup>90</sup>

**Beast** "The Prophets do *not* declare that [they] saw a beast or beasts, but that [they] 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."<sup>91</sup>

**Become as a Little Child** *Except you are converted and become as little children, you shall not enter into the kingdom of Heaven* (Matthew 9:10). According to Christ's words, returning to the mind of a child is necessary as a precondition for all to be able to enter His kingdom.<sup>92</sup> The chief characteristic of childhood is inquisitiveness and the search for greater understanding (*see* Mosiah 1:17).<sup>93</sup> Repentance is not likely unless a person is willing to undergo a change to become more "childlike" in perspective and attitude. This is more than just

an analogy or good advice. It is a prerequisite. It is the only way you can “inherit the kingdom of God.” Children are open to change and willing to learn. They welcome new ideas, for all ideas are new to them. The world is new to them. They feel their ignorance and are anxious to fill it with information and understanding. They know they are unable to cope with the world they live in unless they obtain more understanding than they have. They relentlessly search to know more. On the other hand, adults believe they already know something and are unwilling to receive more.

“Adults learn disciplines of study and then think the Gospel should be viewed by the tools of the scholar. To the economist, all of the Gospel appears to be financial. To the philosopher, all of the Gospel appears to be dialectic. To the lawyer it is a legal system. But the Gospel is separate from the understanding of men. It requires us to surrender our arrogance and foolishness and come as a child to learn anew everything about life and truth. This is why the Gospel always begins with creation, informs of the Fall, and preaches the atonement. We must *repent* because the foundation of accepting new truth begins with the realization that we’re not getting anywhere by what we’ve already done. We need to abandon old ways and begin anew. Until we are open to the new truths offered through the Gospel, we can’t even start the journey. We’re headed in the wrong direction and don’t even know it. First, we need to realize our direction is wrong. Then, stop going that way. When we turn to the new direction, we’ve begun repenting. From repentance comes light and truth. At first, just turning to face the new direction is a great revelation. But you’ve not seen anything until you walk in that direction for a while. As you move toward the light and receive more, the world itself changes meaning and nothing you used to think important remains important.

“Becoming as a little child, or repenting, must precede baptism if you are to be saved. Otherwise, you cannot *receive these things* or, in other words, you cannot accept the new truths and perspectives the Gospel will require you to know and accept. Unless these steps are taken you cannot *inherit the kingdom of God* because only such people will be able to enter. Teachable. Open. Willing to receive more. Able to endure difficulties as a result of the changes that come to them.

Patient. Submissive to God. And eager to learn more. Not arrogant. Not trying to fit the new truths into your existing framework of false notions. Not resisting truth and arguing against it. Not proud or boastful, secure in your own salvation. Not holding a testimony that you will be saved while others around you will be lost because they do not believe as you do. How few there will be who find it. Most people are simply unwilling to repent. They have such truth as they are willing to receive already, and want nothing more.”<sup>94</sup> See DOCTRINE OF CHRIST.

**Becoming One** All are to become “one” with the Father, the Son, and the holy ghost. It is a distant goal, to be accomplished after being “added upon” for a long time. To become “one” will be to reach the end of a long journey. All can be given promises of that end; all can receive covenants that will bring them there. But arrival will “be a great while after [they] have passed through the veil” for “it is not all to be comprehended in this world” (TPJS, 348). One may be initiated, but to enter in will be “a great work to learn our salvation and exaltation even beyond the grave.”<sup>95</sup> The ideal of being “one” with the Father, Son, and holy ghost is, for mankind, something that is distant, to be sought after, to be kept before them, but not to be obtained until some time later. But to be “one” with *each other* is another matter. Being “one” is required for Zion to return. Zion is required for the Lord to dwell among His people again. He is going to return to a Zion, no matter how few may be involved. He will come even if only two or three gather in His name (see Matthew 9:14). Zion may be small, but it will, nonetheless, be Zion before He can visit with her.<sup>96</sup> *Do not watch for iniquity in each other. If you do, you will not get an endowment, for God will not bestow it on such* (T&C 117:4). Belief in Christ necessarily means belief in the Father. To believe Christ is to accept His message of the Father’s primacy and authority. One sees in these three members of the Godhead a full establishment of interconnected roles and responsibilities. The Father ordains the plan; it is He who presides. The Son implements the plan; it is He who makes the required sacrifice to save us. The holy ghost activates the plan; it is the “fire” of the holy ghost which makes new, cleanses, and perfects the man’s understanding. These three are “one” and

united. They provide mankind with the possibility for salvation and exaltation.<sup>97</sup>

**Belief** Understanding and accepting true doctrine (*see* 3 Nephi 7:4).<sup>98</sup> Belief comes after mere hope (meaning “desire”) and is based upon the 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 belief 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 from trusting others. Belief can be very weak, or it can be a strongly held conviction.<sup>99</sup> In the Book of Mormon, Jacob makes a startling promise for those who live when the destruction begins preliminary to the cleansing of the world before the Lord returns. He says, *none will he destroy that believeth in him. And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine* (2 Nephi 5:5). This amazing promise is predicated on “believing in Him.” This requires us to understand what the word “believe” means in the parlance of the Book of Mormon. Those who believe in Him know and accept correct doctrine—or the truth—about Him. Those who do not know and will not accept correct doctrine or the truth have dwindled in unbelief. They do not believe in Him. They may have religion, may belong to churches, may be active in all their observances, but they are not in possession of belief in Him. Instead they accept for doctrines the commandments of men and their hearts are far from Him. They teach false and vain things. As a result, they neither enter into the kingdom nor suffer those who are entering to go in. This includes those who, though they are humble followers of Christ, are nevertheless led that in many instances they do err in doctrine (*see* 2 Nephi 12:2). There will be many who are destroyed who will be quite surprised by it. They will complain that they have prophesied in Christ’s name, have cast out devils in His name, and done many wonderful works, but they do not know Christ, and therefore, never did believe in Him (*see* Matthew 3:47–48). “If you are one of those who believe in Him, and who will not dwindle in unbelief, will not accept the commandments of men as doctrine, but

will take the spirit for your guide, then Jacob promises that Christ will not destroy you. The rest He will destroy.”<sup>100</sup> To believe in Him is to accept, study, contemplate, and ponder His teachings. It is not to just go along with the group, but to rise up from one’s position and awaken from one’s slumber. It is to grow into knowledge about Him. Belief leads to faith and faith to knowledge. But the process is initiated by one’s belief and correct understanding of His teachings (see the Lectures on Faith).<sup>101</sup>

**Bishop** From the Greek *episkopos* (ἐπίσκοπος), meaning an “overseer” (one who sees “over”); literally “looking on intently”; “one who keeps an eye on” others, the flock, the fellowship.<sup>102</sup> In the church organized by Joseph Smith, “the historical development of this office has been the most complex and the least understood.... Smith first appointed ‘general’ bishops with broad geographical jurisdiction. Only later did he introduce the possibility of local bishops for smaller geographical units [such as wards and branches] and a Presiding Bishop for the entire church. Again retrospective interpretations and changes in the historical record have muddied the story of this development.”<sup>103</sup> Joseph Smith was church president, and Hyrum Smith was in the church presidency and also patriarch to the church, but choosing the bishop was left for the members’ vote.<sup>104</sup> Even the duties of a bishop were decided by common consent in the beginning of the restoration.<sup>105</sup> The office of bishop still continues in many of the various religious groups claiming Joseph Smith as their founder.

**Blessed** Enos tells us the Lord promised him, *thou shalt be blessed* (Enos 1:1). 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.<sup>106</sup> 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 kingdom.<sup>107</sup>

Enoch was 25 years old when he was ordained by the hand of Adam, and forty years later (when he was 65), Adam “blessed” him. Once the power came (from the “blessing”), *he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred sixty-five years, making him four hundred thirty years old when he was translated* (T&C 154:15). So, he is ordained (the first requirement), then he is “blessed” (the second part), which has the effect of him becoming “continually before the Lord” (the intended result of ordination). *And Enoch lived sixty-five years and begot Methuselah* (Genesis 3:25). Enoch had been ordained to the priesthood but was not a father until he was “blessed” and entered the Lord’s presence.<sup>108</sup>

**Blessings** Joseph Smith linked blessings with knowledge. He linked knowledge with obedience to laws. “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 this 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.*”<sup>109</sup> “If we want a blessing, we must find the law upon which the blessing is predicated, and then follow that law. If we do, we get the blessing. There is a majestic simplicity to this orderly procedure. It is from such an understanding Joseph authoritatively declared God was no respecter of persons. Joseph’s declaration made profoundly more sense than what other religionists were teaching. Joseph made this whole process of gaining blessings through knowledge a natural one that grew out of conformity with natural law. Of course, God ordained that natural law.”<sup>110</sup> This whole process is a gift from God. He set the bounds and terms by His grace. So if mankind elects to abide those conditions, they are entitled to receive the grace or blessing He promises. But it still remains a gift. King Benjamin explained this process of keeping commandments, receiving blessings, and remaining in God’s debt in Mosiah 1:8–9. (The term “entitled” is used here to make the point that once man has done his part, God will do His. Man will not go down the road only to find it closed at the end. God keeps His promises.)<sup>111</sup>

**Blessings of the Fathers** Abraham wrote, *Finding 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.<sup>112</sup>

**Blood Crying for Vengeance** Blood “crying from the ground” is not the same thing as a person crying out for vengeance. Keep the context in mind. It is the blood that was shed upon the earth which cries out for vengeance, fairness, or retribution. Something unfair has occurred, and the cry of the blood “upon the ground” is a reminder of the injustice of it all. The ground is a reference to the earth, which has a spirit, intelligence, and is able to communicate (if a person were capable of listening). The earth is a female spirit, and she regards herself as “the mother of men.” This earth is offended when the men who are upon her kill one another or engage in any form of wickedness upon her surface. As she beheld the disorder and murder caused by that generation upon whom the flood was unleashed, she lamented: *Woe, woe is me, the mother of men. I am pained; I am weary because of the wickedness of my children. When shall I rest and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?* (Genesis 4:20). Even if the person whose blood was shed departed this earth forgiving those who made offense against him, yet would “the ground” cry out for vengeance because the earth has become filthy by reason of the killing that took place upon her. She, as the “mother of men,” regards the killing of men upon her as an abomination. She cries out. She is offended. She wants righteousness to appear on her, as has happened before. She longs that it be brought about again. When, instead of Zion, she has the murder of men upon her face, it is so great a lamentation by her spirit that “the ground cries out for vengeance” because of the atrocity.<sup>113</sup>

**Book of Mormon as Covenant** Nephi’s power to “seal” his writings at the command of the Lord (and his obedience to that command) make his words binding on all. They become covenantal. Hence the reference to remembering *the new covenant, even the Book of Mormon* (T&C 82:20). It is not merely interesting doctrine, nor even prophecy, but has reached covenantal status by virtue of the priestly seal placed upon it by Nephi. Mankind ignores it at their peril. It is a great loss when it is defined as just another volume of scripture. It was intended to be studied and followed as the means to reassert a

covenant between man and God. By following its precepts, all can return to God's presence where they are endowed with light and truth and can receive intelligence and understanding. All are invited to make that return. Nephi lived it and, as a result, was able to teach it. All should follow his example and live it to be able to understand and then teach it. It is the doing that leads to the understanding.<sup>114</sup> "If I had to say one thing will do more to bring a person into harmony with the Lord than any other thing it would be this: Take the Book of Mormon seriously. I have assumed it is an authentic and ancient text written by prophetic messengers whose words ought to be studied for how they can change any person's life. Though all the world may treat it lightly, I have tried to not do so. For that I believe the Lord's approval has been given to an otherwise foolish, vain, error-prone and weak man. Take the Book of Mormon seriously. Apply it to yourself. Not as a means to judge others, but as a means to test your own life. It is one thing to evaluate our circumstances, which the book compels us to do, but we needn't go further than to realize our terrible plight. From that moment the warning should work inside ourselves to help us improve within, see more clearly our day, think more correctly about what is going on, and act more consistent with the Lord's purposes."<sup>115</sup> The Book of Mormon is not merely a book of scripture. It is the preeminent volume of scripture for this day. All other volumes of scripture are vastly inferior to it. It is the covenant that mankind has been condemned for neglecting. "It is the reason I have found Him. For above all else, I have used the Book of Mormon to direct my thoughts, actions, teachings and understanding. He is inviting us, using the text of the Book of Mormon to find Him, individually, for ourselves. This Book is the restoration of the Gospel. Unfortunately, most people have missed that. Nevertheless, it is true."<sup>116</sup>

**Book of the Lamb of God** The New Testament.<sup>117</sup>

**Bowels** (Greek: *splagchnon*, σπλάγχνα) 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."<sup>118</sup> Our bowels must become like Christ's, *moved*

*with compassion* (Matthew 8:3; Mark 4:2) for others. This may only be imitative at first, but after it is informed by the experience, when one has acted consistent with His laws, what begins as imitation grows within to become genuine compassion for others.<sup>119</sup> *See also HARDNESS OF HEART.*

**Branch** When the word branch is used in scripture, it should remind one of Christ's description of Himself in John 9:10. Christ compared Himself to a "true vine" to which all must connect if they are going to bear fruit. Christ inspired prophecies about a coming servant. All should be His servants. For any of His servants to produce "fruit" they must connect with Him, "the true vine." Life comes from that connection. All are preserved by Christ, nourished by His word, and the sacrament prayers ask that we *always have His spirit to be with us*. The "vine" and "fruit" refer to the "family of God." The context is about becoming a "son of God."<sup>120</sup>

**Broken Heart - Contrite Spirit** Repentance is accompanied by a broken heart and contrite spirit. "When you turn to Him and see clearly for the first time how dark your ways have been, it should break your heart. You should realize how desperately you stand in need of His grace to cover you, lift you, and heal you. You can then appreciate the great gulf between you and Him (Genesis 1:2). If you had to bear your sins into His presence it would make you burn with regret and fear (Mormon 4:6). Your own heart must break. When you behold how little you have to offer Him, your spirit becomes contrite. He offers everything. And we can contribute nothing but our cooperation. And we still reluctantly give that, or if we give a little of our own cooperation, we think we have given something significant. We have not. Indeed, we cannot (Mosiah 1:8). He honors us if He permits us to assist. We should proceed with alacrity when given the chance to serve. How patiently He has proceeded with teaching us all. We have the law, we have the commandments. Still we hesitate. Still He invites and reminds us: Repent. Come to Him. Do what was commanded. The law is fulfilled, and He is its fulfillment. Look to Him and be saved. The heart that will not break does not understand the predicament we live in. The proud spirit is foolish and blind. Our perilous state is such that we can forfeit all that we have ever been by refusing Christ's invitation to repent and turn

again to Him.”<sup>121</sup> If man will finally surrender his pride and come forward with a broken heart and real intent, returning to his Father, He will joyfully receive him (*see* Luke 9:13–14). There is joy in Heaven over everyone who awakens. Weakness is nothing, for all are weak. It is a gift, given to break one’s heart. A broken heart qualifies man for His company. Whether a leper, an adulteress, a tax collector, or a blind man, He can heal it all. But what He cannot do — and man must alone bring to Him — is that broken heart required for salvation.<sup>122</sup> The purpose of putting a man in such a dependent state before God is not to find out whether God can take care of him. God already knows what a man needs before he should even ask. But the man will, by becoming so dependent upon God, acquire a broken heart and a contrite spirit, always quick to ask, quick to listen, quick to do. Vulnerability makes a man strong in spirit. Security and wealth make a man incorrectly believe in his independence from God. He wants His disciples to be dependent upon Him. He wants them praying and grateful to Him for what He provides. He wants them, in a word, to become holy.<sup>123</sup> The Book of Mormon gives account after account of encounters between mankind and God where the only qualification was a broken heart and a contrite spirit. Those who do not have the required broken heart and contrite spirit come away saying, *the Lord maketh no such thing known unto us* (1 Nephi 4:2).<sup>124</sup> “In the quiet service for others, when our minds finally come to rest on the only one who can save us, we can find that peace where the Lord comes to us and speaks words of comfort. He is real. He exists, and He comforts those who come to Him offering a broken heart and contrite spirit, and to none other.”<sup>125</sup> *See also* HARDNESS OF HEART.

**Call/ed/ing** Service to others, which precedes being “chosen” by God.<sup>126</sup> In 3 Nephi 5, Christ calls Nephi by name. Being called by name by the Son of God is important! When God calls someone by name, they are not merely being addressed. In the instant the Lord calls out their name, they are “called.” That is, the Lord will never speak one’s name to them unless He calls them to a work. When the Lord spoke to Nephi, the Lord both called Nephi’s name and called the bearer of that name to do a work. Nephi knew it. The crowd knew it. All present would have understood that Nephi just became the chief prophet of those present. Nephi knew what he

had to do—for the servant who had been called to stand above his peers needed to descend below them. Pride is unthinkable when in the presence of such a meek and humble figure as our Lord. It is required that the balance be restored. Nephi, who had been made to rise, had to choose, on his own, to descend and abase himself.<sup>127</sup> Note that a person cannot receive an ordinance without also having their name stated. “Why do you suppose it is necessary to first call out the name of the person before they receive an ordinance? Why would the Lord’s instruction require a person to be ‘called’ first? Though they are submitting to the ordinance voluntarily, why call their name? Does it matter if the full legal name is used? That is done in some churches, of course. But does it matter? If the Lord called Joseph by name at the time of the First Vision (and He did, see JSH 2:4), what name do you suppose was called? Was it ‘Joseph Smith, Jr.?’ Or was it ‘Joseph?’ Or was it that name used by his most intimate friend at the time? Whenever a name is given by an angel in an appearance to parents, the name is always the first name, or the name their friends would call them. (See, e.g., Luke 1:3; Luke 1:5.) Similarly, when the Lord calls a man’s name, He uses his first, given name. (See 1 Samuel 3:8; Exodus 2:3.) The Lord does not use formal names, but uses intimate names when addressing His servants.”<sup>128</sup>

**Call upon God** An invitation for God to come; not just prayer. One *calls Him* by being devoted, in humility, to living every principle He has taught through His messengers and in His scriptures. It’s not a laundry list of “to-dos.” It is meekness and prayerful watching, humbling oneself and accepting what His spirit will advise you to do. When He testifies that a principle is true, one should accept it, no matter the effect it may have upon one’s life.<sup>129</sup> Look for God alone to provide guidance and understanding. “Change your life, but never abandon His truths. Call, listen, and obey what you are told. Never close that line of communication. Don’t trust a message that does not come from Him.”<sup>130</sup> See CRY UNTO THE LORD.

**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 [κϰϱ], in the 14th chapter, from the 12th to the 27th verses” (TPJS, 150; WJS, 5; 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.”<sup>131</sup> 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.*”<sup>132</sup> 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’s objective, as a tutor, is to bring His followers to the Father. It is the voice of the Father which finally declares to His children they are assured Eternal life.<sup>133</sup> When the Lord promises a blessing, it is always tied to faithfulness and obedience.<sup>134</sup> 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.<sup>135</sup> The highest form of acceptance and redemption is to have one’s calling and election made sure, to be washed and cleansed from sin every whit.<sup>136</sup>

**Cast Out** Even if you know someone has violated the commandment, *ye shall not cast him out from among you* (3 Nephi 8:9). Instead, the Lord places on His disciples the burden of making intercession for him, praying *unto the Father in [Christ’s] name* for such a man. For the Lord reminds us that, *if it so be that he repenteth and is baptized in [His] name* then the man’s repentance will take care of his failure. Notice the burden on His disciples. What does it mean to *minister unto him* who has transgressed? What does it mean to *pray for him unto the Father*? This again testifies of how serious the Lord is about how

kind and patient His followers are with others. “How long are you to bear with the offender, hoping for his repentance? When do you decide that he is determined to *repent not*? What does it mean, after you have determined the man will not repent that *he shall not be numbered among my people*? Now, even if you think you have a basis for deciding all this against the man, *nevertheless, ye shall not cast him out of your synagogues, or your places of worship*. Did you see that? We are not to forbid even the man who is intent upon destroying the Lord’s people from our places of worship. What selfless behavior is this? Enduring persecution! It is as if the Lord expects His followers to bless those who curse them, to do good to them who spitefully use them. Why such patience? Because *ye know not but what they will return and repent and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them*. If there is a chance for repentance, the Lord wants us to bear with, succor and uplift the non-repentant soul who drinks damnation.”<sup>137</sup>

The question then arises about “what a fellowship should do when a predator or threatening individual comes among them. Apparently some people think that you must allow anyone to participate, no matter how argumentative or threatening they behave. The adulterous and predatory almost always cannot be reformed, and must be excluded. They will victimize and destroy. We are commanded to cast out those who steal, love and make a lie, commit adultery and refuse to repent. We have been instructed: *You shall not kill; he that kills shall die. You shall not steal, and he that steals and will not repent shall be cast out. You shall not lie; he that lies and will not repent shall be cast out. You shall love your wife with all your heart and shall cleave unto her and none else, and he that looks upon a woman to lust after her shall deny the faith, and shall not have the Spirit, and if he repent not he shall be cast out. You shall not commit adultery, and he that commits adultery and repents not shall be cast out; and he that commits adultery and repents with all his heart, and forsakes and does it no more, you shall forgive him; but if he does it again, he shall not be forgiven, but shall be cast out. You shall not speak evil of your neighbor or do him any harm. You know my laws, they are given in my scriptures. He that sins and repents not shall be cast out. If you love me, you shall serve me and keep all my commandments* (T&C 26:8, emphasis added). This is still binding. If your fellowship includes those who

ought to be ‘cast out’ you have the obligation to do so rather than encouraging evil by tolerating it. Be patient, but be firm. If a person refuses to repent and forsake sins, end fellowship with them and invite penitent others who are interested in practicing obedience and love. Christ’s gospel is not impractical. It is designed to give those who seek righteousness to be able to achieve it. Tolerance and compassion are needed. But tolerance and compassion do not include acceptance of sin. Particularly the sins listed in the above revelation. One should not go out of his or her way to uncover the sins of others. But if they wear their sins openly, you have an obligation to ‘cast them out’ (“Predators,” March 6, 2019, blog post).

**Casting Pearls Before Swine** The improper disclosure of sacred knowledge; profaning sacred knowledge by disclosing it to the unprepared or unworthy. One gains the Lord’s confidence by showing the Lord he is willing to keep the things which are sacred as holy things before Him.<sup>138</sup> “And so it is with [sacred] things. They can be learned, but they cannot be taught. Those who are willing to receive them, however, will receive them. But only when they are prepared to respect the limits which should always separate the sacred from the profane. Putting jewelry on pigs is no more appropriate today than it was when Christ advised against it. When entrusted with sacred things, you must respect them. If you cannot respect their sacred nature, you are not a candidate to receive them. . . . Honor the type, and you prove you will honor the reality. Dishonor the type, and you prove you are not worthy of the reality. God will not be mocked in large measure by keeping the mockers away from His presence. The nature of their forfeiture is far greater, and takes place far earlier than they suspect. They forfeit here and now the chance to receive the Second Comforter. If you fail to respect a covenant made with God to keep. . . knowledge sacred and apart from the world, then you cannot hope to receive sacred knowledge from God through revelation and visitations.”<sup>139</sup> Joseph Smith said: “The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord?” (DHC 4:479; TPJS, 195; WJS, 81). Elsewhere Joseph admonished: “If

God gives you a manifestation; keep it to yourselves” (*DHC* 2:309; *TPJS*, 91). The Second Comforter is for one’s individual comfort and instruction. Not for public display or to gratify one’s pride or serve one’s vain ambition. Sacred things tend to lose their luster as they are profaned by being made common. Just as the white snow tends to stain the longer it is trodden underfoot by men, so also does the purity of revelation become denigrated by being revealed without regard to the audience’s preparation and worthiness to learn of sacred things. This is a binding limitation and an essential part of the process. To be qualified, one must be someone who can be trusted to keep sacred things sacred.<sup>140</sup> “Of course, when required to testify of something by the Lord, the Lord’s insistence upon that testimony always takes precedence. The general rule is you keep them to yourself. The exception is when the Lord constrains you to do otherwise.”<sup>141</sup>

**Cephas** A name which is, by interpretation, a seer or a stone.<sup>142</sup> 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.

**Ceremony of Recognition** In 3 Nephi 5:5–6, the Nephites were asked to perform a ceremony of recognition and witnessing. They first felt His side. To do this they embraced the Lord, for they could not feel His side without embracing Him. Embracing Him is an essential part of the ceremony of recognition. Ceremony and holiness are connected with each other. All encounters with God are, in one way or another, a ceremony. Having embraced the Lord and felt His side, the witnesses were asked to take a step back and feel His hands. Feeling the Lord’s hands is also a part of this ceremonial process. At an arm’s length, holding His hands, they felt the marks of the nails. Then, having touched these sacred emblems of the atonement, they were permitted to kneel and feel the prints in His feet. This part of the ceremony is the easiest for men to observe. For kneeling at His feet is the natural position for anyone who has witnessed for themselves the price He paid on their behalf and feels the love within Him. This is ceremony, and this is ritual, but it employs such rich witnesses in the body of the Lord as to be convincing beyond all doubt that He

is the Christ, the Anointed One, the Deliverer, and the Holy One of Israel!<sup>143</sup> *See also SACRED EMBRACE.*

**Chains of Hell** *And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the Devil and led by his will down to destruction. Now this is what is meant by the chains of hell (Alma 9:3).<sup>144</sup> See also TAKEN CAPTIVE BY THE DEVIL.*

**Charity** *The pure love of Christ (Moroni 7:9).* The Apostle Paul elevated charity (the pure love of Christ) to such high importance that salvation itself depends upon a person's charity (*see* 1 Corinthians 1:51).<sup>145</sup> It is through grace that one obtains charity. It is through charity that one can bless others. One cannot bless anyone or hold priesthood designed to bless, not curse, unless they have charity. This is never given unless the recipient is willing to do things he would rather not, 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.<sup>146</sup> 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).*

Charity is sometimes viewed as an emotional or deeply-felt connection that seems unattainable with a stranger but something that is capable to be done for your wife, husband, children, or your parents—someone with whom you are intimately connected. But it doesn't appear, from the example of Christ, that His willingness to die on behalf of others meant that He had to feel emotionally connected with them in order to do so. He forgave the Romans that were nailing Him to the cross—this was not the traditional definition of love. Instead, it was a commitment—a determination—to do good despite the opposition or hindrance of anyone else. The very people He went into the temple and provoked with His *Woe unto you, scribes and Pharisees (Matthew 10)* discourse (deliberately controlling the timing of their outrage so that He would be sacrificed at the appropriate time during the Passover), were the same people on whose behalf He also died. He was committed to giving His life to others as an act of charity, as an act of service, and as an act of kindness in a way that demonstrates what charity really is. Charity

is a fixed determination to do something on the behalf of others. Whether they appreciate it, whether they love you in return or not, charity is simply doing what needs to be done. The mistreatment that Nephi received at the hands of his older brothers did not change whether or not he had charity towards his older brothers, even though he knew that (for the safety of his own wife, children, offspring, and compadres) he needed to separate from his brothers. Nephi only ever had charity for them.

Charity is a determination to live a certain way and to not allow oneself to be overcome by the jealousies, envies, and all the negative things that make it so easy to excuse giving kindness to others. In a very real sense, charity is trying to see others in the same way that the Father sees them – even if that generosity is not reciprocated; even if they despise and abuse; even if they speak all manner of evil against one falsely. Living the kind of life that has charity, the pure love of Christ – in it is a determination; a vigor; a resolution; a firm, fixed determination to abide a certain standard, being committed to the wellbeing of one's fellow man – even if one's fellow man is not committed at all in a reciprocal way. Do it for the sake of righteousness. Don't do it for the sake of recognition. Recognition rarely comes, except maybe posthumously, to the truly charitable. It's an approach and a value that one assigns to the lives of others that allows one to do good to them even if they refuse to do good back. It's the only way that one can ever eradicate the kind of jealousies, envies, and strife that produce war, conflict, and injured feelings. The world is plagued by the absence of charity, and the best evidence of that is the presence of conflict, fighting, and hurt feelings.

“If I have charity towards someone who despises and abuses me, then their attitude towards me is irrelevant. Even if they want to spend time berating me, I don't waste any time either considering or being motivated by that. I'm motivated by something else. Blessed are the peacemakers. Well, why are they peacemakers? Because they are willing to charitably proceed in a world that is riddled with conflict. There's no room for envy in the charitable approach. It's not puffed up; it's not seeking its own. It's really trying to please God and serve Him. And not to serve himself. It is the greatest, because if we had charity, we could live in peace with one another. Even if we have

any number of unresolved issues that exist between one another, we can still live in peace with one another. Even if we absolutely disagree on a number of issues we think are fundamental, we could still live in peace with one another, if we had charity.

“Joseph Smith once remarked that the problem with councils and conferences is that we wouldn’t agree to hold our disagreements long enough in order to reach a proper resolution. We have to be willing to allow for differences as we search for the solution. Sometimes the solution requires years of differing opinions, differing viewpoints, differing ways of approaching things. That’s not evil. It’s only evil when we allow that to crowd our hearts in such a way that we begin to envy and be jealous and be resentful and be hateful and to have our pride injured. If we are charitable, then we look upon the things we think are the shortcomings of someone else in a way that is tolerant and kindly. We think Zion is going to be the great, peaceful community, and it surely will be. But that doesn’t mean that the residents aren’t going to have differing opinions.

“Art, literature, great thought, very often... music, all the creative impulses very often are stimulated by a conflict that the person who is doing the creating is grappling with. Zion may not be a place in which there is the absence of potential for conflict, but it will be a place where the potential for conflict is resisted because of the charitable impulse to abide peaceably with one another while we work on the things that separate us, that make us different. Our differences aren’t evil. Our differences are something to be considered, thought about, to be explored, to be understood. Because charity is the peaceful means of dealing with these diverse ways of understanding life, of understanding why we’re here, what we’re trying to do, of understanding how we can be kindly towards one another. Sometimes, the kindest thing is a rebuke. Sometimes the kindest thing, in turn, is to carefully consider the rebuke, to not open your mouth in return, to think deeply about what was said and why it was said and to allow the possibility that the person who expressed the rebuke did so out of love, out of kindness, out of their concern for you. Sometimes that rebuke is based on a wealth of misinformation and misunderstanding. So, instead of returning with another rebuke, telling the rebuker how stupid

they are because they don't understand things, think about why they have their understanding and what can be done to overcome the gap between you and someone else. Zion is going to be, above all other things, a place that necessarily demands that people be charitable towards one another and kindly disposed to dealing with the misunderstandings, the differences of opinion, the different educational backgrounds, the different life experience backgrounds that make for different opinions and different viewpoints. All of them are valuable, assuming you will charitably allow people to be where they are and to help you understand them in their context, while they are kind enough to try and understand you in your context."<sup>147</sup> *See also LOVE.*

**Cherubim** One of the fixed classes of the Powers of Heaven.<sup>148</sup> In the Bible, a cherub is described as a winged Heavenly being or angel that is placed by God to guard the way of the tree of life. *So I drove out the man and I placed at the east of the Garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life* (Genesis 2:19). The image of a flaming sword and the cherubim go together (*kherev* or *chereb* means sword). The Hebrew word *kəṛūv* (כְּרֻב, pl. *kəṛūvîm* כְּרֻבִים) is said to be borrowed from the Assyrian *kirubu*, “to be near” or “to bless” or “to be great or mighty,” hence the possibility to describe these as mighty, near ones, who surround and bless God.<sup>149</sup> In the holy of holies of Solomon's temple, symbolic cherubim, comprising huge creatures, were placed over the ark of the covenant and spread their wings, which formed the golden throne where the Lord was enthroned: *You that dwell between the cherubim, shine forth* (Psalms 80:1).

**Children of God** For the redeemed are the children of God, and He dwells in them (*see* 1 John 1:18).<sup>150</sup> Christ taught and lived this: *And blessed are all the peacemakers, for they shall be called the children of God* (Matthew 3:12).<sup>151</sup>

**Children of the Prophets** When one has accepted, believed, and followed the Lord's true messengers, they become the 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 Abraham's household.<sup>152</sup> *See also SEED OF ABRAHAM.*

**Chosen/Chosen People** When God begins to work with a 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.<sup>153</sup> 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.<sup>154</sup>

What about the question of *choseness* of the Gods’ special people? Israel was, after all, at one point chosen by the Gods as Their special people. But that does not mean what most people think it means. Being chosen means someone/some people are put on display as either the faithful servant (elevating others) or the unwise steward (who is condemned, beaten with a rod, and made the display of Divine ire).<sup>155</sup> “Chosenness does not mean what we oftentimes think chosenness means. We tend to view that as something laudable, and it means that we’re better than someone else because God’s focused attention on us, and therefore, since we get his attention, there is something great about us.... If you go through and read the scriptures about the concept of chosenness, almost always you run into words about forging in a fire the product that God regards as His people, which means that God has a fairly realistic assessment of what people are like, and choosing them doesn’t mean He’s found a finished product. Choosing them means He’s found something with which He’s determined to work. High carbon steel requires iron, and it requires a matrix of that carbon to be within the element. Life— all life— is based on carbon. We breathe oxygen. We are carbon based, all of us. In a very real sense, every breath we take, we take and burn it in our furnace. The way that we convey that oxygen throughout the body is by oxidizing iron in our blood. That’s why our blood cells turn red when exposed to oxygen, because the iron element fused with the oxygen oxidizes, or rusts, and so it looks red. And then, when it drops the oxygen off where it’s going to be consumed in the

limbs, it loses that element, and it returns, and it's blue. Forging us in the fire of affliction, breathing into us the breath of life, talking about being chosen, the example of what it takes in order to fashion something that will withstand and hold an edge, all of these things are types and shadows of what it means to be chosen. Chosenness puts you on display in order for the Lord to either prove what foolishness is in the person chosen, or if they succeed, to put them through an ordeal that demonstrates faithfulness and commitment, desire, and earnestness, so that everyone stands back and says: This people represented God, either by the shabby performance and the persecution and the failure and the folly; or it represents God by the diligence and the effort and the faithfulness.... Within every group of chosen people there are always those who are resilient and faithful enough to pass the test, to hold the edge, to survive when the difficulties come. And when the Lord puts us through the furnace of affliction, our burdens are designed to get us to be able to qualify. Our burdens are designed to make us a little more realistic about our own limitations."<sup>156</sup> When the Lord came to Bountiful, why were the twenty-five hundred witnesses of Christ chosen (*see* 3 Nephi 5)? The answer is they were where they should be (in Bountiful, near a surviving temple), doing what they should be doing (preparing to celebrate the year-end festivals). They chose themselves by doing what they should be doing, where they should be doing it. It is not the Lord who makes arbitrary choices. It is His children who elect to be and do what they are asked and thereby, qualify themselves. All are alike to God. But some abide the conditions, and the rest do not. Anyone could abide the conditions. Only a few decide to do so. Those who do are self-selecting themselves to receive the things being offered to all.<sup>157</sup> *See also* COVENANT.

**Chosen Vessel** Anyone and everyone to whom Christ ministers as the Second Comforter, as well as anyone who has received a visit from an angelic messenger.<sup>158</sup> Angels minister to “chosen vessels” or mortal messengers, as the Three Nephites did with Mormon and Moroni. These vessels then testify and bear testimony so that the way is prepared *that the residue of men may have faith in Christ* (Moroni 7:6).<sup>159</sup>

**Christian** *And if ye do always remember me, ye shall have my Spirit to be with you* (3 Nephi 8:6). The prayer pronounced upon the sacrament reflects

these same aspirations. However, this is not a petition in prayer, but a promise from the Lord. He affirms that for those who have “repented” of their sins and “are baptized” in His name, He promises a result. When, having done as He has asked, a person remembers His blood through this ordinance, bearing in mind that it was shed *for you*, then one can properly *witness unto the Father*. The witness one makes to the Father by this remembrance is that *ye do always remember Christ*. This memorial before the Father, when done correctly, results in the promise of Christ that *ye shall always have His spirit to be with you*. This is a covenant. This is the Lord promising. His word cannot fail. He is establishing the means by which one can have, as his guide and companion, His spirit. His light. His presence in one’s life. This is more intimate than touching His side, hands, and feet. This is to have His spirit within one’s touch at all times. The believer becomes an extension of Him, properly taking His name upon him. For he is then, indeed, a Christian. He will christen or anoint him, not with the symbol of oil, but with the reality of His spirit. This anointing is the real thing, of which the oil was meant only to testify. The Greek word *chrió* (χρίω) means to anoint and is from where the title Christ and the appellation “Christian” originates (*Christos*), meaning “the anointed one.” The holy ghost was intended to become a companion at the time of baptism. The spirit of Christ is intended to become a companion in the believer’s very person, as well. When there are two members of the Godhead represented in a living person, then it is the Father who receives this testimony of him, about him, by him, and for him. He becomes His, for these three are one. There is more going on here than an ordinance and a testimony. This is the means by which a link is formed that can and will result in the Father taking that which is corruptible and changing it into that which is incorruptible. Though, like Christ, a man or woman may be required to lay down their life, they shall have power given them to take it up again. For that which has been touched by the incorruptible power of His spirit cannot be left without hope in the grave. All such people die firm in the knowledge they are promised a glorious resurrection. This, then, is eternal life.<sup>160</sup>

**Church** The Lord defines His church as: *whosoever is...baptized unto repentance* (Mosiah 11:21). More clearly, in this day He has said, *Behold,*

*this is my doctrine – whosoever repenteth and cometh unto me, the same is my church* (JSH 10:21).<sup>161</sup> The Lord’s church means those who repent and are baptized in His name.<sup>162</sup> The word “church” comes from the Greek word *ekklēsia* (ἐκκλησία), meaning an “assembly” or a “calling out or forth,” used throughout the Old and New Covenants. It is a group of people gathered together, not necessarily as a formal institution or organization.<sup>163</sup> The modern word is derived from “the Old English *cirice, circe*, ‘place of assemblage set aside for Christian worship; the body of Christian believers, Christians collectively; ecclesiastical authority or power,’ from the Proto-Germanic *kirika* (Dutch *kerk*, German *Kirche*), which is probably borrowed via an unrecorded Gothic word from Greek *kyriake* (*oikia*), *kyriakon doma* ‘the Lord’s (house),’ from *kyrios* ‘ruler, lord.’ The Greek *kyriakon* (adj.) ‘of the Lord’ was used of houses of Christian worship since c. 300, especially in the East, though it was less common in this sense than *ekklesia* or *basilike*.”<sup>164</sup>

The original development under Joseph Smith was something quite distinct from all existing faiths. It was not just a new religion. It was a wholesale resurrection of an ancient concept of “Peoplehood.” It was radical. Its purpose was to change diverse assortments of people, from every culture and faith, with every kind of ethnic and racial composition, into a new kind of People. They were to be united under the banner of a New and Everlasting Covenant, resurrecting the ancient Hebraic notion of nationhood and Peoplehood. No matter what their former culture was, they were adopted inside a new family, a covenant family. Status was defined not by virtue of what one believed or confessed, but instead by what covenants they had assumed. What returned through Joseph Smith was not a religion, nor an institution, nor merely a faith. It was, instead, the radical notion that an ancient covenant family was being regathered into a separate People. This return to ancient roots brought with it, as the hallmark of its source of power, the idea of renewed covenants that brought each individual into a direct contract with God. It did not matter what they believed. It only mattered that they accepted and took upon them the covenant. Reconciliation between what Joseph Smith restored and other religions should never have been a goal. Joseph’s restoration was not a church. It was not a religion.

It was not a bundle of beliefs. The original Restoration could never be like any other mainstream Christian faith. They were churches. Joseph restored Peoplehood. “To go from what Joseph restored to a common footing with other contemporary Christian faiths requires us to first abandon the concept that we are neither a new form of Christianity nor a return to Jewish antecedents. We are something quite different from either. We are a Hebraic resurrection of God’s People, clothed with a covenant, and engaged in a direct relationship with God that makes us distinct from all other people.”<sup>165</sup> *See also* SYNAGOGUE; GREAT and ABOMINABLE CHURCH.

**Church of the Firstborn** 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.<sup>166</sup>

**Church of the Lamb** 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.<sup>167</sup> *See also* “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.”<sup>168</sup> 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.<sup>169</sup>

**Comforter, The** There are two Comforters. The first is the holy ghost. Christ promised His followers He would send a “Comforter” to them. He said, *If you love me, keep my commandments. And I will ask the Father, and he shall give you another Comforter, that he may be with you for ever—even the Spirit of Truth, whom the world cannot receive because it sees him not, neither knows him. But you know him, for he dwells with you, and shall be in you* (John 9:8). The promise about the Comforter is preceded and followed by two important conditions. It is preceded with the statement: *If you love me, keep my commandments*. There is a direct and unavoidable connection between the Comforter and the scriptural requirements to both love the Lord and keep His commandments. One cannot love Him and reject His commandments. More importantly, He cannot send this Comforter if one disregards, disobeys, or neglects His commandments. It is through obedience to the commandments that the Comforter (holy ghost) is obtained. If one is not prepared to obey His commandments, it is not possible to receive these two Comforters.<sup>170</sup> See also COMFORTER, THE SECOND.

**Comforter, The Second** The return to Christ’s presence. The term comes from Christ’s reference to “another Comforter” in John 9:8. The concept involves Christ appearing to His disciples, as well as 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.<sup>171</sup> “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; WJS, 5). *John 14:23 [KJV; see also John 9:8]—The appearing of the Father and the Son, in that verse, 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.*<sup>172</sup> 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.<sup>173</sup>

“Receiving the Second Comforter means you will meet Christ. You will know, without a doubt, He exists. You will know, through Him, the atonement has been provided and the scriptures that testify of Him are true. You will no longer have faith in the existence of God nor in your standing before Him but will have knowledge.”<sup>174</sup> Receiving an audience with the Second Comforter is the fullness of the Gospel of Jesus Christ.<sup>175</sup>

“The question was asked as to whether receiving the Second Comforter is necessary before you die, or if the afterlife supplies an adequate substitute. This requires the evaluation of two separate concepts. First, the Second Comforter means a visit or personal appearance to someone by Christ. However, the appearance is not as important as the ministry of the Lord. He ‘comforts’ those to whom He appears. He will *not leave you comfortless, [he] will come to you* (John 9:8). Christ and His Father will *make [their] abode with [you]* (John 9:8), meaning that the Son will bring you to the Father, and the Father will receive you as His son. This appearance is not merely ‘in the heart,’ but is an actual appearance or visit.”<sup>176</sup> However, the purpose of the ministry, the reason for the “abode,” the “comfort” that is promised by the Lord, involves the promise of eternal life. The promise of eternal life has been made an equivalency by the Lord in a revelation given in modern times. That is, the end or result of the ministry of Christ as the Second Comforter is to have the promise of eternal life. In a modern revelation the word of the Lord was given to a group of Latter-day Saints in which the promise of their exaltation was extended to them, and the Lord made this the equivalent to “another Comforter.” Here is what was said: *Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of Promise, which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of eternal life, even the glory of the Celestial Kingdom, which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son* (T&C 86:1). “Therefore, as a singular appearance, should the Lord appear to you, you have received the Second Comforter. However, His ministry is to bring you to the point at which you can receive the promise of eternal life, membership in the Church of the Firstborn,

and the promise of the Celestial Kingdom as your eternal inheritance. In the fullest sense, therefore, the final promise of exaltation in the Celestial Kingdom can also be called the Second Comforter, since that is the result of His taking up His abode with you. The second concept is really a question: Would it be preferable to have the promise of eternal life now than to die uncertain as to your eternal state? If so, then why would you waste your life now in hopes that some other opportunity may exist at some other stage? If the answer to these questions are ‘yes,’ then the original question is simply unimportant. Why wait? The opportunity given to you now should not be forfeited, nor should the work be delayed. Don’t dismiss the Lord’s offered assistance for what you can achieve in mortality for the possibility of something in the after-life.”<sup>177</sup> The reason Christ calls Himself the “Comforter” is because when He comes, the recipient will need comfort. He or she will pass through distresses, sorrows, and difficulties at first, and then He will provide comfort.<sup>178</sup> *See also COMFORTER, THE.*

**Commandment** Usually defined in the Bible from *mitzvâh* (מצוה) in the Old Covenants<sup>179</sup> and *entolé* (ἐντολή) in the New Covenants as “an order, command(ment), charge, precept, injunction.”<sup>180</sup> The Lord, in the Gospel of John, says, *If you love me, keep my commandments* (John 9:8). Modern revelation clarifies that a *commandment* is a *communication* that is sent by God. *If you love me, stand ready, watching for every communication I will send to you. . . . He that treasures my teaching, and stands ready, watching for every communication I send him, is he who shows love for me. . . . If a man loves me, he will stand ready, watching for every communication I will send him* (Testimony of St. John 10:11–12). As in the case of Adam and Eve who partook of the fruit “out of season,” mankind is commanded *not* to partake of some things out of season. Then they *are* commanded to partake within season. “That which is wrong under one circumstance, may be, and often is, right under another. God said, *Thou shalt not kill*; at another time He said, *Thou shalt utterly destroy*. This is the principle on which the government of Heaven is conducted — by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire”

(TPJS, 256). When man gets the timing wrong, he winds up with difficulties and problems he should not have encountered.<sup>181</sup> “You can gain a command of many skills in this life by study and formal education. You can acquire wealth by effort and care. Skills in sport come from practice and good coaching. But an increase in light and truth is acquired through keeping the commandments and in no other way. Light and truth do not come by study alone, nor by effort, practice, coaching, or tutoring. Light and truth come to you from above, as you keep the commandments in your life. You must obey to obtain. The commandments are a revelation to you of God’s nature. By keeping them, you obtain from God light and truth as a by-product of obedience to them. They reveal to you, in a very personal way, what the mind of God is for your life. It is intensely personal because it is all internal. You cannot measure, count, or tally it. You must become something new through this process.”<sup>182</sup> Christ defined Himself as the fulfillment of God’s commandments. When introducing Himself to the Nephites He explained, *Behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning* (3 Nephi 5:4). He is glorious and worthy of worship, possessing Powers, Principalities, Dominions, Kingdoms, and Thrones because He did what the Father commanded Him to do. The effect of obeying the Father was to fill Him with light and truth. By doing what the Father commands, anyone can qualify to receive the same things. Christ was unique in that He alone has done it perfectly. Because of Him, however, anyone can do it imperfectly and be forgiven of their sins and errors. His perfection in this undertaking allows all to become a perfect similarity, through His atonement. There is no magic, though. There is nothing given without effort. Christ paid the price to allow us to repent. But it is up to each person to choose for themselves the amount of truth and light they are willing to receive. The light and truth one is willing to receive is dependent upon his obedience. “How much light and truth are you willing to receive?”<sup>183</sup> Christ says: *I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time*

*receive of his fullness* (T&C 93:7). So Christ gives men these sayings to teach them “how to worship.” This is no idle statement. In this is the essence of what everyone must do to worship the Father. Worship Him by keeping His commandments. Keep His commandments to follow the example of His Son. That example allows men to go from grace to grace. Eventually, having grown from grace to grace by keeping His commandments, everyone can receive a fullness. *For if you keep my commandments you shall receive of his fullness and be glorified in me as I am glorified in the Father. Therefore, I say unto you, you shall receive grace for grace* (T&C 93:7). Keeping commandments is not keeping statistics. Nor is it to attract notice from others. It is not to finish some checklist of questions in an interview. It has a deeper meaning and serves a much higher purpose. “Would you like to proceed from a lesser to a greater degree of grace? Would you like to receive a fullness of what God offers to mankind in mortality? Then you must worship the Father in this way. He wants you to worship Him by keeping the commandments and growing thereby in light and truth and grace. *And no man receives a fullness unless he keeps his commandments. He that keeps his commandments receives truth and light until he is glorified in truth and knows all things* (T&C 93:9).”<sup>184</sup>

“There is an opposition to getting there. All must face an adversary who is committed to keeping them from receiving light and truth. He knows very well how this process works. Unlike you, he has no doubts about this process. So the adversary directs his efforts to keep men from closing the distance between themselves and God. Interestingly, his role in this process is described with perfect clarity in the scriptures as well: *And that wicked one comes and takes away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers* (T&C 93:11). The Adversary is trying to keep you from gaining light and truth. He understands how to do that: Get you to disobey the commandments. You think you are just struggling with a problem or weakness. You think you are having some temptation that drives you to distraction. The criticism, complaint, or weakness you have that challenges your faith is not that at all. It is your enemy working on taking light and truth away from you. This is the balance in which you find yourself. Choose the light.”<sup>185</sup>

Mortal men desire a list of “commandments” to keep; many people are sincerely trying to keep the commandments but lack a comprehensive list of them. It is not possible to list all commandments. In one sense, there are only two: Love God. Love your fellow man. All others are extensions of those. “If you love God you will do what He asks of you. Whenever something comes to your attention He would have you do, you do it. For example, Christ was baptized and said to ‘Follow Him.’ So because of your love of God, you follow Him. But Christ also showed, repeatedly, that the second commandment was greater than the rules. Keeping the Sabbath day holy, for example, was subordinate to loving and freeing His fellow man. He freed men from sin on the Sabbath by forgiving sins. He freed them from physical injury or disease by healing on the Sabbath. Both were considered work and, therefore, an offense to the commandment to keep the Sabbath day holy. At some point you will find that individual service and obedience to God’s will for you will create disharmony between you and others. It can’t be avoided. If you’re following Christ, you will find the same things He found. Helping someone in need will take you away from church meetings on occasion. You can’t make a list and keep it, because as soon as you do, the list will interfere with loving God and loving your fellow man. So the whole matter can be reduced to this: Follow Christ, receive the ordinances, accept the holy ghost, who will teach you all things you must do. Any list beyond that will inevitably result in conflicts and contradictions.”<sup>186</sup> Commandments are given to teach men and women how they can continue to receive and renew a continuing conversion to Christ’s way of life. Commandments are not a burden to bear, but a roadmap to follow. They are not a measuring stick to judge and then abuse others. It is a light for man to follow.<sup>187</sup> Commandments are often the things that produce condemnation. Encouragement and invitation are almost always the things that produce blessing.<sup>188</sup>

**Common Consent** A principle of decision-making where all participants in a particular group (e.g., a fellowship or conference) are eligible to either affirm or reject an action or proposal; such action can be sought after with either a majority or a unanimous vote. The word consent is used “in cases where power, rights, and

claims are concerned. We give *consent* when we yield that which we have a right to withhold; but we do not give *consent* to a mere opinion, or abstract proposition.”<sup>189</sup> The early church (established in 1830) governed themselves by common consent, with no man dictating to them. Equality prevailed, and authority was disbursed into equal and independent groups that prevented autocratic rule and guarded against apostasy of the whole body.<sup>190</sup> They conducted all of their business in conferences. Someone would be elected (by common consent) to preside at the conference and to conduct the business. If Joseph Smith was present, it was common for the saints to elect him, but they could have elected anyone. Business could be introduced by anyone, which could include complaints, suggestions, and discipline. The purpose of conferences was to take care of the business and to make sure that the community was cohesive and that issues were dealt with.<sup>191</sup> Although both Joseph Smith and Oliver Cowdery had the priesthood conferred on them by the voice of God, they only obtained an office in the church by common consent from the body of the church.<sup>192</sup> Even when the founding prophet was in direct communication with the Lord, the church body still retained the final control through common consent: *And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith* (T&C 6:1).<sup>193</sup>

Today, the right of internal governance within fellowships belongs to the members through their common consent. Because the right to govern arises from this common consent, with no internal hierarchy, the decisions of fellowships can be varied. Their decisions may change from time to time, based on experiences. But each fellowship has the right to decide, as well as the right to decide to change.<sup>194</sup> Believers are allowed to “organize themselves” in any manner they choose. The right to organize stems from “common consent” given by both men and women. This right is so fundamental that it holds greater right than a first presidency, a twelve, a seventy, or a high council. All authorities derive their institutional right to preside solely from the consent of the governed. It is through “common consent” that any right to government is established in the church (*see* T&C 6:1; 10:4).<sup>195</sup> *See also* SUSTAIN.

**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.”<sup>196</sup>

**Consecration** Consecrate (from the root *qâdâsh*, *קָדַשׁ*)<sup>196</sup> 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. “In 2 Nephi 14:3 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.”<sup>198</sup> 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 you 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 you labor with all your mights 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.’”<sup>199</sup>

**Contention** The more one contends with others the more he is taken captive by the spirit of contention. Everyone becomes subject to the spirit they 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 great work involving great effort to subdue and dismiss that spirit from the heart and mind of the victim.<sup>200</sup> 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, the Lord has given the Doctrine of Christ in scripture. Just before the Doctrine of Christ, He says what His doctrine is not: *Neither shall there be disputations among you concerning the points of my doctrine, as there hath 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 contention and disputation there is with one another, the better the people become at contention. Rhetorical skills are polished. That spirit of contention can take possession, and when it does, one is hard-pressed to be a peacemaker with others. Christ said: *And blessed are the merciful, for they shall obtain mercy. And blessed are all the pure in heart, for they shall see God. And blessed are all 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. Desires, appetites, and passions are prone to make people stray well beyond the bounds set by God. Therefore, when pride is gratified, one should question if truth is being advanced. When one's ambition is served, he should question if he is in the Lord's employ or his own. When someone insists upon control, one should question if he is like the Lord or, instead, like His adversary. When one uses any means for compelling others, one should wonder if he is mocking the God who makes the sun to shine and rain to fall on all His fallen children without compulsion. When one displays unrighteous dominion, he should question whether he is 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.<sup>201</sup> *See also* MUTUAL AGREEMENT.

**Continuation of Seed** Man and woman together, as the image of God, are potentially infinite through their descendants. In a very real sense, through their posterity, Adam and Eve are still here. Although all will die, all will also endure throughout ages of mortality, like God, by multiplying to replenish the earth. 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.<sup>202</sup> *Therefore the marriage covenant is needed for all those who would likewise seek to obtain from me the right to continue their seed into eternity, for only through marriage can Thrones and Kingdoms be established* (T&C 157–43).<sup>203</sup>

**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.<sup>204</sup> The Book of Mormon *is* intended by God to be a covenant. In it there are examples of covenant making provided so man 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.<sup>205</sup> 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; not a covenant “to” sacrifice. Only through actually sacrificing is it possible to obtain a covenant with the Lord.<sup>206</sup> To

know the Lord is to have a covenant with Him.<sup>207</sup> The way in which one accepts the covenants is set out by Joseph Smith: “There is a law, irrevocably decreed in Heaven before the foundations of this 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.”<sup>208</sup> Therefore, it is important to understand and learn what the relevant law requires. The way in which man accepts the covenant offered to him is by learning the principle or the law upon which the blessing he seeks is predicated. Then having learned what the law ordains, he follows through by obeying it.<sup>209</sup> “God can offer you something, but it’s up to you to accept it. You accept it by what you do. It’s not enough to say, Yea, Lord, I’ll go out and do as I’m bidden. Instead you must actually do it. Because it is only through doing that the covenant is kept by you. It is only through doing the covenant is able to be empowered sufficiently to give you the blessing which a law has been established to allow you to lay ahold. You can’t get there without God offering you the covenant and you accepting God’s invitation.”<sup>210</sup> “God only works to bring people into His good graces by covenants. They have to be made. Without covenants you cannot participate in what the Lord sets out.”<sup>211</sup>

**Covenant, Everlasting** The covenant established by the Lord with Adam; it was renewed with each of the Fathers and reintroduced to Abraham for his posterity after an apostasy. It has again been renewed in the last days as an integral part of the latter-day Restoration that began with Joseph Smith. Joseph’s work was intended to bring back the very religion of the first man. This was to be more than merely a church; *this is a new and an everlasting covenant, even that which was from the beginning* (JSH 18:10).<sup>212</sup> “The new and everlasting covenant in our day is ‘new’ only as a consequence of it having been restored to our attention recently. What is going to happen in our day was predicted and promised as a consequence of Adam.”<sup>213</sup> Modern revelation tells us: *And for this cause — that men might be made partakers of the glories which were to be revealed — the Lord sent forth the fullness of his gospel and his everlasting covenant, reasoning in plainness and simplicity to prepare the weak for those things which are coming upon the earth* (T&C 58:7). *Blessed are you for receiving my everlasting covenant, even the fullness of my gospel sent forth unto the children of men, that they might have life and be*

*made partakers of the glories which are to be revealed in the last days as it was written by the prophets and apostles in days of old (T&C 52:1).*

The Lord affirms that the everlasting covenant is the means by which His people are gathered. *The fullness of my gospel which I have sent forth in these last days, [is] the covenant which I have sent forth to recover my people which are of the House of Israel (T&C 23:3). And even so, I have sent my everlasting covenant unto the world, to be a light to the world and to be a standard for my people, and for the gentiles to seek to it, and to be a messenger before my face to prepare the way before me (T&C 31:3).* Joseph Smith also referred to the sealing authority in connection with the Second Coming of Christ and the everlasting covenant: “Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure” (*TPJS*, 321). The everlasting covenant to bring Zion that was originally promised to Adam and later to Enoch was made again by God with Noah. The covenant requires some generation at the end to rise up and vindicate it.<sup>214</sup> *And the bow shall be in the cloud. And I will look upon it that I may remember the everlasting covenant which I made unto your father Enoch: that when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is my everlasting covenant that I establish with you: that when your posterity shall embrace the truth and look upward, then shall Zion look downward, and all the heavens shall shake with gladness and the earth shall tremble with joy. And the general assembly of the church of the Firstborn shall come down out of Heaven and possess the earth, and shall have place until the end come. And this is my everlasting covenant which I made with your father Enoch (Genesis 5:22).* As of September 3, 2017, a covenant to reconnect again as a people with the Lord and the Fathers has been offered again to mankind (*see T&C 156, 157, 158*). Eventually a temple will be built in which the remaining steps to fully recover the original religion will occur.

**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.<sup>215</sup> Amulek’s sermon to the Zoramites advises them

eight times to cry unto God (*see Alma 16:35*).<sup>216</sup> In these examples the petitions to God are not called “prayer,” but are called “crying” to Him.<sup>217</sup> *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.<sup>218</sup>

**Damned** To cease progressing or to regress.<sup>219</sup> Damnation merely means the end of progress.<sup>220</sup> So when one fails to progress in understanding, he voluntarily damns himself.<sup>221</sup> “When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned.”<sup>222</sup> If mankind is to be saved, it will be through their acquisition of knowledge. Put otherwise, it is stupidity that damns them; it is knowledge which saves man.<sup>223</sup> Damnation means hedging up the way so that one cannot progress.<sup>224</sup>

**Day** A varying increment of time used to specify the completion of a distinct work. The work of the creation is generally referred to as a *day*. “There is no reason to believe that calling it a day in the language that gets employed in scripture has reference to anything other than a discrete event. It would be more accurate to say that there were labors that were performed during the incremental progression of the creation which took however long, and when the labor was completed then that labor was called ‘a day.’ There is nothing to suggest that the labor of the first day was exactly the same amount of time as the labor of the second day, nor is there anything to suggest that the labor of the third day was equal in time to either the first or the second, and so on. How many eons of time were required in order for God (through the process that we see in nature) to form the earth – [that] was the first day. However long it took (through seismic, volcanic, and other activities to cause the dry land to appear) was labor that took however long it took.”<sup>225</sup>

**Deacon** In its earliest form (meeting informally for worship), small groups were led by both men and women called *diákonos* (διάκονος), a word that is translated into English as either “deacon” or “deaconess.” That Greek word means “servant.”<sup>226</sup> It was in these home meetings

where original Christians worshipped and learned of Christ and Christianity.<sup>227</sup>

**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.”<sup>228</sup>

**Destroy** In the vernacular of the Book of Mormon, to destroy did not mean annihilation. It merely meant to end the organized existence of a people or to terminate their government, deprive them of a land, and end their cultural dominance.<sup>229</sup> 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 faced a choice: 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 they are “swept away,” they face extinction and cannot help but notice it.<sup>230</sup>

**Disciple** The word “disciple” is derived from discipline. A disciple follows the Master.<sup>231</sup>

**Dispensation** The beginning and ending of a gospel epoch or order.<sup>232</sup> 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.<sup>233</sup> “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....”<sup>234</sup> 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.<sup>235</sup> 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.<sup>236</sup> The Lord sends ministers with a commission to transition from one Dispensation of the Gospel to another.<sup>237</sup> A new Dispensation occurs when some lost (or never completed) components of the work need to be dispensed to mankind, either anew or for the first time.<sup>238</sup> “In Abraham we have an example of...an isolated, faithful individual who honored the Fathers and was doing everything that he could in his day but for whom there was no existing possibility for having it occur. God was able to fix that problem for that individual, not in order to establish a new Dispensation in which salvation proceeds with the gathering of a people, and a making of a people. But it was a dispensation to that individual for purposes of trying to call others to repentance.”<sup>239</sup> 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 dispensations, their rights, their keys, their honors, their majesty and glory, and the Powers of their Priesthood; giving line upon line, precept upon precept; endowing them with knowledge, even here a little and there a little* (T&C 157:31) to the new Dispensation.<sup>240</sup> Though this could be interpreted to suggest that every assignment from the Lord could be a “dispensation,” the broader statement clarifies that there is one dispensation supported, in turn, by many assignments.

Man may have received power and authority to complete the labor assigned, and the inspiration from God to complete the assignment may have been provided to them, but that alone does not constitute a dispensation. For example, Nephi was sent to retrieve the plates of brass, but that was not a dispensation; it was an assignment, a request from the Lord. Many assignments are needed to fulfill a dispensation. All who complete an assignment with honor hold the keys of that work. But a dispensation is better understood as “restoring and making overall progression of the covenants, promises, and prophecies to advance and vindicate God’s work to reclaim the world from apostasy.”<sup>241</sup>

**Dispensation of the Fullness of Time** The current time is called the Dispensation of the Fullness of Time because this 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. This generation might.<sup>242</sup>

**Disputation** The Lord’s elaboration on “disputations” and “contentions” in 3 Nephi 5:8–9 is important and consistent enough that it should all be considered together. First, He clarifies that baptism must be done as He “commanded you.” Deviations are not permitted and should not be asked for or entertained. That is the thing about ordinances. When given, they are to be kept in exactly the manner they come from Him. When man changes them, they risk breaking the covenant between Him and themselves (*see* Isaiah 7:1). The Book of Mormon is silent about the “disputations” which existed among them over baptism. However, when Christ says there has “hitherto been” disputes, it is evident they existed. It becomes apparent from later passages that one practice which caused some of the argument was the issue of baptizing infants. There were likely others, as well. The Lord wants that to end. Perform the ordinances as He sets them out, and stop arguing about the manner. The reason arguments arise is because men stop gathering light by righteous behavior. When they lose light, they cease to understand the truth. They stray from the correct practice of the ordinance because they are unable to understand its importance. They see no reason to continue the ordinance in one form when another seems to work just

as well. The result is a change to the ordinance. It is ever the same. By the time the change is made, the ones making it are unaware of any importance associated with the ordinance they changed. They discard what they view is meaningless. It would require a good deal more light and truth for them to understand the importance of what was given them. But that light and truth has passed away from them because of their conduct.

Into the darkness the devil enters with arguments over the ordinances: *Why do it that way? It really doesn't mean anything. It is arcane and outdated. It doesn't really matter as long as you still have faith in Christ.* (That particular lie is very effective because it allows the person to presume they have faith, when in fact they haven't the faith sufficient to obey Christ.) *People will get more out of the changes if we make them. People will have greater peace of mind if we baptize their infants. We'll save more souls, because by baptizing them when they're infants, we include everyone who would die before getting baptized. Our numbers will increase. We'll look more successful by getting more followers by adding their numbers into the group. What we change isn't important, anyway. If it were important, we would know that, and since it doesn't seem important to us, it must, in fact, not be important. Those who rebel at change are not really faithful. This shows inspiration; it's faith affirming. Change is proof that God is still leading us....* And other such arguments and persuasions from our adversary.

On the other hand, Christ is saying to keep the ordinances unchanged. And further, don't even begin to dispute them. They are off limits for argument, dispute, and discussion. "When you open the opportunity to dispute over the ordinances, you are allowing the devil an opportunity to influence the discussion and change the ordinances. Disputes lead to contention, contention leads to anger, and anger is the devil's tool. So don't start down that road. Accept and understand the ordinances. If you are perplexed by them, then let those who understand speak, exhort, expound, and teach concerning them. As they do, you will come into the unity of faith and become one. Perplexity cannot exist when there is light and truth. Light and truth comes from understanding the ordinances, not changing them. So do not begin the process through dispute. The purpose of discussion is not to dispute, which leads to contention, which leads

to anger. When the Gospel and its ordinances turn into something angry and contentious, then the spirit has fled, and souls are lost. It is the devil's objective to prevent you from practicing the ordinances in the correct manner. But, more importantly, it is his objective to prevent you from becoming one. When he uses arguments over ordinances to cause disunity, he is playing with two tools at the same time. First, changing the ordinances brings about cursings, and second, encouraging contention and anger grieves the spirit, and prevents the saints from becoming one. The devil knows this, even if men do not. Men are urged to take steps they presume have little effect, all the while being lied to by the enemy of their souls. When men arrive at the point they are angry in their hearts with one another, they are not united by love as they are intended to be. These are the end results of the two paths. One leading to love and joy (Helaman 2:25), and the other to anger and wrath (T&C 69:7).<sup>243</sup> See also CONTENTION.

**Dives** *Therefore, if any man shall take of the abundance which I have made and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall with Dives lift up his eyes in Hell, being in torment* (T&C 105:5). The parable of the rich man and Lazarus (also called “the Dives and Lazarus” or “Lazarus and Dives”) is a well-known parable of Jesus, appearing in Luke 9:20. Traditionally used as a personal name, “Dives” is not actually a proper name, but a description meaning “rich or wealthy man,” from the Latin *dives*.<sup>244</sup> The parable begins in the Latin Vulgate as “*Homo quidam erat dives,*” meaning “There was a certain rich man.” Its English origin dates back to the 14th century, and reference to *dives* in literature has been made by Shakespeare, Chaucer, and Melville, among others. The word *dives* was changed from the earliest revelation manuscripts to the word *wicked* in the printed 1835 Doctrine and Covenants.

**Doctrine of Christ** Christ explained His Doctrine immediately following His instruction on baptism: *Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me — and I bear record of the Father, and the Father beareth record of me, and the holy ghost beareth record of the Father and me — and I bear record that the Father commandeth all men everywhere to repent and believe in me. And whoso believeth in me,*

*and is baptized, the same shall be saved, and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you that this is my doctrine, and I bear record of it from the Father. And whoso believeth in me believeth in the Father also, and unto him will the Father bear record of me, for he will visit him with fire and with the holy ghost (3 Nephi 5:9).* The Doctrine of Christ is connected to the ordinance of baptism. Once baptized, all can receive the Father's testimony of His Son by the power of the holy ghost. It comes as a result of baptism. If Christ lays hands on someone, then that person can also confer the holy ghost by the laying on of hands. Even in the absence of such an ordained man, the holy ghost is given according to the Doctrine of Christ to any who repent and are baptized following His direction. *And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you that this is my doctrine. And whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establisheth it for my doctrine, the same cometh of evil and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such when the floods come and the winds beat upon them. Therefore, go forth unto this people and declare the words which I have spoken unto the ends of the earth (3 Nephi 5:9).* This is Christ's doctrine, nothing more and certainly nothing less. This is His doctrine. This is the power of redemption. This is the way the holy ghost is obtained. This is not all of Christ's teachings, tenets, precepts, covenants, commandments, or principles, but it is all of His doctrine. There is no more doctrine than this, according to Christ. The word "doctrine" is used very liberally among mankind. This was also the case when Joseph was alive, but Christ used the word very specifically and confined His doctrine to only a few statements. He accompanied it with the warning: *Whoso shall declare more or less than this, and establisheth it for my doctrine, the same cometh of evil and is not built upon my rock (3 Nephi 5:9).* Sometimes the word "doctrine" is used when what is really meant is a "tenet," "teaching," "precept," "principal," or "covenant." Christ has narrowly defined His doctrine

and did so in order to avoid the “coming of evil.”<sup>245</sup> “This doctrine of Christ will bring you in contact with God. You were meant to return to the Family you came from. It is the homecoming you have always felt was needed. You do not belong here. There is something higher, something more holy calling to you. It is not found in an institution, or program, or a ward, or office. It is only found in God, who is your home. The Doctrine of Christ is the doctrine of God’s return to be with you and abide with you. It is Him coming to sup with you. He has been knocking at the door all these years seeking entry into your life (Revelation 1:20). If you let Him come in, He will prepare a throne for you (Revelation 1:20). Only those who have descended will be permitted to rise. Only those who humble themselves can be exalted (Matthew 10:26).”<sup>246</sup> The reason for this doctrine is that it will allow those who accept and follow it to endure against all enemies. It will allow them to prevail. Even the “gates of hell shall not prevail against them,” meaning that death and hell can have no claim upon them. They will not be taken captive, either in this world or when they leave this world.<sup>247</sup> *See also* GOSPEL OF JESUS CHRIST.

**Doctrine of the Two Ways** This ancient doctrine describes the direction that Israel, the church, or an individual may follow. It makes no difference whether it is an individual or a community; all are on a single path that goes two ways — forward or backward. Man is either gaining, or he is losing. He cannot stand still. Whether a group or a person, everyone is either gaining (restoring) light and truth, or they are losing (apostatizing from) light and truth. This world is a world of change. Nothing remains the same. Everywhere, one sees either growth or decay. These forces are at work everywhere. They are also at work within each individual. “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. In a restoration process, there are moments along the way that are marked and notable. Having the inspiration of the spirit, or feeling the remission of your sins, or receiving revelation, or having a visit of an angel are notable. The culmination of the restoration would be to return to God’s presence. Should that happen, through the Second Comforter’s ministry, then you have been restored in full. There are two ways — forward

or backward. It is not required that you finish the course in a day; but times are coming in which the environment will require of you a greater commitment as ‘wheat’ on the one hand, or leave you to descend into becoming a ‘tare’ on the other. So the direction you are on now is quite important. Either you are restoring truth or you are discarding it.”<sup>248</sup> “It is easy to imagine absolutes, and to think and argue in terms of absolutes...good and evil, light and darkness, hot and cold, black and white – we know exactly what they are; but in the real world we have rarely experienced the pure thing – our own experience lies between. Yet standing on that middle ground, we *are* faced with absolute decisions. It is not where we stand, says Ezekiel, that makes us good or evil in God’s eyes – no one has reached the top or bottom in this short life – but the direction in which we are facing. There we have only two choices. The road up and the road down are the same. It all depends on the way *you* are facing... You are either repenting or not repenting, and that is, according to the scriptures, the whole difference between being righteous or being wicked.”<sup>249</sup> *There are only two ways: the way I lead, that goes upward in light and truth unto Eternal lives – and if you turn from it, you follow the way of darkness and the deaths. Those who want to come where I am must be able to abide the conditions established for my Father’s Kingdom. I have given to you the means to understand the conditions you must abide. I came and lived in the world to be the light of the world. I have sent others who have testified of me and taught you. I have sent my light into the world. Let not your hearts remain divided from one another and divided from me* (T&C 157:52).<sup>250</sup>

**Dominion** The word “dominion” in the understanding of the gentile can convey the impression of a prison warden exercising control over captives. “Dominion” should be understood, instead, to convey the idea of a gardener who is responsible for making the garden thrive, grow, and bear fruit. To be clear, the three greatest examples of wielding “dominion” in the correct manner as mankind should understand it are, first: Christ, who is probably without any peer, unquestionably the greatest example of one holding the greatest dominion, and who also, likewise, showed the greatest example of how to wield dominion. He beseeched people to believe. He pled with them for their own good. He knelt to serve them. He denied that He had a kingdom of this world (*see* John 10:7). He tried to prepare

people for a better one. But He was more intelligent than they all, and He was the greatest of them all (*see* Abraham 5:4). Unquestionably, He held the greatest dominion, and He wore it as a light thing. His yoke was easy (*see* Matthew 6:8). In this world, Adam, after Christ, held the greatest dominion (*see* Genesis 2:8). Adam taught and pled and instructed (*see* Genesis 3:4), but he did not abridge the agency of his children, even when one of his sons killed another of his sons. Adam did not execute Cain. Cain was sent away. Adam held dominion, but he exercised it like our Lord, pleading for the best interest of others. Adam invited and solicited all to obey God, hoping for their best interests. The third great example of holding dominion in a godly way was Moses. He is called in scripture, *meek above all men which were upon the face of the earth* (Numbers 7:22), and yet gentiles depict him as a bully and a strongman. Moses saw no reason to be jealous when others were out prophesying: *Would that all the Lord's people were prophets, and that the Lord would put his spirit upon them* (Numbers 7:19). Moses, like Adam and Christ, is an example of how the word “dominion” should be understood. All three were gardeners, responsible for trying to make their garden thrive, grow, and bear fruit. In reality, those who have held the greatest dominion given by God have invariably lived lives of meekness and service. They were the opposite of what gentiles regard as a strongman. They were the opposite of a dictator or boss. They were more like loving grandfathers, gentle gardeners, and encouraging friends—trying to get the best from those who would allow them to teach.<sup>251</sup>

**Dominions** *See* POWERS OF HEAVEN.

**Dragon** The Greek word for dragon is *draco* (*drákōn*, δράκων), which means “serpent” and occurs in the New Covenants 13 times (*see* Revelation 4:2, 3, 5, 7, 9; 6:8; 8:4).<sup>252</sup> 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).

**Dreams** Dreams are the will o’ the wisp, so insubstantial that modern, sophisticated society dismisses them without thought. Yet they are the stuff from which great messages have come from God throughout the scriptures. Dreams are the stuff of prophetic inspiration and the voice of God. The scriptures define God’s dealings with men in these terms: *And he said, Hear now my words: If there is a prophet 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). In Job one reads this about God speaking with man: *Behold, in this you are not just. I will answer you that God is greater than man. Why do you quarrel against him? For he gives not account of all of his matters. For God speaks once — yea twice — yet man perceives it not. In a dream, in a vision of the night, when deep sleep falls upon men in slumberings upon the bed* (Job 11:7). “If, therefore, this is one of God’s historic and well-established ways of speaking to mankind, then you should expect it will be one of the means He will speak with you. If He elects to make Himself known to you in this manner, you have the high privilege and honor of having spoken with God. Do not expect Him to physically appear to anyone who has insufficient faith to accept His messages in dreams. If you will not accept the whisperings of His spirit through the feelings He sends to you, then why should He send more? If you are given a dream from Him but cannot accept it in faith, then why should He give more? If you are not willing to accept His proofs in faith, which come exactly as He promises they will come, then why should He send more? He has told us what to expect. When we do not expect them, or refuse to have faith in them, or refuse to accept them as proofs, then we are not following His path. But, if we accept them in faith as ... His mind, His will, and His voice, then our faith is sufficient. Signs follow faith. They do not produce it.”<sup>253</sup>

**Dwindle in Unbelief** When one prizes his or her errors and holds them as true (when they are not), one dwindles in unbelief.<sup>254</sup> Unbelief is often 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.<sup>255</sup>

**Elder** An office in the church that Joseph Smith organized on April 6, 1830. This office had the right to preside, preach, teach, exhort, and expound scripture. Originally, Elders were elected to this position by the body of members, but the practice has since changed in the LDS Church to become a “calling” by a presiding authority and a sustaining (vote of approval) by a congregation, preliminary to

ordination to the office. Joseph Smith was the First Elder in the church; Oliver Cowdery was the Second Elder.<sup>256</sup> Joseph Smith recorded: “The authority of the Melchizedek priesthood was manifested and conferred, for the first time, upon several of the elders” at the June 1831 conference.<sup>257</sup> This clarifies that “elder” is a church office that is not related to the High Priesthood, because these men were already serving in their church office of “elder” before the High Priesthood was restored.<sup>258</sup> The office of “elder,” like other offices (priests, deacons, teachers), were offices in the church. They were not coincidental to having priesthood. They were offices in the *Church of Christ* (T&C 59:1,6–10,12). These offices were elected, approved by common consent, and then filled by those elected (see T&C 6:1; JSH 16:17). It was some time later, after D&C 3 (1835 Edition), that this church office and priesthood were conflated to mean the same thing. The office of elder belongs to the church, and whether there is priesthood present or not, the right to preach, teach, expound, exhort, baptize, lay on hands for the holy ghost, and bless and pass the sacrament are all things which the Lord commissioned the church to perform. This is also why, at the time Joseph and Oliver received only the Aaronic Priesthood, they began to call one another the First and Second *elder of the church* (JSH 14:2).<sup>259</sup> The Lord often spoke to “the elders of my church” as one category, in contrast to “priesthood,” which is another category. Mormons conflate the two. An elder is invited to become an actual priesthood holder, but that is dependent upon Heaven alone. It may be conferred on men, but Heaven must ratify (see T&C 139:5). Therefore, there are a lot of elders in the church who have no priesthood. Yet they have an authoritative invitation to connect with Heaven and rise up and receive it.<sup>260</sup> The office of elder still continues in many of the various religious groups claiming Joseph Smith as their founder. The term is derived from respecting the holy wisdom of experience most often gained from living a long life. The term “elder,” in that sense, means “wise” or “experienced” – meaning someone who can provide answers because of their experience. It is used in this sense in 1 Peter 1:20: *Likewise, you younger, submit yourselves unto the elder*. Peter was not referring to offices, since there is no office of “younger.” He was referring to

those who were to be respected because of their wisdom born from experience.<sup>261</sup>

**Elect** *And you are called to bring to pass the gathering of my elect, for my elect hear my voice and harden not their hearts (T&C 9:3). For whoever is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies, that 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."*<sup>262</sup> Christ's parables about the latter-day church at His return are another disturbing reminder that even the very elect will be deceived.<sup>263</sup> Joseph's addition about the "elect according to the covenant" makes clear this passage is not about Historic Christianity.<sup>264</sup> There are, and always have been, two churches only. One is true. Its members belong to the Lamb of God – the Lamb, who is their Father. One either belongs to the elect family of Christ, the Church of the Firstborn, or he doesn't. All other religions and philosophies are false.<sup>265</sup> When a man or woman elects to receive Him, He elects, at that moment, to receive them. They determine whether they are elect by their election to receive Him.<sup>266</sup>

**Elias** A title (not a name) that is 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).*<sup>267</sup>

**Elias, Elijah, Messiah** Joseph Smith tells us "there is a difference between the spirit and office of Elias and Elijah.... The spirit of Elias is to prepare the way for a greater revelation of God."<sup>268</sup> "The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fullness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the

ordinances belonging to the kingdom of God, even unto the turning of the hearts of the Fathers unto the children, and the hearts of the children unto the Fathers, even those who are in Heaven.”<sup>269</sup> “Messiah is above the spirit and power of Elijah, for he made the world. . . . Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it. . . . The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His temple, which is last of all.”<sup>270</sup>

There is the Spirit of Elias, the Spirit of Elijah, and the Spirit of Messiah. These three great spirits unfolded in the work of God, in the generations of man, in a steady descent. Like a chiasm, they will again unfold, inverted, and return in an ascent, so that at the end, it will be as it was in the beginning. Father Adam prophesied, *Now this same Priesthood which was in the beginning shall be in the end of the world also* (Genesis 3:14). This scripture shows Moses quoting Enoch, who was, in turn, quoting Adam.

The spirit at the beginning was the Spirit of Messiah. Adam dwelt in the presence of God. Adam represents that original fullness. Adam was the first man. Adam received instructions and spoke to God face to face. He dwelt in a temple setting called Eden, from which he was cast out, but he dwelt in a temple. Therefore, Adam represents the Spirit of Messiah.

Secondly, the Spirit of Elijah is represented by Enoch who, when the Earth was threatened with violence and men were to be destroyed because of the wickedness upon the face of the earth, was able to gather people into a city of peace and to have the Lord come to their city of peace and remove them from the coming violence and destruction. Enoch is a type of the Spirit of Elijah, because it is the Spirit of Elijah that ascends into Heaven to prefigure the return of the Spirit of Messiah in the last day. The Spirit of Elijah is needed to gather a people to a place that God will acknowledge, will visit, and will shield from the coming violence at the destruction of the

world. And so Enoch becomes the great type of the Spirit of Elijah, although the name of Elijah is associated with a man who lived later. (Elijah would likewise ascend in the fiery chariot into Heaven. He duplicated, among a hardened people in a fallen world, the same achievement as Enoch accomplished; albeit, Enoch did so with a city, and Elijah did it as a solitary figure.) It will be Elijah and his spirit that, in the last days, will likewise prepare a city for salvation and preservation.

Lastly, there is the Spirit of Elias, represented by Noah, wherein everything that had gone on before was lost. Things began anew, and Noah had a ministry to preach repentance, to preserve what had been taught before and was lost. Noah — as the messenger or the Elias — bears testimony of what once was.

Before the Lord's return, these same three spirits need to come again into the world. These will complete the plan Adam described in prophecy. It has always been in the heart of the Lord, from before the foundation of the world, for the Fall of man to be reversed. Man will return through the same stages as man fell. The Spirit of Elias, declaring the gospel, will come again into the world and has returned in the person of Joseph Smith — in the message he delivered, in the scriptures that he restored, and in the message and practices he taught. No matter how short-lived his message was, he laid a foundation in the Spirit of Elias. Without Joseph's ministry, we could not now move forward. Elias — and the Spirit of Elias — came through Joseph Smith into the world.

Man has yet to take the Spirit of Elias seriously enough to move on to receive something further. There are only two processes. The instant one process ends, the other begins. The first process is "restoration," and the second is "apostasy." There is no pause between them. Either there is an active restoration underway, with greater things revealed constantly; or there is apostasy, and light is lost. It is impossible to preserve light. Without an active connection to the Living Vine, there is only death (see John 9:10). Joseph was a restorer, and when he died, restoration ended. The moment Joseph and Hyrum were killed, the world began to lose light. The pace at which light is now being lost among the various Mormon sects has accelerated. But a new restoration has begun, and a new dispensation

of the gospel has opened. Whether the light now offered will achieve anything more than came in Joseph's time remains an unanswered question. The Lord cannot force anyone to receive Him; He can only offer. We must accept. This generation is now facing a crossroads in which it is possible to continue the work and move forward. Moving forward successfully, however, will require an acceptance of the Spirit of Elijah. This time, the Spirit of Elijah is not coming to prepare a people to ascend *into* Heaven, but instead to prepare a people so that *those who come will not utterly destroy them*. There must be a people prepared to endure the burning that will come. Just as Enoch's people were prepared, shielded, and then worthy to ascend (so as to avoid destruction by the flood), the Spirit of Elijah must prepare people to endure the day that *shall burn the wicked as stubble*. The Spirit of Elijah will gather people to a place of peace, to be the only people who are not at war one with another (*see T&C 31:15*). They must be people willing to accept the Lord's teachings and allow those teachings to govern their daily walk – with each other and with God. Being eager to receive *commandments, not a few*, and also *revelations* from the Lord is what the people of Zion must necessarily be willing to do.<sup>271</sup>

“*Elias* for our day is, I believe, Joseph Smith. I expect *Elijah* to return the same way he departed. That's one of the great assignments to him. He must return because he will reopen the way through which others will follow. It will be, I believe, the same person as departed and not someone who self-proclaims or self-identifies as being *Elijah*. It will be him. Not another. Anyone making that claim would (to me at least) be someone who does not understand the scriptures and is not to be taken seriously.”<sup>272</sup> Elias is the spirit and assignment of a “forerunner” who goes before to prepare the way. He lays a foundation for what comes next and is the one who commences to restore what has been lost; a recoverer. Elijah is the spirit and assignment to reconnect Heaven and earth; he who unites realms and initiates man's access to ministering angels and the church of the Firstborn by opening the stairway of ascent [an *axis mundi* or *columna lucis*] into Heaven.<sup>273</sup> Messiah is the presence of the Lord.<sup>274</sup>

**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 also NAMES OF GOD IN SCRIPTURE.

**Endowment** A ritual instituted 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.<sup>275</sup> The ceremonial ritual was to be housed in a temple still under construction at the time Joseph Smith was killed. The temple rites he restored in Nauvoo, Illinois reaffirmed that God is accessible. The rites claimed that by obedience to God's commandments, every man and woman could receive further light and knowledge by conversing directly with the Lord through the veil. Joseph wanted God to be at the center of every Christian's faith. The temple ceremony explained that man could approach God directly and, thereby, avoid being "darkened in their minds by depending" on another man.<sup>276</sup>

**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). "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."<sup>277</sup> Endure to the end — meaning both here and in the hereafter. It will be a great while beyond this life before any will reach the "end" He desires all to attain. Therefore,

enduring requires one to fight against all that opposes truth, for so long as he is 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 he exists, here and hereafter.<sup>278</sup> 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.”<sup>279</sup> Nephi tells us that his words persuade men *to endure to the end, which is life eternal* (2 Nephi 15:1). See also END, THE.

**Eternal Life** The definition of Eternal life was given by the Savior and recorded by John, who wrote: *Jesus spoke these words, 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 9:19). To know God is Eternal life. To know God, in the fullest of the sense in this life, is to receive the Second Comforter.<sup>280</sup> Of course, it is possible to have knowledge of Him through faith and without the Second Comforter, as well.<sup>281</sup>

**Eternity** “That which is without beginning or end.”<sup>282</sup>

**Eve** The parable of the creation of the woman differs from the creation of the man. She was not formed from the dust of the ground. She was formed from a “rib” — from an already existing part of the man. She was born from something equal to him and able to stand beside him in all things. But the parable about the woman, Eve, means a great deal more. She was at Adam’s side before the creation of this world. They were united as “one” in a prior estate when they progressed to become living “souls” with both bodies and spirits. They were sealed before this world by the Holy Spirit of Promise and proved true and faithful. They once sat upon a throne in God the Father’s Kingdom. In that state, they were equal and joined eternally together. She sat beside him and was a necessary part of his enthronement. Her introduction into this world to join her companion was needed to complete Adam. It was not good for him to be alone. They were “one,” and therefore, Adam without Eve was not complete — or in the words of the parable, *not good to be alone*. Like the man Adam, the woman Eve was the spirit offspring of Heavenly Father and Heavenly

Mother. But unlike the man Adam, who was the physical offspring of Christ, the woman Eve needed to be the physical offspring of God the Father and God the Mother. Eve was Adam's sister in spirit. Eve was also his physical aunt. She needed to be a direct descendant of the Heavenly Mother in order to be endowed with her Mother's creative abilities. That power belongs to the Mother. The fertility of Eve, and thereafter of all the daughters of Eve, came because of the power given from direct descent from the Heavenly Mother. Women descend from mother Eve, who was born the biological daughter of Heavenly Mother. Women descend from Heavenly Mother to endow them with Her creative power of fertility to bear the souls of men.

Eve was not beneath Adam, nor subject to his rule, when first created. Eve was put beside him to complete him and be his helpmeet. There was another condition required to enable Christ to lawfully redeem the daughters of Eve, as well as the sons of Adam. The parable of the creation includes this step to put Eve under Adam's responsibility. The account 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: *Thy 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. The parable continues with another allusion to Heavenly Mother: *And Adam called his wife's name Eve because she was the mother of all living, for thus have I, the Lord God, called the first of all women, which are many* (Genesis 2:18). One of the names of Heavenly Mother is "Eve." She was the "mother of all living" because She was the one who mothered the spirits of Adam and Eve and was, therefore, parent of them both. Out of respect for Her, Adam called his companion by the same name as the Heavenly Mother. Redemption of all mankind, male and female, required Adam to descend from Jesus Christ. It also required Adam

to “rule,” or be responsible to teach, all those in his dominion. That role, assigned to Adam, was in order to extend the legal effect of Christ’s redemption to Adam, Eve, and their posterity. However, for women to bear the souls of men, Eve had to be a direct descendant of Heavenly Mother.<sup>283</sup> *See also* ADAM.

**Exaltation** To become like God and inherit Celestial glory.<sup>284</sup>  
Elevation to the highest degree in which all powers are increased.<sup>285</sup>

**Excess** Wealth (an explanation in T&C 46:4).<sup>286</sup>

**Extortion** To compel the poor (an explanation in T&C 46:4).<sup>287</sup>

**Eye of Faith** First one sees with an “eye of faith” and then by the eyes themselves. The faith to see precedes seeing.<sup>288</sup> This is set out in the following passage: *And there were many whose faith was so exceeding strong, even before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith; and they were glad* (Ether 5:3). Development of the faith to see within the veil comes after having first seen “with an eye of faith.”<sup>289</sup> Unless a person sees these things through the eyes of faith as a necessary first step, he cannot behold the real thing. The one qualifies for the other. The one is a necessary precondition for the other. God has created mortals in such a way that they must progress in these things, from grace to grace, before they can receive the fullness. If they cannot first see the “type” in faith, nothing doubting, then there is no reason for the Lord to send the real thing. That would be sending a “sign” to produce faith, rather than having the sign follow faith. When someone accepts the “type” as the real thing, and drains from it all of its symbolic meaning, then there is no reason to withhold the real thing any longer. Then come the signs that follow faith. That is the process irrevocably decreed before the foundation of the world. If a man or woman conforms to it and receives the types in faith, then he or she will grow from grace to grace.<sup>290</sup>

**Faith** More than belief; a principle of action that requires one to act on belief in order to produce faith. The Lectures on Faith are a study on the topic. Joseph Smith defined faith as a principle of power through action, in which one puts those beliefs into action and thereby acquires power. Joseph related faith to having power.<sup>291</sup> One 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, which 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 described this kind of faith; it results in actual power (*see* Jacob 3:2).<sup>292</sup> In the Book of Mormon, the word "faith" is used when an angel has ministered to someone.<sup>293</sup> Moroni 7:7 says, *Behold, I say unto you...it is by faith that 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 vain.*<sup>294</sup>

The development of faith will save one, but faith is not the end, and much more is offered if one is willing to receive it. Belief becomes faith, and faith becomes knowledge. Knowledge is what one gets when they are "redeemed from the fall" as Christ explained to the Brother of Jared.<sup>295</sup> "Faith in Him comes by hearing the word of God, delivered as He authorizes, by whomever He chooses to deliver it. If we receive God's word preached by someone He sends, then we can have faith in the Son of God. We can receive Him. But if we harden our heart, blind our mind and refuse to receive what He offers today, then we do not and cannot have faith in Him. We fall short of the faith required by His sons and daughters. This has always been the test. This will always be the test. I have been sent, and God is proving you. Joseph Smith testified to these things, and I am now a second witness. Therefore, two proclaim the same doctrine."<sup>296</sup>

**Faith, Hope, and Charity** There is a direct relationship between faith, hope, and charity. Faith comes from obedience and sacrifice. Hope comes when one's faith secures a promise directly from God. And charity comes when those holding faith and receiving hope seek to have all others share in the same promises (*see* 1 Corinthians 1:53; Ether 5:5; Moroni 7:1; Moroni 10:4; and JSH 15:35).<sup>297</sup> Fear, anger, and selfishness are Satan's counter to faith, hope, and charity.<sup>298</sup>

**Fall of Man** God's withdrawal from Adam, causing man's "spiritual death." T&C 82:13 states *this Moses plainly taught to the children of Israel*

*in the wilderness, and sought diligently to sanctify his people that they might behold the face of God, but they hardened their hearts and could not endure his presence. These next words are important: Therefore, the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest – which rest is the fullness of his glory – while in the wilderness. He did this in “His wrath.” Mankind thinks God is very loving and benign because of the sacrifice of Christ. These words seem “Old Testament-like” and not “New Testament-like.” But consider how God’s wrath is manifested. He withdraws. When one wants Him present and He withdraws, that disapproval can feel terrible.<sup>299</sup> All mankind were in a lost and in a fallen state, and ever would be save they should rely on this Redeemer (1 Nephi 3:2). Yea, behold, this death bringeth to pass the resurrection and redeemeth all mankind from the first death (that spiritual death); for all mankind, by the Fall of Adam, being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual (Helaman 5:12). See also WRATH.*

**False Christ** Those who claim “leadership” and want people to “follow” them put themselves in the place of Christ. They are, in effect, a false Christ. It was prophesied they would come in the last days to deceive the “very elect” as false Messiahs (*see* Matthew 11:3,6).<sup>300</sup>

**False Prophet** The idea of a *wolf* concealing itself in *sheep’s clothing* (Matthew 3:46) comes from men with the pretense of piety whose hearts are actually 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 discern 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 they had to hide themselves “in deserts, and in mountains, 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, while they cherished, honored, and supported knaves, vagabonds, hypocrites, impostors, and the basest of men (T&C 147:11).* Anything claiming 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 that they

are *sheep*. “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.”<sup>301</sup>

**False Spirit** A spirit that misleads and confuses; not limited to the idea of a devil, imp, or mischievous personage but it includes the much broader attitude, outlook, or cultural assumptions that people superimpose atop religion. False spirits take the form of ignorant, incomplete, or incorrect ideas that are easily conveyed from one person to another. People convey false spirits when they teach a false idea that the student accepts. False spirits infect every religious tradition on earth. This is not limited to Eastern religions that deny Christ but includes Christianity and Mormonism. So long as anything false is being taught, any error, a false spirit prevails. Different religious structures can be overtaken by false spirits through different means. If there is a religious hierarchy, only the top needs to be taken captive by a false spirit for the entire religion to be misled. If there is a diffused religion, then only the theological seminaries need to be taken captive in order to spread the false spirit. But if the religion is individual and each person is standing on his own — accountable for his relation to God; accountable to learn, to pray, to reach upward, and to have God connect with him or her individually — then the only way to corrupt such an individual religion is to corrupt every single believer, every single practitioner. Joseph Smith tied the discerning of false spirits to priesthood, meaning a fellowship or association (*see also* PRIESTHOOD). When a person has an association with Heavenly angels, they are not apt to be misled by fallen, false spirits (*see* T&C 147:6,9,11). “False spirits are actively involved whenever God begins a work. And there are many false spirits vying for your acceptance, now at work among us.”<sup>302</sup> A false spirit is not difficult to identify. It stirs up fear, anger, resentment, envy, jealousy, and false accusation. It makes a man spread false rumors and make accusations that are untrue and unwarranted. Too many of those who should be lending their strength to the restoration effort, currently underway, are now laboring to undermine it, claiming to have a better path to offer. They want to divide the Lord’s sheep, encouraging each individual

to “find Jesus” alone and apart — a plan which would prevent Zion and please the adversary, who knows that if he can prevent Zion, he can continue to falsely claim to be the god of this world.<sup>303</sup>

**False Traditions** False traditions are as destructive for man as outright disobedience. The result is the same. The difference is that when one knows he disobeys, he feels guilt. But false traditions fool man into thinking he’s obedient when he is actually misled. Thus, Satan leads many to destruction as mankind mistakenly follows darkness rather than Christ’s light.<sup>304</sup>

**Fasting** *And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the holy ghost* (3 Nephi 5:15). This scripture is not about hunger or poverty. It is about fasting and seeking after righteousness. All qualify for this blessing by “hungering after righteousness.” All qualify by “thirsting after righteousness.” In other words, one receives the holy ghost in proportion to the hunger and thirst he or she displays. Fasting is a promised means for increasing the holy ghost in one’s life. When Alma served as High Priest over the church, he said: *And this is not all; do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety? Behold, I say unto you, they are made known unto me by the holy spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself* (Alma 3:8). Fasting and praying opens the spirit. It allows man to know a matter through the power of the holy ghost. The sons of Mosiah, as they were completing their service as missionaries, reunited with Alma, and *Alma did rejoice exceedingly to see his brethren; and what added more to his joy — they were still his brethren in the Lord. Yea, and they had waxed strong in the knowledge of the truth, for they were men of a sound understanding, and they had searched the scriptures diligently that they might know the word of God. But this is not all. They had given themselves to much prayer and fasting, therefore they had the spirit of prophecy and the spirit of revelation; and when they taught, they taught with power and authority, even as with the power and authority of God* (Alma 12:1). They not only searched the scriptures, but they also spent time praying and fasting that they might show God their earnest commitment to know the truth. The result was the *spirit of prophecy and the spirit of revelation*, or in other words, they were filled with the

holy ghost. The Lord speaks in simple formulas; they work. When tried in sincerity, acting no hypocrisy, with real intent, they work. Half-hearted efforts are not so effective. But when a soul, any soul, hungers and thirsts after righteousness, they are filled with the holy ghost.<sup>305</sup>

“Fasting is the most effective way to slacken the grasp of this telestial world on the mind and to move toward another ambience. To fast is to do without some normal necessities; your everyday considerations must be put aside because you will be doing other things that require a totally different mind-set. To fast is to disengage from the temporal and wasteful activities of the ‘real world.’”<sup>306</sup> Underlying the idea of the fast are two things: first, submission to God; and second, aiding the poor. One can accomplish these purposes even if the “fast” chosen has nothing to do with food. However, man’s appetite for food is one of the most direct ways to discipline the will of the body. It is in one’s thoughts, not his belly, where the real battle is fought. For someone who is unable to fast, but who can surrender some part of their diet — abstaining from all sweets, for example — it can serve the same purpose. For others, refraining from food and drink is possible without any danger to their health, but if they choose to do so for more than a day, then eating once in the evening allows the fast to continue the next day.<sup>307</sup> One may not be able to hunger and fast for many consecutive days. But by reducing one’s caloric intake and “living with fasting,” while still eating enough to subsist, one can subordinate the flesh to the spirit while still eating and maintaining health. Sometimes it takes days to receive an answer. Do not abandon the powerful tool of fasting. Instead, “fast” while eating enough for subsistence, and one’s purposes can be accomplished without jeopardy to health.<sup>308</sup>

**Father of Many Nations** The role that is occupied by the head of the human family; a priesthood line in which only one in each generation stands at the head as the Father. “Upon the death of one of these Fathers (speaking about the rights belonging to the Fathers), the family knew who stood next in line in order to be *the father of all, the father of many nations*. [The] Priesthood appoints one who stands as *the father of all*, and this is the reason for Abraham’s desire to become *a father of many nations*. This is why he is called *father Abraham*

(Luke 9:20; John 6:16; Acts 4:3; Romans 1:19; Joshua 5:3)—because if Abraham stepped into the line, he necessarily stepped into the role of providing the government of God by assuming the duty of *father*. Christ is the one to whom all generations belong. He is the Redeemer of all mankind, and as the Savior of mankind He becomes the Father of all (1 Corinthians 1:63; Mosiah 8:5; Alma 8:15; Ether 1:13).”<sup>309</sup>

**Fathers, The** The Fathers in heaven, among whom are Abraham, Isaac, and Jacob, and (because of this Dispensation being what it is) Peter, James, and John. Elijah made a promise (*see* JSH 3:4) about reconnecting mankind 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.”<sup>310</sup> *See also* RIGHTS BELONGING TO THE FATHERS; HEARTS TURNED TO THE FATHERS.

**Fear** The opposite of faith and hope.<sup>311</sup> Fear is not only the opposite of faith, but it contains within it the bitterness of hell (*see* Genesis 1:4). Man has become too fearful.<sup>312</sup> Closing down because of fear hinders the process of bringing one to the Lord, as the devil knows (*see* T&C 22:8).<sup>313</sup> The path to God can only be found when one refuses to share in the confederacy of fear held by his fellow man. For those controlled by their fears, they will view Christ’s way as a stumbling block and an offense (*see* Isaiah 3:7; 2 Nephi 9:8).<sup>314</sup> No one should let borrowed fears become the barrier to one’s faith. One cannot respect men too much without respecting God too little.<sup>315</sup> In contrast to fear, Moroni affirms that angels appear only to those with “a firm mind” (*see* Moroni 7:6).<sup>316</sup> The happiest of people are those who live without fear.<sup>317</sup>

**Fellowship** An individual, a couple, a family, or a group of families where there is no hierarchy; a group of equals who come together to learn, worship, fast, pray, and assist each other who *are desirous to come into the fold of God and to be called His people, and are willing to bear one another’s burdens* (Mosiah 9:7). “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.... Every denomination in the world can be represented in these fellowships. One may join with other like-minded people for worship, fellowship and growth.”<sup>318</sup>

**First Presidency** Joseph Smith said, “The [Holy Order] was first given to Adam; he obtained the first presidency.” When Joseph taught this in 1839, there was a church position called the “First Presidency.” The church position was a proper noun. When the *Teachings of the Prophet Joseph Smith* was published – the publisher was the LDS church – the phrase “First Presidency” was treated as if it referred to the church position. However, the position Adam occupied was the first presiding father, or first presidency, of the family of God; this was not a church position. The family of God is not the same thing as an institutional church. The institutional church will never comprise the family of God, although it was intended as a tool to bring about the recovery of the family of God. Unfortunately, the institution grew to hinder the restoration of the family of God. God must now use a different means to fulfill His promises.<sup>319</sup> “[The Holy Order] was first given to Adam; he obtained the [first presiding position on the earth], and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in [Genesis 2:8].”<sup>320</sup>

**First Principles of the Gospel** In early Mormonism, the “first principles” were conceptualized as “faith, repentance, and baptism” – largely as a result of the Restoration Movement influence from which both Sidney Rigdon and Parley P. Pratt came, being formerly Campbellite ministers. Joseph Smith’s 1842 Wentworth Letter included the “first principles [ordinances] of the gospel” among Latter-day Saint beliefs. He accepted his converts’ characterization and used their terminology (*see* T&C 146). On June 27, 1839, Joseph Smith added that “the doctrines of the resurrection of the dead and the eternal judgment are necessary to preach among the first principles of the Gospel of Jesus Christ.”<sup>321</sup> “In this statement [he] emphasized that [these] doctrines... should be taught as part of the fundamental articles of faith by the missionaries. He repeatedly referred to and amplified this theme in discourses during the Nauvoo period.”<sup>322</sup> In his final church conference in April 1844, Joseph Smith redefined the term “first principles of the gospel,” tying it to the progression of men into gods. When he redefined the “first principles about which so much hath been said,” he addressed members, not the unconverted and untaught. He wanted them to

comprehend much more about the gospel and learn a new, higher ideal. Christ's gospel includes attaining to the resurrection from the dead, becoming gods, and walking the same path as the Lord walked.<sup>323</sup> These are the real first principles.<sup>324</sup>

**Follow Christ** *Ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ (2 Nephi 13:2).*<sup>325</sup> To “follow Christ” is not merely an action; it requires the underlying intent of the action to include full purpose of heart, acting without hypocrisy or deception before God, having real intent, seeking to repent of one's sins, and witnessing unto the Father that one is willing to take upon him or her the name of Christ.<sup>326</sup>

The Father declares: *Yea, the words of my Beloved are true and faithful (2 Nephi 13:3).* The reason Christ is the Father's “Beloved” is directly related to His words being “true and faithful.” That is, Christ only does and says what He knows represents the Father's will. He has done this *from the beginning (3 Nephi 5:4).* He represents the “Word” of the Father because one can find in Christ's words and deeds the very word of the Father (*see T&C 93:2*). It is this that qualified Christ to be the Redeemer. His words are faithful and true. So are Nephi's words — his words are the Lord's, though they were delivered by a man. Nephi, having been true and faithful in all things, was able to converse with the Father and the Son through the veil and receive from them further instruction, counsel, warning, and comfort because of the things he learned. This is the pattern for all. This is the culminating message of the Gospel of Christ.<sup>327</sup> “What does the idea of *following Christ* imply, if it were taken to its fullest extent? Why would that require someone to go *from one small degree to another*? What would be involved for someone to pass *from exaltation to exaltation* as Joseph mentions in his discourse in April, 1844?<sup>328</sup> How fully must we follow Christ?”<sup>329</sup>

**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” (l’olam va’ed לְעוֹלָם וָעֶד). 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* (T&C 98:3). When the term “mansion” was used in King James-ian English, it meant “a temporary stop” or what modern language would term a “motel.” *For ever and ever* implies moving from place to place — or going from estate to estate — in cycles that continue endlessly.<sup>330</sup> See also **WORLDS WITHOUT END; MANSION**.

**Forgetting** Ignoring Joseph Smith; refusing the gift God offered. Man’s first obligation now is to remember. Until man remembers what was given before, there is no reason for God to give more. Forgetting includes re-interpreting the language by divorcing it from context, supplying new meaning not originally intended, and improperly using Joseph to vindicate later improper innovations.<sup>331</sup> “How much study should be given to the history of the restoration? How carefully should Joseph’s teachings be preserved, studied, and followed? When the Lord commanded us to *give heed to all his [meaning Joseph Smith’s] words and commandments* to what extent are we justified in forgetting his words and teachings? (JSH 18:4–5).”<sup>332</sup>

**Forgiveness** God is no respecter of persons. All are alike to Him. Qualifications are based upon the behavior and faith of the person, not on their status or past mistakes. Most people think their errors are too serious an impediment for them to find acceptance from God. He doesn’t want to judge His children; He wants to heal them. He wants to give them what they lack, teach them to be better, and to bless them. He doesn’t want to belittle, demean, or punish them. When they ask Him to forgive, He forgives. Even very serious sins. He does not want them burdened with sin. He wants them to leave it behind. His willingness to leave those errors in the past and remember them no more is greater than any can imagine. It is a guiding principle for the atonement. Asking for forgiveness is almost all that is required to be forgiven. What alienates mankind from Him is not their sins — He will forgive those. What men lack is the confidence to ask in faith, nothing doubting, for His help. He

can and will help when asked.<sup>333</sup> In most cases, it is man's disrespect for themselves that impedes them from coming to Him. They tend to think they are not good enough. However, because He is quick to forgive sins, it really doesn't matter if they aren't good enough. One of the first things He does when man enters His presence is to forgive all sins. He cannot look upon sin with the least degree of allowance, but He has the capacity to forgive sin. Therefore, "although your sins may be as scarlet, He can, He will, and He does make you white as snow, no longer accountable for your limitations. Therefore you need not fear, but you can approach boldly."<sup>334</sup> Christ taught His followers to forgive so that they may, in turn, merit forgiveness. He said: *For if you forgive men their trespasses who trespass against you, your Heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses* (Matthew 3:30). Christ taught that there is atoning power in forgiving others. As a result of the things He suffered, He understood that men must forgive others in order to be able to obtain forgiveness. There are many things men do in which they lack the capacity to make amends. The price they must pay for their own transgressions is paid by forgiving all others of their offenses.<sup>335</sup>

**Form of Godliness** The opposite of godliness; having the pretense of godliness or a form that mimics it. The Lord condemned the doctrines of men being taught for commandments when He said, *They draw near to me with their lips, but their hearts are far from me. . . . They teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof* (JSH 2:5). What does *having a form of godliness, but [denying] the power thereof* mean? Godliness 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.<sup>336</sup> The Lord lamented in the First Vision to Joseph Smith that men have merely a form of godliness — insubstantial, unredeeming, incapable of saving.<sup>337</sup>

**Froward** The Hebrew פָּתַל (*pâthal*), from the primitive meaning to twine or twist, is translated in the KJV as froward, wrestled, or twisted.<sup>338</sup> 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 is produced by frowardness.”<sup>339</sup> It requires strength to refrain from contention and disputes with froward and arrogant people. When one feels strongly that he is right or is firmly convinced someone else is wrong, it is difficult to bridle one’s tongue and meekly persuade without contention.<sup>340</sup> 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 froward – the contentious. She does not welcome that spirit in Herself or any of Her offspring (*see* Proverbs 1:34).<sup>341</sup>

**Fruit** A genealogical term, in many instances; family. Adam and Eve were commanded to *be fruitful and multiply* (Genesis 2:9). Christ’s gospel involves perpetuating a “family of Gods.” Marriage mirrors the infinite. The “fruit” to be saved refers to an eternal family, with God at the head.<sup>342</sup> “In John 9:10 Christ compared Himself to a *true vine* to which we all must connect if we are going to bear fruit. Christ inspired prophecies about a coming servant. We should all be His servants. For any of His servants to produce *fruit* they must connect to Him, the *true vine*. Life comes from that connection. We are preserved by Christ, nourished through His word, and we pray in our sacrament prayers to always have His spirit to be with us. The *vine* and *fruit* refer to the *family of God*. The context is about becoming a *son of God*. He intends to make many sons of God, to bring many sons unto glory.”<sup>343</sup> Throughout Zenos’ allegory of the olive tree, fruit means “salvation,” in a covenantal sense. It requires the promises made to the fathers (*see* Abraham 1:1) to be the same covenant given to you.<sup>344</sup>

“The Savior provided a test whereby one can easily distinguish between true and false prophets. *You shall know them by their fruits* (Matthew 3:46). The question was, ‘Well, if there is a test to apply, in order to determine whether or not he [Joseph Smith] was a prophet, the presence of the test suggests the possibility of a prophet.’ I thought that an interesting point. Why would you have a test if there is not going to be another prophet? So, *you shall know them by*

*their fruits* suggests the possibility that there will, in fact, be someone you better apply that test to, someone for whom the test will become both relevant and important. So I couldn't categorically dismiss Joseph Smith as a prophet for the reason there absolutely could never be more. Therefore, I needed to ask the next question: What are Joseph's fruits?"<sup>345</sup> In Matthew 6:14, Christ explained 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 generation 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 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 one speaks. 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.<sup>346</sup>

**Full of Love** Charity; the *pure love of Christ*. Mosiah 1:16 speaks of being *full of love*. This 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 that children enjoy by their native status. As mortals progress into adulthood and experience the disappointments of others' failings, they become less willing to love others. They suspect others' motives. Adults distrust others' worthiness to be loved. They guard against others' potential for causing them mischief. These are learned fears. Little children are "too trusting," because they find it easier to love than to fear. All men

and women found it easier to love when they were children.<sup>347</sup> *See also CHARITY and LOVE.*

**Fullness** 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 one is only accountable for seeking a fullness of what pertains to mortality.<sup>348</sup> “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 (*see* Abraham 6:2). 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.”<sup>349</sup> *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.*<sup>350</sup> *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.*<sup>351</sup> The Lord explained in the “Answer to Prayer for Covenant” that *the fullness is to receive the truth of all things, and this too from me, in power, by my word and in very deed* (T&C 157:53).

**Fullness of the Gospel** This is used a number of ways in scripture: First, it is an explanation of what the Book of Mormon contains (*see, e.g.,* JSH 3:3; T&C 26:7). 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.<sup>352</sup> 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.”<sup>353</sup> The fullness of the Gospel consists of asking God, receiving answers, revelations, knowledge, and finally, in the Second Comforter.<sup>354</sup>

**Fullness of the Priesthood** 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 re-baptized 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. 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.<sup>355</sup>

**Fullness of the Scriptures** Joseph Smith restored the Book of Mormon as his first assignment. But he was also required to revise the Bible. Joseph referred to the revision of the Bible as “the fullness of the scriptures.” He referred to the Book of Mormon as only “the Book of Mormon.” Joseph’s reference to “the fullness of the scriptures” was exclusively to the Bible. In the minutes of an October 1831 conference, Joseph made this statement, “God had

often sealed up the Heavens because of covetousness in the church. Said the Lord would cut his work short in righteousness and except the church receive the fullness of the scriptures they would yet fall.”<sup>356</sup> After that warning on July 17, 1840, two men were assigned to go on a mission for the purpose of raising money to publish scriptures. This included a new edition of the Book of Mormon and the Joseph Smith Translation of the Bible. (It is called a “translation” but is more correctly understood as the prophet’s inspired revision clarifying the text.) In October 1840, a letter to all the saints was published in the *Times and Seasons* asking for their full support in the effort to publish “the new translation of the Scriptures.” That effort failed to put the Joseph Smith Translation in print, and Joseph died without it ever being published. Excerpts with edits done by others were published by the Reorganized Church of Jesus Christ of Latter Day Saints, but it failed to include Joseph’s entire work.<sup>357</sup> The fullness of the scriptures, or Joseph Smith’s inspired revision of the Bible, has never been available in full, in print, until now. They are published for the first time in the new set of Restoration Edition scriptures. They can be found in the Old Testament (now called The Old Covenants) and in half the volume called The New Covenants. The fullness of the scriptures, without which the church would fall, is being made available for the first time.<sup>358</sup>

**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.”<sup>359</sup>

**Gathering of Israel** An event that is foretold to happen at the end of the times, when Christ returns. In one sense, any time there has been a restoration since the time of Israel (Father Jacob), the goal has been to gather Israel from their lost and ignorant state. But the final Gathering of Israel is to happen preliminary to the return of Christ in glory, when the dispersed remnants are grafted in through authoritative sealings using the power of heaven to accomplish, through temple rites, their return to full covenantal status. It is a re-creation of the Family of God on earth.<sup>360</sup>

**Generation** 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. Uninspired men cannot add to the work of a prophet.<sup>361</sup>

**Gentiles** The word is used in Nephi's writings to include literal descendants of Israel—particularly the Northern Tribes—once they have intermarried and lost their identities, thereby becoming 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.<sup>362</sup> The church restored through Joseph Smith is referred to throughout the Book of Mormon as the gentiles. Joseph knew this, and the Kirtland Temple dedicatory prayer, which came to him as a revelation, explained how the church was regarded by the Lord (*see* T&C 123:18).<sup>363</sup> 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).<sup>364</sup> Christ's prophecy (*see* 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.<sup>365</sup>

*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*. It's 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, nor 2) the testimony of Jesus, nor 3) the prophets sent to warn them or the message given to them, nor 4) the everlasting covenant offered to them.<sup>366</sup> The church restored through Joseph may be referred to as "latter-day Israel" or similar terms, but the Book of Mormon vocabulary applies the term "gentiles" to all members of the latter-day churches.<sup>367</sup> The Book of Mormon prophecies still do not refer to the latter-day gentiles as anything other than "gentiles," even when they are *numbered among the seed of Lehi*. In prophecy, their identification remains "gentiles," even though they are adopted as Lehi's seed. Hence Joseph Smith's reference in the Kirtland Temple dedicatory prayer to the Latter-day Saints as "gentiles" by identity (*see T&C 123:18*). Whenever a gentile manages to acquire this adoption, they do not become identified as the "remnant" as a result. Instead, they become heirs to share in the promised blessings, but they do so as "gentiles." They will get to assist the "remnant," but they do so as "gentiles," not as the "remnant." Still, those who are adopted as Lehi's seed do inherit, with the "remnant," the Lord's promises. But they are nevertheless called "gentiles" throughout prophecy.<sup>368</sup>

Some of the prophecies outlined for the gentiles in our day include: *The Lord God will proceed to do a marvelous work among the gentiles...unto the making known of the covenants of the Father of Heaven unto Abraham* (1 Nephi 7:3). *And blessed are the gentiles...if it so be that they shall repent, and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved* (2 Nephi 5:5). *And the gentiles are lifted up in the pride of their eyes, and have stumbled because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and the miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor* (2 Nephi 11:15). *Woe be unto the gentiles, saith the Lord God of Hosts, for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me. Nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me* (2 Nephi 12:7). *As many of the gentiles as will repent are the*

*covenant people of the Lord (2 Nephi 12:11). In the latter day shall the truth come unto the gentiles, that the fullness of these things shall be made known unto them (3 Nephi 7:4). And, thus commandeth the Father that I should say unto you: At that day when the gentiles shall sin against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts above all nations and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations, and if they shall do all these things, and shall reject the fullness of my gospel, Behold, saith the Father, I will bring the fullness of my gospel from among them (3 Nephi 7:5). This is to be done after the gentiles — the European Latter-day Saints who descend from the bloodlines that overran and dispossessed the native people in North America — have rejected the fullness of the Gospel.<sup>369</sup> But if the gentiles will repent and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel (3 Nephi 7:5). Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the gentiles unto your seed which shall dwindle in unbelief because of iniquity — for thus it behooveth the Father that it should come forth from the gentiles [not the “book” which was brought forth in 1830, but the “works” of preaching the gospel of Christ; someone must preach repentance, declare Christ’s doctrine, and baptize by the authority of Christ, allowing the remnant of the Nephites to be baptized by fire and the Holy Ghost],<sup>370</sup> that he may shew forth his power unto the gentiles for this cause, that the gentiles, if they will not harden their hearts, that they may repent, and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel — and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel (3 Nephi 9:11). All of Israel should recognize this witness. But it does require them to recognize or accept this sign. To be fulfilled, God need only give the sign.<sup>371</sup> But if they [the gentiles] will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their*

*inheritance. And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem. And then shall they assist my people, that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem (3 Nephi 10:1).*

**Gift of the Holy Ghost** Alma recounts the many blessings the Nephites had received in their generations: *Having been visited by the spirit of God, having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy and the spirit of revelation; and also many gifts: the gift of speaking with tongues, and the gift of preaching, and the gift of the holy ghost, and the gift of translation (Alma 7:4).* According to Alma, these many blessings come from *the spirit of God* and include *the gift of the holy ghost*.<sup>372</sup> “If God sustains everything through His holy spirit, which is also sometimes called the Light of Christ, then is it not already within you? If it is already within you, then you can decide to ‘receive’ it by opening yourself up to its influence. If you decide to ‘receive’ it by opening yourself up to its influence, then you may be able to take it into yourself as a gift from God[.] If that gift becomes a permanent source of influence within you, then have you received the *gift of the holy ghost*? If this is within you, then is it your own? If your own, then do you have the holy ghost as your constant companion?”<sup>373</sup> The holy ghost can come and visit with a person but not tarry with them.<sup>374</sup> If it comes and visits with them, then it is said the person has “received” the holy ghost. This kind of visit is conditional. It is dependent upon the worthiness and desire of the recipient. If they “grieve” the spirit by misbehavior, it will depart from them. For the holy ghost to become a constant companion which tarries, it is said to be *the gift of the holy ghost*, because the one with this endowment has received a gift from God, and it is given to them by God to be theirs.<sup>375</sup>

Baptism and the holy ghost have always been linked together, but laying on hands has not always been included. Baptism and the holy ghost are linked whether or not there is someone who can lay on hands to give the gift. Baptism precedes the holy ghost, and the holy ghost always follows, if the baptism was proper. The only condition for receiving the holy ghost is sincere repentance before baptism. If a person is sincere, then the gift follows automatically. Nephi relayed

some truth about baptism and the holy ghost: *And [Christ] said unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the holy ghost like unto me. Wherefore, follow me and do the things which ye have seen me do. Wherefore, my beloved brethren, I know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ by baptism – yea, by following your Lord and Savior down into the water according to his word – behold, then shall ye receive the holy ghost. Yea, then cometh the baptism of fire and of the holy ghost, and then can ye speak with the tongue of angels and shout praises unto the Holy One of Israel. But behold, my beloved brethren, thus came the voice of the Son unto me, saying, After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments by the baptism of water, and have received the baptism of fire and of the holy ghost, and can speak with a new tongue – yea, even with the tongue of angels – and after this should deny me, it would have been better for you that ye had not known me. And I heard a voice from the Father saying, Yea, the words of my beloved are true and faithful. He that endureth to the end, the same shall be saved (2 Nephi 13:2–3). “Therefore, according to Christ and the Father, as reported by Nephi, the steps are: one, repent; two, be willing to take upon you the name of Christ; three, be baptized; and four, ... the holy ghost will come upon you.” There is no mention of laying on of hands, because the process and promise given by Christ and the Father does not require laying on hands. It only requires exactly what Nephi reported from conversing with Christ and the Father. Likewise, in modern revelation the Lord explained His Gospel while omitting any requirement for laying on hands for the holy ghost: *And verily, verily I say unto you, he that receives my gospel receives me. And he that receives not my gospel receives not me. And this is my gospel: repentance, and baptism by water, and then comes the baptism of fire and the holy ghost, yea, even the Comforter, which shows all things and teaches the peaceable things of the kingdom (T&C 23:2).* Similar to Nephi’s explanation, Christ makes no mention of laying on of hands in this revelation to Joseph,*

because it is not required. Christ set the example. He was baptized and immediately received the holy ghost. No one laid hands on Him. The gift was given because of His qualification for baptism. But there have been those who were given conditional authority to bestow the gift. They could only do so by consulting with the Father and Christ beforehand to ensure it was God's decision, not man's, to give the gift.<sup>376</sup> Christ, however, can give the permanent gift of the holy ghost by His touch (*see* 3 Nephi 8:10; Moroni 2:2).<sup>377</sup> *See also* HOLY GHOST.

**Gift of Tongues** “*The gift of tongues...even cloven tongues as of fire* (T&C 123:10). This is a strange figure. To cleave means both to stick together, glue, *kleben*, etc., and also to split or separate. A cloven tongue is a loosened and articulate tongue. The image here employed recalls both the two-edged sword which is the word or tongue of God, which *is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit* (T&C 16:1) and the fiery sword of the cherubim (*kherv* means sword). The next [sentence] confirms the use of metaphors, where ‘tongues *as of fire*’ is matched by the filling of the house ‘*as with a rushing mighty wind.*’ Was there real fire or a real wind? No, but there was something real that can best be described in those terms. We know that things really happened in the Kirtland Temple, where we read also of a sound *as of rushing waters* and hair *as white wool.*”<sup>378</sup> The Lord can give the Gift of Tongues, which constitutes the ability to speak “foreign” or non-native languages (*see* Acts 1:7–8; T&C 32:5), and He is also able to endow men and women with a loosened and articulate tongue, which speaks the words of God. To speak with a new tongue is to speak worthily of sacred things. It is to correctly weigh the truth of a matter, know by the power of the spirit that what is said is true and in conformity with God's will, and then to speak it.<sup>379</sup> *See also* SPEAK WITH THE TONGUE OF ANGELS.

**Gifts of the Spirit** Gifts are given to bless all of God's children and are a means to avoid deception. Men and women are commanded to not only seek gifts, but to seek earnestly the best gifts (*see* T&C 32:4–5). Gifts of the spirit are *not* coincident with, nor dependent upon, priesthood. Anyone – man or woman, young or old, with or without priesthood – can have gifts of the Spirit (*see* T&C 32:4–7). Paul's

instruction to the saints at Corinth suggested they all (men, women, and children) should seek for the best gifts (*see* 1 Corinthians 1:54–60). The great high priest for whom the Holy Priesthood after the Order of the Son of God was renamed did not perform miracles through his priesthood. Like every other person, he performed miracles through his faith.<sup>380</sup> His faith to perform miracles preceded his ordination to the priesthood (*see* Genesis 7:18). Because he exhibited great faith, he was subsequently ordained (*see* Genesis 7:18). Before his ordination, he worked miracles. This means, just as T&C 32:4–7 confirms, that gifts of the spirit are not limited to men who hold the priesthood. Any person of any age or sex can work miracles through faith. The result of this, of course, is that women, as well as men, can prophesy, heal the sick, speak in tongues, have visions and inspired dreams, and other remarkable works through the spirit.<sup>381</sup> These great gifts of the spirit are always acquired in exactly the same way in every generation when they appear, by everyone who acquires them. It is always through the exercise of the person's faith. The way people exercise their faith is always by conforming their outward actions to their innermost true beliefs, even when the actions taken are difficult — “even when the Lord asks of you something you are very reluctant to place upon the altar; even when everyone will hate you for what it is you do.”<sup>382</sup> There are “gifts” given (or acquired) by people which are based on real sensitivities or talents. They exist as part of the talents brought into this life. Some people have the talent to sing, compose music, or create art. There are those who have developed spiritual gifts. There are many kinds of gifts, but they all come from God (*see* Moroni 10:3). Possession of a gift, however, does not mean a person will use that gift in conformity with God's will or plan. If a person does not seek to follow the Lord's will, they can be misled and use gifts for improper ends. People who fail to remain obedient (who begin to use their gifts to gratify their pride or to achieve their ambitions) can drift away from the light and take others with them. Just because a person possesses a gift does not mean they live their lives in conformity to truth. Nor does it mean they will not mislead. Proper use of a gift should show gratitude to — and promote faith in — God. There are aids to faith that can help someone who is weak to still act in faith — modalities that focus

thought, bolster confidence, and assist in believing the Lord can heal and can aid in the process. In the end, it is the authority of God and faith in Him that allows good things to follow. It comes from Him. If an act helps focus thought and confidence in Him, then the act is worthwhile. The problems creep in when the modality—a particular mode of treatment or handling, e.g., a holistic healing or gift—is regarded as an independent authority apart from God. As soon as a person begins to view God as uninvolved or that they can control the outcome independent of God's will, there is an opening for evil or deception. Gifts were not intended to produce a monetary profit and should not be practiced for money (*see* Acts 5:4). Gifts belong to the body of believers and should be used to promote faith in God.<sup>383</sup>

“Many things can be faked, but you cannot fake spiritual power. People pretend to espouse beliefs and/or traits all the time which do not belong to them. But power in the spirit cannot be a mere pretense. Gifts of the spirit cannot be feigned. New and inventive ways to describe what is passed off as gifts of the spirit cannot substitute for the absence of the traditional gifts named in scripture. Some talents are commonly possessed by mankind, whether they have ever been converted or not. Calling such common talents a ‘gift of the spirit’ may be a humble acknowledgment of the fact all things come from God, but such things are not the *gifts of the spirit* which are identified in scripture. The scriptures are unequivocal in telling us healing, prophecy, ministering angels, speaking in tongues, etc., are the hallmark gifts of the spirit. If you have had such a witness and such an experience, you do not need to pretend something is a proof of the power of godliness when it is not. You will experience the real thing. And when you do, there will be no need for pretending something else is the power of godliness which Christ promised He was returning to the earth. The seventh Article of Faith says: *We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.* This specific statement of belief, composed by the founding Prophet of the Dispensation, does not say we believe in administration, patience, love, listening, tolerating, or other merely human virtues possessed in common with all mankind, are going to be called the gifts of the spirit. The gifts of the spirit have something unusual about them and are

based upon power from God. There is no need, if you have received a witness from the spirit, to pretend any longer a mere human virtue is evidence of God's power in your life. You can and will actually find God bestowing upon you the power of prophecy, revelation, visions, healing, tongues, and interpretation of tongues, etc."<sup>384</sup>

**Glory** *The glory of God is intelligence, or in other words, light and truth* (T&C 93:11), and is obtained by obedience to law.<sup>385</sup> The word glory refers to intelligence—or knowledge and understanding.<sup>386</sup> “God says this is His *work and [His] glory: to bring to pass the immortality and eternal life of man* (Genesis 1:7)—that mankind returns to His presence and with Him partakes of eternal life and exaltation. Since His glory is intelligence, He shares it with us. Glory is shared intelligence.”<sup>387</sup>

**God of Abraham, God of Isaac, God of Jacob** Abraham, Isaac, and Jacob each separately held a covenant with God; therefore, He was their God, and they were His son (*see* 1 Chronicles 8:21; 2 Kings 4:47). It is not the “God of Abraham, Isaac, and Jacob;” it’s the “God of Abraham, the God of Isaac, and the God of Jacob” (*see* Exodus 2:3,6; Matthew 10:22; Mark 5:43; 1 Nephi 2:1; 3 Nephi 2:14; Mormon 4:7). The scriptures refer to it in this way to acknowledge the covenantal sonship that they *each* had. *See* SEED OF ABRAHAM.<sup>388</sup>

**Godliness** “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.<sup>389</sup>

**Gospel of Jesus Christ** “You need to know what [this] term really means. If you do not, then you have not received it. You have claimed, like others, to be ‘of Christ’ without ever comprehending what His Gospel includes and does not include.”<sup>390</sup> The word gospel comes from the Old English *godspel* (good spell); literally from *god* (good) and *spel* (story, message, spell, narrative, or form of words; often defined as glad or good tidings). When a story or spell is cast that is good, it is a “gospel.” It has the same origin as “to spell,” meaning to read letter by letter or speak. The original had a long “o,” and later became associated as “God,” as in “God-story.” The word is a translation of the Greek *euangelion* (εὐαγγελίου) meaning “good message” and translated in the KJV as “gospel.”<sup>391</sup>

Jesus Christ defines His gospel in the Book of Mormon: *Behold, I have given unto you my gospel, and this is the gospel which I have given unto you: that I came into the world to do the will of my Father because my Father sent me. And my Father sent me that I might be lifted up upon the cross. And after that I had been lifted up upon the cross, I might draw all men unto me — that as I have been lifted up by men, even so should men be lifted up by the Father to stand before me, to be judged of their works, whether they be good or whether they be evil. And for this cause have I been lifted up. Therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass that whoso repenteth and is baptized in my name shall be filled, and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire from whence they can no more return, because of the justice of the Father. And this is the word which he hath given unto the children of men, and for this cause he fulfilleth the words which he hath given; and he lieth not, but fulfilleth all his words. And no unclean thing can enter into his kingdom, therefore nothing entereth into his rest save it be those who have washed their garments in my blood because of their faith, and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment: Repent all ye ends of the earth, and come unto me, and be baptized in my name that ye may be sanctified by the reception of the holy ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, this is my gospel (3 Nephi 12:5). He defines it in modern times as: *And verily, verily I say unto you, He that receives my gospel receives me. And he that receives not my gospel receives not me. And this is my gospel: repentance, and baptism by water, and then comes the baptism of fire and the holy ghost, yea, even the Comforter, which shows all things and teaches the peaceable things of the kingdom (T&C 23:2).**

“The terrible problem of mortality is that we are all prone to drift and fail. It is only by constant renewal of faith that we can hope to succeed. No matter how far we have come, what great things we have obtained, we are still subject to failure. This is why the *first* principles and ordinances of the Gospel are: faith, repentance, baptism, and laying on of hands for the gift of the holy ghost. We never outgrow these *first* principles. I believe them to be *first* in the sense of primacy, not a singular event which happens and then you can take them off

the list of stuff to do. They are primary. They are foundational. They are required to be used constantly. Therefore, they are *first*. So, we always go forward in faith. No matter how much we already know, we must use faith to go forward. We live within the limitation of linear time. We experience things in a flow that happens without our control. Life unfolds as an unknown to us, and we must cope with all it hands us from day to day. That requires faith to confront this uncontrolled, unfolding stream of time in which we are presently confined. Repentance is required because even if we are doing what we should be doing, we are always going to learn more. It is the nature of the Gospel that our light should increase. Whenever we learn more, we must change to reflect what we have just gained. Change is the heart of repentance. Baptism is to have sins washed away. The holy ghost should be a regular participant in our lives. Its renewed companionship is also primary. Its witness to us that we are on the right path is the only way to wage the necessary war against entropy which seeks to take you into darkness. It is the source of renewed light that always enlightens when it comes. These are the only means by which we can avoid the same dismal fate as all others of all prior dispensations.”<sup>392</sup>

Almost everything about the Gospel plan is a process and not an event. Most people most of the time are only working through the process. A great deal of the scriptures has been written by those who have been through the process and who are trying to give mankind instructions of how to repeat it in their own lives. There are events which occur in the scriptures, as well, but man will never arrive at the events unless he first realizes there is a process, and he begins to participate actively in that process.<sup>393</sup> In the April 1844 conference talk, Joseph Smith redefined the term “first principles.” Joseph wanted the saints to comprehend much more about the gospel and learn a new, higher ideal. Christ’s gospel includes: attaining to the resurrection from the dead, becoming gods, and walking the same path as our Lord walked. These are the real first principles of the gospel. That is why he wished he had the trumpet of an archangel with which to declare it. His words were worthy of an archangel: “You thus learn some of the first principles of the Gospel, about which so much hath been said. 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. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave” (TPJS, 348; WJS, 358). “We have such a long way to go even after this life that we hardly comprehend how great a work remains. We will not learn everything needed ‘in this world.’ These are the basics of the gospel of Christ. This is the foundation upon which salvation itself rests. This is the climb we must make to be like Him. We can go from exaltation to exaltation, and from grace to grace, but we will only arrive at the end when we have learned all we will need to know to be like Christ. To understand Christ is to understand salvation. He is the prototype, and therefore we must be exactly like that prototype to be saved.”<sup>394</sup>

Ether 1:13 confirms: *And when he had said these words, behold, the Lord shewed 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 shew myself unto you.* This is the gospel of Christ. Eternal life requires each person 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* (ibid.). Christ defines redemption. Reconciliation comes through Christ, with Christ, and by Christ. He has the power to redeem all.<sup>395</sup> The unchanging Gospel of Jesus Christ is always the same, and its blessings are always available.<sup>396</sup> There are a few important ideas that define an understanding of the Gospel of Jesus Christ as restored by the Lord through the Prophet Joseph Smith. These are the ideas that make the Gospel whole and not just a group of disconnected thoughts. First and foremost is that no one should follow any man or men. No man is worthy of discipleship. There is only One who is worth following. He is the way, the truth, and the life (see John 9:7). There is no other person who can save (see Mosiah 1:16). Second (and equally important), it is not the depth of one’s study that matters, but it’s the quality of one’s connection with Heaven. Expounding doctrine is not only insufficient, it is oftentimes a distraction from

what matters. Man goes from unbelief to belief when he learns truth. Not every source, including institutional sources, can be trusted to tell one the truth. Only the light of Christ, followed by the holy ghost, is a reliable guide to distinguish between unbelief and belief. Man goes from belief to faith as he takes action consistent with belief in truth. Faith is a principle of power. It will lead one to receive angels who still minister to those of a sound mind, not given to flights of fantasy or unstable behavior (*see* Moroni 7:6). Man is brought from faith to knowledge as angels prepare him through their ministry (*see* Moroni 7:4,6; Alma 16:26). Knowledge comes from contact with Jesus Christ (*see* Ether 1:14). This is the knowledge that saves and nothing else (*see* 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).”<sup>397</sup> Third, there is no written record, including the scriptures, which are able to tell man all he must know. One can only know the truth by having it revealed to him from Heaven itself (*see* T&C 69:29). This is the reason Joseph said, “If you could gaze into Heaven for five minutes you would know more than you would by reading everything that has ever been written on the subject” (TPJS, 324).<sup>398</sup> Either one does, as Jacob (formerly known as James) says, and asks of God, or he will for ever remain ignorant of the only knowledge which can save a man (*see* JSH 2:3 referring to Epistle of Jacob 1:2). Fourth, the truth is intended to save all. “We should welcome corrections. Too often, however, we are offended and think the truth is a hard thing to endure (1 Nephi 5:1). That is a product of pride and arrogance. It is impossible to learn what must be learned unless we are willing to be corrected (Mosiah 1:16). Therefore, only the qualified will arrive at the gates, because the rest are unwilling to take the trip required of them.” Fifth, this is a personal journey which each must take for themselves. It cannot be shared. One must approach the Throne alone. “Joseph was alone when he met the Father and Son. Moses was alone when he ascended the Mount to meet the Lord. Enoch was alone when he was caught up to Heaven. Elijah was alone on the mountain when the whirlwind, lightning, and earthquake preceded the Lord’s own voice. Daniel alone saw the vision of the Lord. Paul alone saw the light. Nephi alone saw his father’s vision. Enos was alone in the wilderness in

his encounter with God. Abraham was alone when the Lord spoke to him. Jacob slept alone when the ladder to Heaven descended for him. You will also be alone should the Lord come to visit you. This cannot be borrowed from another. These are the core. This core is what faith, repentance, baptism, and the gift of the holy ghost are meant to bring about. The religion of Heaven always involves Heaven. It does not involve men, and administration, and popularity. It is solitary, between you and God. The proud, however, are content to proclaim their righteousness and sit in judgment of others. They live without God in the world (Mormon 2:6), and their end will be destruction. They think their own imagination is revelation, and they foolishly value only their conceit (Proverbs 4:34–35).<sup>399</sup> The point at which the person's journey is completed and he may enter into the rest of the Lord is when the Lord declares, by His own voice, that the man's offering has been accepted, and he is sealed up to eternal life. The Gospel is the same now, as always before. Therefore, no matter how one receives blessings of the Lord in the afterlife, it will be through the Gospel of Jesus Christ and by the ordinances instituted for claiming blessings. These were established as law to govern man's conduct here even before the world was.<sup>400</sup> *See also* DOCTRINE OF CHRIST.

**Government of God** The family of God; the practice of “sealing to the Fathers” is to put together a family. The mother of John requested of Christ, *Grant that these my two sons may sit, the one on your right hand and the other on your left, in your kingdom.* And Christ replied, *To sit on my right hand, and on my left, is for whom it is prepared of my Father, but not mine to give* (Matthew 10:2). The purpose of organizing the family on earth, through the sealing process, is to make sure that one gets into the kingdom. Once one gets into the kingdom, then how the kingdom gets organized is entirely up to the Father. And that organization at the end is relevant to what will come thereafter.<sup>401</sup> The government of God is not and never has been limited to an organizational structure. Instead it hails back to things that were committed, by God, in promises made to the fathers that have yet to be fulfilled.<sup>402</sup> It is not an organization of stakes, wards, districts, missions, or areas.<sup>403</sup>

**Grace** The free, unmerited love and favor of God.<sup>404</sup> Grace is a gift, but the gift must be received. Only those willing to “receive” it merit grace (see T&C 86:4–5). It is “received” in the way the Lord ordained and in no other way. There is no space between faith in Christ and behavior evidencing that faith. There is no dichotomy between “grace” and “works” because it is by one’s conduct that he or she merits grace. Christ received grace by the things He did. The manner by which each person receives grace is through keeping His commandments (see T&C 93:7). Grace — or power to move closer to God — is also an increase of light. Light grows only as one moves closer to it. But man has choice, and he must elect to move closer to the light.<sup>405</sup> If man receives the light from Him, he receives grace, and he becomes more like Him. He will be more gracious and patient with others.<sup>406</sup> How was the Lord able to accomplish all He did? In Abraham 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 He had risen above all things — therefore He comprehends all things.<sup>407</sup> Comprehension of the “doctrine of Christ” is not based on the 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....”<sup>408</sup> By following the light one has received already, one grows in light (see T&C 36:4). This process leads to the “perfect day” where the light has chased away all darkness. This is how all, like Christ, can grow from grace to grace until they also receive a fullness (see T&C 93:7).<sup>409</sup> As man keeps the commandments, he gains light and truth. Experience will be his guide. It works. If anyone finds this odd or difficult to grasp, he just needs to keep the commandments, and he will find it becoming increasingly easy to understand. Man will get light and truth as he follows the process. Do it, and see it unfold. This is the way in which Christ grew from grace to grace. This is how He received the fullness. It is also the way

man can get greater grace, greater light and truth. It is the way man will obtain the fullness of light and truth.<sup>410</sup> Moroni first asked Christ to give the gentiles grace (*see* Ether 5:7), but Christ could not promise it. Therefore, Moroni asked that the gentiles seek for it; Moroni pled for the latter-day gentiles to seek grace. It is through grace one can obtain charity. It is through charity one can bless others.<sup>411</sup>

**Great and Abominable Church** Mankind is 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 (*see* 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 only a single way to avoid it, 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.<sup>412</sup> The abominable church is always ready to preach false, vain, and foolish doctrines to man. It will offer anything to distract people and keep them from seeing the Lord “bring again Zion.” It will even use the words of Zion to preach a false faith. It is abominable because its false teachings are clothed in the vocabulary of truth.<sup>413</sup>

Using a typological description, the prophet Nephi prophesied that the world, in the last days, will be separated into two divisions. There will be only two “churches” (or “assemblages” or “cultures”); namely, *the one is the church of the Lamb of God, and the other is the church of the Devil. Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church which is the mother of abominations, and she is the whore of all the earth* (1 Nephi 3:27). Therefore, based on what Nephi says, unless one is part of that body of believers whose Father is Christ and who possess a covenant from Him that they will be His, he belongs to the whore of all the earth, a church of abominations. Those who are believers are they whom He has declared to His Father as *having been true and faithful in all things*. The other, all-inclusive, great church is comprised of all philosophies, all belief systems, all unbelief systems, all rationalizations, all theories, and all vanities that distract people from repenting and following Christ. These vary from very good things that are uplifting (and possess even great portions of truth) to the degrading and perverse. This all-inclusive

church is a “whore” because she is completely indiscriminate and open for all to have her acceptance and affection. She welcomes all, the only requirement being that one have false beliefs. “The great illusion of a whore is to imagine she likes you. To imagine she cares for you. To imagine she desires what you desire and is cooperating with you because she finds you attractive, appealing, and that you fulfill her longing. It is a lie, an illusion, and a fraud. Her bodily diseases are less virulent than her contamination of the soul. Empty, false, vain, and foolish thoughts occupy the imagination of those who have intercourse with the great whore. She prefers the lie, relies on it. You would not be her customer if not for the lies.”<sup>414</sup> This contrast is drawn for Nephi because these are two extremes. Both of them are religious. One is founded on a true religion; the other is a false religion. One follows the Father’s covenants and will result in God’s promised results. The other follows the commandments of men who have mingled their own philosophies with scripture so that their doctrines are all corrupt. They share a vocabulary but nothing else.<sup>415</sup> *See also* CHURCH; BABYLON.

**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 is the knowledge that is conveyed to those who belong to the Holy Order. 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.<sup>416</sup> *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: *to 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.*<sup>417</sup> In Abraham’s case, he had both “great knowledge” and “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.<sup>418</sup> These words are like Abraham’s words. Joseph Smith affirms he had “great knowledge” and sought for and obtained “greater knowledge.”<sup>419</sup> 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. Man does not get saved in ignorance.<sup>420</sup>

**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.<sup>421</sup>

**Handmaid** When Mary was visited by the angel Gabriel and told of Her ministry to bear the Messiah, She responded, *Behold the handmaid of the Lord; be it unto me according to your word* (Luke 1:6). The term “handmaid” includes the possible meanings: wife, female partner, or consort. Mary was all of these to God the Father.<sup>422</sup> When Mary said the words, *He has regarded the low estate of his handmaiden* (Luke 1:8), the “condescension of God” seems to apply particularly for Her. She laid aside glory to be here, and the Father still held “regard” for His “handmaiden” in this “low estate.” What a great work our Heavenly Parents have undertaken for their children!<sup>423</sup>

**Hardness of Heart** Nephi gives a clear description: *For [Lehi] truly spake many great things unto them which were hard to be understood save a man should inquire of the Lord. And they being hard in their hearts, therefore*

*they did not look unto the Lord as they ought. And now I, Nephi, was grieved because of the hardness of their hearts (1 Nephi 4:1). And I said unto them, Have ye inquired of the Lord? And they said unto me, We have not, for the Lord maketh no such thing known unto us. Behold, I said unto them, How is it that ye do not keep the commandments of the Lord? How is it that ye will perish because of the hardness of your hearts? Do ye not remember the thing which the Lord hath said, If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you? (1 Nephi 4:2).* Hardness of heart is usually accompanied by a hardness of head; that is, people tend to not be willing to live in accordance with principles, even though they want to know about them. They are often more curious than they are obedient, becoming voyeurs rather than visionaries. Oddly enough, one's curiosity gets satisfied as he obeys — but man is usually unwilling to make that exchange (cf. Alma 9:3,10; 1 Nephi 3:26).<sup>424</sup> Man determines whether he has a hard heart or an open heart. Anciently, the “heart” was considered the seat of understanding rather than emotion; therefore, an “open heart” belonged to the seeker, the asker, the knocker on the door (*see Matthew 3:42,44*).<sup>425</sup> *See also BOWELS; BROKEN HEART – CONTRITE SPIRIT; REINS.*

**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 Smith was given the sealing authority and priesthood whereby he could ask and receive answers.<sup>426</sup> *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 (JSH 3:4).* “Everything about this prophecy differs from present LDS teaching. The prophecy

mentions Elijah and priesthood. Children get *plant[ed] 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 *turn[ed] 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.<sup>427</sup> The gulf which must be bridged through the work of Elijah — “to form a bond or connection,” in the words of Joseph Smith — is not completed unless some group of people has been sealed to “the fathers in heaven.” Those there include Enoch's City and Melchizedek's City and extend further to Abraham, Isaac, and Jacob.<sup>428</sup> (See also “The Mission of Elijah Reconsidered,” in *Essays: Three Degrees*.) See also THE FATHERS.

**Heavenly Gift** An offer made directly from the Lord, often through a new gospel dispensation, with Heaven's intent to bestow the fullness of the gospel and priesthood upon a generation. This fullness includes an expanding scriptural canon, revelation, Heavenly visitors, and prophetic power, as well as all blessings and sealing power necessary for fullness of salvation and exaltation.<sup>429</sup> It has been offered by the Lord more often than it has been welcomed and accepted by mankind. This is reflected in the Lord's lament, *O ye people...of the house of Israel, how oft have I gathered you as a hen gathereth*

*her chickens under her wings and have nourished you. And again, how oft would I have gathered you as a hen gathereth her chickens under her wings, yea, O ye people of the house of Israel who have fallen. Yea, O ye people of the house of Israel, ye that dwell at Jerusalem as ye that have fallen, yea, how oft would I have gathered you as a hen gathereth her chickens and ye would not. O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings if ye will repent and return unto me with full purpose of heart. But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers* (3 Nephi 4:9). The Lord's offer can only be accepted on the condition of obedience and faith. When the fullness is accepted, people live in peace and happiness: *And they had all things common among them; therefore, there were not rich and poor, bond and free, but they were all made free and partakers of the Heavenly gift* (4 Nephi 1:1). *He has shewn himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the Heavenly gift* (Ether 5:2). When the fullness is refused (by mankind not complying with the conditions of the covenant), the opportunity to establish a Heavenly order and Zion is lost.<sup>430</sup>

**Heavenly Host** Men and women may see Christ in vision or in an appearance as a solitary personage, but no person has ever seen God the Father without also seeing a host of others. They are referred to in scriptures as a *Heavenly host* or *numerous angels* or *concourses of angels*. "There is a reason that a company is always shown at the appearance of the Father. You should look into the matter. Within the answer lies a great truth about God the Father."<sup>431</sup> Throughout scripture, the Father is described as the God of Hosts. Seeing Him includes an accompanying *host* or *concourses of angels* or *train* or a similar reference to others with Him. He appears with the Heavenly Host because God has a family, including a spouse.<sup>432</sup> *See also NAMES OF GOD IN SCRIPTURE, JEHOVAH SABAOTH.*

**Heed and Diligence** "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."<sup>433</sup> One of the great and succinct declarations about coming to know God is found in Alma 9:3. Men and women come to God by giving "heed and diligence" to

what God asks of them. “I cannot do that for you, nor can you do it for me. It is the sojourn of every individual. The mysteries of God are His hidden but simple truths. They set a man’s bones on fire. To pay heed to God requires that we not harden our hearts. When we have hard hearts we know less. Even what we once knew can be lost.”<sup>434</sup>

**Hell** The Prophet Joseph Smith described the true nature of hell: “A man is his own [tormentor] and his own [condemnor]. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone.”<sup>435</sup> It is a misnomer to speak of the “kingdom of the devil,” because the description presumes something more organized than is the case. It is difficult to organize when fear, hatred, and anger are the primary motivations. Love is a far more cohesive, creative, and loyalty-producing motivation. All that Satan does is designed to destroy itself, as well as all those who follow him.<sup>436</sup> An endless “Hell” is an invention of the historic Christian faith.<sup>437</sup> How can the gates of hell be opened? It requires someone upon whom death and hell could have no claim to go there. When justice itself requires Him to be released, then death and hell are conquered. This is what He would do. He would suffer the wrath of the guilty and vile, fully assume their punishment and abuse, and bear their penalty of death itself. When the fury relented and the wrath ended, He could reclaim life. His captivity ended the captivity for all. Having then returned to life, because it was just for Him to do so, He acquired the keys of death and hell. Now He can open those gates for any and all because it was unjust for Him to have been put through either. He can now advocate for others by virtue of what He suffered and the injustice of that suffering.<sup>438</sup> Death and hell are the devil’s domain. He’s the god of that world, and since we have death and suffering here, he calls himself the god of this world. Those who come here are subject to his buffeting and his will. They are tormented, tempted, troubled, and then they die. While captive here, they endure the insults of the flesh and the difficulties of trying to find their way back to God.<sup>439</sup> The references to the “hell that hath no end” is that same play on words that is defined in T&C 4:1–4. It is a place of torment, where people suffer as in the telestial kingdom (or the world in which you presently reside, to paraphrase the LDS

Endowment). How long will people endure such an experience? Until they repent (*see* T&C 69:26). What if they do not repent? They will suffer, worlds without end (*see* T&C 69:28).<sup>440</sup>

**Holiness** Purity of heart.<sup>441</sup> *See also* SANCTIFICATION.

**Holy Ghost** The holy ghost is most correctly understood as the individual spirit within each man or woman — it is the heavenly record from each one’s prior experiences, although now veiled. In that sense it is a *he* (or, if one is 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 mankind. In that sense, it is a *they*. But mankind wants it to be singular, because that makes it easier to grasp.<sup>442</sup> The holy ghost is a personage. It is an individual. It is a spirit that will dwell inside man. The holy ghost, which resides inside of each person, receives intelligence from Christ. The holy ghost is the *record of heaven* that man has lost contact with because of the veil. It is a personage of spirit who resides inside each man or woman, and one 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 (*see* Genesis 3:4). When the Son speaks to individuals through the holy ghost, they hear the words in the first person — hence, the holy ghost speaking that it *is the Son* in Genesis 3:4.<sup>443</sup> “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.”<sup>444</sup> 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.<sup>445</sup> The scriptures have explained that the holy ghost which dwells in man — this personage of spirit — has the following other descriptions or attributes: *the Record of Heaven, the Comforter, the keys of the kingdom of Heaven, the truth of all things, that which quickens all things — which makes alive all things, that which knows all things, and 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 each person. 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*.<sup>446</sup>

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, one will need to be careful about trusting different translator’s use of the terms. They may not have any distinction in mind.<sup>447</sup> “No man can receive the holy ghost without receiving revelations. The holy ghost is a revelator.”<sup>448</sup> God is no respecter of persons and makes the holy ghost available and accessible to all (*see 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.<sup>449</sup> “This first comforter, or holy ghost, has no other effect than pure intelligence.”<sup>450</sup>

“By doing as the Father and Son have asked, you *receive the holy ghost*. Did you notice the Father and Son promise the holy ghost, and when you receive it, the holy ghost bears witness of the Father and Son? *Ye have done according to the commandments of the Father and the Son, and ye have received the holy ghost, which witness of the Father and the Son unto the fulfilling of the promise which he hath made* (2 Nephi 13:3). The first promises to you the last, and the last bears witness of the first. In one eternal round, the Doctrine of Christ includes all members of the Godhead combined into a witness that will come to you, take up residence within you, and make you a vessel of the promises fulfilled. You are to return home and take your abode again. Or, more correctly, permit Them to take up Their abode with you (John 9:8). You become the record of God’s dealings with mankind. You become the promise of God’s presence, for you fulfill *the promise which He hath made*. You receive the *record of Heaven* or, more correctly, the Record of Heaven, for it is a proper name and title (Genesis 4:9). When it has come to you, then this Record of Heaven will abide with you.... You will know *the truth of all things* for it will reside within you (Genesis 4:9). You will understand Wisdom, for she will be with you. You will know mercy, possess truth, and be

capable of performing judgment, for the judgment you judge will not be yours, but will be given to you (3 Nephi 13:1). God will dwell within you. When He appears to you, you will see Him as He is, for you will be at last like Him (1 John 1:13). If you can understand this, then you will purify yourself to receive it (1 John 1:13). For the baptism of fire and the holy ghost will purge and purify, refining you with that holy fire (Malachi 1:6).<sup>451</sup> The purpose of the holy ghost is to allow you to see things in their true light with the underlying intent behind them and to allow you to do that without distortion and without confusion.<sup>452</sup> “The holy ghost bears record. And record, *recordare*, means ‘to put back into the heart.’ It means ‘to intensify in the heart, to have knowledge and remembrance of what you had before.’ This has to do with your previous existence. See, your heart is your core. To record is to stir up again in the heart. And [Christ] says this is why the Father will bear record of [Christ], and the holy ghost will bear record (3 Nephi 5:9). That will recall things to you. That’s what a record is.”<sup>453</sup> The holy ghost allows one to resonate with the same frequency as the writer and to “hear” what he is writing about. The process is far more abstract than logic, reason, rhetoric, and historic precedent will uncover. Capturing the thought of the inspired fisherman requires an inspired reader. The holy ghost is a guide to speak to man as he studies the scriptures. It will lead each person to understanding, harmony, clarity, and truth. If one has not experienced this kind of awareness while studying the scriptures, then it needs to be attempted<sup>454</sup> See also GIFT OF THE HOLY GHOST.

**Holy Order** “The Holy Order is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from Heaven.”<sup>455</sup> 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 that is 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.<sup>456</sup> It conveys blessings and information that are withheld from the world.<sup>457</sup>

The Holy Order commenced before the world with Adam. He obtained the Holy Order in the beginning and before the world. Included with it is the right to preside over all of the human family and the right to minister to Adam's posterity. Adam continues to hold that presiding position and will do so until the end of time.<sup>458</sup> 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.<sup>459</sup> After the time of Eden, conveying the original Holy Order required either a temple or an ascent into heaven.<sup>460</sup> The other fathers were holders of the order, but it is the role of the oldest living holder of it to ordain others into the line.<sup>461</sup>

Many 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. But the Holy Order after the Order 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.”<sup>462</sup> 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.<sup>463</sup>

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.<sup>464</sup> 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.<sup>465</sup> 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.<sup>466</sup> It 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.<sup>467</sup>

It will include men and women, as husband and wife. They will be given understanding of things which the world cannot know.<sup>468</sup> Initiation into the Holy Order provides greater knowledge and fortifies the soul for one's ministry.<sup>469</sup> It includes the right of dominion over all creation — the same right originally given to Adam that belonged to God. The right of dominion over this creation is why God is God. In essence, the Holy Order is to create of flesh and blood a living, mortal surrogate for the Father and Mother.<sup>470</sup> It is the nature of this Holy Order that it is conferred upon the man and woman jointly (*see* 1 Corinthians 1:44).<sup>471</sup> The Holy Order is familial. It does not involve establishing a church but, instead, connecting together the Family of God, or in other words, the Government of God. This can only be done in a temple prepared for that purpose.<sup>472</sup> Because there is still a great conspiracy to destroy the souls of men and to capture this creation, the Holy Order is guarded by carefully qualifying those who receive it and is under God's control and supervised by Adam and Eve.<sup>473</sup>

**Holy Spirit** The power of God which fills the immensity of space (*see* T&C 86:1). Sometimes the Holy Spirit is called the "Light of Christ" rather than the Holy Spirit (*see* T&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 (*see* Mosiah 1:9–10).<sup>474</sup>

**Holy Spirit of Promise** The sealing word of God; it must confirm or ratify a sealing for it to become eternal, as described in T&C 157:35–39. All mankind's ordinances contemplate a further ratification from heaven.<sup>475</sup> If one does not obtain this promise sealed by God, through His word — sealed by the Holy Spirit of Promise — then there is no promise as pertaining to the ordinance. The only thing that will endure is that which is established by God or, more completely,

through His word, which is then sealed by the Holy Spirit of Promise.<sup>476</sup> The sealing of things through the Holy Spirit of Promise must come in mortality. This hope is to be gained in mortality as a gift of faith to empower the recipient to be able to claim it in the next life. Mortality is the time and place for obtaining faith and hope. When out of this life, the season for faith has passed, and the opportunity for hope has ended. It cannot be developed there.<sup>477</sup> The only exception is set out in T&C 122:5: *Thus came the voice of the Lord unto me, saying, All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the Celestial Kingdom of God. Also, all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that Kingdom.* The Holy Spirit of Promise can extend to even single people who receive the word of the Lord by revelation here in mortality that they will be sealed and live in the eternal marriage covenant, even if they do not obtain that sealing while still mortal. Any promise from God confers this hope. What He commits to someone here, He is bound to deliver there.<sup>478</sup> The term “Holy Spirit of Promise” is used 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 on earth, as well. These, at a minimum, include the Lord, John the Beloved, the Three Nephite Disciples, Elijah, other angelic ministers, as well as potentially others about whom nothing is known (*see* T&C 35:3).<sup>479</sup> This Holy Spirit of Promise is given its name because when one has received the Father and the Son, he becomes 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, one has seen God and received from Him a Promise.<sup>480</sup>

**Honor** “An empowered promise from God” that can be claimed in the afterlife. It assures one of what he will receive from God because His oath and covenant establishes expectations.<sup>481</sup> To honor is to glorify God in word and action.<sup>482</sup>

**Hope** Something far greater, more profound, more strongly felt, more firmly based than just expectancy from vague desire.<sup>483</sup> Hope involves unshakable faith or confidence. Hope comes from “many revelations and the spirit of prophecy” and 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.<sup>484</sup> Hope is more than a wish, as it requires one to secure a promise from God. It requires one to be at rest — secure in the knowledge the Lord has promised 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 one something. As sure as God’s word cannot fail, one’s hope is secure in Him. But men and women only obtain that hope from Him by getting Him to make a promise to them.<sup>485</sup>

**Host(s)** Heavenly Beings who surround the Throne of God. These are most correctly understood as members of the family of God the Father.<sup>486</sup>

**House of God** There is a need *to set in order the House of God* (T&C 83:4), which can only be accomplished through a temple where that work can be performed. The temple is not the “House of God” needing to be set in order. But a temple is required to accomplish the work for God’s House, or family, to be set in order. As once described by God, *Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a House of God, that your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord with uplifted hands unto the Most High* (T&C 86:29).<sup>487</sup>

**House of Israel** The 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.<sup>488</sup>

**House of Order** God’s house is a house of order, but that does not mean what many people 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.<sup>489</sup>

**How Great Things** The discussion should not be about *what* great things the Lord has done but *how* great things the Lord has done. This is the terminology that is found in the Book of Mormon. *What* doesn’t matter anywhere near as much as *how*. *What* is essentially an exercise in voyeurism. *How* is an exercise in what one needs to do and how one comes about linking to, and participating in, what ultimately is the fullness of the Gospel of Jesus Christ.<sup>490</sup> “The archaic expression *how great things* is found in the King James Bible (six times), as in Mark 5:19 KJV (*and tell them how great things the Lord hath done for thee* [Mark 2:24]). In modern English, of course, we expect *what great things*, which is how Joseph Smith edited the title page for the 1837 edition. He made a similar change a little later: Unlike the change in the title page, Joseph directly marked this particular change in the printer’s manuscript. In his later editing for the 1837 edition, Joseph discontinued making this change, thus leaving the remaining six occurrences of *how great things* unchanged in the text of the Book of Mormon (2 Nephi 1:1; Mosiah 11:26; Alma 29:20; Ether 1:19; and twice in Ether 3:8).”<sup>491</sup>

**Humility** Voluntary submission to the control or power of God or, in other words, obedience.<sup>492</sup> 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 all to do.<sup>493</sup> One is not teachable without humility. Humility and the capacity to accept new truth are directly related. Humbling oneself is not just an expression to wear on one’s countenance. Rather, it is opening one’s heart up to higher things.<sup>494</sup> “Can you accept truth if it is taught to you? Even if it contradicts your traditions? Even if it alienates you from family, friends, comfortable social associations, your neighbors (Matthew 9:24)?”<sup>495</sup> See also MEEKNESS.

**Idol** Anything that separates mankind from the Lamb of God. “Cast it aside, and come to Him. Why we have idols between us and the Lord is as 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.”<sup>496</sup>

**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.<sup>497</sup> But recent revelation indicates that the canon of scripture is not closed; God *is* sending further instructions, and man must stand ready to receive it (see T&C 156–174). See also COMMANDMENT.

**Ignorance** Many prefer ignorance to light. They will not draw toward the light when it is revealed to them, and, therefore, cannot comprehend what the Lord is teaching. It makes no sense to them, for light is required in order to comprehend light; a person must be *willing* to increase in light, or he will be left in darkness and unable to apprehend any of what saves him. It remains a mystery. The way to darkness is broad and easy. It requires no effort. It welcomes one. It tempts mankind with its ease. It is popular, as there are *many who go in thereat*. Truth challenges. It requires change. It informs all of their faults and mistakes. It is difficult — man is called to rise above what the world is doing, what the world is saying, and what the world accepts as good and true. This tendency to want to be popular can twist a person away from truth quicker than any other corrupting influence here. “This is why Nephi cautioned about the latter-day churches that crave popularity and acceptance (1 Nephi 7:5). There will only be a *few who find it*. Even in the day in which we live, the measure will always be *few*. Not in a relative sense, but in an absolute sense. Few. Period. Only a small number.”<sup>498</sup>

Another person’s ignorance can never define one’s own faith. Some people are unwilling to study their faith, even though they claim

to practice it. If the restoration is truly of God, then it is important enough to warrant the closest of study. When any matter is studied with great care, issues will surface. Quandaries will arise. There will be gaps, problems, and failings. Human weaknesses will be exposed. Some things will get quite messy. The underlying truth, however, deserves a fair and full hearing. Study of the restoration which goes only far enough to discover the quandaries has not proceeded far enough. One should search into it deeply enough, prayerfully enough, and searchingly enough to find the answers. When one person has sought deeply and another has not, there is a gap between the understanding of the two which makes it problematic to have a common understanding. The one in possession of less is really not in a position to correctly judge the one in possession of more. Oddly, however, the one who has less is altogether more likely to judge the one with more, while the one with more is equipped to look more kindly upon the other. After all, the one with more has struggled from the lesser position.

Only fools judge a matter before they hear it. Such souls warrant one's kindly efforts to persuade, not their censure or condemnation. All carry foolishness, learning year by year, struggling to overcome the many things they've neglected in their study, prayers, and contemplation. God does not grade on a curve. Therefore, when anyone begins to think he's outshone his fellow man, he should reflect again on Moses' reaction to seeing the Man of Holiness: *Now for this cause I know man is nothing, which thing I never had supposed* (Genesis 1:2). No one has anything to boast of, even if he knows more than his fellow man. All know less than He who is *more intelligent than them all* (Abraham 5:4). "Whenever I contemplate the gulf between He who is Holiness and myself, and the great charity required from Him to condescend for me, I can hardly bear the thought of feeling triumph because of the ignorance of my fellow saints. How unkind. How foolish. How uncharitable. More than that, how very unlike the Lord whom we all claim to serve."<sup>499</sup> See also STIFFNECKEDNESS.

**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.<sup>500</sup>

**Iniquity** Working at cross-purposes to God’s work underway in a Dispensation. Iniquity may not involve violating a direct commandment. There is no record of Abraham issuing any commandments, 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. God’s work varies between Dispensations, so the actions which constitute iniquity also vary between Dispensations. In the current Dispensation, God is working to bring about a people of one heart and one mind, with no poor among them – Zion. So those who oppose equality and favor inequity commit iniquity – inequity is iniquity (two spellings of the same English word). Sin and iniquity overlap. However, there are times when a sin is not iniquity: 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, neither of these sins were iniquity. There are also occasions when iniquity is not sin. 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 one followed the commandments all his life but failed to notice the underlying principles, then he was 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 Paschal 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.<sup>501</sup>

**Intelligence/s** *The glory of God is intelligence, or in other words, light and truth (T&C 93:11). And [Christ] ministered unto [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 shewed 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 about God.<sup>502</sup> 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.*<sup>503</sup> How can mankind gain intelligence? How does one gain knowledge? By “diligence and obedience.” The Lord speaks to man to cause him to act. Hearing the Lord’s word without giving it heed, diligence, and obedience yields nothing.<sup>504</sup>

God’s glory can be described as either *intelligence* or *light and truth*. This glory, light and truth, or intelligence is co-equal with God Himself. *Intelligence, or the light of truth, was not created or made, neither indeed can be* (T&C 93:10). It is a part of God Himself. He and it are one. By extension, therefore, mankind is also one with Him. Joseph does not leave the matter there. He goes on to equate mankind with this same material, this same co-eternal light and truth: *Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be* (ibid.). At his core, mankind is part of God. All exist because they are made of the same material from which God’s glory, God’s intelligence, or God’s light and truth are comprised. Joseph’s translation of the Book of Abraham moved from the singular “intelligence” to the plural in a description of pre-mortal mankind: *Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born* (Abraham 6:1, emphasis added). When organized into separate personalities, the intelligence changed from the singular to the plural. With this change came creation (or organization), and as a result, mankind came into being. Joseph further revealed that in order to exist, mankind had to have the freedom to choose. Without that freedom they would not exist at all. They would still be singular, uncreated, and without an existence. *All truth is independent in that sphere in which God has placed it to act for itself, as all intelligence also; otherwise there is no existence* (T&C 93:10, emphasis added). There is no existence unless man is free (and able) to choose for himself. His existence flows from God’s intelligence. He was created from it. But to exist, he must be independent from God.<sup>505</sup>

**Intercession** A pleading, urging, or making of a petition in behalf of oneself or another, even one’s enemies; John 9 is considered the

great intercessory prayer. “Christ was [and is] the great Intercessor. In like measure, you must make intercession for those who fall short in your life. You should thank God for the opportunity that they give to you to show that charity. It may seem odd to do this when you start. But prayer and grace go together. You will find you are able to pray with sincerity for those in your life after you have spent time on your knees on their behalf. Grace begets grace. Do it, and you will grow as a result.”<sup>506</sup> Just as Christ made intercession for all of mankind through the atonement (*see* 2 Nephi 1:6), so Nephi also makes intercession on behalf of his unbelieving brothers and *cried unto the Lord* (1 Nephi 1:9) for those who had rejected him. Nephi’s conduct makes him a ‘type’ of Christ. Nephi shows himself to be faithful in the face of adversity. He has been charitable to the critical. As a result of this, he is ready to receive more.<sup>507</sup> Christ teaches man to love his enemies, bless those who are trying to do him harm, and pray for his persecutors. This is the only way to become like Him. He is an intercessor. Becoming an intercessor for others is part of one’s development, through grace, to become as He is. It is through this that charity becomes a part of one’s character (*see* Moroni 7:9), and charity is a necessary attribute in one’s character (*see* 2 Nephi 11:17).<sup>508</sup>

Many “great souls” have interceded for their fellow man. Intercession for one’s fellow man, including those who give offense, is one of the hallmarks of the saved soul. This is who Abraham was and why he became a friend of God. “I’ve hesitated to even discuss the exceptions to the rule because everyone wants the exceptions to apply to them. No one wants to comply with the rule. The higher way is, however, found in following the rule. It should be an absolute sacrifice, and a painful one at that, for the exception to be applied in your life. If an inspired condemnation is required at your hand and by your voice, then immediately afterward you should make intercession with the Lord for those condemned. That is the way of those who know the Lord. Those who have been forgiven much – including those who have been forgiven everything – always love much in return (Luke 5:21).”<sup>509</sup> Once forgiven, man must forgive. He (or she) must take on himself (or herself) the role of the intercessor by accepting the shame and abuse of this world and must forgive and pray for those who give offenses. Through this, each comes to

understand his Lord because he will be like Him.<sup>510</sup> Some few will forgive and plead for the weaknesses and failings of others. They will forgive and thereby be forgiven. They will obtain for themselves a judgment based only on mercy, for they will have shown mercy to others. This atoning act of love and intercession will be the hallmark by which the children of God are identified in the Day of Judgment (see Matthew 3:12). Only the peacemakers can be trusted to live in peace with one another. All others are unfit for the presence of God.<sup>511</sup> “Sometimes the relief other people need can only come from you. Under inspiration of the spirit, we can relieve the burdens of those around us.”<sup>512</sup>

**Iron Rod** The *word of God* (1 Nephi 3:10; 1 Nephi 4:5), as seen in vision by both Lehi and Nephi; the path back to the tree of life is found in the revelations from God, as contained, in large measure, in the scriptures. Scriptures are of vital importance to mankind. Nephi has an angel instructing him, as well as Christ being shown to him, and the message includes this specific teaching about the importance of revelations and the scriptures.<sup>513</sup>

There are two different words used by Nephi regarding contact with the “iron rod” or word of God. Joseph Smith translated the two words as *cling* or *clinging* for one, with *hold* or *holding* for the other. The different word use raises the question of meaning. If they meant identical things, then the same word would have been translated. Therefore, there must be a reason for the different words. *And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mists of darkness, clinging to the rod of iron, even until they did come forth and partook of the fruit of the tree* (1 Nephi 2:10, emphasis added). *Behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron. And they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree* (1 Nephi 2:12, emphasis added).

Some *catch hold*, then *cling*. Some *hold*, then *hold fast*. Both of these different approaches result in the persons reaching the destination, then partaking of the fruit. But they are situated differently as they move along the process. Some are *clinging* and some are *holding* as they

move toward their destination. To *cling* implies something frantic, something charged with emotion, and something more desperate than to *hold*.  *Holding* seems calm, thoughtfully committed, and more methodical than does *clinging*. From this, it's possible to conclude that there are at least two kinds of people who will make their way to partake of the fruit of the tree of life in this world. For one group, the process is unnerving, fearful, and emotionally wrenching. They cling on despite earth and hell. They fight to retain their grip, and they make heroic efforts in the opposition they face. They cling because they cannot relent, cannot relax, and know they face peril as they live their lives daily. For them their hopes are kept despite all their fears. They cling because they desire more than the opposition can deter them. For another group, the process is less emotional, but nonetheless filled with determination. They are not as charged with fear, but face what comes to them calmly and with the assurance that the Lord's word is in their hands and will be a refuge that will bring them to eternal life. There is another, more likely possibility, as well. There are not two groups, but only one. From time to time everyone faces moments of difficulty. The only way to stay with the rod is to cling. Then the seasons change, the storm relents, and calm returns. During those times when life improves, the person can continue to hold and move forward, but they have purchased the season of calm by the things they have endured in faith. Now they know it is only necessary to hold on, and all things will come to them. There is not a life that gets lived without challenge, difficulty, and seasons of despair. Everyone will at times be required to cling, and at other times have the ability to hold the course. Whether it is the one season or the other, however, at the end of the journey one may be able to lay hold on eternal life.<sup>514</sup>

**Isle of the Sea** Everything that is not part of the great Euro-Asian-African land mass. Although North America is currently regarded as a continent, in the Book of Mormon vernacular, it is an isle of the sea (*see* 2 Nephi 7:5). Further, most of Israel was relocated onto the isles of the sea (*see* 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.<sup>515</sup>

**Jacob's Ladder** A connection and transit between the Heavens and earth which Jacob (later named Israel) saw in a dream recorded in the Old Covenants: *And he dreamed, and behold, a ladder [Heb. cullam, מִלְּבָרָה]<sup>516</sup> set up on the earth, and the top of it reached to Heaven. And behold, the angels of God ascending and descending on it. And behold, the Lord stood above it and said, I am the Lord God of Abraham your father, and the God of Isaac* (Genesis 9:20). Joseph Smith said, “Paul ascended into the third Heavens and he could understand the three principle rounds of Jacob’s ladder — the telestial, the terrestrial, and the celestial glories or kingdoms, where Paul saw and heard things which were not lawful to utter. I could explain a hundredfold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted and were the people ready to receive them.”<sup>517</sup> Joseph also said: “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. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.”<sup>518</sup> The principles of the gospel are not supposed to be comprehended in one bite. Everyone progresses. The ladder that he’s talking about climbing is, in fact, the ladder that is ordered and the one Jacob referred to. But whenever one begins that climb, he begins at the bottom. And so mankind finds themselves here — at the bottom of it. Notwithstanding finding themselves here, there are absolutely, invariably seven rungs on Jacob’s ladder.<sup>519</sup> No one can arrive at the throne of God in any other way than all have taken to arrive there. Everyone develops the same way, through the successive stages of Jacob’s Ladder.<sup>520</sup>

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.<sup>521</sup> Of course, some have elected to rebel and descend. But the ladder was ordained as a means for ascent. The great regret for man in the afterlife relates to his refusal to take advantage of the opportunity here to further his ascent.<sup>522</sup> What is the first rung on Jacob's Ladder? It is to have your calling and election made sure through the Holy Spirit of Promise. That is the beginning.<sup>523</sup> There are seven stages of development through which God's children must pass. It is not all to be done in this life. Christ is the prototype of the saved man, and He qualified by passing through these stages of development. When anyone arrives at the end of the journey through the seven rungs of Jacob's ladder, they will discover that the Mother was present throughout that journey. She is present all along the way through the seven pillars.<sup>524</sup> Scripture reveals a more complex afterlife, where ascent to God's Throne is more than a single step upward after this life.<sup>525</sup> Joseph Smith said, "It will be a great while after you have passed through the veil before you will have learned them."<sup>526</sup>

**Jacob's Wrestle with the Angel** 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 [*see* Genesis 9:44], the parallel to the Egyptian coronation embrace becomes at once apparent."<sup>527</sup> *See also* SACRED EMBRACE.

**Jesus Christ as the Father** "Think of the word Father as *role* and not *identity*. If you take it as *role* and not *identity*, all the problems go away. If you hear the voice of God speaking to you, telling you Psalms 2:2, *You are my son; this day have I begotten you*, the voice you will be hearing will be Christ's. No one gets out of this world, back into the family of God in eternity, without Christ as their father. We're all the descendants of Adam, which means we're going to die. But if we become sons [and daughters] of God, we become sons [and daughters] of that God who won the victory over the grave, who becomes our Father, which is why the Book of Mormon calls Him *the very Eternal Father* — because Christ has to be your father in order to escape the doom which belongs to Adam. If you track the genealogy back of every one of us, you're going to find that the head of all that

is a dead man who offended ‘the Father.’ When Christ worked out His salvation right down here, among us, we read in John — He’s talking about Himself — He said, *I can of my own self do nothing. What I see the Father do, that do I.* [In] the closing verses of Matthew — after He’s resurrected, after He’s ascended back to the Father, after He’s reported to the throne — He comes back and says, *All power is given unto me in Heaven and on earth* (Matthew 13:4). He no longer says, ‘I need to follow what the Father did.’ He says, in essence, ‘I’ve completed the ascent. I am at the throne of God. I’m now the one who will rescue you. I have the power to rescue you. I have conquered death on your behalf.’

“Christ is ‘the Father’ when you think of it as *role* instead of personality or identity. When you get into personality or identity, you wind up with a mess on your hands. [In our prayers] there is no reason why that Father, to whom you address, should not be expected to have wounds in His hands and in His side and in His feet. When you hope to be rescued from the grave, He’s going to be the Father that gets you out of there. You address the Father, but He has become the Father. The problem we have is that we want to assign a personality, we want to assign a role, we do not want to accept a status. We want personality instead of a role that gets played.

“Christ *is* the Father; Christ *was* the Son. He had to come in a subordinate position; He had to come into the world contaminated with blood; He had to have within Him the seeds of mortality in order to have the capacity to die because without the capacity to die He couldn’t die. But His death had to be unjust so that it violated the law of justice. Justice had to be offended by the death of the Lord so that He, going into the grave, could say, ‘An eternal wrong has been committed, because the wages of sin is death and I’ve committed no sin. I did not earn the wages of death, therefore I have the power to lay claim upon my life and take it up again, because that is the law of justice.’ And justice had to surrender to His resurrection. So Christ comes out of the grave and is resurrected, and He wants to pull you out of the grave. And Justice says, ‘No, she is a sinner.’ And Christ says, ‘Wait a minute, wait a minute, wait a minute; justice has been satisfied. I was entitled to eternally live. What you took away from me when you killed me, when you took my life, was eternal:

you robbed me of eternal life. Therefore I can claim her, too. Because the infinite of what you stole from me satisfied you infinitely. I am giving her a pass because, Justice, you offended me infinitely.' And Christ did this in order to bring us all back. But the only way we're getting out of here, after we shed these [bodies] and return from the grave, is through Him. And He becomes the Father.

*"For as in Adam all die, even so in Christ shall all be made alive (1 Corinthians 1:63). He's going to give it as a free gift to everyone. The only question is: What will the quality of the afterlife then be? Because that's based upon a law that was predicated before the foundation of the world upon which infinite blessings are conferred."*<sup>528</sup>

"The 'Father' of your eternal life will be Christ (T&C 18:1). He is your Father who is in Heaven, because your continuation after the grave will come through His sacrifice. He will literally provide you with the resurrected body you will inherit. This makes Him the Father (Mosiah 3:2.) Secondly, they are His teachings which will provide you with more than just resurrection. He will provide the further possibility of glory to you on the conditions He has made possible through obedience to Him. The one you follow, whose teachings you accept, whose ordinances you accept, is also your Father (1 Corinthians 1:17). The role of the Father is to raise His seed in righteousness. Christ's teachings are given in His capacity of a Father to all who will follow Him. Through His teachings you can have a new life here and now. You can be 'born again' as His seed (1 Peter 1:5). To do that you must first accept His role as your Father/guide. Then you must further accept His role as Father/Redeemer. When you do that, He gives you a new life by His teachings and new life by His ordinances. Here, excluded from the presence of Heavenly Father Ahman, we have no way back except through Christ (Mosiah 1:15). He must become our Father to bring us back again into the Ahman's presence. Christ visits here. Christ labored here, lived among us, ministers still among us, and though resurrected, still walked alongside two of His disciples. He appeared in an upper room, cooked and ate fish on the lake's shore, and appeared to many. He will come to dwell here again. The Father Ahman, however, only appears in a state of glory, has not stood here since the Fall of Adam,

and awaits the completion of the work of Christ before He will again take up His abode here. Christ is not the same person as Father Ahman. Christ becomes the Father of all who are redeemed through Him. Therefore, by redeeming you Christ has become your Father in Heaven. You will have many fathers, including Christ, Adam, Noah, Abraham, Isaac, Jacob, and in our dispensation, Joseph Smith as well. And all these will also be children of Father Ahman.”<sup>529</sup>

Though Christ is a glorified, eternal God, reigning in Heaven and holding the power to exist from eternity to eternity, king Benjamin is informed by an angel that He will condescend to  *dwell in a tabernacle of clay*  (Mosiah 1:14). To be “exalted” is to already be in possession of what one hopes to acquire in mortality; that is, Christ was already exalted — He did not come here for His advancement, according to this angel, but He came and descended into a “tabernacle of clay” in order to serve us.<sup>530</sup> “Christ lives! He is the One who redeemed all of us. He has a rightful claim as the Father of us all. In the resurrection we come forth out of the grave as His children, because He purchased with His blood our continued life. We symbolize that future event when we are baptized by going under the water and coming up again. It symbolizes resurrection. It is to be born again a new creature in Christ. Baptism is a preliminary, ceremonial, necessary sign that we accept Him as our Father. He is real. I bear witness of Him. I have stood in His presence. I have spoken with Him. He speaks in plain humility.”<sup>531</sup>

**Judge/ment** In 3 Nephi 5–7, Christ elevates the Law of Moses by raising the expectation for human conduct. He moves from mere outward conduct into the inner soul of the man. One is not doing as he should if all he does is refrain from killing. Instead, he needs to remove anger. The prior obligation (“said by them of old”) focused only on one’s conduct; now the focus is one’s motivation. One can judge another based on conduct. They either do or do not do something. The conduct is observable and, therefore, capable of being judged. Now, however, Christ moves the battleground inside a person. It is now in the heart. On such terrain as that, man is incapable of knowing and, therefore, of judging.

With anything involving truth and rules of conduct, there are always some reasons to depart from the rule. Christ departed from

this rule. First, however, it is necessary to know and understand the rule. The “judgment” which one is “in danger of” by being angry with one’s brother is not the brother’s anger, but God’s. The judgment of God is provoked by those who are angry with their brother. One is not to be angry with his brother because that is the beginning of a whole sequence of events, the culmination of which may be killing. Anger leads to abuse. It leads to discourtesy, dishonesty, and cheating. It justifies miserable conduct because man thinks it right to give offense to another. It corrodes relationships and makes society sick. If this can be prevented in the heart, it can heal society. All must refrain from letting offenses turn into anger, dealing with them inside the heart, showing forgiveness and compassion.<sup>532</sup> The purpose of the Sermon on the Mount and the Sermon at Bountiful is not to equip man to judge others. It has no use for that. It is designed to change a person. “You need to become something different, something higher, something more holy. That will require you to reexamine your heart, your motivations, and your thoughts. It will require you to take offenses and deliberately lay them down without retaliation. When you do, you become someone who can live in peace with others. Living in peace with others is the rudimentary beginning of Zion. It will not culminate in a City set on the hilltop until there is a population worthy of dwelling in the high places, in peace, without poor among them. Christ’s sermon is not merely a description of what kind of person He is. It is a description of what kind of person will qualify to live with Him.”<sup>533</sup>

The context of *judge not, that ye be not judged* is framed by the statement that *with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again* (3 Nephi 6:2). We do “judge” one another, because we must. But the judgment should err on the side of forgiving. It should err in favor of trusting motives to be pure and intent to be good. All should be generous with their gratitude, evaluations, and suppositions. When they know someone is misbehaving, they should make allowances for those shortcomings, forgive them before they ask, and impute no retribution because of the offensive conduct. “This does not make us better than another, it makes us whole. It allows the Lord to forgive us for our own, much greater offenses against Him. For when we are generous, we merit

His Divine generosity. It is how we are healed. It is the means for our own salvation. Instead of thinking ourselves better than an offender, we should look upon them with gratitude, for they provide the means to obtain salvation — provided we give them forgiveness from all their offenses. This is why we should rejoice and be exceedingly glad. They enable us to obtain salvation by despitely using us, as long as we measure them by the same standard that allows God to forgive us. What perfect symmetry: You measure to others using an instrument that will be used by God to measure back to you. So your ready forgiveness is how God will treat you. All those grudges can be replaced with petitions to God to forgive those who abused you. As you lay aside all those sins against you, committed by others, it will purge from you all your own sins. Straight and narrow indeed. But oddly appropriate and altogether within your control.”<sup>534</sup>

The defect in judging is the position from which one proceeds. Man is blind. He has too many subjective problems in his background — training, education, culture, presumptions, prejudices, “things we just know to be true,” ignorance, preoccupations, and impatience, all which interfere with perceptions. He acts on errors and reaches wrong conclusions. He measures with defective tools, then decides the matter from the wrong measure. Christ is reminding mankind that whenever he is inclined to correct another person, more often than not, he suffers from whatever defect he sees in others. That is why he noticed it. He sees it because it is really him. He is sensitive to the problem because he owns the problem. “First, whenever we see something amiss in another, start with the realization that we are seeing ourselves. Start inside. Ask, ‘Why does this bother me? Am I really seeing myself in a mirror?’ Then be grateful you saw another person display your problem. You now know what is wrong with you. Forgive them, fix you. The tendency to withhold patience is more often than not because their *mote* excites your notice through your own *beam*. A *mote* is a speck, a bit of sawdust. A *beam* is a board. Yours is the greater defect. For in you is not only the defect, but the tendency to judge others harshly. Both are wrong. When you have at last purged the defect, struggled to overcome and conquer the temptation or tendency, perhaps the price you pay to do so will make you humble enough to assist another. Not from the

position as judge and condemner, but from the position of one who can help. When you ‘see clearly,’ then you may be able to *cast the mote out of thy brother’s eye*. For now you see him as your *brother*. And in a kindly and affectionate manner you may act to reclaim him. Not as a judge, but as a brother. This is a continuing petition to make things better. But the only way you make them better is by starting inside. It is not for you to work on others, nor move outside your own range of defects, until you have first fixed what you lack. When you can proceed with charity to assist others to overcome what you have overcome yourself, then it is appropriate to approach your *brother* in kindness to help. Until then, stop judging and start removing *beams* from yourself.”<sup>535</sup>

**Justification** The companionship of the Spirit that makes one justified by leading him to do what is right.<sup>536</sup> Christ possesses the knowledge to be able to justify all men and women. Moses explained the interrelationship: *For by the water you keep the commandment; by the spirit you are justified, and by the blood you are sanctified* (Genesis 4:9). It is the holy spirit that will justify each person.<sup>537</sup>

**Key(s)** Something used to open a lock; 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. Each person receives keys that come to them in their own sphere. No one should be jealous of church positions; they do not matter and are not necessary.<sup>538</sup>

*And this greater priesthood administers the gospel and holds the key of the mysteries of the kingdom, even the key of the knowledge of God (1&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 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.”<sup>539</sup> 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.<sup>540</sup>

Keys are knowledge. A particular key is knowledge or instruction received from the Lord on how to do something. If one has the key, then one has the ability or power to do something. And conversely, if one is powerless to do or accomplish something (bind and loose, request ministering angels, command the elements or spirits, etc.), then they do not possess a key. “Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories

and mysteries of the kingdom of Heaven...the key that unlocks the Heavens and puts in our possession the glories of the celestial world.”<sup>541</sup> “There are many things which belong to the powers of the Priesthood and the keys thereof that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times.”<sup>542</sup> *Now the great and grand secret of the whole matter, and the summum bonum [highest good] of the whole subject that is lying before us, consists in obtaining the powers of the holy [Order of] Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living* (T&C 151:9). “The Melchizedek Priesthood...is the grand head, and holds the highest authority which pertains to [the Holy Order] and the keys of the Kingdom of God in all ages of the world, to the latest posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from Heaven.”<sup>543</sup> “In knowledge there is power. God has more power than all other beings because He has greater knowledge; and hence He knows how to subject all other beings to Him. He has power over all.”<sup>544</sup> Joseph Smith also used the term *keys* to mean understanding, the greatest key being the ability to ask God and receive an answer (*see* T&C 147:12).<sup>545</sup>

**Keys of the Kingdom** To be able to ask and have God answer (*see* T&C 141:32; compare T&C 26:20; 82:12; 90:1; 131:5; and 151:12). Joseph Smith used the term *keys of the kingdom* to mean when a person can ask and receive an answer each time he asks. Those directed by God hold the keys of the kingdom because the kingdom belongs to God, and God must direct its affairs for it to be His.<sup>546</sup> Without revelation to obtain God’s answer, Mormonism is just as adrift in uncertainty as apostate Christianity. They are like Laman and Lemuel who could not understand a revelation given to their father. In response to Nephi’s inquiry as to why they did not ask God, they responded, *the Lord maketh no such thing known unto us* (1 Nephi 4:2). It takes revelation to understand revelation. That “key” is to sacrifice your life by obedience to God. Man must live humbly and meekly before God, obeying every word that proceeds from Him. They must do this, despite the rage of false religionists who will always condemn

the things of God by pretending they, without revelation, can know what God meant, intended, or is doing. They are pretenders and are without authority. They fight against God. A man who has the “keys” must sacrifice all to know God.<sup>547</sup> Immediately following the two letters Joseph Smith wrote from Liberty Jail, he wrote the following (in one of the only talks he ever wrote out), *Thus we behold the keys of this Priesthood* [the priesthood that belonged to Noah before the flood, the priesthood that warned him about the coming flood and so on] *consisted in obtaining the voice of Jehovah, that he talked with him in a familiar and friendly manner, that he continued to him the keys, the covenants, the power, and the glory with which he blessed Adam at the beginning, and the offering of sacrifice which also shall be continued at the last time* (T&C 140:16). The keys of the Priesthood — the Priesthood that Noah held, the fullness of the Priesthood, the Holy Order, the version that came down then — consists in obtaining the voice of Jehovah, and He talked with him in a familiar manner. *Therefore it is given to abide in you, the Record of Heaven, the Comforter, the keys of the kingdom, the truth of all things, that which quickens all things — which makes alive all things, which knows all things, and has all power according to Wisdom, mercy, truth, justice, and judgment* (Genesis 4:9). It’s given to abide in man; it is the Record of Heaven, the keys of the kingdom — the ability to get the voice of Jehovah to tell one the truth of all things, the answer to what one needs. If there is a group of people who claim to hold all of the keys who will tell you plainly that *the Lord maketh no such thing known unto us*, like Laman and Lemuel (but unlike Nephi, who says, “Have you asked God? He talks to me”), then one can know for a surety that those claimants do not have the keys. If God won’t talk to them, they *cannot* have the keys.<sup>548</sup>

**Kingdom of God** The kingdom of God will always arrive as unwelcomed and unheralded as a thief in the night (*see* Revelation 6:8; 2 Peter 1:12; 1 Thessalonians 1:13).<sup>549</sup> “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.”<sup>550</sup> “Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.”<sup>551</sup> These are words for all of mankind and are as relevant today as they were when Joseph first spoke them.<sup>552</sup>

**Kingdoms** The afterlife is divided. More than one state exists immediately following death and lasting until the resurrection. These states are “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, or 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 — one 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.<sup>553</sup>

**Know the Lord** As foreseen by Jeremiah: *This shall be the covenant that I will make with the house of Israel: after those days, says the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord — for they shall all know me, from the least of them unto the greatest of them, says the Lord (Jeremiah 12:9).* Getting to know the Lord is the definition of salvation (see John 9:19).<sup>554</sup> All are invited to come to know the Lord,

see His face, and know that He is. *It shall come to pass that every soul who forsakes their sins, and comes unto me, and calls on my name, and obeys my voice, and keeps all my commandments, shall see my face and know that I am, and that I am the true light that lights every man who comes into the world, and that I am in the Father and the Father in me, and the Father and I are one* (T&C 93:1). “Can you imagine [how] different it would be if we were all able to say we know for ourselves, nothing doubting, our Lord? Can you imagine how all the problems we now face would evaporate overnight, if our quest was to grow from grace to grace until we too receive of the Father’s fullness (T&C 93:7)? Most of what now afflicts us would become trivial, left behind as we grow in light and truth (T&C 36:4–5). To know the Lord is to have a covenant with Him.”<sup>555</sup> All must come to know the Lord. The only way is to comprehend the Gospel of Christ, accept the invitation, prepare one’s heart, mind, soul, and clean up, leaving behind sins, and come to face the Lord.<sup>556</sup> The Lord intends for all to return to Him; not in some future reunion following death, but here, in mortality. He wants all to “know Him.”<sup>557</sup>

**Know/ledge** To have been visited by the Lord.<sup>558</sup> Faith was always intended to grow into knowledge.<sup>559</sup> Knowledge comes from contact with Jesus Christ (*see* Ether 1:14). This is the knowledge that saves and nothing else (*see* John 9:18). The idea that knowledge of Christ – through His personal appearance to each person – is now unavailable is an old sectarian notion and is false (*see* John 9:8).<sup>560</sup> “Knowing God is Christ’s definition of Eternal life and salvation. Joseph Smith clarified this does not mean to learn something 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.”<sup>561</sup> 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? (*see* John 9:18).<sup>562</sup>

**Lake of Fire and Brimstone** Upon being judged, they go *into the place prepared for them* (2 Nephi 12:4). This place is for those who are grasped with “death and hell” and is called “a lake of fire and brimstone” – a lake, because it engulfs them so tightly they are flooded with the guilt; fire, because it is designed to purge and refine; brimstone, because of the bitterness of the experience. The torment there is

“endless,” meaning from God (*see* T&C 4:1–4). This purging does not confer blessings but merely balances out the claims of justice for those who would not accept mercy (*see* T&C 4:5).<sup>563</sup>

**Law of Christ** The law of Christ is found in the Sermon on the Mount (*see* Matthew 3). Christ gave many commandments, precepts, and teachings. He also gave a law.<sup>564</sup> “The greatest instruction that I know to have been given by God at any time, to any generation, is a rule of community found in the Sermon on the Mount and in the Sermon at Bountiful (*see* Matthew 3; 3 Nephi 5–6). This is how you and I should practice Christianity.”<sup>565</sup> Early Christians were very diverse, but they agreed on two things: Christ’s doctrine and Christ’s law. Once Christians have these two essential teachings in common, they can have differences on other issues, just like the early Christians.<sup>566</sup> *See also* DOCTRINE OF CHRIST.

**Law of Moses** When the children of Israel refused to live a higher law, they were given the law of Moses. This law, in a general view, consisted of a collection of commandments, statutes, performances, rituals, sacrifices, and ceremonies. The law of Moses was “added” and then fulfilled. It was added when the dispensation intended to be delivered through Moses was rejected by Israel (*see* T&C 82:12–13), much like what happened with the early saints in Joseph Smith’s time. The dispensation the Lord wanted to hand them (the saints of Joseph’s time) was not received either (*see* T&C 141:10), so something less was added. The saints of this day get to partake in what they *were* willing to receive, but they were not willing to receive what they might have been given (*see* T&C 86:4).<sup>567</sup>

The ordinances are eternal. They do not and cannot change. When changed, the covenant is broken. God cannot and does not change His word. When men change it, they break the covenant and have no promise (*see* Isaiah 7:1). The addition of outward observances in the law of Moses was fulfilled in Christ’s coming and sacrifice. Then, having been fulfilled, they were no longer necessary to observe (*see* 3 Nephi 5:22–23). When they were being observed, however, they did not change. From Moses to John, they were unchanged.<sup>568</sup>

King Benjamin explains something which ought to give everyone pause: *Yet the Lord God saw that his people were a stiffnecked people, and he appointed unto them a law, even the law of Moses* (Mosiah 1:16). The

people who God claimed as *His* were a *stiffnecked people*. He didn't abandon them because of their spiritual stubbornness, nor did He reject them because they were suffering from their own pride and self-will. They were still "His." But because they were unable or unwilling to really come to Him and be redeemed from the Fall, He gave them something to trouble them — the law of Moses. This set of rules, sacrifices, ordinances, and observances included worship within a temple or House of God. There, in rich symbolism, they were reminded about the real thing — His presence. They were taught about His real nature. They were shown symbols that foreshadowed His coming into the world to be the bread of life, the light of the world, the sacrifice for sin, and the one through whose blood it was possible to enter back into the Holy of Holies. They had symbolic clothing, sacred language, Divine ritual, and sacred space given them. All this because they were a *stiffnecked people* who were unwilling to enter into His actual presence. These benighted and proud people then looked at all others and regarded them as less than "the chosen people" because the law of Moses given to them entrusted them with sacred space, sacred ritual, and sacred observances. These stiffnecked people made the law of Moses an end in itself. It was their special set of rites, their sacred space, their hidden rituals, participated in by only the "worthy" and "chosen few" that reassured them they were God's chosen people. And they were chosen. But they were chosen to be an example of foolishness, an example of pride, and ultimately, an example of those who reject God and kill His Son. They were chosen to show how to miss the mark while standing atop sacred ground dedicated to the God they claimed to worship. They were chosen to be foolish so that others in later times might be wise. They were chosen precisely because of their stiff necks — to show how God does not delight in the mere observances of outward rituals but expects our hearts to be made righteous. They illustrate how God rebuked the ancient chosen people for their failure to follow Him in the heart, rather than just in their empty ordinances (see 1 Samuel 7:9).<sup>569</sup>

The focus of the law of Moses was ritual purity, but Christ replaced that earlier ritual-based purity with internal purity.<sup>570</sup> Christ fulfilled all the law — not merely the law of Moses, which

indeed pointed to Him (*see* Galatians 1:11), but also every part of the Gospel from Adam to Christ's earthly ministry (*see* Jacob 3:1; 5:2). All have testified of Him, and He has completed His ministry in strict conformity with all that was foreshadowed, all that was prophesied, all that was anticipated of Him. Just how completely He did this is not possible to understand with the current state of the scriptures. But He did fulfill all righteousness, complete every assignment, accomplish every task, and live in conformity with every prophecy concerning Him.<sup>571</sup>

Aaronic priesthood is a fairly durable kind of priesthood. It was what was involved in all kinds of rites and performances under the law of Moses (which were pretty easy to run afoul of and wind up in a state of uncleanness or ceremonial condemnation, causing one to need renewal — even the High Priest would become unclean and have to renew), and all had to go through the Day of Atonement ceremonies; they had to purge from top to bottom; everyone was expected to purge with some regularity. Even a woman's regular monthly cycle resulted in ceremonial uncleanness, requiring renewal. Childbirth was considered something that required a sacrifice and a ceremonial cleansing. Every time one turned around under the law of Moses, they had become unclean and had to fetch another animal, run up to the temple, offer sacrifice, and undo the ceremonial uncleanness. The purpose of the Aaronic priesthood ministry was to bring one under condemnation regularly. Aaronic priesthood is pretty durable, precisely because of its functionality.<sup>572</sup>

When the Lord's people wanted religion but were unwilling to accept the fullness, He accommodated their desire and gave to them the law of Moses to keep them busy (*see* Mosiah 1:16). It is the nature of *stiffnecked people* that they prefer religious ceremonies and endless repetition of rituals to coming into the Lord's presence. King Benjamin was reminded by the angel that the purpose of the law of Moses was not to redeem anyone — it was merely a way to keep the people busy. In addition to the law of Moses, the Lord gave *signs* and *wonders* and many *types* and *shadows* to acquaint the people with the fact of *His coming* (Mosiah 1:16). These were not ends. They were all means. Why give the law of Moses? Why give *signs* and *wonders*? The people confused the symbols with the real thing. Because of

the symbols, they thought they were chosen, elect, and holy. They thought they were a kingdom of priests, a royal priesthood. Instead, what they should have thought was that they were poor because the Lord was not dwelling among them; they considered themselves rich because they had *types and shadows*. They preferred the symbol to the reality. The true religion was only symbolized by the rites. By worshiping the symbols and not recognizing the truths which were their foundation, they became mere idolaters. It is one of the constant risks faced by God's people because the devil is always looking to convert the holy church of God into something perverted and evil (see Mormon 4:5). They could rejoice in their laws, rites, ordinances, and rituals. They could consider themselves better than the nations around them because they had God's program for salvation. All the program did was *harden their hearts*, because they became proud rather than humble. These religious and proud people did not understand that all their endless rites *availeth nothing* because it was the Lord alone who could redeem them (see Mosiah 1:16). They took their eyes off the Lord and put them on the religion. They did not understand the religion was nothing if it failed to point them to the Lord. How oft might the Lord have gathered them, indeed! It is astonishing that men would prefer religion to God; that they would prefer pride (which alienates them from God) to humility (which could bring them into His presence). Signs, wonders, types, and shadows are nothing if they fail to get mankind to look at the underlying reasons for them. They are not the real thing. They merely point to the real thing; for that, it is left between each individual and the Lord. Some few will see it as it really is. They will not be limited by the failures of the generation they live in. They can be saved in any generation because they see beyond the Lord in His types, shadows, signs, and wonders (see Alma 9:3).<sup>573</sup>

The law of Moses was fulfilled and will not return.<sup>574</sup> Christ introduced the concept that the law of Moses is now "fulfilled." Importantly, He says, *In me are all fulfilled* (3 Nephi 5:31). When He walked on the Road to Emmaus on the day of His resurrection, *beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself* (Luke 14:3). The rites and temple of the Dispensation of Moses testified to the details of His

life. It ought to be noted that the things *under the law, in [Christ were indeed] all fulfilled*. His life was foreshadowed by the rites of Moses. His healing, His ministry, His history, and His sacrifice all were foreshadowed by the law of Moses. Since the Law pointed to Him, and He came to live His mortal life in conformity with that Law, it was now completed. The signpost was no longer necessary. The event had happened. When He says, “Old things are done away,” it is not because they are terminated. It is because they were fulfilled. He completed the circle. He lived and died under the Law, fulfilling every jot and tittle of its requirements. Now it was time to push the meaning of the earlier Law deeper into the souls of His audience. *All things have become new*. It was a new beginning, a new Dispensation, a new message. The message was delivered by the Author of the law of Moses, not through an intermediary. The message came from the Author, in person.<sup>575</sup>

**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 (*see* Ether 1:11). The Lord’s answer redeemed this prophet from the fall (*see* Ether 1:13), and the Lord *ministered unto him* (Ether 1:14), which would have included a great deal more than solving lighting issues. 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 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 readers of scripture. The liberally-given answers address 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. It is the liberally-given material which shows what the Lord really intends to bestow on mankind.<sup>576</sup>

**Light** Comprehension of the Doctrine of Christ is not based on command of a vocabulary or mastery of an argument. It is, instead, based on gathering light. Light is gathered by heed (obedience) and diligence alone.<sup>577</sup> By following the light one has already received,

one grows in light (*see* T&C 36:4). This process leads to the “perfect day,” where the light has chased away all darkness. This is how men and women, like Christ, can grow from grace to grace, until they receive a fullness, also (*see* T&C 93: 7). If one is unwilling to do this, then he may acquire a vocabulary with which to discuss the subject, but he will not have the light to comprehend it. Light can be shining all around a person, but if he does not acquire light within himself by his actions, he cannot comprehend the light (*see* JSH 13:11; 11:20; T&C 17:1; 23:1; 31:2; 86:8). “If [obtaining or gathering light] perplexes you, then ask God for understanding. He will tell you what to do. Follow His instruction. In this way you qualify to receive further light and knowledge by conversing with the Lord. He knows perfectly what you lack, and by the holy ghost within you will tell you what you must do. If you will not humble yourself and ask for this to be made known to you, then you cannot be brought into the light. Then the only result will be to perish in the dark. If you will follow the steps with the required real intent, acting no deception before God as you do, then you will receive the holy ghost. It will be unlocked to tell you what you lack and what you need to do. This inner light is a powerful source which can literally tell *you all things what ye should do* (2 Nephi 14:1). It is in the doing that you find the learning. It is in the act of following Him that you learn to be like Him. Obedience is the means by which you gather light. The commandments are revelations of the inner person you ought to become. They are how you grow in the flesh to comprehend God in the spirit. Your body is a veil that keeps you from Him. By subordinating the will of the flesh to the will of the spirit, you gain light and truth. Do it to understand it. Once you understand, you will be able to tell when someone speaks with the power of the spirit words of eternal life, or if they are, as Nephi puts it, *perishing in the dark* (2 Nephi 14:1). There are many who claim to speak on the Lord’s behalf who declare false, vain, and foolish things. While they will be held to account for that, the point is not to condemn them. They may yet see the light, and repent, and return. The point is that you must avoid being misled by those who would lead you astray. The few humble followers of Christ are warned that they will be taught the precepts of men and must use caution to avoid being

misled. Nephi is both pleading and warning in... 2 Nephi 12:2. He wants you to go to the source and be directed from there. To have the words of Christ available to you. To hear the words of angels as you draw near to the light. If you do not, then it is because you refuse to follow the steps he has described. You must act to know. Without following through in your heart (which you cannot ever deceive) you can't draw near to the light. The discussion in *The Second Comforter* walks through line upon line that walk back into the light, and ultimately into Christ's presence. It is a modern manual to find Him."<sup>578</sup> The cares of this world — coping with Babylon — is all that is needed to keep one from acquiring light. Finding light requires a deliberate effort to notice it and take it in. When men and women are filled with light, the Heavens notice. In fact, it is the light within mankind that Heaven notices even from afar.<sup>579</sup> See also HEED AND DILIGENCE; GLORY; INTELLIGENCE; TRUTH.

**Light of Christ** Also known as Holy Spirit, intelligence, glory of God, power, or light and truth; the power by which man exists; and the mechanism that sustains all mankind from moment to moment and lends them the power to live and breathe. What is this relationship between God's power and the light of Christ? God's power proceeds forth from Him and sustains not only planets, stars, and the sun, but also all men and women so that they live. 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).<sup>580</sup> All creation is sustained by the light of Christ. He keeps it organized by the light emanating from Him. This is why redemption is possible through Him. When He descended below it all, including death, He had the power to bring it all back to life with Him. He must permeate all things in order to lay ahold of all things and rescue all from destruction. "At this very moment we are in contact with Him through His Spirit. He is giving us life. He is not a distant God. He is an immediate and intimate God. He knows our thoughts because He gives us the ability and freedom to think. He knows how to judge us because everything we do uses His power. He lends us life and light. We have only the illusion of privacy. We have the freedom to act and choose, but our freedom operates inside His creation. Everything is dependent on His power."<sup>581</sup>

**Light-mindedness** Treating lightly things that are really important; not assigning the correct value to something that comes from God. “[Light-mindedness] doesn’t have a single thing to do with a sense of humor or laughter. . . . I don’t care how much you laugh, and yes, God has a sense of humor. When I’m all dour, and desperate, and pleading, very often the first response of the Lord is a quip about how inappropriately I’m behaving. The first message in the first talk of the ‘ten talks’ was to be of good cheer because our Lord is of good cheer. He takes seriously the things that will save us, but he really does enjoy our company and wishes that we likewise enjoyed one another’s company as we ought to do.”<sup>582</sup>

**Living Water** Christ instructs in 3 Nephi 5:8 about baptism: *And he said unto them, On this wise shall ye baptize, and there shall be no disputations among you. Verily I say unto you that whoso repenteth of his sins through your words and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water.* “This living ordinance should be performed in living water, if possible. Connect with God by using the things He provides. We believe and practice the Doctrine of Christ. We practice baptism by immersion in living waters — meaning lakes, rivers, streams, and oceans, where there is life.”<sup>583</sup> Anciently the Jews practiced baptism in “living water,” that is, in a naturally renewing body of water, like a river, lake, or ocean. Living water was part of the symbol.<sup>584</sup>

**Lord’s Anointed** In the broadest sense, anyone who has been through an anointing in the temple.<sup>585</sup>

**Lord’s Supper** See SACRAMENT.

**Love** There are two great forces at work in the universe. 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.<sup>586</sup> See also 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.”<sup>587</sup> 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* (T&C 69:6). He still feigns to that authority, and fools are still misled into covenanting with him.<sup>588</sup> See also SATAN.

**Maketh Flesh His Arm** A 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 anyone wants to trust in that, he will be cursed (see 2 Nephi 12:6).<sup>589</sup> See also TRUST IN MAN.

**Mansion** The Greek word *monē* (μονή)<sup>590</sup> in John 9:6 was translated by Jerome in the late 4th century as *mansio* in the Latin Vulgate version of the Bible. Two verses later, in John 9:8, Jerome renders the same word (*monē*) as *abode*—an individual indwelling (see e.g., John 9:6; Enos 1:7; Ether 5:7; T&C 46:1.) Centuries later, the King James Version was influenced by the Latin translation and the word *mansio* retained its English cognate meaning of *mansion* from Latin *mansionem* (nominative *mansio*) “a staying, a remaining, night quarters, station.” The word also was used in Middle English as “a stop or stage of a journey.”<sup>591</sup> Although its meaning today has changed to describe a large, extravagant, and luxurious residence, its original connotation was a temporary stopping off place for travelers on their journey to an ultimate destination. “The Latin term *mansio* is derived from *manere*, signifying to pass the night at a place in travelling. On the great Roman roads the *mansiones* were at the same distance from one another as on those of the Persian empire. They were originally called *castra*, being probably mere places of encampment formed by making earthen entrenchments. In process of time they included, not only barracks and magazines of provisions...for the troops, but commodious buildings adapted for the reception of travelers of all ranks, and even of the emperor

himself, if he should have occasion to visit them.”<sup>592</sup> A mansion can be interpreted as a temporary place of rest or reward on the path of progression.

**Marriage** The gospel is all about marriage and family. The creation was for Adam, and creation was *not good* until Eve was given as a spouse and helpmeet for Adam. From this simple account of man’s origin, one notes that everything from the stars above to the world itself led inexorably to the marriage of Adam and Eve. As a couple, the two were *the image of God*. The first commandment given to mankind was to *multiply and replenish the earth*. The account in Genesis testifies that God’s creation of this world was to facilitate marriage of man and woman in order to produce a family. God performed the first marriage before death entered the world. At the creation, marriage was as eternal as man before the Fall. The restoration points to eternal marriage as man’s glorious destiny. The restoration also began to make eternal marriage in the image of God again possible. Therefore, all the elements of the gospel point back to marriage as God’s final purpose for mankind.<sup>593</sup> Marriage is a great venue for learning obedience, sacrifice, chastity, and consecration. Marriage is a laboratory to prove men and women and to see if they will give heed to God’s direction.<sup>594</sup> Marriage, above everything else, is the image of God. This is what God intends to preserve into eternity. It is so much easier for God to take people who have the kind of marriage that is described in Jacob 2:11 and preserve them than it is to take someone who may know all the mysteries but whose marriage is in ruins and preserve them. The man and woman who have this kind of pure marriage are more godly.<sup>595</sup>

The Lord has reaffirmed in revealed scripture to this generation that: *Marriage was, in the beginning, between one man and one woman, and was intended to remain so for the sons of Adam and the daughters of Eve, that they may multiply and replenish the Earth. I commanded that there shall not any man have save it be one wife, and concubines he shall have none. I, the Lord your God, delight in the chastity of women, and in the respect of men for their wives. Marriage was established at the beginning as a covenant by the word and authority of God, between the woman and God, the man and woman, and the man and God. It was ordained by my word to endure for ever. Mankind fell, but a covenant established by my word cannot fail, and*

*therefore in death they were not to be parted. It was my will that all marriages would follow the pattern of the beginning, and therefore all other marriages would be ordained as at the first. But fallen men refused my covenant, did not hearken to my word, nor receive my promise, and marriages fell outside my rule, disorganized and without me, therefore unable to endure beyond the promises made between the mortal man and the mortal woman, to end when they are dead.... Only those things that are by me shall remain in and after the resurrection. Marriage by me, or by my word, received as a holy covenant between the woman and I, the man and woman, and the man and I, will endure beyond death and into my Father's Kingdom, worlds without end. Those who abide this covenant will pass by the angels who are appointed, and enter into exaltation. Concerning them it shall be said, You shall come forth in the first resurrection, and if they covenant after the first resurrection then in the next resurrection, and shall inherit in my Kingdom their own thrones, dominions, principalities, powers, all heights and depths and shall pass by the angels to receive exaltation, the glory of which shall be a fullness and a continuation of their posterity for ever. Marriage is necessary for the exaltation of the man and woman and is ordained by me through the Holy Spirit of Promise, or in other words by my covenant, my law, and my authority. Like the marriage in Eden, marriage is a sacrament for a sacred place, on holy ground, in my presence, or where the Holy Spirit of Promise can minister. But rebellion has kept mankind from inheriting what I ordained in the beginning, and therefore women and men have been left to marry apart from me. Every marriage established by me requires that I be part of the covenant for it to endure, for Endless is my name and without me the marriage cannot be without end: for so long as I endure it shall also endure, if it is made by my word and covenant. But know also that I can do my work at any time, for I have sacred space above, and can do my work despite earth and hell.... Whenever I have people who are mine, I command them to build a house, a holy habitation, a sacred place where my presence can dwell or where the Holy Spirit of Promise can minister, because it is in such a place that it has been ordained to recover you, establish by my word and my oath your marriages.... Therefore the marriage covenant is needed for all those who would likewise seek to obtain from me the right to continue their seed into eternity, for only through marriage can Thrones and Kingdoms be established (T&C 157:34-43).<sup>596</sup>*

**Martyr** The kind of persecution which produces the “kingdom of Heaven” is martyrdom. Originally the word “martyr” meant

“witness” (the Greek word for *martyr* is μάρτυς, *witness*), but so many of the early Christian witnesses were killed that it came to have the modern meaning of “one who dies for their faith.” Martyrs were seen in John’s vision below the altar of God (*see* Revelation 2:11). This means they were holy because of their sacrifice, the Heavenly altar being a symbol of them having shed their blood as witnesses. Joseph Smith and Hyrum joined those who qualified for such a witness. Blessed are those who are willing to endure persecution for His name’s sake. For they are those who are willing to develop faith which cannot be obtained in any other way. It is through the sacrifice of all things that faith necessary for salvation is developed.<sup>597</sup>

*See also* PERSECUTION.

**Mary, the Mother of Christ** Scriptures speak carefully about the existence and importance of a Heavenly Mother — a Divine Female whose greatest attribute is to bestow wisdom upon the whole of this creation. It is possible to completely miss Her presence.<sup>598</sup> The Father and the Son are masculine and therefore personified by the word “knowledge.” The Mother and the Son’s companion are feminine and are personified by the word “wisdom.” These personifications reflect an eternal truth about these two parts of the One True God. Knowledge (masculine) initiates; Wisdom (feminine) receives, guides, and tempers. Knowledge can be dangerous, unless it is informed by wisdom. Wisdom provides guidance and counsel to channel what comes from knowledge. These are eternal attributes, part of what it means to be a male or a female. Creation begins with the active initiative of knowledge, but order and harmony for the creation requires wisdom. Balance between them is required for an orderly creation to exist. A great deal can be learned about Heavenly Mother by searching for the word “wisdom” in scripture. Very often the reference to “wisdom” is to Her distinctly, not merely an abstract attribute.<sup>599</sup>

What was Mary’s role? Who was she? Is it possible she was “the mother of God” before she came into mortality? These are important questions that ought to be asked. If one can learn the answers, they would indeed be glorious. The Greek title “Mother of God,” *Theotokos* (Θεοτοκος), has been used in Eastern Christianity since the Third Century (and perhaps as early as the Second Century). The title was

exclusively associated with Mary. By the Fifth Century, the title became controversial, and the replacement term “Mother of Christ,” *Christotokos* (Χριστοτοκος), was substituted. Since the pre-earth existence of man is not universally accepted in Christianity, most Christians have never considered even the possibility of a pre-earth identity for Mary. Despite this, she, like all mankind, existed before this world. If God the Father obeys the same commandments He imposes upon His children, then for Him to father a child with any woman other than His Wife would violate His decrees about adultery and chastity.<sup>600</sup> Before this creation, the Mother in Heaven was with the Father. She was beside Him when His work began. She was there when the plan was laid, the boundaries established, and the compass applied to establish order for the creation. All the Father knows, the Mother knows. All the Father established and ordered, the Mother established and ordered. They are One.<sup>601</sup> The Father is the source of glory and likened to the sun. The Mother reflects and shares this glory and is likened to the moon. She reflects God’s glory, endures within it, and is empowered by it. She can participate with Him in all that is done wielding that glory. “Knowledge” is the initiator or force, and “wisdom” is the regulator, guide, apportioner, and weaver of that power. If not tempered and guided by wisdom, knowledge can be destructive. Wisdom makes the prudent adaptations required for order. The Father and Mother are One. But the Mother bridges the gulf between the Throne of the Father and fallen man. She made it possible for the Son of God to enter this fallen world for the salvation of everything in it. A great deal of reflection and study is needed to understand all this implies. This is an introduction of some basic information about the Mother of God or “the Mother of the Son of God after the manner of the flesh.”<sup>602</sup> If “the condescension of God” included the Mother of God, as well as Her Son, then She was also a critical participant for providing the sacrificial lamb required for our redemption.<sup>603</sup>

“When She declares *whoso findeth me findeth life and shall obtain favor of the Lord*, (Proverbs 1:38), it should be taken literally. This does not mean we now pray to Her, for we are commanded to pray to the Father. But it does mean when we use the word *Father* to describe God, we finally regard God to be both *male and female*—the

original *image of God*.”<sup>604</sup> While acknowledging a Divine Mother is appropriate, singling Her out for worship is not. The words of the Divine Mother’s Proverb and Mary’s psalm both venerate and praise the Father. The role of God the Father is critical to acknowledge and understand for our salvation. Jesus Christ is the essential Savior and Redeemer whose atoning sacrifice is the means ordained by God to now rescue mankind from sin and death. Salvation depends on knowing, confessing, and worshiping Christ. Anything that distracts men or women from that can become an impediment to salvation. The Mother’s greatest accomplishment has been to take the seed of God the Father and magnify it. She controls and weaves His seed into Their organized spirit offspring. From Their glory, or intelligence, She produces organized intelligences or spirits. One of the titles for the Heavenly Mother is “The Great Weaver” because She formed unorganized intelligence into organized spirits, becoming the Mother of All Living. All of mankind are intimately connected to Her, for they came from Her. Mortal women have inherited a similar power from Her. This inheritance empowers them to become mothers here. The capacity to fashion matter into another human being belongs only to Her daughters. All human life begins inside the womb of the woman, where the work of The Great Weaver is replicated for each one of Her children who has ever lived in this world.<sup>605</sup>

**Meekness** A difficult attribute to recognize, it is found in the relationship between man and God, not between man and man; to be meek is to follow the Lord’s will, even when one doesn’t want to do so, even when it brings one into conflict with friends, family, or community. Meekness is measured as between the servant and the Lord, not as between the servant and his critics.<sup>606</sup> 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.<sup>607</sup> 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 – in other words, obedience. Meekness affects a person’s relationship with his 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.<sup>608</sup>

**Melchizedek** *And this Melchizedek, having thus established righteousness, was called the king of Heaven by his people, or, in other words, the King of peace. And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; him whom God had appointed to receive tithes for the poor. Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need. And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him* (Genesis 7:20–22). In 1844, the church-owned newspaper identified Shem as Melchizedek.<sup>609</sup> Joseph Smith explained that Melchizedek was not an earthly king, nor did he reign over a population.<sup>610</sup> Melchizedek is not a name but a title. It is a compound of two words. The first is *Malki* (מלְכִי), meaning “king,” and *Zadok* (זָדוֹק), meaning “righteous;” *Malki Tzedek* or *Malki Zedek* (מלְכִי זָדוֹק) can mean “righteous king” or “king of righteousness.”<sup>611</sup> As a comparison, the Dead Sea Scrolls portray their “Teacher of Righteousness” as *Moreh Zedek*. Joseph Smith asked, “What was the power of Melchisedick[?] twas not P. of Aaron &c. [but it was the power of] a king & a priest to the most high god. A perfect law of Theocracy holding keys of power & blessings. Stood as God to give laws to people. Administering endless lives to the sons and daughters of Adam.”<sup>612</sup> Melchizedek was a king, and he was a high priest of the Most High God after the Order of the Son of God, i.e., a king and a priest. It is both a name-title and a new name given to Shem. Christ is the Great King and the Great High Priest. The name Melchizedek is really a name-title belonging to Christ. It was given to Shem because he was a worthy disciple of the Lord. The name-title became the designation of Priesthood. It was used as a substitute

for the frequent repetition of the “Son of God.”<sup>613</sup> The great priest Melchizedek is admired so much that the Priesthood was renamed after him because he was the last one to accomplish Zion. But when one examines carefully why Melchizedek qualified to obtain the Priesthood, one discovers it was because he “by faith” quenched the violence of fire, he subdued lions, by faith he achieved all these things – not by priesthood. By faith.<sup>614</sup> Melchizedek’s city of peace came because those who heard him repented. They were taken into Heaven by their repentance. They, like Enoch’s city, will return in the last days. The wicked will not survive their return. The next time there is a place where people of righteousness are taught and gathered, it will no longer be taken up to Heaven. Instead, it will allow Enoch’s and Melchizedek’s people to return. A holy city must be prepared to welcome that return.<sup>615</sup> *See also SALEM.*

**Melchizedek Priesthood** A form of priesthood Joseph Smith believed was conferred by the voice of God upon a recipient (*see* Genesis 7:18). It does 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 this priesthood on males of black African descent, but they changed their policy at that time and now ordain “all worthy males.”<sup>616</sup> At a conference on June 3, 1831, a revelation to Joseph directed that twenty-three attendees were to be ordained to this heavenly priesthood. At the time of the conference, it was called “high priesthood” but later would be called Melchizedek Priesthood.<sup>617</sup>

Joseph Smith said, “All priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away, but that which brought the ministry of angels remained. All the prophets had the Melchizedek priesthood and were ordained by God himself” (*TPJS*,

180–181).<sup>618</sup> When viewed not as a name but as a title, Melchizedek is a compound of two words: *Malki* (king) and *Zadok* (righteous) which means and is a reference to *the* “King of Righteousness,” who is Jesus Christ, who possesses all Priesthood. Melchizedek priesthood or the priesthood of the King of Righteousness, viewed in this light, is the authentic Holy Order after the Order of the Son of God. Melchizedek priesthood is the priesthood of Jesus Christ. It is an association with the Son of God.<sup>619</sup> This complete *Melchizedek Priesthood comprehends the Aaronic, or Levitical priesthood and is the grand head, and holds the highest authority which pertains to the Priesthood, the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the plan of salvation, and every important truth is revealed from Heaven* (T&C 140:2). The Melchizedek priesthood is given for blessing and giving life. If someone claims to hold Melchizedek priesthood, but he uses it to judge, condemn, control, compel, and assert authority over the souls of men, then it is a sign he holds no such authority. The office, the authority, and the keys of the Melchizedek priesthood are given by God to man to bless, to enlighten, and to raise one up by bringing light and truth, which is the glory of God or intelligence.<sup>620</sup> *See also MELCHIZEDEK; HOLY ORDER.*

**Mercy** Tenderness of heart which disposes a person to overlook error.<sup>621</sup> “If you want mercy from the Lord, you must give it to your fellow man. If you do not show mercy to your fellow man, the Lord cannot provide it to you. There is a law which binds the Lord to the same standard you set for yourself. It is an irrevocable law. Therefore, the Lord teaches us to show mercy so that we might merit mercy. We are the final beneficiaries of all the mercy we show to others. It really is true that that which ye do *send out shall return unto you again* (Alma 19:11). This is called ‘karma’ in another faith. It is a true principle. Perhaps it operates within a larger time frame than just this life, but it operates, nonetheless. Alma knew the truth and was teaching it to his son.”<sup>622</sup>

**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 and women; second, they are allowed to behold the Lord's glory; third, 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 or 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 (*see* T&C 74:8). If this isn't happening, then faith does not exist on the earth any longer (*see* Moroni 7:7).<sup>623</sup> Angels minister to "chosen vessels" or mortal messengers, as the Three Nephites did with Mormon and Moroni (*see* 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* (Moroni 7:6). 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.<sup>624</sup> 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.<sup>625</sup> Many people have received ministering angels. Men, women, and children have, can, and do receive angelic ministers (*see* Alma 16:26). When they minister to a man or a woman, it is to enable them — the ones being ministered to — to testify and help others to likewise have faith in Christ.<sup>626</sup> Angels minister to those with faith, who are supposed to then preach salvation to others.<sup>627</sup> *See also* ANGEL.

**More Sure Word of Prophecy** The testimony from Jesus, promising Eternal life. 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 — 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.<sup>628</sup> "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.<sup>629</sup> 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."<sup>630</sup>

**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*."<sup>631</sup>

**Most Holy** (Hebrew *qodesh*, קֹדֶשׁ).<sup>632</sup> Most holy does not mean "very holy"; it means "actively holy, imparting holiness."<sup>633</sup> (Cf. Exodus 14:5; 16:2,5; Leviticus 2:4.) The Law of Moses prescribed the death penalty for a variety of offenses. One of the ways to avoid the execution of the penalty was to go to one of the safe harbor cities. Another way was to come in contact with the altar, because the altar was considered most holy. Things that are most holy communicate holiness; one cannot profane them. If one comes in contact with something that is "most holy," while he or she is unholy, they don't make it unholy; the altar — or the thing that is "most holy" — makes *them* holy, because it is most sacred. "Part of the rites in the temple are intended to communicate to you things that are most holy. They

are intended to make you holy. They are intended to make you a suitable recipient for an audience. They are intended to make you a suitable companion for a walk down a dusty road with the risen Lord who is trying to get you to notice exactly who it is that speaks to you.”<sup>634</sup>

**Mothers** Mothers who minister to their children in patience and love will undoubtedly be among those whom the Lord will remember in the final day. The first parable, “The Busy Young Man,”<sup>635</sup> is about those little acts through which one finds their Lord. “The Weathered Tree”<sup>636</sup> is about the enduring power of a mother’s love and how, like the Lord’s own sacrifice, this often underappreciated calling has been and continues to be a lifetime of service. Mothers oftentimes do not take time to study because they are too busily engaged in the *actual work* of charity, love, and service. Some may not be able to construct a scripture-based explanation or exposition, but they recognize truth by the light that has been acquired within them by their fidelity to the Lord’s system of conferring light and truth. “I have been far more impressed with mothers in Zion than with the tattered remains of what is now called Zion by the gentiles.”<sup>637</sup>

**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 174:1). Simply put, even if men or women disagree, if they choose to not dispute, they 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 157:54).<sup>638</sup> 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.<sup>639</sup> “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 [to not dispute]. 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.”<sup>640</sup> See also CONTENTION.

**Mysteries of God** 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. One will have to apply the process of learning the mysteries in one’s life if he or she intends to learn the mysteries themselves.<sup>641</sup> The scriptures tell us how to get the “mysteries of God.” Learning these mysteries is the fullness of Christ’s Gospel.<sup>642</sup> 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 and 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 or woman’s faith, repentance, and holy works.<sup>643</sup> 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.*<sup>644</sup> This is the Book of Mormon theme. Search deeper, and find God.<sup>645</sup> *Ask that you may know the mysteries of God.* That is a commandment. Although given to Oliver Cowdery, it is a principle that is applicable to all of mankind (see T&C 3:3). The claim that one 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* (JSH 13:26) denies the power of godliness and opposes the doctrine of salvation. It is anti-Christ.<sup>646</sup> “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.”<sup>647</sup> Christ said that *the mysteries of the kingdom of heaven* are understood only by those who have been initiated and given that understanding (see 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, *mystērion*, μυστήριον)... [are] confided only to the initiated and not to be communicated by them to ordinary mortals.”<sup>648</sup>

Knowledge of the mysteries of godliness is obtained only through obedience to God. He ordained this method to make His greatest truths universally available to all His humble followers. If it were otherwise, men and women would all have to go to college to receive training for the ministry. Education is no real advantage in receiving light and truth from God. Humility is the only real, great advantage which any soul ever possesses (*see* T&C 159:31–32).<sup>649</sup> Alma’s teaching that *it is given unto many to know the mysteries of God* (Alma 9:3, emphasis added) means what it says. This is God’s promise in every age. Even if only few men or women are willing to receive it, that does not cancel the promise.<sup>650</sup> “The principle involving limited disclosure of things received in personal revelation is explained by Alma. If you are incapable of obeying these requirements, then you cannot receive any new mystery by revelation. Heaven will not permit any soul to receive mysteries if they cannot resist revealing them unwisely to others. The constraint — that they may be learned, but cannot be taught — is enforced by withholding them from those who will not abide by this constraint. If you are one of those who cannot respect this limitation, then the process will not work for you. Joseph said: “The reason we do not have the secrets of the Lord revealed unto us is because we do not keep them, but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord?”<sup>651</sup> The mysteries of God are His hidden but simple truths.”

<sup>652</sup> *See also* UNSPEAKABLE.

**Naked and Afraid** The reaction of any who come into God’s presence in their fallen state (*see* Mormon 4:6). When Adam and Eve partook of the fruit and then Satan called their attention to the fact that they were naked, he was pointing out to them that they ought to be ashamed. Therefore, when they heard the voice of God speaking, they withdrew because of what the shame triggered within them — fear. They were ashamed to come into the presence of that being whom they knew to be just and holy, because now they were naked and afraid. Their “nakedness” before God came as a consequence of understanding the difference between what they were — sinful — and what God was — perfect.<sup>653</sup>

**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.”<sup>654</sup> “To receive a new name is to receive a new role or persona, to be identified with a particular situation or association.”<sup>655</sup> God’s name is hallowed (*see* Matthew 3:29). *Hallowed* means “respected, acknowledged, revered, its authority held in awe.”<sup>656</sup> (*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 personally, *my father* (Cf. Mark 7:11; 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.<sup>657</sup>

**Ahman** God the Father (*see* T&C 75:1–2, The Testimony of St. John). *See also* 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; John 1:3, emphasis added). Alpha (Α, α; ἄλφαις) is 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 also* 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”), and Rapha-el (“God is healer” or “God has healed”). *See also* EL, THE

**El Elyon** The Most High God; God the Father. It occurs in the Old Covenants 28 times.<sup>658</sup>

**El Olam** The everlasting or eternal God.<sup>659</sup>

**El Shaddai** Translated in the KJV as Lord God Almighty. It occurs in the Old Covenants 7 times.<sup>660</sup> The term “El Shaddai” could be

the earliest Hebrew name for deity and may mean “god of the mountain(s) or high god.” “The name could also mean a female destroyer or a nursing mother or even the guardian of the fields. Or all of them. The name has a feminine form.”<sup>661</sup>

**El, The** Plural, referring to many of the El. *See also* EL.

**Elohim** A plural Hebrew noun (אֱלֹהִים) usually translated as “god.” It occurs in the Old Covenants over 2,000 times.<sup>662</sup> Rendered as the Greek *Theos* in the Septuagint.<sup>663</sup> Those who inherit everlasting burnings are referred to as the “Elohim.”<sup>664</sup> The image of God is both male and female. This is why the name-title “Elohim” is plural.<sup>665</sup>

**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, emphasis added).

**Father Ahman** God the Father (*see* T&C 75:1–2; The Testimony of St. John). *See also* AHMAN.

**God of Hosts** Throughout scripture the Father is described as the God of Hosts. Seeing Him includes an accompanying “host,” a “concourse of angels,” a “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.<sup>666</sup> *See also* 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 (*see* 2 Nephi 1:2). He is the *keeper of the gate...and...employeth no servant there* (2 Nephi 6:11). He is the One who keeps the gate, protects the way, and greets those along the way (*see* 2 Nephi 13:2–3).<sup>667</sup>

**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 and Isaiah 3:4.

**Jehovah** “The self-existing One,” “eternal One,” or Lord. It occurs ca. 6400 times in the Old Covenants. It is also translated “God.”<sup>668</sup>

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),<sup>669</sup> Jehovah-Nissi (the Lord is my banner, my altar),<sup>670</sup> Jehovah-Rapha (the Lord that heals),<sup>671</sup> Jehovah-Shammah (the Lord is there),<sup>672</sup> Jehovah-Tsidkenu (the Lord our Righteousness),<sup>673</sup> Jehovah-Jireh (the Lord will provide; the Lord sees),<sup>674</sup> Jehovah-Shalom (the Lord is Peace),<sup>675</sup> Jehovah-M’kaddesh (the Lord who sanctifies, consecrates you),<sup>676</sup> and Jehovah-Sabaoth (the Lord of Hosts).<sup>677</sup> The first seven are sometimes referred to as the “redemptive names” of God. *See also* JEHOVAH SABAOTH; GOD OF HOSTS; 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 also* GOD OF HOSTS.

**Jesus** The English name of Jesus originates from the Latin form of the Greek name *Iēsous* (Ἰησοῦς), 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 1:16).

**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 (*see* 1 Corinthians 1:19) 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 (*see* 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 also* 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.<sup>678</sup>

**Man of Holiness** God the Father (*see* Genesis 4:9).

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

**Only Begotten of the Father** The singular reference to Jesus Christ as the sacrificial Son offering from the Father.<sup>679</sup>

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

**Redeemer** Jesus Christ is the essential Savior and Redeemer whose atoning sacrifice is the means ordained by God to now rescue mankind from sin and death. “Our salvation depends on knowing, confessing and worshiping Christ.”<sup>680</sup> *All mankind were in a lost and in a fallen state, and ever would be save they should rely on this Redeemer* (1 Nephi 3:2).

**Rock of Heaven** *And the Lord said, Blessed is he through whose seed Messiah shall come, for he says, I am the Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity* (Genesis 4:20).<sup>681</sup>

**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, the one who extends salvation.”<sup>682</sup> “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.”<sup>683</sup> 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 (*see* Mosiah 1:16). Whether it is an institution or an individual, no one other than Christ can save. Hence His title as Savior.<sup>684</sup>

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

**Son of God** An acknowledged status meaning one has been accepted by God into His family (*see* T&C 18:1).<sup>685</sup> *The Son of God* is Jesus Christ (*see* 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 condescended to redeem (*see* The Testimony of St. John 12:10; T&C 93:4).<sup>686</sup>

**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* Genesis 4:9,15,19, 21–23; 7:23–24; Matthew 11:9; Testimony of St. John 5:19; 6:16; 9:3–4.)

**Spirit of Truth** A formal name for Christ. *See* SPIRIT OF TRUTH.

**Walker in the Path** *Now, therefore, know that Jesus is the Messiah, the Walker in the Path who has proven for evermore that Father Ahman sent Him into the world to prove His Father’s path* (Testimony of St. John 12:21).

**Word, The** *Therefore, in the beginning the Word was, for he was the Word, even the Messenger of Salvation, the Light and the Redeemer of the world, the Spirit of Truth, who came into the world because the world was made by him, and in him was the life of men and the light of men* (T&C 93:2; Testimony of St. John 12:8). Living by every word which proceeded from His Father, Christ personified the Father’s teachings and literally became *the Word of God*.<sup>687</sup>

**Yahweh** Lord, Jehovah; also spelled YHWH (יהוה), without vowels, which was too holy to voice. As a result, *Adonai* is often substituted.<sup>688</sup> 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 also* JEHOVAH.

**Nation** A title for a people or ethnicity, like the Israelites.<sup>689</sup> “Nations” does not refer to modern states, but to family divisions or subsets, like the ancient tribes of Israel. They were called nations. The terms

“nations, kindreds, tongues, and people” have a family meaning; they specifically have the family of Israel — in its scattered condition — in mind. The gospel is intended primarily for one family of redeemed souls.<sup>690</sup> Nation can also be defined in another way. Not all of God’s words are in the Bible. God has spoken to every nation — meaning He has spoken to every religious body of people. *For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore, we see that the Lord doth counsel in his wisdom, according to that which is just and true* (Alma 15:13).<sup>691</sup>

**Natural Roots** Those Fathers who still hold the rights under the original covenant (*see* Jacob 3:23).<sup>692</sup>

**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.<sup>693</sup> There is a different constellation that appears at sunrise on the vernal equinox, and that constellation tells you what age (Pisces, Aquarius, etc.) mankind is in. When that constellation changes from the previous constellation age (on the horizon at the vernal equinox), that’s called a New Earth. There will be a New Heaven and a New Earth when Christ returns.<sup>694</sup>

**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 represents a change to a new heaven.<sup>695</sup> 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*.<sup>696</sup>

**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 belief 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.<sup>697</sup> 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 (*see* T&C 151:13; *see also* 3 Nephi 10:1; T&C 31:14; Genesis 4:22–23).<sup>698</sup> There is a new

and different meaning in Christ's Book of Mormon prophecy to the Nephites (*see* 3 Nephi 10:2) that has come about because of recent events. Previously, Christ's words seemed to foretell that the lost and scattered remnants would build the Lord's House and the New Jerusalem; now it appears that there are covenant-receiving gentiles who are included – gentiles who repent and hearken to Christ's words and do not harden their hearts will be brought into covenant as His people. Christ mentions three distinct bodies. First, those who have accepted the covenant and are numbered among the remnant of Jacob to whom Christ gave this land for their inheritance. Second, the lost descendants of the remnant of Jacob on this land who will repent and return. Third, as many from the House of Israel who will repent and return. These three will build a city that shall be called the New Jerusalem and will come to know God while gathering and laboring to build it. Then they will go out to assist all of God's people in their lost and forgotten state, to be awakened to the work of God and gathered as one body of believers. And all who have any of the blood of Abraham, who are scattered upon all the face of the land, will come to be taught in the New Jerusalem. There the Power of Heaven will come down to be among them; the angels (and Enoch with his ten thousands) will come down; the Ancient of Days, or Adam (the first father), and Christ, also, will be in the midst of His people (*see* 3 Nephi 10:1).<sup>699</sup>

**New Name** The name of Jacob was given by man (his father); 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.<sup>700</sup>

**Noble and Great** There are two different groups that exist in this estate of mortality. One group is known as the *noble and great*, who are later identified as *the Gods*. The second group is those who are the spirits *organized before the world was* who are to “be proven” by the experience here in mortality. The mission assigned to each group is distinct – one is “proving,” and the other is “being proven.” These two very different groups are both here in this world, living as

mortals. For those who are being “proven,” this life is a probation. For the others, they are “proving” their fellow men. They are among those who have a calling to teach truth here. They are *noble and great* because they teach truth. They teach truth and know truth because they were of such a character before they came here that they had accepted, obeyed, and received the results of following truth. In a word, they were exalted before they were born here. Hence the need for the word “Elohim” to be plural (*see* Abraham 6:1; 7:1–3). However, there is a veil between this world and the pre-earth existence; the only way to know which group one belongs to is if someone on the other side of the veil reveals it.<sup>701</sup> The risks of mortality are the same for all who are here. The way back is the same no matter which group one belongs to, and either can acquire their exaltation or fall from it, depending entirely upon the kind of life they live here. Only the Lord knows and can tell someone of his or her pre-earth status. If one learns of that, it will only be through revelation.<sup>702</sup>

**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: *èleph* and *àlluph*. Without vowel points, these words look identical: *'lp*. *Èleph* is the ordinary word for “thousand,” but it can also be used in a variety of other senses: e.g. family (Judges 3:2); clan or governor (Zechariah 1:25,33–34); or as a military unit. *Àlluph* 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.<sup>703</sup>

If *èleph* 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 *èleph* usually meant “thousand(s),” the word clearly could also mean a part of a tribe (perhaps best translated “clan”). Given that *èleph* can mean “clan” and that Israelite soldiers may well have mustered and fought by clans, then *èleph* 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. It is perhaps more likely that Saul mustered 330 units of soldiers to rescue Jabesh Gilead rather than 330,000 soldiers.<sup>704</sup>

Numbers in the Book of Mormon are also used as a means to determine rank. In modern language, a military man may be identified by the title of “general” and by the star on his uniform. In the Book of Mormon, a “general” would be identified by the title “captain of 10,000.” It does not mean that he has 10,000 men under his command. A captain of 100 does not mean that he has 100 men under his command. A captain of 50 does not mean that he has 50. It means that he holds a rank. When the pioneer companies were organized, they were divided into captains of 100, captains of 50, and captains of 10 — it was simply a way to identify a role, a rank, or a position; it was a way of dividing the people. “So, when you get to the end of the Nephite wars, with ‘this and his 10,000’ and ‘that and his 10,000’ and ‘someone else and their 10,000’ and they’re all slain, it doesn’t mean that you are reading about hundreds of thousands or millions who are dying. It means that someone in a position of rank and authority and all of those under his command were slain. What those numbers amounted to, we don’t know.”<sup>705</sup>

**Oath and Covenant** The oath and covenant is the Father’s word that cannot be broken. It is not something one aspires to, but something that is accepted by following the conditions established by God. The Father is the One who *can* establish eternal covenants by His word because His word cannot be broken.<sup>706</sup> See T&C 82:17.

**Office** A position in an organization; not to be equated with the possession of priestly authority. Offices are created by people, and offices in the church are a matter of vote by the members, placing someone 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 virtue of the people accepting them by their vote. They could have elected them to be high priests or to any other office. Orson Hyde held the

office of apostle (beginning in 1839) with, literally, no authority. Choose a title and have everyone vote; now one holds an office.<sup>707</sup>

**Olive Tree** Of all the material Jacob could have adopted as his prophecy, his selection of Zenos' allegory of the Olive Tree is telling. The account is a journey through various dispensations of the Gospel, tracking a bloodline of chosen people. To Jacob's credit, he realized the work of salvation was devoted primarily to rescuing the descendants of a chosen line beginning with Abraham. The allegory is a family story. The use of the olive tree is a deliberate symbol of a family and of the tree whose value was beyond question in the culture from which the allegory sprung. To understand the story, it is necessary to settle on meanings. The tree is a family line belonging to the *house of Israel* (Jacob 3:7). The work of the Lord of the vineyard and his fellow laborers is designed to cause the chosen family line to produce fruit worthy of preservation. The "fruit" is people, or more correctly, children raised in righteousness who comprehend and accept the Gospel and abide by its teachings.<sup>708</sup> See also FRUIT.

**One Eternal Round** There is no beginning, and there is no end; it is one eternal round.<sup>709</sup> "This round of creation is only part of the cycle. We are part of endless cycles. Now. Today matters a great deal. Therefore, what you do here matters, infinitely and eternally. Set aside doubts, and have faith. It is the only way to change your eternal destiny. We should all want to be baptized and to be cleansed from sin. But, the prototype of the saved man requires more. We may only receive limited grace in this life, but we must hold fast. We cannot receive more if we will not receive all that is offered us now. If we will receive what is offered now, we will be added upon for ever and for ever (Abraham 6:2). 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."<sup>710</sup> Men and women can choose to move upward and be added upon, or they can choose to remain as they are, worlds without end. Now is part of eternity. Though mortal, all 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 that what went on prior to this creation matters and affects

mankind now. In the same way, what one accepts in this life, by his heed and diligence, affects what comes after. The course all are on has been ordained by God and is one eternal round (Alma 5:5; 17:8; JSH 10:2; T&C 18:1). Even if someone has proven himself before, he must prove himself again, now.

God has been at this a long time. Christ has been involved in many repeated cycles of creation. Moses was told: *And by the word of my power have I created them, who is my Only Begotten Son, who is full of grace and truth. And worlds without number have I created, and I also created them for my own purpose; and by the same I created them, who is my Only Begotten* [It is endless, and it is cyclical.] *For behold, there are many worlds that have passed away by the word of my power, and there are many that now stand, and numberless are they unto man; but all things are numbered unto me, for they are mine and I know them* (Genesis 1:6). This is God's great work. 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. The Lord told Moses just how vast this process is: *These are many and they cannot be numbered unto man, but they are numbered unto me for they are mine. And as one earth shall pass away, and the heavens thereof, even so shall another come. And there is no end to my works, neither to my words* (Genesis 1:7). This is a continual, endless cycle, worlds without end. Man falls into the cold realm of the temporal but is returned again to the spiritual. The process allows incremental development based on choices. When any cycle begins, man is spirit. When it is underway, man is temporal and physical. But when a cycle ends, man is spirit again. Humanity is nearing another turn of the wheel when wickedness ends. As modern revelation describes it, *For the hour is nigh and the day is soon at hand when the earth will be ripe, and all the proud and they that do wickedly shall be as stubble, and I will burn them up, that wickedness shall not be upon the earth.... For I will reveal myself from Heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand* (T&C 9:3). Then, *when the thousand years are ended and men again begin to deny their God, then will I spare the earth but for a little season, and the end shall come, and the Heaven and the earth shall be consumed and pass away, and there shall be a new Heaven and a new earth* (T&C 9:7). The cycle repeats, but nothing is lost. The old passes

away, but everything is kept to be used again, *both men and beasts, the fowls of the air and the fishes of the sea, and not one hair neither mote shall be lost, for it is the workmanship of my hand* (T&C 9:7).<sup>711</sup>

**Oracle** A prophetic presence;<sup>712</sup> the revelations of God, which were given to mankind from Joseph Smith as the foundation, as the font from which all draw. “But it was always intended that there should arise in you the power of obtaining oracles for yourself.”<sup>713</sup> The doctrines, commandments, revelations, and words of God are given as an oracle to guide mankind. The oracles are contained in the Book of Mormon, Lectures on Faith, and the revelations given by Joseph.<sup>714</sup>

**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.”<sup>715</sup> Ordinances are the preliminary act, designed to bear testimony of the real event. They are not the real thing but are a “type” of the real thing. They must be seen through the eyes of faith (*see* Ether 5:3) to allow one to gain the faith necessary to obtain the real thing.<sup>716</sup> Ordinances are instituted to bring one to the point where one inherits in body and spirit the 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 [then] receive what is promised by the Doctrine of Christ.”<sup>717</sup> “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.”<sup>718</sup> 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.<sup>719</sup> Latter-day Saints think “ordinances” are required for everyone, and they can receive them ad hoc to be saved. Heaven does not have unorganized

crowds milling about, arriving fresh from receiving and accepting vicarious ordinances and claiming the right to be rewarded by entering Celestial glory. *If* anyone enters the kingdom of God, she will be there as part of God's family, not as a freelance believer. Those faithful who received the assurance before death that they would one day enjoy a glorious resurrection were unable to leave the spirit world with Christ, but remained behind to minister to others there. Mankind knows almost nothing, at this point, of the full scope of the original body of teachings, revelations, ordinances, and rites. Even all that came through Joseph is but a glimpse. Man is not worthy of the full view. The question is whether any will become meek and humble enough to endure giving it a hearing before they corrupt it with a flood of errors based on unbelief.<sup>720</sup>

**Ordination (Priesthood)** An invitation; not the same thing as receiving the power of the Priesthood. "When you walk through the lives of all these priestly men, you see there is a two-fold event. First is an ordination. Then later there is empowerment or ratification of the ordination by Heaven. Ordination involves men. Empowerment involves the Heavens. In the case of Nephi's brother Jacob, who was ordained by Nephi, we see the pattern set out. Jacob explains about his ordination by his brother, and then later confirms, he *firstly obtained mine errand from the Lord* (Jacob 1:4). There is a difference between the invite extended through ordination, and the blessing that comes when the power is conferred by Heaven."<sup>721</sup>

**Other Sheep** When Christ appeared as a resurrected being to the people who were gathered as a faithful body on the American continent and showed them the wounds in His hands, in His side, and in His feet, He told them, *Ye are they of whom I said, Other sheep I have, which are not of this fold; [I must go to them] and they [must] hear my voice, and there [should] be one fold and one shepherd* (3 Nephi 7:3). He explained that the disciples at Jerusalem didn't ask Him about it, and they didn't understand who He was talking about. They wrongly supposed that Christ meant He would speak to other sheep through the ministry of the people in Palestine, as they spread the message outward. Instead, He meant that He, Christ, would go, as a resurrected being, to scattered remnants of the House of Israel; that He would let them hear His voice, see Him, and He would minister

to them. And that included, within the body of those that Christ intended to minister to, the people who were writing the Book of Mormon. And then He extended that and said, “I have still other sheep, in addition to you, and I’m going to go visit with them, also.”

“And so, from the record of the Book of Mormon, in just one example, if you want to understand the obscure statement that Christ made, preserved in the New Testament, that He has other sheep to whom He’s going to go minister, in order to understand that prophecy, you go to the last in time, the later to interpret the earlier, and the Book of Mormon supplies you that interpretation and explains: yes, Christ meant as a resurrected personage that He would go and He would appear. The record of Christ’s appearance in his post-resurrected state in Palestine includes appearing first to two women. Then He spent the better part of the day walking on the road to Emmaus with two disciples — Cleopas and an unidentified other who wrote the record, Luke. Then He appeared to the twelve. Still later, He would appear to the apostle Paul. And then when He ascended, there were above 500 gathered together at the time that He ascended from the mount. And so there were multiple sightings, multiple witnesses, and multiple audiences to whom He ministered as a post-resurrected being. Then in the Book of Mormon He does exactly the same thing. He appears as a resurrected personage and He ministers.”<sup>722</sup> Christ would like mankind to have this information. He wants all to know He is the God of Israel and, indeed, the God of the whole earth. He not only ministered in Palestine and visited the Nephites, but He visited all of His sheep, wherever they were located throughout the world. This is what the Book of Mormon was to prove. Although it is only a record of a single group of the “other sheep,” it establishes there are “sheep” throughout the world to whom He paid a visit after His resurrection. In the title page of the Book of Mormon (now known as the Dedication in the Restoration Edition of scriptures), it says it was written *to shew unto the remnant of the house of Israel how great things the Lord hath done for their fathers, and that they may know the covenants of the Lord, that they are not cast off for ever. And also to the convincing of the Jew and gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.* This reference to “all nations” confirms the meaning of the term “other sheep,” as

Christ elaborated to the Nephites. The term was intended to cover multiple groups of believers who had been separated from Palestine and not just a single third group of believers. Christ's ministry after His resurrection, therefore, may have involved many groups who both saw Him and heard His voice and, thereby, became part of His sheepfold.<sup>723</sup> The third chapter of Jacob, although an allegory, may be the most detailed account of these "other sheep."<sup>724</sup>

**Outcasts of Israel** *And he shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth* (Isaiah 5:5). These are the Lost Ten Tribes of Israel, as well as others who have been led away by God, from time to time (*see* 2 Nephi 12:10; 3 Nephi 7:3), including the Book of Mormon people (*see* 1 Nephi 1:22; Alma 8:1).<sup>725</sup>

**Patience** As used in Mosiah 1:16, patience is not defined as it typically is; rather, it refers to the patience a child has as he grows into adulthood. There are many years ahead to reach adulthood — there is nothing the child can do to change that, nor do they attempt to do so. In much the same way, most adults have many years ahead of them before they become fit for the Second Comforter. Just like one cannot rush from childhood into adulthood but must progress by degrees through the many long months into many years, so too, men and women 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 in this scripture.<sup>726</sup>

**Patriarchal Blessings** Scripturally, fathers' blessings had legitimacy because they were spoken through the gift of the holy ghost. Three years previous to the death of Adam, he called together his posterity *into the valley of Adam-Ondi-Ahman, and there bestowed upon them his last blessing. . . and, notwithstanding he was bowed down with [great] age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation* (T&C 154:19–20). That was the first patriarchal blessing. It was given by the power of the spirit, and it was prophecy. It would be appropriate to read "priesthood" out of that event and

to read “holy ghost, power of the spirit, word of prophecy” into it. A patriarchal blessing that is delivered with no benefit of the spirit is just more ink on paper, but a blessing that is delivered by the power of the spirit, as a prophecy, is the word of the Lord, the mind of the Lord, and the power of God unto salvation, which cannot be broken. Later, when both Jacob (Israel) and Lehi called their children before them to bestow their final blessings, it was a reenactment of that event with the first father, Adam, in the valley of Adam-Ondi-Ahman. Jacob and Lehi were, likewise, bowed down with great age, knowing that they were going to soon depart this world; they had no personal investment in the outcome, but only intended to say what was for the blessing and benefit, through the spirit, of what would befall their children after them, things that they would not be around to witness; they confirmed by the spoken voice what it was that God had put into their hearts. A patriarchal blessing is generally given by someone like Lehi or like Jacob (in Genesis 12:14–26). They are calling upon all of the experience that they’ve had with the children throughout their lifetime, and then they’re projecting forward by the power of the spirit. Sometimes what is prophesied to befall a child may be surprising to the one filled with the spirit who is pronouncing the blessing, but generally, that lifetime of experience with the child helps prepare the mind, the heart, and the connection of the father to Heaven. All of this, every bit of it, can occur with or without priesthood — people need not associate, and therefore limit, the power of the spirit to influence any person, without regard to rank, position, or office.<sup>727</sup> The identification of a Tribe of Israel in the Latter-day Saint patriarchal blessings does not restore the covenant, nor does it connect you to the “living vine,” nor does it alter the status of being “gentile” by identification.<sup>728</sup>

**Patriarchal Priesthood** The right of dominion over the creation belonged to God. God gave that right to Adam and Eve. It does not automatically transfer to all their descendants. It was transferred from Adam to his first appointed heir, Seth. (Cain would have been the first heir, but because he rebelled, he lost his position. To prevent that loss, Cain slew the next heir, Abel, but it did not accomplish the ambition. Cain was, ultimately, replaced by Seth.) Seth was given the right belonging to the first Father, Adam, and through

him down generations to Enos; then to his son, Cainan; and his son, Mahalaleel; and his son, Jared; and his son, Enoch; and his son, Methuselah; and his son, Lamech; and his son, Noah; and his son, Shem, who was given the new name of Melchizedek. This right is called the “patriarchal priesthood” – it is the right to hold dominion over the world as the steward, father, or patriarch over all creation (*see* T&C 154:9–20).<sup>729</sup> Joseph Smith explained that there are different portions or degrees of priesthood.<sup>730</sup> “The Melchizedek priesthood holds the right from the eternal God, and not by descent from father and mother; and that priesthood is as eternal as God himself, having neither beginning of days nor end of life. The second priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this Priesthood. The third is what is called Levitical priesthood, consisting of priests to administer in outward ordinances, made without an oath and covenant. The holy ghost is God’s messenger to administer in all those priesthoods” (TPJS, 323).<sup>731</sup> “Joseph never clarified he ranked these three from top, to middle, to bottom. It is possible he spoke of the middle first, then top next, and then the bottom (Levitical). We view the Patriarchal Priesthood as the highest because the Priesthood beginning with Adam was a single Holy Priesthood after the Order of the Son of God.”<sup>732</sup> The Aaronic or Levitical Priesthood is an association with angels. The Melchizedek is an association with the Son of God. The Patriarchal is an association with the Father and makes one a son of God.<sup>733</sup> There are three levels of priesthood. There are three members of the Godhead. There is a different member of the Godhead associated with the three levels of salvation, the three levels of Divine ministrations, and correspondingly, the three levels of priesthood. There is a priesthood that belongs to the Telestial order (or the world where we presently live). There is a priesthood that belongs to the Terrestrial order (or this world in its paradisiacal state during the Millennium). There is a priesthood that belongs to the Celestial order (or the final redeemed state which men hope to inherit in the Father’s Kingdom). T&C 69 sets out these conditions of glory, and one can associate a level of priesthood with each. Doing so gives one a better grasp of the idea of *fullness of the Priesthood*. “The Patriarchal Priesthood is not defined

in scripture. The most important point is that there is priesthood which exists, but is not contained within or conferred by [a] church. It comes from one source — the Father. To receive that, read *The Tenth Parable*<sup>734</sup> and you will have a description of how it unfolds.” The Son is necessarily involved. He is the gatekeeper; He alone decides if a person is going to qualify. When the Son takes it as His work to bring a person before the Father, His ministry can take many years and is designed to cure what is wrong, fix all that is broken, and remove all that is impure in the candidate. Only when the Son can vouch for the individual is he brought before the Father. It is the Father who confers and ordains a man to the highest priesthood.<sup>735</sup> Patriarchal Priesthood is obtained by meeting God in *His* temple, not merely in a ceremony on earth. In the last days, this priesthood will again be called the Holy Priesthood after the Son of God. The Priesthood at the end of the world will be a mirror image of what was in the beginning.<sup>736</sup>

**Pattern for Understanding Truth** *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself* (Luke 14:3). This is the pattern adopted by the writers of the New Testament Gospels. Christ explained how to understand His ministry by using the law and prophets. The Gospels would not be written until decades after this, and they were composed following the Lord’s pattern (found in the discussion that took place on the road to Emmaus) to vindicate Him as the promised Lord and Redeemer, and thereby, fulfilling scripture. This framework appears in Matthew, Mark, Luke, and John. They all wove into their records how Christ fulfilled the prophecies. Christ proved He came and suffered to fulfill the prophets. He opened the scriptures unto them so that they understood (*see* Luke 14:7). The Gospel writers followed this same pattern. “Our Lord could have testified by revealing 10,000 new truths to these two disciples [on the road to Emmaus]. He could have disclosed to them new visions and predictions. Instead, He expounded the scriptures concerning Himself. That is how He wants us to learn the truth. When the Lord first spoke to me, He expounded the scriptures. When He rose from the grave, except for these two disciples, His visit with everyone that day was brief, even perfunctory. With others He proved He had risen. But with these

two, the Lord took hours, walking and talking in a discourse wherein *he expounded unto them in all the scriptures the things concerning himself* (Luke 14:3). They did not recognize Him, but they were moved by the content of His sermon. When they arrived at Emmaus, He entered the house because they asked Him to stay. If they had not asked, He would have passed by. The Lord does not force Himself upon us. We must invite. At the end of this encounter, *they said one to another, Did not our hearts burn within us while he talked with us by the way and while he opened to us the scriptures?* (Luke 14:4). It is not necessary to reveal any new thing in order to open eyes to everything the Lord has, and is, doing. Nothing apart from expounding the scriptures is required. He did not think it was necessary even when He arose from the dead. In the First Vision, Christ quoted or paraphrased Isaiah, Ezekiel, and Paul. Like His discourse on the road to Emmaus, in the First Vision our Lord expounded scripture. This is the condition of the world. Today is when mankind searches the earth and does not find the word of God, while the scriptures are available and ignored. When [Nephi] visited Joseph Smith, he quoted prophecies from Malachi, Isaiah, Peter, and Joel (*see* JSH 3:1–12). The pattern used by the Lord to reveal new truth is the same in every generation. The Lord is the same yesterday, today, and for ever. His path is straight and His course is one eternal round. Truth is best advanced by opening the scriptures.”<sup>737</sup> *See also* STUDYING THE SCRIPTURES.

**Peacemaker** *And blessed are all the peacemakers, for they shall be called the children of God* (Matthew 3:12). More often than not, those who are “peacemakers” will be abused. They will have to endure aggression and give a soft word in return (*see* Proverbs 2:152). There will be no end to the peace which comes from Christ because there was no end to the suffering He was willing to endure (*see* Isaiah 4:1). When mankind hearkens to the Lord’s commandments, they have peace like a flowing river (*see* Isaiah 17:3). This is because the Lord will fight for them, and they can hold their peace. The Lord will fight Zion’s battles. When a man is right before God, even his enemies are at peace with him (*see* Proverbs 2:191), at least until his time comes and his mission is completed (*see* T&C 139:9; John 10:10). When the Lord was taken with violence and crucified, He was at peace (*see* Luke 13:19,21). He purchased peace through what He suffered. He alone

can share that with all. Through Him, the “peacemakers” have found this peace. This is why they have become His “children,” for He has begotten them (*see* Mosiah 11:28). In a world of violence and abuse, it is peace that many seek. But that peace comes only to the children of God and only because they know they are the children of God. At their rebirth, they are at rest from the cares of this dreary world and are informed by a better promise of things to come (*see* Alma 10:4; Moroni 7:2). Those who bring peace bring hope to this world. This world is filled with tribulation, but the Lord has overcome this world (*see* John 9:18). Many have experienced this peace and have become the children of God and then have been persecuted, hated, reviled, and killed. Peace is a gift from Christ, and His peace is for this world and the world to come (*see* John 9:9). But the promise of triumph is hereafter, when the world can no longer make any claim upon a child of God (*see* T&C 139:7). Though a man may declare peace, the world will not be at peace until the Lord slays the wicked (*see* Revelation 8:1). “Peace, as all other sacred things in our day, must be internal. We live in a day of overwhelming ignorance, foolishness, and wickedness. It is not possible to obtain peace except on the terms which allow it. If you live those, you will have peace. But the world will not live them with you. . . . To be a child of God and know peace is, in our day, to cry repentance and to bring others to Christ.”<sup>738</sup>

**Perfection** The process of cooperating with God. People don’t need to “accomplish something”; they only need to get their hearts right. Once their hearts are right, everything else follows in the ordinary course. In any event, life is not the time to enjoy exaltation; that comes later. Life is the time to overcome vanity, pride, and selfishness. It is the time to lose oneself. When one does that, it doesn’t matter that he still has a great gulf between himself and perfection; he is, nonetheless, perfect. Submission is perfect. However, there is still a great work ahead of everyone seeking to attain exaltation. This life’s agenda is very limited, even though the full effort involved will last many lifetimes. Men and women are not here to “get exalted.” They are here to continue progression which began a long time before their current birth. At this moment, they are being “added upon” by what they experience here. At some point, they will have received what they need in this sphere and will be able to move on to

the next stage of development. When they have gained everything they need from this life, they 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.<sup>739</sup>

*Therefore, I would that ye should be perfect, even as I or your Father who is in Heaven is perfect* (3 Nephi 5:31). In the Matthew text, Christ unequivocally limited this to His Father (*see* Matthew 3:26); here, “perfection” is achieved by both Christ and His Father. Assuming the Matthew text is correct, the difference is significant. It is another confirmation that anyone who is mortal, including the Lord, stands in jeopardy every hour (*see* 1 Corinthians 1:64). He simply could not claim perfection while in mortality because mortality is a time of change, challenge, and temptation. After all, He was tempted while mortal, just as every human soul is tempted (*see* Hebrews 1:11). Though He chose to give no heed to it, He was nevertheless tempted (*see* JSH 16:6). While mortal, He looked to the Father in all things (*see* John 5:5). After concluding His time in mortality and achieving the resurrection of the dead, He was given all power in Heaven and on Earth (*see* Matthew 13:4). Therefore, if the Matthew text is correct and the differences are accounted for, then the admonition of Christ for one’s own perfection is not just an earthly endeavor. It is an invitation to follow Him and His Father into a loftier state, as well (*see* Abraham 6:2), one where the final realization will come only as one is able to endure greater glory than a mortal may possess (*see* Genesis 1:1). It is good to know this commandment is possible to accomplish (*see* 1 Nephi 1:10). It is hard to conceive of following the Son in this way. Yet it is He who pronounced it and He who has promised to share the throne of His Father with all who will come to Him (*see* Revelation 1:20).

“A harmonious symmetry of light, majesty, holiness, glory, and power are all around Him who is perfection. When I read the admonition to [*be ye therefore*] *perfect, even as I or your Father who is in Heaven is perfect* (3 Nephi 5:31), I can hardly grasp how that gulf between us could be bridged. I understand about the Lord’s

atonement. I have certainly been the beneficiary of it and will continue to be so. When I consider the infinite gulf between His and His Father's perfection, and my own imperfection, I am left completely stupefied at the idea it is even possible. Nevertheless, He gives no command which He does not provide means to obey.... He provides the means, and His Father ordained the laws by which it can be done, and they provide us with free will and the capacity to choose, but we must choose. We must accept. We must press forward holding Their hands in order to arrive at last, after an infinitely long journey, in the courts of Heaven itself, fit to reside there. Be ye therefore perfect. And start on that this moment. For you haven't another moment to spare."<sup>740</sup>

The word "perfect," as used in the New Testament, comes from the Latin Vulgate *perfectus*, meaning "complete, finished" and is a translation of the Greek *teleios* (τέλειος), which means: "having attained the end, complete, perfect, full-grown, mature, initiated into the mystic rites, the initiate, consecrated, having finished the course, etc."<sup>741</sup> and can be interpreted ritually as completing *the* ascent. "The word perfect (*teleios*) does not mean perfect digestion, perfect eyesight, perfect memory, and so on; it is a special word meaning keeping the *whole* law."<sup>742</sup> "In a ritual setting, among the connotations of this word, this term refers to preparing a person to be presented before God 'in priestly action'.... Early Christians continued to use this word in this way in connection with their sacraments and their ordinances. Hugh Nibley saw that the meaning of the word *teleios* is namely 'living up to an agreement or covenant without fault: as the Father keeps the covenants he makes with us...the completely initiated who has both qualified for initiation and completed it is *teleios*, literally "gone all the way," fulfilling all requirements, every last provision of God's command."<sup>743</sup>

**Persecution** Persecution is what happens when an idea cannot be opposed on its merit. Persecution is the product of fear, typically experienced by those lacking knowledge. There are two great competing forces in the whole of creation: love and fear.<sup>744</sup> *And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of Heaven* (3 Nephi 5:19). "It is not just persecution, but persecution for [His] name's sake that makes you blessed. When you

are doing what you should for His name's sake, you are likely to provoke persecution. He will later explain this is almost inevitable. It won't be because you are provoking it by your obnoxious behavior. It is because people will question your sincerity and commitment. The world expects hypocrites. They regard everyone with suspicion. And, let's face it, most charlatans adopt religion as one of their cloaks. The kind of persecution which produces the *kingdom of Heaven* is, of course, martyrdom.... Blessed are those who are willing to endure persecution for His name's sake. For they are those who are willing [to] develop faith which cannot be obtained in any other way. It is through the sacrifice of all things that faith necessary for salvation is developed. Sometimes we bring persecution upon ourselves because we are unwise. The Lord addresses that. We are to take offenses, but not give them. When we unwisely give offenses and cause persecution, that is not for His name's sake. There is a balance between wisdom and righteousness."<sup>745</sup>

*And blessed are ye when men shall revile you, and persecute, and shall say all manner of evil against you falsely, for my sake* (3 Nephi 5:19). The world's first reaction to followers of Christ will be skepticism, which will result in an attempt to measure the follower's sincerity. Until he's been tested by the world, there is no reason for the world to believe anything he has to say. They will revile him, thinking he is just another fraud. They will persecute him as a charlatan, even though he is His disciple. They will say all manner of evil against him falsely, all the while thinking they are only giving the follower what he deserves. This is how the world decides if he is actually following Him. They have seen and heard no end of those who have claimed to follow Him, and this man is no different in their eyes; that is, until he has actually followed Him — borne their criticism, returned good for evil, and shown how devoted he is. When he has proven his devotion, then some few will soften their hearts. Others will remain unwilling to admit the truth, even when it is apparent he is His. This is the way in which Christ lived His life. The teachings in the Sermon on the Mount and at Bountiful are an explanation of Him. They are an explanation of the lives of any who follow Him. To follow Him and to learn of His ways always requires experiencing some of what He experienced. While He assumed a full measure of

these teachings, His followers are only required to experience some of what He did, which allows them to understand Him. But these teachings are meant to be lived. They are meant to be applied and tested. If a person tests them, he or she will discover Him through them. They will also come to know and understand the prophets who went before, some of whom will, invariably, come to succor their fellow Saints. This is always the pattern when the fullness of the Gospel of Jesus Christ is lived on the earth.<sup>746</sup> See also MARTYR.

**Pestilence** *And now behold, this is the will of the Lord your God concerning his saints — that they should assemble themselves together unto the land of Zion, not in haste lest there should be confusion, which brings pestilence* (T&C 50:6). Pestilence is not just bugs and vermin; it is also confusion, disorder, and chaos.<sup>747</sup>

**Pharaoh** A title that originally meant “great house” or “great family”; Pharaoh was the “father” over Egypt who taught and led them. Over time, however, this title came to mean a “king” or “tyrant” who controlled people.<sup>748</sup> Given the Egyptian preoccupation with the afterlife, the name is likely related to an expectation for the eternities and not merely a description of the office held in mortality.<sup>749</sup>

**Plan of Salvation** The plan of education; the plan of knowing God and the principles of godliness.<sup>750</sup>

**Possess Your Soul** *And seek the face of the Lord always, that in patience you may possess your souls, and you shall have eternal life* (T&C 101:6). To possess one’s soul is to have body and spirit inseparably connected in a resurrected and immortal state. T&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 is the soul of man, and the resurrection from the dead is the redemption of the soul.* To possess one’s soul, therefore, is to have the resurrection. T&C 38:6 builds on this by saying that while in that resurrected state, one 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.<sup>751</sup>

**Power of God** “The Father’s power was not used only to create us, but continues to preserve us. We do not have a moment from our birth to our death in which we are not reliant upon God for the continuance of our existence. God created [us] from the beginning and

is *preserving [us] from day to day* (Mosiah 1:8). Without Him, we would not be ‘preserved,’ or in other words, we would not stay created or organized. We would dissolve into the original, pre-creation, primordial constituent parts. We would be ‘uncreated’ if we lost His ‘preserving’ power. The full extent of our dependence upon the Father becomes clear when we are told He is *lending [us] breath*. This preserving power is also described in T&C 86:1: *And the light which now shines, which gives you light, is through him who enlightens your eyes, which is the same light that quickens your understandings, which light proceeds forth from the presence of God to fill the immensity of space: the light which is in all things, which gives life to all things, which is the law by which all things are governed, even the power of God who sits upon his throne, who is in the bosom of eternity, who is in the midst of all things*. The full extent of God’s involvement in our daily existence cannot be overstated; it is not limited to an original launch, or ‘big bang.’ He did not just wind up a watch and let it run on its own. He is the power behind *all things* and *gives life to all things* through His ‘power.’ This description puts God at the center. However far the concentric circles may proceed from Him in all directions, He remains in the center ‘throne’ from which His power continues to provide the *light* which sustains it all. This involvement is immediate, continuing and intimate.”<sup>752</sup>  
 See also HOLY SPIRIT.

**Power of Godliness** The ability to open the heavens in order to be given assignments, confirm revelation, and receive 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. The power of godliness must be gained through Jesus Christ, access to Whom is available to all men and women on equal terms.<sup>753</sup> Godliness is different from virtue; it is even different from righteousness. Godliness requires one to become godlike in one’s sentiments and in one’s 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.”<sup>754</sup> The *power of godliness* (T&C 82:12) is inseparably connected with the ordinances (see T&C 139:5). Without the power of godliness, the current rites are much like the apostate world Christ condemned in His initial

visit with Joseph Smith (*see* JSH 2:5). The *power of godliness* and the *authority of the priesthood* are connected with *see[ing] the face of God, even the Father* (T&C 82:12).<sup>755</sup>

**Powers of Heaven** A title referring to a specific group with status on the other side of the veil; a proper noun, not just an abstraction. In the afterlife there are different rungs on Jacob’s ladder where different Powers are fixed: Angel, Archangel, Principality, Power, Dominion, Throne, Cherubim, and 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. Each rung is a developmental stage 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.<sup>756</sup>

**Pray/er** The worthy speech that ascends to Heaven that is uttered by the faithful.<sup>757</sup> 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 man speaks. The act of prayer is a formal way of showing God the following: respect, by doing what He has asked; devotion, by showing submission to Him; obedience, by keeping the commandment to *pray always* (2 Nephi 14:3); and companionship, by taking the time to be alone with Him. “You take thought about what you 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 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.”<sup>758</sup> “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.”<sup>759</sup> *See also* VOICE OF GOD.

**Pray Always** To retain a personal connection with heaven; particularly, to retain that connection through the holy ghost and through Christ's Spirit that one seeks to always have. If this is a lively connection, one is able to avoid being "sifted." If it lapses into darkness, one is vulnerable to being taken captive.<sup>760</sup>

**Priest** One who has authority to perform ordinances, as described in the Book of Mormon.<sup>761</sup> 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.<sup>762</sup>

**Priestcraft** A new message that does not include knowledge about how the audience may come to God themselves; the primary intent is always to make others dependent on the messenger. It is foolishness to separate information about what the Lord is doing 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 dangerous to trust teachings that fail to give man guidance on how to find God for himself. "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."<sup>763</sup> Pandering for popularity is at the heart of priestcraft.<sup>764</sup> Priestcrafts are where people seek approval of the world but not the best interest of Zion (*see* 2 Nephi 11:17).<sup>765</sup> Any man who tries to put himself between another person and heaven, claiming that he alone should be the source of religious beliefs and education, is practicing priestcraft and will, in the end, lead both himself and his followers to damnation.<sup>766</sup> All churches, if the Book of Mormon is true, are filled with corruption and priestcraft.<sup>767</sup> The obligation to hold up a light is circumscribed by His direction that [*He is*] *the light which ye shall hold up* (3 Nephi

8:8)— nothing and no one else. He is the lifeline. Therefore, when anyone offers to preach, teach, exhort, and expound, He must be at the center of this prophesying, or they are engaging in priestcraft.<sup>768</sup> “When gentiles 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.”<sup>769</sup>

**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.”<sup>770</sup> 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.<sup>771</sup> Priesthood is not a franchise, nor is it 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.<sup>772</sup> Men do not make priests; God does. Men do not make prophets. God has reserved that right for Himself (*see* Numbers 7:22). God calls them, whether or not men accept or recognize them.<sup>773</sup> Priesthood, in its most meaningful sense, involves the Holy Order after the Order of the Son of God.<sup>774</sup> 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.<sup>775</sup> The focus of attention on priesthood skews what may be most important; it distorts 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 listed the things that got accomplished by faith, he was not talking about priesthood, ordination, office, or authority. Most of what people 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.<sup>776</sup>

Priesthood is connected to Heaven. Without a connection to Heaven, there is no priesthood. The “Powers of Heaven” are the angels themselves. Priests must have angelic accompaniment to claim priesthood. And angels cannot be manipulated by the world ambitions of men or their self-will.<sup>777</sup> The power of the priesthood cannot be controlled by men. It comes from Heaven or it does not come at all. There has never been an institution or church entrusted with the power of Heaven. The power of the priesthood comes only one way, and, as the revelation to Joseph Smith states, men do not have any right to either confer it, or prevent it from being conferred. Heaven alone determines if a man will be permitted to act as one of Heaven’s chosen high priests (*see* T&C 139:5). Ordination invites. God alone confers His power.<sup>778</sup> The purpose of priesthood is to accomplish two things: first, to have valid ordinances; second, to obtain answers or direction. One can have the first with nothing more than Aaronic priesthood. However, the Holy Priesthood after the Order of the Son of God can give the second.<sup>779</sup> *See also* HOLY ORDER.

**Priesthood, Blessings of the** The result of a recipient receiving an authorized priesthood holder’s administration. The blessings of the priesthood endure even after the death of the priesthood holder. Although Joseph Smith died in June 1844, the blessings he conferred while here endured until early in the 20th Century.<sup>780</sup> *See also* PRIESTHOOD, POWER IN THE.

**Priesthood, Power in the** The acknowledgement of heaven that a priest’s acts are authorized, such as in baptism and blessing the sacrament. Not every act done by men claiming authority from God is acknowledged by God; only those with power in the priesthood belong to Him, hence the Lord’s saying, *And many will say unto me in that day, Lord, Lord, have we not prophesied in your name, and in your name have cast out devils, and in your name done many wonderful works? And then will I say, You never knew me. Depart from me, you that work iniquity* (Matthew 3:47).<sup>781</sup> It is necessary to reconnect with 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 (*see* T&C 139:5).<sup>782</sup> The Lord's ordination among the Nephites required only His word to be spoken, and power was conferred (*see* 3 Nephi 5:8). The word used in His conferral of priestly right was *power* and not *authority*. One should consider the difference. What does it mean for the Lord to speak to 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?<sup>783</sup> Power in the Priesthood is, literally, the result of knowing and following the Lord. His friends hold His authority. His friends act within the same pattern, follow the same law, observe the same principles, and excite the same opposition as He did.<sup>784</sup> Power in the Priesthood also includes any endowment conferred directly by the Lord upon a person to accomplish an act, deliver a message, perform a mission, or labor on the Lord's behalf with His authorization.<sup>785</sup>

**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."<sup>786</sup>

**Principles and Rules** "What is the difference between 'principles' and 'rules?' Assuming you define 'principles' as the underlying reason for the commandment, then you're also speaking about what the Apostle Paul called the *spirit of the law* as opposed to the *letter of the law*. He said, *The letter kills, but the spirit gives life* (2 Corinthians 1:9). I think he was right. Any rule can be abused. Any rule can become broken even when it is being kept. Rules can become harsh taskmasters, inflicting punishment when they were designed to bless. The underlying principle, however, always seeks to bless. The underlying principle was designed as a blessing. When the rule begins to oppress, then [it] should be abandoned in favor of the principle. Rules have and do change. But principles remain constant. The brutality of the rules was exposed by Christ when He healed on the Sabbath. He did that specifically to demonstrate the futility of ignoring the principle while only adhering to the law/rule. In the English common law tradition there were cases 'at law' and cases

‘in equity.’ They divided the Courts into separate forums, where courts of law could not do equity. But courts of equity could ignore the provisions of law, modify them, or establish a higher principle which resolved fairly a dispute despite some legal impediment to the relief sought. That tradition follows the Lord’s example. Principles ennoble. Rules preoccupy.”<sup>787</sup> See also VIRTUE; RIGHTEOUSNESS.

**Promised Land** Every time the full covenant is given, it includes a promised land. The Americas are the land God covenanted to give His people. The gentiles must repent and accept His gospel, not adulterate or change it, to be part of His covenant people.<sup>788</sup> *Notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands, a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath consecrated this land unto me and to my children for ever, and also all they who should be led out of other countries by the hand of the Lord* (2 Nephi 1:1). This was a covenant made by God to Lehi, as a dispensational head. The beneficiaries of the covenant included Lehi’s family and those who came with them, as well as generations of Lehi’s family who came thereafter. The covenant is made with the dispensation head to allow others to likewise be saved.<sup>789</sup> “We are all equal. We all accept the Book of Mormon as a covenant for us to be numbered among the Lord’s covenant people. This land in particular, is a land of promise to those who serve the God of this land, who is Jesus Christ (see Ether 1:7). The time is coming when those who are not the Lord’s people will be swept off this land.”<sup>790</sup> There is a land inheritance given as part of the covenant, and therefore, if the covenant is kept, there is a right to remain on the land when others will be swept away.<sup>791</sup> The Lord said in the renewed covenant ordinance: *I will raise you up and protect you, abide with you, and gather you in due time, and this shall be a land of promise to you as your inheritance from me* (T&C 158:13).

**Prophet** The late 12th century English word *prophet* comes from the Latin *propheta* and the Greek *prophetes* (προφήτης) which literally means “to speak forth, speak out, one who speaks forth.”<sup>792</sup> A prophet is one who has the spirit of prophecy, which is the testimony of Jesus.<sup>793</sup> *The testimony of Jesus is the spirit of prophecy* (Revelation 7:10). John the Beloved spoke of 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, that Moses wished all men were prophets (*see* Numbers 7:19). All are invited to receive testimonies of Christ and are, therefore, invited to become prophets.<sup>794</sup> When Moses reestablished the direct connection between the chosen people and God, the Lord explained to Moses: *Hear now my words: If there is a prophet 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).<sup>795</sup> All the prophets had the Melchizedek Priesthood and were ordained by God himself.<sup>796</sup> The existing hierarchy between Moses and Jesus Christ could not have ordained the 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 the prophets, independent of the mainstream of the people and their leadership.<sup>797</sup> Christ takes ownership of the prophets by declaring, “I send unto you prophets!” There can be no mistake about this claim of personal ownership.<sup>798</sup> 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.<sup>799</sup> True prophets may teach, but they do not supplant.<sup>800</sup> “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, 291n1; TPJS, 312). *See also* TESTIMONY OF JESUS.

**Public Rites (Ordinances)** “Because of the potential and actual abuse by some priesthood holding men, I asked the Lord to extend priesthood to women. I was told as to public rites, *priesthood is confined to men because of the Fall and the conditions ordained at that time*. Until things are reversed at the Millennium, it will remain for men alone to perform the public ordinances thus far given to us. This order is not going to change until the Millennium. I asked the Lord that if only men were to hold priesthood for our public ordinances, then could only women vote to sustain them. This pleased the Lord, for

it was already in His heart. But He added: *There shall be a minimum of seven women to sustain the man in any vote, and if the man is married, his wife shall be one of them.* If you have already been ordained, then you have the right to continue to minister to your family as a matter of right. But outside your family it is different. Even though already ordained, a community needs to recognize and authorize anyone to minister for them. For any who would like to qualify to minister outside his family, he must meet in a community and obtain a sustaining vote of a minimum of seven women. When that is done, all seven who vote to sustain should sign a certificate.”<sup>801</sup> This refers to “public rites” and not to those rites and performances the public are excluded from knowing. The Holy Order conveys blessings and information that is withheld from the world. But men and women jointly obtain the Holy Order.<sup>802</sup> See also ORDINANCES.

**Pure in Heart** *And blessed are all the pure in heart, for they shall see God* (3 Nephi 5:17). This is a remarkable promise — if one would like to see God, then he must first purify his heart. It is interesting that what must be “pure” is the heart. There are so many other things that one might measure. But what the Lord looks upon to determine purity is the “heart.” This is not just ritual purity, which had been the focus of the law of Moses. Christ is replacing the earlier, ritual-based purity with internal purity. He speaks about the heart, rather than the hands and feet. Christ is speaking about beholding God, unlike the retreat Israel took from the offered opportunity at Sinai (see T&C 82:12–14). He is returning to the time of Moses, when a higher way might have been chosen. Purity of the heart is a borrowed benefit from the Savior. Man cannot become clean before God without the necessary offering of a sacrifice. The law of Moses taught this, but Christ actually brought it to pass (see, e.g., Alma 16:37). Christ’s atonement cleanses mankind (see Alma 10:1; Ether 6:3). Through repentance, all can turn to Christ and listen to and follow Him. Until then, one is not even facing the right direction in life. “Some reminders of how the heart may be purified: Let virtue constantly prevail in your thoughts. Pray to the Father with a devoted heart. Repent and call upon God with a contrite spirit, asking the atonement to be applied to your sins. Fast and pray often, that you may become humble. Follow what light you have to receive more

light, until you have the ‘perfect day’ in which you are a vessel of light.”

There is almost nothing about man that can become perfect in this life. The only thing that can approach perfection, however, is one’s intent. One can mean to follow God at all times— even if the dilemmas of life make it impossible to actually do so, one can still intend to follow Him. Often, one may not even know if what he is doing pleases God, let alone how to resolve conflicting interests or commandments. One may even be making a mistake, but if his intent is right, his heart may be pure. This is one of the reasons man is commanded to not judge another. Others may be weak, foolish, and error prone, but if they *intend* to be doing the right, then God alone can measure their hearts and decide whether they are approved. It would take a God to know if the person’s life, training, understanding, and intent are pure before Him. “I suspect there are those we look upon as deluded and even evil, but the Lord views them with compassion and understanding. He may find their hearts to be perfect even before the heart of the proud who claim they have and follow the truth. Though a person may misunderstand a great deal, still, if they have love for their fellow man, relieve suffering where they can, give patience to the foolish, and water to the thirsty, they may be perfect before God.”<sup>803</sup> Impurity is like a compound that exists within each person, a compound that could be identified by the Lord and burned away. He is like the fuller’s soap or the refiner’s fire, where impurity is removed and something pure and clean is left behind. To survive that burning purge there must be so little to burn away that the injury from the burn will not threaten life. This is a useful way for each person to examine what is inside them and a useful way to reconsider their thoughts.<sup>804</sup>

**Rabbi** A title which means “acknowledged teacher.”<sup>805</sup>

**Raise Up Seed** Jacob 2:6–8 does not point to a justification for plural wives and concubines, which the Book of Mormon vehemently condemns, but refers to raising up a righteous branch (specifically from the fruit of the loins of Joseph) or raising up seed unto the Lord of Hosts (*raise up seed unto me*). A righteous seed are those who accept Christ as their father, become the begotten sons and daughters of God, and who are connected with Him by adoption, affiliation, or

association. Other instances in the scriptures where the phrase “raise up” is used is in combination with the following: a *mighty nation* (1 Nephi 7:3); *one mighty* (2 Nephi 2:7); a *righteous branch* (2 Nephi 2:2); a *Moses* (2 Nephi 2:5); a *seer* (2 Nephi 2:3); and a *great nation* (Ether 1:4). When the term “raise up” is used in connection with “seed,” it is very specific, i.e., *that they might raise up seed unto the Lord in the land of promise* (1 Nephi 2:2) and *raise up unto me a righteous branch. . . . For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people* (Jacob 2:7-8). *See also SEED OF CHRIST, OR HEIRS OF THE KINGDOM.*

**Rebaptism** Believing in Christ precedes baptism. In fact, belief in Christ causes baptism. The one results in the other. Without faith in Him, there is no need for baptism. This then makes the first step belief in Christ, with baptism the second step. “I’ve heard of those who obtain a testimony of Christ in adulthood, but who were baptized many years earlier at age eight. If belief in Christ is supposed to precede baptism, but in fact follows it, does that recommend repeating the ordinance? Does Christ’s establishment of an order to these things, by the commandment of the Father, matter? If it matters, then why not try it? If tried and it ‘tastes good,’ then you have your answer. And if nothing changes, then you also have learned something, as well. I was fortunate to be able to follow the proper sequence. I was 19 years old when I came to the [truth]. I try to follow the proper sequence with my own children by teaching them before baptism and testifying of Christ to them in a way calculated to produce faith in Him. I would take no offense, however, if one of my children were to later want to be rebaptized as an affirmation of their continuing belief in Christ. I can’t see why anyone would take offense.”<sup>806</sup>

On Sunday, March 20, 1842, Joseph Smith preached about baptism and rebaptized about 79 church members and at least one new convert. The first baptism was the convert. *Wilford Woodruff’s Journal* records: “President Joseph Smith went forth into the river & Baptized with his own hands about 80 persons for the remission of their sins & what added Joy to the scene the first person Baptized was Mr L. D. Wason a nephew of sister Emma Smith was the first of her kindred that have embraced the fullness of the gospel.”<sup>807</sup> On the next Sunday, Woodruff recorded: “After the meeting closed the

congregation again assembled upon the bank of the river & Joseph the seer went into the river & Baptized all that Came unto him & I considered it my privilege to be Baptized for the remission of my sins for I had not been since I first Joined the Church in 1833. I was then Baptized under the hands of Elder Zerah Pulsipher. Therefore I went forth into the river & was Baptized under the hands of JOSEPH THE SEER & likewise did Elder J Taylor & many others..." (*Wilford Woodruff's Journal*, March 27, 1842).<sup>808</sup> In these two journal entries one sees that rebaptism was taught and practiced by Joseph Smith, John Taylor, and Wilford Woodruff. If other contemporaneous records are consulted, it is clear that rebaptism was universal in the early days of Mormonism. One did not partake of the sacrament to renew baptismal covenants; they were rebaptized.<sup>809</sup> The purpose of baptism grew from remitting sins and joining the church to include rebaptism as a means for rededication and purification, as well as rebaptism for the healing of the sick. Emma Smith was rebaptized in October 1842 for her health.<sup>810</sup> Nephi had authority to baptize before Christ came. When Christ came, He gave Nephi the authority to baptize again. Nephi baptized a group of people, then he *baptized the same group of people a second time – he rebaptized them*. Rebaptism is a sound gospel principle and is practiced every time God sends a message. The correct way to accept and proceed is to renew baptism, just like the people in the Book of Mormon did.<sup>811</sup> The Lord renewed this commandment (for all to be baptized) on September 9, 2014. "He expects us to follow His pattern and obey this to receive a remission of sins."<sup>812</sup>

"Even if you have been baptized previously, be baptized in this new dispensation. The Lord has renewed this commandment for our time and baptism is a sign of acceptance of what God is doing in each generation. He expects us to follow His pattern and obey this to receive a remission of sins. This baptism is not membership in any organized church or religion. It is a sign between you and God that you sincerely believe in Jesus Christ and wish to follow Him. If you've not been baptized, or would like to be baptized again, there are those who have authority to administer this ordinance. To the thousands who have been rebaptized: This is a sign you are not an

idolater and will not be destroyed at the Lord's coming."<sup>813</sup> See also BAPTISM.

**Redeem Jerusalem** To re-establish the promised heirs upon their own land and bring again Zion. *And when the words of the prophet Isaiah shall be fulfilled, which say: Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations and all the ends of the earth shall see the salvation of God* (3 Nephi 7:6). In this profound insight and declaration by Christ, readers learn Isaiah was *not* speaking of the return to the Middle East for these coming events to unfold. Instead, the “waste places of Jerusalem” are nowhere near Jerusalem — they are in another place, far away, where the residue of Jerusalem’s scattered people are wasted and then restored again. “Waste places” is plural; according to Christ’s interpretation, they are scattered throughout the world. One is in the Americas, on an *isle of the sea* (2 Nephi 7:5). There is also something odd about this passage — after the removal of the gentiles, there is joy, rejoicing, singing together, seeing eye to eye, and a return to Zion. This emotional setting seems at odds with what mankind anticipates. It would seem that destroying the gentiles and experiencing the trauma of those days would produce mourning and lamentation. It does not. Instead it produces singing in joy. Whatever bottle-neck of destruction is needed to bring that triumph to pass will be worth it. So great will be the peace that follows that it will wipe away all tears; truth, saving doctrine, and being fed by Christ’s own message will end all laments, as described in Revelation 2:16, *for the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.* (“3 Nephi 16:17–20,” June 27, 2010, blog post). See NEW JERUSALEM; ZION.

**Redemption** To be brought back into the presence of God. Ether 1:13 confirms: *When he had said these words, behold, the Lord shewed 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 shew myself unto you.* This is the gospel of Christ. Eternal life requires all 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* (ibid.). Christ defines redemption. Reconciliation comes through Christ, with Christ, and by Christ. He has the power to redeem all.<sup>814</sup> “The monetary metaphor is by far the commonest [one for redemption or reconciliation], being the simplest and easiest to understand. Frequently the word *redemption* literally means to buy back, that is, to reacquire something you owned previously. Redemption, or atonement, restores one to a former, happier condition.... By redemption, someone has paid a price to get you off.”<sup>815</sup> It is impossible to become altogether clean in this fallen world. Man can do his best, but in the end, he’s going to find he is lacking. The scriptures admit this. The proposition is so fundamentally understood among most saints that it goes without saying: All are in need of redemption from an outside power, someone with greater virtue and power than man has, who can lift mankind from their fallen condition into something higher, cleaner, and more godly. This is the role of Christ. His atoning sacrifice equipped Him to accomplish this.<sup>816</sup> As explained by Alma, the redemption which comes from faith in Christ is what empowers one’s repentance, so that he or she can take advantage of His atonement by forsaking their sins (*see* Alma 16:34). This is a difficult process, involving constant attention to His mercy, which redeems all mankind (*see* Alma 16:35).<sup>817</sup> How humble it is for the Lord to be willing to accept the reluctant, tardy, and slow to repent. Nevertheless, He is willing to accept even them. He suffered for all and will redeem as many as will come to Him. Ultimately, the outcome will depend upon how committed they are to the process of repentance, for to repent is to come to Him. They decide if His open arms will be where they finally embrace Him.<sup>818</sup>

The God of the Telestial Kingdom (in which man is presently situated) is the holy ghost. The God of the Terrestrial Kingdom (which the Millennium will reflect) is Jesus Christ. The God of the Celestial Kingdom is God the Father (*see* T&C 69). The holy ghost brings man to Christ; Christ brings man to the Father, and the Father extends the promise of exaltation by making one a son or daughter of God. The plan of redemption brings men and women from their

current, fallen state back to a state of awareness of their condition, and then by cleansing them, elevates them in light and truth. The primary God with whom men and women interact here in this world is the holy ghost. However, the association with Christ is promised by Him in John 9. Joseph Smith explained that when the promise given by Christ (in that chapter of John) is realized, then the Father and Son will visit with the person from time to time.<sup>819</sup> In a universal sense, modern revelation confirms that all will be “redeemed,” except the sons of Perdition (*see* T&C 69:7,24). *And by Adam came the Fall of man. And because of the Fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man. And because of the redemption of man which came by Jesus Christ, they are brought back into the presence of the Lord. Yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death* (Mormon 4:7). The plan of salvation provides blessings and benefits for all of mankind, with the hope that all will be added upon here. Therefore, redemption reflects the adding of celestial, terrestrial, and telestial estates available through the atonement.<sup>820</sup> The holy ghost is the instrumentality by which redemption itself comes. The spirit is the guide which will lead back to the Lord’s presence. Without the guide, the doctrine of Christ is incomplete.<sup>821</sup> The Gospel of Jesus Christ is true, authentic, and holds the means for redeeming mankind.<sup>822</sup>

Redemption causes the redeemed to work for the salvation of others. The reason some obtain the kind of redemption Nephi obtained (*see* 2 Nephi 15:2) is because they are of a character to work for the redemption of others. There is no reason to withhold the promise of eternal life from them, because others will be redeemed as a result of their redemption. They will labor, preach, teach, intercede, seek, pray, and work tirelessly to bring others to the tree of life. They become fellow-servants with Christ and labor alongside Him in the work of redeeming others. This is one of the reasons for the parable of “The Busy Young Man”<sup>823</sup> in *Ten Parables*.<sup>824</sup> *See also* ATONEMENT.

**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 the Arabian oryx.<sup>825</sup>

**Reins** A Biblical term that is often translated or used as heart or mind, that literally means *kidneys* (pl.) or loins, from the Hebrew *kilyah*, (כִּלְיָהּ)<sup>826</sup> and the Greek *ephros*, (νεφρός) meaning kidney, fig. the (inmost) mind. The reins are the seat of the inward feelings, emotions, and passions of man.<sup>827</sup>

**Remember** Often used in the Book of Mormon to mean “keep” (*see* 1 Nephi 3:27). Nephi used it in his record as a way of being asked if he kept the covenants of the Father, so far as they applied to him.<sup>828</sup> The angel was inquiring about Nephi’s worthiness to receive more and was asking, in other words, “Do you follow the Father’s commandments?” When Nephi responded, “Yes,” the angel said, “Then I will show you more.”<sup>829</sup>

**Remnant** In 3 Nephi 9:11, the Lord calls the Nephite audience and 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 broadly. It does not include gentiles. Mankind should not change His meaning. He is speaking about a single, identified group as *my people*, and it is those standing before Him, as well as their descendants.<sup>830</sup> 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 that 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.<sup>831</sup> Nephi refers to the remnant variously as: descendants of his father, Lehi (*see* 1 Nephi 3:23); descendants of his brethren (1 Nephi 3:24); his family’s descendants or *our seed* (*see* 1 Nephi 4:3); and a mixture of Nephi’s descendants who are among his brother’s descendants (*see* 1 Nephi 3:22). Although it would be impossible, without revelation, for someone 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 (*see* 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.<sup>832</sup>

**Repent/ance** A “change” requiring 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, they are repenting. This process is not a single event. It does not happen once. It should happen over and over as all increase the light in their lives.<sup>833</sup> Repentance is granted by God (*see* Alma 10:4; 19:15; Acts 6:9). It 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.<sup>834</sup> Penitence is another way to describe repentance (or the process of change and growing beyond sins that limit 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.<sup>835</sup> Repentance is turning away from all other distractions to face God.<sup>836</sup>

To repent is to turn to Him. To turn to Him is to face Him, listen to Him, heed Him, and pay attention to what He is, says, and does. It is to seek to be in contact with Him. If one is in contact with Him, He will teach him all things he should do (*see* 2 Nephi 14:1). “Constant contact between you and [God] can and will occupy your desires, thoughts and deeds. But turning to face Him is left to you. He cannot enter where He is not invited. He may want to be a part of your life more than you want Him to. It is your choice to let Him in. Hearing alone will not save you. Doing is the thing which saves.”<sup>837</sup>

**Rest of the Lord** One enters the “rest of the Lord” as soon as the promise of Eternal life is made by Him. It is His rest one inherits 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 one has entered into the rest of the Lord.<sup>838</sup> 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.<sup>839</sup> 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.”<sup>840</sup> “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 (*see* Alma 11:7).”<sup>841</sup> On the other side of the test of one’s faith is the “rest of the Lord.” But that doesn’t mean that the insecurities of mortality are removed. Only one thing changes: the one that is chosen will now know God — but he will still need to go to work and pay the bills.<sup>842</sup> It does not mean retirement, nor does it excuse him from this life’s labors, difficulties, challenges, or struggles. But he will know that God lives and that his life is acceptable to Him.<sup>843</sup>

**Restoration or Apostasy** Religion moves through two stages. In the first, God reveals Himself to man. This is called “restoration.” It restores man to communion with God, as in the Garden of Eden. In the second, man attempts to worship God according to His last visit. This stage is always characterized by lack and inadequacy. This is called “apostasy.” Apostasy always follows restoration. Abraham, Moses, and Isaiah ascended the bridge into God’s presence. Through Jesus Christ, God descended the celestial bridge to live with man. Those examples all show God wants to reconnect with man. Unfortunately, the participants in a restoration leave only an echo of God’s voice unless they remain connected with God through continual restoration. Every restoration risks a lapse back into lack and apostasy. Whether the echo is preserved through a family (as in ancient Israel) or through churches (as in Christianity), some organization acts as a substitute for God’s presence during apostasy. Unfortunately, organizations can only imitate God’s involvement. Though Moses guided Joshua into the abundance of restoration obtained by Joshua’s own direct contact with God, Israel forfeited their opportunity to do the same thing. Earlier, Abraham established a restored dynasty in Isaac, Jacob, and Joseph. Abraham’s was the greatest success since the time of Adam. Apostasy is the rule, restoration the exception. It is a curious failure since God declared His works and words never cease. Institutions cannot control God. As faith in God is institutionalized, it becomes part of

this world and, necessarily, influenced by cultural, social, legal, and economic pressure. These forces erode faith. Religious institutions are where the ideal comes into conflict with the less-than-ideal. LDS Mormonism illustrates this dynamic. Through compromises of its ideals, the pattern unfolds in modern time. Religion has always frustrated good men. Churches fail to practice the ideal. This frustration produces reformers who reject the inevitability of spiritual famine and who long for the return of a revelatory God.<sup>844</sup> Either on a collective or personal basis, the path requires motion. Man remains in motion all the time. There is no stasis, no holding a position. He advances (that is, experiences restoration), or he recedes (that is, experiences apostasy). There is no avoiding movement.<sup>845</sup> It is not possible for an individual, nor a collection of individuals, to remain static. They are either involved with restoring truth or are in apostasy from it; they are never merely “preserving” it. Those who claim to merely preserve the truth given them are concealing the fact of their apostasy. They are soothing their conscience. Caretakers simply cannot exist.<sup>846</sup> Mankind should not be misled by the language of revelations about the restoration through Joseph Smith being “the last”: *...which kingdom is coming forth for the last time* (T&C 90:1); *...this Priesthood given for the last days, and for the last time, in the which is the Dispensation of the Fullness of Times* (T&C 124:7). These references (and more) should be understood as “most recent” — as in the same language of T&C 69:5: *...this is the testimony, last of all, which we give of him: that he lives*. Just as this language does not mean there will never be a testimony of Christ after February 1832 — only that theirs was the latest — likewise, the other use of “last” in the revelations means “most recent.”<sup>847</sup>

**Restoration, The** The restoration is not the property of an institution. Although dozens of churches claim the role of succeeding to Joseph Smith’s “true and living” church, the restoration belongs to everyone. Whether one belongs to some denomination claiming Joseph as a founder or one is a traditional Christian, the things restored through Joseph Smith came from God as a gift to all. Because of this, everyone has the responsibility to remember and respect the inspired work of Joseph Smith. The restoration is God’s call to action and offer to renew His direct contact with mankind. If there is any chance

of remembering the restoration, it is now. Until the restoration is remembered, there can be no completion.<sup>848</sup> God's work is the same yesterday, today, and for ever. Those who would like to throw mankind about by every wind of doctrine are merely teaching the commandments of men as if they were doctrine. They are not. "God spoke through Joseph and expects us to remember and study what was given. God will do no more to move the restoration forward until we repent. The first order of repentance is to remember what God gave to us through Joseph. If we do that, we will find God is willing to resume the restoration and move it forward to completion. When we fail to honor what was given, God will simply wait for another generation more humble and meek than ours."<sup>849</sup> "The third and fourth generations have passed. The atrophy of the restoration has now brought it to an end. The Lord intends to complete what He began through Joseph. God gave us prophecy, telling what would happen, and signs have confirmed the gentile failure. We live at the end of one era and the beginning of another."<sup>850</sup> God's house is a house of order. He does it according to patterns. It is not God's purpose to abandon the restoration, but it is His purpose to preserve it, which at this moment is in terrible jeopardy. The restoration must be rescued and preserved. Those who cannot detect the terrible changes it has undergone and is now undergoing are blind, indeed. Shall God forget the work He began through Joseph? Shall the downward course be permitted without Him raising His hand to save it? Or should a kind and merciful God give mankind a chance to preserve it, with His assistance, if they choose to act? There are many willing to act. They only need some indication from God of how to do so. Thankfully, the pattern was given through Joseph Smith.<sup>851</sup> "We should follow all that has been given to us in scripture. We should be completing the restoration, not throwing anything away. We are trying to preserve, return, and renew. Nothing given through Joseph should be discarded if it is useful, laudable, worthy, desirable, or came through the restoration. God's purpose is to preserve, not abandon, the restoration."<sup>852</sup>

The Restoration had elements which, necessarily, involved creation, renewal, restoration of light, and newness. It was, after all, a "new" and everlasting covenant coming into play. "I do not

think Joseph drove the agenda. Nor do I think that we can drive the agenda when it comes to what Heaven is working out for mankind. Instead it is the Lord's agenda, with His timing, and our responsibility to conform to it. However, it was restored for a 'last' time, with judgment to follow after a period of probation. The time of the gentiles is drawing fast to a close, or has closed and is now merely moribund and in need of a funeral. We are numbered among the gentiles. So for us, the harmonic to which we should conform involves that portion of the cosmic ring involved in closing, ending, judgment, and loss. This closing down, as all cycles, will be followed again with renewal, for those who survive. The timing will shift again, and a happy new day will dawn with all the possibilities of creation anew. Of course, even inside the decline, there are elements of renewal and rebirth on an individual basis. While Noah was preparing the ark there were still those who received eternal rebirth as [Genesis] confirms. But the agenda is the Lord's. Always has been and always will be. We get invited to the party, but the party is His. Therefore, I continue to entertain the conviction that despite the seasons and times assigned to us, we are supposed to realize the 'signs of the times' which are upon us and conform our own petitions and conduct to the larger picture within which we are living. When we do, we get a response. When we don't, we get silence."<sup>853</sup>

**Restoring Knowledge** There are at least three stages in the process of restoring knowledge. The first stage is to receive it. Receiving it is not the same thing as the second stage, which is to comprehend it. It is possible that a man receive something without understanding what it was that he received. Time and careful, solemn, and ponderous thoughts are required to untangle what has been received in order to comprehend what it is that one has been given. But it is altogether something of a different order of magnitude, completely separate from that, to teach it. One can receive it and comprehend it, but he may not be able to teach it. When it finally does get taught, undoubtedly it will be taught in the manner Joseph Smith was beginning to work on in Nauvoo but never finished — that is, by ceremony and by covenant. And this, too, by something given by God. It will only be established in a House that is acceptable to Him. If anyone wants to know what Joseph Smith was doing in his

efforts—in a whole new effort—he has to understand the birthright, sealing power, and organizing again on the earth the kingdom of God. He was trying to bring back the actual family. But he was taken at the incipient stage, because all that he was sent here to do was to lay the groundwork, to lay the beginning, to come as an Elias. Joseph came to call to the world and to give them, if they will pay attention to it, a basis for study to learn and potentially qualify for the Lord to resume the restoration and bring it to a completion.<sup>854</sup>

**Resurrection/Burial** In a discourse given by Joseph Smith on April 16, 1843 in the unfinished Nauvoo temple (the walls being only four to twelve feet high), he placed great importance on this subject and related a small portion of a vision he experienced that is to provide comfort and reassurance. Recorded by two eyewitnesses, no other accounts of this vision exist: “He wished all of the saints to be comforted with the victory they were to gain by the resurrection. It is sufficient to encourage the saints to overcome in the midst of every trial, trouble, and tribulation. Though thunders roar and earthquakes bellow, lightnings flash and wars are upon every hand, yet suffer not a joint to tremble nor let not your heart faint. For the great Elohim will deliver you and, if not before the resurrection, will set you eternally free from all these things: from pain, sorrow, and death. I have labored hard and sought every way to try to prepare this people to comprehend the things that God is unfolding to me. In speaking of the resurrection I would say that God hath shown unto me a vision of the resurrection of the dead and I saw the graves open and the saints as they arose, took each other by the hand, even before they got up or while getting up, and great joy and glory rested upon them.”<sup>855</sup> “Would you think it strange that I relate what I have seen in vision in relation [to] this interesting theme[?] Those who have died in Jesus Christ may expect to enter in all that fruition of joy when they come forth, which they have pursued here. So plain was the vision I actually saw men, before they had ascended from the tomb, as though they were getting up slowly, they took each other by the hand. And it was my father and my son, my mother and my daughter, my brother and my sister. When the voice calls, suppose I am laid by the side of my father. What would be the first joy of my heart? Where is my father, my mother, my sister? They are by my side.

I embrace them and they me. It is my meditation all the day, and more than my meat and drink, to know how I shall make the saints of God to comprehend the visions that roll like an overflowing surge before my mind. . . . O how I would delight to bring before you things which you never thought of, but poverty and the cares of the world prevent. But I am glad that I have the privilege of communicating to you some things, which if grasped closely will be a help to you when the clouds are gathering and the storms are ready to burst upon you like peels of thunder. Lay hold of these things and let not your knees tremble nor your hearts faint. What can earthquakes do, wars and tornadoes do? Nothing. All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it. More painful to me [is] the thought of annihilation than death. If I had no expectation of seeing my mother, brother, and sisters, and friends again, my heart would burst in a moment and I should go down to my grave. The expectation of seeing my friends in the morning of the resurrection cheers my soul and make[s] me bear up against the evils of life. It is like their taking a long journey and on their return we meet them with increased joy. God has revealed His Son from the Heavens and the doctrine of the resurrection also. And we have a knowledge that these we bury here, God bring[s] them up again, clothed upon and quickened by the spirit of the great God.”<sup>856</sup>

**Revelation** The word revelation comes from the Latin *revelare* (reveal, uncover, disclose, literally “draw back a veil, unveil”) and from Latin *velum* (“a veil”). “To be saved you must know God. God will speak to each of us about what is important in our lives. All things past, present, and future are continually before the Lord. God’s revelations have depth and layers beyond the human mind because they originate from a higher source. The most important thing to know is the Lord’s will for you. The pattern is to study scripture, ask God to help you understand, then listen to God’s answer. God would like to talk directly to you. The scriptures have a message from God for you.”<sup>857</sup> “The greatest help given to us to solve the contradiction between praying to God and the answer being exactly what we wanted, exactly what we expected, and exactly what makes us right and everyone else wrong; the greatest guide is the scriptures. They

provide us a lifeline for measuring any inspiration we think we obtain from God. But that's not enough if it's not coupled together with prayerful, ponderous thought, and time and experience. Compare these statements from Joseph Smith about this topic: 'The spirit of revelation is in connection with these blessings [having your calling and election made sure and the privilege of receiving the other Comforter, etc.]. A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus' (DHC 3:381, June 1839; TPJS, 151; WJS, 5-6). That seems to suggest that answers can come suddenly, quickly, perhaps even easily. But Joseph also said this: *A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God* (T&C 138:18; TPJS, 137, March 1839). That second quote is taken from a letter that Joseph Smith composed while he was in Liberty Jail in which he had plenty of time to fashion the language. The first quote, sadly, is taken from a source which may not be reliable or accurate. The source for that first quote is Willard Richard's Pocket Companion in which he quoted something which, if Joseph Smith said it, Joseph said it while Willard Richards was in England on a mission and he could not possibly have heard it. He doesn't even attribute it to Joseph Smith. But when the Documentary History was being compiled they used the Willard Richards Companion to take that language and attribute it to a talk given by Joseph in 1839 because most of the stuff in the Pocket Companion can be tracked to Joseph, and therefore they conclude this one likewise fit that same category. The second one is clearly, unambiguously from Joseph Smith and describes the process. It's almost poetry, the way Joseph describes what he went through there.

But it is poetry describing the actual bona fides of Joseph receiving answers from God. God's most important inspiration for the most challenging subjects is often not hasty, quick and without effort at our end. Consider the advice to Oliver Cowdery that he must *study it out in [his] own mind* first before asking God to tell him the answer. Many people want a quick, perfunctory response from God with no forethought. What they receive in turn is a quick, perfunctory answer. God is almost always, for the most difficult challenges, not a 'short order cook' although there are certainly false spirits who are willing to be just that. . . . It requires humility to approach God and ask Him for His answer and yet more humility to know it is from Him and not [one's] own ego, presumptions, hopes, desires, wants and conceit."<sup>858</sup> "A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God."<sup>859</sup> The scriptures are designed to reveal *and* conceal. They are able to reveal even very hidden and mysterious things to the understanding of mankind when one understands what is being discussed. Until the reader has been prepared for this understanding, reading the messages will not necessarily result in greater insight. It is almost as if one has to know the answer first or have it revealed to him. Then, while in possession of the truth, he can see that prophets and seers have been speaking about these matters since the beginning of time.<sup>860</sup> "You *must* understand doctrine. You *must* study the scriptures. But more important than anything else, you *must* seek to gain further light and knowledge by conversing with the Lord directly. Harmony of the whole is dependent upon His direct guidance and blessings. You simply cannot move forward a piece here and a bit there, while neglecting the whole composite picture of the Gospel. He will open it to your view. He will show you how one part is related to another, and that to another still, so that it all moves forward together. It is not to all be comprehended at once. It is to be gained a little bit of the whole here, a further harmony of things there, until the whole moves forward together. Always moving in balance, in harmony,

and as a complete magisterial revelation of God's will."<sup>861</sup> The riches of eternity are offered by the Lord to all and to each one directly. It does not come from learning "secrets" from someone else. It comes by following the path. "You do not need anything more than a description of the path. Follow it. Until you follow it, the Heavens will remain shut against you. As soon as you follow it, you will have the results you would like to have. Curiosity about sacred details that the scriptures repeatedly warn are not lawful to put into writing here in this fallen world reveals an immaturity that should be overcome. If you want the details, learn them from the Lord. Directly. Without an intermediary. Teachers are commissioned by the Lord to reiterate the path by which they are to be obtained. He does not send someone to do the work for you. Indeed, you either do the work for yourself or it remains undone — for ever."<sup>862</sup> Revelation from Heaven is also a revelation of oneself. For as one sees Him, he sees most clearly how very limited and dependent he is upon Him. One cannot be prideful after seeing himself alongside Him (*see* T&C 159:6).<sup>863</sup> Joseph Smith said, "All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle, but are revealed to our spirits, precisely as though we had no bodies at all."<sup>864</sup>

**Righteousness** Conformity to the Divine Law.<sup>865</sup> God measures differently than does man. Being "righteous before God" may not mean the same thing one thinks "righteousness" means. Man wants outward signs, symbols, dress, grooming, and conformity. God looks at the intent of the heart.<sup>866</sup> 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.<sup>867</sup>

**Rights Belonging to the Fathers** Melchizedek inherited from his father the right of "dominion" that was 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 — 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.<sup>868</sup> *See also* THE FATHERS.

**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 also* 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 one can come to understand the Book of Mormon’s words, he or she 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), which discusses the meaning of 1 Nephi 1:3. The meaning of the rock — Ma’at — before Lehi (who wrote in Egyptian and would therefore understand meanings) was 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.<sup>869</sup> Mankind has its 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 the Messiah, the King of Zion, the Rock of Heaven* (Genesis 4:20).<sup>870</sup> “The ‘rock’ upon which we build is the Father, Son and holy ghost. There is abundant evidence of other ‘gods’ and of ‘goddesses.’ It is beyond dispute that the ‘image of God’ includes both male and female. It is inescapable, therefore, that the God we worship includes a Father and a Mother. However, we are only to seek after the Father, Son and holy ghost as the ‘rock’ upon which our salvation is to be built.”<sup>871</sup>

**Ruach** There are instances in which Hebrew uses the feminine directly to describe God. For example, the spirit of God, Ruach Elohim (רוח אלהים) is a feminine noun. Likewise, when referring to the “presence of God” Hebrew uses the feminine.<sup>872</sup> The word *Shekhinah* was coined as a proper noun to replace a phrase literally meaning “he caused to dwell.” That phrase is better understood to convey “the presence of God” and therefore the word *Shekhinah* was adopted.<sup>873</sup> God’s presence includes the feminine.<sup>874</sup> *Ruach* means breath, wind, spirit.<sup>875</sup> Joseph Smith expands our insight into the word: “The 7th verse of c 2 of Genesis [KJV] ought to read ‘God breathed into Adam his spirit or breath of life.’ But when the word ‘ruach’ applies to Eve it should be translated lives.” (See Genesis 2:11.)<sup>876</sup> It appears that into Adam was breathed the breath of life. Into Eve, however, was breathed the breath of *lives*.

**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.”<sup>877</sup> To rule is to be responsible to teach all those in one’s dominion.<sup>878</sup> A ruler is a teacher responsible for instructing others (see 1 Nephi 1:9).<sup>879</sup> 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: *Thy desire shall be to thy husband, and he shall rule over thee* (Genesis 2:18). 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.<sup>880</sup> In the Book of Mormon, the term “ruler” was synonymous with teacher (see e.g., Jacob 1:2).<sup>881</sup> In Paul’s Epistle to the Hebrews, the use of the word “rule” in context means the assigned role to teach. *Remember them who have the rule over you, who have spoken unto you the word of God* (Hebrews 1:59). He repeats it twice: *Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they who must give account, that they may do it with joy and not with grief*

(Hebrews 1:61); *Salute all them that have the rule over you, and all the saints* (Hebrews 1:64).<sup>882</sup> See also TEACH.

**Sabbath Day** A day set apart by the Lord as a remembrance of the creation and His redemptive power (see Exodus 12:7; Deuteronomy 2:10). During the creation, God established a plan for six days of labor and one day of rest. That one day of rest was to be continually observed and would later be memorialized in the law of Moses. But on that first day of rest, Adam and Eve were sent out from the Garden of Eden, and instead of resting, they labored. The reckoning of the week was disturbed by the fact that a day was lost, and the calendar resulted in a day's disparity because of the fall of Adam and Eve. Christ was resurrected on what was called the "first day of the week" because it was the first day of the week as reckoned from the fall of Adam. Christ's atonement was intended to fix the fall of Adam — to put everything back right again — and to repair the damage that had been caused. Therefore, even though Christ's resurrection appears to have come one day late, it was actually just on time. He repaired not only the damage done in the original fall, but He repaired the Sabbath as well. Hence the day of Resurrection was observed as the day of rest and was called the first day of the week (instead of the seventh) because that's how time had been reckoned from the fall of Adam until the resurrection of Christ. Many observe the Sabbath on the day on which Christ was resurrected as a symbol of his repair of the premature fall and the loss of the original day of rest, going back to the time of Adam and Eve. The original Christians would let one worship on Saturday and would let another worship on Sunday, because as long as one kept the doctrine of Christ and accepted the law of Christ, men and women could figure it out together over time, and eventually one would persuade the other, perhaps not by argument and debate, but by the quiet example that persuades the heart that there's something more to be preferred in one than in the other.<sup>883</sup>

On Sunday, August 7, 1831, the Lord gave instructions about the Sabbath: *And that you may more fully keep yourself unspotted from the world, you shall go to the house of prayer and offer up your sacraments upon my holy day. For verily, this is a day appointed unto you to rest from your labors, and to pay your devotions unto the Most High. Nevertheless, your vows shall be*

*offered up in righteousness on all days and at all times, but remember that on this, the Lord's day, you shall offer your oblations and your sacraments unto the Most High (T&C 46:3).* The following November His command was restated: *And the inhabitants of Zion shall also observe the Sabbath day to keep it holy (T&C 55:6).* It is noteworthy that immediately following the command to teach one's children, there is a warning to observe the Sabbath day to keep it *holy* [consecrated, set apart, distinct from other days].<sup>884</sup> The Lord gives mankind agency in keeping the Sabbath day holy; circumstances for one may be different from another, *and it is not meet that [He] command in all things. . . . Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness (T&C 45:6).*

**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 behalf of mankind. When the Lord appeared to the Nephites, He proclaimed He had fulfilled the law (*see 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, His body that was broken to fulfill the required sacrifice, and His blood that was shed for man's redemption.<sup>885</sup> When the bread is broken and blessed, those who qualify (by having repented and been baptized) receive it as a gift or token from Christ — it is His body. This is to be done *in remembrance of [His] body (Moroni 4:1)*. It is through His body that He, the living sacrifice, shows the way to all. "A loving God has died for us. His body is a testimony of life, obedience, sacrifice, cruelty, forgiveness, death, resurrection, immortality, power, and glory. When you remember His life, you should remember all that is associated with it."<sup>886</sup>

When the Lord visited the Nephites, He *commanded that they should eat (3 Nephi 8:6)*. This 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 did 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?<sup>887</sup> When people share food with one another, they become part of the same material. When a meal is shared, life is shared. They become one of the same substance. The substance which binds the followers of Christ is that which symbolizes the “body of Christ.” Christ “broke” the bread before it was blessed. What does breaking the bread symbolize about Christ? How is His broken body intended to unite His followers with one another, as well as to unite them with Him? Why is the broken bread distributed to those who *shall believe and be baptized in my name?* (3 Nephi 8:6). Does the order matter? Can a person be baptized before they believe, later come to believe, and then receive the sacrament correctly? Or must they come to believe first, then receive baptism second, before it is proper to partake of the sacrament? The Lord’s commandments are simple. They can be done by anyone. But they are specific and should be followed in the same manner the Lord instituted them. This is the *strait* path that He says is *narrow* and has *few...that find it* (3 Nephi 13:2). Perhaps it is not found, because men and women proceed with inexactitude to do what He has laid out before them with exactness.<sup>888</sup>

“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 down with the church* (Moroni 4:1; JSH 16:24) 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.”<sup>889</sup> Grape juice changes, through fermentation, into something that affects the senses. The crushed grape—like blood spilled and then allowed to ferment—is a symbol of the great work of the Lord.<sup>890</sup>

Only one who has authority is to bless the sacrament. This suggests something about the sanctity of the sacrament when it is performed in the correct manner. It should be viewed as a “higher ordinance” because of the more exclusive reservation of the “power” conferred by the Lord. This should say something about the manner

in which all ought to proceed when blessing and partaking of the sacrament.

The disciples partook first, and after having partaken, they passed it to the multitude. This illustrates the practice of receiving it before being able to pass it to others. It is not possible to pass along what has not first been received. This is true of all the Lord's ordinances. It is one of the reasons Alma rebaptized himself the instant he first began to baptize others (*see* Mosiah 9:8). Those who bless are to be sanctified by partaking, then they pass the sacrament as sanctified ministers. Those who are passing are not more important than the others, but they need to be purified first, so that those to whom they minister may receive the ordinance from those who are already clean.

If the priest performing the sacrament ordinance gets a word wrong or adds a word while pronouncing the blessing, he should repeat the entire sacrament prayer. This shows one's willingness to follow the ordinance with exactness. It should be performed in every particular as the Lord has instructed. When it is performed this way, the promise of having His spirit to always be with them is realized.

*He gave unto the disciples and commanded that they should eat. And when they had [eaten] and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled...* (3 Nephi 8:6). The disciples ate until they were *filled*. Does this mean their stomachs were sated? Does it mean their souls were affected? Does it mean both? How were they *filled* by partaking of the bread? Did they need to first be filled themselves before they would be permitted to minister to others? Was that why the Lord required them to first partake, then be filled, before they were commanded to minister to the others? When they ministered to the multitude, what was it they gave to the multitude? Was it the bread alone? Was it also something that had filled them? And then the multitude takes part in eating the bread and *were filled*. This raises the question of how they were filled. Were their stomachs filled because of the amount they ate? Did they eat until they were filled, or did they get filled on just a small amount of bread? Or was this a spiritual filling where each heart was touched and each person's countenance before the Lord filled with light?<sup>891</sup>

The sacrament is intended to be a *testimony unto the Father that ye do always remember [Him]* (3 Nephi 8:6). This is again identified as a *witness unto...the...Father* (Moroni 4:1), rather than a witness unto anyone else. It is not even a witness unto Christ. Nor is it a witness unto one another. It is a witness unto the Father.<sup>892</sup> The act of testifying is not composed merely of the act of eating the bread. To actually testify to the Father one must first, repent; second, be baptized; third, receive the bread after it has been properly blessed with power; and fourth, remember His body and the ten things symbolized through it—namely, His body as a testimony of life, obedience, sacrifice, cruelty, forgiveness, death, resurrection, immortality, power, and glory. Remembering His life means remembering all that is associated with it. This is the acceptable sacrifice the Father will receive as a *testimony* of Christ. When the sacrament is performed in this way, they will receive power to *have his spirit to be with them*.<sup>893</sup> The sacrament also reminds one 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 those who accept His invitation.<sup>894</sup>

“These are simple steps. They are possible to be performed. When they are, the Father receives the act as a testimony before Him of the truth that you do always remember His Son. It will be recorded in Heaven, and will be a witness for your salvation in the Day of Judgment. Since the result is to have His spirit to be with you, it should be a simple matter to determine by reflection if you have His spirit as your companion. If you can feel that He is always with you, then you have an acceptable testimony to the Father. If you do not, then perhaps you should revisit the steps He has provided to see what you might improve. Having Christ's spirit to be with you is significant enough proof that you should know the truth of the matter. Since you know the means by which to judge, see that you judge the matter correctly. Note the prayers all refer to Christ's spirit. This is something apart from the holy ghost. It is Christ's spirit which is to always be with them.”<sup>895</sup> “[Having Christ's spirit always with you] is more intimate than touching His side, hands and feet. This is to have His spirit within your touch at all times. You become an

extension of Him, properly taking His name upon you. For you are then, indeed, a Christian. He will christen or anoint you, not with the symbol of oil, but with the reality of His spirit. This anointing is the real thing, of which the oil was meant only to testify. The holy ghost was intended to become a companion at the time of baptism. The Spirit of Christ is intended to become a companion in your very person as well. When there are two members of the Godhead represented in your living person, then it is the Father who receives this testimony of you, about you, by you, and for you. You become His, for these three are one.”<sup>896</sup>

**Sacred Embrace** The Book of Mormon account of the risen Lord began with an embrace (*see* 3 Nephi 5:6). The first wound that was felt when the people came to the Lord at Bountiful was an embrace. It was the wound on His side. “The first place He brings you is to Himself, standing in His presence, beside Him, in an embrace, in plain humility, as if any of us were good enough to stand in His presence. That is where it begins. Then His hands, and then as it fully dawns upon you the enormity of the gulf between you and Him, where you end up is kneeling at His feet. It’s the wounds on the feet you see last.”<sup>897</sup> In 3 Nephi 8:6 the Lord reminded the Nephites that they should remember the body *which [He had] shewn unto [them]*. Partaking of the sacrament in the way that He instituted was to remind them of the sacred embrace and ceremony of recognition they had just participated in with the risen Lord. 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.<sup>898</sup> “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.”<sup>899</sup> *See also* CEREMONY OF RECOGNITION.

**Sacred Information** Almost without exception, people who are unable to keep things *sacred* will never receive exposure to the *most sacred*. When a person treats sacred information in an appropriate way, they *prove* (Abraham 6:2) themselves to be worthy of weightier information. When *it is given unto [them] to know the mysteries of God... they are laid under a strict command that they shall not impart—only according to the portion of his word which he doth grant unto the children*

*of men, according to the heed and diligence which they give unto him* (Alma 9:3). That which is holy belongs to those who make themselves holy through their repentance. When the price has been paid, the person is now trusted, and the mysteries have been shown unto them, they possess pearls of great price. Such things do not belong to “swine” who are unclean, unrepentant, unwilling to do what is needed to qualify for the Lord’s presence, unthankful, and unholy (*see* 3 Nephi 6:2; T&C 25:2). Entrusting the things that are, in truth, *most sacred* to those who are not qualified will arouse their anger. They will “turn and rend” the humble followers of God (*see* Helaman 2:35) because they will have been shown something that excites their envy, jealousy, hatred, and fear. They know God’s chosen has something they lack. They harbor resentment because of what they cannot easily obtain. Therefore, one must carefully measure what is given to others. The final arbiter of the decision to impart is not made by man; it is made by the Lord. Those who are eager to share with others any tidbit of information they learn about the sacred are not helping anyone and may forfeit things themselves. Why would they do such a thing? Is it to make themselves look good — therefore, because of vanity? Is it to try to help others? If it is to help, then the information should not be shared; the manner in which the information is gained should be shared. Teaching another the way to receive sacred information for themselves is charitable. Showing off sacred information is worse than foolish — it will bless no one and will destroy both the unprepared audience and the unwise speaker.<sup>900</sup>

**Sacrifice** This world is the place of sacrifice. All of humanity came here to make sacrifices. They wanted to come here, knowing it would require sacrifice to produce the faith necessary for salvation — and all gladly came. According to the Lectures on Faith, Christ is the great *prototype of the saved man*. He came and gave Himself as a sacrifice, and mankind is to follow Him if they are to be saved. Men and women came here to lay everything on the altar: their desires, appetites, passions, and everything with which the Lord has blessed them. 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 (*see Lectures on Faith*).<sup>901</sup> “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.”<sup>902</sup>

Sacrifice is necessary if a person is to have faith. Men and women can believe a lot of things, but if they’re going to have faith, it is the order of Heaven that they have to make sacrifice to demonstrate that faith.<sup>903</sup> *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* (*Lectures on Faith* 6:9). This is not a covenant *to* sacrifice. One can go make a covenant *to* sacrifice every day the LDS temple is open. Making a covenant *to* sacrifice is not at all the same thing as making a covenant *by* sacrifice. It’s only through actually sacrificing that it is possible for the Lord to make a covenant with man: *Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the Heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice* (Psalms 50:1).<sup>904</sup> Sacrifice is directly related to faith — obtaining faith *requires* sacrifice. It can be had in no other way. When sacrifice is an end in itself, it produces nothing. Sacrifice must be directed toward the correct end, or it fails to produce faith. If sacrifice were in itself an end, then self-denial, self-abuse, and the most extreme practices of asceticism would be noble. But they are not. Rather, they are self-centered and selfish. There is nothing

noble about these extremes. They never produce great faith. From Moses to Jesus Christ there was sacrifice performed as a daily rite in Jerusalem (excepting only temporary interludes, including the Babylonian captivity). In spite of performing daily sacrifices, the people most directly involved had no visitations from angels, had no revelations, received no audience with God, and performed no miracles. When Christ came to fulfill the law of sacrifice, the ones performing the sacrifices were the least willing to accept Him. The sacrifices they had and were performing had no faith-producing effects for them. Sacrifice must, therefore, be connected with a proper understanding of how it relates to something higher. Sacrifices are not intended to teach one *how to* sacrifice; they are intended to teach an underlying truth. If there is no understanding of that underlying truth, then the act of sacrifice can become a meaningless end in itself. Almost any principle of the Gospel can become a misleading end in itself. The Gospel is a harmony of principles correctly weighed and measured. It is a symphony, and not a single, bloated, and distorted note. The underlying truth sacrifice teaches is simple. All great truths are simple. If they were not, then they could not be obtained by the weak, simple, and childlike—and, of course, it was and is to such persons that the Gospel has always been primarily directed. Sacrifice is a tool that is given to change one's heart and realign one to being less materialistic and more spiritual. Men and women can only let in "one light" at a time—they are so constituted to be able to focus on only one thing at a time. One must necessarily choose between all other things and that one thing. Christ is teaching, through sacrifice, how to choose God above all else. Sacrifice allows men and women to show, by their choice, that what they lay upon the altar is not more treasured to them than God's will for them. By laying themselves and their emotional needs on the altar and sacrificing the things this world values, they are saying and proving they choose the other world to this one. They value the things of the spirit above the material things of this existence. It is another affirmation that they would prefer to have their existence filled with things of the spirit, rather than filled with the materialism of the world.<sup>905</sup> "I used to think having the right heart must precede action to be of any worth. What I have found instead is that action can lead the heart. Christ's

Sermon on the Mount is a call to action. Do the things asked by Him and the heart will follow. The mind can lead the heart. The heart does not always have to go first.”<sup>906</sup>

**Saint** The English word saint is derived from the Latin *sanctus* (holy). The typical use of the Greek word *hagios* (ἅγιος) in the KJV (which is defined usually as holy, sacred, pure, sanctified, consecrated, or separated) is *holy* in 161 instances, *saint(s)* 61 times, and *Holy One* 4 times.<sup>907</sup> “Saints” are *supposed* to be identified as baptized followers of Christ—holy, sacred, consecrated, and pure—and in the scriptures they often are, but historically they have also fallen short of that description. Sanctification is the process of becoming a saint. *For the natural man is an enemy to God...and will be for ever and ever but if he yields to the enticings of the holy spirit, and putteth off the natural man, and becometh a saint through the atonement of Christ the Lord* (Mosiah 1:16).<sup>908</sup> It is a godly aspiration to become a saint or belong to the body of saints. Sainthood is not defined in the scriptures the same way modern religions portray formally-recognized and canonized individuals—although some (including Mother Teresa and St. Francis of Assisi) have been exemplary role models for Christians and non-Christians alike. In an age of darkness and apostasy, the Lord spoke with St. Francis and sent angels to minister to him. He is appropriately referred to as a Saint. He lived the Sermon on the Mount. It is perhaps St. Francis who, above all others, proves a mortal may walk in the Lord’s steps. Christ did it first and more completely than any other would. But St. Francis surely followed.<sup>909</sup> Many religious organizations—including The Church of Jesus Christ of Latter Day Saints, headquartered in Salt Lake City, Utah (the largest denomination claiming Joseph Smith as their founder), as well as the Community of Christ, headquartered in Independence, Missouri (the second largest denomination)—equate the term “saint” with the term “member” and believe them to be synonymous. *See also* SANCTIFICATION.

**Salem** The Hebrew is *shâlêm* (שָׁלֵם), “peace.”<sup>910</sup> Salem is used consistently throughout the Joseph Smith Translation of the Bible (see Genesis 7:14,20; Psalms 76:1), and the Book of Mormon confirms that *Melchizedek was a king over the land of Salem* (Alma 10:2), which may be interpreted as a land of peace. Joseph Smith said that the word

*salem* should be correctly rendered *shalom*, meaning peace.<sup>911</sup> “It is understood by many by reading [Hebrews 1:17] that Melchisedek was king of some country or nation on the earth, but it was not so. In the original it reads king of Shaloam, which signifies king of peace or righteousness, and not of any country or nation.”<sup>912</sup> “Salem is designed for a Hebrew term. It should be Shiloam, which signifies righteousness and peace.”<sup>913</sup> “Since the King James Version of the New Testament comes from Greek manuscripts, the transliteration of Σαλήμ (given as Salem) in [Hebrews 1:17] is correct.”<sup>914</sup> *See also MELCHIZEDEK.*

**Salvation** Getting to know the Lord (*see* John 9:19).<sup>915</sup> The teachings of the Savior most clearly show the nature of salvation and what He proposed to the human family when He proposed to save them – He wanted 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 7:16). *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).<sup>916</sup> Being saved means to have increase.<sup>917</sup> “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 1:16). Whether you are able to receive salvation or not is entirely dependent on how you respond to Him, not to other people (2 Nephi 6:11).”<sup>918</sup> 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 (*see* 3 Nephi 5:5–7).<sup>919</sup> “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.”<sup>920</sup> “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; WJS, 350). Christ came to complete His salvation and attain to the resurrection of the dead. All men and women will need to do likewise to be saved.<sup>921</sup>

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. All men and women are going to be resurrected, but it was Christ who attained to the resurrection for their benefit. On the other side of mankind’s resurrection, they 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.”<sup>922</sup>

*Therefore, come unto me and be ye saved. For verily I say unto you that except ye shall keep my commandments which I have commanded you at this time, ye shall in no case enter into the kingdom of Heaven* (3 Nephi 5:23). “There goes the argument that all you need do to be saved is ‘confess Jesus.’ It doesn’t work that way. You must keep His commandments. If you don’t, then *ye shall in no case enter into the kingdom of Heaven*. It is not possible to *come unto [Him]* and *be saved* without also keeping His commandments. It is the only true measure of coming to Him. And *except ye shall keep [His] commandments...ye can in no case enter into the kingdom of Heaven*. Entry is barred unless you follow Him. If He needed baptism to enter, then clearly we do as well. 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.”<sup>923</sup>

**Sanctification** The baptism of fire and the holy ghost is for sanctification. It is done upon the body and the Spirit within each person.<sup>924</sup> 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 all can be sanctified (see Genesis 4:9). Once sanctified, one is prepared for the presence of the Father (see Alma 21:3; 1 Nephi 3:5).<sup>925</sup> It is the companionship of the Spirit that makes one justified by leading him or her to do what is right. It is the resulting application of Christ’s

blood on one's behalf that sanctifies (*see* Genesis 4:9). One cannot receive sanctification without first receiving baptism and then also the holy ghost.<sup>926</sup> "In effect, you receive holiness through the sanctifying power of the Holy Spirit. This in turn makes your own spirit holy."<sup>927</sup> Man is unworthy to enter into God's presence and, therefore, requires a power higher than his own from which to borrow purity. This purifying agent is the holy ghost (*see* 3 Nephi 9:3–4). Christ will administer the final rites and confer the final blessings only upon the pure (*see* 3 Nephi 9:4–5). The reference to "blood" as sanctifying is a reference to the Lord (*see* Genesis 4:9). He alone sanctifies.<sup>928</sup> Christ sanctifies mankind; they don't sanctify themselves.<sup>929</sup> "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."<sup>930</sup>

**Satan** A title that 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 (*see* Revelation 4:3; 8:6). 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.<sup>931</sup> Satan was (and is) an angel. He is described as *an angel of God who was in authority in the presence of God* (T&C 69:6) *and was cast down* (T&C 157:7). 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 one into a dark and dreary waste.<sup>932</sup> *See also* ACCUSE; LUCIFER.

**Scales of Darkness** Joseph restored a faith demanding that men and women awake and arise. They must ask God to remove the scales that blind them (*see* 2 Nephi 12:12). The blinding “scales” are a darkness *and* an incorrect weight and measure. There is no reason to err, because all men and women can ask God for the answer. If one’s judgment is not just, their dark scales will condemn them. Care is required to correctly distinguish between what is God’s and what is the devil’s.<sup>933</sup>

**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 was formalized and adopted as scripture – titled “Lectures on Faith” – and included in the 1835 canon.<sup>934</sup>

**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.<sup>935</sup>

**Sealed in Their Foreheads** “[To] seal the servants of God in their foreheads, etc. . . . means to seal the blessing on their heads meaning the everlasting covenant thereby making their calling & election sure.”<sup>936</sup>

**Sealing Power** There are three kinds of sealing authority. The first is given at the founding of a dispensation. As a dispensation head, the first form of sealing power is given to establish a covenant for the benefit of those living then and thereafter. Joseph Smith was given a dispensation. This first form of priesthood is only given to men by God. The second is embedded in authoritative ordinance. All dispensations must follow the covenant giver’s ordinances or preserve the ordinance as established through the dispensation head. For as long as the ordinances are kept intact, the covenant is in effect. The condition of being faithful remains part of the ordinance, and the ordinance must be practiced faithfully and cannot be changed, or it is broken. If these conditions are met, the covenant is sealed by the Holy Spirit of Promise, and the blessing is secured. This second form of sealing power is not dependent on the presence of a dispensation

head and can be a limited sealing authority. This form of sealing is conditional. God is not bound by anything that is one iota different from His word. It can be passed from man-to-man, from generation to generation, and remains in full force and effect for so long as the covenant is unbroken. The third kind of sealing power goes beyond either of the first two. It is given only in rare circumstances and for highly specific purposes. With it, man has the authority to control the elements. This was held by Christ and given to Enoch, Melchizedek, Moses, and Elijah. This was the reason Christ declared that no man could take His life, but He could both lay it down and take it up again. Every individual with this authority must choose to give their lives up willingly. Their lives cannot be taken. This third form is extremely rare and involves an extraordinary combination of mortality and immortality, in which God has faith in a man. All those given this third form of sealing power have only one objective: saving the souls of men.<sup>937</sup>

**Second Comforter** *See* COMFORTER, THE SECOND

**Seed of Abraham** Those who hearken to the same God that Abraham hearkened to. The seed of Abraham have an obligation and a ministry to bear testimony that the God of Abraham lives and that He is *the* God over the whole earth; they also testify that His work began with Adam and won't wrap up until the second coming of Christ in judgment on the world — to save and redeem those that look for Him. The Lord explains what Abraham's descendants are going to inherit: *And thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations. And I will bless them through thy name; for as many as receive this gospel shall be called after thy name and shall be accounted thy seed, and shall rise up and bless thee, as unto their Father. And I will bless them that bless thee and curse them that curse thee. And in thee (that is, in thy Priesthood) and in thy seed, (that is, thy Priesthood) — for I give unto thee a promise that this right shall continue in thee and in thy seed after thee (Abraham 3:1).* The record of Abraham was given in order to understand the covenant that God made with Abraham and to vindicate the promise that's made in the Book of Mormon. If the Book of Mormon was translated by the gift and power of God, the Book of Abraham was translated no differently, only by the gift and power of God. It includes information that's

vital for men and women to understand so they can inherit the same gospel that was given to Abraham. In so doing, they can lay hold upon the same blessings that were given to Abraham and realize that the covenants that were made with the Fathers can be understood, activated, and realized — and they can obtain those same blessings here in the last days. Joseph’s work had to necessarily include recovery of the covenants with Abraham. One may regard himself as a gentile, but the covenant that was made with Abraham makes one a descendant of Abraham if he hearkens to that same God and receives that same gospel. If gentiles are willing to receive what God has offered, then they’re numbered among the house of Israel (*see* 1 Nephi 3:25; 3 Nephi 9:11). The Book of Mormon reveals that God made a covenant with Abraham in the beginning and at the end; God intends to vindicate the covenant that was made with Abraham by changing gentiles into the house of Israel — by covenant. Abraham looked forward to having seed that would be countless, despite only having one son. “The time will come when everyone who receives this gospel — that is, the gospel that Abraham had in his possession, a gospel that is unfolding in front of your eyes today — that [gospel] will continue to unfold until all of its covenants, rights, obligations, privileges, [and] understandings will all roll out. The Restoration will be completed, but the promise was made to Abraham that whenever the gospel is on the earth, those who receive it will acknowledge Abraham as their covenant father, the father of the righteous.”<sup>938</sup>

**Seed of Christ** Those who accept Christ as their father; those who receive Him to be their parent and His offspring; and those who become the begotten sons and daughters of God. They are also referred to as *heirs of the Kingdom*. They are spirit children of God the Father, but they have to come here and become born again — become the seed of Christ, who is both the Father and the Son. Those who benefit from all this and who are the seed of the Savior are those who are connected with Him by adoption, by affiliation, and otherwise.<sup>939</sup> *And thus God breaketh the bands of death, having gained the victory over death, giving the Son power to make intercession for the children of men, having ascended into Heaven, having the bowels of mercy, being filled with compassion toward the children of men, standing betwixt them and justice, having broken the bands of death, having taken upon himself their iniquity*

*and their transgressions, having redeemed them and satisfied the demands of justice. 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 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 (Mosiah 8:7–8).* Salvation is tied to accepting prophets actually sent by Christ, not pretenders He has not spoken with. Joseph taught, “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.”<sup>940</sup> If man can find anyone sent by God, there is the kingdom of God. This is a true principle. Someone is sent to declare a message. Any who hear and hearken will become His seed. This is how men and women obtain faith, and faith brings them to meet God. “We will find redemption, hear His voice, and become holy because His word is in us. We will have no doubt about our salvation because He will declare it in His own voice to us.”<sup>941</sup> See also RAISE UP SEED.

**Seer** The concept captured by the title “seer” involves sight. Seeing is the hallmark of the seer. They have vision.<sup>942</sup> A seer is someone who has knowledge of things which cannot be seen with the natural eye.<sup>943</sup> When Joseph Smith received the Urim and Thummim from an angel, he was told: *the possession and use of these stones were what constituted seers in ancient or former times...* (JSH 3:3; see also Mosiah 5:13). When anyone has possession of such an instrument, they are, by definition, a seer; the instrument itself allows the possessor to see the past, present, and future. However, it is not necessary to possess this instrument to be a seer.<sup>944</sup> 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.<sup>945</sup> It remains the calling of a seer to reveal things which are secret or hidden.<sup>946</sup> Seers have a responsibility to teach others or, if their contemporary generation rejects them, to leave a written testimony for future generations.<sup>947</sup>

Any people who have a seer among them gain knowledge of things as they are, as they were, and as they are to come.<sup>948</sup> Mankind needs living seers, or they are cut off from one of the gifts intended to guide them.<sup>949</sup> Seership and exaltation are connected.<sup>950</sup> “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.”<sup>951</sup> Seership is a voluntary process; anyone who is willing to follow the path to get there may climb the mountain and see into the distance.<sup>952</sup> Seership is something that all ought to expect will be included in the Lord’s tutelage while they are here.<sup>953</sup>

**Selflessness** Surrendering all to God. “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.”<sup>954</sup>

**Self-Reliance** King Benjamin struck the perfect balance on the subject of self-reliance. His example was his greatest sermon. King Benjamin refused to tax or oppress his people, although he could have done so as the monarch. Instead, he labored with his own hands and spent his life serving his people. He governed to end the servitude that had been allowed under the law of Moses. Long before Christ would do so, king Benjamin freed men from slavery. But it came at a social cost. Servitude was limited under Moses’ law to six years; in the seventh year, the servant was freed (*see* Exodus 13:1). So without servitude to repay debt, some were forced to beg. For the sake of the impoverished, king Benjamin taught his people to give to beggars. He expected his people to notice them and not allow them to petition in vain for relief of their needs. He forbade withholding from beggars because of the convenient thought that beggars deserved their direful condition. According to king Benjamin, all are beggars (*see* Mosiah 2). No one is (or can ever be) anything more than a beggar, dependent upon God. God gives everyone the power to live. He gives them the power to breathe and the ability to move and do what they will. God lends all

of this to man so he can choose according to his own wishes. Since all are beggars, utterly dependent on God for their very existence, they have nothing to brag of and no legitimate claim to self-reliance. That recognition is what motivated king Benjamin, though a monarch, to humbly labor for his own support. In this modern day of abundance, men and women are easily misled into thinking the blessings of their productive society permit them to be self-reliant. Of course, abundance is only temporary. The principles upon which current society's prosperity was built have been discarded. Therefore, one's *riches [will become] slippery* (Helaman 5:8), as the fruit of true principles vanish from those who dishonor the foundation upon which that prosperity was conferred. In the coming scarcity of the last days, safety will only be found in Zion. Zion will require the laborer to labor only for Zion, not for himself (see 2 Nephi 11:17), and together all will perform the required great labor to build and sustain the society. No one can expect to eat or be clothed in Zion if he or she does not work to produce the necessities. Benjamin's talk provides a framework for Zion.<sup>955</sup>

"The hopelessness of man's presumed independence from God is stressed in His statement that by taking thought none of us *can add one cubit unto his stature* [Matthew 3:37; Luke 8:23; 3 Nephi 6:1]. Our lives are not ours. They belong to Him. We have no independence from Him. We are NOT self-existent beings. We borrow all we are and have from Him. Even, as it turns out, the dust from which we are made belongs to Him. If God gives us air to breathe, power to exist, the capacity to move, and sustains all of us from moment to moment, then how little faith is required to rely on Him to provide His disciples with food and raiment? The purpose of putting a man in such a dependent state before God is not to find out whether God can take care of him. God already knows what a man needs before he should even ask. But the man will, by becoming so dependent upon God, acquire a broken heart and a contrite spirit, always quick to ask, quick to listen, quick to do. Vulnerability makes a man strong in spirit. Security and wealth make a man incorrectly believe in his independence from God. He wants His disciples to be dependent upon Him. He wants them praying, and then grateful to Him for what He provides. He wants them, in a word, to become holy."<sup>956</sup>

**Seraphim** One of the classes of the Powers of Heaven, seraphim dwell in everlasting burnings. They are the glorious ones in flames of glory (see T&C 123:22).<sup>957</sup> The Hebrew verb *śārāph* means “to burn” and may be applied to their extraordinary brightness and fiery appearance. Seraphim are the burning, fiery ones, and the word literally means “fiery snakes or serpents.” A number of biblical verses associate seraphim with snakes or serpents. The Lord sent *fiery serpents* [seraphim] *among the people* and ordered Moses to *make a fiery serpent* [saraph] *and set it upon a pole* (Numbers 10:7). Seraphim are described as Heavenly beings that stand above the throne of God, proclaiming holiness, and who are able to minister to mortals (see Isaiah 2:1–2).

**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.<sup>958</sup>

**Sheol** *Hades*, the Greek, or *Sheol*, the Hebrew, these two significations mean “a world of spirits.” *Hades*, *Sheol*, paradise, and spirits in prison all mean the same thing. It is a world of spirits.<sup>959</sup>

**Shew** An archaic spelling of the word *show*, including its noun and verb forms of *shewed*, *shewn*, and *shewing*, which is never pronounced “shoo,” even in combination with *shewbread*. “In almost every instance [within the Book of Mormon], the earliest textual sources prefer the archaic verb shew rather than the more modern show. In the early transmission of the text, some of these examples of shew were accidentally replaced by the more expected show. In fact, it is possible that in the original text there were no examples of show, only shew.”<sup>960</sup>

**Shewbread** The ancient temple had ascending levels of holiness that were symbolically separated by degrees on the basis of who was excluded. The fewer the number of people permitted to enter, the

greater the associated holiness. In ascending degrees of holiness, the outer court area (where sacrifices and killings took place) was the first degree of holiness. All Israel was welcomed there. The second degree of holiness was the area immediately inside the temple building called the Holy Place. In it there was a table for shewbread (sometimes referred to as “showbread” in scripture), an altar of incense, and the menorah or seven-branched candlestick. In this area the priests alone were permitted to enter.<sup>961</sup> The shewbread consisted of twelve unleavened loaves that were placed every Sabbath in the temple on the table beside the altar of incense and eaten by the priests at the end of the week (*see* Exodus 25:30; Matthew 12:4). Tyndale’s use of the word shewbread or showbread was based or influenced by Luther’s German translation of earlier texts into *Schaubrot*, translating from the Latin *panes propositiones*, as well as the Greek *artai enopioi* and Hebrew *lechem panim* (lechem “bread” + panim “face, presence”). Old English bible translations used the expression *offring-hlafas* (“offering loaves”).<sup>962</sup> Shewbread is literally the bread set before the face of the Lord or bread of the presence. “This had been consumed every Sabbath by the priests, and was their ‘most holy portion’ eaten in the holy place.”<sup>963</sup>

**Signs** Faith is not produced by signs, but signs follow those who believe (*see* T&C 50:3). That is why Pharaoh was never impressed by the things God did through Moses — signs are inconsequential if one does not have faith. Signs are not controlled by men but are God’s to give as God determines (*see* T&C 50:3). They should not be the subject of boasting (*see* T&C 82:22). “Some of the most remarkable signs that have been given to me are only silently recorded in my journal. Signs exist — they have been given to testify of this work. Many of the signs recorded in the lives of believers may be unknown to you, but there are signs in rich abundance among believers today.” The adulterous are the ones who seek signs, according to our Lord, and He said it twice — Matthew’s account includes Him saying it to two different audiences on two different occasions (*see* Matthew 6:15; 8:15). Adulterers are sign seekers.<sup>964</sup> When signs attract followers, the resulting congregation of followers are all vulnerable to the sin of adultery. This is one of the reasons why so many were adulterers in Nauvoo, as well as later in Utah and today among

various splinter groups. It is a plague that can only be avoided by removing adulterous thoughts from the heart.<sup>965</sup> Contrary to what many have heard all their lives about “signs,” they are and always have been part of the true Gospel. They invariably follow faith but do not and never have produced faith (*see* T&C 50:3). There are examples of signs throughout God’s dealings with those who follow Him (*see*, e.g., Helaman 5:10; Ezekiel 12:4; Exodus 7:1; and Acts 2:1). Men and women are supposed to see signs, so that they may know God is with them.<sup>966</sup>

**Signs of the Times** Mankind is approaching the moment in which the Lord is about to return (*see* Matthew 11). All of the signs that He speaks of will occur in one single generation, and the signs have begun to appear. This means those now alive are living within a generation in which a great deal is to occur. As it was in the days of Noah, so is it about to be — on the one hand, dreadful things are coming; but it also means that prophets are again going to be among man, people with messages that come from the Lord.<sup>967</sup> There is a great difference between recognizing the “signs of the times” and knowing the detail of how prophecy will be fulfilled. An example of the difference is found in Matthew. Matthew tells of “wise men” who studied the scriptures, watched the signs in the Heavens, recognized a “star” that testified of the birth of the Messiah or newborn “king of the Jews,” traveled a great distance (perhaps as long as two years) to worship Him, facilitated fulfilling prophecy by their presence in Jerusalem, and were visited by God in a dream. Despite all the wise men were able to know, they did not know where to find the newborn king. They mistakenly went to Herod’s people to inquire about Christ’s birth. They did not know, and God did not reveal to them, that Christ would be born in Bethlehem. It is unlikely they would have willingly acted to fulfill the Jeremiah 12:7 slaughter of children, yet Matthew credits their involvement with fulfilling this prophecy (*see* Matthew 1:11). Can men unwittingly fulfill prophecy? Can anyone, even wise men who are well-studied in scripture and prophecy, ever fully understand prophecy? One of the lessons from this scriptural account is that all “wise men” whose diligence and faithfulness lead them to understand God’s hand is at work may still not understand how or where God will act. There remain “mysteries”

which God will accomplish but men cannot understand beforehand. If the wise men knew He had been born but could not identify where Christ's birth happened (despite all else they were able to do), then how can anyone know how God will accomplish His "strange act" in the last days? Prophecies are not given so man can know details beforehand. They are given so that when they are fulfilled, one may understand that God knows the end from the beginning (*see* Isaiah 17:1).<sup>968</sup> The heavenly signs in the lights of the firmament are testifying and confirming many of the events currently happening on the earth. Very few today are giving them any notice.<sup>969</sup> These "signs" in the lights of heaven are meant to be seen and understood by the unaided human eye from the surface of the earth.<sup>970</sup>

**Sin** A violation of a commandment. The sins that offend God are not the errors, weaknesses, and foolishness of the past. He is offended when one is forgiven by Him and then returns to the same sin. That shows a lack of gratitude for His forgiveness. Even then, however, there are addictions, compulsions, and weaknesses that people 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."<sup>971</sup> The only one who can forgive sin is Christ. He requires men and women to forgive one another but will Himself determine whose sins He will forgive (*see* T&C 51:3). He is the only gatekeeper for forgiveness (*see* 2 Nephi 6:11).<sup>972</sup> The Greek word *hamartia* (ἁμαρτία) defines *sin* as missing the mark; not hitting the target; a mistake.<sup>973</sup> "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."<sup>974</sup> *See also* INIQUITY; TRANSGRESSION.

**Single to God** When God occupies a place of priority in one's life; He is central. It does not mean one neglects his family nor his labors.<sup>975</sup>  
*See also T&C 86:12.*

**Slow of Speech** *And when Enoch had heard these words, he bowed himself to the earth before the Lord, and spoke before the Lord, saying, Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me, for I am slow of speech; wherefore am I thy servant? (Genesis 4:2).* Being "slow of speech" does not mean Enoch was inarticulate or somehow impaired. He was not at all "slow." He was a brilliant man. He was an articulate man. He was a most capable man. He wrote the record which Moses preserved in his account and Joseph Smith restored to us by revelation. He was always envisioned anciently as the Great Scribe. He was thought by antiquity (by the Egyptians) to be the one who brought wisdom, who brought knowledge (Thoth). This phrase clearly means something else. He is "slow of speech" because he would rather think about things than talk about them. He would rather consider a matter carefully than speak quickly about it. He would rather be left alone than to make public declarations. He would rather have his privacy, his family, and a few close intimate friends than he would to minister to people who don't give a damn about what he has to say. He would have preferred to avoid contact with those who think he is a wild man come among them, because they believe he has no business delivering the message. He was trusted by the Lord precisely because the message was the Lord's, and Enoch would not add to it because he craved attention. In other words, being "slow of speech" is a qualifier for Enoch as the Lord's messenger, not a handicap.<sup>976</sup>

**Small Means** When God undertakes to accomplish something, *there is nothing that the Lord God shall take in His heart to do, but what He will do it (Abraham 5:4).* Often the means used by the Lord to accomplish His "strange act" and to perform His "strange work" (see T&C 101:20) are very small indeed. *Now ye may suppose that this is foolishness in me, but behold, I say unto you that by small and simple things are great things brought to pass, and small means in many instances doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes, and by very small means the Lord doth confound the wise and bringeth about the salvation of many souls (Alma 17:8).* It is almost always the case that

the Lord uses simple things to confound the mighty.<sup>977</sup> The Lord has a way of bringing great things to pass through small measures.<sup>978</sup> Is not the pattern always the same? Does not God manifest Himself to the world through the weak things first (*see* T&C 54:4)? He uses such small means they are unseen except through faith. Only when the small means accomplish what God foretold are they mighty to save. Only the scriptures are able to define what matters and how God's hand is moving to fulfill His promises.<sup>979</sup> God uses "small means" and "simple things" to accomplish His greatest influence.<sup>980</sup>

**Son of Perdition** An angel can fall from grace only by being cast out of Heaven (*see* 2 Nephi 1:9). When an angel falls, he becomes a devil. For these, it would be better if they had never known Christ, for they have decided to crucify Him anew. After having had the holy spirit make great things known unto them, they have turned against the Lord by their knowing rebellion against Him (*see* T&C 69:7). They are sons of perdition, and the Heavens weep over them (*see* T&C 69:6–7). These are they who know the battle is and always has been the Lord's, and they either align themselves with Him or against Him.<sup>981</sup> *See also* UNPARDONABLE SIN.

**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 one will *become* sons and daughters of God. This new acknowledged status means being accepted by God into His family.<sup>982</sup> 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 men and women may become sons of God. The One who redeems them becomes their Father, and therefore, He who is the Only Begotten of the Father in turn begets many sons and daughters (*see* T&C 69:5).<sup>983</sup> "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."<sup>984</sup> Abinadi declared Christ would be *called the Son of God* (Mosiah 8:5). 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.”*<sup>985</sup> Abinadi understood God. *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 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 hath 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 transgression? (I mean all the holy prophets ever since the world began.) I say unto you that they are his seed (Mosiah 8:7).*<sup>986</sup> 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.<sup>987</sup> Even though a couple may be mortals in the flesh, they are by definition “sons of God” if they belong to the Order. It is the nature of this Holy Order that it is conferred upon the man and woman jointly (*see* 1 Corinthians 1:44).<sup>988</sup>

**Soothsayers** Those who make predictions by using means other than true prophecy. Modern application of soothsaying may exist in business, government, economics, weather — especially long-term weather — politics, etc.<sup>989</sup> It is foretelling for gain, profit, popularity, or influence without God’s commission and direction.<sup>990</sup>

**Soul/Spirit/Body of Man** The definition of “soul” — given through Joseph Smith years prior to his translation of the Book of Abraham — was the “spirit and the body” together: *And the spirit and the body is the soul of man* (T&C 86:2). Christ, as well as the “noble and great,” were all embodied and therefore resurrected beings before this world. They were “souls.” *Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was, and among all these there were many of the noble and great ones. And God saw*

*these souls, that they were good, and he stood in the midst of them* (Abraham 6:1).<sup>991</sup> Joseph Smith said, “God made a tabernacle and put a spirit into it, and it became a living soul. (Refers to the old Bible.) How does it read in the Hebrew? 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.’”<sup>992</sup> (Cf. Genesis 2:11: *And I, the Lord God, formed man from the dust of the ground and breathed into Adam his spirit or the breath of life, and man became a living soul, the first flesh upon the Earth, the first man also.*) “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.”<sup>993</sup>

**Speak with the Tongue of Angels** To have knowledge and inspiration that reckons from heaven itself; to be elevated by “fire” which purges sins and purifies — in effect, to receive holiness through the sanctifying power of the Holy Spirit. This, in turn, makes one’s *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.”<sup>994</sup> To speak with a new tongue is to speak worthily of sacred things. It is to correctly

weigh the truth of a matter, to know by the power of the spirit that what is said is true and in conformity with God's will, and then to speak it. It is to render sacred the vessel by the things it holds. To speak with a new tongue is to be able to speak with the tongue of an angel because one has become an angel — or a companion of angels, anyway. It is to elevate one's thoughts so that what then proceeds forth from the mouth is because of what is in one's thoughts. It is to reveal truth by the things one is authorized or commissioned to speak. It is to have a right to speak in the name of the Lord by His consent, His authority, and His will. It is to *[know]*, *nothing doubting* (Ether 1:14) that He is one's Lord. It is to say, without hypocrisy, without guile, without hesitation, and in truth that the power of salvation is found in Christ and has made one His, that He has entrusted one with words of life, and that salvation can be found only in Him and His words. It is to have the Word of God within one. "You cannot speak with the tongue of angels without having knowledge of certain things given you. The clarity with which you can declare truth is distinct from what others say or claim to know. Light and truth, which is intelligence or the glory of God [*see* T&C 93:11], is not a mystery, but an understood and appreciated experience where darkness has fled and God's own glory has been upon you [*see* Genesis 2:2]." <sup>995</sup> *See also* GIFT OF TONGUES.

**Spirit Matter** At one time, Joseph said the Father was "a spirit," and at another time, He was said to "have a body as tangible as man's." Similarly, Jesus Christ was resurrected and unquestionably had a tabernacle consisting of "flesh and bone" that could be handled (*see* Luke 14:6). He ate fish and broke bread with His disciples (*see* Luke 14:7; John 11:7–8). These were physical acts. Yet He also appeared in the upper room on the day of His resurrection without entering through the shut door (*see* John 11:4). He ascended into Heaven (*see* Acts 1:3) and then descended from Heaven in the sight of a multitude (*see* 3 Nephi 5:3). These are not typical of physical bodies, as mankind knows them. When it comes to resurrected and glorified beings, the bodies are not the same as man's own physical, coarse constitutions. Nevertheless, God is composed of matter: "There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; We cannot see it; but when

our bodies are purified, we shall see it is all matter.”<sup>996</sup> Therefore, it is equally true that God is a spirit, and that He also possesses a body “as tangible as man’s.” How “quickened” is the body when He shows Himself? Or, in this coarse environment, how great a glory has He set aside to show Himself here?<sup>997</sup>

**Spirit of Christ** *You pray each time you partake of the sacrament to always have my spirit to be with you. And what is my spirit? It is to love one another as I have loved you* (T&C 157:51).

**Spirit of Truth** Capitalization and context of how this term is used result in three different meanings:

*spirit of truth* — the light given to everyone; a description of something sought after to help guide or answer;

*Spirit of truth* — an event in which the holy ghost ministers (as in an ordinance), or when Christ takes ownership over something as His; and

*Spirit of Truth* — a proper noun; a formal name for Christ, in the context of scripture.<sup>998</sup>

**Stiffneckedness** When a person is 1 — in error and 2 — decidedly committed to remaining so. He won’t budge, won’t humble himself, and won’t ask the Lord to remove his scales of darkness. He remains a devoted disciple of unbelief, leading to wickedness that is borne upon the shoulders of his ignorance.<sup>999</sup> *See also* IGNORANCE.

**Strange Act** Mankind is working their way back in a great chiasm of history as the Lord counts things back to the beginning, and it all draws to the end. He calls it His *strange act* (*see* T&C 101:20; Isaiah 8:4). Everything will happen as foretold. Man cannot and is not supposed to be able to see it beforehand. They are only supposed to witness it unfold before them. They cannot comprehend God’s strange act. Those who take the spirit for their guide will not be deceived or hewn down.<sup>1000</sup> “We are nowhere near Zion, and only a small fraction of what needs to be recovered has been given. Unless this generation is patient enough to allow God to do His *strange act*, and humble enough to support what He provides as He provides it, another future generation will need to accomplish Zion.”<sup>1001</sup> If the wise men knew He had been born but could not identify where Christ’s birth happened, despite all else they were able to do, then how can anyone know how God will accomplish His “strange act”

in the last days? Remember the modern caution in T&C 101:20: *What I have said unto you must needs be, that all men may be left without excuse, that wise men and rulers may hear and know that which they have never considered, that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, says your God.* Prophecies are not given so one will know details beforehand. They are given so that when they are fulfilled, one may understand that God knows the end from the beginning (see Isaiah 17:1).<sup>1002</sup> As a Gospel dispensation is unfolded, the Lord will always violate rules that man thinks exist involving timing and sequence. He will confer things which apparently belong long into the process and will do it, apparently, independent of the established requirements. But His strange act is not man's. He will do as He wills.<sup>1003</sup>

**Stretched Forth His Hand** *And now it came to pass that after Abinadi had spoken these words, he stretched forth his hands and said, The time shall come when all shall see the salvation of the Lord, when every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just* (Mosiah 8:12). Mosiah 7:17 helps one to understand what he stretched forth his hand(s) means: *The Lord hath made bare his holy arm in the eyes of all the nations.* Abinadi is demonstrating the Lord's action, thereby affirming he is His messenger. He had been given the sign to testify and used it to declare he was a true messenger. Later in the Nephite history, the prophet Alma concluded his testimony of Melchizedek by using the same sign to evidence his authority: *And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying, Now is the time to repent, for the day of salvation draweth nigh!* (Alma 10:3). He used this sign because he was authorized to do so, and he understood what the declaration meant. Although those who were there may not have understood, it was a sign that he was a true messenger. Man cannot be saved in ignorance. Once the key of knowledge is lost, mankind is lost and cannot be saved until that key is returned. Prophets sent with messages who testify to an ignorant people use signs that the Lord recognizes and authorizes, but they may not be noticed or understood by those who hear the message. Nevertheless, the testimony becomes binding when the Lord's seal is put upon it.

This often involves a required sign to be given, or in other words, for hands to be stretched forth.<sup>1004</sup>

**Still, Small Voice** The gift of the holy ghost is conferred after baptism. It is intended to be a guide and to lead one into greater light and truth. It is the still, small voice which helps by whispering or giving impressions. It is a subtle and quiet tool, intended to help one develop sensitivity and reverence. It is the first comforter that is promised to the faithful.<sup>1005</sup>

**Studying the Scriptures** The scriptures are a great source of inspiration and revelation. Through them one can gain experience in listening to the spirit. They tutor the seeker, not just in doctrine, but in hearing the voice of inspiration, as well. “Through scripture study you can develop a greater spiritual sensitivity. If you have not begun to do that, you will need to start. Find time to be alone. Take the time to study, not just read, the scriptures. Pray before you begin. Think about the phrases used, and don’t try to digest whole chapters at once. Be silent, so that you can hear the still, small voice. If there is some serious sin in your life, repent of it. Let the Lord know you are doing so because you want the spirit as a guide in your life. He will respond. You will find He is no respecter of persons. He will send His spirit to any sincere seeker for truth. And when He does, it will be as a result of you seeking the light and obeying the commandments. The Comforter’s purpose is to guide you into greater truths. There is a library of truth waiting to be discovered inside the scriptures. Use this library and experience the inspiration it offers.”<sup>1006</sup> If someone is not willing to receive the contents of the revelations already recorded in the scriptures — by studying them and learning such mysteries as they contain — then what makes that person think he can qualify to receive revelation of yet greater things? Why would Heaven violate the rules of its own economy and do for that person what he can do for himself? No miracle is required to teach many of the mysteries of Heaven. They are already in the scriptures and in the ordinances. But if they are ignored with a refusal to receive what is in them, there is little reason to part the veil and teach more. “We prove our need to be taught by Heaven when we have done our part to study what Heaven has already revealed. When we have exhausted the available information here, we are permitted to receive

more because we ask and we are ready to receive. You can know a person is ready to receive because they have paid heed to what has been delivered to mankind already. Nephi has done this. This is why we find ourselves gaining a new flood of light from him. As we will see, however, not all scripture is of equal value. When it comes to the scriptures, the Book of Mormon is plainly the best source for learning the mysteries of God. Within its pages is the fullness of the Gospel, set out in plainness like no other volume. Joseph Smith was perhaps understating the matter when he proclaimed ‘the Book of Mormon was the most correct of any book on Earth, and the keystone to our religion, and a man could get nearer to God by abiding by its precepts than by any other book’ (DHC 4:461; also *TPJS*, 194). In addition to other important matters, as Nephi’s visionary encounter with the Second Comforter will teach us, the scriptures from all other sources have been corrupted.”<sup>1007</sup> “There are two things that will bring you closer to God than anything else. First, personal scripture study. Learn from them when you have time. Your private study will be more important than what others tell you about the scriptures. Second, personal prayer. Your private time spent in prayer will have the power to shape your life. If you study the scriptures when you are alone, and you pray in private, these two things, more than anything else, will draw you to God.”<sup>1008</sup> See also *PATTERN FOR UNDERSTANDING TRUTH*.

**Submissive/sion** Acceptance of the Father’s will in preference to your own. This does not say one should submit to men. There is nothing about following a man in the concept of submission. *For the natural man is an enemy to God, and has been from the fall of Adam, and will be for ever and ever, but if he yields to the enticings of the holy spirit, and putteth off the natural man, and becometh a saint through the atonement of Christ the Lord, and becometh as a child: submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father* (Mosiah 1:16).<sup>1009</sup> As used here, submission is not just an unanchored term, abstractly applied to anyone or anything. It is submission to God.<sup>1010</sup>

**Suddenly** Surprisingly; in an unexpected way; being caught off-guard. “I declared what I was going to do, I did it, and you got caught off-guard.” (See e.g., Isaiah 17:1.)<sup>1011</sup>

**Suffer For Their Own Sins** As to who will “suffer for their own sins” and yet enter into the Celestial Kingdom, there are at least two categories: The first is those who have received their calling and election but who return to sin (but not an unpardonable sin). These are required to “pay the price” for this misconduct. The second is those who are “sealed up” through the faithfulness of their parents and claimed as children of promise as a matter of right (because of the sealing upon the parents). Such children will need to either qualify in their own right, or if inheritors of the promise through the merit of their parents’ sealing, they will have to suffer to become clean in order to inherit what is sealed upon them by this right.<sup>1012</sup> It is a mistaken idea that once someone’s calling and election has been made sure they are required to suffer for their own sins, because they have knowledge they are redeemed. This is a twisted view, designed by the adversary to discourage those who might otherwise seek and find. It is not that the atonement ceases to operate for the redeemed. The atonement continues to cover the on-going sins of these redeemed souls which arise from their foolishness, mistakes, errors of comprehension, and the things they don’t understand yet. Christ does not require them to do what they don’t know is a requirement yet. As the gentle and kind Lord, He will forgive all they do that is wrong, while He reveals through greater light and knowledge a higher path.<sup>1013</sup>

**Surety, Christ as** Surety is a word dating back to c. 1300, “a guarantee, promise, pledge, assurance,” from Old French *seurté*, from Modern French *sûreté*, from Latin *securitatem*, “freedom from care or danger, safety, security,” meaning “one who makes himself responsible for another.”<sup>1014</sup> It was the power of the Son that was responsible for all creation. There is a dichotomy when the Son is saying He has to rely on the Father for all that He does and is, and yet He’s very clearly the One that is responsible for this creation and is the life and the light of this creation – and it is through His sustaining power that all exist. The Father empowered the Son to use the Father’s power to accomplish this. All had to be done through the Son because the Son was going to come down into the creation, reverse the process, and atone. The creation had to be made with the power of Christ in order for Christ to be able to redeem the entirety of the creation.

Christ acts as the *surety* to guarantee that if this creation goes amok, He will sacrifice Himself in order for that to be reversed and restored again. Christ operates by the power of the Father to accomplish the creation and the redemption, and by accomplishing the redemption, He's able to reverse the process and restore it again. Once He had finished the process of the atonement, He had finished the course, He had lived the life that allowed Him to lay claim upon the resurrection (because the "wages of sin" is death, but He did not earn those wages), He had the right to eternal life. In fact, it's because He had the right to eternal life that the atonement itself was infinite. What He gave up was infinite life by taking upon Himself death. Christ guaranteed, as a surety, that this whole mess would be fixed by His willingness to attain to the resurrection and put himself in this position. Because the Father's power was what came through and because the Father had attained to the resurrection, it was impossible for the Father's plan to fail – the Father has already taken care of redeeming all the creations under His hand.<sup>1015</sup>

**Sustain** To openly signify support and approval by vote or affirmation (e.g., when seven women sustain a man to use his priesthood outside his own family for the benefit of the fellowship); 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. The LDS tradition is to ordain to the priesthood at age twelve, and that has become the standard. There is compelling evidence that both Jesus and John were initiated into the temple at age twelve before the Passover in essentially what would today be called a *bar mitzvah*. It was important for Jesus to be at the temple at the age of twelve for that initiation. For a youth to be ordained, at least seven women must vote to sustain him to be a priest, which would, of necessity, include the mother because she would be most acquainted with his daily walk.<sup>1016</sup>

“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.”<sup>1017</sup> Sustaining of priesthood within a fellowship is by women, and removing authority to act

within a community or fellowship is, likewise, to be done by the vote of women.<sup>1018</sup> See also WORTHY/UNWORTHY; COMMON CONSENT.

**Symbols** God intended symbols to convey glory, honor, and a gift or endowment upon the people who received them. The symbols are not the real thing, but they teach and point to the real thing that is required for salvation. Symbolism substitutes one thing to represent another. There is always *this* that stands in the place of *that*. The value of the symbol is in teaching about *that* by employing *this* as a teaching tool. In temple symbolism, the *this* used has no real value, but *that* holds eternal value. If an unbelieving person obtains access to *this* temple symbol but fails to understand its relationship to *that* which is eternal, they have nothing of value. Likewise, when the symbol of *this* has no meaning for those who believe in the temple, then it fails to have any value for the believer as well.

God's highest truths frequently use symbols. Christ used parables to teach about *that* by using the familiar to substitute as a representation. He explained that this was to prevent those who were unworthy of the symbol from comprehending the truths. Seeing, they *see not*, and hearing, they *hear not* (see Matthew 7:2; Mark 2:13). Merely getting *this* without understanding *that* is worthless.

Temple rites are a gift from God that is filled with *this* for *that*. Ignorance leads to apostasy because the ignorant cannot see that *this* holds powerful value to teach about *that*. Even the greatest symbols can become nothing when they are not understood and are discarded by the ignorant. Then *they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. For what does it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift* (T&C 86:4).<sup>1019</sup>

**Synagogue** A public worship place of the Jews; the building in which worship is done. From the Greek *sunagógé* (συναγωγή) literally “a bringing together, an assembling.”<sup>1020</sup> See also CHURCH.

**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, one takes upon him

or her the name of Christ. It is the name of Christ through baptism that will take away one's reproach or, in other words, provide the remission of sins, as mentioned in Isaiah 1:13.<sup>1021</sup>

**Take the Name of the Lord in Vain** Attributing something to God without His authority or authorization;<sup>1022</sup> not swearing, but rather, when one claims to speak for the Lord when they do not; whenever someone proclaims their own agenda in the name of the Lord. All ought to speak in the Lord's name the words of Eternal life. Unfortunately, many pretended saints instead speak idle words, gratify their pride, and exercise their vain ambition while using the Lord's name only in vain.<sup>1023</sup> The Lord has instructed us: *Wherefore, let all men beware how they take my name in their lips, for behold, verily I say that many there be who are under this condemnation, who use the name of the Lord and use it in vain, having not authority (T&C 50:14).* The expression "My God, people!" is akin to Joseph Smith's exasperated comment to James Arlington Bennet: "Great God! When shall the oppressor cease to prey and glut itself upon innocent blood!"<sup>1024</sup> This is not "taking the name of God in vain" because first, in both cases, God's name is not used; second, neither involves advancing untruth while vainly attempting to empower falsehood by attributing it to God; and third, it dramatically calls attention to the importance of the surrounding statement and, hopefully, makes it all the more memorable. These are serious matters deserving one's complete attention.<sup>1025</sup>

**Taken Captive by the Devil** *To know nothing concerning [God's] mysteries (Alma 9:3).* When a person knows nothing concerning God's mysteries, they are then *taken captive by the Devil and led by his 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 their awful situation because they do not understand truth.<sup>1026</sup> They are all left without repentance, because repentance requires knowledge.<sup>1027</sup> *See also CHAINS OF HELL.*

**Teach/Teacher** To impart light and truth to another.<sup>1028</sup> In the Book of Mormon, teachers were ordained by the power of the holy ghost *to preach repentance and remission of sins through Jesus Christ by the endurance of faith on his name to the end (Moroni 3:1).* *See also RULER.*

**Temple** Where Heaven and earth meet, both symbolically and literally.<sup>1029</sup> The purpose of a temple (meaning an actual temple that is 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 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.<sup>1030</sup> 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.<sup>1031</sup> The temple is a revelation of the process by which one may pass through the veil to God's actual presence.<sup>1032</sup> 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.<sup>1033</sup> A temple in Zion is to be a place where He can come to dwell and not merely to manifest Himself to some.<sup>1034</sup>

Isaiah's prophecy concerning the last days' temple clearly identifies it as a house where man will be instructed in God's path (see Isaiah 1:5). It will be a facility where the God of Jacob will teach His pathway of ascent back to the Throne of God. Mankind will learn the laws governing that pathway.<sup>1035</sup> 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.<sup>1036</sup> In the "Answer to Prayer for Covenant" the Lord explained: *Whenever I have people who are mine, I command them to build a house, a holy habitation, a sacred place where my presence can dwell or where the Holy Spirit of Promise can minister, because it is in such a place that it has been ordained to recover you, establish by my word and my oath your marriages, and endow my people with knowledge from on high that will unfold to you the mysteries of godliness, instruct you in my ways, that you may walk in my path. And all the outcasts of Israel will I gather to my house* (T&C 157:41). The main requirement of temples is to organize the living into a family. The organization cannot happen outside a temple. That is the only place God will allow the restoration, rites, ordinances, and covenant to be ministered. Heaven and earth will reunite and angels will attend to many of the required things when an acceptable temple has been built. "We think a temple can be built following a pattern based on current ordinances. There is no understanding of the ordinances necessary to organize the family of God again. Trying to fit the original full plan of God for mankind into our incomplete and corrupt model, and make it conform to our expectations will not work. There has not been a full restoration as yet."<sup>1037</sup>

**Temptation** All can fill themselves with the mind of God, and if they do so, they will find themselves, as the scriptures recite, having *no more disposition to do evil, but to do good continually* (Mosiah 3:1). This kind of repentance comes as a consequence of the things one knows, as a consequence of the light and truth within one. It causes

temptation to disappear because one gives it no heed. This is how the Lord overcame all temptations.<sup>1038</sup> *He suffered temptations, but gave no heed unto them* (JSH 16:6). When someone “gives heed” to his temptations, he loses the battle our Lord won. It is possible to live in a world filled with sin and avoid becoming embroiled in the errors. “Do not let your eyes focus on the wickedness you see around you, but look up to Heaven and the example of Heaven’s God, where there is no corruption.”<sup>1039</sup>

**Testify** *Therefore, hold up your light, that it may shine unto the world. Behold, I am the light which ye shall hold up, that which ye have seen me do. Behold, ye see that I have prayed unto the Father, and ye all have witnessed. And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world. And whosoever breaketh this commandment suffereth himself to be led into temptation* (3 Nephi 8:8). “When admonished earlier to *let your light so shine before this people, that they may see your good works and glorify your Father who is in Heaven* (3 Nephi 5:21), what the Lord meant is that it is He who should be held up. He alone. Not you, or your good intentions, your conspicuous acts or philanthropy. Not you at all. Him.”

The obligation to hold up a light is circumscribed by God’s direction that He is *the light which ye shall hold up*—nothing and no one else. He is the lifeline. Therefore, when anyone offers, preaches, teaches, exhorts, and expounds, He must be at the center of the prophesying, or the one “prophesying” is engaging in priestcraft (see 2 Nephi 11:17). The Lord *prayed unto the Father* (3 Nephi 8:4) in the Nephites’ presence. His example points to how prayer is to occur and to whom it is addressed. They all witnessed this and knew for themselves how it was to be done. He did not tell any of those who were present to go away. He brought the same message to all. He gave them His example of liberality: *Ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me* (3 Nephi 8:8). No one was refused. All were welcomed. Whether those in the multitude thought someone was unworthy or whether there were some with conflicts, it did not matter. All were invited. None were refused. They were all *commanded that [they] should come unto [Him]*.

“What is the reason we are commanded to come to Him? It is so *ye might feel and see*. So that you might know Him. So that you can also be a witness of His physical evidence of suffering, crucifixion and death. The wounds He bears could not be received without death. His body testifies that He died. His body also testifies of His resurrection. Despite the wounds which memorialize His suffering and death, He lives! He stands before you in life! He has risen! As you testify of Him, you must invite others to likewise come that *[they] might feel and see* Him. This is how witnesses of Him are commanded to *do unto the world*. This is their ministry, their burden, their witness, and their command from Him. When they fail to testify, teach, and proclaim, they *break this commandment and suffer themselves to be led into temptation*. This is why the Lord required at my hands the book *The Second Comforter*. That is how He directs all those who are *commanded to come unto Him, that they might feel and see*. It will not be in vague innuendo or veiled language. It may not be in a published book, and may well be in private. But they will all be required to invite others to likewise *come unto Him* that everyone *might feel and see* our Risen Lord. He is accessible. He invites. More than that, He commands. All are commanded and *none of you should go away*. We think it a great thing when someone testifies of Him. Yet He wants all to *come* so that everyone *might feel and see Him*.”<sup>1040</sup>

Anyone who has had the Lord appear to them should testify as a witness to that fact. That is paramount. It is important for witnesses to declare He lives, and that they have seen Him. What is not appropriate for disclosure are details that go beyond what the Lord has chosen to make public already through the scriptures or ordinances. He controls that. Though He may reveal much to a person and place them under a different standard than what is given openly to mankind, that is His decision. Until He commands, the line is drawn between witnessing He lives — which is required — and disclosing what He alone reserves for Himself to reveal — which is forbidden. “I have said and I do believe our Lord has a continuing ministry. But that is His, not mine. Like anyone with a testimony of the Lord, I testify to help my fellow man increase in faith in Jesus Christ. I have an obligation to do so. We all do.”<sup>1041</sup> Everyone has a duty to testify of the truth and to teach one another the doctrines

of the kingdom. Therefore, all are under some obligation to declare what they believe, explain why, and defend it using the scriptures and declarations of the prophets.<sup>1042</sup>

**Testimony of Jesus** When Christ has promised one Eternal life, he can know with a surety he has Eternal life. Until then, all remain at risk and in jeopardy every hour they are here (*see* 1 Corinthians 1:64). When one knows he is sealed up to Eternal life, he has the more sure word of prophecy or the testimony of Jesus (*see* WJS, 201–202; WWJ, 2:230–231; T&C 86:1). These are they who have been told by the voice of God from heaven that they have Eternal life.<sup>1043</sup> *The 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, that Moses wished all men were prophets (*see* Numbers 7:19). All are invited to get testimonies of Christ and are, therefore, also invited to become prophets.<sup>1044</sup>

What if someone were to declare today *that the Lamb of God is the Son of the Eternal Father and the Savior of the world, and that all men must come unto him or they cannot be saved* (1 Nephi 3:24)? What if they were to declare in sober words that the Lamb of God lives still? That He had appeared to and spoken with the one making the declaration? Would there yet be those who would hear and repent? Would that message be drowned out by the chorus of foolish and vain things being spoken in the name of Jesus Christ by those who, despite having real intent and sincere desire, have not been given power to declare His words? Would such a message only be another bit of entertainment for the bored and curious to give but passing notice? Could the world be given such a message and warned but fail to see what it is they are being offered for one last time before the harvest is to begin? “If so, would we notice? Should someone choose to come, *they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb* (1 Nephi 3:24). How must they come? The Book of Mormon suggests it must be through the gate of revelation (Moroni 10:2). Without revelation you cannot obtain the testimony of Jesus, which is the spirit of prophecy (Revelation 7:10). Or, in other words, unless you find prophets who can bear testimony of Him, you have not yet

found the means for salvation.”<sup>1045</sup> The whole text of the Book of Mormon comes down to experience after experience, being retold by people who, during their lifetime, had this opening up of the Heavens to them, and they came into contact with Jesus Christ and recognized who He is and what His role is. “The testimony of Jesus is not something that comes from *you* (i.e., ‘I have this [testimony,] and let me tell it to you’). The testimony of Jesus is something that He gives to you as His confirmation to you that you have part in His kingdom. To receive the testimony of Jesus is to receive from Him the promise that He will give you eternal life. The Book of Mormon is filled with accounts of people that had had that experience and that’s — at one point — an expected and normal part of the Christian experience. It became very rare, unexpected, and in fact is denounced by many denominations as something that doesn’t happen, can’t happen, ought not happen. And if you think that you’ve come into contact with a divine being, then you’ve been misled because, well, Jesus is busy. He can’t be troubled with your lot...don’t think that you’re going to have an encounter with Jesus. However, my view is that Christian salvation is based upon the testimony of Jesus, to you, of your salvation. I also think that it doesn’t matter when you live or what the circumstances were; if you were true and faithful to Him, you will have that experience.... I believe it to be an authentic part of every Christian’s life.”<sup>1046</sup> See also **PROPHET**.

**Testing the Spirits** Not all “spiritual experiences” can be trusted to have come from God. *True spirits* do the following: testify of Christ; lead to repentance; are consistent with existing scripture; edify and enlighten the mind; are understandable and do not cause confusion; cause light to grow within; turn one toward Christ, not men; never cause pride; make one a better servant; increase one’s love of his fellow man; clothe one with charity for the failings of others; conform to the true whisperings of the holy ghost that had been previously received; leave one humble and grateful for God’s condescension; make one want to bring others to the light; are grounded in love toward God and all mankind; and lead one to rejoice. On the other hand, *false spirits* will: deny Christ; cause pride; make one believe he is better than others because of the experience; contradict the scriptures; appeal to carnality and self-

indulgence; cause confusion; lead to ambition to control others; make one intolerant of others' failings; seek self-fulfillment rather than service; appeal to one's vanity and assure him that he is a great person; bring darkness; repulse the holy ghost; prevent one from repenting and forsaking sins; interfere with serving others; and focus on oneself rather than the needs of others. "Do not think all spiritual experiences can be trusted. There is no difference between the activities of deceiving spirits today and those in Kirtland, as well as those in the New Testament times. If you follow the Lord you must still test the spirits and only follow those which point to Christ (1 John 1:18). Even Joseph Smith had to ask God about some of the phenomena going on in Kirtland before he knew which were of God and which were deceiving."<sup>1047</sup> There are many unclean spirits who will deceive mankind. Unless one is anchored in what is taught in the scriptures and requires all truth to measure up to that, he or she can be deceived. That is as true now as then. Some people are so thrilled by having any spiritual experience that they accept anything. Lying spirits appeal to one's pride and vanity. God will chasten and require one to be meek and serve both Him and one's fellow man. Lying spirits will tell a man that he is some great and mighty person. God will remind him that only He is strong, but He uses the weak things of this world to accomplish His work. No one can take credit but Him for whatever is accomplished.<sup>1048</sup>

**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, these three men chose and ordained the first quorum of twelve apostles.<sup>1049</sup>

**Thrones** One of the rungs on Jacob's ladder, found in the afterlife, where different "Powers" are fixed. Angel, Archangel, Principality, Power, Dominion, Throne, Cherubim, or Seraphim — they may all be called "Powers of Heaven."<sup>1050</sup>

**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 (*see* 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 (*see* T&C 31:6–7). The times of the gentiles will be

fulfilled in that generation *when the gentiles shall sin against my gospel, and shall reject the fullness of my gospel* (3 Nephi 7:5), and *they receive it not* (T&C 31:6). 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).

**Tithing** An offering to the Lord; one tenth of one's surplus after all responsibilities and needs have been taken care of.<sup>1051</sup> 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."<sup>1052</sup> (See T&C 173:1).

**Transgression** Both "sin" and "transgression" are used when describing "offending the laws ordained before the foundation of the world." Transgression is used primarily when the offense is done in innocent ignorance. Sin is used primarily when the offense is done deliberately, knowing that an eternal law is being violated. Transgression requires repentance, just as does sin. However, repentance from transgression involves recognition, understanding, and change; whereas repentance from sin requires sincere soul searching, confession, and recognition that the deliberate violation of an eternal law is a serious character flaw requiring greater self-control, discipline, and commitment to follow Christ.<sup>1053</sup> See also SIN.

**Translation** *And men having this faith, coming up unto this Order of God, were translated and taken up into Heaven* (Genesis 7:19). Even the translated will undergo a change akin to death (see 3 Nephi 13:3). Those born in the Millennium will likewise undergo this same experience (see T&C 50:11).<sup>1054</sup> "Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times. Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place

prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead. See [Hebrews 1:49], *Others were tortured, not accepting deliverance, that they might obtain a better resurrection.* Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then can it be said a better resurrection? This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory. On the other hand, those who were tortured, not accepting deliverance, received an immediate rest from their labors. See [Revelation 5:5], *And I heard a voice from Heaven saying unto me, Write: Blessed are the dead who die in the Lord from henceforth, yea, says the spirit, that they may rest from their labors. And their works do follow them. They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same work after they receive a resurrection for their bodies. But we shall leave this subject and the subject of the terrestrial bodies for another time, in order to treat upon them more fully.*<sup>1055</sup> Though Christ rose again the third day, yet He was not spared death by being translated. God does not take any man off the earth through translation unless they have a calling to minister. The city of Enoch did receive a calling to minister to others.<sup>1056</sup> People continued to be translated to Enoch's city right up to the flood. Shem remained through the flood but held a promise that he could join Enoch's people, and later God vindicated the promise, and Melchizedek's people were, likewise, able to "flee" (see Genesis 4:23). The period of translation into the city of Enoch ended at Melchizedek except for only one-at-a-time events relating to dispensations and assignments requiring further work. Moses, for example, needed to return for the events on the Mount of Transfiguration. So he was taken. Elijah was needed for a last-days return to open a corridor between Heaven and earth. So he was taken. These were not comparable to the earlier cities being taken into Heaven but were specific assignment-related events,

requiring them to be involved with later work within the gambit of the assignment given to them by God.<sup>1057</sup>

**Trust in Man** Reliance on man to save; man's theories, hopes, or vain formulas for finding the path to God. "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 cursed."<sup>1058</sup> (*See 2 Nephi 12:6.*) *See also MAKETH FLESH HIS ARM.*

**Truth** *Knowledge of things as they are and as they were and as they are to come* (T&C 93:8).<sup>1059</sup> You can only know the truth by having it revealed to you from heaven itself (*see T&C 69:29*).<sup>1060</sup> "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."<sup>1061</sup>

**Twelve Apostles** Based upon the New Testament model of Christ's twelve apostles, it was 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 the way the quorums were organized and made this quorum superior to all others. They are currently 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.<sup>1062</sup>

**Unbelief** As used in the Book of Mormon, it means one does not understand and has not accepted true doctrine.<sup>1063</sup> The word unbelief means to accept false doctrine or to have an incomplete and inaccurate understanding of correct doctrine. Unbelief is often used in conjunction with losing truth, forsaking doctrine, and “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.<sup>1064</sup>

**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.<sup>1065</sup> When an object in the firmament moves below the horizon, it is “under the earth.”<sup>1066</sup>

**Unity** Oneness and undivided; having the same spirit dwelling in them.<sup>1067</sup>

**Unpardonable Sin** “All sins shall be forgiven, except the sin against the holy ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the holy ghost, have the Heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the holy ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the Heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy.”<sup>1068</sup> “A man cannot commit the unpardonable sin after the dissolution of the body.”<sup>1069</sup> *And he that receives my Father receives my Father’s kingdom, therefore, all that my Father has shall be given unto him. And this is according to the oath and covenant which belongs to the priesthood* (T&C 82:17). The oath and covenant is the Father’s word that cannot be broken. It is not something one aspires to but accepts 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. *Therefore, all those who receive the Priesthood* [Priesthood is singular — there is a single fullness given by the Father], *receive this oath and covenant of my Father.* This is not about abstractions, quorums, groups, churches, organizations, orders, or associations of men on this side of the veil. This is about a direct, covenantal relationship established by the Father with those who have “*The Priesthood.*” *The Priesthood is a fullness which he [the Father] cannot break* [because if He were to break this once He has made this covenant, He would cease to be God], *neither can it be moved.* Once the Father has made this covenant and conferred these rights, earth and hell cannot make it otherwise. *But whoever breaks this covenant after he has received it, and altogether turns therefrom, shall not have forgiveness in this world, nor in the world to come* (T&C 82:17). This powerful curse applies only to the few who reject a covenant established directly by God the Father with them. This is not merely an ordination to church office. If a priest of this kind, after being called His son, were to turn away from the Father, he would be in a state of willful rebellion against God who sustains all creation. Those with this Priesthood have been in His presence. This is not at all the same thing as an elder drifting into inactivity and disaffection. Those with this Priesthood stand in the light of the noonday sun and deny that light. In these circumstances, it is rebellion against knowledge.<sup>1070</sup> *See also SON OF PERDITION.*

**Unspeakable** Christ’s gospel includes things one may not yet understand. The Apostle Paul referred to hidden truths as “unspeakable” because they are not yet understood. Paul referred to those in possession of hidden knowledge as *stewards of the mysteries of God* (1 Corinthians 13:14). This hidden knowledge is true but remains a “mystery” for those who are not shown it by God. One servant of God may know but be forbidden from revealing a matter, while another is later commanded to reveal it. Therefore, because one has a Bible, one should not assume it contains all of God’s words, that He has not revealed more, or that He will not reveal more. An infinite and eternal God has spoken many things and will yet reveal more things. Some truths are already in scripture but hidden from view by God’s decree. Christian scriptures declare, *It is the glory of God to*

*conceal a thing, but the honor of kings is to search out a matter* (Proverbs 4:1). So all should search out matters God has concealed to see more of His glory.<sup>1071</sup> See also MYSTERIES.

**Urim and Thummim** Lights and perfections. It appears from early Church history the term Urim and Thummim was not used until 1835; prior to that, the term applied to the instrument was “interpreters.”<sup>1072</sup> *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.*<sup>1073</sup>

**Veil** “You were a spirit before you were born. You were there when some were chosen to be ‘rulers,’ or in other words, teachers. You have within you a spirit that was in that group. You saw and participated in what went on, and have that somewhere still inside you. It is kept from you by the ‘veil of flesh’ now covering your spirit (Hebrews 1:32). Somewhere within you lies the ‘record of Heaven.’ Or more correctly, the Record of Heaven. If you gain access to it, it has the capacity to teach you the ‘truth of all things.’ Within it is such an abundance of truth that the things of God are not hidden from you, neither far off. It is not in Heaven, so that you ask: Who will go to Heaven to bring it to us. It is not beyond the sea, that you should ask, Who can go to bring it to us? But it is very close to you, in your own mouth, in your own heart, that you can do what is asked of you.”<sup>1074</sup> Obedience is the means by which all men and women gather light. The commandments are revelations of the inner person one ought to become. They are how one grows in the flesh to comprehend God in the spirit. The body is a veil that keeps man from Him. By subordinating the will of the flesh to the will of the spirit, one gains light and truth.<sup>1075</sup> “The first step along the path is to make it through the veil. Not the veil in a temple, or in a rite offered by men

to one another. We must be brought through the veil back into the Lord's presence. That is the step which stops most of our progress. By and large we don't believe it possible. We make no attempt because we think it is not available, or we should not be trying to become more than our leaders, or we are not qualified, or some other false teaching which hedges up our progress."<sup>1076</sup> Perhaps the greatest idea to man's mind is that all CAN converse with God through the veil, preliminary to entering into His presence. In that idea is found the promise of communication with God, followed by Him allowing one to visit with Him through the veil. Every soul who has faith in that and acts consistent with their faith will obtain the most glorious assurances from God. They will not be barren or unfruitful in their knowledge.<sup>1077</sup> When the Lord determines a man's "righteousness" is acceptable before Him, then He redeems that man by parting the veil and bringing him into the company of the redeemed (*see* T&C 69:19).<sup>1078</sup> "It is a thin veil, not a wall, that separates you from God. Do not let it become insurmountable. It was always meant to be parted."<sup>1079</sup>

In a temple ceremony, a veil is used as a symbol to separate the initiate from the Lord. This veil is a symbol of the division between heaven and earth, between time and eternity, or between the sacred and the commonplace. Beyond the veil are the angels, gods, and spirits. Here there are mortals. Passing through that veil happens in one of two ways. One way is to gain knowledge of God's mysteries and to live true and faithful to them. Passing through the veil is symbolized in the temple ceremony, but the reality of it actually happened in the case of the brother of Jared. *And because of the knowledge of this man, he could not be kept from beholding within the veil. And he saw the finger of Jesus, which when he saw, he fell with fear, for he knew that it was the finger of the Lord. And he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil. Therefore, he saw Jesus, and he did minister unto him* (Ether 1:14). Temple rites explain that anyone who arrives at the veil boundary who has been true and faithful in all things is entitled to converse with the Lord through the veil. Once the Lord is satisfied they possess the required attributes, then they can enter into His presence. The second way of passing through the

veil is explained by Alma: *Behold, it has been made known unto me by an angel that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life* (Alma 19:6).

The ceremony employs two veils to symbolize the separation between mortality and eternity, the sacred and the profane. The boundary veil is used during the ceremony to test the initiate before permitting the individual to enter into the presence of the Lord. The second veil is used to symbolize the role of the woman. Except for what happens in the womb of the woman, everything in mortality is subject to entropy. Women have the ordained power to produce new life. Everything else decays and dies. Her power defies the universal effects of entropy.<sup>1080</sup> Mothers are the physical veil between pre-earth spirits and physical bodies inhabited in mortality. They clothe children in the veil of flesh. This power used to be honored in the LDS temple veiling of women. This power to give life has been regarded in almost all societies as something sacred and holy. In this current coarse and vulgar society, the idea has been rejected, as a matter of law, that women engage in a sacred and holy labor when bearing children.<sup>1081</sup>

The ceremonial boundary veil that acts as the divider between worlds represents the physical boundary at which the initiate must stop when being tested by heaven. This testing takes place before they are permitted to pass from earth to heaven, from time to eternity, and from the commonplace to the sacred. In direct contrast, the veil of the woman represents the transition of pre-earth eternal spirits into mortality, when the sacred becomes embodied. She, along with God, veils in flesh the spirits from beyond the veil. *You have clothed me with skin and flesh, and have knit me together with bones and sinews* (Job 4:10). Therefore, the woman's veil represents the inverse of the other veil. The boundary veil symbolizes losing the flesh to leave mortality, and the woman's veil endows the immortal spirit with mortal flesh. Like her heavenly counterpart, the woman represents creation. This process, like that which is beyond the boundary veil, is sacred. Both veils symbolize the sacred. Woman is veiled in temple ceremony to show that in a fallen world, trapped by decay and death, creation continues through her. Life springs anew, and what is

sacred and pure is born into mortal life. It is not proper to remove the ceremonial veiling from the woman unless the intention is to abort the symbol of new life and creation. It destroys the symbol of the sacred power given to woman.<sup>1082</sup>

**Virtue** 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. It is not the same as righteousness. 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.<sup>1083</sup> Virtue can be offended by righteousness. Righteousness controls, and virtue surrenders. Whenever it is necessary to do so, virtue yields every time to righteousness.<sup>1084</sup>

**Voice of God** Every person who has ever lived is one-of-a-kind. All can “hear” God’s voice, but how it comes to each person may be different from how it comes to anyone else. The description frequently found in scripture is merely that *the word of the Lord came* to the prophets (see, e.g., Ezekiel 5:2; Hosea 1:1; Jacob 2:3; and T&C 115:1). It can come to the mind; it can be “heard” in the mind; it is sometimes sensed in the impressions; it can come as a dream; or it can be 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 man. It is often surprising and not at all what was expected. It can be inconvenient, requiring what one would not voluntarily seek. These are not just “emotions” or “feelings”; rather, there is an intelligence to it which originates from outside of the person and delivers a message — 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 that all are unique and will have unique experiences in relating to God. Given the care with which each person has been organized as an individual creation, how can anyone expect communication with the Lord to be standardized? Why would the way in which He speaks with one person 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? As one recognizes His "voice" through the eyes of faith, he or she will 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."<sup>1085</sup>

There are a variety of ways in which one receives communications from the Lord. When it progresses from initial stirrings to the "voice" which one hears within, one should not assume it will be a uniform experience. The "voice" is clearly not one's own and introduces ideas or concepts that are clearly not one's own. A person can have a dialogue with this "voice" in which his or her ideas are juxtaposed with those coming from the other. It is not audible, but one hears it inside. It is clearly not one's own voice, but that of another.<sup>1086</sup>

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 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...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.”<sup>1087</sup> (See *Nephi’s Isaiah*, chapter 18 for a more detailed discussion.) See also PRAY.

**Washing Away of Sin** The anointing of the spirit.<sup>1088</sup>

**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 explained.<sup>1089</sup> (See 3 Nephi 8:8.)

**Waxing Strong** To be increasingly determined or committed.<sup>1090</sup>

**What/Which is Right** *Therefore, ye must always pray unto the Father in my name. And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold, it shall be given unto you* (3 Nephi 8:8). The whole meaning of this promise is captured in the qualification that it must be that “which is right.” If one acquires an understanding of what “is right,” then by asking for it, one submits to the Father’s will. Even if one would shrink from it, beg that it may pass from him, or cower at the thing required, when one *asks the Father in [Christ’s] name* for whatsoever *is right*, despite his desire for things to be otherwise, he is going to become one with Them. Then he will be like Them and learn the great truth that the will of the Father is indeed “whatsoever is right.” Joseph Smith explained it: “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 his election made sure; then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints.”<sup>1091</sup> The way Heaven knows a man has arrived at that point is by the offered prayers. When they seek to do the will of the Father, and the requests are “what is right,” then the Heavens cannot withhold anything from that man. Indeed, the Lord will prompt the right questions by what the Lord says to that man, so that the knowledge of that man will reach into the Heavens (see Ether 1:12–14). Therefore, one must not only *pray always unto the Father in Christ’s name*, but one must also grow in understanding, humility, and meekness so as to *ask the Father* for that *which is right*. This is a process.<sup>1092</sup>

**What Lack I Yet?** Complicated or intricate skills are taught one step at a time. There should be in the mind of the student only *one* thing to do. There is always only *one* thing to do. There is never more than the single thing to be addressed, and it is the thing most wrong at the moment. Once that is addressed and corrected, then it is possible to move on to the next thing, where again, there is only one thing to do—and it is the next thing in the sequence. When the next skill is acquired, then there is still only one thing to do. So it is here. “There is only one thing for you to do. You will know what you need to do within the context of your own life. But whatever it is that most hinders you is the one and only thing you have to do. When it is resolved, then you move on to the next thing. Sometimes we all have blind spots about our own shortcomings. If you cannot figure out what the thing you most need to resolve is, then ask the Lord. He has always been willing to answer the sincere inquiry of ‘What lack I yet?’ The answer to that question is the one thing you should work on. But never work on three, or thirty, or fifty things at once.”<sup>1093</sup>

**White and Delightful** “When the Book of Mormon speaks of white and delightful, its translator means, ‘shining, glittering in gladness,’ not *Caucasian*. The Old English version of Genesis speaks of elf-sheen, and I suppose that is what our Book of Mormon implies: shining, glittering, lucid being. There is no racism here, but a promise of becoming like Ahman, and to reside gladly in Ahman, the name of Him giving us the name of a realm where his children

gather and find rest.”<sup>1094</sup> The earliest extant versions of the Book of Mormon use “white” and “delightful”; “pure” was first substituted for “white” in the 1840 edition.<sup>1095</sup> “Notice, in the Book of Mormon that peculiar thing: ‘a white and delightful people’ and ‘a dark and loathsome people’. It doesn’t refer to skin color at all [only to countenance], but there’s a lot about race in the Book of Mormon. [Speaking of the text of an Egyptian who lived a short time before Nephi, *The Autobiography of Kai*, he refers] to himself as *hd-hr* (white of countenance), *nfr bi-t* (excellent of character), *ph<sub>3</sub> h-t* (clean of body and in moral habits). And he shunned everything that was *snk-wt*. The word is very interesting. It means ‘black of countenance,’ and it also means ‘greed or anything that is evil.’ He [Kai] used those peculiar terms. He was *hd-hr*. He has a picture of a white face (white of countenance). And he was clean of body, and he eschewed *snk-wt* (what is greedy or what is dark of countenance).”<sup>1096</sup>

**White Garments** To have the blood and sins of one’s generation removed from him; to be purified; to be sanctified by the Lamb — removing from the individual and taking upon Himself the responsibility to answer for whatever failings he has. This is not ritual purity. This is purity in fact. *Therefore, they were called after this Holy Order and were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the holy ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence. And there were many, an exceeding great many, who were made pure and entered into the rest of the Lord their God* (Alma 10:1). This describes those who are qualified to stand in the presence of God without sin; they are clean of all blood and sin — righteous for ever. “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.”<sup>1097</sup> These people are sanctified by the holy ghost as a result of having their garments made white. They are pure and spotless before God. This is the reason they can enter His presence. He has accepted them because, just like Him, they are without sin. They were not perfected by their own acts. The earlier reference to their repentance makes that clear. They become pure and spotless before God because they have done what was asked of them to

become clean. They have repented.<sup>1098</sup> “Christ sanctifies us, we don’t sanctify ourselves. Our ‘righteousness’ is borrowed from Him. It can be symbolized in this way. He provides a white robe, we put it on, and then He looks upon the whiteness and purity of the robe we received from Him and treats us as if the borrowed robe is our condition. We owe Him for that. He is willing to proceed with us as if we merited the robe. (*See 2 Nephi 6:5.*)”<sup>1099</sup>

**White Stone** “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.”<sup>1100</sup> Since the white stone and new name mentioned in it are referring to the state of exaltation and inheritance, and since the promise which the Second Comforter (Christ) is working to obtain for those to whom He ministers is the promise of exaltation, that equivalency may also be made. The difference is that those described in this statement are in a future state in which they have actually inherited the condition of exaltation, have entered into the Celestial Kingdom to dwell there, and possess the white stone on which their new name is written; whereas the promises Joseph speaks of in reference to the Second Comforter<sup>1101</sup> and the promises in T&C 86:1 are given to a mortal and are to be realized fully in the future.<sup>1102</sup>

**Whole** 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.<sup>1103</sup>

**Wicked** At His return, the Lord intends to destroy the wicked. Included in the “wicked” are those who are telestial and, therefore, cannot endure His presence. These are those who worship men instead of God; they reject a true prophet when one is sent to them; they are liars, adulterers, whoremongers, and all who love and make lies (*see T&C 69:27*). These are those who have taken our Lord’s name in vain, having not authority (*see T&C 50:14*), and all those who have

preached for hire and practiced priestcraft (*see* 2 Nephi 11:17). It was because of priestcraft that the Jews could not recognize Christ, and therefore they rejected and killed Him (*see* 2 Nephi 7:1). The false priests always rail against the true ones. In the last days, false prophets will outnumber the true ones (*see* Mark 6:4). Zion will require that all this wickedness comes to an end.<sup>1104</sup>

**Will of the Father** If one acquires an understanding of what “is right,” then by asking for it, one submits to the Father’s will. Even if one would shrink from it, beg that it may pass from him, or cower at the thing required, when one *asks the Father in [Christ’s] name* for whatsoever *is right* (3 Nephi 8:8), despite his desire for things to be otherwise, he is going to become one with Them. Then he will be like Them and learn the great truth that the will of the Father is indeed “whatsoever is right.”<sup>1105</sup>

**Willing to Submit** The final quality in Mosiah 1:16 of being *willing to submit* again reminds one 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 one really is willing to submit. Christ asked: *And why do you call 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.<sup>1106</sup>

**Wisdom** In scripture, wisdom is feminine (*see*, e.g., Proverbs 1:38; Mosiah 5:14). In Hebrew it is called *chokmah* (חֹכְמָה), (phonetically khokmaw) which is a feminine noun.<sup>1107</sup> In Greek it is *sophia* (σοφία) which is, likewise, a feminine noun.<sup>1108</sup> “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.”<sup>1109</sup>

Wisdom is the correct application of knowledge. Nothing in this world is more desirable than acquiring wisdom — understanding and putting knowledge to wise use. Zion will require the wisdom to use pure knowledge in meekness, humility, and charity. Zion will require Her influence. Wisdom and prudence go together as companions. “Prudence” means good judgment or common sense and is the quality of assessing things correctly and making a sound decision in light of the circumstances and persons involved. Prudent judgment is not hasty or unfair.<sup>1110</sup> *See also* MARY, THE MOTHER OF CHRIST.

**Woe** When one “woe” is pronounced upon a people, it is a warning of condemnation in this life. It is more concerning when three “woes” are pronounced upon a people — the connotation being a condemnation that will last beyond this life and into eternity.<sup>1111</sup> A three-fold condemnation goes beyond this life and will follow those to whom they apply into the hereafter. A three-fold woe is pronounced by a power that cannot be altered.<sup>1112</sup>

**World** “The world and earth are not synonymous terms. The world is the human family.”<sup>1113</sup> What is the end of the world? The destruction of the wicked.<sup>1114</sup>

**Worlds Without End** If men and women will receive what is offered now, they will be added upon for ever and for ever. In other words, each person moves up the ladder by his or her heed and diligence in this cycle of creation. As they do, they will have so much the advantage in the next cycle. They can choose to move upward and be added upon or choose to remain as they are, worlds without end. Now is part of eternity. Though mortal, man lives in eternity and ought to take this opportunity seriously. The scriptures speak of things that happened *before the foundation of the world* (1 Peter 1:4; Testimony of John 9:20; T&C 138:19) or *in the first place* (Mosiah 1:9;

Alma 9:10) or *from the foundation of the world* (Matthew 7:8; T&C 138:19; Revelation 6:11). These statements make it clear that what went on before “this creation” *did* matter and *do* affect mankind now. In the same way, what is accepted in this life by one’s heed and diligence affects what comes after. This current course of life has been ordained by God and is *one eternal round* (LOF 3:15; T&C 2:1; JSH 10:2). Even if one has proven before, he must prove himself again, now. God has been at this a long time. Christ has been involved in many repeated cycles of creation. God’s great work 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 God’s 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.”<sup>115</sup> See also 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.”<sup>116</sup> See also SUSTAIN.

**Wrath** There are 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. 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 the unrepentant 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).”<sup>1117</sup> God withdrawing is how His wrath manifests itself. “If He withdraws from you, that should be felt keenly as an absence and rejection.”<sup>1118</sup>

God’s wrath is “poured out” and takes a specific form: *wars and rumors of wars among all the nations and kindreds* (1 Nephi 3:29). People go to war. The *wicked shall slay the wicked* (T&C 50:8; Proverbs 2:37; Mormon 2:1). The wicked get to destroy one another, but they do not get to destroy the righteous (*see* 1 Nephi 7:4). The angel makes a point of stating what Nephi is beholding in 1 Nephi 3:29: *Behold, the wrath of God is upon the mother of harlots*. How is this God’s wrath? The answer is that when God is angry, He withdraws His spirit (*see* Helaman 2:34; 5:3). And when He withdraws His spirit from one, He generally pours it out on another (*see* Helaman 2:34). When His spirit withdraws, men are left to their natural, carnal state, filled with envy, jealousy, covetousness, ambition, and greed. When the Heavens become silent, the judgments of God follow (*see* Revelation 2:17; T&C 86:20).<sup>1119</sup>

**Wrest** The mingling of scripture with the philosophies of men, resulting in error.<sup>1120</sup> *Wrest* comes from the Old English word *wræstan*, which meant “to twist or wrench.”<sup>1121</sup> The term is further defined by the Greek word *strebloō* (στρεβλόω), which connotes “wrest” with “to pervert” or “to torture language to a false sense.”<sup>1122</sup> In modern language, *wrest* means “to distort; to turn from truth or twist from its natural meaning.” This is how it is used in the Book of Mormon: *Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction* (Alma 10:12). *For behold, some have wrested the scriptures and have gone far astray because of this thing* (Alma 19:9). The Lord warns that: *Satan does stir up the hearts of the people to contention concerning the points of my doctrine, and in these things they do err, for they do wrest the scriptures and do not understand them* (JSH 10:20). The verb *wrest* also means to forcibly take something from another’s grasp.

Joseph Smith described how John the Baptist “wrested the keys, the kingdoms, the power, the glory from the Jews, by the holy anointing and decree of heaven.”<sup>1123</sup> “When Christ came the first time, God took down [or wrested from the Jews] a previously established hierarchy using an orderly process, informing us about His house of order. He ordained John to bring it to an end, which put him on a collision course with the hierarchy. John the Baptist *was ordained by the angel of God at the time he was eight days old unto this power: to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord* (T&C 82:14). For His return, we should expect something similar to His first coming. That is, an orderly take down of a competing hierarchy using someone ordained to accomplish that end that is put by God on a collision course with the targeted power structure.”<sup>1124</sup>

**Zion** A prophesied last-days community of saints to which the City of Enoch will return, and where 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.<sup>1125</sup> Zion consists of people living in harmony with God. It is defined in revelation as *the pure in heart* (T&C 96:5–7; T&C 101:3; Genesis 4:14–16,19), but prophecy also confirms it will be an actual location and a place of gathering.<sup>1126</sup>

Zion and a New Jerusalem will exist before the Lord’s return in glory (*see* T&C 31:6; 58:3; 31:14–16). God will bring it as His work. Mortal man will labor with Him, but the Lord will be given credit for accomplishing it. No institution exists with the capacity to accomplish Zion. It will be so entirely foreign to this world that the people who come there will be required to adopt a new society, a new way of thinking, a different way of interacting, an entirely new law, a form of government that does not presently exist, an order to their lives that alters everything, and a form of righteousness that is only possible for a society with a new structure.<sup>1127</sup> The law of Moses did not produce Zion. The New Testament Primitive Christian church did not produce Zion. Modeling after either of these, as the church established by Joseph Smith did, has likewise not produced Zion.

Zion will be produced by a journey begun in equality, pursued by equals, with no man able to command another man's actions. Persuasion, meekness, unfeigned love, and pure knowledge are the only tools necessary for Zion.<sup>1128</sup>

Zion is something that has only been accomplished in the known history of the world by two communities. It is prophesied that there will be a third. What is to be created is something so foreign to this world that there is nothing in the world which can be used to judge its progression. Even the scriptures do not give a blueprint to follow. If they contained the necessary information, Zion would have been established long ago. "God alone will establish Zion. His instructions are vital and necessary for us. Once He instructs us, the Scriptures can then be used to confirm that His direction to us now is consistent with what He prophesied, covenanted, and promised would happen. But the path to Zion is to be found only by following God's immediate commands to us. That is how He will bring it. He will lead us there. There is no magic, there is no sprinkling fairy dust that will take you to where God is. It does not and cannot happen that way. He will lead us, teach us, command us, guide us, but we have to be the ones who become what He commands. We have to be the ones who do what he bids us do."<sup>1129</sup> The single, all-encompassing topic of Denver Snuffer's ministry is Zion. "If you go back to the very first book, *The Second Comforter: Conversing with the Lord through the Veil*, and you read everything I have written beginning there until now... what you will discover is that I have given one continuous exposition. Admittedly it's long, admittedly it fills millions of words in English, but it is a single exposition. I have been addressing one subject from the beginning until now; it is all one great whole."<sup>1130</sup>

The counterpart to the world (or Babylon, as the scriptures have nicknamed the world) is Zion.<sup>1131</sup> The criteria or the description of Zion can be read in Genesis. *From that time forth there were wars and bloodshed among them, but the Lord came and dwelt with his people and they dwelt in righteousness* (Genesis 4:14). This is an interesting contrast. There are wars and bloodshed, on the one hand, but then there is the Lord dwelling among people who are living in peace and righteousness, on the other hand. *And the fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people* (ibid.). It

was the *glory of the Lord... upon his people* that intimidated the wicked. The Lord doesn't show Himself to the wicked except to destruction, but the Lord shows Himself unto those who are prepared. The *glory of the Lord upon [them]* is what others find intimidating. And that was the case with these people of Enoch's Zion. *And the Lord blessed the land, and they were blessed upon the mountains and upon the high places, and did flourish* (ibid.). That is literal — Zion is not located in a valley, either in the past or in the future. Zion belongs on a high place. The prophecies make this clear. *And the Lord called his people Zion because they were of one heart, and one mind, and dwelt in righteousness, and there were no poor among them* (ibid.). Of these, the words *and the Lord dwelt [among them]* are the most important. But He could not do so unless they were united. Becoming one and rising up to receive the proper order of things is but a prelude to the Lord's presence.<sup>1132</sup> "The Lord will fight the battles for Zion, when Zion exists. You will not need to have a weapon's budget in Zion's camp. It doesn't happen that way. The battle to be fought is fought by the Lord. The prophecy given through Joseph Smith about the last days predicts the wicked decide they will not take on Zion, because Zion is too terrible. They will reach that conclusion entirely because of the presence of the Lord there (T&C 31:14). It is not because of munitions. In fact, that same description includes a statement about Zion's residents. They are those who will not take up arms against their neighbor, but instead flee to Zion. They are the only ones that aren't killing others."<sup>1133</sup>

Zion will include people who are willing to receive revelations from God and obey commandments. God does this to bless His people. *Blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth, and it shall bring forth in her strength. And they also shall be crowned with blessings from above, yea, and with commandments not a few and with revelations in their time — they that are faithful and diligent before me* (T&C 46:1). In other words, if any are privileged to stand upon the land of Zion, God will speak to them. He speaks two things for their benefit: first, *commandments*, and those will be *not a few*, because they will need a great deal of direction if they are going to be His people; and second, *revelations in their time*, because they will be ignorant of many mysteries He expects them to one day comprehend. Therefore, one

of the characteristics of these people will be their willingness, even alacrity, to receive commandments and revelations.<sup>1134</sup> Apparently, the people who are to settle in the New Jerusalem and cause Zion to reappear will need to know not only how to act, but to have the basis to know *why* they are to act according to the Heavenly pattern – which is not needed for the world but absolutely essential to the creation of Zion.<sup>1135</sup>

“Being ‘one’ is required of us for Zion to return. Zion is required for the Lord to dwell among us again. He is going to return to a Zion, no matter how few may be involved. He will come even if only two or three gather in His name (Matthew 9:14). Zion may be small, but it will nonetheless be Zion before He can visit with her.”<sup>1136</sup> The significance of Zion is its spiritual endowment. It is the Power of Heaven and not the voting bloc. It is not their big numbers which intimidate the ungodly. Even a handful is sufficient. Righteousness is a power in itself.<sup>1137</sup> Zion is the Lord’s work. Getting it will not depend on the goodness or desires of men and women but on their submission to the Lord who intends to accomplish it. “We can’t force it, cause it, bring it, or hope it into existence. What we can do is submit to the Lord in a way that encourages Him to continue to use us for His purposes.”<sup>1138</sup> Zion, like our Lord, will receive little attention or regard from the world. The people who will recognize that its foundation is being laid will be very few. While the Jews, Christians, saints, and philosophers look to constantly replenish themselves from the east (*see* Isaiah 1:7), God will begin His work quietly in the mountains of the west (*see* T&C 58:3).<sup>1139</sup>

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## GLOSSARY ENDNOTES

- 1 “144,000, Part 2,” Nov. 7, 2012, [www.denversnuffer.com/blog](http://www.denversnuffer.com/blog). (Subsequent references to the weblog will only mention 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 *Preserving the Restoration* (Salt Lake City: Mill Creek Press, 2015), 180.
- 5 *Ibid.*, 179.
- 6 *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976), 322, herein cited as *TPJS*; *The Words of Joseph Smith*, comp. Andrew F. Ehat and Lyndon W. Cook (Provo, UT: Religious Studies Center, Brigham Young University, 1980), 244, herein cited as *WJS*; *Joseph Smith Papers* (Salt Lake City: The Church Historian’s Press, 2008–ongoing), *Journals* Vol. 3:86, herein cited as *JSP*.
- 7 *Preserving the Restoration*, 181.
- 8 “Cursed: Denied Priesthood,” Jan. 07, 2018, Sandy, UT, 11, transcript of Q&A.
- 9 “1 Nephi 13:31–32,” June 29, 2010, blog post.
- 10 “Alma 13:17–18,” June 15, 2010, blog post.
- 11 *TPJS*, 301; *WJS*, 202; *JSP*, *Journals* Vol. 3:17–18, Editorial Note; 17 May 1843; “Joseph Smith Discourse,” 17 May 1843–A, in William Clayton Journal, p. [16], *JSP*, <https://www.josephsmithpapers.org/paper-summary/discourse-17-may-1843-a-as-reported-by-william-clayton/1>; *CHL*. This is the source for D&C 131:6. Section 131 of the LDS Doctrine and Covenants first appeared as canon in the 1876 revision prepared by Orson Pratt under the direction of Brigham Young.
- 12 “Accountability,” Nov. 2, 2012, blog post.
- 13 “But if” is a Hebraism for “unless.” See Royal Skousen, *Analysis of Textual Variants of the Book of Mormon* 6 vols. (Provo, UT: Foundation for Ancient Research and Mormon Studies, 2004–2009), 2:1173–1174.
- 14 “King Benjamin’s Wisdom,” Jan. 25, 2014, blog post.
- 15 “Alma 13:31,” June 21, 2010, blog post.
- 16 “Answer to Moroni 8:8,” Dec. 14, 2011, blog post.
- 17 *The Second Comforter: Conversing with the Lord Through the Veil* (Salt Lake City: Mill Creek Press, 2006), 274–275. Herein cited as *Second Comforter*.
- 18 The entire sermon from which this has been taken was dictated by Joseph Smith to his scribe, Robert B. Thompson, who read it to the saints in general conference and is “apparently the only discourse for which the Prophet ever prepared a text.” See *WJS*, 50, 5 October 1840, note 1.
- 19 “Our Divine Parents,” March 25, 2018, 36, paper.
- 20 “The Holy Order,” Oct. 29, 2017, 3, paper.
- 21 *Ibid.*, 5.
- 22 *TPJS*, 157; *WJS*, 8–9.
- 23 “The Holy Order,” Oct. 29, 2017, 2n8, paper.
- 24 *Ibid.*, 2; Email to Scripture Committee, April 3, 2019.
- 25 *Ibid.*, 42.
- 26 Jonathan Stapley, “Adaptive Sealing Ritual in Mormonism,” *Journal of Mormon History*, Vol. 37, No. 3, Summer 2011, 53–117.
- 27 *Passing the Heavenly Gift* (Salt Lake City: Mill Creek Press, 2011), 481–482.
- 28 “The Holy Order,” Oct. 29, 2017, 43, paper.
- 29 Email, Dec. 16, 2018.
- 30 “3 Nephi 12:31–32,” Oct. 14, 2010, blog post.
- 31 “The Restoration’s Shattered Promises and Great Hope,” address given

- at Sunstone Symposium, Sandy, UT, July 28, 2018, paper, 16.
- 32 “Adultery, Part 3,” Dec. 18, 2018, blog post.
- 33 “3 Nephi 12:31–32,” Oct. 14, 2010, blog post.
- 34 *The Second Comforter*, 415–416.
- 35 *TPJS*, 157, 167; *WJS*, 39.
- 36 *Preserving the Restoration*, 161.
- 37 “Mosiah 3:23,” June 12, 2012, blog post.
- 38 *Ibid.*
- 39 D&C 130:5. 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 original sources see *JSP, Journals* Vol. 2:323–326, (Dec. 1841–April 1843), 2 April 1843. Willard Richards didn’t accompany Joseph Smith on his four-day trip to Ramus, IL, and reconstructed the Joseph Smith Journal entry from the Journal of William Clayton. See *JSP, Journals* Vol. 2:403–405, Appendix 2, 1–4 April 1843. *WJS*, 169, 267n3; 171, 268n15.
- 40 *Passing the Heavenly Gift*, 331n419.
- 41 “Follow-up Question,” Jan. 3, 2012, blog post.
- 42 “The Holy Order,” Oct. 29, 2017, 16, paper.
- 43 *Preserving the Restoration*, 75.
- 44 *Ibid.*, 76.
- 45 “2 Nephi 33:5–6,” Sept. 6, 2010, blog post.
- 46 “Answers to Last Week’s Questions,” May 12, 2012, blog post.
- 47 “D&C 132, conclusion,” April 9, 2010, blog post.
- 48 “Pretensions of Public Piety,” Sept. 7, 2015, blog post.
- 49 *Passing the Heavenly Gift*, 410.
- 50 “Forward or Backward,” April 16, 2010, blog post.
- 51 “Jacob 5:38–41,” April 4, 2012, blog post.
- 52 Hugh Nibley, *Temple and Cosmos* (Salt Lake City: Deseret Book, 1992), 395, 397.
- 53 “The Holy Order,” Oct. 29, 2017, 18, paper.
- 54 *JSP, Documents*, Vol. 3:43n259.
- 55 *Preserving the Restoration*, 49n138.
- 56 “Was There An Original,” address given at Sunstone Symposium, Salt Lake City, July 29, 2016, paper, 18–19; 18n78. The LDS Historian’s Office acknowledges it meant, “A title indicating one sent forth to preach; later designated as a specific ecclesiastical office.” See *JSP, Documents*, Vol. 1:495; Glossary, s.v. “Apostle.”
- 57 “Was There An Original,” address given at Sunstone Symposium, Salt Lake City, July 29, 2016, paper, 18–19; 18n79,80. “On this day the council of the seventy meet to render an account of their travels and ministry, since they were ordained to that apostleship.” *JSP, Journals* Vol. 1:139.
- 58 *Passing the Heavenly Gift*, 61.
- 59 “Adam’s Religion,” December 21, 2015, blog post.
- 60 Margaret Barker, *The Hidden Tradition of the Kingdom of God* (London: Society for Promoting Christian Knowledge, 2007), 26.
- 61 *TPJS*, 348; *WJS*, 350.
- 62 *TPJS*, 346–347; *WJS*, 344–345, 350; *Wilford Woodruff’s Journal, 1833–1898: Typescript*, 10 vols., ed. Scott G. Kenney (Midvale, UT: Signature Books, 1983), 2:384. Herein cited as *wwj*.
- 63 “Why a Temple?” April 29, 2016, blog post.
- 64 *The Second Comforter*, 92.
- 65 *Ibid.*, 99.
- 66 *Ibid.*, 111–113.
- 67 *Ibid.*, 116.
- 68 *Ten Parables* (Salt Lake City: Mill Creek Press, 2008), 93.
- 69 “3 Nephi 14:7–8,” Oct. 28, 2010, blog post.
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**Correlation of the Teachings and Commandments to  
LDS and CoC (RLDS) Editions of the Doctrine and Covenants**

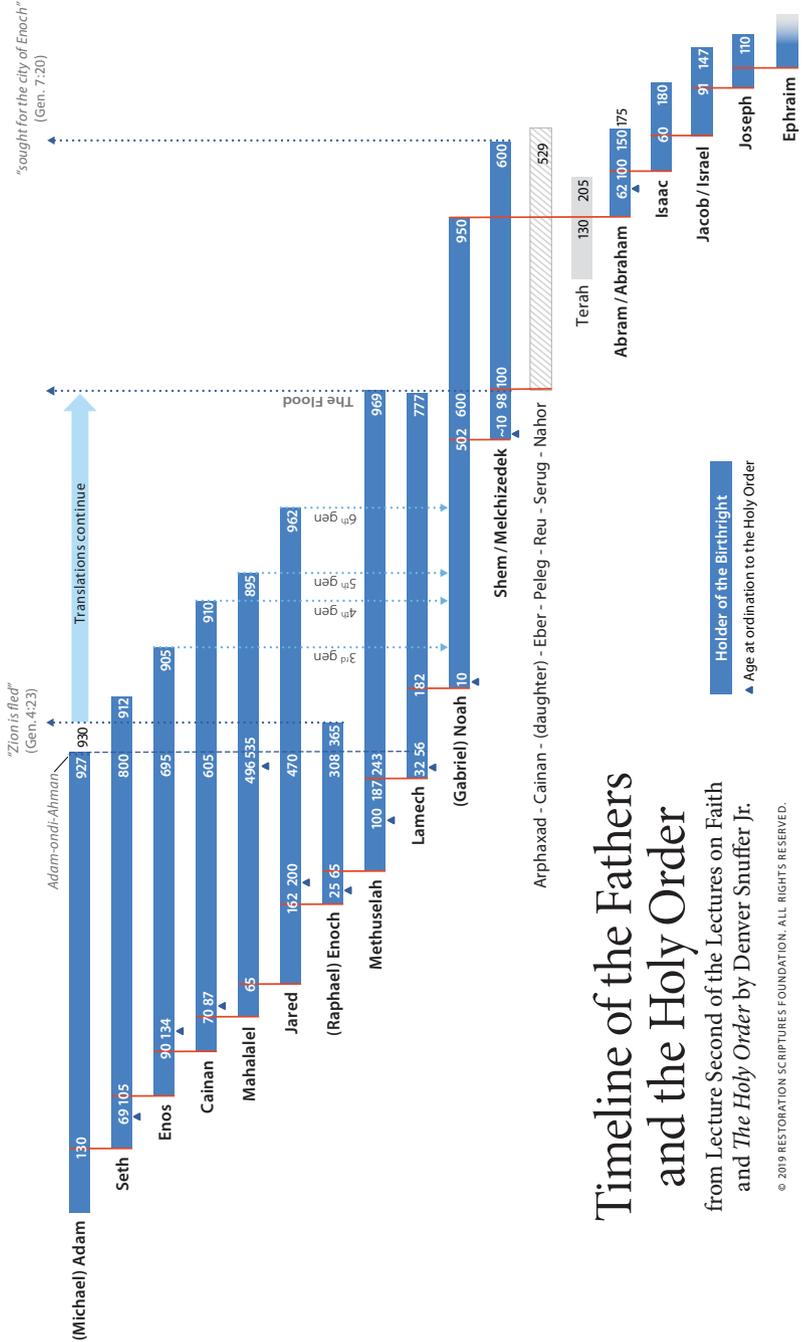
RE	LDS	CoC	RE	LDS	CoC
1 (JSH)	JS–History	–	15	32	31
JSH 3:4	2	–	16	33	32
JSH 10:1–7; See also 2	3	2	17	34	33
			18	35	34
JSH 10:9–23	10	3	19	36	35
JSH 11:2–4	4	4	20	37	37
JSH 12:2–8	5	5	21	74	74
JSH 13:3–16	6	6	22	38	38
JSH 13:19–21	7	7	23	39	39
JSH 13:23–26; See also 3	8	8	24	40	40
			25	41	41
JSH 13:27–32	9	9	26	42:1–72	42
JSH 14:1	13	–	27	–	–
JSH 14:7–17	11	10	28	42:74–77	–
JSH 14:19–23	12	11	29	43	43
JSH 15:3–8	14	12	30	44	44
JSH 15:9–11	15	13	31	45	45
JSH 15:12–14	16	14	32	46	46
JSH 15:17–19	17	15	33	47	47
JSH 15:29–41	18	16	34	48	48
JSH 16:2–28	20	17	35	49	49
JSH 17:1–44; See also 4	19	18	36	50	50
			37	–	–
JSH 18:3–6	21	19	38	51	51
JSH 18:9–10	22	20	39	52	52
JSH 18:12–17	23	21	40	53	53
2	3	2	41	54	54
3	8	8	42	55	55
4	19	18	43	56	56
5	25	24	44	57	57
6	26	25	45	58	58
7	24	23	46	59	59
8	27:1–5	26	47	60	60
9	29	28	48	61	61
10	28	27	49	62	62
11	30:1–4	29	50	63	63
12	30:5–8	–	51	64	64
13	30:9–11	–	52	66	66
14	31	30	53	65	65

**Correlation of the Teachings and Commandments to  
LDS and CoC (RLDS) Editions of the Doctrine and Covenants**

RE	LDS	CoC	RE	LDS	CoC
54	1	1	92	92	89
55	68	68	93	93	90
56	67	67	94	95	92
57	–	–	95	96	93
58	133	–	96	97	94
59	–	–	97	94	91
60	69	69	98	98	95
61	70	70	99	–	–
62	71	71	100	100	97
63	72:1–8	72	–	–	(Orig. 101) - Appx.
64	72:9–23	72	101	101	98
65	72:24–26	72	102	–	–
66	73	73	103	102	99
–	74	74	104	103	100
67	75:1–22	75	105	104	101
68	75:23–36	75	106	–	–
69	76	76	107	105	102
70	78	77	108	106	103
71	80	79	109	–	–
72	79	78	110 (LoF)	–	–
73	81	80	111	–	–
74	77	–	112	–	–
75	–	–	113	–	–
76	–	–	114	–	–
77	–	–	115	–	–
78	82	81	116	–	–
79	83:1–5	82	117	–	–
80	–	–	118	–	–
81	99	96	119	–	–
82	84	83	120	–	–
83:3–5	85	–	–	107	104
84	86	84	121	108	–
85	87	–	122:4–6	137	–
86	88:1–126	85	123	109	–
87	88:127–137	85	–	111	–
88	–	–	124	112	105
89	89	86	125	–	–
90	90	87	126	–	–
91	91	88	127	–	–

**Correlation of the Teachings and Commandments to  
LDS and CoC (RLDS) Editions of the Doctrine and Covenants**

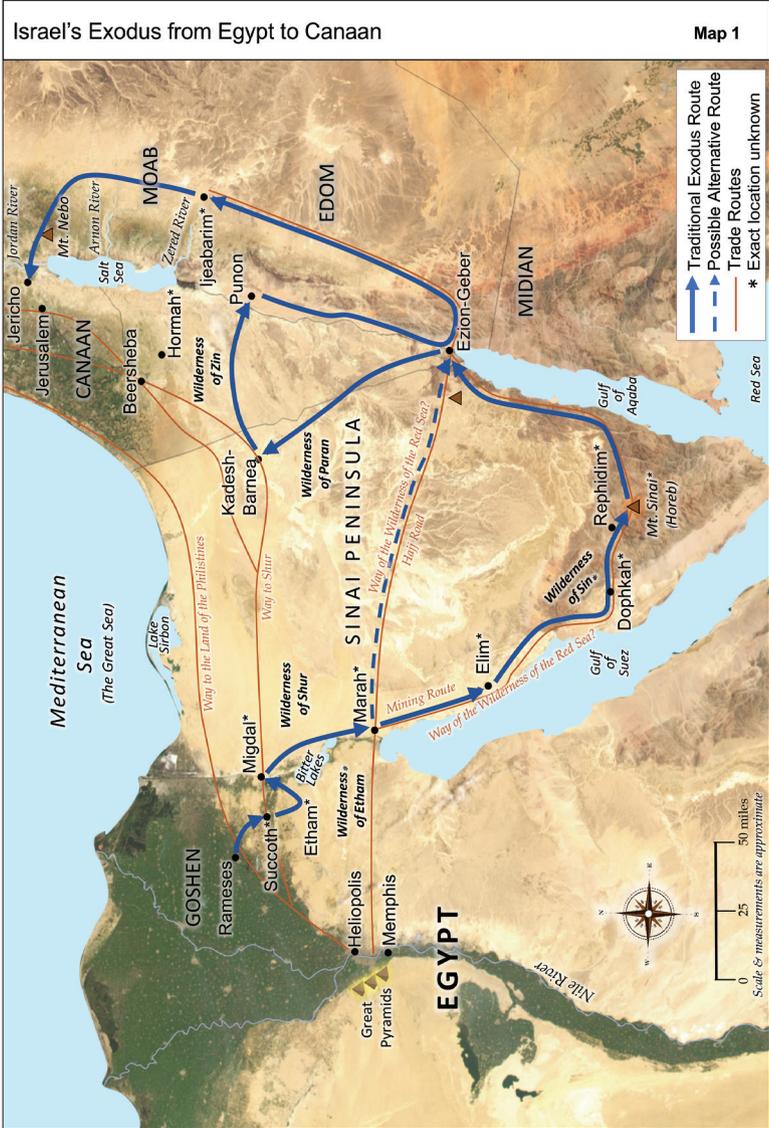
RE	LDS	CoC	RE	LDS	CoC
128	–	–	150	127	109-Appendix
129	113	–	151	128	110-Appendix
130	114	–	152	–	–
131	115	–	153	–	–
132	116	–	154:9–20	107:40–57	–
133	117	–	–	129	–
134	118	–	–	130	–
135	119	106	–	131	–
136	120	–	–	132	–
137	–	–	–	133	108
138:4–6,11–22	121:1–33	–	155	–	–
139:5–9	121:34–122	–	156	–	–
139:13–16	123	–	157:26–32	110	–
140	–	–	158–177+	–	–
141	124	107-Appendix	–	134	112
142	–	–	–	135	113
–	–	108A	–	136	–
143	125	–	–	137	–
144	–	–	–	138	–
145 (BoA)	PGP	–	–	OD 1	–
146	–	–	–	OD 2	–
147	–	–	Genesis 1	Moses 1	22
148	–	–	Genesis 7	Moses 7	36
149	–	–	–	–	114–165+
–	126	–			

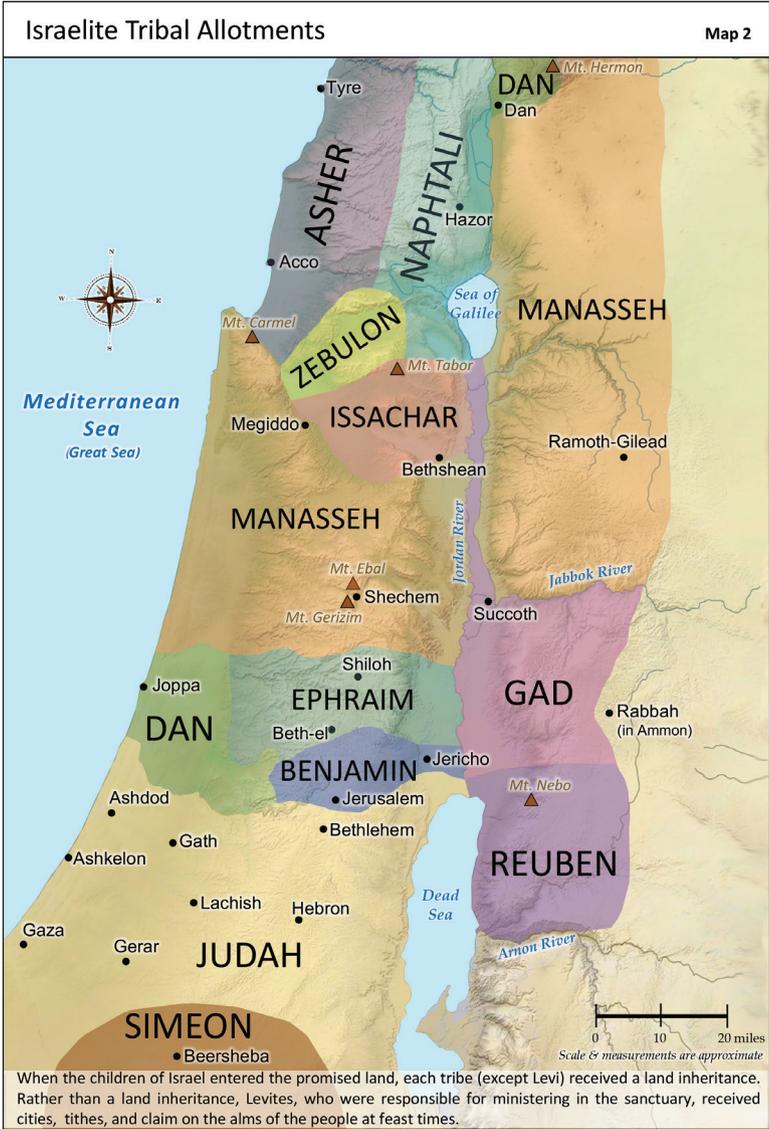


# Timeline of the Fathers and the Holy Order

from Lecture Second of the Lectures on Faith and *The Holy Order* by Denver Snuffer Jr.

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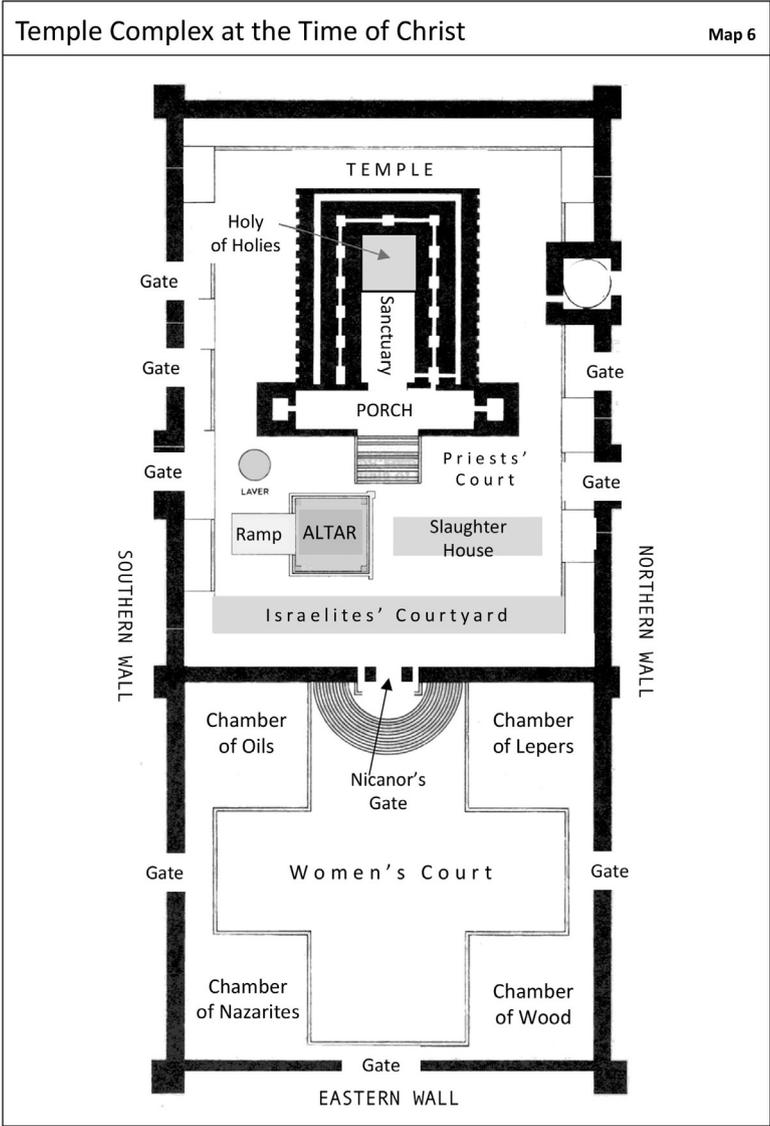






Temple Complex at the Time of Christ

Map 6



### Paul's First and Second Missionary Journeys

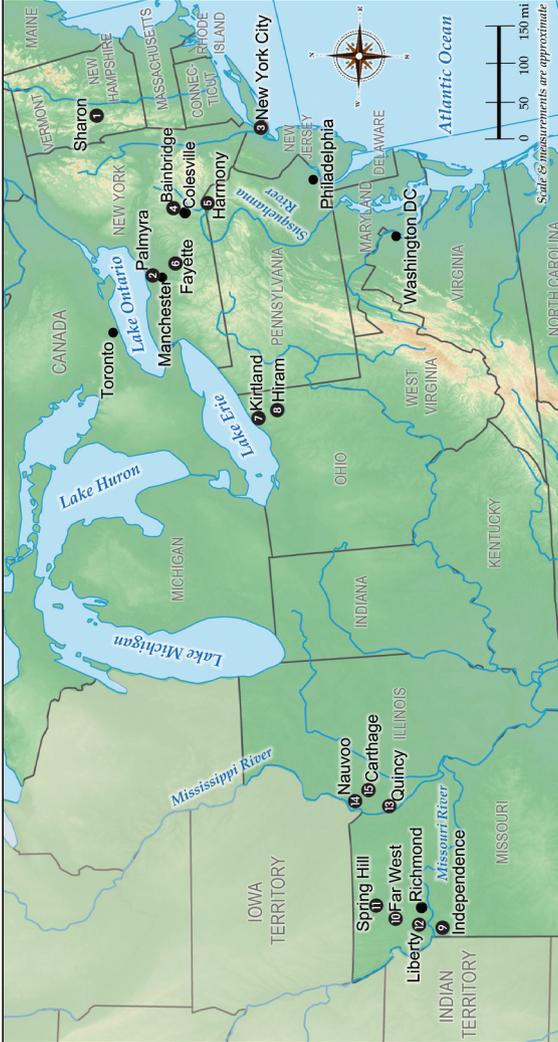
Map 7





Early Restoration Sites

Map 9



1. Sharon, Vermont: Joseph Smith birthplace; 2. Palmyra, New York: First Vision, visits from Nephi, plates received, *The Book of Mormon* published; 3. New York City: Charles Anthon reviews the characters; 4. Bainbridge, New York: Joseph and Emma married; 5. Harmony (Susquehanna county), Pennsylvania: *The Book of Mormon* translation begins, John the Baptist confers Aaronic Priesthood, Joseph and Oliver Cowdery baptized; 6. Fayette, New York: *The Book of Mormon* translation completed, three witnesses shown plates, place where Melchizedek priesthood was promised to be given; 7. Kirrtland, Ohio: *The Doctrine & Covenants* canonized, temple built and dedicated; 8. Hiram, Ohio: Bible translation work begins, vision of T&C 69 received, Joseph and Sidney Rigdon tarred and feathered; 9. Independence, Missouri: A main gathering place for early saints where a temple site was dedicated; 10. Far West, Missouri: A temple site dedicated, was the largest settlement of early saints in Missouri; 11. Spring Hill, Missouri: Identified as the first Adam-Ondi-Ahman, or where Adam met with the Lord three years previous to his death; 12. Liberty, Missouri: Joseph, Hyrum and others imprisoned; 13. Quincy, Illinois: Exiled Missouri saints welcomed here; 14. Nauvoo, Illinois: A main gathering place for early saints, baptism for the dead and portions of the endowment revealed; Relief Society established; 15. Carthage, Illinois: Hyrum and Joseph martyred