

The background of the cover features a stack of several books. The top book is dark, while the others are lighter. A pen is positioned diagonally across the books, with its tip pointing towards the bottom right. The text is centered in a white box with a thin yellow border.

DOCTRINES OF THE GOSPEL

Student Manual

RELIGION 430 AND 431

DOCTRINES OF THE GOSPEL STUDENT MANUAL

RELIGION 430 AND 431

Send comments and corrections, including typographic errors, to
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Introduction

Doctrines of the Gospel, Religion 430–31, is a course designed to help you systematically study the principles and doctrines of the gospel of Jesus Christ from the four standard works of the Church. Hence, your basic texts are the Holy Bible, the Book of Mormon: Another Testament of Jesus Christ, the Doctrine and Covenants, and the Pearl of Great Price. This student manual is a guide to help you study the scriptures and to provide a basis for classroom discussion.

Every chapter has two sections, Doctrinal Outline and Supporting Statements. In the first section, Doctrinal Outline, the subject is

divided into a number of statements, which in turn are further divided into still more specific statements. Scripture references for each doctrinal statement build on each other in a logical and sequential manner. The second section, Supporting Statements, consists of commentaries from prophets and apostles in this dispensation.

It is recommended that you read the introduction to each lesson and then read quickly through each statement in the outline. Next, look up each scripture reference in the order it is listed. Finally, read through the supporting statements.

Introduction

Discovering what truth is and applying it in our lives are the most important things we can do while on earth. Only by gaining a knowledge of the truth are we able to build the kingdom of God and prepare for eternal life.

Doctrinal Outline

A. Divine truth is absolute reality.

1. Truth is knowledge of things as they really are, were, and are to come (see D&C 93:24; Jacob 4:13).
2. Truth is eternal (see Psalm 117:2; D&C 1:37–39; 88:66).
3. Divine truth is absolute (see Alma 7:20; Helaman 8:24; Moroni 8:18; D&C 3:2).

B. All divine truth is possessed by God and imparted by Him to His children.

1. God is a god of truth (see Ether 3:12; Deuteronomy 32:4; John 14:6; D&C 93:11, 26).
2. All things are known by God (see 2 Nephi 2:24; 9:20; Alma 26:35).
3. All light and truth proceed from God to His children (see D&C 88:11–13; Proverbs 2:6).
4. God uses the Holy Ghost to impart truth (see 1 Nephi 10:19; D&C 50:19–22; 91:4).

C. Adherence to revealed truth brings great blessings and, ultimately, salvation.

1. Truth is given by the Spirit “for the salvation of our souls” (Jacob 4:13).

2. All blessings from God are predicated upon obedience to eternal law and truth (see D&C 130:20–21).
3. The word of the Lord is truth and is of the greatest value (see 1 Corinthians 2:9–16; Colossians 3:2; 2 Nephi 9:28–29; D&C 84:45).
4. By following Christ we gain truth, which will make us free (see John 8:31–32).
5. Those who gain more truth than others in this life have an advantage in the world to come (see D&C 130:18–19; Alma 37:44).
6. We cannot be saved in ignorance (see D&C 131:6; John 17:3).

Supporting Statements

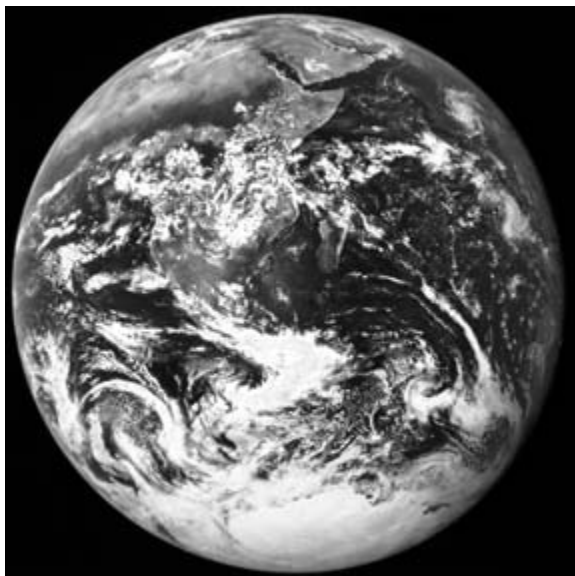
A. Divine truth is absolute reality.

■ “It is vital to know that there *really* is a God, that there *really* is a Savior, Jesus Christ, that there *really* is impending immortality for all men, that there *really* will be a judgment with genuine personal accountability, and that there *really* is purpose in life and a divine plan of happiness for man.

“When we know such basic truths as these, then we know what *really* matters, how to approach life and how to view man in the universe. There is great power in perspective. Therefore, the adverb ‘*really*,’ as used by Jacob [Jacob 4:13], is deeply significant” (Neal A. Maxwell, *Things As They Really Are*, 4).

■ “We are willing to receive all truth, from whatever source it may come; for truth will stand, truth will endure. . . . Truth is at the foundation, at the bottom and top of, and it entirely permeates this great work of the Lord that was established through the instrumentality of Joseph Smith, the prophet” (Joseph F. Smith, *Gospel Doctrine*, 1).

■ “This true way of life [the gospel] is not a matter of opinion. There are absolute truths and relative truths. . . . There are many ideas advanced to the world that have been changed to meet the needs of the truth as it has been discovered. There are relative truths, and there are also absolute truths which are the same yesterday, today, and forever—never changing. These absolute truths are not altered by the opinions of men. As science has expanded our understanding of the physical world, certain accepted ideas of science have had to be abandoned in the interest of truth. Some of these seeming truths were stoutly maintained for centuries. The sincere searching of science often rests only on the threshold of truth, whereas revealed facts give us certain absolute truths as a



beginning point so we may come to understand the nature of man and the purpose of his life. . . .

“We learn about these absolute truths by being taught by the Spirit. These truths are ‘independent’ in their spiritual sphere and are to be discovered spiritually, though they may be confirmed by experience and intellect. (See D&C 93:30.) . . .

“God, our Heavenly Father—Elohim—lives. That is an absolute truth. . . . All the people on the earth might deny him and disbelieve, but he lives in spite of them. . . . In short, opinion alone has no power in the matter of an absolute truth. He still lives. And Jesus Christ is the Son of God, the Almighty, the Creator, the Master of the only true way of life—the gospel of Jesus Christ. The intellectual may rationalize him out of existence and the unbeliever may scoff, but Christ still lives and guides the destinies of his people. That is an absolute truth; there is no gainsaying. . . .

“The Gods organized and gave life to man and placed him on the earth. This is absolute. It cannot be disproved. A million brilliant minds might conjecture otherwise, but it is still true” (Spencer W. Kimball, “Absolute Truth,” *Ensign*, Sept. 1978, 3–4).

B. All divine truth is possessed by God and imparted by Him to His children.

■ “The Father, Son and Holy Ghost, as one God, are the fountain of truth. From this fountain all the ancient learned philosophers have received their inspiration and wisdom—from it they have received all their knowledge. If we find truth in broken fragments through the ages, it may be set down as an incontrovertible fact that it originated at the fountain, and was given to philosophers, inventors, patriots, reformers, and prophets by the inspiration of God. It came from him through his Son Jesus Christ and the Holy Ghost, in the first place, and from no other source. It is eternal” (Smith, *Gospel Doctrine*, 30).

■ “The philosophy of the heavens and the earth of the worlds that are, that were, and that are yet to come into existence, is all the Gospel that we have embraced. Every true philosopher, so far as he understands the principles of truth, has so much of the Gospel, and so far he is a Latter-day Saint, whether he knows it or not. Our Father, the great God, is the author of the sciences, he is the great mechanic, he is the systematizer of all things, he plans and devises all things, and every particle of knowledge which man has in his possession is the gift of God” (Brigham Young, *Discourses of Brigham Young*, 2–3).

■ “What is this knowledge, intelligence, and light and truth that our Heavenly Father would have us receive? Does it consist solely of the truths God has revealed through his prophets? What place does knowledge gleaned from secular sources and with secular means have in the scheme of eternal progression?

“In considering these questions, we must recognize that secular knowledge alone can never save a soul nor open the celestial kingdom to anyone.



“The Apostles Peter and John, for example, had little secular learning—being termed ignorant, in fact. But Peter and John knew the vital things of life, that God lives and that the crucified, resurrected Lord is the Son of God. They knew the path to eternal life. They learned that mortality is the time to learn first of God and his gospel and to receive the saving priesthood ordinances.

“Yet secular knowledge can be most helpful to the children of our Father in Heaven who, having placed first things first, have found and are living those truths which lead one to eternal life. These are they who have the balance and perspective to seek all knowledge—revealed and secular—as a tool and servant for the blessing of themselves and others” (Spencer W. Kimball, “Seek Learning, Even by Study and Also by Faith,” *Ensign*, Sept. 1983, 3).

C. Adherence to revealed truth brings great blessings and, ultimately, salvation.

■ “Much of really living consists of acquiring perspective about everlasting things so that we can successfully manage the transitory factual things, for tactical choices do crowd in upon us all hour by hour. Knowing the facts about a bus schedule, for instance, is helpful, but such facts are clearly not the lasting or emancipating truths Jesus spoke of as being necessary to experience real freedom, for ‘the truth shall make you free.’ (John 8:32.)” (Maxwell, *Things As They Really Are*, 2).

■ “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; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 51).

Introduction

The Apostle Paul testified that no one can know that Jesus is the Christ except through the power of the Holy Ghost (see 1 Corinthians 12:3). This process, called revelation, is the means chosen by God to communicate with His mortal children.

Doctrinal Outline

A. God gives truth to His children through revelation.

1. Revelation is communication from God to His children (see Exodus 4:15–16; D&C 8:2–3; 76:5–10; Moses 5:58).
2. The things of God are known only by revelation (see 1 Corinthians 2:9–16; Jacob 4:8).
3. God has given revelation to His children from the beginning and will continue to do so (see 1 Nephi 10:19; Amos 3:7; Articles of Faith 1:9).
4. Living prophets are guided by revelation and thus can lead us to truth (see 1 Nephi 22:2; Numbers 12:6; Ephesians 3:3–5).
5. The four standard works contain revelations to God’s prophets and other chosen leaders (see 2 Peter 1:20–21; 2 Timothy 3:16; D&C 1:37–39).
6. Within their individual spheres of authority, righteous people may receive revelation for their needs (see James 1:5; 3 Nephi 18:20; D&C 28:1–7).

B. God reveals truth in a variety of ways.

1. Through the voice of the Spirit, the word of God is revealed to the heart and mind of individuals (see D&C 8:2–3; 1 Kings 19:12; 1 Corinthians 2:9–11; Enos 1:9–10).



2. Revelation sometimes comes through dreams (see Genesis 28:10–16; 37:5, 9; Matthew 1:20; 1 Nephi 2:2).
3. Revelations can be received through the Urim and Thummim (see headnotes to D&C 3; 6; 11; 14; 17; see also Abraham 3:1–4).
4. Truth may be revealed by an audible voice from heaven (see 2 Peter 1:17–18; Matthew 3:16–17; John 12:28–29; Helaman 5:20–33; D&C 130:13–15).
5. Angels are sometimes sent with messages for the children of God (see Joseph Smith—History 1:30–33; Luke 1:11–13, 19, 26–28; Mosiah 27:11, 14, 17; Acts 10:3–4).
6. Revelation may come by vision (see Ezekiel 40:2; Acts 10:9–17; 26:13–19; D&C 76:12–14).

C. We must be worthy in order to receive revelation.

1. We must trust in God rather than in the wisdom of man (see 2 Nephi 9:28; 28:31).
2. If we will diligently seek, the mysteries of God will be unfolded to us (see D&C 11:7; 1 Nephi 10:19; D&C 42:61, 65, 68).
3. If we seek and obey the truth we are given, God will reveal more truth to us (see 2 Nephi 28:30; Alma 12:9–11; D&C 93:28).
4. The Lord reveals truth to us if we study and ponder the scriptures (see D&C 76:15, 19; 138:1–6, 11; 2 Timothy 3:14–17; Alma 37:1–8).
5. Fasting and prayer will help prepare us to receive revelation (see Alma 5:45–46; 17:3).
6. Personal righteousness is a prerequisite for receiving revelation (see D&C 50:29; 121:45–46).

Supporting Statements

A. God gives truth to His children through revelation.

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

■ “One great reason why men have stumbled so frequently in many of their researches after philosophical truth is that they have sought them with their own wisdom, and gloried in their own

intelligence, and have not sought unto God for that wisdom that fills and governs the universe and regulates all things. That is one great difficulty with the philosophers of the world, as it now exists, that man claims to himself to be the inventor of everything he discovers. Any new law and principle which he happens to discover he claims to himself instead of giving glory to God" (John Taylor, *The Gospel Kingdom*, 47).

- "It is also the privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the Church" (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 111).

- "God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest" (Smith, *Teachings*, 149).

- "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 our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies" (Smith, *Teachings*, 355).

- "In giving revelations our Savior speaks at times for himself; at other times for the Father, and in the Father's name, as though he were the Father, and yet it is Jesus Christ, our Redeemer who gives the message" (Smith, *Doctrines of Salvation*, 1:27).

- "It is contrary to the economy of God for any member of the Church or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom" (Smith, *Teachings*, 21).

B. God reveals truth in a variety of ways.

- "I have had the administration of angels in my day and time, though I never prayed for an angel. I have had, in several instances, the administration of holy messengers. . . .

". . . As a general thing, angels do not administer to anybody on the earth unless it is to preserve the lives of good men, or to bring the gospel, or perform a work that men cannot do for themselves" (Wilford Woodruff, *The Discourses of Wilford Woodruff*, 286–87).

- "Inspiration is a form and degree of revelation. It is revelation that comes from the still small voice, from the whisperings of the Spirit, from the promptings of the Holy Ghost. All inspiration is revelation" (Bruce R. McConkie, *Mormon Doctrine*, 383).

- "The Spirit of Revelation is in connection with these blessings. 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" (Smith, *Teachings*, 151).

C. We must be worthy in order to receive revelation.

- "Revelation is promised us through our faithfulness. . . . The Lord withholds much that he would otherwise reveal if the members of the Church were prepared to receive it. . . .

"We have little occasion to clamor for more revelation when we refuse to heed what the Lord has revealed for our salvation" (Smith, *Doctrines of Salvation*, 1:283).

- "If you will follow the doctrines, and be guided by the precepts of that book [the Bible], it will direct you where you may see as you are seen, where you may converse with Jesus Christ, have the visitation of angels, have dreams, visions, and revelations, and understand and know God for yourselves" (Brigham Young, *Discourses of Brigham Young*, 126).

- "Search the scriptures—search the revelations which we publish, and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit" (Smith, *Teachings*, 11).

- "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. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart!" (Smith, *Teachings*, 137).

Introduction

Central to our faith as Latter-day Saints is a correct understanding of God the Father. We seek to know what He has revealed of His nature throughout the ages. By learning of Him, we begin to develop the relationship with Him that Jesus described when He said, speaking of the disciples, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (John 17:21).

Doctrinal Outline

The scriptures do not always specify which member of the Godhead is being referred to in a given passage. Since the Father and the Son are one in all things, the scripture references used in this chapter that speak of God are applied to the Father, though many may also apply to the Son. The perfections and attributes of one are also the perfections and attributes of the other.

A. The existence of God is a reality.

1. “All things denote there is a God” (Alma 30:44; see also v. 43; Moses 6:63; D&C 88:47).
2. God’s voice has been heard from heaven (see Matthew 3:17; 17:5; 3 Nephi 11:3–7; Joseph Smith—History 1:17).
3. Prophets have testified of God’s existence (see 1 Nephi 1:8; Acts 7:55–56; Joseph Smith—History 1:25; D&C 76:19–24).

B. God is the father of all mankind.

1. God is literally the father of the spirits of all mankind (see Hebrews 12:9; Acts 17:28–29; Numbers 16:22).
2. Jesus declared that His god is our god and that His father is our father (see John 20:17).
3. We are created in God’s own image (see Genesis 1:26–27; Alma 18:34; Ether 3:15; Abraham 4:26–27; Moses 2:26–27; Mosiah 7:27).
4. God has love and concern for His children and His creations (see 1 John 4:7–10; Matthew 10:29–31; 1 Nephi 11:14–22; John 3:16).
5. God’s work and glory is to bring about the immortality and eternal life of His children (see Moses 1:39).

C. God is perfect in His person, character, and attributes.

1. God is a holy, perfected personage with a body of flesh and bones (see Moses 6:57; 7:35; D&C 130:22; Matthew 5:48).
2. God knows all things and has all power and might (see 1 Nephi 9:6; Mosiah 4:9; 2 Nephi 2:24; Moroni 7:22).

3. God is infinite, eternal, and unchangeable (see Mormon 9:9; D&C 20:12, 17; 109:77).
4. God is just, true, and righteous in all things (see Revelation 15:3; Psalm 89:14; Ether 3:12).
5. God is perfect in His love and mercy (see Psalm 103:17–18; 2 Nephi 9:8, 53; Exodus 34:6–7; 1 Chronicles 16:34).
6. God is the source of light and law (see D&C 88:12–13).

D. God is the Supreme Being in the universe.

1. God the Father is greater than all (see Ephesians 4:6; John 10:29).
2. As the Supreme Being, God the Father should be the object of our love and worship (see D&C 18:40; 20:29; Joshua 22:5; Mark 12:30; D&C 4:2; Luke 4:8).
3. God created all things through His Son (see Hebrews 1:1–2; Moses 1:32–33; 2:1).

E. The Father presides over the Godhead.

1. The Father, the Son, and the Holy Ghost are the members of the Godhead (see Articles of Faith 1:1; 1 John 5:7; Alma 11:44).
2. Each member of the Godhead is physically separate and distinct from the others (see D&C 130:22; Matthew 3:16–17; Acts 7:55–56).
3. The members of the Godhead are united in Their attributes, power, and purpose (see John 17:20–21; D&C 20:28; 35:2; 2 Nephi 31:21; 3 Nephi 11:27).
4. The Father is the supreme member of the Godhead (see John 14:26, 28, 31; 2 Nephi 31:7, 12; 3 Nephi 28:11).



Supporting Statements

A. The existence of God is a reality.

■ “The heavens declare the glory of a God, and the firmament showeth His handiwork; and a moment’s reflection is sufficient to teach every man of common intelligence, that all these are not the mere productions of *chance*, nor could they be supported by any power less than an Almighty hand” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 56).

■ “The existence of God, tested by all human powers, is the most firmly established fact in man’s possession.

“The searcher for God may turn for evidence to the external universe, to his own inner self, and to human history for his answer.

“. . . Every process of nature is orderly. Chance, disorder, chaos are ruled out of the physical universe. If every condition involved in a system is precisely the same, the result, anywhere, everywhere, today or at any other time, will be the same. The sun does not rise in the east today and in the west tomorrow. That means that the phenomena of nature are products of law. The infinitely large or the infinitely small move in obedience to law. In man’s earnest search for truth, no exception to this process has been found. . . .

“. . . The universe, itself, declares that there is intelligent purpose in nature, and that there must be, therefore, a supreme intelligence directing the universe. This is God. . . .

“The evidence for God which comes from the invisible world, the world as yet only feebly explored by science, is equally convincing. . . .

“Such, for example, is the evidence of conscience. If one seeks to do right, he is warned whenever he is tempted to stray from the proper path. Similar is the evidence of prayer. The vast majority of mankind agree that prayer helps people meet or solve the problems of life. Or, note



the results of obedience to the law of the Lord. They who obey law find a joy not otherwise to be secured. From such conformity, prayer, and heed to conscience has come to millions of people the revelation, the certain conviction, that God lives and guides His children on earth. The message is as real as the words issuing from the radio tuned to the broadcaster. Certain it is that man has within himself the power to find and to know God. . . .

“As a supplementary evidence is the further historical fact that a number of men have declared that they have seen God, and even spoken with Him, or that they have received messages from Him for themselves and others. The historicity of their claims is in most cases well established. That which was done, for example, by Paul the Apostle and Joseph Smith the Prophet after their heavenly experiences helps confirm the truth of their claims” (John A. Widtsoe, *Evidences and Reconciliations*, 19–21).

B. God is the father of all mankind.

■ “God the Eternal Father, whom we designate by the exalted name-title ‘Elohim,’ is the literal Parent of our Lord and Savior Jesus Christ, and of the spirits of the human race” (“The Father and the Son: A Doctrinal Exposition by the First Presidency and the Twelve,” in James E. Talmage, *The Articles of Faith*, 466).

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

“There is not a person here to-day but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here” (Brigham Young, *Discourses of Brigham Young*, 50).

■ “God is Father of the spirits of all flesh, not only of those that fear him, but of those who do not fear him, and who disobey His laws. He is the father of the spirits of all, and as is spoken of in the Scriptures, ‘We are His offspring and emanated from him.’” (John Taylor, in *Journal of Discourses*, 21:14).

■ “We are the children of God. That doctrine is not hidden away in an obscure verse. It is taught over and over again in scripture. These clear examples are from the Bible:

“‘All of you are children of the most High’ (Psalm 82:6).

“And: ‘We are the offspring of God’ (Acts 17:29).

“Doctrinal truths are interrelated. There is an old saying that if you pick up one end of a stick, you pick up the other end as well.

“If you concede that we are His children, you must allow that God is our Father” (Boyd K.

Packer, in Conference Report, Oct. 1984, 82; or *Ensign*, Nov. 1984, 66–67).

■ “God himself was once as we are now, and is an exalted man. . . . If the veil were rent today, . . . if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man. . . .

“ . . . It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible” (Smith, *Teachings*, 345–46).

■ “God made man in his own image and certainly he made woman in the image of his wife-partner” (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 25).

C. God is perfect in His person, character, and attributes.

■ “What did Jesus do? Why; I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children” (Smith, *Teachings*, 347–48).

D. God is the Supreme Being in the universe.

■ “By definition, God (generally meaning the Father) is the one supreme and absolute Being; the ultimate source of the universe; the all-powerful, all-knowing, all-good Creator, Ruler, and Preserver of all things” (Bruce R. McConkie, *Mormon Doctrine*, 317).

■ “God is the only supreme governor and independent being in whom all fullness and perfection dwell; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for life and salvation” (Joseph Smith, comp., *Lectures on Faith*, 10).

■ “Our relationship with the Father is supreme, paramount, and preeminent over all others. He is the God we worship. It is his gospel that saves and exalts. He ordained and established the plan of salvation. He is the one who was once as we are now. The life he lives is eternal life, and if we are to gain this greatest of all the gifts of God, it will be because we become like him” (Bruce R. McConkie, “Our Relationship with the Lord,” in *Brigham*

Young University 1981–82 Fireside and Devotional Speeches, 101).

E. The Father presides over the Godhead.

■ “Three glorified, exalted, and perfected personages comprise the *Godhead* or supreme presidency of the universe. . . . They are: God the Father; God the Son; God the Holy Ghost. . . .

“Though each God in the Godhead is a personage, separate and distinct from each of the others, yet they are ‘one God’ . . . , meaning that they are united as one in the attributes of perfection. For instance, each has the fulness of truth, knowledge, charity, power, justice, judgment, mercy, and faith. Accordingly they all think, act, speak, and are alike in all things; and yet they are three separate and distinct entities. Each occupies space and is and can be in but one place at one time, but each has power and influence that is everywhere present” (McConkie, *Mormon Doctrine*, 319).

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

■ “There is a *oneness* in the Godhead as well as a distinctness of personality. This oneness is emphasized in the sayings and writings of prophets and apostles in order to guard against the erroneous idea that these three may be distinct and independent deities and rivals for our worship” (Joseph F. Smith, “Answers to Questions,” *Improvement Era*, Jan. 1901, 228).



Introduction

To know that Jesus is the Christ, the Son of the living God, is imperative for all who desire eternal life (see John 17:3). This knowledge comes by the power of the Holy Ghost. Joseph Smith taught, “No man can know that Jesus is the Lord, but by the Holy Ghost” (*Teachings of the Prophet Joseph Smith*, 223).

Doctrinal Outline

A. Jesus Christ is literally the son of God the Eternal Father.

1. Jesus Christ is the firstborn spirit son of God (see D&C 93:21; Colossians 1:13–15; Hebrews 1:5–6).
2. Jesus Christ is the only begotten son of God in the flesh (see JST, John 1:1, 13–14; 1 Nephi 11:14–22; Jacob 4:5, 11; Alma 5:48; D&C 20:21; 76:22–24).

B. Jesus Christ is a being of glory, might, and majesty.

1. Jesus Christ has a resurrected body of flesh and bones (see D&C 130:22; Luke 24:36–39; 3 Nephi 11:12–15).
2. Jesus Christ possesses all power in heaven and on earth (see D&C 93:17; 100:1; Matthew 28:18; 1 Peter 3:21–22).
3. Jesus Christ possesses a fulness of the perfection, attributes, and glory of the Father (see 3 Nephi 12:48; D&C 38:1–3; Colossians 1:19; 2:9–10; D&C 93:4, 12–17).
4. Jesus Christ is the light and the life of the world (see D&C 88:5–13; 93:2, 9; John 1:4; 8:12; 3 Nephi 9:18).

C. As the Son of God, Jesus fills many roles essential to our salvation.

1. Jesus created the worlds under the direction of God the Eternal Father (see 3 Nephi 9:15; Hebrews 1:1–3; Helaman 14:12; Moses 1:33; Ephesians 3:9; D&C 93:10).
2. Jesus Christ is Jehovah, the God of the Old Testament (see Isaiah 12:2; 1 Nephi 19:10; D&C 110:1–4; JST, Exodus 6:1–3; Abraham 2:7–8).
3. The Savior came to earth and set a perfect example for us to follow (see 1 Peter 2:21; 2 Nephi 31:7, 9–10; 3 Nephi 18:16; 27:21, 27).
4. Only through Jesus Christ can we be saved (see Acts 4:12; Mosiah 3:17; 5:8).
5. Through the Atonement, the Savior provided redemption from physical and spiritual death (see Alma 11:40–43; 34:8–10; 2 Nephi 9:6–13, 26;

D&C 18:11–12; 19:16; Helaman 14:15–18; 1 Corinthians 15:19–23).

6. Jesus Christ is the mediator between God and us and is our advocate with the Father (see 1 Timothy 2:5; D&C 45:3–5; JST, 1 John 2:1; Moroni 7:28).
7. The Son of God is our true and righteous judge (see Psalm 9:7–8; 2 Timothy 4:8; John 5:22, 27, 30; Acts 10:40–42).
8. The Father’s will is carried out to perfection by the Son (see John 4:34; 5:30; 5:19; Matthew 26:39, 42; 3 Nephi 11:11).
9. Although Jesus is the Son of God, He is sometimes called the Father (see Mosiah 15:1–8, 11; Isaiah 9:6; Mosiah 5:7; Helaman 14:12; Ether 3:14).
10. Jesus Christ is the rock upon which we must build our foundation in order to overcome the temptations of Satan (see Helaman 5:12; Psalm 18:2; 1 Nephi 15:15).

Supporting Statements

A. Jesus Christ is literally the son of God the Eternal Father.

■ “Among the spirit children of Elohim, the first-born was and is Jehovah, or Jesus Christ, to whom all others are juniors” (Joseph F. Smith, *Gospel Doctrine*, 70).

■ “That Child to be born of Mary was begotten of Elohim, the Eternal Father, not in violation of natural law but in accordance with a higher manifestation thereof; and, the offspring from that association of supreme sanctity, celestial Sireship, and pure though mortal maternity, was of right to be called the ‘Son of the Highest.’” (James E. Talmage, *Jesus the Christ*, 81).

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

■ “There cannot be any doubt in the heart of a Latter-day Saint regarding Jesus Christ’s being the Son of the living God, because God Himself introduced Him to Joseph Smith. . . .

“Any individual who does not acknowledge Jesus Christ as the Son of God, the Redeemer of the world, has no business to be associated with the Church of Jesus Christ of Latter-day Saints” (Heber J. Grant, *Gospel Standards*, 23–24).

B. Jesus Christ is a being of glory, might, and majesty.

■ “Jesus Christ is the heir of this Kingdom—the Only Begotten of the Father according to the flesh, and holds the keys over all this world” (Smith, *Teachings*, 323).

■ “The Savior did not have a fulness at first, but after he received his body and the resurrection all power was given unto him both in heaven and in earth. Although he was a God, even the Son of God, with power and authority to create this earth and other earths, yet there were some things lacking which he did not receive until after his resurrection. In other words he had not received the fulness until he got a resurrected body” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:33).

■ “Both the Father and the Son, being omnipotent Gods, are designated by the name-titles, *Almighty* (Gen. 49:25; Rev. 1:8; 2 Ne. 23:6; Hela. 10:11; D. & C. 84:96; 121:33), *Almighty God* (Gen. 17:1; 28:3; 1 Ne. 17:48; D. & C. 20:21; 87:6; 88:106), *Lord Almighty* (D. & C. 84:118; 2 Cor. 6:18), and *Lord God Almighty* (Rev. 4:8; 11:17; 21:22; D. & C. 109:77; 121:4; 1 Ne. 1:14; 2 Ne. 9:46). These designations signify that these holy beings have all power and unlimited might. A deep sense of reverence is implicit in the use of each name-title” (Bruce R. McConkie, *Mormon Doctrine*, 30).

C. As the Son of God, Jesus fills many roles essential to our salvation.

■ “Whether descriptively designated as Creator, Only Begotten Son, Prince of Peace, Advocate, Mediator, Son of God, Savior, Messiah, Author and Finisher of Salvation, King of Kings—I witness that Jesus Christ is the only name under heaven whereby one can be saved! (See D&C 18:23.)

“I testify that He is utterly incomparable in what He *is*, what He *knows*, what He has *accomplished*, and what He has *experienced*. Yet, movingly, He calls us His friends. (See John 15:15.)

“We can trust, worship, and even adore Him without any reservation! As the only Perfect Person to sojourn on this planet, there is none like Him! (See Isa. 46:9.)

“In *intelligence* and *performance*, He far surpasses the individual and the composite *capacities* and *achievements* of all who have lived, live now, and will yet live! (See Abr. 3:19.)

“He rejoices in our genuine goodness and achievement, but any assessment of where we stand in relation to Him tells us that we do not stand at all! We kneel!” (Neal A. Maxwell, in Conference Report, Oct. 1981, 9; or *Ensign*, Nov. 1981, 8).

■ “Who, among all the Saints in these last days can consider himself as good as our Lord? Who is as perfect? Who is as pure? Who is as holy as He was? Are they to be found? He never transgressed or broke a commandment or law of heaven—no deceit was in His mouth, neither was guile found in His heart” (Smith, *Teachings*, 67).

■ “As far as man is concerned, all things center in *Christ*. He is the Firstborn of the Father. By

obedience and devotion to the truth he attained that pinnacle of intelligence which ranked him as a God, as the Lord Omnipotent, while yet in his pre-existent state. As such he became, under the Father, the Creator of this earth and of worlds without number; and he was then chosen to work out the infinite and eternal atonement, to come to this particular earth as the literal Son of the Father, and to put the whole plan of redemption, salvation, and exaltation in operation.

“Through him the gospel, all saving truths, and every edifying principle have been revealed in all ages. He is the Eternal Jehovah, the promised Messiah, the Redeemer and Savior, the Way, the Truth, and the Life. By him immortality and eternal life become realities, and through his grace and goodness salvation is possible for all who will believe and obey” (McConkie, *Mormon Doctrine*, 129).

■ “Christ is the Father in the sense that he is the Creator, the Maker, the Organizer of the heavens and of the earth, and all things that in them are. . . .

“He is the Father of all those who are born again. . . .

“He is the Father by what has aptly been termed divine investiture of authority. That is, since he is one with the Father in all of the attributes of perfection, and since he exercises the power and authority of the Father, it follows that everything he says or does is and would be exactly and precisely what the Father would say and do under the same circumstances.

“Accordingly, the Father puts his own name on the Son and authorizes him to speak in the first person as though he were the Father” (McConkie, *Mormon Doctrine*, 130).



Introduction

As the third member of the Godhead, the Holy Ghost acts under the direction of the Father and the Son. He performs many tasks for the benefit of God's children upon the earth, His chief mission being to testify of the Father and the Son.

Doctrinal Outline

A. The Holy Ghost is the third member of the Godhead.

1. The Holy Ghost is a personage of spirit and possesses all the characteristics of a divine personality (see D&C 130:22; 1 Nephi 11:11).
2. The Holy Ghost knows all things (see D&C 35:19; Moroni 10:5; Moses 6:61).
3. The Holy Ghost testifies of the Father and the Son (see D&C 20:27; 3 Nephi 28:11).

B. The Holy Ghost performs a special mission to bless and benefit us.

1. The Holy Ghost is a comforter (see John 14:26; Moroni 8:26; Acts 9:31).
2. The Holy Ghost is a teacher and a revelator (see Luke 12:11–12; John 14:26; 2 Nephi 32:5; Alma 5:46–47; D&C 8:2–3).
3. The Holy Ghost is a sanctifier (see Alma 13:12; 3 Nephi 27:20; 1 Peter 1:2).
4. The Holy Ghost seals upon worthy individuals the promises of God (see D&C 132:7; 76:53; 88:3).
5. The Holy Ghost conveys the gifts of the Spirit to the children of God (see 1 Corinthians 12:1–11; Moroni 10:9–17; D&C 46:13–26).



6. The Holy Ghost brings to our remembrance truths that we have been taught earlier (see John 14:26).
7. The Holy Ghost reproves the world for sin (see John 16:8; D&C 121:43).
8. The Holy Ghost guides us to all truth and shows us what we should know and do (see John 16:13; Moroni 10:5; D&C 39:6; 2 Nephi 32:5; Moses 8:24).
9. The Holy Ghost enables us to ask of God according to the will of God (see D&C 46:30; 63:64).
10. Those who speak by the power of the Holy Ghost speak scripture (see D&C 68:4; 2 Peter 1:21).
11. The Holy Ghost enables righteous individuals to discern the thoughts of others (see Alma 10:17; 12:3; 18:16–18; Jacob 2:5).
12. Members of the Church who are guided by the Holy Ghost will not be deceived (see D&C 45:57).

Supporting Statements

A. The Holy Ghost is the third member of the Godhead.

■ “The Holy Ghost is the third member of the Godhead. He is a Spirit, in the form of a man. . . . The Holy Ghost is a personage of Spirit, and has a spirit body only. His mission is to bear witness of the Father and the Son and of all truth.

“As a Spirit personage the Holy Ghost has size and dimensions. He does not fill the immensity of space, and cannot be everywhere present in person at the same time. He is also called the Holy Spirit, the Spirit of God, the Spirit of the Lord, the Spirit of Truth, and the Comforter” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:38).

■ “The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the *form* of the dove, but in *sign* of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 276).

■ “The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence, over and through the laws of nature, he is and can be omnipresent throughout all the works of God” (Joseph F. Smith, *Gospel Doctrine*, 61).

B. The Holy Ghost performs a special mission to bless and benefit us.

■ “The Holy Ghost is the Messenger, or Comforter, which the Savior promised to send to his disciples after he was crucified. This Comforter is, by his influence, to be a constant companion to every baptized person, and to administer unto the members of the Church by revelation and guidance, knowledge of the truth that they may walk in its light. It is the Holy Ghost who enlightens the mind of the truly baptized member. It is through him that individual revelation comes, and the light of truth is established in our hearts. We read in the blessings on the sacrament that if we will keep . . . his commandments which he has given us, that we may always have his Spirit to be with us. This Spirit of truth, the Savior said, ‘the world cannot receive, because it seeth him not, neither knoweth him’; but the true followers of Christ, those who have been baptized for the remission of their sins and have had hands laid upon their heads for the gift of the Holy Ghost, by a duly authorized servant of Jesus Christ, are entitled to this companionship, for ‘he dwelleth with you, and shall be in you.’” (Joseph Fielding Smith, *Answers to Gospel Questions*, 2:149–50).

■ “He [the Holy Ghost] is the Comforter, Testator, Revelator, Sanctifier, Holy Spirit, Holy Spirit of Promise, Spirit of Truth, Spirit of the Lord, and Messenger of the Father and the Son, and his companionship is the greatest gift that mortal man can enjoy. His mission is to perform all of the functions appertaining to the various name-titles which he bears. Because he is a Spirit Personage, he has power—according to the eternal laws ordained by the Father—to perform essential and unique functions for men. In this dispensation, at least, nothing has been revealed as to his origin or destiny; expressions on these matters are both speculative and fruitless” (Bruce R. McConkie, *Mormon Doctrine*, 359).

■ “The Holy Ghost is a revelator. Every worthy soul is entitled to a revelation, and it comes through the Holy Ghost. In Moroni’s farewell to the Lamanites, he says: ‘And by the power of the Holy Ghost ye may know the truth of all things.’ (Moroni 10:5.)

“He is a reminder and will bring to our remembrance the things which we have learned and which we need in the time thereof. He is an inspirer and will put words in our mouths, enlighten our understandings and direct our thoughts. He is a testifier and will bear record to us of the divinity of the Father and the Son and of their missions and of the program which they have given us. He is a teacher and will increase our knowledge. He is a companion and will walk with us, inspiring us all along the way, guiding our footsteps, impeaching our weaknesses, strengthening our resolves, and revealing to us righteous aims and purposes” (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 23).

■ “‘And by the power of the Holy Ghost ye may know the truth of all things.’ (Moro. 10:5.) He is broadcasting all eternal truth out into all immensity all of the time” (Bruce R. McConkie, *The Promised Messiah*, 16).

■ “The Holy Spirit of Promise is the Holy Ghost who places the stamp of approval upon every ordinance: baptism, confirmation, ordination, marriage. The promise is that the blessings will be received through faithfulness.

“If a person violates a covenant, whether it be of baptism, ordination, marriage or anything else, the Spirit withdraws the stamp of approval, and the blessings will not be received.

“Every ordinance is sealed with a promise of a reward based upon faithfulness. The Holy Spirit withdraws the stamp of approval where covenants are broken” (Smith, *Doctrines of Salvation*, 1:45).



Introduction

Some people have difficulty understanding that their existence before this earth life could be forgotten. Because we do not recall the first few years of early childhood does not mean that we didn't exist, that we didn't eat, play, laugh, and interact with family and friends. So it is with our premortal estate. We lived and associated, grew and learned; yet we cannot recall those former activities for reasons that the Lord in His eternal wisdom has not fully revealed to us.

Doctrinal Outline

A. Intelligence, or the light of truth, is eternal and has always existed.

See Doctrine and Covenants 93:29.

B. We lived as spirit children of God in a premortal existence.

1. God is the father of the spirits of all mankind (see Hebrews 12:9; D&C 76:24; Acts 17:29; Romans 8:16).
2. Our spirit bodies are in the form of God's physical body (see D&C 77:2; Ether 3:6–16).
3. Our instruction and preparation for earth life began in the world of spirits (see D&C 138:56).
4. God gave us agency in the premortal life (see Moses 4:3; D&C 29:36).
5. Many became noble and great in the premortal world (see Abraham 3:22–25; Jeremiah 1:4–6; Alma 13:3–5).

C. God the Father provided the plan of salvation by which His spirit children could eventually become like Him.

1. God's plan of salvation was taught to His spirit children (see Abraham 3:24–27).
2. Jesus Christ was chosen and foreordained to come to earth to perform the atoning sacrifice (see 1 Peter 1:19–20; Moses 4:2; Revelation 13:8; Abraham 3:27).
3. Lucifer, a spirit in authority in the presence of God, sought the glory and honor of God and the elimination of the agency of the children of God (see Moses 4:1–3; D&C 76:25–28; Isaiah 14:12–14).
4. Lucifer's rebellion against God caused a war in heaven (see Revelation 12:7; D&C 76:25–29).
5. One-third of the spirits were cast out of heaven because they chose not to keep their first estate (see Abraham 3:27–28; D&C 29:36–38; 2 Peter 2:4; Revelation 12:8–9).

6. All who kept their "first estate" (premortally) were promised that they would "be added upon" (which includes receiving mortal bodies). All who keep their second estate will have "glory added upon their heads for ever and ever" (Abraham 3:26).

Supporting Statements

A. Intelligence, or the light of truth, is eternal and has always existed.

■ "The Lord made it known to Moses (See Book of Moses Chap. 3.) and also to Abraham (Abraham Ch. 3) and it is expressed in several revelations, that man was in the beginning with God. In that day, however, man was a spirit unembodied. The beginning was when the councils met and the decision was made to create this earth that the spirits who were intended for this earth, should come here and partake of the mortal conditions and receive bodies of flesh and bones. The doctrine has prevailed that matter was created out of nothing, but the Lord declares that the elements are eternal. Matter always did and, therefore, always will exist, and the spirits of men as well as their bodies were created out of matter. We discover in this revelation that the intelligent part of man was not created, but always existed. There has been some speculation and articles have been written attempting to explain just what these 'intelligences' are, or this 'intelligence' is, but it is futile for us to speculate upon it. We do know that intelligence was not created or made and cannot be because the Lord has said it. There are some truths it is well to leave until the Lord sees fit to reveal the fulness" (Joseph Fielding Smith, *Church History and Modern Revelation*, 1:401).

B. We lived as spirit children of God in a premortal existence.

■ "There is no way to make sense out of life without a knowledge of the doctrine of premortal life.

"The idea that mortal birth is the beginning is preposterous. There is no way to explain life if you believe that.

"The notion that life ends with mortal death is ridiculous. There is no way to face life if you believe that.

"When we understand the doctrine of premortal life, then things fit together and make sense. We then know that little boys and little girls are not monkeys, nor are their parents, nor were theirs, to the very beginning generation.

"We are the children of God, created in his image.

"Our child-parent relationship to God is clear.

“The purpose for the creation of this earth is clear.

“The testing that comes in mortality is clear.

“The need for a redeemer is clear.

“When we do understand that principle of the gospel, we see a Heavenly Father and a Son; we see an atonement and a redemption.

“We understand why ordinances and covenants are necessary.

“We understand the necessity for baptism by immersion for the remission of sins. We understand why we renew that covenant by partaking of the sacrament” (Boyd K. Packer, in Conference Report, Oct. 1983, 22; or *Ensign*, Nov. 1983, 18).

■ “All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity.

“‘God created man in His own image.’ This is just as true of the spirit as it is of the body, which is only the clothing of the spirit, its complement; the two together constituting the soul. The spirit of man is in the form of man, and the spirits of all creatures are in the likeness of their bodies. This was plainly taught by the Prophet Joseph Smith (Doctrine and Covenants, 77:2)” (The First Presidency [Joseph F. Smith, John R. Winder, and Anthon H. Lund], in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 4:203).

■ “These spirit beings, the offspring of exalted parents, were men and women, appearing in all respects as mortal persons do, excepting only that their spirit bodies were made of a more pure and



refined substance than the elements from which mortal bodies are made. (Ether 3:16; D. & C. 131:7–8.)” (Bruce R. McConkie, *Mormon Doctrine*, 589).

■ “The spirit of man consists of an organization of the elements of spiritual matter in the likeness and after the pattern of the fleshly tabernacle. It possesses, in fact, all the organs and parts exactly corresponding to the outward tabernacle” (Parley P. Pratt, *Key to the Science of Theology*, 79).

■ “During the ages in which we dwelt in the pre-mortal state we not only developed our various characteristics and showed our worthiness and ability, or the lack of it, but we were also where such progress could be observed. It is reasonable to believe that there was a Church organization there. The heavenly beings were living in a perfectly arranged society. Every person knew his place. Priesthood, without any question, had been conferred and the leaders were chosen to officiate. Ordinances pertaining to that pre-existence were required and the love of God prevailed. Under such conditions it was natural for our Father to discern and choose those who were most worthy and evaluate the talents of each individual. He knew not only what each of us *could* do, but what each of us *would* do when put to the test and when responsibility was given us. Then, when the time came for our habitation on mortal earth, all things were prepared and the servants of the Lord chosen and ordained to their respective missions” (Joseph Fielding Smith, *The Way to Perfection*, 50–51).

■ “In the pre-existence we dwelt in the presence of God our Father. When the time arrived for us to be advanced in the scale of our existence and pass through this mundane probation, councils were held and the spirit children were instructed in matters pertaining to conditions in mortal life, and the reason for such an existence. In the former life we were spirits. In order that we should advance and eventually gain the goal of perfection, it was made known that we would receive tabernacles of flesh and bones and have to pass through mortality where we would be tried and proved to see if we, by trial, would prepare ourselves for exaltation. We were made to realize, in the presence of our glorious Father, who had a tangible body of flesh and bones which shone like the sun, that we were, as spirits, far inferior in our station to him” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:57).

■ “From this revelation [Abraham 3:23], we may infer two things: first, that there were among those spirits [in premortal life] different degrees of intelligence, varying grades of achievement, retarded and advanced spiritual attainment; second, that there were no national distinctions among those spirits such as Americans, Europeans, Asiatics, Australians, etc. Such ‘bounds of habitation’ would have to be ‘determined’ when the spirits entered their earthly existence or second estate. . . .

“Now if none of these spirits were permitted to enter mortality until they all were good and great and had become leaders, then the diversity of conditions among the children of men as we see them today would certainly seem to indicate discrimination and injustice. . . .

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

“When, therefore, the Creator said to Abraham, and to others of his attainment, ‘You I will make my rulers,’ there could exist no feeling of envy or jealousy among the million other spirits, for those who were ‘good and great’ were but receiving their just reward” (David O. McKay, *Home Memories of President David O. McKay*, 228–30).

C. God the Father provided the plan of salvation by which His spirit children could eventually become like Him.

■ “When the great War in Heaven was fought, Lucifer, the son of the morning, came forth with a plan that was rejected. The Father of us all, with love for us, His children, offered a better plan under which we would have freedom to choose the course of our lives. His Firstborn Son, our Elder Brother, was the key to that plan. Man would have his agency, and with that agency would go accountability. Man would walk the ways of the world and sin and stumble. But the Son of God would take upon Himself flesh and offer Himself a sacrifice to atone for the sins of all men. Through unspeakable suffering He would become the great Redeemer, the Savior of all mankind” (Gordon B. Hinckley, in Conference Report, Apr. 2002, 107; or *Ensign*, May 2002, 90).

■ “Christ made the Father’s plan his own by adoption. But what is basically important in this respect is to know that the power to save is vested in the Father, and that he originated, ordained, created, and established his own plan; that he announced it to his children; and that he then asked for a volunteer to be the Redeemer, the Deliverer, the Messiah, who would put the eternal plan of the Eternal Father into eternal operation” (Bruce R. McConkie, *The Mortal Messiah*, 1:48–49 note 3).

■ “What Satan wanted, quite evidently, was the full possession, ownership, of this creation of spirits that is involved in the peopling of this earth; so he tried to get them by gift, and that being denied, he is following along and trying to get us through the commission of sin. If we sin sufficiently we become his subjects.

“As I read the scriptures, Satan’s plan required one of two things: Either the compulsion of

the mind, the spirit, the intelligence of man, or else saving men in sin. I question whether the intelligence of man can be compelled. Certainly men cannot be saved in sin, because the laws of salvation and exaltation are founded in righteousness, not in sin” (J. Reuben Clark Jr., in Conference Report, Oct. 1949, 193).

■ “There were no neutrals in the war in heaven. All took sides either with Christ or with Satan. Every man had his agency there, and men receive rewards here based upon their actions there, just as they will receive rewards hereafter for deeds done in the body” (Smith, *Doctrines of Salvation*, 1:65–66).

■ “The punishment of Satan and the third of the host of heaven who followed him, was that they were denied the privilege of being born into this world and receiving mortal bodies. They did not keep their first estate and were denied the opportunity of eternal progression. The Lord cast them out into the earth, where they became the tempters of mankind—the devil and his angels” (Smith, *Doctrines of Salvation*, 1:65).



Introduction

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

Doctrinal Outline

A. All things were created spiritually before they were created physically.

See Moses 3:5–7; Genesis 2:4–5.

B. The physical creation took place according to the plan of God.

1. God the Father initiated the plan of creation (see D&C 121:29–32; Moses 2:1).
2. God the Father created all things through Jesus Christ (see Ephesians 3:9; Hebrews 1:2; Moses 1:31–33; D&C 38:1–3; Colossians 1:16–17; Mosiah 3:8).
3. The heavens, the earth, and all things upon the earth were created in six creative periods (see Genesis 1; Moses 2; Abraham 4).
4. God ordained that all living things would bring forth after their kind (see Genesis 1:11–12, 24; Moses 2:11–12, 24–25; Abraham 4:11–12, 24–25).
5. God rested from His labors on the seventh day and sanctified it (see Moses 3:1–3; Genesis 2:1–3; Abraham 5:1–3).

C. We were given a unique role among God’s creations.

1. Of all that was created, only mankind was created in the image of God (see Genesis 1:26–27; Abraham 4:26–27; Moses 2:26–27; Alma 18:34; Acts 17:29).
2. Woman was given to man as a companion and helpmeet (see Genesis 2:18, 21–23; Moses 3:18, 20–23; Abraham 5:14–17).
3. We were commanded to multiply and be fruitful (see Genesis 1:28; Moses 2:28).
4. We were given dominion over the earth and all things upon it and were commanded to subdue it (see Psalm 8:4–8; Genesis 1:28; Moses 2:28; Abraham 4:28).
5. All things upon the earth were created for our benefit (see D&C 59:16–20; Genesis 1:29; Moses 2:29; Abraham 4:29).

Supporting Statements

A. All things were created spiritually before they were created physically.

■ “There is no account of the creation of man or other forms of life when they were created as spirits. There is just the simple statement that they were so created before the physical creation. The statements in Moses 3:5 and Genesis 2:5 are interpolations thrown into the account of the physical creation, explaining that all things were first created in the spirit existence in heaven before they were placed upon this earth” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:75–76).

■ “This earth was created first spiritually. It was a spirit earth. Nothing then lived on its face, nor was it designed that anything should. Then came the physical creation, the paradisiacal creation, the creation of the earth in the Edenic day and before the fall of man. . . .

“Man and all forms of life existed as spirit beings and entities before the foundations of this earth were laid. There were spirit men and spirit beasts, spirit fowls and spirit fishes, spirit plants and spirit trees. Every creeping thing, every herb and shrub, every amoeba and tadpole, every elephant and dinosaur—all things—existed as spirits, as spirit beings, before they were placed naturally upon the earth” (Bruce R. McConkie, *The Millennial Messiah*, 642–43).

B. The physical creation took place according to the plan of God.

■ “In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 349).

■ “Now, the word create came from the word *baurau* which does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence, we infer that God had materials to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element are principles which can never be destroyed; they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end” (Smith, *Teachings*, 350–52).

■ “It was Jesus Christ, our Redeemer, who, under the direction of his Father, came down and organized matter and made this planet. . . .

“. . . It is true that Adam helped to form this earth. He labored with our Savior Jesus Christ. I have a strong view or conviction that there were

others also who assisted them. Perhaps Noah and Enoch; and why not Joseph Smith, and those who were appointed to be rulers before the earth was formed? . . .

“ . . . The account of creation in Genesis was not a spirit creation, but it was in a particular sense, a spiritual creation. . . .

“ . . . The account in Genesis one and two, is the account of the physical creation of the earth and all upon it, but the creation was not subject to mortal law until after the fall. It was, therefore, a spiritual creation and so remained until the fall when it became temporal, or mortal” (Smith, *Doctrines of Salvation*, 1:74–77).

■ “But first, what is a day? It is a specified time period; it is an age, an eon, a division of eternity; it is the time between two identifiable events. And each day, of whatever length, has the duration needed for its purposes. One measuring rod is the time required for a celestial body to turn once on its axis. . . . [See Abraham 3:4.]

“There is no revealed recitation specifying that each of the ‘six days’ involved in the Creation was of the same duration. . . .

“ . . . Abraham gives a blueprint as it were of the Creation. He tells the plans of the holy beings who wrought the creative work. After reciting the events of the ‘six days’ he says: ‘And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.’ (Abr. 5:3.)

“Then he says they performed as they had planned, which means we can, by merely changing the verb tenses and without doing violence to the sense and meaning, also consider the Abrahamic account as one of the actual creation” (McConkie, “Christ and the Creation,” 11).

C. We were given a unique role among God’s creations.

■ “It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was ‘the first man of all men’ (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race. It was shown to the brother of Jared that all men were created in the *beginning* after the image of God; and whether we take this to mean the spirit or the body, or both, it commits us to the same conclusion: Man began life as a human being, in the likeness of our heavenly Father.

“True it is that the body of man enters upon its career as a tiny germ embryo, which becomes an infant, quickened at a certain stage by the spirit whose tabernacle it is, and the child, after being born, develops into a man. There is nothing in this, however, to indicate that the original man, the first of our race, began life as anything less than a man, or less than the human germ or embryo that becomes a man.



“Man, by searching, cannot find out God. Never, unaided, will he discover the truth about the beginning of human life. The Lord must reveal Himself, or remain unrevealed; and the same is true of the facts relating to the origin of Adam’s race—God alone can reveal them. Some of these facts, however, are already known, and what has been made known it is our duty to receive and retain.

“The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. God Himself is an exalted man, perfected, enthroned, and supreme. By His almighty power He organized the earth, and all that it contains, from spirit and element, which exist co-eternally with Himself. He formed every plant that grows, and every animal that breathes, each after its own kind, spiritually and temporally—‘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.’ He made the tadpole and the ape, the lion and the elephant but He did not make them in His own image, nor endow them with Godlike reason and intelligence. Nevertheless, the whole animal creation will be perfected and perpetuated in the Hereafter, each class in its ‘distinct order or sphere,’ and will enjoy ‘eternal felicity.’ That fact has been made plain in this dispensation (Doctrine and Covenants, 77:3).

“Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God” (The First Presidency [Joseph F. Smith, John R. Winder, and Anthon H. Lund], in James R. Clark, comp., *Messages of the*

First Presidency of The Church of Jesus Christ of Latter-day Saints, 4:205–6).

■ “There is not a man born into the world, but has a portion of the Spirit of God, and it is that Spirit of God which gives to his spirit understanding. Without this, he would be but an animal like the rest of the brute creation, without understanding, without judgment, without skill, without ability, except to eat and to drink like the brute beast. But inasmuch as the Spirit of God giveth all men understanding, he is enlightened above the brute beast. He is made in the image of God himself, so that he can reason, reflect, pray, exercise faith; he can use his energies for the accomplishment of the desires of his heart, and inasmuch as he puts forth his efforts in the proper direction, then he is entitled to an increased portion of the Spirit of the Almighty to inspire him to increased intelligence, to increased prosperity and happiness in the world; but in proportion as he prostitutes his energies for evil, the inspiration of the Almighty is withdrawn from him, until he becomes so dark and so benighted, that so far as his knowledge of God is concerned, he is quite as ignorant as a dumb brute” (Joseph F. Smith, *Gospel Doctrine*, 63).

■ “The whole object of the creation of this world is to exalt the intelligences that are placed upon it, that they may live, endure, and increase for ever and ever” (Brigham Young, *Discourses of Brigham Young*, 57).

■ “We know that Jehovah-Christ, assisted by ‘many of the noble and great ones’ (Abr. 3:22), of whom Michael is but the illustration, did in fact create the earth and all forms of plant and animal life on the face thereof. But when it came to placing man on earth, there was a change in Creators. That is, the Father himself became personally involved. All things were created by the Son, using the power delegated by the Father, except man. In the spirit and again in the flesh, man was created by the Father. There was no delegation of authority where

the crowning creature of creation was concerned” (Bruce R. McConkie, *The Promised Messiah*, 62).

■ “It is written:

“‘And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. [The story of the rib, of course, is figurative.]

“‘And I, God, blessed them [Man here is always in the plural. It was plural from the beginning.] and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over [it].’ (Moses 2:27–28.)

“And the scripture says,

“‘And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man [not a separate man, but a complete man, which is husband and wife] in our image, after our likeness; and it was so.’ (Moses 2:26.) What a beautiful partnership! Adam and Eve were married for eternity by the Lord. . . .

“‘Male and female created he them; and blessed them, and called their name Adam [Mr. and Mrs. Adam, I suppose, or Brother and Sister Adam], in the day when they were created.’ (Gen. 5:1–2.)

“This is a partnership. Then when they had created them in the image of God, to them was given the eternal command, ‘Be fruitful, and multiply, and replenish the earth, and subdue it’ (Gen. 1:28), and as they completed this magnificent creation, they looked it over and pronounced it ‘good, very good’—something that isn’t to be improved upon by our modern intellectuals; the male to till the ground, support the family, to give proper leadership; the woman to cooperate, to bear the children, and to rear and teach them. It was ‘good, very good.’

“And that’s the way the Lord organized it. This wasn’t an experiment. He knew what he was doing” (Spencer W. Kimball, “The Blessings and Responsibilities of Womanhood,” *Ensign*, Mar. 1976, 71).



Introduction

Three years before Adam's death, his righteous posterity gathered at Adam-ondi-Ahman to receive his blessing. "And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel" (D&C 107:54). It is no wonder, then, that we seek to understand Adam's role in the Fall and the nature of the consequences that came from eating the forbidden fruit. If we correctly understand the role of Adam and Eve, we will realize that those who have labeled them sinners responsible for the universal depravity of the human family are misguided. The truth is that Adam and Eve opened the door for us to come into mortality, a step essential to our eternal progress.

Doctrinal Outline

A. Conditions in the Garden of Eden were different from those of mortality.

1. Before the Fall the earth and all things upon it existed in a spiritual state (see 2 Nephi 2:22; Moses 3:5–7).
2. Adam and Eve were in the presence of God in the Garden of Eden (see Moses 4:14; Genesis 3:8).
3. Adam and Eve would have had no children had they continued to live in the Garden of Eden (see 2 Nephi 2:23; Moses 5:11).
4. In the Garden of Eden, Adam and Eve were in a state of innocence, not understanding good and evil and having neither joy nor misery (see 2 Nephi 2:23; Moses 5:11).

B. Adam and Eve brought about the Fall by their own choice.

1. Adam and Eve were commanded not to partake of the tree of knowledge of good and evil (see Genesis 2:15–17; Moses 3:15–17; Abraham 5:11–13).
2. Eve was beguiled by Satan and partook of the fruit (see Genesis 3:1–6; Moses 4:5–12; 1 Timothy 2:14).
3. Eve gave the fruit to Adam, and he partook (see Genesis 3:6; Moses 4:12).
4. After Adam and Eve partook of the fruit, the Lord told them the conditions of mortality that would confront them (see Genesis 3:16–19; Moses 4:22–25).

C. The Fall brought about significant changes for Adam and Eve's posterity.

1. The Lord placed cherubim and a flaming sword to guard the tree of life and to prevent Adam and Eve from partaking of it (see Genesis 3:24; Moses 4:31; Alma 12:21–23; 42:2–4).

2. Adam and Eve were driven out of the Garden of Eden (see Genesis 3:24; Moses 4:31).
3. After the Fall Adam, Eve, and all their posterity became subject to physical death (see Moses 6:48; Alma 12:22–24; 1 Corinthians 15:21–22).
4. Adam and Eve were required to support themselves by their own labors (see Genesis 3:19; Moses 4:25; 5:1).
5. Adam and his family were shut out of God's presence, thereby suffering a spiritual death (see Alma 42:6–7, 9; D&C 29:40–41; Moses 5:4; 6:49).
6. Adam and Eve began to have children (see Moses 4:22; 5:2–3, 11; Genesis 3:16).
7. Pain and sorrow were introduced as part of mortality (see Genesis 3:16; Moses 6:48).
8. Fallen man became carnal, sensual, and devilish (see Alma 41:11; Ether 3:2; D&C 20:20).
9. By being exposed to evil, Adam and Eve could recognize and embrace good (see Moses 5:10–11; 2 Nephi 2:11).

D. The Fall was a purposeful step in God's plan of salvation.

1. For our agency to function, it was necessary that Satan be allowed to tempt us (see D&C 29:39–40).
2. Adam's fall gave him and his posterity the opportunity to obtain the joy that comes from choosing good over evil (see 2 Nephi 2:25–27; Moses 5:10–11).
3. If Adam and Eve had not transgressed, they would have lived forever in innocence, without children, thereby frustrating God's plan of salvation (see 2 Nephi 2:22–24; Moses 5:10–11).
4. Death is a necessary part of God's plan (see 2 Nephi 9:6; Alma 42:6–8).

E. In this life we are subject to enticements of the flesh and the Spirit.

1. The flesh subjects us to enticements toward physical gratification (see Romans 8:5–8; 2 Nephi 2:29).
2. Only by yielding to the enticings of the Spirit can we overcome the inclinations of the flesh (see Mosiah 3:19).

Supporting Statements

A. Conditions in the Garden of Eden were different from those of mortality.

- "Adam had a spiritual body until mortality came upon him through the violation of the law under which he was living, but he also had a physical body of flesh and bones.

“... Now what is a spiritual body? It is one that is quickened by spirit and not by blood. . . .

“... When Adam was in the Garden of Eden, he was not subject to death. There was no blood in his body and he could have remained there forever. This is true of all the other creations” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:76–77).

■ “He [Adam] had knowledge, of course. He could speak. He could converse. There were many things he could be taught and was taught; but under the conditions in which he was living at that time it was impossible for him to visualize or understand the power of good and evil. He did not know what pain was. He did not know what sorrow was; and a thousand other things that have come to us in this life that Adam did not know in the Garden of Eden and could not understand and would not have known had he remained there” (Smith, *Doctrines of Salvation*, 1:107–8).

B. Adam and Eve brought about the Fall by their own choice.

■ “I’m very, very grateful that in the Book of Mormon, and I think elsewhere in our scriptures, the fall of Adam has not been called a sin. It wasn’t a sin. . . . What did Adam do? The very thing the Lord wanted him to do; and I hate to hear anybody call it a sin, for it wasn’t a sin. Did Adam sin when he partook of the forbidden fruit? I say to you, no, he did not! Now, let me refer to what was written in the book of Moses in regard to the command God gave to Adam. [Moses 3:16–17.]

“Now this is the way I interpret that: The Lord said to Adam, here is the tree of the knowledge of good and evil. If you want to stay here, then you cannot eat of that fruit. If you want to stay here, then I forbid you to eat it. But you may act for yourself, and you may eat of it if you want to. And if you eat it, you will die.

“I see a great difference between transgressing the law and committing a sin” (Joseph Fielding Smith, “Fall—Atonement—Resurrection—Sacrament,” in *Charge to Religious Educators*, 124).

■ “The devil in tempting Eve told a truth when he said unto her that when she should eat of the tree of knowledge of good and evil they should become as Gods. He told the truth in telling that, but he accompanied it with a lie as he always does. He never tells the complete truth. He said that they should not die. The Father had said that they should die. The devil had to tell a lie in order to accomplish his purposes; but there was some truth in his statement. Their eyes were opened. They had a knowledge of good and evil just as the Gods have” (George Q. Cannon, *Gospel Truth*, 1:16).

■ “Adam and Eve were chosen to come here as the primal parents of humanity. And they were placed in the Garden of Eden where there was no death and we read in the scriptures that they could have lived in that Garden forever, but not under the most favorable circumstances. For there, although they were in the presence of God, they were deprived of certain knowledge and understanding in a condi-

tion where they could not understand clearly things that were necessary for them to know. Therefore, it became essential to their salvation and to ours that their nature should be changed. The only way it could be changed was by the violation of the law under which they were at that time. Mortality could not come without violation of that law and mortality was essential, a step towards our exaltation. Therefore, Adam partook of the forbidden fruit, forbidden in a rather peculiar manner for it is the only place in all the history where we read that the Lord forbade something and yet said, ‘Nevertheless thou mayest choose for thyself.’ He never said that of any sin. I do not look upon Adam’s fall as a sin, although it was a transgression of the law. It had to be. And Adam came under a different law. The temporal law. And he became subject to death. The partaking of that fruit created blood in his body and that blood became the life-giving influence of mortality” (Joseph Fielding Smith, *The Atonement of Jesus Christ*, Brigham Young University Speeches of the Year [25 Jan. 1955], 2).

■ “The adversary, Lucifer, through the serpent, beguiled Eve and deceived her and induced her to eat of the forbidden fruit.

“It was not so with Adam. . . . He knew that unless he did partake there would be an eternal separation between him and the partner that God had given to him, so he transgressed the law. . . . Because had he not partaken of the fruit, they would have been eternally separated” (Cannon, *Gospel Truth*, 1:24).

■ “Adam voluntarily, and with full knowledge of the consequences, partook of the fruit of the tree of knowledge of good and evil, that men might be. . . . For his service we owe Adam an immeasurable debt of gratitude” (Marion G. Romney, *The Message of Seminary and Institute Teachers* [address to seminary and institute employees, 13 July 1966], 5).

C. The Fall brought about significant changes for Adam and Eve’s posterity.

■ “When Adam, our first parent, partook of the forbidden fruit, transgressed the law of God, and became subject unto Satan, he was banished from the presence of God, and was thrust out into outer spiritual darkness. This was the first death. Yet living, he was dead—dead to God, dead to light and truth, dead spiritually; cast out from the presence of God; communication between the Father and the Son was cut off. He was as absolutely thrust out from the presence of God as was Satan and the hosts that followed him. That was spiritual death. But the Lord said that he would not suffer Adam nor his posterity to come to the temporal death until they should have the means by which they might be redeemed from the first death, which is spiritual” (Joseph F. Smith, *Gospel Doctrine*, 432).

■ “Not subject to death when he [Adam] was placed upon the earth, there had to come a change in his body through the partaking of this element—whatever you want to call it, fruit—that brought blood into his body; and blood became

the life of the body instead of spirit. And blood has in it the seeds of death, some mortal element. Mortality was created through the eating of the forbidden fruit" (Smith, "Fall—Atonement—Resurrection—Sacrament," 125).

■ "When Adam came into this world, he was not subject to death. He was immortal. He could have lived forever. Had he remained in the Garden of Eden and not transgressed the law that had been given to him, he and Eve would have been there yet. . . .

" . . . Adam had not passed through a resurrection when he was in the Garden of Eden, and having not passed through a resurrection, spirit and body could be separated by the violation of the law. And the Lord provided the law so it could happen, because the mortal estate in which we find ourselves is absolutely necessary to our exaltation" (Smith, *Doctrines of Salvation*, 1:91).

■ "The 'natural man' is the 'earthy man' who has allowed rude animal passions to overshadow his spiritual inclinations" (Spencer W. Kimball, in Conference Report, Oct. 1974, 161; or *Ensign*, Nov. 1974, 112).

■ "This being 'conceived in sin' [Moses 6:55], as I understand it, is only that they are in the midst of sin. They come into the world where sin is prevalent, and it will enter into their hearts, but it will lead them 'to taste the bitter, that they may know to prize the good.'" (George Q. Morris, in Conference Report, Apr. 1958, 38).

D. The Fall was a purposeful step in God's plan of salvation.

■ "We came into this world to die. That was understood before we came here. It is part of the plan, all discussed and arranged long before men were placed upon the earth. When Adam was sent into this world, it was with the understanding that he would violate a law, transgress a law, in order to bring to pass this mortal condition which we find ourselves in today" (Smith, *Doctrines of Salvation*, 1:66).

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

■ "The first step in salvation of man is the laws of eternal and self-existent principles. Spirits are eternal. At the first organization in heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it" (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 181).

■ "When Adam was driven out of the Garden of Eden, the Lord passed a sentence upon him. Some people have looked upon that sentence as being a dreadful thing. It was not; it was a blessing. . . .

"In order for mankind to obtain salvation and exaltation it is necessary for them to obtain bodies

in this world, and pass through the experiences and schooling that are found only in mortality. . . .

"The fall of man came as a blessing in disguise, and was the means of furthering the purposes of the Lord in the progress of man, rather than a means of hindering them" (Smith, *Doctrines of Salvation*, 1:113–14).

■ "If we cannot be good, except as we resist and overcome evil, then evil must be present to be resisted.

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

"So these are all real blessings. We come to the earth with all these conditions arranged as they are so that we have to struggle constantly against evil, struggle to preserve our lives, struggle for everything of true value—that is the thing for us to understand—this is the course of life that is most desirable, and for our good. We have no need to find fault with these conditions. The Lord has ordained them all for our welfare and happiness" (Morris, in Conference Report, Apr. 1958, 39).

E. In this life we are subject to enticements of the flesh and the Spirit.

■ "Man is a spiritual being, a soul, and at some period of his life everyone is possessed with an irresistible desire to know his relationship to the infinite. He realizes that he is not just a physical object that is to be tossed for a short time from bank to bank, only to be submerged finally in the everflowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical and live in a higher and more beautiful world" (David O. McKay, in Conference Report, Oct. 1928, 37).

■ "Man has a dual nature; one, related to the earthly or animal life; the other, akin to the divine. Whether a man remains satisfied within what we designate the animal world, satisfied with what the animal world will give him, yielding without effort to the whim of his appetites and passions and slipping farther and farther into the realm of indulgence, or whether, through self-mastery, he rises toward intellectual, moral, and spiritual enjoyments depends upon the kind of choice he makes every day, nay, every hour of his life" (David O. McKay, *Gospel Ideals*, 347–48).

Introduction

No doctrine in the gospel is more important than the Atonement of Jesus Christ. If the gospel were compared to a wheel, the Atonement would be the hub and all other doctrines would be the spokes emanating from the hub. As the Prophet Joseph Smith declared, “The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it” (*Teachings of the Prophet Joseph Smith*, 121).

Doctrinal Outline

A. God governs the universe by law.

1. To bring about His eternal purposes, God instituted laws to govern His children (see D&C 130:20–21; 132:5; 2 Nephi 2:13).
2. Sin is the willful breaking of the law (see 1 John 3:4; James 4:17).
3. God’s justice requires that a penalty be paid for every sin (see Matthew 5:26; Alma 42:16–18, 22–26; D&C 19:17).
4. All of us sin and are therefore fallen and subject to justice (see Alma 34:9, 16; Romans 3:23).

B. Because we are fallen, we have need of an Atonement.

1. All of us would suffer an everlasting physical and spiritual death without Christ’s Atonement (see 2 Nephi 9:6–12; Helaman 14:16).
2. Because all of us sin, we would have remained subject to the devil forever without the Atonement of Christ (see 2 Nephi 9:8–12; Alma 34:8–9; Romans 3:23).

C. Only Jesus Christ possessed the qualifications and attributes necessary to perform an infinite Atonement.

1. As the Only Begotten Son of God, the Savior inherited the capacity to suffer for the sins of all the children of God (see Jacob 4:5; D&C 20:21; 19:18; Mosiah 4:7).
2. The Savior was free from personal sin (see 1 John 3:5; Hebrews 4:15; D&C 45:3–4).
3. The Savior had power over death (see John 5:26; 10:17–18).

D. By means of His divine attributes and the power of the Father, Jesus accomplished the infinite and eternal Atonement.

1. Jesus submitted Himself to the will of the Father in performing the Atonement (see Matthew 26:39; Mark 14:36; John 4:34; 8:29; Mosiah 15:7).

2. The Atonement was an act of pure love on the part of God the Eternal Father and His Son Jesus Christ (see John 15:13; 3:16; 1 John 4:7–10).
3. The Atonement made by the Savior began in Gethsemane and ended at the empty tomb (see Matthew 26:36–46; Luke 22:39–44; Mark 15:25–37).
4. The Savior descended below all things in taking upon Himself the sins of all the children of God (see D&C 122:8; 88:6; 2 Nephi 9:21).
5. The suffering endured by the Savior was beyond what any mortal could endure (see Mosiah 3:7; D&C 19:15–20; 1 Nephi 19:12).
6. The infinite Atonement affects worlds without number and will save all of God’s children except sons of perdition (see Alma 34:9–10, 12; D&C 76:22–24, 40–43).

E. The Atonement of Christ harmonized the laws of justice and mercy.

1. Mercy cannot rob justice (see Alma 42:13–14, 24–25).
2. Justice is satisfied by the Atonement, and thus mercy can allow our souls to be cleansed through repentance (see Alma 42:13–15, 22–25; 34:15–16; Mosiah 15:9).
3. Jesus stood as a mediator, or intercessor, for all the children of God in satisfying the demands of justice (see Alma 34:10–16; Mosiah 15:7–9; Isaiah 53:12; Hebrews 7:25; 1 Timothy 2:5–6).

F. The Atonement of Jesus Christ is essential for the salvation of all the children of God.

1. The Savior overcame physical death and secured a resurrection for all the children



- of God (see Alma 7:12; Mosiah 16:7–10; 1 Corinthians 15:21–22; Mormon 9:12–14).
2. The agony and suffering of Christ made it possible for all of us to escape eternal punishment if we repent (see Alma 7:13; D&C 19:15–19).
 3. Little children are redeemed through the Atonement of Christ (see Moroni 8:8; D&C 29:46–50; Mosiah 3:16–18; 15:25).
 4. The Atonement of Christ brings everyone back into the presence of God for judgment (see 2 Nephi 2:10; Revelation 20:11–15).

G. We must do the will of the Father and the Son to receive the full benefit of the Atonement.

1. The Savior came to save all who would obey Him (see Hebrews 5:9; 2 Nephi 9:21; Mosiah 3:19; Alma 11:37).
2. If we do not keep God’s commandments, we must suffer for our own sins (see Alma 11:41; D&C 19:15–20).
3. Mercy is extended to those who keep God’s commandments (see Daniel 9:4; Hosea 10:12; Psalm 103:17–18).

Supporting Statements

B. Because we are fallen, we have need of an Atonement.

■ “All have sinned. Each person is therefore unclean to the extent to which he has sinned, and because of that uncleanness is banished from the presence of the Lord so long as the effect of his own wrongdoing is upon him.

“Since we suffer this spiritual death as a result of our own transgressions, we cannot claim deliverance therefrom as a matter of justice. Neither has any man the power within himself alone to make restitution so complete that he can be wholly cleansed from the effect of his own wrongdoing. If men are to be freed from the results of their own transgressions and brought back into the presence



of God, they must be the beneficiaries of some expedient beyond themselves which will free them from the effect of their own sins. For this purpose was the atonement of Jesus Christ conceived and executed.

“This was the world’s supreme act of charity, performed by Jesus out of his great love for us. He not only thereby met the demands of the law of justice—which would have left us forever marred by the effects of our own transgressions—but made effective the law of mercy, through which all men may be cleansed from their own sins” (Marion G. Romney, in Conference Report, Apr. 1982, 9; or *Ensign*, May 1982, 8–9).

■ “To atone is to ransom, reconcile, expiate, redeem, reclaim, absolve, propitiate, make amends, pay the penalty. Thus the atonement of Christ is designed to ransom men from the effects of the fall of Adam in that both spiritual and temporal death are conquered; their lasting effect is nullified. The spiritual death of the fall is replaced by the spiritual life of the atonement, in that all who believe and obey the gospel law gain spiritual or eternal life—life in the presence of God where those who enjoy it are alive to things of righteousness or things of the Spirit. The temporal death of the fall is replaced by the state of immortality which comes because of the atonement and resurrection of our Lord. The body and spirit which separated, incident to what men call the natural death, are reunited in immortality, in an inseparable connection that never again will permit the mortal body to see corruption” (Bruce R. McConkie, *Mormon Doctrine*, 62).

C. Only Jesus Christ possessed the qualifications and attributes necessary to perform an infinite Atonement.

■ “We are told in [2 Nephi 9:9–17] that the atonement must needs be infinite. Why did it need an infinite atonement? For the simple reason that a stream can never rise higher than its fountain; and man having assumed a fleshly body and become of the earth earthy, and through the violation of a law having cut himself off from his association with his Father, and become subject to death; in this condition, as the mortal life of man was short, and in and of himself he could have no hope of benefitting himself, or redeeming himself from his fallen condition, or of bringing himself back to the presence of his Father, some superior agency was needed to elevate him above his low and degraded position. This superior agency was the Son of God, who had not, as man had, violated a law of His Father, but was yet one with His Father, possessing His glory, His power, His authority, His dominion” (John Taylor, *The Mediation and Atonement*, 145).

■ “Adam became mortal; spiritual death came to him; and mortal death came to him. This was the first great crisis in the history of mankind. Indeed, it may be said to have produced mankind.

“In order for him to get back to the place whence he began, it was necessary that there should be an atonement for this disobedience.

“Quite obviously, Adam could not retrace his steps; he could not un-eat. He was mortal. No matter how good any of his children might be, they, also mortal, had no more power than had he. So, to pay for the disobedience, it took a Being conceived by the Infinite, not subject to death as were Adam’s posterity; someone to whom death was subject; someone born of woman but yet divine. He alone could make the sacrifice which would enable us to have our bodies and our spirits reunited in the due time of the Lord and then go back to the Father, thus reunited; and finally, body and spirit together, we might go on through all the eternities.

“Jesus of Nazareth was the one who was chosen before the world was, the Only Begotten of the Father, to come to earth to perform this service, to conquer mortal death which would atone for the Fall, that the spirit of man could recover his body, so reuniting them. . . .

“That is the reason why, however good any man, son of Adam, may have been, he could not do the things, make the atonement that would bring us back into the presence of our Heavenly Father. Again, he could not un-eat the fruit. Jesus was not the son of Adam, but of the Father” (J. Reuben Clark Jr., in Conference Report, Oct. 1955, 23).

■ “Before the fall Adam was in the presence of God and was not subject to death; he and Eve could have no children, and they knew not good and evil, for all their knowledge of the pre-existence had been taken away from them. After the fall, Adam and Eve became subject to the physical or temporal death and were banished from the presence of the Lord thus partaking of both the temporal and spiritual, or second death, which is banishment from God. Through baptism and the gift of the Holy Ghost they were reclaimed from the spiritual death. Moreover, they became parents of a great posterity. They were capable of knowing good and evil and gained knowledge and were taught the everlasting Gospel. Adam also found himself in a condition under the broken law, where he could not pay the debt and repair the broken law. He could not restore either to himself or give to his children the eternal, or immortal life, that had been taken away. Justice demanded reparation and the restoration of the life that had been taken away—life free from the seeds of death.

“Blood had become the life-giving fluid in Adam’s body, and was inherited by his posterity. Blood was not only the life of the mortal body, but also contained in it the seeds of death which bring the mortal body to its end. Previously the life force in Adam’s body, which is likewise the sustaining power in every immortal body, was the spirit. In order to restore that immortal condition and destroy the power of the blood, an infinite sacrifice had to be made. No one subject to death could pay the price, for all mortal beings were under the curse of mortality. Therefore it was decreed in the heavens before the world was formed that the

Only Begotten Son of God should come and pay the debt demanded by justice and give to man the blessing of immortality and eternal life” (Joseph Fielding Smith, *Man: His Origin and Destiny*, 376–77).

■ “From this [Moses 1:30–33, 35, 38–39] and other scriptures we learn that, representing the Father and serving his purpose ‘to bring to pass the immortality and eternal life of man,’ Jesus Christ, in the sense of being its Creator and Redeemer, is the Lord of the whole universe. Except for his mortal ministry accomplished on this earth, his service and relationship to other worlds and their inhabitants are the same as his service and relationship to this earth and its inhabitants” (Marion G. Romney, “Jesus Christ, Lord of the Universe,” *Improvement Era*, Nov. 1968, 46).

D. By means of His divine attributes and the power of the Father, Jesus accomplished the infinite and eternal Atonement.

■ “When he gave up the ghost, the solid rocks were riven, the foundations of the earth trembled, earthquakes shook the continents and rent the isles of the sea, a deep darkness overspread the sky, the mighty waters overflowed their accustomed bounds, huge mountains sank and valleys rose, the handiwork of feeble men was overthrown, their cities were engulfed or consumed by the vivid shafts of lightning, and all material things were convulsed with the throes of seeming dissolution. Thus was brought to pass that which was spoken by the prophet Zenos: ‘The rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God to exclaim, ‘The God of nature suffers’ [1 Nephi 19:12]. And it is recorded, that so confessed the Centurion, and they that were with him watching the body of Jesus. For when they witnessed the earthquake, and the other things that were done, they feared greatly, saying, ‘Truly this was the Son of God.’ So also was fulfilled that which is written in the prophecy of Enoch:

“‘And the Lord said unto Enoch, Look; and he looked and beheld the Son of Man lifted up on the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the Saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day’ [Moses 7:55–57].

“Thus, such was the torturing pressure of this intense, this indescribable agony, that it burst forth abroad beyond the confines of His body, convulsed all nature and spread throughout all space” (Taylor, *Mediation and Atonement*, 151–52).

■ “You might well link up the fifty-third chapter of Isaiah with Alma 7:12. In Isaiah the sufferings

of the Savior are described with eloquence—how he bore our sins, and did it so that we might be redeemed and have life everlasting and so forth. In Alma 7:12, the only place in scriptures, to my knowledge, that it appears, there seems to have been yet another purpose of the Atonement, speaking again of the Savior and his suffering, ‘And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to his flesh, that he may know according to the flesh, how to succor his people according to their infirmities.’ Have you ever thought that there was no way that Jesus could know the suffering which we undergo as a result of our stupidity and sin (because he was sinless) except he bear those sins of ours in what I call the awful arithmetic of the Atonement? And according to this prophet, Jesus now knows, according to the flesh, how to succor us and how to help us as a result of that suffering, which knowledge could have come in no other way” (Neal A. Maxwell, “The Old Testament: Relevancy within Antiquity,” *A Symposium on the Old Testament*, 17).

■ “The uttermost depth of superhuman woe seems to be revealed by His cry, ‘My God, My God, why hast Thou forsaken Me?’ (F. W. Farrar, *The Life of Lives*, 506–11).

“To this we add, if we interpret the holy word aright, that all of the anguish, all of the sorrow, and all of the suffering of Gethsemane recurred during the final three hours on the cross, the hours when darkness covered the land. Truly there was no sorrow like unto his sorrow, and no anguish and pain like unto that which bore in with such intensity upon him” (Bruce R. McConkie, *The Mortal Messiah*, 4:232 note 22).

■ “The suffering he undertook to endure, and which he did endure, equaled the combined suffering of all men” (Marion G. Romney, in Conference Report, Oct. 1969, 57).

■ “Transgression of the law brought death upon all the posterity of Adam, the restoration through the atonement restored all the human family to life. . . .

“And this provision [the Atonement] applies not only to the living, but also to the dead, so that all men who have existed in all ages, who do exist now, or who will exist while the earth shall stand, may be placed upon the same footing, and that all men may have the privilege, living or dead, of accepting the conditions of the great plan of redemption provided by the Father, through the Son, before the world was; and that the justice and mercy of God may be applied to every being, living or dead, that ever has existed, that does now exist, or that ever will exist” (Taylor, *Mediation and Atonement*, 178, 181).

■ “Now our Lord’s jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is, under the Father, the Creator of worlds without number. (Moses

1:33.) And through the power of his atonement the inhabitants of these worlds, the revelation says, ‘are begotten sons and daughters unto God’ (D. & C. 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths.

“Those who have ears to hear, find this doctrine taught in the following scripture: ‘And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness,’ the Prophet says in recording the Vision, ‘And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever. 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 and were created, and the inhabitants thereof are begotten sons and daughters unto God.’ (D. & C. 76:20–24.)

“In addition to the plain meaning of this passage, we have an explanation of it given by the Prophet Joseph Smith. He paraphrased, in poetical rhyme, the entire record of the Vision, and his words covering this portion were:

*‘I beheld round the throne holy angels and hosts,
And sanctified beings from worlds that have been,
In holiness worshipping God and the Lamb,
For ever and ever. Amen and amen.*

.
*‘And I heard a great voice bearing record from heav’n,
He’s the Saviour and Only Begotten of God;
By him, of him, and through him, the worlds were all
made,
Even all that careen in the heavens so broad.*

*‘Whose inhabitants, too, from the first to the last,
Are sav’d by the very same Saviour of ours;
And, of course, are begotten God’s daughters and sons
By the very same truths and the very same powers.’*

(*Millennial Star*, vol. 4, pp. 49–55.)” (McConkie, *Mormon Doctrine*, 65–66).

E. The Atonement of Christ harmonized the laws of justice and mercy.

■ “Each of us lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us.

“And, by eternal law, mercy cannot be extended save there be one who is both willing and able to assume our debt and pay the price and arrange the terms for our redemption.

“Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing.

“But know this: Truth, glorious truth, proclaims there is such a Mediator.

“‘For there is one God, and one mediator between God and men, the man Christ Jesus.’ (1 Tim. 2:5.)

“Through Him mercy can be fully extended to each of us without offending the eternal law of justice.

“This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them” (Boyd K. Packer, in Conference Report, Apr. 1977, 80; or *Ensign*, May 1977, 55–56).

F. The Atonement of Jesus Christ is essential for the salvation of all the children of God.

■ “So as I conceive it, we must stand adamant for the doctrine of the atonement of Jesus the Christ, for the divinity of his conception, for his sinless

life, and for, shall I say, the divinity of his death, his voluntary surrender of life. He was not killed; he gave up his life. . . .

“It is our mission, perhaps the most fundamental purpose of our work, to bear constant testimony of Jesus the Christ. We must never permit to enter into our thoughts and certainly not into our teachings, the idea that he was merely a great teacher, a great philosopher, the builder of a great system of ethics. It is our duty, day after day, year in and year out, always to declare that Jesus of Nazareth was the Christ who brought redemption to the world and to all the inhabitants thereof” (Clark, in Conference Report, Oct. 1955, 23–24).

■ “Men cannot forgive their own sins; they cannot cleanse themselves from the consequences of their sins. Men can stop sinning and can do right in the future, and so far their acts are acceptable before the Lord and worthy of consideration. But who shall repair the wrongs they have done to themselves and to others, which it seems impossible for them to repair themselves? By the atonement of Jesus Christ the sins of the repentant shall be washed away; though they be crimson they shall be made white as wool” (Joseph F. Smith, *Gospel Doctrine*, 98–99).



Introduction

Earth life, though brief, is crucial to us in our quest for eternal life. Here we receive bodies of flesh and bones and are tested in all things. Those who learn obedience and gain self-mastery will return to live with God the Eternal Father. "All of us are but a few years removed from the Eternal Presence, from him whose children we are and in whose house we dwell. All of us are separated by a thin veil only from the friends and fellow laborers with whom we served on the Lord's errand before our eternal spirits took up their abodes in tabernacles of clay" (Bruce R. McConkie, in Conference Report, Apr. 1974, 103; or *Ensign*, May 1974, 73).

Doctrinal Outline

A. We are that we might have joy.

See 2 Nephi 2:25; Moses 5:10.

B. God provided the opportunity for us to obtain a physical body in mortality.

1. When combined, the spirit and the body compose the soul of man (see D&C 88:15; Genesis 2:7).
2. A physical body is essential to our obtaining a fulness of joy (see D&C 93:33; 138:17).
3. The body should be a temple in which the Spirit of God may dwell (see 1 Corinthians 3:16–17; 6:19–20; D&C 93:35).
4. The body is sacred and should be properly valued (see Exodus 20:13; Genesis 1:26–27; 9:6; D&C 42:18–19).

C. Mortality is our time of testing.

1. Mortal life is a probationary period, the time for us to prepare to meet God (see Alma 12:24; 42:4, 10; 34:32).
2. We are tested in mortality to show whether or not we will keep God's commandments and overcome sin and opposition (see Abraham 3:25–26; D&C 98:14–15; 136:31; 124:55; Revelation 3:21).
3. The tests of mortality often take the form of persecution, tribulation, calamity, personal adversity, and loneliness (see 2 Timothy 3:12; 1 Peter 1:7; Romans 5:3–5; D&C 101:2–4; 121:1).
4. Those seeking to be obedient to God will not be tried or tested beyond their ability to bear it (see 1 Corinthians 10:13; Alma 13:28–30; 38:5).

D. The tests of mortality are for our good.

1. We taste the bitter fruits of life in order that we may grow and learn to prize the good (see Moses 6:55; D&C 29:39; 2 Nephi 2:1–2, 11).

2. Mortality is our opportunity to live by faith in God (see Galatians 2:20; 3:11; JST, Romans 1:17; Habakkuk 2:4).
3. If we maintain faith in God, our trials in life will work together for our good and our eternal glory (see D&C 90:24; 58:2–4; 121:7–8; 122:5–9; Romans 8:28).

E. Mortality provides us with the opportunity to develop the attributes of godliness.

1. We are commanded to become perfect as God is perfect (see Matthew 5:48; 3 Nephi 12:48).
2. Improvement comes "line upon line, precept upon precept, here a little, and there a little" (2 Nephi 28:30; see also D&C 50:24).
3. The ordinances of the priesthood place the powers of godliness within our reach (see D&C 84:19–23).
4. The measure of our creation, through God's grace, is godliness (see Ephesians 4:12–13).

Supporting Statements

A. We are that we might have joy.

■ "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God" (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 255–56).



■ “There is nothing the Latter-day Saints can imagine that would afford them happiness that God has not unfolded to us. He has prepared everything for the Latter-day Saints that they could possibly wish or imagine in order to effect their complete happiness throughout the vast eternities” (Lorenzo Snow, *The Teachings of Lorenzo Snow, Fifth President of The Church of Jesus Christ of Latter-day Saints*, 63).

B. God provided the opportunity for us to obtain a physical body in mortality.

■ “At one time we were in the presence of our Eternal Father. There is not a soul in this room, not one, that has not seen him. You do not remember it, I do not remember it, but nevertheless there was a time before we ever came into this world when we dwelt in his presence. We knew what kind of a being he is. One thing we saw was how glorious he is. Another thing, how great was his wisdom, his understanding, how wonderful was his power and his inspiration. And we wanted to be like him. And because we wanted to be like him, we are here. We could not be like him and stay in his presence, because we did not have glorious bodies of flesh and bones. We were just spirits, and the spirit does not have flesh and bones. But we saw him in his glory and it was made known to us that by keeping his commandments and observing every covenant that would be given to us on this earth, we could come back again into his presence, receiving our bodies in the resurrection from the dead—our spirits and bodies being united again, inseparably, never again to be divided.

“If we will just be true and faithful to every covenant, to every principle of truth that he has given us, then after the resurrection we would come back into his presence and we would be just like he is. We would have the same kind of bodies—bodies that would shine like the sun” (Joseph Fielding Smith, *Take Heed to Yourselves!* 345).



■ “We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine’s body to having none.

“All beings who have bodies have power over those who have not” (Smith, *Teachings*, 181).

C. Mortality is our time of testing.

■ “Is there not wisdom in his [God’s] giving us trials that we might rise above them, responsibilities that we might achieve, work to harden our muscles, sorrows to try our souls? Are we not exposed to temptations to test our strength, sickness that we might learn patience, death that we might be immortalized and glorified?” (Spencer W. Kimball, *Faith Precedes the Miracle*, 97).

■ “We are now in a day of trial to prove ourselves worthy or unworthy of the life which is to come” (Brigham Young, *Discourses of Brigham Young*, 345).

■ “We knew before we were born that we were coming to the earth for bodies and experience and that we would have joys and sorrows, ease and pain, comforts and hardships, health and sickness, successes and disappointments, and we knew also that after a period of life we would die. We accepted all these eventualities with a glad heart, eager to accept both the favorable and unfavorable. We eagerly accepted the chance to come earthward even though it might be for only a day or a year. Perhaps we were not so much concerned whether we should die of disease, of accident, or of senility. We were willing to take life as it came and as we might organize and control it, and this without murmur, complaint, or unreasonable demands” (Kimball, *Faith Precedes the Miracle*, 106).

■ “It is only by obedience to the laws of God that men can rise above the petty weaknesses of mortality” (Joseph F. Smith, *Gospel Doctrine*, 211).

D. The tests of mortality are for our good.

■ “We are here that we may be educated in a school of suffering and of fiery trials, which school was necessary for Jesus, our Elder Brother, who, the scriptures tell us, ‘was made perfect through suffering.’ It is necessary that we suffer in all things, that we may be qualified and worthy to rule, and govern all things, even as our Father in Heaven and His eldest son, Jesus” (Snow, *Teachings of Lorenzo Snow*, 119).

■ “Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery. The sufferings of our Savior were part of his education” (Kimball, *Faith Precedes the Miracle*, 98).

■ “No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God . . . and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven” (Orson F. Whitney, in Kimball, *Faith Precedes the Miracle*, 98).

■ “I used to think, if I were the Lord, I would not suffer people to be tried as they are. But I have changed my mind on that subject. Now I think I would, if I were the Lord, because it purges out the meanness and corruption that stick around the Saints, like flies around molasses” (John Taylor, *The Gospel Kingdom*, 333).

E. Mortality provides us with the opportunity to develop the attributes of godliness.

■ “Perfection is of two kinds—finite or mortal, and infinite or eternal. Finite perfection may be gained by the righteous saints in this life. It consists in living a godfearing life of devotion to the truth, of walking in complete submission to the will of the Lord, and of putting first in one’s life the things of the kingdom of God” (Bruce R. McConkie, *Mormon Doctrine*, 567).

■ “Christ became perfect through overcoming. Only as we overcome shall we become perfect and move toward godhood. . . . The time to do this is now, in mortality.

“ . . . Men do not suddenly become righteous any more than a tiny acorn suddenly becomes an oak. Advancement to perfection can nevertheless be rapid if one resolutely strides toward the goal” (Spencer W. Kimball, *The Miracle of Forgiveness*, 210).

■ “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” (Smith, *Teachings*, 348).

■ “Each one of you has it within the realm of his possibility to develop a kingdom over which you will preside as its king and god. You will need to develop yourself and grow in ability and power and worthiness, to govern such a world with all



of its people. You are sent to this earth not merely to have a good time or to satisfy urges or passions or desires. You are sent to this earth, not to ride merry-go-rounds, airplanes, automobiles, and have what the world calls ‘fun.’

“You are sent to this world with a very serious purpose. You are sent to school, for that matter, to begin as a human infant and grow to unbelievable proportions in wisdom, judgment, knowledge, and power. That is why you and I cannot be satisfied with saying merely ‘I like that or want that.’ That is why in our childhood and our youth and our young adulthood we must stretch and grow and remember and prepare for the later life when limitations will terminate so that we can go on and on and on” (Spencer W. Kimball, “. . . the Matter of Marriage” [address delivered at University of Utah Institute of Religion, 22 Oct. 1976], 2).

Introduction

No principle in time or eternity is so cherished as the right of agency, the right to consider alternatives and make choices without compulsion. A war was waged in heaven over our agency—a war that was transferred to earth. Satan is determined to blind, bind, and lead captive through ignorance and sin everyone he can. Understanding our agency is imperative for our spiritual survival and fulfillment in Christ.

Doctrinal Outline

A. Agency is the eternal right of independent choice.

1. Agency is a gift from God (see Moses 7:32; D&C 98:8; 2 Nephi 2:16; Helaman 14:30).
2. As premortal spirits we enjoyed the gift of agency (see Alma 13:3; D&C 29:36).
3. Agency allows us to choose our own course in life (see Joshua 24:15; 2 Nephi 2:26–27; 10:23; D&C 58:27–29; Alma 12:31; Helaman 14:30–31).

B. Satan seeks to destroy our agency.

1. The devil is the enemy of God and the enemy of all righteousness (see Mosiah 4:14; Moses 4:4).
2. In the premortal world, the devil sought to destroy the agency that God had given to His children (see Moses 4:1–3).
3. The devil and his angels continue to tempt us to use our agency for evil purposes (see 2 Nephi 2:17–18; D&C 29:39; 3 Nephi 2:3; 6:15–16).
4. The power to overcome Satan and his evil influence comes from God (see 1 Corinthians 10:13; 2 Peter 2:9; 3 Nephi 18:18–19; D&C 62:1; Joseph Smith—History 1:16–17).

C. We are accountable to God for the use of our agency.

1. Every individual must make an accounting of his thoughts, his words, and his actions (see Ezekiel 18:30; Matthew 12:36; Romans 2:5–8; 14:12; Revelation 20:12; Mosiah 4:30; Alma 11:43–44; 12:14–15).
2. Those who have no law are not accountable to the law (see 2 Nephi 9:25–26; Moroni 8:22).
3. Sinners bear their own iniquities and not those of another (see Ezekiel 18:4, 20; Articles of Faith 1:2; Galatians 6:5).

D. Our eternal destiny is determined by the use or misuse of our agency.

1. Every individual is free to choose liberty and eternal life or captivity and spiritual death (see 2 Nephi 2:27; Helaman 14:30).
2. Our final state is determined by our own choices (see Galatians 6:7–9; D&C 58:26–29; Alma 41:3–8; 42:27–28).
3. We receive our reward from him whom we choose to obey (see Alma 3:27; 5:41–42; Mosiah 2:32–33).
4. Those who choose good will gain a great reward (see Proverbs 11:18; Mark 10:28–30; D&C 6:33; 58:28).
5. Those who choose evil do not receive God’s gifts (see D&C 88:32–35).

Supporting Statements

A. Agency is the eternal right of independent choice.

■ “With regard to the rights of the human family, I wish to say that God has given unto all of his children of this dispensation, as he gave unto all of his children of previous dispensations, individual agency. This agency has always been the heritage of man under the rule and government of God. He possessed it in the heaven of heavens before the world was, and the Lord maintained and defended it there against the aggression of Lucifer and those that took sides with him, to the overthrow of Lucifer and one-third part of the heavenly hosts. By virtue of this agency you and I and all mankind are made responsible beings, responsible for the course we pursue, the lives we live, the deeds we do in the body” (Wilford Woodruff, *The Discourses of Wilford Woodruff*, 8–9).

■ “Free agency is the impelling source of the soul’s progress. It is the purpose of the Lord that man become like him. In order for man to achieve this it was necessary for the Creator first to make him free” (David O. McKay, in Conference Report, Apr. 1950, 32).

■ “Man’s greatest endowment in mortal life is the power of choice—the divine gift of free agency. No true character was ever developed without a sense of soul freedom” (David O. McKay, *Man May Know for Himself: Teachings of President David O. McKay*, 80).

■ “The Church teaches as a strictly scriptural doctrine, that man has inherited among the inalienable rights conferred upon him by his divine Father, freedom to choose the good or the evil in life, to obey or disobey the Lord’s commands, as

he may elect. This right cannot be guarded with more jealous care than is bestowed upon it by God Himself; for in all His dealings with man He has left the mortal creature free to choose and to act" (James E. Talmage, *The Articles of Faith*, 52).

B. Satan seeks to destroy our agency.

■ "We learn from the revealed word that Satan was once an angel of light, then known as Lucifer, a Son of the Morning; but his selfish ambition led him to aspire to the glory and power of the Father, to secure which he made the pernicious proposition to redeem the human family by compulsion; and, failing in this purpose, he headed an open rebellion against the Father and the Son, drawing a third of the hosts of heaven into his impious league. These rebellious spirits were expelled from heaven, and have since followed the impulses of their wicked natures by seeking to lead human souls into their own condition of darkness. They are the devil and his angels. The right of free agency, maintained and vindicated by the war in heaven, prevents the possibility of compulsion being employed in this fiendish work of degradation; but the powers of these malignant spirits to tempt and persuade are used to the utmost. . . .

"Satan exerts a mastery over the spirits that have been corrupted by his practises; he is the foremost of the angels who were thrust down, and the instigator of the ruin of those who fall in this life; he seeks to molest and hinder mankind in good efforts. . . . Yet in all these malignant doings, he can go no farther than the transgressions of the victim may enable him, or the wisdom of God may permit; and at any time he may be checked by the superior power" (Talmage, *Articles of Faith*, 62–63).

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

■ "Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—and the happiness of all His creatures, he never has—He never will institute an

ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed" (Smith, *Teachings*, 256).

C. We are accountable to God for the use of our agency.

■ "Every one of us will have to give an account for the deeds we do in the flesh, and that every man will be rewarded according to his works, whether they be good or evil. Thank God for that principle; for it is a just principle; it is Godlike. For such a principle to be omitted from the work of the Lord would be an omission too serious to contemplate. . . . You and I and every one of us will have to answer for the deeds we do, and will be rewarded according to our works, whether they be good or evil" (Joseph F. Smith, "Principles of Government in the Church," *Improvement Era*, Nov. 1917, 10–11).

■ "Men not unfrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. . . . Our Master is absent only for a little season, and at the end of it He will call each to render an account; and where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors" (Smith, *Teachings*, 68).

D. Our eternal destiny is determined by the use or misuse of our agency.

■ "Are we not the framers of our own destiny? Are we not the arbitrators of our fate? This is another part of my text, and I argue from it that it is our privilege to determine our own exaltation or degradation. It is our privilege to determine our own happiness or misery in the world to come. What is it that brings happiness now—that makes us so joyous in our assembling together? It is not wealth; for you may pour wealth, honor, influence, and all the luxuries of this world into the lap of man; and, destitute of the Spirit of God, he will not be happy, for that is the only source from which true happiness and comfort can come" (John Taylor, *The Gospel Kingdom*, 341).

■ "The volition of the creature is free; this is a law of their existence and the Lord cannot violate his own law; were he to do that, he would cease to be God. He has placed life and death before his children, and it is for them to choose. If they choose life, they receive the blessing of life; if they choose death, they must abide the penalty. This is a law which has always existed from all eternity, and will continue to exist throughout all the eternities to come. Every intelligent being must have the power of choice, and God brings forth the results of the acts of his creatures to promote his Kingdom and subserve his purposes in the salvation and exaltation of his children" (Brigham Young, *Discourses of Brigham Young*, 62).

Introduction

A Church hymn proclaims, “Prayer is the soul’s sincere desire, / Uttered or unexpressed” (*Hymns*, no. 145). These lyrics express the innate longing we all have to communicate with our Heavenly Father. Fasting combined with prayer will increase our spirituality and draw us closer to God.

Doctrinal Outline

A. Prayer has been a part of the gospel plan from the beginning.

See Moses 5:8.

B. God has revealed why we should pray to Him.

1. It is a commandment to pray, both individually and in families (see D&C 31:12; 68:33; 3 Nephi 18:21; D&C 93:50; 68:28).
2. Prayer is essential to salvation (see Alma 37:36–37; James 5:16).
3. Adoration and worship are expressed through prayer (see D&C 136:28; Psalm 92:1).
4. We are commanded to thank the Lord for all our blessings (see D&C 46:32; 59:7).
5. Temporal and spiritual blessings can be obtained through prayer (see James 5:16–18; Enos 1:4–6; Mosiah 24:8–25).

C. The scriptures tell us what we should pray for.

1. We should pray for the companionship of the Holy Ghost (see 3 Nephi 19:9; Moroni 4:3).
2. We should pray for forgiveness of our sins (see Joseph Smith—History 1:28–29).
3. We should ask for strength to resist temptation and overcome opposition (see Alma 34:23; D&C 10:5; Matthew 26:41).
4. Husbands should pray for their wives and children (see 3 Nephi 18:21; Alma 34:21, 27).
5. We should pray for all people—both righteous and wicked, friend and enemy (see Numbers 21:7; Matthew 5:44; Enos 1:11–14).
6. We should petition the Lord concerning our crops, herds, fields, and flocks (see Alma 34:20, 24–25).

D. The Lord has told us how to make our prayers more meaningful and effective.

1. We are always to pray to the Father in the name of Jesus Christ (see 2 Nephi 32:9; 3 Nephi 18:21; 19:6–8).
2. We do not pray in order to be seen and heard by others (see Matthew 6:5–6; 3 Nephi 13:5–6).
3. We should avoid vain repetitions when we pray (see Matthew 6:7–8; 3 Nephi 13:7–8).

4. We should pray daily and continuously (see Mosiah 4:11; 1 Thessalonians 5:17; 2 Nephi 32:9; Alma 34:17–19, 27).
5. We should pray for what is proper (see 3 Nephi 18:20; D&C 88:64; 46:30).
6. Our petitions should be offered earnestly, sincerely, with real intent, and with all the energy and strength of our souls (see Moroni 7:48; 10:4).
7. Obedience helps us obtain answers to prayer (see 1 John 3:22; Alma 34:28).
8. The Holy Ghost will help us in our prayers (see Romans 8:26).

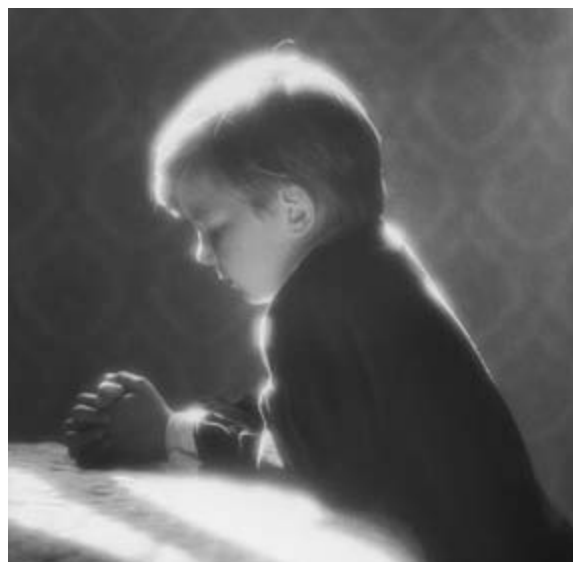
E. Fasting should sometimes accompany prayer.

1. We are commanded to fast (see D&C 59:13–14; 88:76).
2. Together, fasting and prayer foster spiritual growth and conviction, and bring blessings (see Omni 1:26; Alma 5:46; 17:3; Helaman 3:35; 3 Nephi 27:1; Isaiah 58:1–12; Matthew 17:20–21).
3. It is proper to fast for the sick and for special blessings (see James 5:15; Mosiah 27:22–23).

Supporting Statements

A. Prayer has been a part of the gospel plan from the beginning.

■ “No divine commandment has been more frequently repeated than the commandment to pray in the name of the Lord Jesus Christ” (Marion G. Romney, in Conference Report, Oct. 1979, 20; or *Ensign*, Nov. 1979, 16).



B. God has revealed why we should pray to Him.

■ “This course [prayer] is essential if men are to be saved; there is no salvation without prayer. How could a man set his heart on righteousness, so as to work out his salvation, without communing by prayer with him who is the author of righteousness?” (Bruce R. McConkie, *Mormon Doctrine*, 581).

■ “An important key is turned when we go through the formality of stating our desires to Him who can grant them” (Boyd K. Packer, *Teach Ye Diligently*, 12).

■ “Observe that great commandment given of the Master, always to remember the Lord, to pray in the morning, and in the evening, and always remember to thank him for the blessings that you receive day by day” (Joseph F. Smith, *Gospel Doctrine*, 218).

C. The scriptures tell us what we should pray for.

■ “We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 247).

D. The Lord has told us how to make our prayers more meaningful and effective.

■ “It was a prayer, a very special prayer, which opened this whole dispensation! It began with a young man’s first vocal prayer. I hope that not too many of our prayers are silent, even though when we cannot pray vocally, it is good to offer a silent prayer in our hearts and in our minds” (Spencer W. Kimball, in Conference Report, Oct. 1979, 4; or *Ensign*, Nov. 1979, 4).

■ “Do you have prayers in your family? . . . And when you do, do you go through the operation like the grinding of a piece of machinery, or do you bow in meekness and with a sincere desire to seek the blessing of God upon you and your household? That is the way that we ought to do, and cultivate a spirit of devotion and trust in God, dedicating ourselves to him, and seeking his blessings” (John Taylor, *The Gospel Kingdom*, 284).

■ “Answers to prayers come in a quiet way. The scriptures describe that voice of inspiration as a still, small voice.

“If you really try, you can learn to respond to that voice.

“In the early days of our marriage, our children came at close intervals. As parents of little children will know, in those years it is quite a novelty for them to get an uninterrupted night of sleep.

“If you have a new baby, and another youngster cutting teeth, or one with a fever, you can be up and down a hundred times a night. (That, of course, is an exaggeration. It’s probably only twenty or thirty times.)

“We finally divided our children into ‘his’ and ‘hers’ for night tending. She would get up for the new baby, and I would tend the one cutting teeth.

“One day we came to realize that each would hear only the one to which we were assigned, and would sleep very soundly through the cries of the other.

“We have commented on this over the years, convinced that you can train yourself to hear what you want to hear, to see and feel what you desire, but it takes some conditioning.

“There are so many of us who go through life and seldom, if ever, hear that voice of inspiration, because ‘the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned’ (1 Cor. 2:14)” (Boyd K. Packer, in Conference Report, Oct. 1979, 28; or *Ensign*, Nov. 1979, 19–20).

■ “Put difficult questions in the back of your minds and go about your lives. Ponder and pray quietly and persistently about them.

“The answer may not come as a lightning bolt. It may come as a little inspiration here and a little there, ‘line upon line, precept upon precept’ (D&C 98:12).

“Some answers will come from reading the scriptures, some from hearing speakers. And, occasionally, when it is important, some will come by very direct and powerful inspiration. The promptings will be clear and unmistakable” (Packer, in Conference Report, Oct. 1979, 30; or *Ensign*, Nov. 1979, 21).

■ “As we go through life, we oftentimes build a rock wall between ourselves and heaven. This wall is built by our unrepented sins. For example, in our wall there may be stones of many different sizes and shapes. There could be stones because we have been unkind to someone. Criticism of leaders or teachers may add another stone. A lack of forgiveness may add another. Vulgar thoughts and actions may add some rather large stones in this wall. Dishonesty will add another; selfishness another; and so on.

“In spite of the wall we build in front of us, when we cry out to the Lord, he still sends his messages from heaven; but instead of being able to penetrate our hearts, they hit the wall that we have built up and bounce off. His messages don’t penetrate, so we say, ‘He doesn’t hear,’ or ‘He doesn’t answer.’ Sometimes this wall is very formidable, and the great challenge of life is to destroy it, or, if you please, to cleanse ourselves, purifying this inner vessel so that we can be in tune with the Spirit.

“Let me give you some examples. I suppose we have all had someone do something to us that we didn’t like, and that made us angry. We

can't forget it, and we don't want to be around that person. This is called being unforgiving. Now, the Lord has had some very strong words to say to those who will not forgive one another. Many years ago I had an experience with being unforgiving. I felt I had been taken advantage of, and I did not like the person. I did not want to be around him; I would pass on the other side of the street if he came down it; I wouldn't talk to him. Long after the issue should have been closed, it was still cankering my soul. One day my wife, who is very astute and knows when I'm not doing everything I should, said, 'You don't like so and so, do you?'

"No, I don't," I said. 'But how could you tell?'

"Well, it shows—in your countenance it shows. Why don't you do something about it?" she said.

"Like what?'

"Why don't you pray about it?'

"I said, 'Well, I did pray once, and I still don't like him.'

"No," she said, 'why don't you *really* pray about it?'

"Then I began to think, and I knew what she meant. So I decided that I was going to pray for a better feeling about this person until I had one. That night I got on my knees, and I prayed and opened up my heart to the Lord. But when I got up off my knees, I still didn't like that person. The next morning I knelt and prayed and asked to have a feeling of goodness toward him; but when I finished my prayers, I still didn't like him. The next night I still didn't like him; a week later I didn't like him; and a month later I didn't like him—and I had been praying every night and every morning. But I kept it up, and I finally started pleading—not just praying, but pleading. After much prayer, the time came when without question or reservation I knew I could stand before the Lord, if I were asked to, and that he would know that at least in this instance my heart was pure. A change had come over me after a period of time. That stone of unforgiveness needs to be removed from all of us, if it happens to be there, and I suggest that persistent prayer might be a way to remove it" (H. Burke Peterson, "Prayer—Try Again," *Ensign*, June 1981, 73).

■ "Petitioning in prayer has taught me, again and again, that the vault of heaven with all its blessings is to be opened only by a combination lock. One tumbler falls when there is faith, a second when there is personal righteousness; the third and final tumbler falls only when what is sought is, in God's judgment—not ours—right for us. Sometimes we pound on the vault door for something we want very much and wonder why the door does not open. We would be very spoiled children if that vault door opened any more easily than it does. I can tell, looking back, that God truly loves me by inventorying the petitions He has refused to grant me. Our rejected petitions tell us much about ourselves but also much about our flawless

Father" (Neal A. Maxwell, "Insights," *New Era*, Apr. 1978, 6).

■ "But is prayer only one-way communication? No! . . . At the end of our prayers, we need to do some intense listening—even for several minutes. We have prayed for counsel and help. Now we must 'be still, and know that [he is] God' (Ps. 46:10.) . . .

" . . . Sometimes ideas flood our mind as we listen after our prayers. Sometimes feelings press upon us. A spirit of calmness assures us that all will be well. But always, if we have been honest and earnest, we will experience a good feeling—a feeling of warmth for our Father in Heaven and a sense of his love for us" (Spencer W. Kimball, "Pray Always," *Ensign*, Oct. 1981, 5).

■ "The pattern of our lives determines our eligibility to receive the promptings of the Spirit and to hear the answers to our prayers. Again, let there be no misunderstanding. Heavenly Father does answer our prayers, but often we aren't prepared to hear him. Some are answered immediately, but some do take longer, and that's where we may become discouraged" (Peterson, "Prayer—Try Again," 74).

E. Fasting should sometimes accompany prayer.

■ "Fasting, with prayer as its companion, is designed to increase spirituality; to foster a spirit of devotion and love of God; to increase faith in the hearts of men, thus assuring divine favor; to encourage humility and contrition of soul; to aid in the acquirement of righteousness; to teach man his nothingness and dependence upon God; and to hasten those who properly comply with the law of fasting along the path to salvation" (McConkie, *Mormon Doctrine*, 276).

■ "Failing to fast is a sin. In the 58th chapter of Isaiah, rich promises are made by the Lord to those who fast and assist the needy. Freedom from frustrations, freedom from thralldom, and the blessing of peace are promised. Inspiration and spiritual guidance will come with righteousness and closeness to our Heavenly Father. To omit to do this righteous act of fasting would deprive us of these blessings" (Spencer W. Kimball, *The Miracle of Forgiveness*, 98).

■ "A certain kind of devil goes not out except by fasting and prayer, the scripture tells us. (See Matt. 17:21.) Periodic fasting can help clear up the mind and strengthen the body and the spirit. The usual fast, the one we are asked to participate in for fast Sunday, is for 24 hours without food or drink. Some people, feeling the need, have gone on longer fasts of abstaining from food but have taken the needed liquids. Wisdom should be used, and the fast should be broken with light eating. To make a fast most fruitful, it should be coupled with prayer and meditation; physical work should be held to a minimum, and it's a blessing if one can ponder on the scriptures and the reason for the fast" (Ezra Taft Benson, in Conference Report, Oct. 1974, 92; or *Ensign*, Nov. 1974, 66–67).

Introduction

To succeed in this life and to prepare successfully for eternal life, we need firm faith in the Lord Jesus Christ. Faith is the first principle of the gospel and the foundation of all other principles.

Doctrinal Outline

A. Faith in Jesus Christ is the foundation of the gospel.

1. Faith in the Lord Jesus Christ is the first principle of the gospel (see Articles of Faith 1:4; D&C 68:25).
2. Faith is the assurance we have of that which we cannot see but which is true (see JST, Hebrews 11:1; Alma 32:21; Ether 12:6).
3. Faith is a gift of God through the Holy Ghost (see 1 Corinthians 12:8–9; Ephesians 2:8; Moroni 10:8–11).
4. By exercising faith in Christ, we can receive truth and knowledge through the power of the Holy Ghost (see Moroni 10:4–5; Ether 4:7).
5. Faith in Christ is required for salvation and eternal life (see 2 Nephi 31:19–21; 9:23; Moroni 7:33–34, 38; Mosiah 3:9, 17; D&C 33:12).
6. Faith is a principle of power (see Matthew 17:19–21; Ether 12:30; Alma 14:26–28).
7. It is impossible to please God without faith (see Hebrews 11:6; D&C 63:8–11).



B. Faith comes from a knowledge of God and His teachings.

1. Faith begins by our hearing the word of God (see Romans 10:17).
2. The holy scriptures confirm and strengthen our faith (see Helaman 15:7–8; 2 Nephi 32:3; Alma 30:43–44).
3. Our faith is increased by hearing and obeying the word of God (see Alma 32:26–43).

C. Faith in Jesus Christ always produces good fruits.

1. Faith is accompanied by good works (see James 2:14, 17–26; Luke 3:8).
2. Through faith we may draw upon the power of God (see Moroni 7:33; D&C 45:8).
3. Miracles are wrought by faith (see Mark 16:16–18; Moroni 7:37; 2 Nephi 26:13; D&C 35:8–11; Ether 12:12–22; D&C 46:19–21).
4. Faith in Jesus Christ is a shield that protects us from the things of the world and the temptations of the devil (see Alma 37:33; D&C 27:17; Ephesians 6:16; 1 John 5:4).
5. God can do all things for us if we exercise faith in the Savior (see 1 Nephi 7:12; Hebrews 11:4–40).
6. Asking God with faith brings answers to prayer (see James 1:5–6; Joseph Smith—History 1:11–19; Mosiah 27:14; Moroni 10:4–5).
7. Productive membership in the Church of Jesus Christ is dependent upon faith (see Moroni 7:39; D&C 12:6–8; 124:55).

Supporting Statements

A. Faith in Jesus Christ is the foundation of the gospel.

■ “The first principle of the gospel is faith in the Lord Jesus Christ; and of course we are not going to have faith in the Lord Jesus Christ without having faith in his Father. Then if we have faith in God the Father and the Son and are guided, as we ought to be, by the Holy Ghost, we will have faith in the servants of the Lord through whom he has spoken” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:303).

■ “Faith unto life and salvation centers in Christ. There is no salvation in that general principle of faith alone, that moving cause of action, which causes the farmer to plant his seed with the unseen hope that it will bear grain. But there is faith unto salvation when Christ is the focal point in which the unseen hope centers. Accordingly the Prophet explained ‘that three things are

necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.' These he named as: 1. 'The idea that he actually exists'; 2. 'A correct idea of his character, perfections, and attributes'; and 3. 'An actual knowledge that the course of life which he is pursuing is according to his will.'" (Bruce R. McConkie, *Mormon Doctrine*, 262).

■ "Faith is a gift of God, and faith comes to all of us who serve God and supplicate Him for the guidance of His Spirit. There is no danger of any man or woman losing his or her faith in this Church if he or she is humble and prayerful and obedient to duty. I have never known of such an individual losing his faith. By doing our duty faith increases until it becomes perfect knowledge" (Heber J. Grant, *Gospel Standards*, 7–8).

■ "Inasmuch as salvation is attainable only through the mediation and atonement of Christ, and since this is made applicable to individual sin in the measure of obedience to the laws of righteousness, faith in Jesus Christ is indispensable to salvation. But no one can effectively believe in Jesus Christ and at the same time doubt the existence of either the Father or the Holy Ghost; therefore faith in the entire Godhead is essential to salvation. Paul declares that without faith it is impossible to please God, 'for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' The scriptures abound in assurances of salvation to those who exercise faith in God, and obey the requirements which that faith makes plain. . . .

"Though within the reach of all who diligently strive to gain it, faith is nevertheless a divine gift. As is fitting for so priceless a pearl, it is given to those only who show by their sincerity that they are worthy of it, and who give promise of abiding by its dictates. Although faith is called the first principle of the Gospel of Christ, though it be in fact the foundation of religious life, yet even faith is preceded by sincerity of disposition and humility of soul, whereby the word of God may make an impression upon the heart. No compulsion is used in bringing men to a knowledge of God; yet, as fast as we open our hearts to the influences of righteousness, the faith that leads to life eternal will be given us of our Father" (James E. Talmage, *The Articles of Faith*, 106–7).

B. Faith comes from a knowledge of God and His teachings.

■ "If we want to have a living, abiding faith, we must be active in the performance of every duty as members of this Church" (Smith, *Doctrines of Salvation*, 2:311).

■ "Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the Spirit of prophecy and revelation" (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 148).



C. Faith in Jesus Christ always produces good fruits.

■ "Because faith is wanting, the fruits are. No man since the world was had faith without having something along with it. The ancients quenched the violence of fire, escaped the edge of the sword, women received their dead, etc. By faith the worlds were made. A man who has none of the gifts has no faith; and he deceives himself, if he supposes he has. Faith has been wanting, not only among the heathen, but in professed Christendom also, so that tongues, healings, prophecy, and prophets and apostles, and all the gifts and blessings have been wanting" (Smith, *Teachings*, 270).

■ "Faith implies such confidence and conviction as will impel to action. . . . Belief is in a sense passive, an agreement or acceptance only; faith is active and positive, embracing such reliance and confidence as will lead to works. Faith in Christ comprises belief in Him, combined with trust in Him. One cannot have faith without belief; yet he may believe and still lack faith. Faith is vivified, vitalized, living belief. . . .

". . . This principle becomes therefore the impelling force by which men struggle for excellence, oftentimes enduring vicissitudes and suffering that they may achieve their purposes. Faith is the secret of ambition, the soul of heroism, the motive power of effort" (Talmage, *Articles of Faith*, 96–97, 103).

■ "Unless a man will adhere to the doctrine and walk in faith, accepting the truth and observing the commandments as they have been given, it will be impossible for him to receive eternal life, no matter how much he may confess with his lips that Jesus is the Christ, or believe that his Father sent him into the world for the redemption of man. So James is right when he says the devils 'believe and

tremble,' but they do not repent. So it is necessary, not merely that we believe, but that we repent, and in faith perform good works until the end; and then shall we receive the reward of the faithful and a place in the celestial kingdom of God" (Smith, *Doctrines of Salvation*, 2:311).

■ "Miracles, signs, the gifts of the Spirit, the knowledge of God and godliness, and every conceivable good thing—all these are the *effects of faith*; all of these come because faith has become the ruling force in the lives of the saints. Conversely, where these things are not, faith is not" (McConkie, *Mormon Doctrine*, 264).

■ "It takes faith—unseeing faith—for young people to proceed immediately with their family responsibilities in the face of financial uncertainties. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young husband is to be finished. It takes faith to observe the Sabbath when 'time and a half' can be had working, when sales can be made, when merchandise can be sold. It takes a great faith to pay tithes when funds are scarce and demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do ward teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill foreign missions. But know this—that all these are of the planting, while faithful devout families, spiritual security, peace, and eternal life are the harvests.

"Remember that Abraham, Moses, Elijah, and others could not see clearly the end from the beginning. They also walked by faith and without sight. Remember again that no gates were open; Laban was not drunk; and no earthly hope was justified at the moment Nephi exercised his faith

and set out finally to get the plates. No asbestos clothes or other ordinary protective devices were in the fiery furnace to protect the three Hebrews from death; there were no leather nor metal muzzles for the mouths of the lions when Daniel was locked in the den.

"Remember that there were no clouds in the sky nor any hydrometer in his hand when Elijah promised an immediate break in the long extended drouth; though Joshua may have witnessed the miracle of the Red Sea, yet how could he by mortal means perceive that the flooding Jordan would back up for the exact time needed for the crossing, and then flow on its way to the Dead Sea.

"Remember that there were no clouds in the sky, no evidence of rain, and no precedent for the deluge when Noah built the ark according to commandment. There was no ram in the thicket when Isaac and his father left for Moriah for the sacrifice. Remember there were no towns and cities, no farms and gardens, no homes and storehouses, no blossoming desert in Utah when the persecuted pioneers crossed the plains. And remember that there were no heavenly beings in Palmyra, on the Susquehanna or on Cumorah when the soul-hungry Joseph slipped quietly into the Grove, knelt in prayer on the river bank, and climbed the slopes of the sacred hill.

"But know this: that undaunted faith can stop the mouths of lions, make ineffective the fiery flames, make dry corridors through beds of rivers and seas. Unwavering faith can protect against deluge, terminate drouths, heal the sick, and bring heavenly manifestations. Indomitable faith can help us live the commandments and thereby bring blessings unnumbered with peace, perfection, and exaltation in the kingdom of God" (Spencer W. Kimball, in Conference Report, Oct. 1952, 50–51).



Introduction

The word *gospel* means good tidings, or good news—the ultimate hope for all the children of God. An important part of the gospel is repentance, which makes hope for eternal life viable for all who will exercise it. Unrepented sin, however, brings despair (see Moroni 10:22).

“When souls are reborn, when lives are changed—then comes the great miracle to beautify and warm and lift. When spiritual death has threatened and now instead there is resuscitation, when life pushes out death—when this happens it is the miracle of miracles” (Spencer W. Kimball, *The Miracle of Forgiveness*, 362).

Doctrinal Outline

A. Repentance is an eternal principle of progress.

1. Repentance is the process through which we are transformed from unworthiness to worthiness (see Ezekiel 18:19–32; 33:7–20; D&C 58:42–43).
2. The principle of repentance is an essential part of God’s plan of redemption and salvation (see 2 Nephi 9:20–24; 3 Nephi 9:21–22).
3. Repentance has been a commandment since the beginning (see 3 Nephi 11:32; D&C 133:16; Moses 5:8, 14–15).

B. To return to God’s presence, an individual must repent.

1. No unclean thing can enter God’s presence (see Moses 6:57; Alma 11:37; 3 Nephi 27:19).
2. Everyone sins and comes short of the glory of God (see 1 John 1:8–10; Ecclesiastes 7:20; Romans 3:10).
3. Repentance must not be procrastinated (see Alma 34:31–35; 13:27; Psalm 119:60).
4. If we do not repent, we will suffer (see D&C 19:15–20; Alma 42:22–24).
5. The Lord rejoices when we repent (see 2 Peter 3:9; Luke 15).

C. Repentance involves performing certain actions and working to develop Christlike qualities.

1. Repentance is the natural result of increasing faith in Jesus Christ (see Acts 2:37–38; Enos 1:1–8; Mosiah 4:1–3; Alma 34:15).
2. Everyone who would repent must feel remorse or godly sorrow for his misdeeds (see 2 Corinthians 7:10).
3. We must confess our sins (see D&C 58:43; 64:7; Proverbs 28:13; 1 John 1:9; Mosiah 26:29–30).

4. We must forsake our sins (see D&C 58:43).
5. Each individual must make restitution for his wrongs to whatever degree possible (see Ezekiel 33:15; Leviticus 6:4–5; Numbers 5:7).
6. All who sin must be willing to forgive others who transgress (see Matthew 6:14–15; Mosiah 26:31; D&C 64:8–10).
7. Repentant people become transformed people—in feeling, in thought, in action (see Enos 1:1–11; Mosiah 27:24–26; 28:1–4).
8. Retaining a remission of sins depends on continuous love and service to God and man (see Mosiah 4:26; Moroni 8:25–26).

Supporting Statements

A. Repentance is an eternal principle of progress.

■ “Every principle and ordinance of the gospel of Jesus Christ is significant and important in contributing to the progress, happiness, and eternal life of man; but there is none more essential to the salvation of the human family than the divine and eternally operative principle, repentance. Without it, no one can be saved. Without it, no one can even progress” (David O. McKay, *Man May Know for Himself: Teachings of President David O. McKay*, 43).

■ “Repentance is part of the process of progress, of learning, of maturing, of recognizing law, of recognizing results; it is a process of facing facts. Every correcting of a mistake is a kind of repentance; every sincere apology is a kind of repentance; every improvement is a kind of repentance; every conquering of an unhealthful habit” (Richard L. Evans, “Repentance—a Foremost Principle,” *Improvement Era*, Jan. 1965, 43).

■ “God had decreed that all who will not obey His voice shall not escape the damnation of hell. What is the damnation of hell? To go with that society who have not obeyed His commands” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 198).

■ “What progress can there be for a man unconscious of his faults? Such a man has lost the fundamental element of growth, which is the realization that there is something bigger, better, and more desirable than the condition in which he now finds himself. In the soil of self-satisfaction, true growth has poor nourishment. Its roots find greater succor in discontent. . . .

“The first step to knowledge is a realization of the lack of it; and the first step towards spiritual growth is the belief in a higher and better life, or conversely, a realization of the meanness of one’s

present state. Repentance is the turning away from that which is low and the striving for that which is higher. As a principle of salvation, it involves not only a desire for that which is better, but also a sorrow—not merely remorse—but true sorrow for having become contaminated in any degree with things sinful, vile, or contemptible.

“It is not uncommon for people to have remorse for mistakes made, for follies and sins committed, but to have no turning away from such frailties and evils. They may even feel penitent; but ‘penitence,’ we are told, ‘is transient, and may involve no change of character or conduct.’ Repentance, on the other hand, ‘is sorrow for sin with *self-condemnation*, and complete turning away from the sin.’ It is, therefore, more than mere remorse; ‘it comprehends a change of nature befitting heaven.’” (David O. McKay, *Gospel Ideals*, 12–13).

■ “Repentance is indispensable to the growing life, since in all growth there is constant adjustment, taking on and sloughing off. We cannot replace a bad life with a good one by any single word or act; there must be a continuing process of replacing error and wrong-doing with truth and right-doing; of going from bad to good and from good to better. . . .

“ . . . Sincere repentance will lead to the waters of baptism and forgiveness; but the need for repentance will continue while life lasts. Through baptism we may obtain forgiveness for past sins but it does not guarantee against future folly. Repentance is a vital requisite to the growing life. . . .



“When we speak of the continual need of repentance, let it not be understood that we refer to a cycle of sinning and repenting and sinning again. That is not complete repentance. We must see the right and follow it, recognize the wrong and forsake it with a ‘Godly sorrow’ if we would obtain the blessing of complete repentance. A growing conception of the good life must be accompanied by constant adjustment thereto if one would achieve harmony with the will of God” (Hugh B. Brown, *Eternal Quest*, 99, 102).

B. To return to God’s presence, an individual must repent.

■ “It is my judgment that any man or woman can do more to conform to the laws of God in one year in this life than they could in ten years when they are dead. The spirit only can repent and change, and then the battle has to go forward with the flesh afterwards. It is much easier to overcome and serve the Lord when both flesh and spirit are combined as one. This is the time when men are more pliable and susceptible. When clay is pliable, it is much easier to change than when it gets hard and sets” (Melvin J. Ballard, in Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard*, 241).

■ “The road of life is plainly marked according to the divine purpose, the map of the gospel of Jesus Christ is made available to the travelers, the destination of eternal life is clearly established. At that destination our Father waits hopefully, anxious to greet his returning children. Unfortunately, many will not arrive.

“The reason is forthrightly stated by Nephi— ‘ . . . There cannot any unclean thing enter into the kingdom of God . . . ’ (1 Ne. 15:34.) And again, ‘ . . . no unclean thing can dwell with God . . . ’ (1 Ne. 10:21.) To the prophets the term *unclean* in this context means what it means to God. To man the word may be relative in meaning—one minute speck of dirt does not make a white shirt or dress unclean, for example. But to God who is perfection, cleanliness means moral and personal cleanliness. Less than that is, in one degree or another, uncleanliness and hence cannot dwell with God” (Kimball, *Miracle of Forgiveness*, 19).

■ “Repentance is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God” (Smith, *Teachings*, 148).

■ “We should take warning and not wait for the death-bed to repent, as we see the infant taken away by death, so may the youth and middle-aged, as well as the infant be suddenly called into eternity. Let this, then, prove as a warning to all not to procrastinate repentance, or wait till a death-bed, for it is the will of God that man should repent and serve Him in health, and in the strength and power of his mind, in order to secure his blessing, and not wait until he is called to die” (Smith, *Teachings*, 197).

■ “It is true that the great principle of repentance is always available, but for the wicked and rebellious there are serious reservations to this statement. For instance, sin is intensely habit-forming and sometimes moves men to the tragic point of no return. Without repentance there can be no forgiveness, and without forgiveness all the blessings of eternity hang in jeopardy. As the transgressor moves deeper and deeper in his sin, and the error is entrenched more deeply and the will to change is weakened, it becomes increasingly near-hopeless, and he skids down and down until either he does not want to climb back or he has lost the power to do so” (Kimball, *Miracle of Forgiveness*, 117).

■ “Repentance becomes more difficult as sin is more wilful; it is by humility and contrition of the heart that sinners may increase their faith in God, and so obtain from Him the gift of repentance. As the time of repentance is procrastinated, the ability to repent grows weaker; neglect of opportunity in holy things develops inability” (James E. Talmage, *The Articles of Faith*, 114).

■ “God is good. He is eager to forgive. He wants us to perfect ourselves and maintain control of ourselves. He does not want Satan and others to control our lives” (Spencer W. Kimball, “The Gospel of Repentance,” *Ensign*, Oct. 1982, 2).

■ “I do not believe that any man lives up to his ideals, but if we are striving, if we are working, if we are trying, to the best of our ability, to improve day by day, then we are in the line of our duty. If we are seeking to remedy our own defects, if we are so living that we can ask God for light, for knowledge, for intelligence, and above all, for His Spirit, that we may overcome our weaknesses, then, I can tell you, we are in the straight and narrow path that leads to life eternal. Then



we need have no fear” (Heber J. Grant, *Gospel Standards*, 184–85).

C. Repentance involves performing certain actions and working to develop Christlike qualities.

■ “Repentance is a result of contrition of soul, which springs from a deep sense of humility, and this in turn is dependent upon the exercise of an abiding faith in God. Repentance therefore properly ranks as the second principle of the Gospel, closely associated with and immediately following faith. As soon as one has come to recognize the existence and authority of God, he feels a respect for divine laws, and a conviction of his own unworthiness. His wish to please the Father, whom he has so long ignored, will impel him to forsake sin; and this impulse will acquire added strength from the sinner’s natural and commendable desire to make reparation, if possible, and so avert the dire results of his own waywardness. With the zeal inspired by fresh conviction, he will crave an opportunity of showing by good works the sincerity of his newly developed faith; and he will regard the remission of his sins as the most desirable of blessings” (Talmage, *Articles of Faith*, 109).

■ “We are to confess all our sins to the Lord. For transgressions which are wholly personal, affecting none but ourselves and the Lord, confession to ourselves and him would seem to be sufficient. . . .

“For misconduct which affects another, confession should also be made to the offended one and his forgiveness sought.

“Finally, where one’s transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Christ, full and effective confession requires confession by the repentant sinner to his bishop or other proper presiding Church officer—not that the Church officer could forgive him the sin (for this power rests in the Lord himself and those only to whom he specifically delegates the power), but rather that the Church, acting through its duly appointed officers (the power is not in the officer but in the Church), might with full knowledge of the facts take such action with respect to Church discipline as the circumstances require and merit.

“One having forsaken his sins and, by proper confession, cleared his conduct with the Lord, with the people he has offended, and with the Church of Jesus Christ, where necessary, may with full confidence seek the Lord’s forgiveness and go forth in newness of life, relying upon the merits of Christ” (Marion G. Romney, in Conference Report, Oct. 1980, 71; or *Ensign*, Nov. 1980, 48).

■ “There is one crucial test of repentance. This is abandonment of the sin. Providing that a person discontinues his sin with the right motives—because of a growing consciousness of the gravity of the sin and a willingness to comply with the laws of the Lord—he is genuinely repenting” (Kimball, *Miracle of Forgiveness*, 163).

■ “True repentance is not only sorrow for sins, and humble penitence and contrition before God, but it involves the necessity of turning away from them, a discontinuance of all evil practices and deeds, a thorough reformation of life, a vital change from evil to good, from vice to virtue, from darkness to light. Not only so, but to make restitution, so far as it is possible, for all the wrongs we have done, to pay our debts, and restore to God and man their rights—that which is due to them from us” (Joseph F. Smith, *Gospel Doctrine*, 100).

■ “It is extremely hurtful for any man holding the Priesthood, and enjoying the gift of the Holy Ghost, to harbor a spirit of envy, or malice, or retaliation, or intolerance toward or against his fellowmen. We ought to say in our hearts, let God judge between me and thee, but as for me, I will forgive. I want to say to you that Latter-day Saints who harbor a feeling of unforgiveness in their souls are more guilty and more censurable than the one who has sinned against them. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ which cried out upon the cross, ‘Father, forgive them; for they know not what they do.’ This is the spirit that Latter-day Saints ought to possess all the day long. The man who has that spirit in his heart and keeps it there will never have any trouble with his neighbor; he will never have any difficulties to bring before the bishop, nor high council; but he will always be at peace with himself, at peace with his neighbors, and at peace with God. It is a good thing to be at peace with God” (Smith, *Gospel Doctrine*, 255–56).

■ “If the time comes when you have done all that you can to repent of your sins, whoever you are, wherever you are, and have made amends and restitution to the best of your ability; if it be something that will affect your standing in the Church and you have gone to the proper authorities, then you will want that confirming answer as to whether or not the Lord has accepted of you. In your soul-searching, if you seek for and you find that peace of conscience, by that token you may know that the Lord has accepted of your repentance” (Harold B. Lee, in Conference Report, Apr. 1973, 177; or *Ensign*, July 1973, 122).

■ “Will we ever forget our sins? How can life ever be right if we continue to remember and suffer for our transgressions?

“Alma knew about sorrowful memories—and he said a supremely significant thing to his son Corianton:

“‘And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down unto repentance.’ (Alma 42:29.)

“Corianton had committed a serious evil and had been sorely rebuked by his father. Alma’s

loving account of the atonement of Christ—his payment made in advance for our sins—humbled Corianton, and his father’s good counsel set him on the path to restoration. But he still had his bad memories, and the problem of living with them.

“Alma didn’t promise that Corianton would forget. He taught him how to live with his memories, productively, humbly, continually appreciative for the mercy and long-suffering and forgiveness of God.

“‘You’ll remember your sins,’ we can almost hear Alma saying. ‘You probably won’t ever forget. But remember in the right way for the right reasons.’

“Don’t let the sorrows that inevitably result from sin disqualify you from your blessings or your contribution. Don’t shrivel inside when you hear the pointed sermon or lesson; don’t turn from the brotherhood of the Saints or the path of the Lord because you’ve made mistakes. Don’t give up and die, spiritually. Christ ‘suffered these things’ that we might not eternally suffer, on condition of our repentance.

“Let your memories ‘bring you down unto repentance’; let them ‘trouble you’ only with that trouble which will keep you repentant. Remember—in order to keep fully alive the gratitude of your heart for the love of God and for what Christ has done for you” (Marion D. Hanks, “Will I Ever Forget?” *Improvement Era*, Mar. 1966, 246).

■ “It appears to me the most extreme folly to believe, much less to teach, that the atonement of Jesus Christ merely *paved the way* for the remission and forgiveness of the sins of those who truly repent; and after one has truly repented and been baptized, he still must pay the price to some extent for his transgressions. This means that the man has not been truly forgiven, but is placed on probation with a penalty attached. This idea, which has so often been taught by saying that the holes remain after the nails are withdrawn, is a *false doctrine* when applied to the atonement for the truly repentant sinner” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:332).

■ “Repentance must involve an all-out, total surrender to the program of the Lord. That transgressor is not fully repentant who neglects his tithing, misses his meetings, breaks the Sabbath, fails in his family prayers, does not sustain the authorities of the Church, breaks the Word of Wisdom, does not love the Lord nor his fellowmen. A reforming adulterer who drinks or curses is not repentant. The repenting burglar who has sex play is not ready for forgiveness. God cannot forgive unless the transgressor shows a true repentance which spreads to all areas of his life” (Kimball, *Miracle of Forgiveness*, 203).

Introduction

Baptism symbolizes our birth into the kingdom of God. It is a pivotal event in our eternal progress. Just as we cannot have mortal life without physical birth, so we cannot enter the kingdom of God except by being born of the water and of the Spirit (see John 3:5). Thus it is very important to thoroughly understand the covenant of baptism.



Doctrinal Outline

A. Through baptism we enter into a covenant with the Lord.

1. When we are baptized, we covenant to take upon ourselves the name of Jesus Christ, to stand as a witness for God, and to keep His commandments (see Mosiah 18:8–10; 2 Nephi 31:13; D&C 18:22–25; 20:37).
2. God covenants to give the gift of the Holy Ghost by the laying on of hands to those who accept baptism (see 2 Nephi 31:12–13; D&C 49:12–14).
3. To receive covenant blessings, we must obey the commandments (see D&C 82:10; 130:20–21).

B. Baptism is an eternal ordinance that has been practiced in all gospel dispensations.

1. Adam was baptized in water by the Spirit of the Lord (see Moses 6:64–66).

2. Enoch was commanded to baptize (see Moses 7:11).
3. Noah preached repentance and baptism (see Moses 8:23–24).
4. Baptism was practiced among the ancient Israelites (see D&C 84:25–27; 1 Nephi 20:1).
5. Baptism was taught and practiced among the righteous Nephites and Lamanites (see Mosiah 18:12–16; Alma 6:2; 7:14; 19:35–36; 3 Nephi 11:21–28).
6. Jesus set an example for us all by being baptized (see Matthew 3:13–17; 2 Nephi 31:5–12).
7. Baptism was taught and practiced by the Savior and His Apostles (see Mark 16:15–16; John 3:3–5; JST, John 4:1–4; Acts 2:37–38; 8:37–39).
8. The Aaronic Priesthood, which can administer the ordinance of baptism, was restored to Joseph Smith and Oliver Cowdery under the hands of John the Baptist (see Joseph Smith—History 1:68–74; D&C 13).

C. Baptism is an essential ordinance.

1. Baptism is required of us if we are to enter the kingdom of God (see John 3:5; 2 Nephi 9:23–24; D&C 84:74).
2. Baptism is necessary for us to become members of the Church of Jesus Christ upon the earth (see D&C 20:37, 71–74; Moroni 6:4).
3. Baptism is an essential step in receiving a remission of sins (see Acts 2:38; Alma 7:14; 3 Nephi 12:2; 30:2; D&C 33:11).
4. Baptism is a prerequisite for receiving the gift of the Holy Ghost (see Acts 2:37–38; Moses 6:52; D&C 35:6).
5. Baptism is a necessary part of the process of personal sanctification (see 3 Nephi 27:20; D&C 76:51–53).

D. The ordinance of baptism is acceptable to the Lord only when it is performed as He has prescribed.

1. Baptism is required of those who arrive at the age of accountability (see D&C 18:41–42; 68:25–27; Moroni 8:8–11, 19).
2. Baptism must be preceded by repentance (see D&C 20:37, 71; Moroni 6:1–3).
3. Baptism must be performed by one having authority (see D&C 22:1–4; 20:72–73; Mosiah 21:33; 3 Nephi 11:21–25).
4. The Lord has revealed the prayer to be used in the ordinance of baptism (see D&C 20:72–73).
5. Those desiring to be baptized must be baptized by immersion (see D&C 20:72–74; 3 Nephi 11:22–26; Articles of Faith 1:4).

E. Baptism symbolizes eternal realities.

1. Baptism symbolizes the death, burial, and Resurrection of Jesus Christ (see Romans 6:3–5; D&C 128:12–13).
2. Baptism symbolizes a rebirth to a newness of life (see Moses 6:59; John 3:3–5).
3. Baptism symbolizes washing and cleansing (see D&C 39:10; Moses 6:59).

Supporting Statements

A. Through baptism we enter into a covenant with the Lord.

■ “Every person baptized into this Church has made a covenant with the Lord to keep his commandments. We are to serve the Lord with all the heart, and all the mind, and all the strength that we have, and that too in the name of Jesus Christ. Everything that we do should be done in the name of Jesus Christ.

“In the waters of baptism, we covenanted that we would keep these commandments; that we would serve the Lord; that we would keep this first and greatest of all commandments, and love the Lord our God; that we would keep the next great commandment, we would love our neighbor as ourselves; and with all the might that we have, with all the strength, with all our hearts, we would prove to him that we would ‘live by every word that proceedeth forth from the mouth of God’; that we would be obedient and humble, diligent in his service, willing to obey, to hearken to the counsels of those who preside over us and do all things with an eye single to the glory of God” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:328).

B. Baptism is an eternal ordinance that has been practiced in all gospel dispensations.

■ “In the former ages of the world, before the Saviour came in the flesh, ‘the saints’ were baptized in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, then the saints were baptized in the name of Jesus Christ, crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but one Lord, one faith, one baptism, and one God and father of us all, even so there was but one door to the mansions of bliss” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 266).

C. Baptism is an essential ordinance.

■ “Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith

in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost” (Smith, *Teachings*, 198).

■ “The special purpose of baptism is to afford admission to the Church of Christ with remission of sins. What need of more words to prove the worth of this divinely appointed ordinance? What gift could be offered the human race greater than a sure means of obtaining forgiveness for transgression? Justice forbids the granting of universal and unconditional pardon for sins committed except through obedience to ordained law; but means simple and effective are provided whereby the penitent sinner may enter into a covenant with God, sealing that covenant with the sign that commands recognition in heaven, that he will submit himself to the laws of God; thus he places himself within the reach of Mercy, under whose protecting influence he may win eternal life” (James E. Talmage, *The Articles of Faith*, 122).

D. The ordinance of baptism is acceptable to the Lord only when it is performed as He has prescribed.

■ “Baptism means immersion in water, and is to be administered by one having authority, in the name of the Father, and of the Son, and of the Holy Ghost. Baptism without divine authority is not valid. It is a symbol of the burial and resurrection of Jesus Christ, and must be done in the likeness thereof, by one commissioned of God, in the manner prescribed, otherwise it is illegal and will not be accepted by him, nor will it effect a remission of sins, the object for which it is designed, but whosoever hath faith, truly repents and is ‘buried with Christ in baptism,’ by one having divine authority, shall receive a remission of sins, and is entitled to the gift of the Holy Ghost by the laying on of hands” (Joseph F. Smith, *Gospel Doctrine*, 101).

■ “The word baptize is derived from the Greek verb ‘baptiso,’ and means to immerse or overwhelm” (Smith, *Teachings*, 262).

E. Baptism symbolizes eternal realities.

■ “Baptism cannot be by any other means than immersion of the entire body in water, for the following reasons:

“1. It is in the similitude of the death, burial, and resurrection of Jesus Christ, and of all others who have received the resurrection.

“2. Baptism is also a birth and is performed in the similitude of the birth of a child into this world.

“3. Baptism is not only a figure of the resurrection, but also is literally a transplanting or resurrection from one life to another—from the life of sin to . . . spiritual life” (Smith, *Doctrines of Salvation*, 2:323–24).

Introduction

All members of the Church are enjoined at their confirmation to “receive the Holy Ghost.” Those who receive Him become Saints; those who do not are halted in their progression toward the kingdom of God. “We have a great many members of this Church who have never received a manifestation through the Holy Ghost. Why? Because they have not made their lives conform to the truth” (Joseph Fielding Smith, *We Are Here to Be Tried, Tested, Proved*, Brigham Young University Speeches of the Year [25 Oct. 1961], 4; see also *Church News*, 4 Nov. 1961, 14).

Doctrinal Outline

A. Before individuals receive the gift of the Holy Ghost, they first receive the Spirit or Light of Christ, which is given to every person who is born into the world.

See John 1:9; Moroni 7:16; Doctrine and Covenants 84:45–46; 93:2.

B. The gift of the Holy Ghost is bestowed on all who have covenanted with Jesus Christ in baptism.

1. The gift of the Holy Ghost is given by the laying on of hands by those who have the proper authority (see Acts 8:12–25; Moroni 2:1–3; Articles of Faith 1:4).
2. The Holy Ghost can lead us to all truth (see John 14:15–17; Moroni 10:5).
3. The gift of the Holy Ghost is the right to His companionship when the individual is worthy (see D&C 121:45–46).
4. The Holy Ghost cleanses us from sin and is likened unto fire (see Matthew 3:11; 2 Nephi 31:17; D&C 19:31).

C. Those who have the gift of the Holy Ghost may enjoy the gifts of the Spirit.

1. Every member of the Church is entitled to at least one gift of the Spirit (see D&C 46:11–12; 1 Corinthians 12:7, 11).
2. The gifts of God come from Christ through the power of the Holy Ghost (see Moroni 10:8, 17–18).
3. Many gifts can come from the Holy Ghost to Church members (see D&C 46:13–26; Moroni 10:9–16; 1 Corinthians 12:8–10).
4. There are those who are entitled to the discernment of all of the gifts because of their priesthood calling (see D&C 46:27–29; 107:91–92).

Supporting Statements

A. Before individuals receive the gift of the Holy Ghost, they first receive the Spirit or Light of Christ, which is given to every person who is born into the world.

■ “Our understanding of the Light of Christ is limited. Finite powers and capacities cannot comprehend that which is infinite. But we do know certain basic principles, among which are these:

“1. That it is the light which proceeds forth from the presence and person of Deity to fill immensity, and that it is therefore everywhere present;

“2. That it is the agency of God’s power, the law by which all things are governed;

“3. That it is the divine power which gives life to all things, and that if it were completely withdrawn life would cease;

“4. That it enlightens the mind and quickens the understanding of every person born into the world (all have a conscience!);

“5. That it strives with all men (the Holy Ghost testifies but does not strive) unless and until they rebel against light and truth, at which time the striving ceases, and in that sense the Spirit is withdrawn;

“6. That those who hearken to its voice come unto Christ, receive his gospel, are baptized, and gain the gift of the Holy Ghost. (Moro. 7:12–18; D&C 84:43–53; 88:7–13.)” (Bruce R. McConkie, *The Promised Messiah*, 208–9).

■ “In determining that which is right in the sight of God let us consider this question of your conscience that we talk so much about. The scriptures speak of an influence to be found throughout the universe that gives life and light to all things, which is called variously the Light of Truth, the Light of Christ, or the Spirit of God. ‘That (is) the true Light that lighteth every man that cometh into the world.’ (John 1:9.) It is that which ‘enlighteneth your eyes . . . and that quickeneth your understandings.’ (Doc. and Cov. 88:11.) Every one of you born into this world enjoys the blessing of this Light that shall never cease to strive with you until you are led to that further light from the gift of the Holy Ghost that may be received only upon condition of repentance and baptism into the Kingdom of God” (Harold B. Lee, *Decisions for Successful Living*, 144).

B. The gift of the Holy Ghost is bestowed on all who have covenanted with Jesus Christ in baptism.

■ “Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he

could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him" (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 199).

■ "An intelligent being, in the image of God, possesses every organ, attribute, sense, sympathy, affection, that is possessed by God himself.

"But these are possessed by man, in his rudimentary state, in a subordinate sense of the word. Or, in other words, these attributes are in embryo, and are to be gradually developed. They resemble a bud, a germ, which gradually develops into bloom, and then, by progress, produces the mature fruit after its own kind.

"The gift of the Holy Ghost adapts itself to all these organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands, and purifies all the natural passions and affections, and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates, and matures all the fine-toned sympathies, joys, tastes, kindred feelings, and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness, and charity. . . .

" . . . Such is the gift of the Holy Ghost, and such are its operations when received through the lawful channel—the divine, eternal priesthood" (Parley P. Pratt, *Key to the Science of Theology*, 61–62).

■ "True it is that honest truth seekers come to know of the truth and divinity of the Lord's work by the power of the Holy Ghost: they receive a flash of revelation telling them that Jesus is the Lord, that Joseph Smith is his prophet, that the Book of Mormon is the mind and will and voice of the Lord, that The Church of Jesus Christ of Latter-day Saints is the only true and living Church upon the face of the whole earth. They gain a testimony before baptism. But it is only after they pledge their all in the cause of Christ that they receive the gift of the Holy Ghost, which is the heavenly endowment of which Jesus spoke. Then they receive a fulfillment of the promise: 'By the power of the Holy Ghost ye may know the truth of all things.' (Moro. 10:5.) Then they receive 'the spirit of revelation,' and the Lord tells them in their heart and in their mind whatsoever he will. (D&C 8:1–3.)" (Bruce R. McConkie, *The Mortal Messiah*, 4:98–99).

■ "What is the gift of the Holy Ghost? Nothing more nor less than the right to the companionship of the Holy Ghost" (Joseph Fielding Smith, *Doctrines of Salvation*, 1:40).

■ "The Holy Ghost is a personage of spirit and comes into our lives to lead us in the paths of righteousness. Each person on whom authoritative hands have been placed will receive the Holy Ghost. He will lead us unto all truth. And so we are a blessed people with all these special blessings. If one does not receive the great gift of the Holy Ghost, then it is his fault, that he hasn't been spiritual enough or close enough to Heavenly

Father" (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 22–23).

C. Those who have the gift of the Holy Ghost may enjoy the gifts of the Spirit.

■ "By the grace of God—following devotion, faith, and obedience on man's part—certain special spiritual blessings called *gifts of the Spirit* are bestowed upon men. Their receipt is always predicated upon obedience to law, but because they are freely available to all the obedient, they are called gifts. . . .

"Their purpose is to enlighten, encourage, and edify the faithful so that they will inherit peace in this life and be guided toward eternal life in the world to come. Their presence is proof of the divinity of the Lord's work" (Bruce R. McConkie, *Mormon Doctrine*, 314).

■ "Paul says, 'To one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing;' and again: 'Do all prophesy? do all speak with tongues? do all interpret?' evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift—all did not prophesy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the Apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all, that is visible to the surrounding multitude" (Smith, *Teachings*, 243–44).

■ "Among the gifts of the spirit manifest in the Apostolic Church, Paul lists wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues. The New Testament records numerous examples of the manifestation of these gifts.

"Among the Jaredites and Nephites, the manifestations of these gifts were likewise prevalent. Mormon testified that they would not cease except for unbelief, ' . . . so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved.' (Moroni 7:36.)" (Marion G. Romney, in Conference Report, Apr. 1956, 69).

■ "The Saints should be guided by the Spirit of God, and subject to those who preside in the meetings. If the Bishop, who is a common judge in Israel, tells a person to restrain this gift, or any other gift, it is the duty of that person to do it. The Bishop has a right to the gift of discernment, whereby he may tell whether these spirits are of God or not, and if they are not they should not have place in the congregations of the Saints. No man or woman has a right to find fault with the Bishop for restraining him or her in any of these matters. The Bishop is the responsible party, and it is his privilege to say what shall be done under his presidency" (Abraham O. Woodruff, in Conference Report, Apr. 1901, 12).

Introduction

Cecil B. DeMille, director of the epic biblical film *The Ten Commandments*, told the student body at Brigham Young University:

“We are too inclined to think of law as something merely restrictive—something hemming us in. We sometimes think of law as the opposite of liberty. But that is a false conception. That is not the way that God’s inspired prophets and law-givers looked upon the law. Law has a twofold purpose. It is meant to govern. It is also meant to educate. . . .

“ . . . And so it is with all the Commandments.

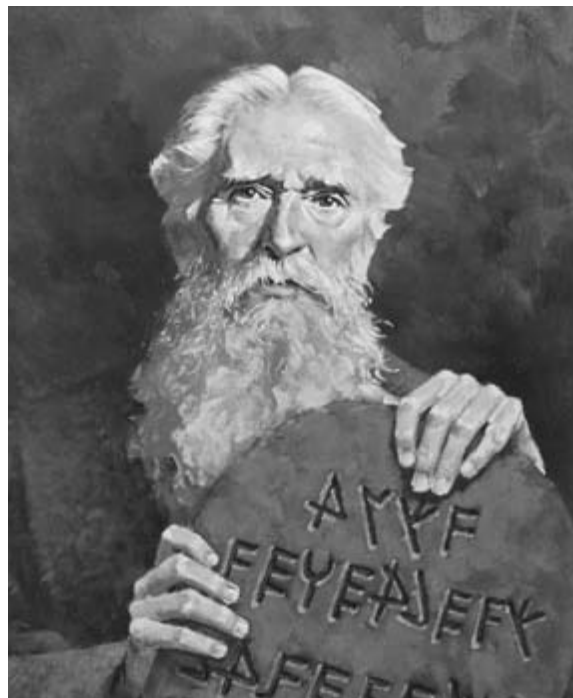
“We must look beneath the literal, the surface meaning of the words. We must take the trouble to understand them; for how can we obey commands that we do not understand? But the Commandments too have an educative function—which you can see in the life of anyone who keeps them. They produce good character. The Ten Commandments are not rules to obey as a personal favor to God. They are the fundamental principles without which mankind cannot live together. They make of those who keep them faithfully, strong, wholesome, confident, dedicated men and women. This is so because the Commandments come from the same Divine Hand that fashioned our human nature.

“God does not contradict Himself. He did not create man and then, as an afterthought, impose upon him a set of arbitrary, irritating, restrictive rules. He made man free—and then gave him the Commandments to keep him free” (“Commencement Address,” in *Commencement Exercises*, Brigham Young University Speeches of the Year [31 May 1957], 4–5).

Doctrinal Outline

A. Obedience is the first law of heaven.

1. It was decreed in heaven that all blessings are predicated upon obedience (see D&C 130:20–21; Deuteronomy 11:8, 26–27).
2. We came to earth to prove our willingness to obey (see Abraham 3:24–25; D&C 98:14).
3. Obedience must be voluntary (see Abraham 3:25–26; Helaman 14:30–31).
4. Commandments are given to us because God loves us and wants us to become like Him (see Deuteronomy 6:24–25; D&C 25:15; 3 Nephi 12:48).
5. Our obedience to God’s commandments is an expression of our love for Him (see John 14:15, 21, 23; 1 John 5:3; D&C 42:29).



6. It is important to obey God even when we may not fully understand the commandment (see Moses 5:5–6; 1 Nephi 3:7).
7. The Lord chastens the Saints because He loves them (see Hebrews 12:6; D&C 95:1; Helaman 15:3; Revelation 3:19).
8. We should obey God rather than man (see Acts 5:29).

B. The Lord promises great blessings to those who obey His commandments.

1. The Lord promises both temporal and spiritual blessings to those who obey His commandments (see Mosiah 2:41; Leviticus 26:3–12; Deuteronomy 4:40; D&C 58:2; 64:34; 130:21).
2. Obedience in this life will give us an advantage in the world to come (see D&C 130:19).
3. The Lord will provide a way for us to obey all His commandments (see 1 Nephi 3:7; 17:3).
4. Obedience to divine law makes us free (see John 8:31–32).

C. Disobedience is a serious offense in the eyes of the Lord.

1. We offend God by disobeying His commandments (see D&C 59:21; Ephesians 5:6).
2. Disobedience to the commandments will bring serious temporal and spiritual consequences (see Leviticus 26:14–32; Jeremiah 11:3; D&C 1:14; 56:3; 2 Nephi 9:27).

D. Jesus Christ set the pattern for obedience.

See 2 Nephi 31:7–10; Luke 22:42; John 8:28–29; 3 Nephi 27:21.

E. Through the Atonement and by obedience to God's commandments, we can receive eternal life.

1. We are expected to obey God to the end of our lives (see Mosiah 5:8; 2 Nephi 31:16; D&C 14:7).
2. Eternal life comes to us through the Atonement and by our obedience to the laws and ordinances of the gospel (see Articles of Faith 1:3; D&C 138:4; 1 Nephi 22:31; D&C 14:7; Matthew 7:21).
3. Those who obey the Lord faithfully will be privileged to see Him (see D&C 93:1; 88:68).

Supporting Statements

A. Obedience is the first law of heaven.

■ “Obedience is the first law of heaven, the cornerstone upon which all righteousness and progression rest. It consists in compliance with divine law, in conformity to the mind and will of Deity, in complete subjection to God and his commands” (Bruce R. McConkie, *Mormon Doctrine*, 539).

■ “Obedience must be voluntary; it must not be forced; there must be no coercion. Men must not be constrained against their will to obey the will of God; they must obey it because they know it to be right, because they desire to do it, and because it is their pleasure to do it. God delights in the willing heart” (Joseph F. Smith, *Gospel Doctrine*, 65).

■ “If we love [the Lord], we will keep his commandments.

“Should there be any who offend or fail to keep the commandments of the Lord, then it is evidence that they do not love him. We must obey them. We show by our works that we love the Lord our God with all our hearts, with all our might, mind, and strength; and in the name of Jesus Christ we serve him and love our neighbor as ourself. This is the word of the Lord as it has been revealed in these modern times for the guidance of Israel” (Joseph Fielding Smith, “Keep the Commandments,” *Improvement Era*, Aug. 1970, 2).

■ “In the political field where so much pressure is exerted on men to compromise ideals and principles for expediency, party workers early learned to admire Marion G. Romney’s intense loyalty to his own conscience as well as to the advice of his Church leaders whose pronouncements on vital issues affecting the welfare of the nation he accepted as divinely inspired even though it frequently brought him into sharp conflict with leaders of his own political party. On one such occasion when church leaders in a tersely-worded editorial had denounced the trends of the political administration then in power, he confided in me something which it might be well if all loyal Church members in public life could emulate: ‘When I read that editorial,’ he told me, ‘I knew

what I should do—but that wasn’t enough. I knew that I must feel right about following the counsel of the Church leaders and know that they were right. That took a whole night on my knees to accomplish.’ I submit in that statement the difference between ‘intelligent’ and ‘blind’ obedience. Marion G. Romney, while never disloyal to authority over him, could never be rightfully accused of being ‘blindly obedient.’” (Harold B. Lee, “Marion G. Romney,” *Improvement Era*, Oct. 1962, 742).

B. The Lord promises great blessings to those who obey His commandments.

■ “Obedience to God can be the very highest expression of independence. Just think of giving to him the one thing, the one gift, that he would never take. Think of giving him that one thing that he would never wrest from you. . . .

“Obedience—that which God will never take by force—he will accept when freely given. And he will then return to you freedom that you can hardly dream of—the freedom to feel and to know, the freedom to do, and the freedom to *be*, at least a thousandfold more than we offer him. Strangely enough, the key to freedom is obedience. . . .

“. . . When I was president of the New England Mission, the Tabernacle Choir was to sing at the world’s fair in Montreal. The choir had one day unscheduled and suggested a concert in New England. One of the industrial leaders there asked for the privilege of sponsoring the concert.

“Brother Condie and Brother Stewart came to Boston to discuss this matter. We met at the Boston airport and then drove to Attleboro, Massachusetts. Along the way Mr. Yeager asked about the concert. He said, ‘I would like to have a reception for the choir members. I could have it either at my home or at my club.’ He wanted to invite his friends who were, of course, the prominent people of New England—indeed, of the nation. He talked of this, and then he asked about serving alcoholic beverages.

“In answering, Brother Stewart said, ‘Well, Mr. Yeager, since it is your home and you are the host, I suppose you could do just as you want to do.’ ‘That isn’t what I had in mind,’ this wonderful man said. ‘I don’t want to do what I want to do. I want to do what you want me to do.’

“Somewhere in that spirit is the key to freedom. We should put ourselves in a position before our Father in heaven and say, individually, ‘I do not want to do what I want to do. I want to do what thou wouldst have me do.’ Suddenly, like any father, the Lord could say, ‘Well, there is one more of my children almost free from the need of constant supervision.’” (Boyd K. Packer, *Obedience*, Brigham Young University Speeches of the Year [7 Dec. 1971], 3–4).

■ “Half obedience will be rejected as readily as full violation, and maybe quicker, for half rejection and half acceptance is but a sham, an admission of lack of character, a lack of love for Him. It is

actually an effort to live on both sides of the line” (Mark E. Petersen, in Conference Report, Apr. 1982, 21; or *Ensign*, May 1982, 16).

■ “There is not a man of us but what is willing to acknowledge at once that God demands strict obedience to his requirements. But in rendering that strict obedience, are we made slaves? No, it is the only way on the face of the earth for you and me to become free, and we shall become slaves of our own passions, and of the wicked one, and servants to the Devil, if we take any other course” (Brigham Young, *Discourses of Brigham Young*, 225).

C. Disobedience is a serious offense in the eyes of the Lord.

■ “There is no power given to man, nor means lawful, to be used to compel men to obey the will of God, against their wish, except persuasion and good advice, but there is a penalty attached to disobedience, which all must suffer who will not obey the obvious truths or laws of heaven” (Joseph F. Smith, *Gospel Doctrine*, 105–6).

D. Jesus Christ set the pattern for obedience.

■ “Christ, himself, set the perfect example of obedience for all his brethren. As the great Exemplar he was baptized to witness ‘unto the Father that he would be obedient unto him in keeping his commandments.’ (2 Ne. 31:7.) In all things his obedience was perfect. As Paul wrote: ‘Though he were a Son, yet learned he obedience by the things which

he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.’ (Heb. 5:8–9.)” (McConkie, *Mormon Doctrine*, 540).

E. Through the Atonement and by obedience to God’s commandments, we can receive eternal life.

■ “To get salvation we must not only do some things, but everything which God has commanded. Men may preach and practice everything except those things which God commands us to do, and will be damned at last. We may tithe mint and rue, and all manner of herbs, and still not obey the commandments of God. The object with me is to obey and teach others to obey God in just what He tells us to do. It mattereth not whether the principle is popular or unpopular, I will always maintain a true principle, even if I stand alone in it” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 332).

■ “If we keep the commandments of the Lord, we shall enjoy the presence of both the Father and the Son, and we shall receive the Father’s kingdom and shall be heirs of God—joint heirs with our elder Brother. O how wonderful, how great the blessings of the Lord to the Latter-day Saints and to all who are willing to go through the waters of baptism and abide by the law and keep the commandments of the Lord!” (Smith, “Keep the Commandments,” 3).



Introduction

Sometimes we learn best by seeing the contrast between white and black, good and evil, sour and sweet. Alma the Younger appeared first in the Book of Mormon as a wicked and an idolatrous man going among the Church members attempting to destroy the work of his father. During Alma's rebellion, an angel appeared to him and chastised him, bearing witness of God's purposes. Alma was so impressed by the visitation that for a time he was unable to move or speak. Finally, he stood upon his feet and declared, "I have . . . been redeemed of the Lord; behold I am born of the Spirit" (Mosiah 27:24).

An experience such as the one that so transformed the life of Alma is essential to our own development within the gospel of Jesus Christ. Our experience may not, and probably will not, take the same form as Alma's, but its results can be the same. We will be able to declare with Alma that we are "redeemed from the gall of bitterness and bonds of iniquity" and that our "soul is pained no more" (Mosiah 27:29).

Doctrinal Outline

A. All accountable persons must be born again of water and of the Spirit.

1. To receive salvation in the celestial kingdom, all members of the Church must be born again and receive the baptism of fire (see Mosiah 27:24–29; John 3:3–8; Alma 7:14).
2. To be born again is to be quickened by the Spirit and receive a change of heart (see Moses 6:65–66; Mosiah 5:2, 5–7).
3. Our rebirth begins at baptism and is completed when we receive the companionship of the Holy Ghost and are cleansed from sin (see 3 Nephi 12:1–2; Alma 36:24; Mormon 7:10).
4. Being born again is a continual process (see Alma 5:14–31; 1 Peter 2:2).

B. Justification is being forgiven by the Lord and set upon the path of righteousness.

1. Being born again justifies us before the Lord and puts us on the road to sanctification (see D&C 20:29–31; Moses 6:60; 1 Corinthians 6:11).
2. Justification comes through faith in Jesus Christ and through individual righteousness (see JST, Romans 4:16; Romans 5:1, 9; Isaiah 53:11).
3. All covenants pertaining to our exaltation must be entered into in righteousness and be justified and sealed by the Holy Spirit of Promise (see D&C 132:7; 76:53).

C. Sanctification is a state of saintliness and purity.

1. Members of the Church of Jesus Christ are commanded to become sanctified (see D&C 43:9, 11, 16; 88:68; 133:4; 39:18).
2. To be sanctified is to become holy and without sin (see Moroni 10:32–33).
3. Those who obtain eternal life in the presence of God must be sanctified (see 3 Nephi 27:19–20; D&C 76:20–21; 88:2, 116).
4. Sanctification is attainable because of the Atonement of Jesus Christ, but only if we obey His commandments (see D&C 76:40–42; 43:9; 88:21; 133:62).
5. Sanctification comes by the power of the Holy Ghost (see Alma 13:12; 3 Nephi 27:20; 1 Peter 1:2).
6. Those who are sanctified can fall (see D&C 20:34).

Supporting Statements

A. All accountable persons must be born again of water and of the Spirit.

■ "The Son of God came into the world to redeem it from the fall. But except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God, without being born of water and the Spirit" (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 12).

■ "Alma was trying to arouse his hearers at Zarahemla to a realization that their being able to look up 'to God at that day with a pure heart and clean hands' would depend upon their experiencing the mighty change wrought in men's hearts by the baptism of fire and the Holy Ghost.

"Reminding them that his father had accepted the words of Abinadi and that 'according to his faith there was a mighty change wrought in his heart. . . .

"'And [that he had] preached the word unto [their] fathers, and a mighty change was also wrought in their hearts,' he continued,

"'And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? . . .

"'Have ye experienced this mighty change in your hearts?' (Alma 5:12–14).

"It was against this background that he put the question: 'Can ye look up to God at that day with a pure heart and clean hands?' (Alma 5:19).

"This 'mighty change' wrought by the baptism of fire and the Holy Ghost should and does, if the proselyte is prepared to receive it, occur when he

is baptized by immersion for the remission of sins and receives the laying on of hands for the gift of the Holy Ghost—the two required ordinances for being ‘born of water and of the spirit.’” (Marion G. Romney, *Look to God and Live*, 269–70).

■ “The first birth takes place when spirits pass from their pre-existent first estate into mortality; the second birth or birth ‘into the kingdom of heaven’ takes place when mortal men are born again and become alive to the things of the Spirit and of righteousness. The elements of water, blood, and Spirit are present in both births. (Moses 6:59–60.) The second birth begins when men are baptized in water by a legal administrator; it is completed when they actually receive the companionship of the Holy Ghost, becoming new creatures by the cleansing power of that member of the Godhead” (Bruce R. McConkie, *Mormon Doctrine*, 101).

B. Justification is being forgiven by the Lord and set upon the path of righteousness.

■ “What then is the law of justification? It is simply this: ‘All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations’ (D. & C. 132:7), in which men must abide to be saved and exalted, must be entered into and performed in righteousness so that the Holy Spirit can justify the candidate for salvation in what has been done. (1 Ne. 16:2; Jac. 2:13–14; Alma 41:15; D. & C. 98; 132:1, 62.) An act that is justified by the Spirit is one that is sealed by the Holy Spirit of Promise, or in other words, ratified and approved by the Holy Ghost” (McConkie, *Mormon Doctrine*, 408).

■ “Justification is a judicial act, whereby God declares that the sinner who repents and by faith accepts the sacrifice of the Lamb of God, and who is baptized according to the Word of God, is acquitted and received into His Kingdom” (Hyrum M. Smith and Janne M. Sjodahl, *The Doctrine and Covenants Commentary*, 104).

■ “To be justified before God we must love one another: we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world: for such virtues flow from the great fountain of pure religion, strengthening our faith by adding every good quality that adorns the children of the blessed Jesus, we can pray in the season of prayer; we can love our neighbor as ourselves, and be faithful in tribulation, knowing that the reward of such is greater in the kingdom of heaven. What a consolation! What a joy! Let me live the life of the righteous, and let my reward be like his!” (Smith, *Teachings*, 76).

C. Sanctification is a state of saintliness and purity.

■ “To be *sanctified* is to become clean, pure, and spotless; to be free from the blood and sins of the world; to become a new creature of the Holy Ghost, one whose body has been renewed by the rebirth of the Spirit. *Sanctification* is a state of saintliness, a state attained only by conformity to the laws and ordinances of the gospel” (McConkie, *Mormon Doctrine*, 675).

■ “When the will, passions, and feelings of a person are perfectly submissive to God and His requirements, that person is sanctified. It is for my will to be swallowed up in the will of God, that will lead me into all good, and crown me ultimately with immortality and eternal lives” (Brigham Young, in *Journal of Discourses*, 2:123).

■ “I will put my own definition to the term sanctification, and say it consists in overcoming every sin and bringing all into subjection to the law of Christ. God has placed in us a pure spirit; when this reigns predominant, without let or hindrance, and triumphs over the flesh and rules and governs and controls as the Lord controls the heavens and the earth, this I call the blessing of sanctification” (Brigham Young, in *Journal of Discourses*, 10:173).



Introduction

President Harold B. Lee instructed the Latter-day Saints on qualifying for eternal life:

“The first goal in that eternal plan was for each of us to come to earth and gain a physical body, and then, after death and the resurrection which would follow, the spirit and the resurrected body would not thereafter be subject to death. All of this was a free gift to every living soul as Paul declared: ‘For as in Adam all die, even so in Christ shall all be made alive.’ (1 Cor. 15:22.)

“What this means to one dying with a malignant malady or to a mother bereft of a child may be illustrated by the expressions of a young mother whom I visited in the hospital some years ago. She said to me, ‘I have thought all this through. It doesn’t make any difference whether I go now or whether I live to 70, 80, or 90. The sooner I can get to a place where I can be active and doing things that will bring me eternal joy the better for all concerned.’ She was comforted by the thought that she had lived such a life as to be worthy to enter into the presence of God, which is to enjoy eternal life” (in Conference Report, Oct. 1973, 9; or *Ensign*, Jan. 1974, 6).

Doctrinal Outline

A. Our quest for eternal life began in the premortal existence.

1. The promise and possibility of eternal life was made known to us before this world began (see Titus 1:2).
2. Having kept our first estate, we who enter mortality become heirs of eternal life through our faithfulness and diligence (see Ephesians 1:3–4; 2 Thessalonians 2:13–14).
3. Among God’s children in the premortal existence were the noble and great ones chosen to be rulers among men (see D&C 138:56; Abraham 3:23; Jeremiah 1:4–5).

B. Those who come to mortality are called and elected to receive added blessings in this life.

1. Part of our mortal experience is to receive a physical body of flesh and bones (see Genesis 2:7; Hebrews 2:14).
2. We are given commandments and a chance to prove ourselves in a mortal probation (see Abraham 3:25; 2 Nephi 2:21; Alma 12:24; 42:4–5; D&C 29:43).
3. We receive an opportunity to partake of the eternal ordinances of salvation (see Alma 13:16; D&C 124:38–40; Articles of Faith 1:3).

4. Those who seek God’s blessings by keeping His commandments and observing His ordinances make their “calling and election sure” (2 Peter 1:10; see also vv. 3–9).

C. Making our calling and election sure is an important quest of mortal life.

1. The elect of God are those who hear His voice and obey Him (see D&C 29:7).
2. To make our calling and election sure requires diligence and effort in developing godlike attributes (see 2 Peter 1:10–12; Mosiah 5:15; 2 Timothy 4:7–8).
3. While many are called of God to receive His blessings, comparatively few become worthy of them (see Luke 13:23–24; Matthew 22:11–14; D&C 121:34–40).
4. We are free to choose for ourselves (see 2 Nephi 2:27; 10:23; Helaman 14:30).

D. Those who make their calling and election sure inherit eternal life.

1. Eternal life is the greatest of all the gifts of God (see D&C 14:7).
2. The faithful and diligent are joint heirs with Christ and inherit all that the Father has (see Romans 8:17; D&C 84:38; Galatians 4:6–7; Revelation 3:21; D&C 88:107; 131:5).
3. Those who inherit eternal life dwell in the presence of God and are crowned with honor and immortal glory (see D&C 20:14; 75:5; 76:62).

Supporting Statements

A. Our quest for eternal life began in the premortal existence.

■ “Election and foreordination are based upon and grow out of preexistence. These doctrines can be understood only in the light of the following eternal verities:

“1. That God is our Father, literally and actually, in the full sense of the word, and that we are his children, his spirit offspring;

“2. That we dwelt with our Eternal Father in the pre-mortal life for an immeasurably long period of time, during all of which we were subject to his laws and endowed by him with agency;

“3. That, as a consequence, we developed an infinite variety and degree of talents and capacities; and

“4. That when we are born into this mortal probation, we bring with us the talents and capacities gained in the pre-mortal life” (Bruce R. McConkie, “Are We Foreordained to Be Exalted?” *Instructor*, Feb. 1969, 40).

B. Those who come to mortality are called and elected to receive added blessings in this life.

■ “The object of our being here is to do the will of the Father as it is done in heaven, to work righteousness in the earth, to subdue wickedness and put it under our feet, to conquer sin and the adversary of our souls, to rise above the imperfections and weaknesses of poor, fallen humanity, by the inspiration of Almighty God and His power made manifest, and thus become indeed the Saints and servants of the Lord in the earth” (Joseph F. Smith, in Conference Report, Apr. 1902, 85).

■ “Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. . . .

“ . . . Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 255–56).

■ “Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles. . . .

“All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fullness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole” (Smith, *Teachings*, 308–9).

C. Making our calling and election sure is an important quest of mortal life.

■ “After a person has faith in Christ, repents of his sins, and 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, and 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 his election made sure” (Smith, *Teachings*, 150).

■ “Those members of the Church who devote themselves wholly to righteousness, living by every word that proceedeth forth from the mouth of God, make their *calling and election sure*. That is, they receive the more sure word of prophecy,

which means that the Lord seals their exaltation upon them while they are yet in this life” (Bruce R. McConkie, *Mormon Doctrine*, 109).

■ “The *elect of God* comprise a very select group, an inner circle of faithful members of The Church of Jesus Christ of Latter-day Saints. They are the portion of church members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come” (McConkie, *Mormon Doctrine*, 217).

■ “Man can transform himself and he must. Man has in himself the seeds of godhood, which can germinate and grow and develop. As the acorn becomes the oak, the mortal man becomes a god. It is within his power to lift himself by his very bootstraps from the plane on which he finds himself to the plane on which he should be. It may be a long, hard lift with many obstacles, but it is a real possibility” (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 28).

■ “There are many who are called to serve in the kingdom of God. . . . The Lord has never promised to those who are unfaithful, who have received the call and appointment but have not endured, that they shall receive the blessing. While there are many who seemingly feel this to be the case, only those who serve and are faithful shall be chosen. The reason why so many fall away is explained to be, ‘because their hearts are set so much upon the things of this world, and aspire to the honors of men.’” (Joseph Fielding Smith, *Church History and Modern Revelation*, 2:177–78).

D. Those who make their calling and election sure inherit eternal life.

■ “The theme I have in mind to discuss is ‘Making One’s Calling and Election Sure.’ To do this one must receive a divine witness that he will inherit eternal life. The supreme objective of men who understand God, their relationship to him, and his designs for them is to gain eternal life. This is as it should be, for eternal life ‘ . . . is the greatest of all the gifts of God.’ (D&C 14:7.) To bring men to eternal life is God’s ‘work and glory.’ To this end he conceives, brings into being, directs, and uses all his creations. (Moses 1:38–39.)” (Marion G. Romney, in Conference Report, Oct. 1965, 20).

■ “Eternal life is the quality of life which God himself enjoys. The gospel plan, authored by the Father and put into operation by the atonement of Jesus Christ, brings eternal life within the reach of every man. The Lord gave this assurance when he said, ‘ . . . if you keep my commandments and endure to the end you shall have eternal life, . . . ’ (D&C 14:7.)” (Romney, in Conference Report, Oct. 1965, 20).

Introduction

The sacrament is an ordinance instituted to remind members of the Church of the atoning sacrifice of Jesus Christ, the Son of the living God. The Saints have been commanded to partake of the sacrament often to show their willingness to take upon themselves the name of Christ and always remember Him (see Dallin H. Oaks, in Conference Report, Apr. 1985, 101–5; or *Ensign*, May 1985, 80–83).

Doctrinal Outline

A. Jesus Christ instituted the sacrament as a memorial ordinance.

1. Jesus taught His disciples the nature and purpose of the ordinance of the sacrament (see Matthew 26:26–29; 3 Nephi 18:1–11).
2. We partake of the sacrament in remembrance of Christ’s atoning sacrifice (see 3 Nephi 18:6–7; Moroni 6:6; D&C 27:2; 1 Corinthians 11:24–26).

B. When we partake of the sacrament, we make a covenant with God.

1. We are instructed to learn the meaning of the sacrament before we partake of it (see D&C 20:68).
2. When we partake of the sacrament, we renew the covenant of baptism, which is to take upon ourselves the name of Christ, to always remember Him, and to keep all of His commandments (see D&C 20:77, 79; Moroni 4:3; 5:2).
3. In turn, the Savior covenants with us that we may always have His Spirit to be with us (see 3 Nephi 18:11; D&C 20:77, 79).
4. We are commanded to partake of the sacrament frequently (see D&C 20:75; Moroni 6:6).
5. As with all of God’s covenants with us, we must faithfully observe the covenant of the sacrament if we would realize its benefits (see D&C 42:78; 82:10).

C. The bread and the water are important symbols.

1. Jesus called Himself the “bread of life” and the source of “living water” (John 6:35; 4:10).
2. The bread represents the Savior’s broken flesh, and the wine (or fruit of the vine) represents His spilled blood (see Matthew 26:26–28; JST, Matthew 26:22–25; JST, Mark 14:20–25; D&C 27:5).
3. In the revealed sacramental prayer, the bread and the water are sanctified to our souls, and

if we are worthy, we are filled with the Holy Ghost (see 3 Nephi 20:8–9).

4. The emblems of the sacrament are blessed and administered by those who have authority (see D&C 20:46, 76; 3 Nephi 18:5).
5. The emblems used in the sacrament are less important than the reason we partake of them; thus, water is now used instead of wine in the sacrament service (see D&C 27:2).

D. Standards and safeguards are given regarding those who would take the sacrament.

1. The sacrament is for those who have covenanted with God (see 3 Nephi 18:4–5).
2. Transgressors are not to partake until they have made reconciliation for sin (see D&C 46:4–5).
3. Those in authority are not to permit unrepentant transgressors to partake of the sacrament (see 3 Nephi 18:28–30).
4. Before partaking of the sacrament, each person is to determine his own worthiness (see 1 Corinthians 11:28).
5. To partake unworthily of the sacrament can result in spiritual sickness and condemnation (see 1 Corinthians 11:27–30).

Supporting Statements

A. Jesus Christ instituted the sacrament as a memorial ordinance.

■ “The institution of the Lord’s supper is strong evidence of the divinity and foreknowledge of the Savior, and what could be more impressive and powerful to call to mind the sublime sacrifice he made than that of partaking of broken bread to remember his body; and drinking from the cup to remember his blood that was shed for all for the remission of sins? Jesus knew that abstract teaching might easily be forgotten, that men would remember the concrete better, and hence many of his excellent lessons were given in parables, and that this the greatest event might be vividly impressed on all, he gave this glorious ordinance in a tangible form, to look at and partake of” (Anthon H. Lund, in Conference Report, Oct. 1916, 13).

■ “The Savior emphasized that the tangible bread and water of the Sacrament were to remind us continually of the sacrifice he made for us and for renewal of our covenants of righteousness. The Sabbath day, one in seven, is set apart that we may be reminded of our spiritual duties and, on Easter Sunday once a year, that we may remember the resurrection of the Lord” (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 220).

B. When we partake of the sacrament, we make a covenant with God.

■ “I have often wondered if we fully realize the significance and importance of the covenants we make in partaking of these emblems in remembrance of the body and blood of Jesus Christ. It is our duty carefully and thoughtfully to consider the nature of these prayers, when we hear them offered in our meetings. There are four very important things we covenant to do each time we partake of these emblems, and in partaking, there is the token that we subscribe fully to the obligations, and thus they become binding upon us. These are as follows:

“1. We eat in remembrance of the body of Jesus Christ, promising that we will always remember his wounded body slain upon the cross.

“2. We drink in remembrance of the blood which was shed for the sins of the world, which atoned for the transgression of Adam, and which frees us from our own sins on condition of our true repentance.

“3. We covenant that we will be willing to take upon us the name of the Son and always remember him. In keeping this covenant we promise that we will be called by his name and never do anything that would bring shame or reproach upon that name.

“4. We covenant that we will keep his commandments which he has given us, not one commandment, but that we will be willing to ‘live by every word that proceedeth forth from the mouth of God.’

“If we will do these things, then we are promised the continual guidance of the Holy Ghost, and if we will not do these things, we will not have that guidance” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:344–45).

■ “Baptism is for the remission of sins. Those who are baptized worthily have their sins remitted because of the shedding of the blood of Christ. Their garments are washed in the blood of the Lamb. When they thereafter partake worthily of the sacrament, they renew the covenant made in the waters of baptism. The two covenants are the same” (Bruce R. McConkie, *The Promised Messiah*, 386).

■ “In the present dispensation, at the time of the organization of the Church, the Lord said: ‘It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus.’ Then follow the exact words which are to be used in blessing the bread and the wine, or water, which by revelation has been substituted for wine.

“To meet together often for this purpose is a requirement made of members of the Church, which is just as binding upon them in its observance as the requirement in relation to any other principle or ordinance of the gospel. No member of the Church who refuses to observe this sacred ordinance can retain the inspiration and guidance

of the Holy Ghost” (Smith, *Doctrines of Salvation*, 2:338).

■ “Do you think a man who comes into the sacrament service in the spirit of prayer, humility, and worship, and who partakes of these emblems representing the body and blood of Jesus Christ, will knowingly break the commandments of the Lord? If a man fully realizes what it means when he partakes of the sacrament, that he covenants to take upon him the name of Jesus Christ and to always remember him and keep his commandments, and this vow is renewed week by week—do you think such a man will fail to pay his tithing? Do you think such a man will break the Sabbath day or disregard the Word of Wisdom? Do you think he will fail to be prayerful, and that he will not attend his quorum duties and other duties in the Church? It seems to me that such a thing as a violation of these sacred principles and duties is impossible when a man knows what it means to make such vows week by week unto the Lord and before the saints” (Joseph Fielding Smith, in Conference Report, Oct. 1929, 62–63).

C. The bread and the water are important symbols.

■ “Since he is the Bread of Life (meaning the Son of God), which came down from the Father, and since men must eat this spiritual bread in order to gain salvation, it follows that eternal life is gained only by eating the flesh and drinking the blood of the Son of God, or in other words, eternal life is gained only by accepting Jesus as the Christ and keeping his commandments.

“To eat the flesh and drink the blood of the Son of God is, first, to accept him in the most literal and full sense, with no reservation whatever, as the personal offspring in the flesh of the Eternal Father; and, secondly, it is to keep the commandments of the Son by accepting his gospel, joining his Church, and enduring in obedience and righteousness unto the end. Those who by this course eat his flesh and drink his blood shall have eternal



life, meaning exaltation in the highest heaven of the celestial world. . . .

“ . . . To keep his saints in constant remembrance of their obligation to accept and obey him—or in other words, to eat his flesh and drink his blood—the Lord has given them the sacramental ordinance. This ordinance, performed in remembrance of his broken flesh and spilled blood, is the means provided for men, formally and repeatedly, to assert their belief in the divinity of Christ, and to affirm their determination to serve him and keep his commandments; or, in other words, in this ordinance—in a spiritual, but not a literal sense—men eat his flesh and drink his blood” (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 1:358; italics added).

■ “For the thirsty and choking traveler in a desert wilderness to find water, is to find life, to find an escape from agonizing death; similarly, the weary pilgrim traveling through the wilderness of mortality saves himself eternally by drinking from the wells of living water found in the gospel.

“Living water is the words of eternal life, the message of salvation” (McConkie, *Doctrinal New Testament Commentary*, 1:151).

■ “Jesus, celebrating the Feast of the Passover, thus dignifying and fulfilling the law to the full, initiated the sacrament of the Lord’s Supper. Sacrifice stopped and sacrament started. It was the end of the old era, the beginning of the new. Sacrifice looked forward to the shed blood and bruised flesh of the Lamb of God. The sacrament was to be in remembrance of his spilt blood and broken flesh, the emblems, bread and wine, typifying such as completely as had the shedding of the blood of animals in their days” (McConkie, *Doctrinal New Testament Commentary*, 1:719–20).

■ “There has been considerable difference of opinion in regard to his meaning of the phrase, ‘This is my body,’ when he said to his disciples, ‘Take, eat, this is my body,’ and also when he gave to them the cup and said, ‘Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins’ [Matthew 26:26–28]. A great number of Christian sects and denominations claim that this did not signify that the bread and wine were emblems, but that we partake really of his flesh and blood, in the administration of the sacrament. . . . This is not our opinion. We believe that the bread and wine are simply emblems of his body and blood. If we could imagine ourselves in that sacred room where he and his disciples were having the last evening together, where they partook of the paschal meal, and where he instituted this holy ordinance, we should see him then standing before the disciples, saying to them of the bread, ‘This is my body,’ and of the contents of the cup, ‘This is my blood,’ and yet we should see him standing in the full vigor of health and the blood circulating in his veins. It was



not his blood in the cup, for he calls it at the very same time, ‘this fruit of the vine.’ It was wine he gave unto them, but it represented his blood that was to be shed for the remission of sins” (Lund, in *Conference Report*, Oct. 1916, 13).

D. Standards and safeguards are given regarding those who would take the sacrament.

■ “Before partaking of this sacrament, our hearts should be pure; our hands should be clean; we should be divested of all enmity toward our associates; we should be at peace with our fellow men; and we should have in our hearts a desire to do the will of our Father and to keep all of His commandments. If we do this, partaking of the sacrament will be a blessing to us and will renew our spiritual strength” (George Albert Smith, in *Conference Report*, Apr. 1908, 35).

■ “How long do you suppose a man may partake of this ordinance unworthily, and the Lord not withdraw His Spirit from him? How long will he thus trifle with sacred things, and the Lord not give him over to the buffetings of Satan until the day of redemption! . . . Therefore our hearts ought to be humble, and we to repent of our sins, and put away evil from among us” (Joseph Smith, *History of the Church*, 2:204).

■ “The sacrament is for the Saints, for those who have actually made covenants at the waters of baptism. . . .

“If a person, not a member of the Church, is in the congregation, we do not forbid him partaking of it, but would properly advise that the sacrament is for the renewing of covenants. And, since he has not made the true covenant of baptism or temple covenant, he is exempt. However, his partaking of the sacrament if he is clean and worthy and devout would not bring upon him any condemnation as it would for those who have made solemn covenants and then have ignored or defied them” (Kimball, *Teachings of Spencer W. Kimball*, 226–27).

The Foreordination of Covenant Israel and Their Responsibilities

Chapter 21

Introduction

Because of their faith and obedience in the premortal life, thousands upon thousands of the sons and daughters of God were foreordained to be members of the house of Israel in mortality. This foreordination carries with it nobility as well as great responsibility. As members of the house of Israel, we are princes and princesses, members of a royal covenant family commissioned to be the “salt of the earth” (Matthew 5:13) and the “light of the world” (Matthew 5:14) to take the fulness of the gospel of Jesus Christ “to every nation, kindred, tongue, and people” (D&C 77:8).

Doctrinal Outline

A. The people of Israel were a distinct and noble people in the premortal existence.

1. Because of their faithfulness in the premortal existence, the people of Israel were foreordained to become a holy nation (see Deuteronomy 32:7–9; Romans 8:28–30).
2. Foreordination determined, to a large extent, an individual’s placement among tribes and nations (see Acts 17:24–26; Deuteronomy 32:7–9).
3. Many faithful spirits were foreordained to important missions while in the premortal existence (see Abraham 3:22–23; Jeremiah 1:5; D&C 138:53–56).

B. God reestablished His covenant with Israel in mortality.

1. God’s covenant with Israel was made with Abraham, so it is often called the Abrahamic covenant (see Abraham 2:6–11; Genesis 17:1–22).
2. The covenant blessings to Abraham included the blessings of the gospel and the promises of eternal life (see Abraham 2:6–11; Genesis 17:1–22; D&C 132:28–31).
3. The Abrahamic covenant was renewed with Isaac and Jacob and their posterity (see Genesis 26:1–5; 35:9–12; Exodus 19:1–8).

C. Covenant Israel today means anyone who covenants to accept and live the gospel.

1. All people are invited to come unto Christ (see 2 Nephi 26:33; D&C 93:1).
2. After His Resurrection Jesus charged the Apostles to proclaim the gospel to all people (see Mark 16:15).

3. The blessings of Abraham are for everyone who embraces the gospel (see Romans 4:12–13; Galatians 3:13–14, 16, 28–29; Ephesians 2:11–21).

D. As God’s covenant people, Israel has been given a special charge and commission.

1. Chosen Israel should serve the Lord (see Isaiah 41:8–9; Leviticus 25:55; 1 Nephi 21:3).
2. Covenant Israel has a responsibility to take the gospel to all the world and be a witness of God’s work and glory (see D&C 63:37; 29:7; 88:81; Isaiah 43:9–10; D&C 1:4–5).
3. God’s covenant people should marry in the covenant (see Deuteronomy 7:3; Nehemiah 10:28–30).
4. The covenant people are to keep all of God’s commandments (see Deuteronomy 29:10–18; Mosiah 2:22; John 14:15).

Supporting Statements

A. The people of Israel were a distinct and noble people in the premortal existence.

■ “Israel is an eternal people. Members of that chosen race first gained their inheritance with the faithful in the pre-mortal life. Israel was a distinct people in pre-existence. Many of the valiant and noble spirits in that first estate were chosen, elected, and foreordained to be born into the family of Jacob, so as to be natural heirs of all of the blessings of the gospel” (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 2:284).

■ “Those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings.

“All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn’t it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here?” (Harold B. Lee, in Conference Report, Oct. 1973, 7–8; or *Ensign*, Jan. 1974, 5).

■ “Abraham’s mortal seed, because of long ages of preparation and devotion, while they yet dwelt as spirits in the presence of their Eternal Father earned the ‘right’ to the gospel and the priesthood and an eventual inheritance of eternal life. (Abr. 2:10–12.) That is, they were foreordained to be the children of the father of the faithful and to work the works of righteousness as did faithful Abraham. Though the gospel is for all men, in due course—‘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’ (D&C 1:2)—yet some are entitled to receive it before it is presented to others. The Lord sends forth his word on a priority basis. It goes to all men eventually, but some are entitled to hear the voice before others” (Bruce R. McConkie, *The Promised Messiah*, 507).

■ “Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 365).

B. God reestablished His covenant with Israel in mortality.

■ “Abraham first received the gospel by baptism (which is the covenant of salvation); then he had conferred upon him the higher priesthood, and he entered into celestial marriage (which is the covenant of exaltation), gaining assurance thereby that he would have eternal increase; finally he received a promise that all of these blessings would be offered to all of his mortal posterity. (Abra. 2:6–11; D. & C. 132:29–50.) Included in the divine promises to Abraham was the assurance that Christ would come through his lineage, and the assurance that Abraham’s posterity would receive certain choice, promised lands as an eternal inheritance. (Abra. 2; Gen. 17; 22:15–18; Gal. 3.)

“All of these promises lumped together are called the *Abrahamic covenant*” (Bruce R. McConkie, *Mormon Doctrine*, 13).

■ “When the Lord called Abraham out of Ur, the land of his fathers, he made certain covenants with him because of his faithfulness. One promise was that through him and his seed after him all nations of the earth should be blessed. This blessing is accomplished in several ways.

“1. Through Jesus Christ who came through the lineage of Abraham;

“2. Through the priesthood which was conferred upon Abraham and his descendants;

“3. Through the scattering of Israel among all nations by which the blood of Israel was sprinkled among the nations, and thus the nations partake of the leaven of righteousness, on condition of their repentance, and are entitled to the promises made to the children of Abraham; and

“4. In the fact that the Lord covenanted with Abraham that after his time all who embraced the gospel should be called by his name, or, should be

numbered among his seed, and should receive the Holy Ghost” (Joseph Fielding Smith, *Doctrines of Salvation*, 3:246).

■ “The essence of the covenant thus made with Abraham was the ancient, everlasting one, that those who are obedient to God’s law shall inherit the blessings of the Lord. Because Jesus the Christ replaced the lesser law of Israel by the higher one, we now speak, for the sake of distinction, of the ‘new and everlasting covenant.’ The word ‘new’ seems to have a sense of ‘restored,’ as in the words of the Lord to the Prophet Joseph Smith, ‘. . . this is a new and everlasting covenant, even that which was from the beginning’ [D&C 22:1].

“This covenant with Abraham was also a call to leadership. Therefore, it has been interpreted to mean that Abraham and his descendants were chosen to conserve in purity and to advance on earth the eternal plan for human salvation. Consequently, the seed of Abraham are often spoken of as the chosen or covenant people” (John A. Widtsoe, “Why Are We Called a Covenant People?” *Improvement Era*, June 1945, 349; see also “A Covenant People,” *New Era*, Feb. 1976, 45).

■ “Nor is this covenant confined to mortal life. It extends beyond the grave and into the celestial kingdom. The children of Abraham, if they will keep the covenant as they receive it in the house of the Lord, shall, as Abraham their father, continue on through all eternity to increase, and there shall be no end to their posterity. In this way the blessings of Abraham, Isaac and Jacob, are extended to them, and they become partakers to the fullest extent. For there is to be a continuation of the ‘seeds forever’ among those who receive exaltation in the kingdom of God. This is the promise, and there shall come through Abraham kings and priests and rulers, not only on this earth but in the heavens, and so shall it be worlds without end” (Joseph Fielding Smith, *The Way to Perfection*, 96).

C. Covenant Israel today means anyone who covenants to accept and live the gospel.

■ “This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence” (Smith, *Teachings*, 149–50).

■ “Is it necessary that we be of the house of Israel in order to accept the gospel and all the blessings pertaining to it? If so, how do we become of the house of Israel, by adoption or by direct lineage?”

“Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham’s children through Isaac and Jacob unto whom the promises were made. The great majority of those who become members of the Church are literal descendants of Abraham through Ephraim, son of Joseph. Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs” (Smith, *Doctrines of Salvation*, 3:245–46).

■ “The oft-asked question, ‘Who are the children of Abraham?’ is well answered in light of the revealed gospel.

“All who accept God’s plan for his children on earth and who live it are the children of Abraham. Those who reject the gospel, whether children in the flesh, or others, forfeit the promises made to Abraham and are not children of Abraham” (John A. Widtsoe, *Evidences and Reconciliations*, 400).

D. As God’s covenant people, Israel has been given a special charge and commission.

■ “This understanding of the promise to Abraham places a heavy responsibility upon all who accept the gospel. As children of Abraham, they are

under obligation to do the works of Abraham. The waters of baptism carry with them the promise on the part of the candidate that he will conform his life to the gospel of Jesus Christ, which of course was the gospel given, accepted, and practised by Father Abraham” (Widtsoe, *Evidences and Reconciliations*, 400).

■ “The reasons for the choosing of a special nation to bear the Priesthood and be favored with the oracles of truth are many. It is both consistent and reasonable for the Lord to call such people and bestow upon them special favors, when all the rest of mankind rejected the word. Through this covenant people the Lord reserved the right to send into the world a chosen lineage of faithful spirits who were entitled to special favors based on pre-mortal obedience. Moreover, the choosing of a special race, and the conferring upon it of peculiar covenants and obligations, which other nations would not keep, had the effect of segregating this race from other races. If no special covenant or peculiar practice had been given to Israel, with the strict commandment not to mix with other peoples, Israel would have disappeared as a nation in the course of a very few years. Even as it was it took years of training and constant guidance on the part of divinely appointed prophets to impress upon the people the sacredness of their special call. Moreover, they had to suffer for the transgression of the law and the breaking of covenants, be whipped and suffer bondage before they could learn their lesson” (Smith, *Way to Perfection*, 129–30).



Introduction

The Church of Jesus Christ of Latter-day Saints affirms to the world that after the Crucifixion of Jesus Christ and the subsequent death of His Apostles, there was a falling away—an altering or a rejecting of His revealed word. The long night of apostasy lasted well over a millennium. During this period, man-made creeds and practices were substituted for the plan of salvation that Jesus had taught.

Doctrinal Outline

A. The Savior organized His Church and taught saving principles and ordinances during His earthly ministry.

See Ephesians 2:19–21; 4:11–14; John 3:5; Acts 2:37–38; 1 Corinthians 12:28.

B. A great apostasy from the Savior’s Church was foretold.

1. Old Testament prophets predicted an apostasy (see Isaiah 24:5–6; Amos 8:11–12).
2. New Testament prophets warned that mankind would turn away from the gospel (see Acts 20:29–30; 2 Thessalonians 2:1–4; 2 Timothy 4:3–4; 2 Peter 2:1–3).

C. A universal apostasy occurred after the earthly ministry of Jesus Christ.

1. Early Apostles warned of growing apostasy within the Church (see Galatians 1:6–8; 2 Peter 2:1–3; 1 Corinthians 1:10–12; 11:18–19; 2 Timothy 1:15; Revelation 3:14–16).
2. Latter-day revelation confirms the reality of the Apostasy as foretold by Christ and His Apostles (see Joseph Smith—History 1:19).

Supporting Statements

A. The Savior organized His Church and taught saving principles and ordinances during His earthly ministry.

■ “In the dispensation of the meridian of time Jesus Christ established His Church upon the earth, appointing therein the officers necessary for the carrying out of the Father’s purposes. Every person so appointed was divinely commissioned with authority to officiate in the ordinances of his calling; and, after Christ’s ascension, the same organization was continued, those who had received authority ordaining others to the various offices in the Priesthood. In this way were given unto the Church, apostles, prophets, evangelists,

pastors, high priests, seventies, elders, bishops, priests, teachers, and deacons” (James E. Talmage, *The Articles of Faith*, 198).

■ “[Jesus Christ] made provision for the establishment of his Church in the Meridian of Time, and he instructed his Apostles to complete the organization of the Church and to carry its message to all the world” (Hugh B. Brown, in Conference Report, Apr. 1965, 40).

■ “The Church was first organized on earth in the days of Adam, with that great patriarch standing as its first president, the presiding high priest over God’s earthly kingdom. The common sectarian notion that the day of Pentecost is the birthday of the Christian Church is a false heresy. Whenever the gospel has been on earth, it has been taught and administered in and through Christ’s Church. The Church or kingdom as organized in the meridian of time by our Lord and his apostolic ministers was a restored Church” (Bruce R. McConkie, *Mormon Doctrine*, 133).

B. A great apostasy from the Savior’s Church was foretold.

■ “We affirm that the great apostasy was foretold by the Savior Himself while He lived as a Man among men, and by His inspired prophets both before and after the period of His earthly probation” (James E. Talmage, *The Great Apostasy*, 19).

■ “The foreknowledge of God made plain to Him even from the beginning this falling away from the truth; and, through inspiration the prophets of old uttered solemn warnings of the approaching dangers” (Talmage, *Articles of Faith*, 202).

■ “Prophecy and history predict and record a great and universal apostasy which was to be followed by a restoration as predicted by John in Revelation. The fact of the great apostasy is attested by both sacred and secular writ, and history bears witness that it became universal” (Hugh B. Brown, in Conference Report, Oct. 1964, 102).

C. A universal apostasy occurred after the earthly ministry of Jesus Christ.

■ “For over seventeen hundred years on the eastern hemisphere, and for more than fourteen centuries on the western, there appears to have been silence between the heavens and the earth. Of direct revelation from God to man during this long interval, we have no authentic record. As already shown, the period of apostolic ministry on the eastern continent probably terminated before the dawn of the second century of the Christian era. The passing of the apostles was followed by the rapid development of a universal apostasy as had been foreseen and predicted.

“In the accomplishment of this great falling away, external and internal causes cooperated. Among the disintegrating forces acting from without, the most effective was the persistent persecution to which the saints were subjected, incident to both Judaistic and pagan opposition. Vast numbers who had professed membership and many who had been officers in the ministry deserted the Church; while a few were stimulated to greater zeal under the scourge of persecution. The general effect of opposition from the outside—of external causes of decline in faith and works considered as a whole—was the defection of individuals, resulting in a widespread *apostasy from the Church*. But immeasurably more serious was the result of internal dissension, schism and disruption, whereby an absolute *apostasy of the Church* from the way and word of God was brought about” (James E. Talmage, *Jesus the Christ*, 745).

■ “The most important of the internal causes by which the apostasy of the Primitive Church was brought about may be thus summarized: (1) The corrupting of the simple doctrines of the gospel of Christ by admixture with so-called philosophic systems. (2) Unauthorized additions to the prescribed rites of the Church and the introduction of vital alterations in essential ordinances. (3) Unauthorized changes in Church organization and government” (Talmage, *Jesus the Christ*, 748–49).

■ “If the Savior had come back to earth at the beginning of the fifth century A.D., I doubt whether he would have recognized the Christian Church as the one that claimed descent from that which he had established, so far had it gone astray. Christianity had actually become a composite of Christian beliefs, practices, and doctrines; Jewish teachings and rituals; Greek, Roman, and Egyptian pagan philosophies; and pagan religions of various brands. The Holy Priesthood had been withdrawn from the earth. The power of godliness was no longer present in the Christian Church. Thus there was a complete falling away from the gospel which had been established by the Son of

Man. The Church lay in darkness, and the darkness enveloped the earth. This spiritual darkness continued for hundreds and hundreds of years” (Milton R. Hunter, “The Missionary Assignment,” *Improvement Era*, Dec. 1951, 920).

■ “This is not a continuous church, nor is it one that has been reformed or redeemed. It has been restored after it was lost. It was lost—the gospel with its powers and blessings—sometime after the Savior’s crucifixion and the loss of his apostles. The laws were changed, the ordinances were changed, and the everlasting covenant was broken that the Lord Jesus Christ gave to his people in those days. There was a long period of centuries when the gospel was not available to people on this earth, because it had been changed” (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 423).

■ “In the early centuries of the Christian era, the apostasy came not through persecution, but by relinquishment of faith caused by the superimposing of a man-made structure upon and over the divine program. Many men with no pretense nor claim to revelation, speaking without divine authority or revelation, depending only upon their own brilliant minds, but representing as they claim the congregations of the Christians and in long conference and erudite councils, sought the creation process to make a God which all could accept.

“The brilliant minds with their philosophies, knowing much about the Christian traditions and the pagan philosophies, would combine all elements to please everybody. They replaced the simple ways and program of the Christ with spectacular rituals, colorful display, impressive pageantry, and limitless pomposity, and called it Christianity. They had replaced the glorious, divine plan of exaltation of Christ with an elaborate, colorful, man-made system. They seemed to have little idea of totally dethroning the Christ, nor terminating the life of God, as in our own day, but they put together an incomprehensible God idea” (Kimball, *Teachings of Spencer W. Kimball*, 425).



The Restoration of the Gospel in the Dispensation of the Fulness of Times

Introduction

The Restoration of the gospel in the last days was foretold by prophets in ancient times. The restored gospel is the kingdom of God on earth, the stone cut out of the mountain without hands that would become a great mountain and fill the whole earth, as seen by Daniel (see Daniel 2:34–35, 44–45). It is The Church of Jesus Christ of Latter-day Saints, which was organized 6 April 1830 in preparation for the Second Coming of the Savior.

Doctrinal Outline

A. The Great Apostasy after the meridian dispensation necessitated a Restoration of the gospel in the last days.

See Joseph Smith—History 1:12, 18–19; Isaiah 29:10–14.

B. Ancient prophets foretold the Restoration of the gospel in the dispensation of the fulness of times.

See Acts 3:19–24; Revelation 14:6–7; Daniel 2; Ephesians 1:10.

C. The dispensation of the fulness of times began with the appearance of the Father and the Son to Joseph Smith.

See Joseph Smith—History 1:5–19.

D. The Restoration of the gospel has commenced in this dispensation, the dispensation of the fulness of times.

1. All the keys, power, and authority necessary for our salvation ever bestowed from heaven in all ages have been restored in the dispensation of the fulness of times (see D&C 128:18–21; 27:5–13; 110:11–16; 112:30–32).
2. The knowledge and keys of this dispensation were given first to Joseph Smith (see D&C 110:16; 5:10; 28:2, 6–7).
3. God will reveal things which pertain to this dispensation, “things which have been kept hid from before the foundation of the world” (D&C 124:41; see also 121:26–32; 128:18; Articles of Faith 1:9).
4. God reserved certain choice spirits to come forth in the dispensation of the fulness of times to build the latter-day kingdom of God (see D&C 138:53–56).

Supporting Statements

A. The Great Apostasy after the meridian dispensation necessitated a Restoration of the gospel in the last days.

■ “In the early days of the Christian Church we understand that there was a good deal of speculation among its members with regard to their belief and practice, and the propagation of these speculative ideas created divisions and schisms. Even in the days of the Apostles there was evidently considerable division, for we read that some were for Paul, some for Apollos, and others for Cephas. The people in those days had their favorites, who taught them peculiar doctrines not generally received and promulgated. . . .

“You can read the account given of our first parents. Along came a certain character and said to Eve, you know women are of tender heart, and he could operate on this tender heart, ‘The Lord knows that in the day thou eatest thereof thou shalt not surely die, but if thou wilt take of this fruit and eat thereof thine eyes will be opened and thou wilt see as the Gods see’; and he worked upon the tender heart of Mother Eve until she partook of the fruit, and her eyes were opened. He told the truth. And they say now, ‘Do this that your eyes may be opened, that you may see; do this that you may know thus and so.’ In the days of Jesus and his Apostles the same power was operating, and, actuated by that men hunted them until the last one was banished from human society, and until the Christian religion was so perverted that the people received it with open hands, arms, mouth and heart. It was adulterated until it was congenial to the wicked heart, and they received the Gospel as they supposed. But that was the time they commenced little by little to transgress the laws, change the ordinances, and break the everlasting covenant, and the Gospel of the kingdom that Jesus undertook to establish in his day and the Priesthood were taken from the earth” (Brigham Young, *Discourses of Brigham Young*, 107).

B. Ancient prophets foretold the Restoration of the gospel in the dispensation of the fulness of times.

■ “You may take up Isaiah and all the prophets, and you will find that they refer to this latter-day dispensation, when the kingdom of God should be established on the earth. There never was a prophet, from Adam down, whose records we have, but had his eye upon this great dispensation of the last days” (Wilford Woodruff, in *Journal of Discourses*, 13:324).

C. The dispensation of the fulness of times began with the appearance of the Father and the Son to Joseph Smith.

■ “Thereupon the heavens parted and the veil was rent; the heavens, long brass, poured out showers of blessings; the age of light and truth and revelation and miracles and salvation was born.

“The place, the hour, the need, the man, and the divine destiny all united to usher in God’s great latter-day work. The heavens did not shake, nor the earth tremble. It was not an event heralded by the thunders and clouds on Sinai but one patterned after the calm serenity and peace present before an open tomb when Mary of Magdala uttered the reverent cry, ‘Rabboni,’ to the risen Lord.

“This was the occasion when the greatest vision ever vouchsafed to man of which we have record burst the gloom of solemn darkness. The gods of old revealed themselves anew. . . .

“Great God in heaven above—what wonders do we now behold! The heavens rend; the veil parts; the Creators of the universe come down; the Father and the Son both speak to mortal man. . . .

“Once or twice in a thousand years a new door is opened through which all men must enter if they are to gain peace in this life and be inheritors of eternal life in the realms ahead.

“Once or twice in a score of generations a new era dawns: the light from the east begins to drive the darkness of the earth from the hearts of men.

“Now and then in a peaceful grove, apart from the gaze of men, heaven and earth share a moment of intimacy, and neither are ever thereafter the same. Such a moment occurred on that beautiful, clear morning in the spring of 1820 in a grove of trees near Palmyra, New York.

“Man asked and God answered.

“Joseph Smith saw the Father and the Son” (Bruce R. McConkie, in Conference Report, Oct. 1975, 24–25; or *Ensign*, Nov. 1975, 18).

■ “Yes, God does live. The Father, Son, and Holy Ghost are three separate personal beings, alike in form, in whose image man is made. In order that these basic fundamental truths, lost to the world through centuries of erroneous teachings, might again be available to people of our day, a new revelation was necessary, and this was given to the fourteen-year-old Joseph Smith in the form of the most glorious vision ever given to mortal man, so far as the records indicate—a vision in which Father and Son appeared simultaneously” (Joseph F. Merrill, in Conference Report, Oct. 1948, 59).

D. The Restoration of the gospel has commenced in this dispensation, the dispensation of the fulness of times.

■ “Joseph Smith’s next great service to the race was in opening this gospel dispensation—the Dispensation of the Fulness of Times. What does that mean? To dispense is to distribute or deal out in portions, as when the sacrament of the Lord’s Supper is dispensed to a religious congregation. In a larger sense, it signifies the opening of the heavens and the sending forth of the gospel and the powers of the Priesthood, as a boon and blessing to mankind. The term ‘dispensation’ also defines the period during which these saving and exalting principles, thus sent forth, continue operative in pristine power and purity. There have been many dispensations of the gospel, though men know little concerning them. The gospel of Christ is more than ‘the power of God unto salvation;’



it is the power of God unto exaltation, and was instituted as such before this earth rolled into existence, before Adam fell, and consequently before man had need of redemption and salvation. It is the way of eternal progress, the path to perfection, and has been upon earth in a series of dispensations reaching like a mighty chain from the days of Adam down to the present time. The great difference between this dispensation and all others is, that this is the last and the greatest, virtually all dispensations rolled into one" (Orson F. Whitney, in Conference Report, Apr. 1920, 122).

■ "In this restoration it is necessary that the Church of Jesus Christ in its simplicity and truth be restored. All the keys and powers of priesthood held by the prophets of former dispensations must be conferred upon God's chosen representatives on the earth. In this manner all the authority and keys of priesthood of the past are to flow into the most glorious and greatest of dispensations, like clear streams flowing into a mighty river. The everlasting covenant once given to the ancients, and which Isaiah says was broken, must be restored" (Joseph Fielding Smith, *Doctrines of Salvation*, 1:167–68).

■ "In the restoration of authority it was necessary that John the Baptist—the messenger who was formerly sent to prepare the way—should first come. Then Peter, James and John, who held the keys of the greater priesthood had to come and give their power that the Church could be organized in the earth. Peter, James and John, the three chief apostles, who constituted the Presidency of the Church in that day, were the logical personages to come with this authority.

"But others had to come. After the coming of the apostles we do not know just what order was observed. It is natural for us to conclude that the authorities revealed and restored would begin with Adam, 'who was the first man.' Then would come Enoch, Noah, and so on down the line of authority to the dispensation of the meridian of time" (Smith, *Doctrines of Salvation*, 1:173–74).

■ "It is left for us to see, participate in and help to roll forward the Latter-day glory, 'the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth,' 'even in one,' when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the Spirit of God will also dwell with His people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly Priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in one

common cause, to roll forth the kingdom of God, the heavenly Priesthood are not idle spectators, the Spirit of God will be showered down from above, and it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the all but insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessing which they will realize; a work that God and angels have contemplated with delight for generations past; that fired the souls of the ancient patriarchs and prophets; a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family" (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 231–32).

■ "It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained in eternity to preside over this last dispensation" (Young, *Discourses of Brigham Young*, 108).

■ "This is a dispensation the greatest that was ever ushered in in the history of the world, because it comprehends all that has been before it and all that shall come after it" (Anthony W. Ivins, in Conference Report, Oct. 1932, 5).

■ "This is the last dispensation. [The Lord] has raised up men and women to carry on his work, and as I have often said, many of us have been held in the spirit world from the organization of this world, until the generation in which we live" (Wilford Woodruff, in *Journal of Discourses*, 21:284; see also "Responsibilities of the Priesthood," *Ensign*, Sept. 1971, 20).

■ "The last word has not been spoken on any subject. Streams of living water shall yet flow from the Eternal Spring who is the source of all truth. There are more things we do not know about the doctrines of salvation than there are things we do know" (Bruce R. McConkie, "A New Commandment: Save Thyself and Thy Kindred!" *Ensign*, Aug. 1976, 11).

Introduction

President Joseph F. Smith spoke of the purposes of the Church: “We proclaim the objects of this organization to be, the preaching of the gospel in all the world, the gathering of scattered Israel, and the preparation of a people for the coming of the Lord” (in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 4:145).

Doctrinal Outline

A. Ancient Israel was scattered throughout the earth because the people rejected God’s covenant.

1. It was prophesied that Israel would be scattered among the nations of the earth because of the people’s wickedness (see Leviticus 26:33; Deuteronomy 4:23–27; 28:25, 37, 64; 1 Nephi 10:12–13; 21:1; 22:3–4).
2. The scattering began when the Assyrians carried the ten tribes away into captivity (see 2 Kings 15:29; 17:6).
3. The scattering continued when Nebuchadnezzar, king of Babylon, carried Judah away into captivity (see 2 Kings 25:1, 7, 11; 1 Nephi 10:3).
4. Lehi and his descendants were a branch of Israel, broken off and scattered (see 1 Nephi 15:12; 19:24; 2 Nephi 3:5).
5. After the death of Jesus, the Jews were scattered among the gentile nations (see 2 Nephi 25:15; Luke 21:24; D&C 45:18–21, 24).
6. The scattering of the Jews is likened in scripture to a sifting, a divorce, and the sale of a man to pay his debts (see Amos 9:8–9; Isaiah 50:1).

B. Through His prophets God promised to gather scattered Israel once again.

1. The gathering of scattered Israel is a result both of God’s mercy and also of Israel’s repentance (see Isaiah 54:7; Ezekiel 11:17; Jeremiah 50:4–5; 2 Nephi 10:7; 30:7).
2. According to God’s prophets, the redemption of scattered Israel shall be accomplished in the latter days (see Deuteronomy 4:27–31; D&C 113:6).
3. The raising of an ensign to the nations is the signal for Israel to be gathered home in the latter days (see Isaiah 5:26; 11:12).
4. Moses delivered to Joseph Smith and Oliver Cowdery the keys of the gathering of Israel (see D&C 110:11).
5. All nations will eventually deliver up the scattered peoples of the Lord, who will return

to the lands of their forefathers’ inheritance (see Deuteronomy 30:3; Psalm 107:1–3; Isaiah 43:5–6).

6. Of the twelve tribes, the tribes of Joseph’s sons, Ephraim and Manasseh, will be gathered first and then direct the other tribes in their gathering (see JST, Genesis 48:5–11; Deuteronomy 33:16–17; D&C 133:30–39).
7. Known as the remnant of the Lord, gathered Israel is likened to the ransomed or redeemed from captivity, the lost sheep sought out, or the outcasts taken back (see Isaiah 10:21–22; 11:11–12; Ezekiel 34:11–16; 2 Nephi 8:11).

Supporting Statements

A. Ancient Israel was scattered throughout the earth because the people rejected God’s covenant.

■ “If you will read the 26th chapter of Leviticus and the 28th chapter of Deuteronomy—there are many other chapters also in the Bible but these two especially—you will find recorded many things by way of covenant and promise and admonition that the Lord gave to Israel. He told them what would happen if they kept his commandments. He told them the consequences of breaking his commandments. All that was clearly set forth in these scriptures before the Israelites entered the promised land. . . .

“As time went on they violated these covenants. They turned away from the admonitions, the commandments, the instructions that the Lord gave them through the Prophet Moses, and eventually, because of that rebellion, the curses came upon them and they were scattered among the nations of the earth” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:165).

■ “We have something in the Book of Mormon that, if we did not have any other truth expressed in it, would be sufficient evidence of the divinity of this book. I have reference to the fifth chapter of Jacob. In this chapter we have a parable that nobody could have written unless he had the guidance of the Spirit of the Lord. It would have been impossible. . . . No greater parable was ever recorded. It is a parable of the scattering of Israel. The Lord revealed to Jacob that he would scatter Israel, and in this figure, Israel is a tame olive tree. . . .

“ . . . In its native land it began to die. So the Lord took branches like the Nephites, like the lost tribes, and like others that the Lord led off that we do not know anything about, to other parts of the earth. He planted them all over his vineyard, which is the world” (Joseph Fielding Smith, *Answers to Gospel Questions*, 4:203–4).

■ “It has been said, that ‘if a complete history of the house of Israel were written, it would be the history of histories, the key of the world’s history for the past twenty centuries.’ Justification for this sweeping statement is found in the fact that the Israelites have been so completely dispersed among the nations as to give to this scattered people a place of importance as a factor in the rise and development of almost every large division of the human family. This work of dispersion was brought about by many stages, and extended through millenniums. It was foreseen by the early prophets; and the spiritual leaders of every generation prior to and immediately following the Messianic era predicted the scattering of the people, as an ordained result of their increasing wickedness” (James E. Talmage, *The Articles of Faith*, 316).

■ “Israel was scattered because she apostatized; because she broke the Ten Commandments; because she rejected the prophets and seers and turned to wizards that peep and mutter; because she forsook the covenant; because she gave heed to false ministers and joined false churches; because she ceased to be a peculiar people and a kingdom of priests. When she became as the world, the Lord left her to suffer and live and be as the world then was” (Bruce R. McConkie, *The Millennial Messiah*, 186).

B. Through His prophets God promised to gather scattered Israel once again.

■ “The sufferings of Israel have been but necessary chastening by a grieved yet loving Father, who planned by these effective means to purify His sin-stained children. . . .

“Though smitten of men, a large part of them gone from a knowledge of the world, Israel are

not lost unto their God. He knows whither they have been led or driven; toward them His heart still yearns with paternal love; and surely will He bring them forth, in due time and by appointed means, into a condition of blessing and influence befitting His covenant people. In spite of their sin and notwithstanding the tribulations that they were bringing upon themselves, the Lord said: ‘And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: I am the Lord their God.’ As complete as was the scattering, so shall be the gathering of Israel” (Talmage, *Articles of Faith*, 328–29).

■ “The restoration of the kingdom to Israel—that was the thing uppermost in the minds of Jewish Israel in our Lord’s day. . . .

“And so even the Twelve—after spending three years with Jesus in his mortal ministry; after associating with him for forty days as a resurrected being; and after being taught all that it was expedient for them to know to perform the labor that then was theirs—even the apostles sought yet to learn of the fulfillment of the prophetic word concerning Israel the chosen. ‘When they therefore were come together,’ at the time appointed for the ascension of Jesus into heaven, to sit down on the right hand of the Majesty on high, ‘they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?’ . . .

“ . . . The kingdom was not to be restored to Israel in their day. Let them preach the gospel and save souls before the dire day of darkness that soon would cover the earth. The promised day of restoration, the day of Israel’s triumph and glory, the day of millennial glory—all this lay ahead.



It was scheduled for the last days” (McConkie, *Millennial Messiah*, 309–10).

■ “Many ancient prophecies foretold that in the last days the Lord would set up an ensign to the nations, a standard to which Israel and the righteous of all nations might gather. (Isa. 5:26; 11:10–12; 18:3; 30:17–26; 31:9; 49:22; 62:10; Zech. 9:16.) This ensign is the new and everlasting covenant, the gospel of salvation (D. & C. 49:9); it is the great latter-day Zion (D. & C. 64:41–43); it is The Church of Jesus Christ of Latter-day Saints” (Bruce R. McConkie, *Mormon Doctrine*, 228).

■ “Now, we are concerned with the gathering of Israel. This gathering shall continue until the righteous are assembled in the congregations of the Saints in the nations of the world. This reminds us of the tenth article of faith, wherein the Prophet Joseph Smith said to his inquirer, ‘We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the new Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.’ . . .

“Now, the gathering of Israel consists of joining the true church and their coming to a knowledge of the true God. . . . Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord in his own tongue and with the Saints in the nations where he lives, has complied with the law of the gathering of Israel and is heir to all of the blessings promised the Saints in these last days” (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 438–39).

■ “By and by the Jews will be gathered to the land of their fathers, and the ten tribes, who wandered into the north, will be gathered home, and the blood of Ephraim, the second son of Joseph, who was sold into Egypt, which is to be found in every kingdom and nation under heaven, will be gathered from among the Gentiles, and the Gentiles who will receive and adhere to the principles of the Gospel will be adopted and initiated into the family of Father Abraham, and Jesus will reign over his own and Satan will reign over his own” (Brigham Young, *Discourses of Brigham Young*, 121–22).

■ “Why is it that you are here to-day? and what brought you here? Because the keys of the gathering of Israel from the four quarters of the earth have been committed to Joseph Smith, and he has conferred those keys upon others that the gathering of Israel may be accomplished, and in due time the same thing will be performed to the tribes in the land of the north. It is on this account, and through the unlocking of this principle,

and through those means, that you are brought together as you are to-day” (John Taylor, in *Journal of Discourses*, 25:179).

■ “It is essential in this dispensation that Ephraim stand in his place at the head, exercising the birth-right in Israel which was given to him by direct revelation. Therefore, Ephraim must be gathered first to prepare the way, through the gospel and the priesthood, for the rest of the tribes of Israel when the time comes for them to be gathered to Zion. The great majority of those who have come into the Church are Ephraimites. It is the exception to find one of any other tribe, unless it is of Manasseh.

“It is Ephraim, today, who holds the priesthood. It is with Ephraim that the Lord has made covenant and has revealed the fulness of the everlasting gospel. It is Ephraim who is building temples and performing the ordinances in them for both the living and for the dead. When the ‘lost tribes’ come—and it will be a most wonderful sight and a marvelous thing when they do come to Zion—in fulfillment of the promises made through Isaiah and Jeremiah, they will have to receive the crowning blessings from their brother Ephraim, the ‘firstborn’ in Israel” (Smith, *Doctrines of Salvation*, 3:252–53).



President Spencer W. Kimball

Introduction

“Members of the priesthood belong to the greatest fraternity, the greatest brotherhood in all the world—the brotherhood of Christ—and they have the obligation to do their best each day, all day, and to maintain the standards of the priesthood” (David O. McKay, “Priesthood,” *Instructor*, Oct. 1968, 379).

Doctrinal Outline

A. The priesthood is divine power and authority.

1. Priesthood is the power and authority to act for God (see D&C 112:30; 121:36; 107:8).
2. The power to bind and seal on earth and have it correspondingly bound and sealed in heaven requires priesthood authority (see Matthew 16:19; D&C 128:8–9; 132:46; Helaman 10:7).

B. Priesthood authority is conferred only by the laying on of hands.

1. Divine authority is received only by ordination through the laying on of hands by commissioned servants of the Lord (see Articles of Faith 1:5; Alma 6:1).
2. Those who hold priesthood power are commissioned to act in God’s name for the salvation of mankind (see D&C 20:73; 138:30).

C. There are two orders of priesthood.

1. The Aaronic Priesthood is called the lesser priesthood because it is an appendage to the Melchizedek Priesthood (see D&C 107:13–14; Joseph Smith—History 1:70).
2. The Aaronic Priesthood administers outward ordinances and is a preparatory priesthood (see D&C 84:26; 107:20; 13).
3. The Melchizedek Priesthood is a greater power, a priesthood of presidency, holding the right to administer in spiritual affairs (see D&C 107:8–9, 18).
4. The Melchizedek Priesthood holds the keys to the mysteries of the kingdom of God and performs the ordinances that pertain to godliness (see D&C 84:19–22; 107:18–19).

D. The work of God is performed by the power of the priesthood.

1. Those who hold the priesthood may preside over and direct the affairs of the kingdom of God on earth (see D&C 107:8, 60–66, 85–95; 102:9–11; Alma 6:1).
2. Bearers of the priesthood teach and instruct others in the truths of God (see Alma 17:3; D&C 28:3; 42:12; 2 Nephi 5:26; Ezekiel 3:17).

3. Priesthood holders are called to build up, to strengthen, and to bless the Church (see D&C 42:11; 20:38–60; 107:33–39; Ephesians 4:11–12).

4. Those who hold the priesthood administer gospel ordinances and spiritual blessings (see 3 Nephi 11:21; 18:5; D&C 20:38–51; 107:18–20, 23, 25).

E. Through the keys of the priesthood, God directs and coordinates His work.

1. The keys of the kingdom are the rights of presidency (see D&C 81:2; 107:21).
2. John the Baptist descended from Aaron and received his keys as a firstborn son (see D&C 68:16–18; 84:26–27).
3. John the Baptist bestowed the keys of the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery (see D&C 13; Joseph Smith—History 1:68–69).
4. Peter, James, and John received keys of the higher priesthood from Jesus Christ (see Matthew 16:19; D&C 7:7).
5. Peter, James, John, and others bestowed keys of the higher priesthood on Joseph Smith and Oliver Cowdery (see D&C 27:12–13; 110:11–16; 128:20–21).
6. The keys of the priesthood are held by Church leaders and are exercised in the Church today (see D&C 112:30–32; 65:2; 68:19; 81:2; 28:7).

Supporting Statements

A. The priesthood is divine power and authority.

■ “What is the Priesthood? It is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming that authority, nor borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God. . . . It is the same power and Priesthood that was committed to the disciples of Christ while he was upon the earth, that whatsoever they should bind on earth should be bound in heaven, and that whatsoever they should loose on earth should be loosed in heaven” (Joseph F. Smith, *Gospel Doctrine*, 139–40).

■ “What is priesthood? . . . It is the government of God, whether on the earth or in the heavens, for it is by that power, agency, or principle that all things are governed on the earth and in the heavens, and by that power that all things are upheld and sustained. It governs all things—it directs all

things—it sustains all things—and has to do with all things that God and truth are associated with. It is the power of God delegated to intelligences in the heavens and to men on the earth” (John Taylor, *The Gospel Kingdom*, 129).

B. Priesthood authority is conferred only by the laying on of hands.

■ “God’s ministers are ordained. They have the holy priesthood conferred upon them and are ordained by the laying on of hands to officiate in specific offices and callings” (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 1:748).

■ “Ordination of men to the ministry, as sanctioned by scriptural precedent and established by direct revelation of God’s will, is to be effected through the gift of prophecy and by the imposition of hands by those who are in authority” (James E. Talmage, *The Articles of Faith*, 182).

C. There are two orders of priesthood.

■ “The Aaronic Priesthood is named after Aaron, who was given to Moses as his mouthpiece, to act under his direction in the carrying out of God’s purposes respecting Israel. For this reason it is sometimes called the Lesser Priesthood; but though lesser, it is neither small nor insignificant” (Talmage, *Articles of Faith*, 204).

■ “The Church has two characteristics—the temporal and the spiritual, and one is not without the other. We maintain that both are essential and that one without the other is incomplete and ineffectual. Hence, the Lord instituted in the government of the Church two Priesthoods—the lesser or Aaronic, having special charge of the temporal, and the higher or Melchizedek, looking to the spiritual welfare of the people” (Smith, *Gospel Doctrine*, 150).

■ “The lesser priesthood is a part of, or an appendage to the greater, or the Melchizedek priesthood, and has power in administering outward ordinances. The lesser or Aaronic priesthood can make appointments for the greater in preaching; can baptize, administer the sacrament, attend to the tithing, buy lands, settle people on possessions, divide inheritances, look after the poor, take care of the properties of the church, attend generally to temporal affairs; act as common judges in Israel, and assist in ordinances of the temple, under the direction of the greater or Melchizedek priesthood. They hold the keys of the ministering of angels and administer in outward ordinances, the *letter of the gospel*, and the baptism of repentance for the remission of sins” (Taylor, *Gospel Kingdom*, 155).

■ “The Melchizedek priesthood holds the mysteries of the revelations of God. Wherever that priesthood exists, there also exists a knowledge of the laws of God; and wherever the gospel has existed, there has always been revelation; and where there has been no revelation, there never has been the true gospel” (Taylor, *Gospel Kingdom*, 139).

D. The work of God is performed by the power of the priesthood.

■ “The Priesthood after the order of the Son of God is the ruling, presiding authority in the Church. . . . In other words, there is no government in the Church of Jesus Christ separate and apart, above, or outside of the holy Priesthood or its authority” (Smith, *Gospel Doctrine*, 144).

■ “The priesthood or authority in which we stand is the medium or channel through which our Heavenly Father has purposed to communicate light, intelligence, gifts, powers, and spiritual and temporal salvation unto the present generation” (Lorenzo Snow, *The Teachings of Lorenzo Snow*, 85).

■ “Our lives are wrapped up with the lives of others. We are happiest as we contribute to the lives of others. I say that because the priesthood you hold means that you are to serve others. You represent God in the field to which you are assigned” (David O. McKay, *Gospel Ideals*, 168).

■ “What is the priesthood for? It is to administer the ordinances of the gospel, even the gospel of our Father in heaven, the eternal God, the Eloheim of the Jews and the God of the Gentiles, and all he has ever done from the beginning has been performed by and through the power of that priesthood” (Wilford Woodruff, *The Discourses of Wilford Woodruff*, 67).

E. Through the keys of the priesthood, God directs and coordinates His work.

■ “It is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the *keys* of the Priesthood. In their fulness, these keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor” (Smith, *Gospel Doctrine*, 136).

■ “[Joseph Smith] lived until he received every key, ordinance and law ever given to any man on the earth, from Father Adam down, touching this dispensation. He received powers and keys from under the hands of Moses for gathering the house of Israel in the last days; he received under the hands of Elias the keys of sealing the hearts of the fathers to the children, and the hearts of the children to the fathers; he received under the hands of Peter, James and John, the Apostleship, and everything belonging thereto; he received under the hands of Moroni all the keys and powers required of the stick of Joseph in the hands of Ephraim; he received under the hand of John the Baptist the Aaronic Priesthood, with all its keys and powers, and every other key and power belonging to this dispensation, and I am not ashamed to say that he was a Prophet of God, and he laid the foundation of the greatest work and dispensation that has ever been established on the earth” (Wilford Woodruff, in *Journal of Discourses*, 16:267).

Introduction

Because the responsibility of holding the priesthood is so great, all who receive it do so by an oath and a covenant. Honoring the covenant means that “the man who accepts the priesthood also accepts the responsibilities that go with it. He promises that he will give service and make himself approved” (Joseph Fielding Smith, in Conference Report, Apr. 1966, 102).

Doctrinal Outline

A. The Melchizedek Priesthood is received by an oath and a covenant.

1. A covenant is a solemn promise between two parties (see Genesis 6:18; 17:1–8; 1 Samuel 18:3; D&C 82:10).
2. Oaths are sworn affirmations that we will be true and faithful to our promises (see Numbers 30:2; Alma 53:11; 1 Nephi 4:35–37).
3. God uses oaths to confirm His promises to us (see Genesis 26:3; Deuteronomy 7:8; Jeremiah 11:5; Acts 2:30; Moses 7:51).
4. In accepting the covenant of the priesthood, a man promises to receive the priesthood and to magnify his callings in it (see D&C 84:32–39, 43–44).

B. Righteousness is the key to priesthood power and eternal life.

1. God is trying to make His mortal children a nation of priests and kings (see Exodus 19:6; Revelation 1:6; 5:10; 20:6; D&C 76:55–56).
2. “The rights of the priesthood are inseparably connected with the powers of heaven” and can be controlled only upon the principles of righteousness (D&C 121:36; see also vv. 34–35).
3. Those who hold the priesthood are to lead and govern only by love, kindness, and persuasion (see D&C 121:41–46).
4. Priestcraft is a counterfeit of priesthood and causes us to err (see 2 Nephi 26:29; Alma 1:2–12; Micah 3:11; D&C 33:4).
5. Corrupt men lose the power of the priesthood (see D&C 121:37–40).
6. Righteous men gain eternal life by faithfully observing the oath and covenant of the priesthood (see D&C 84:33–39; 121:45–46).

Supporting Statements

A. The Melchizedek Priesthood is received by an oath and a covenant.

■ “A covenant is a binding and solemn agreement entered into by at least two individuals. It requires that all parties involved abide the conditions of the compact in order to make it effective and binding” (ElRay L. Christiansen, in Conference Report, Oct. 1972, 44; or *Ensign*, Jan. 1973, 50).

■ “To swear with an oath is the most solemn and binding form of speech known to the human tongue; and it was this type of language which the Father chose to have used in the great Messianic prophecy about Christ and the priesthood. Of him it says: ‘The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.’ (Ps. 110:4.)” (Joseph Fielding Smith, in Conference Report, Oct. 1970, 92).

■ “In ancient dispensations, particularly the Mosaic, the taking of *oaths* was an approved and formal part of the religious lives of the people. These oaths were solemn appeals to Deity, or to some sacred object or thing, in attestation of the truth of a statement or of a sworn determination to keep a promise. These statements, usually made in the name of the Lord, by people who valued their religion and their word above their lives, could be and were relied upon with absolute assurance. (Num. 30.)” (Bruce R. McConkie, *Mormon Doctrine*, 537–38).

■ “Beginning in the meridian of time the law whereunder men might take oaths in righteousness was done away, and the saints were commanded to refrain from their use. . . .

“No such restriction on oath taking, however, applies to Deity. Both in ancient and modern times he has spoken to his saints with an oath. (D. & C. 124:47.) The great covenant made with Abraham that in him and in his seed all generations should be blessed was made by God with an oath in which Deity swore in his own name (because he could swear by no higher) that the covenant would be fulfilled. (Gen. 17; Deut. 7:8; 29:10–15; Luke 1:67–75; Heb. 6:13–20.)” (McConkie, *Mormon Doctrine*, 538).

■ “When we receive the Melchizedek Priesthood we do so by covenant. We solemnly promise to receive the priesthood, to magnify our callings in it, and to live by every word that proceedeth forth from the mouth of God. The Lord on his part promises us that if we keep the covenant, we shall receive all that the Father hath, which is life eternal. Can any of us conceive of a greater or

more glorious agreement than this?" (Smith, in Conference Report, Oct. 1970, 91).

■ "Now, you made an oath, when you received the priesthood. You made an oath, and you cannot with impunity ignore that oath. You promised. When the stake president or mission president interviews, or the bishop or branch president, he asks promises: 'Will you? Do you? Have you done? Will you continue to do?' And with that oath and the promise, you move forward into your service in the Melchizedek Priesthood" (Spencer W. Kimball, in Stockholm Sweden Area Conference Report 1974, 99).

■ "One breaks the priesthood covenant by transgressing commandments—but also by leaving undone his duties. Accordingly, to break this covenant one needs only to do nothing" (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 497).

■ "The Lord has made clear that they who receive his priesthood receive him. And I think that means more than just sitting in a chair and having somebody put his hands upon your head. I think when you receive it, you accept it. You do not just merely sit. 'And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.' Can you imagine anything greater? Shouldn't we be frightened, almost awed as we contemplate the honor we have and the responsibility we have that has come from the oath and the covenant" (Kimball, in Stockholm Sweden Area Conference Report 1974, 100).

■ "It is of utmost importance that we keep clearly in mind what the magnifying of our callings in the priesthood requires of us. I am persuaded that it requires at least the following three things:

"1. That we obtain a knowledge of the gospel.
"2. That we comply in our personal living with the standards of the gospel.

"3. That we give dedicated service" (Marion G. Romney, in Conference Report, Oct. 1980, 64; or *Ensign*, Nov. 1980, 44).

■ "They shall be 'sanctified by the Spirit unto the renewing of their bodies.' I present to you the thought that President David O. McKay, who was in his nineties, President Joseph Fielding Smith, who was in his nineties, and all the Presidents of the Church since almost the beginning became men of advanced age, that their bodies were renewed, and their spirits were sanctified" (Kimball, in Stockholm Sweden Area Conference Report 1974, 99).

■ "Have you thought of that? 'All that my Father hath': to be a God; to be a great leader; to be perfect; to have all the blessings which you can ascribe to your Father in heaven—all that is available to you and me as we hold the priesthoods, particularly the Melchizedek Priesthood, which of course comes only after the Aaronic Priesthood" (Kimball, in Stockholm Sweden Area Conference Report 1974, 99).

B. Righteousness is the key to priesthood power and eternal life.

■ "Whenever the Lord has a people on earth he offers to make them a nation of kings and priests—not a congregation of lay members with a priest or a minister at the head—but a whole Church in which every man is his own minister, in which every man stands as a king in his own right, reigning over his own family-kingdom. The priesthood which makes a man a king and a priest is thus a royal priesthood" (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3:294).



■ “Most men are inclined to abuse authority, especially those who wield it who are the least prepared to hold positions of trust. It has been the characteristic of men in power to use that power to gratify their own pride and vain ambitions. More misery has come to the inhabitants of this world through the exercise of authority by those who least deserved it, than from almost any other cause. Rulers of kingdoms in the past have oppressed their subjects, and where they had the power they have sought to increase their dominions. We have had some horrible examples of misplaced ambition which, in recent years, placed the very existence of humanity in peril. These conditions still prevail in high places bringing fear and consternation to the troubled world.

“There should not, however, be any of this unrighteous ambition within the Church, but everything should be done in the spirit of love and humility” (Joseph Fielding Smith, *Church History and Modern Revelation*, 2:178).

■ “The priesthood cannot be conferred like a diploma. It cannot be handed to you as a certificate. It cannot be delivered to you as a message or sent to you in a letter. It comes only by proper ordination. An authorized holder of the priesthood has to be there. He must place his hands upon your head and ordain you. . . .

“I have told you how the *authority* is given to you. The *power* you receive will depend on what you do with this sacred, unseen gift.

“Your authority comes through your ordination; your power comes through obedience and worthiness” (Boyd K. Packer, *That All May Be Edified*, 28–29).

■ “There is no limit to the power of the priesthood which you hold. The limit comes in you if you do not live in harmony with the Spirit of the Lord and you limit yourselves in the power you exert” (Kimball, *Teachings of Spencer W. Kimball*, 498).

■ “Priesthood and priestcraft are two opposites; one is of God, the other of the devil. When ministers claim but do not possess the priesthood; when they set themselves up as lights to their congregations, but do not preach the pure and full gospel; when their interest is in gaining personal popularity and financial gain, rather than in caring for the poor and ministering to the wants and needs of their fellow men—they are engaged, in a greater or lesser degree, in the practice of priestcrafts” (McConkie, *Mormon Doctrine*, 593).

■ “The faithful in the priesthood are those who fulfill the covenant by ‘magnifying their calling’

and living ‘by every word that proceedeth forth from the mouth of God.’ (D&C 84:33, 44.) Far more seems to be implied in these requirements than token obedience—far more is needed than mere attendance at a few meetings and token fulfillment of assignments. The perfection of body and spirit are implied, and that includes the kind of service that goes far beyond the normal definition of duty. ‘Behold, there are many called, but few are chosen.’ (D&C 121:34.)” (Spencer W. Kimball, “The Example of Abraham,” *Ensign*, June 1975, 4).

■ “Now, the sealing for eternity gives to you eternal leadership. The man will have the authority of the priesthood, and if he keeps his life in order he will become a god. . . . The Lord created this earth for us and made it a beautiful place to live. He promised us that if we would live the right way we could come back to him and be like him” (Spencer W. Kimball, in São Paulo Brazil Area Conference Report 1975, 43).

■ “What, then, is the doctrine of the priesthood? And how shall we live as the servants of the Lord?

“This doctrine is that God our Father is a glorified, a perfected, and an exalted being who has all might, all power, and all dominion, who knows all things and is infinite in all his attributes, and who lives in the family unit.

“It is that our Eternal Father enjoys this high status of glory and perfection and power because his faith is perfect and his priesthood is unlimited.

“It is that priesthood is the very name of the power of God, and that if we are to become like him, we must receive and exercise his priesthood or power as he exercises it.

“It is that he has given us an endowment of heavenly power here on earth, which is after the order of his Son and which, because it is the power of God, is of necessity without beginning of days or end of years.

“It is that we can enter an order of the priesthood named the new and everlasting covenant of marriage (see D&C 131:2), named also the patriarchal order, because of which order we can create for ourselves eternal family units of our own, patterned after the family of God our Heavenly Father.

“It is that we have power, by faith, to govern and control all things, both temporal and spiritual; to work miracles and perfect lives; to stand in the presence of God and be like him because we have gained his faith, his perfections, and his power, or in other words the fulness of his priesthood” (Bruce R. McConkie, in Conference Report, Apr. 1982, 50; or *Ensign*, May 1982, 33–34).

Introduction

In every dispensation the Lord has commanded His people to “remember the sabbath day, to keep it holy” (Exodus 20:8). Many promises and blessings are extended to those who keep the law of the Sabbath. For example, in the days of Jeremiah, the Lord promised to spare Jerusalem and its inhabitants if they would keep the Sabbath (see Jeremiah 17:20–27). In our day the Lord has promised us the “fulness of the earth” if we will obey this commandment (D&C 59:16).

Doctrinal Outline

A. Sabbath observance is a law of God.

1. Jehovah rested from His creative labors on the seventh day and called it the Sabbath (see Genesis 2:2; Moses 3:2–3; Exodus 20:11).
2. The Lord commanded Israel to keep the Sabbath holy (see Exodus 20:8–11; Deuteronomy 5:12–15).
3. The Lord declared that Sabbath observance would be a distinguishing characteristic of His chosen people (see Exodus 31:13, 16–17; Ezekiel 20:12).
4. The Savior observed the Sabbath and kept it holy (see Luke 4:16; 13:10–17).
5. Latter-day revelation affirms the significance of the Sabbath in this dispensation (see D&C 59:9–13).



B. The Sabbath day was changed in the meridian dispensation.

1. In Old Testament times, the Sabbath was observed on the seventh day (see Exodus 20:8–10; 31:14–17; Deuteronomy 5:12–14).
2. In New Testament times, Church members began to observe the Sabbath on the first day of the week to commemorate the Savior’s Resurrection (see Acts 20:7; 1 Corinthians 16:2; John 20:19).

C. The Lord has given some general guidelines for proper Sabbath observance.

1. We should attend Church meetings on the Sabbath and worship God (see D&C 59:9–13).
2. The Sabbath is a day to renew our covenants by partaking of the sacrament (see D&C 59:9; 3 Nephi 18:1–10).
3. The Sabbath is a day to rest from temporal labors (see D&C 59:10; Exodus 20:10; Leviticus 23:3).
4. On the Sabbath we should prepare our food with a singleness of heart (see D&C 59:13).
5. The Sabbath is a day to perform good deeds (see Matthew 12:10–13; Luke 6:1–11; 13:11–17).
6. The Sabbath is a day to do the Lord’s will and refrain from seeking our own selfish pleasure (see Isaiah 58:13–14).

D. Blessings come to those who observe the Sabbath.

1. Observing the Sabbath can help the Saints remain unspotted from worldly enticements (see D&C 59:9).
2. Keeping the Sabbath holy is a work of righteousness that can bring to the individual “peace in this world, and eternal life in the world to come” (D&C 59:23).
3. Both temporal and spiritual blessings come to those who keep the Sabbath (see D&C 59:16–20).

Supporting Statements

A. Sabbath observance is a law of God.

■ “No law in all scripture has been more clearly defined than that of the Sabbath. From the time of Genesis to our own day, there has been no subject spoken of more directly or repeatedly than the Sabbath.

“It is one of the laws most dear to the heart of God. Yet it is noted far more in its desecration than in its acceptance and proper observance” (Mark E. Petersen, in Conference Report, Apr. 1975, 70; or *Ensign*, May 1975, 47).

■ “This very day upon which we meet here, to worship, viz, the Sabbath, has become the play-day of this great nation—the day set apart by

thousands to violate the commandment that God gave long, long ago, and I am persuaded that much of the sorrow and distress that is afflicting and will continue to afflict mankind is traceable to the fact that they have ignored his admonition to keep the Sabbath day holy" (George Albert Smith, in Conference Report, Oct. 1935, 120).

■ "An acquaintance of mine had purchased a lovely boat and had just finished varnishing it and painting it. When I stopped by, he was admiring it. I surmised that he was getting it ready to take it, with his family, to the reservoir the next Sunday. He said, 'It is complete and in readiness except for one thing.' Then he asked me, 'Could you suggest an appropriate name for the boat?' I knew him very well. I thought for a moment, and then I said, 'Well, perhaps you should name it *The Sabbath-Breaker*.' He looked at me, and he understood" (ElRay L. Christiansen, in Conference Report, Apr. 1962, 33).

B. The Sabbath day was changed in the meridian dispensation.

■ "The Church accepts Sunday as the Christian Sabbath and proclaims the sanctity of the day. We admit without argument that under the Mosaic law the seventh day of the week, Saturday, was designated and observed as the holy day, and that the change from Saturday to Sunday was a feature of the apostolic administration following the personal ministry of Jesus Christ. Greater than the question of this day or that in the week is the actuality of the weekly Sabbath, to be observed as a day of special and particular devotion to the service of the Lord" (James E. Talmage, *The Articles of Faith*, 449).

C. The Lord has given some general guidelines for proper Sabbath observance.

■ "People frequently wonder where to draw the line: what is worthy and what is unworthy to do upon the Sabbath. But if one loves the Lord with all his heart, might, mind, and strength; if one can put away selfishness and curb desire; if one can measure each Sabbath activity by the yardstick of worshipfulness; if one is honest with his Lord and with himself; if one offers a 'broken heart and a contrite spirit,' it is quite unlikely that there will be Sabbath breaking in that person's life" (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 219).

■ "To many, Sabbath breaking is a matter of little moment, but to our Heavenly Father it is one of the principal commandments. It is a test to 'see if we will do all things' commanded. . . .

"In the early days of Israel specific injunctions were given, and the death penalty was imposed for violation. Perhaps this was the only way that these former slaves could be taught the law of obedience and be brought to an understanding of the commandments of the Lord. Rabbis and priests made mockery of the commands by carrying them to unwarranted extremes in which a knot could not be tied nor loosed; a fire could not be kindled

nor extinguished; a broken bone could not be set; a dead body could not be moved from wreckage; a bed could not be moved; sticks could not be gathered. And it was against these excesses that the Savior lashed rather than the Sabbath day itself, for he who instituted the Sabbath had greatest respect for it. . . .

"It would appear that the reason the Sabbath day is so hard to live for so many people is that it is still written on tablets of stone rather than being written in their hearts. . . .

"In the days of weak Israel it seemed necessary for the Lord to specify the many things which people must not do on the Sabbath, but in our own day it would seem that he recognized the intelligence of his people, and assumed that they would catch the total spirit of worship and of the Sabbath observance when he said to them: 'Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.' (D&C 59:8.)" (Kimball, *Teachings of Spencer W. Kimball*, 217–18).

■ "A man of my acquaintance remained home each Sabbath and justified himself by saying that he could benefit more by reading a good book at home than by attending the sacrament meeting and listening to a poor sermon. But the home, sacred as it should be, is not the house of prayer. In it no sacrament is administered; in it is not found the fellowship with members, nor the confession of sins to the brethren. The mountains may be termed the temples of God and the forests and streams his handiwork, but only in the meetinghouse, or house of prayer, can be fulfilled all the requirements of the Lord. And so he has impressed upon us that: 'It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus.' (D&C 20:75.)" (Kimball, *Teachings of Spencer W. Kimball*, 220).

■ "For Latter-day Saints, to offer up 'sacraments' in the house of prayer as the Lord commands means for you to present your devotions before the Lord in the form of songs of praise, prayers and thanksgiving, testimonies, and the partaking of the sacrament and the study of the word of God. In its most widely accepted usage it means for you to stand for any sacred right or ceremony whereby you affirm your allegiance to your Heavenly Father and His Son" (Harold B. Lee, *Ye Are the Light of the World*, 72).

■ "The Savior said that the Sabbath was for man and not man for the Sabbath. The Sabbath is for man to obey and in which to find profit but not to break or desecrate. The Savior repeatedly insists upon the hallowing of the Sabbath day. He recognized the fact that livestock must be loosed from the stall and taken to water and fed and that other chores must be done. He recognized also that the ox might get into the mire or the ass fall into the pit; but neither in the letter nor in the spirit did he ever approve the use of the Sabbath for ordinary and regular work or for

amusements and play. He healed the sick on the Sabbath, preached in the synagogues on this day, but he gave the Sabbath not for amusement and labor but for rest to the mind and body, change and relaxation from heavy service, and leisure for works of mercy. The observance of the Sabbath is a part of the new covenant" (Kimball, *Teachings of Spencer W. Kimball*, 216–17).

■ "The Sabbath day is given throughout the generations of man for a perpetual covenant. It is a sign between the Lord and his children forever. It is a day in which to worship and to express our gratitude and appreciation to the Lord. It is a day on which to surrender every worldly interest and to praise the Lord humbly, for humility is the beginning of exaltation. It is a day not for affliction and burden but for rest and righteous enjoyment. It is a day not for lavish banqueting, but a day of simple meals and spiritual feasting; not a day of abstinence from food, except fast day, but a day when maid and mistress might be relieved from the preparation. It is a day graciously given us by our Heavenly Father. It is a day when animals may be turned out to graze and rest; when the plow may be stored in the barn and other machinery cooled down; a day when employer and employee, master and servant may be free from plowing, digging, toiling. It is a day when the office may be locked and business postponed, and troubles forgotten; a day when man may be temporarily released from that first injunction, 'In the sweat of thy face shall thou eat bread, till thou return unto the ground.' (Genesis 3:19.) It is a day when bodies may rest, minds relax, and spirits grow. It is a day when songs may be sung, prayers offered, sermons preached, and testimonies borne, and when man may climb high, almost annihilating time, space, and distance between himself and his Creator.

"The Sabbath is a day on which to take inventory—to analyze our weaknesses, to confess our sins to our associates and our Lord. It is a day on which to fast in 'sackcloth and ashes.' It is a day on which to read good books, a day to contemplate and ponder, a day to study lessons for priesthood and auxiliary organizations, a day to study the scriptures and to prepare sermons, a day to nap and rest and relax, a day to visit the sick, a day to preach the gospel, a day to proselyte, a day to visit quietly with the family and get acquainted with our children, a day for proper courting, a day to do good, a day to drink at the fountain of knowledge and of instruction, a day to seek forgiveness of our sins, a day for the enrichment of our spirit and our soul, a day to restore us to our spiritual stature, a day to partake of the emblems of his sacrifice and atonement, a day to contemplate the glories of the gospel and of the eternal realms, a day to climb high on the upward path toward our Heavenly Father" (Kimball, *Teachings of Spencer W. Kimball*, 215–16).

D. Blessings come to those who observe the Sabbath.

■ "We constantly talk about the worldliness of the present day and speak of the fact that our young people face more serious temptations than did those of a generation ago, and this is probably true. Also, more parents seem to be caught up in the worldliness of today than was the case a generation ago.

"What can we do to protect ourselves under these hazardous circumstances? How can we better help our young people to remain unspotted from the world?"

"The Lord gives us the answer, and says that it can be done by sincerely observing the Sabbath day. Most people have never thought of it in this way, but note the words of the Lord in this regard: 'That thou mayest more fully keep thyself unspotted from the world'—note these words—'that thou mayest more fully keep thyself unspotted from the world, thou shall go to the house of prayer and offer up thy sacraments upon my holy day.' (D&C 59:9.)

"Think about that for a moment. Do we really believe in God—sincerely? Are we convinced that he knows what he is talking about? If we are, then will we take him and his word seriously? Or will we further trifle with divine revelation?"

"The Lord does know what he is talking about. Sabbath observance will help us to more fully remain unspotted from the world" (Petersen, in Conference Report, Apr. 1975, 70; or *Ensign*, May 1975, 47–48).

■ "Sunday is worship day. It is holy. [The United States] is a Christian nation, and the Lord has promised that as long as we keep him in mind and worship him this Country will stand—this Government will stand. No other nation can take it or destroy it. But if we forget Him, God's promises are not binding.

"Why should Sunday be observed as a day of rest? First, Sunday is essential to the true development and strength of body, and that is a principle which we should proclaim more generally abroad, and practice. . . .

"A second purpose for keeping holy the Sabbath Day is: 'That thou mayest more fully keep thyself unspotted from the world.' Contemplation during that sacred hour, self communion, and higher than that, communion in thought and feeling with the Lord—the realization that He is near enough to be aware of what you are thinking. What you think about—is really what you are. . . .

"There is a third reason. Keeping holy the Sabbath Day is a law of God, resounding through the ages from Mt. Sinai. You cannot transgress the law of God without circumscribing your spirit. Finally, our Sabbath, the first day of the week, commemorates the greatest event in all history: Christ's resurrection and his visit as a resurrected being to his assembled Apostles" (David O. McKay, in Conference Report, Oct. 1956, 90).

Introduction

President Spencer W. Kimball counseled us about the importance of eternal marriage:

“Honorable, happy, and successful marriage is surely the principal goal of every normal person. One who would purposely or neglectfully avoid its serious implications is not only not normal but is frustrating his own program. There are a few people who marry for spite or marry for wealth or marry on the rebound after having been jilted. How distorted is the thinking of such a one!

“Marriage is perhaps the most vital of all the decisions and has the most far-reaching effects, for it has to do not only with immediate happiness, but also with eternal joys. It affects not only the two people involved, but their families and particularly their children and their children’s children down through the many generations. . . .

“In selecting a companion for life and for eternity, certainly the most careful planning and thinking and praying and fasting should be done to be sure that, of all the decisions, this one must not be wrong. In true marriage there must be a union of minds as well as of hearts. Emotions must not wholly determine decisions, but the mind and the heart, strengthened by fasting and prayer and serious consideration, will give one a maximum chance of marital happiness” (“Marriage and Divorce,” in *Speeches of the Year, 1976*, 143–44; see also Kimball, *Marriage and Divorce*, 10–11).

Doctrinal Outline

A. Marriage is ordained of God.

See Doctrine and Covenants 49:15–17; Hebrews 13:4; Matthew 19:5–6; Genesis 2:18, 24.

B. A marriage must be performed with the sealing power of the priesthood to be valid after this life.

1. God intended that marriages should be eternal (see Matthew 19:6; D&C 132:19–20; 1 Corinthians 11:11).
2. A marriage not performed with the sealing power of the priesthood is not valid after this life (see D&C 132:7, 15–18).
3. Only one person on the earth at a time holds the keys of the sealing power (see D&C 132:7).

C. Celestial marriage is essential to exaltation.

1. In order to obtain the highest degree in the celestial kingdom, a man and a woman must enter into the new and everlasting covenant of marriage (see D&C 131:2–3).

2. A marriage must be sealed by the Holy Spirit of Promise before the husband and the wife can obtain exaltation (see D&C 132:19).
3. Those who are married by the power of God and achieve exaltation will have eternal increase (see D&C 132:19; 131:2–4).

Supporting Statements

A. Marriage is ordained of God.

■ “It is the normal thing to marry. It was arranged by God in the beginning, long before this world’s mountains were ever formed. Remember: ‘Neither is the man without the woman, neither the woman without the man.’ (1 Corinthians 11:11.) . . . Every person should *want* to be married. There are some who might not be able to. But every person should want to be married because that is what God in heaven planned for us” (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 291).

■ “Marriage is ordained of God. It is not merely a social custom. Without proper and successful marriage, one will never be exalted” (Kimball, *Teachings of Spencer W. Kimball*, 291).

B. A marriage must be performed with the sealing power of the priesthood to be valid after this life.

■ “The greatest joys of true married life can be continued. The most beautiful relationships of parents and children can be made permanent. The holy association of families can be never-ending if husband and wife have been sealed in the holy bond of eternal matrimony. Their joys and progress will never end, but this will never fall into place of its own accord. . . .

“God has restored the knowledge of temples and their purposes. On the earth this day are holy structures built to this special work of the Lord, and each is the house of the Lord. In these temples, by duly constituted authority, are men who can seal husbands and wives and their children for all eternity. This is a fact even though it is unknown to many” (Kimball, *Teachings of Spencer W. Kimball*, 297).

■ “Now let us consider the first marriage that was performed after the earth was organized. Adam, the first man, had been created as well as the beasts and fowls and every living thing upon the earth. We then find this recorded: ‘And the Lord God said, It is not good that man should be alone; I will make him an help meet for him.’ After the Lord had formed Eve, he ‘brought her unto the man. And Adam said, This is now bone of my bones and flesh of my flesh; 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.' (Genesis 2:18, 22–24.) These words were undoubtedly just what they sound like. They were very likely the words spoken by Adam reciting the vows of the first marriage upon this earth. With the completion of that marriage the Lord commanded them to 'be fruitful, and multiply and replenish the earth, and subdue it.' (Genesis 1:28.) Here was a marriage performed by the Lord between two immortal beings, for until sin entered the world their bodies were not subject to death. He made them one, not merely for time, nor for any definite period; they were to be one throughout the eternal ages" (Harold B. Lee, *Decisions for Successful Living*, 125).

■ "We see the use of seals everywhere. When a signature is notarized, an impression is made upon the paper with a seal. When a license is obtained from a municipality or a state, from a federation or an association, somewhere upon it is impressed the official seal of the organization. You find it on the diploma issued by universities, on legal documents that process through the courts, and on many other papers.

"The use of a seal is a visible means of signifying that the document is authoritative, that it is worthy of respect and recognition, that its effect is binding.

"*Seal* is the right word, therefore, to be used to represent spiritual authority. In this case it is not represented by an imprint, by a wax impression, by an embossment, or by a ribbon; nor by an engraving on a signet, or by a stamp, or by a gold design pressed onto a document. The seal of official authority relating to spiritual matters, like other things spiritual, can be identified by the influence that is felt when the sealing power is exercised.

"The sealing power represents the transcendent delegation of spiritual authority from God to man. The keeper of that sealing power is the Lord's chief representative here upon the earth. That is the position of consummate trust and authority. We speak often of holding the key to that sealing power in the Church.

"Much of the teaching relating to the deeper spiritual things in the Church, particularly in the temple, is symbolic. We use the word *keys* in a symbolic way. Here the keys of priesthood authority represent the limits of the power extended from beyond the veil to mortal man to act in the name of God upon the earth. The words *seal* and *keys* and *priesthood* are closely linked together" (Boyd K. Packer, *The Holy Temple*, 82).

C. Celestial marriage is essential to exaltation.

■ "I remember we had in our community in Arizona a good man who passed away. He and his lovely wife had resisted the teachings of the Church. And the wife, when he died, said, 'I know that we will be associated as husband and wife through eternity.' But she could say that a thousand times and it would still not come true because they were not humble enough to accept the law of marriage. They may receive other blessings, but not exaltation. That is reserved for those who are faithful and who obey the commandments" (Kimball, *Teachings of Spencer W. Kimball*, 298).

■ "Marriages performed in the temples for time and eternity, by virtue of the sealing keys restored by Elijah, are called celestial marriages. The participating parties become husband and wife in this mortal life, and if after their marriage they keep all the terms and conditions of this order of the



priesthood, they continue on as husband and wife in the celestial kingdom of God. . . .

“The most important things that any member of The Church of Jesus Christ of Latter-day Saints ever does in this world are: 1. To marry the right person, in the right place, by the right authority; and 2. To keep the covenant made in connection with this holy and perfect order of matrimony—thus assuring the obedient persons of an inheritance of exaltation in the celestial kingdom” (Bruce R. McConkie, *Mormon Doctrine*, 117–18).

■ “The house of the Lord is a house of order and not a house of confusion; and that means that the man is not without the woman in the Lord, neither is the woman without the man in the Lord; and that no man can be saved and exalted in the kingdom of God without the woman, and no woman can reach the perfection and exaltation in the kingdom of God alone. That is what it means. God instituted marriage in the beginning. He made man in his own image and likeness, male and female, and in their creation it was designed that they should be united together in sacred bonds of marriage, and one is not perfect without the other. Furthermore, it means that there is no union for time and eternity that can be perfected outside of the law of God, and the order of his house. Men may desire it, they may go through the form of it, in this life, but it will be of no effect except it be done and sanctioned by divine authority, in the name of the Father and of the Son and of the Holy Ghost” (Joseph F. Smith, *Gospel Doctrine*, 272).

■ “For remember, brethren, that only those who enter into the new and everlasting covenant of marriage in the temple for time and eternity, only those will have the exaltation in the celestial kingdom. That is what the Lord tells us” (Harold B. Lee, in Conference Report, Oct. 1973, 120; or *Ensign*, Jan. 1974, 100).

■ “Therefore, through the mercy and justice of the Lord, any young woman who maintains her virtue and accepts in her heart all the commandments and ordinances of the gospel will receive the fulness of the glory and exaltation of the celestial kingdom. The great gift of eternal life will be given her. This gift the Lord has described, shall be a ‘fulness and a continuation of the seeds forever and ever.’ All the gifts of exaltation will be hers, because she has been true and faithful, and what was denied her here will be given to her hereafter” (Joseph Fielding Smith, “Marriage in Eternity,” *Improvement Era*, Oct. 1957, 702).

■ “The *Holy Spirit of Promise* is the Holy Spirit promised the saints, or in other words the Holy Ghost. This name-title is used in connection with the sealing and ratifying power of the Holy Ghost, that is, the power given him to ratify and approve

the righteous acts of men so that those acts will be binding on earth and in heaven. . . .

“To seal is to *ratify*, to *justify*, or to *approve*.

Thus an act which is sealed by the Holy Spirit of Promise is one which is ratified by the Holy Ghost; it is one which is approved by the Lord; and the person who has taken the obligation upon himself is justified by the Spirit in the thing he has done.

“The ratifying seal of approval is put upon an act only if those entering the contract are worthy as a result of personal righteousness to receive the divine approbation. They ‘are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are *just and true*.’ (D. & C. 76:53.) If they are not just and true and worthy the ratifying seal is withheld” (McConkie, *Mormon Doctrine*, 361–62).

■ “Marriage covenants authorized and sealed by that God-given power, endure, if the parties thereto are true to their troth, not through mortal life alone, but through time and all eternity. Thus the worthy husband and wife who have been sealed under the everlasting covenant shall come forth in the day of the resurrection to receive their heritage of glory, immortality, and eternal lives.

“It is the blessed privilege of resurrected beings who attain an exaltation in the celestial kingdom to enjoy the glory of endless increase, to become the parents of generations of spirit-offspring, and to direct their development through probationary stages analogous to those through which they themselves have passed.

“Eternal are the purposes of God; never-ending progression is provided for His children, worlds without end” (James E. Talmage, “The Eternity of Sex,” *Young Woman’s Journal*, Oct. 1914, 604).

■ “Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 300–301).

■ “The gift promised to those who receive this covenant of marriage and *remain faithful to the end*, that they shall ‘have no end,’ means that they shall have the power of eternal increase. Only those who have this power will truly ‘*know* the only wise and true God, and Jesus Christ, whom he hath sent.’ Others may *see* the Lord and may be instructed by him but they will not truly know him or his Father unless they become like them” (Joseph Fielding Smith, *The Way to Perfection*, 247).

Introduction

Only in and through a family unit can we obtain eternal life. President Gordon B. Hinckley declared:

“How beautiful is that home where lives a man of godly manner, who loves those for whose nurture he is responsible, who stands before them as an example of integrity and goodness, who teaches industry and loyalty, not spoiling his children by indulging their every wish, but rather setting before them a pattern of work and service which will underpin their lives forever. How fortunate is the man whose wife radiates a spirit of love, of compassion, of order, of quiet beneficence, whose children show appreciation one for another, who honor and respect their parents, who counsel with them and take counsel from them. Such home life is within the reach of all who have cultivated in their hearts a resolution to do that which will please their Father in Heaven” (in Conference Report, Apr. 1985, 66; or *Ensign*, May 1985, 50).

Doctrinal Outline

A. Families are ordained of God.

1. Husbands and wives should cleave to each other (see Genesis 2:24; Moses 3:24; D&C 42:22; 1 Corinthians 7:10).
2. Husbands and wives are commanded to bring children into the world (see Genesis 1:28; 9:1; D&C 49:16–17).
3. Children are a blessing to a husband and wife (see Psalm 127:3–5).

B. Husbands and wives should love and support one another.

1. The relationship between husbands and wives should be patterned after the relationship between Christ and the Church (see Ephesians 5:22–33; Colossians 3:18–19).
2. Husbands and wives should live together in joy (see Ecclesiastes 9:9).
3. Husbands should love and take care of their wives (see Ephesians 5:25; D&C 42:22; 83:2; Colossians 3:19).
4. Wives should love and comfort their husbands (see D&C 25:5, 14; Titus 2:4–5).

C. Parents are responsible to teach, discipline, provide for, and care for their children.

1. Parents are to establish a home of order (see D&C 93:43–44, 50).
2. Parents are to provide for and care for their children (see D&C 83:4; 1 Timothy 5:8; D&C 75:28; Mosiah 4:14–15).

3. Parents are responsible to teach the gospel to their children (see D&C 68:25–28; Moses 6:56–61; Deuteronomy 6:6–7; 11:18–19).
4. Children will benefit from the good example of their parents (see Proverbs 20:7; Jacob 3:10).
5. Parents should correct and discipline their children in love (see Proverbs 19:18; 23:13; Ephesians 6:4; 1 Samuel 3:12–13).
6. Prayer should be taught and practiced in the home (see D&C 68:28; 3 Nephi 18:21; Alma 34:21).

D. Children should honor their parents and be obedient to them.

1. Children should respect and honor their mother and father (see Exodus 20:12; 1 Timothy 5:4; Leviticus 20:9; Ephesians 6:1–3; Colossians 3:20).
2. Children should be subject to their parents (see Luke 2:51; Mosiah 3:19).
3. Children should listen to their parents and follow their teachings (see Proverbs 1:8; 23:22).

Supporting Statements

A. Families are ordained of God.

■ “The Lord organized the whole program in the beginning with a father who procreates, provides, and loves and directs, and a mother who conceives and bears and nurtures and feeds and trains. The Lord could have organized it otherwise but chose to have a unit with responsibility and purposeful associations where children train and discipline each other and come to love, honor, and appreciate each other. The family is the great plan of life, as conceived and organized by our Father in Heaven” (Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, 324).

■ “When one puts business or pleasure above his home, he that moment starts on the downgrade to soul-weakness. When the club becomes more attractive to any man than his home, it is time for him to confess in bitter shame that he has failed to measure up to the supreme opportunity of his life and flunked in the final test of true manhood. No other success can compensate for failure in the home” (David O. McKay, in Conference Report, Apr. 1964, 5).

■ “Now, you husbands, remember that the most important of the Lord’s work that you will ever do will be the work you do within the walls of your own home. Home teaching, bishopric’s work, and other Church duties are all important, but the most important work is within the walls of your home” (Harold B. Lee, *Strengthening the Home*, 7).

■ “I invoke the blessings of the Lord upon you, all of you here, with reference to your home and your families. It is the choicest of all life’s experiences. I urge you to put it first. The center core of the Church is not the stake house; it is not the chapel; that is not the center of Mormonism. And, strangely enough, the most sacred place on earth may not be the temple, necessarily. The chapel, the stake house, and the temple are sacred as they contribute to the building of the most sacred institution in the Church—the home—and to the blessing of the most sacred relationships in the Church, the family” (Boyd K. Packer, *Family Togetherness—the Core of the Church*, Brigham Young University Speeches of the Year [13 June 1963], 10).

■ “The Lord has spoken out very strongly in this matter, constantly and continuously. He said, as one of his important commandments, ‘Multiply and replenish the earth.’ (Genesis 1:28.) That wasn’t just a hoping so; it wasn’t just something that would be kind of nice to do. The Lord said, ‘Go forward now, husband and the wife; love each other.’ They will have their children, and then they will work together for the children to see that they grow up in righteousness” (Spencer W. Kimball, in Melbourne Australia Area Conference Report 1976, 21).

■ “To those who are barren and unable to bear offspring, our deepest sympathy is extended. Let us quote for the consolation of those who are not blessed with the procreative power a statement from the Prophet Brigham Young:

“Let me here say a word to console the feelings and hearts of all who belong to this Church. Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will be mothers of nations. You will become Eves to earths

like this, and when you have assisted in peopling one earth, there are millions of others still in the course of creation. And when they have endured a thousand million times longer than this earth, it is only as it were at the beginning of your creation. Be faithful and if you are not blessed with children in this time, you will be hereafter.’ (*Deseret News*, Vol. 10, p. 306, October 14, 1860.)

“The promise is not made to those who could but who deliberately evade the responsibility of procreation. Those men and women who have been unable to have children should build their faith. Many a barren woman like Sarah has had children through special blessings of the Lord. She was blessed in having a son—a son to a barren woman.

“Sometimes operations or adjustments or hormones may make parenthood possible. Frequently fears and frictions and tenseness are causes for barrenness and sterility. Such people should do everything in their power to put themselves in a position to have their babies. Adoption of parentless children brings joy to many hearts. Few, if any, parents need be childless through their years” (Spencer W. Kimball, fireside address delivered in San Antonio, Texas, 3 Dec. 1977, 24–26).

■ “You may think me extreme, but I am going to say that a married woman who refuses to assume the responsibilities of motherhood, or who, having children, neglects them for pleasure or social prestige, is recreant to the highest calling and privilege of womankind. The father, who because of business or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters, is untrue to his marital obligations, is a negative element in what might be and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency” (David O. McKay, *Gospel Ideals*, 477).



■ “We have no choice . . . but to continue to hold up the ideal of the Latter-day Saint family. The fact that some do not now have the privilege of living in such a family is not reason enough to stop talking about it. We do discuss family life with sensitivity, however, realizing that many . . . do not presently have the privilege of belonging or contributing to such a family. But we cannot set aside this standard, because so many other things depend upon it” (Kimball, *Teachings of Spencer W. Kimball*, 294–95).

■ “To the large group of [single women], we can only say, you are making a great contribution to the world as you serve your families and the Church and world. You must remember that the Lord loves you and the Church loves you. We have no control over the heartbeats or the affections of men, but pray that you may find total fulfillment. And in the meantime, we promise you that insofar as your eternity is concerned, that no soul will be deprived of rich, eternal blessings for anything which that person could not help, that eternity is a long time, and that the Lord never fails in his promises and that every righteous woman will receive eventually all to which she is entitled which she has not forfeited through any fault of her own” (Kimball, *Teachings of Spencer W. Kimball*, 294).

B. Husbands and wives should love and support one another.

■ “One of the most provocative and profound statements in holy writ is that of Paul wherein he directs husbands and wives in their duty to each other and to the family. First, he commands the women: ‘Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is head of the wife, even as Christ is the head of the church: And he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.’ (Ephesians 5:22–24.)

“If you analyze that very carefully, you can see that the Lord is not requiring women to be subject to their husbands if their husbands are bad and wicked and demanding. This is no idle jest, no facetious matter. Much is said in those few words ‘as unto the Lord.’ As the Lord loves his church and serves it, so men should love their wives and serve them and their families.

“A woman would have no fears of being imposed upon, nor of any dictatorial measures, nor of improper demands if the husband were self-sacrificing and worthy. Certainly no sane woman would hesitate to give submission to her own really righteous husband in everything. We are sometimes shocked to see the wife taking over the leadership of the family, naming the one to pray, the place to be, the things to do.

“Husbands are commanded: ‘Love your wives, even as Christ also loved the church, and gave himself for it.’ (Ephesians 5:25.) And that is a high ambition.

“And here is the answer: Christ loved the Church and its people so much that he voluntarily endured persecution for them, suffered humiliating indignities for them, stoically withstood pain and physical abuse for them, and finally gave his precious life for them.

“When the husband is ready to treat his household in that manner, not only the wife, but all the family will respond to his leadership. Certainly if fathers are to be respected, they must merit respect. If they are to be loved, they must be consistent, lovable, understanding, and kind and must honor their priesthood” (Spencer W. Kimball, in Stockholm Sweden Area Conference Report 1974, 46–47).

■ “As a husband, [a man] would live with respect for his wife, standing side by side with her, never belittling her nor demeaning her, but rather encouraging her in the continued development of her talents and in the church activities which are available to her. He would regard her as the greatest treasure of his life, one with whom he can share his concerns, his innermost thoughts, his ambitions and hopes. There would never be in that home any ‘unrighteous dominion’ of husband over wife (see D&C 121:37, 39), no assertion of superiority, no assertion of authority, but rather an expression in living which says that these two are equally yoked.

“No man can please his Heavenly Father who fails to respect the daughters of God. No man can please his Heavenly Father who fails to magnify his wife and companion, and nurture and build and strengthen and share with her” (Hinckley, in Conference Report, Apr. 1985, 65; or *Ensign*, May 1985, 49).

■ “I have asked myself, ‘How can any member of the Church—any man who holds the priesthood of God—be guilty of cruelty to his own wife and children?’

“Such actions, if practiced by a priesthood holder, are almost inconceivable. They are totally out of character with the teachings of the Church and the gospel of Jesus Christ. . . .

“A priesthood holder is *temperate*. This means he is restrained in his emotions and verbal expressions. He does things in moderation and is not given to overindulgence. In a word, he has self-control. He is the master of his emotions, not the other way around.

“A priesthood holder who would curse his wife, abuse her with words or actions, or do the same to one of his own children is guilty of grievous sin” (Ezra Taft Benson, in Conference Report, Oct. 1983, 61–62; or *Ensign*, Nov. 1983, 42).

■ “Parents, in the first place, whether they do it or not, should love and respect each other, and treat each other with respectful decorum and kindly regard, all the time. The husband should treat his wife with the utmost courtesy and respect. The husband should never insult her; he should never speak slightly of her, but should always hold her in the highest esteem in the home, in the presence

of their children. We do not always do it, perhaps; some of us, perhaps, do not do it at all. But nevertheless it is true that we ought to do it. The wife, also should treat the husband with the greatest respect and courtesy. Her words to him should not be keen and cutting and sarcastic. She should not pass slurs or insinuations at him. She should not nag him. She should not try to arouse his anger or make things unpleasant about the home. The wife should be a joy to her husband, and she should live and conduct herself at home so the home will be the most joyous, the most blessed place on earth to her husband. This should be the condition of the husband, wife, the father and the mother, within the sacred precinct of that holy place, the home" (Joseph F. Smith, *Gospel Doctrine*, 283–84).

■ "It is the duty of a husband to love, cherish, and nourish his wife, and cleave unto her and none else; he ought to honor her as himself, and he ought to regard her feelings with tenderness, for she is his flesh, and his bone, designed to be an help unto him, both in temporal, and spiritual things; one into whose bosom he can pour all his complaints without reserve, who is willing (being designed) to take part of his burden, to soothe and encourage his feelings by her gentle voice. It is the place of the man, to stand at the head of his family, and be lord of his own house, not to rule over his wife as a tyrant, neither as one who is fearful or jealous that his wife will get out of her place, and prevent him from exercising his authority. It is his duty to be a man of God (for a man of God is a man of wisdom,) ready at all times to obtain from the scriptures, the revelations, and from on high, such instructions as are necessary for the edification, and salvation of his household. —And on the other hand, it is the duty of the wife, to be in subjection to her husband at all times, not as a servant, neither as one who fears a tyrant, or a master, but as one, who, in meekness, and the love of God, regards the laws and institutions of Heaven, looks up to her husband for instruction, edification and comfort" ("On the Duty of Husband and Wife," *Elders' Journal*, Aug. 1838, 61–62).

C. Parents are responsible to teach, discipline, provide for, and care for their children.

■ "Our Heavenly Father placed the responsibility upon parents to see that their children are well fed, well groomed and clothed, well trained, and well taught. Most parents protect their children with shelter—they tend and care for their diseases, provide clothes for their safety and their comfort, and supply food for their health and growth. But what do they do for their souls?" (Kimball, *Teachings of Spencer W. Kimball*, 332).

■ "Parents are directly responsible for the righteous rearing of their children, and this responsibility cannot be safely delegated to relatives, friends, neighbors, the school, the church, or the state" (Ezra Taft Benson, in Conference Report, Oct. 1970, 21).

■ "In our homes, brethren and sisters, it is our privilege, nay, it is our duty, to call our families together to be taught the truths of the Holy Scriptures. In every home, children should be encouraged to read the word of the Lord, as it has been revealed to us in all dispensations. We should read the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price; not only read it in our homes, but explain it to our children, that they may understand the hand dealings of God with the peoples of the earth. Let us see if we cannot do more of this in the future than we have done in the past. Let each one in this congregation today ask himself: 'Have I done my duty in my home in reading and in teaching the Gospel, as it has been revealed through the prophets of the Lord?' If we have not let us repent of our neglect and draw our families around us and teach them the truth" (George Albert Smith, in Conference Report, Apr. 1914, 12).

■ "To bring up children in light and truth is to bring them up in an understanding and acceptance of the true word of God. Do our children understand the doctrine of repentance, of faith in Christ the Son of the Living God, and the importance of baptism, its purpose, significance, and value to them in their lives? Do they understand the need of receiving the gift of the Holy Ghost and what the powers and functions of the Holy Ghost are, and the blessings which are theirs through possessing this divine gift?" (Delbert L. Stapley, "Keep Faith with Your Family," *Improvement Era*, Dec. 1960, 944).

■ "We should never permit ourselves to do anything that we are not willing to see our children do. We should set them an example that we wish them to imitate. Do we realize this? How often we see parents demand obedience, good behavior, kind words, pleasant looks, a sweet voice and a bright eye from a child or children when they themselves are full of bitterness and scolding! How inconsistent and unreasonable this is!" (Brigham Young, *Discourses of Brigham Young*, 208).

■ "Discipline is probably one of the most important elements in which a mother and father can lead and guide and direct their children. It certainly would be well for parents to understand the rule given to the priesthood in section 121. Setting limits to what a child can do means to that child that you love him and respect him. If you permit the child to do all the things he would like to do without any limits, that means to him that you do not care much about him" (Kimball, *Teachings of Spencer W. Kimball*, 340–41).

■ "I am convinced that one of the greatest things that can come into any home to cause the boys and girls in that home to grow up in a love of God, and in a love of the gospel of Jesus Christ, is to have family prayer, not for the father of the family alone to pray, but for the mother and for the children to do so also, that they may partake of the spirit of prayer, and be in harmony, be in tune, to have the radio, so to speak, in communication with the

Spirit of the Lord. I believe that there are very few that go astray, that very few lose their faith, who have once had a knowledge of the gospel, and who never neglect their prayers in their families, and their secret supplications to God" (Heber J. Grant, in Conference Report, Oct. 1923, 7–8).

■ "The home should be a place where reliance on the Lord is a matter of common experience, not reserved for special occasions. One way of establishing that is by regular, earnest prayer. It is not enough just to pray. It is essential that we really speak to the Lord, having faith that he will reveal to us as parents what we need to know and do for the welfare of our families. It has been said of some men that when they prayed, a child was likely to open his eyes to see if the Lord were really there, so personal and direct was the petition" (Kimball, *Teachings of Spencer W. Kimball*, 342).

■ "If a parent has made what could be considered an error—or, on the other hand, has never made a mistake, but still the lamb has wandered from the fold—in either case there are several thoughts I would like to share with you.

"First, such a father or mother is not alone. Our first parents knew the pain and suffering of seeing some of their children reject the teachings of eternal life. (See Moses 5:27.) Centuries later Jacob came to know of the jealousy and ill feelings of his older sons toward his beloved Joseph. (See Genesis 37:1–8.) The great prophet Alma, who had a son named Alma, prayed at length to the Lord regarding the rebellious attitude of his son and no doubt was overwhelmed with concern and worry about the dissension and the wickedness his son was causing among those who were within the Church. (See Mosiah 27:14.) Our Father in Heaven has also lost many of his spirit children to the world; he knows the feelings of your heart.

"Second, we should remember that errors of judgment are generally less serious than errors of intent.

"Third, even if there was a mistake made with full knowledge and understanding, there is the principle of repentance for release and comfort. Rather than constantly dwelling on what we perceive as a mistake or a sin or a failure to the detriment of our progress in the gospel or our association with family and friends, it would be better for us to turn away from it. As with any mistake, we may repent by being sorrowful and by attempting to correct or rectify the consequences, to whatever extent possible. We should look forward with renewed faith.

"Fourth, don't give up hope for a boy or a girl who has strayed. Many who have appeared to be completely lost have returned. We must be prayerful and, if possible, let our children know of our love and concern.

"Fifth, remember that ours was not the only influence that contributed to the actions of our children, whether those actions were good or bad.

"Sixth, know that our Heavenly Father will recognize the love and the sacrifice, the worry and the concern, even though our great effort has been unsuccessful. Parents' hearts are oftentimes broken, yet they must realize that the ultimate responsibility lies with the child after parents have taught correct principles.

"Seventh, whatever the sorrow, whatever the concern, whatever the pain and anguish, look for a way to turn it to beneficial use—perhaps in helping others to avoid the same problems, or perhaps by developing a greater insight into the feelings of others who are struggling in a similar way. Surely we will have a deeper understanding of the love of our Heavenly Father when, through prayer, we finally come to know that he understands and wants us to look forward.

"The eighth and final point of reminder is that everyone is different. Each of us is unique. Each child is unique. Just as each of us starts at a different point in the race of life, and just as each of us has different strengths and weaknesses and talents, so each child is blessed with his own special set of characteristics. We must not assume that the Lord will judge the success of one in precisely the same way as another. As parents we often assume that, if our child doesn't become an over-achiever in every way, we have failed. We should be careful in our judgments" (Howard W. Hunter, in Conference Report, Oct. 1983, 92–93; or *Ensign*, Nov. 1983, 64–65).

D. Children should honor their parents and be obedient to them.

■ "We have the old commandment, 'Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.' Children should be taught and trained to honor their father and their mother. Their parents gave them life and cared for them when they could not care for themselves. Every child of every age should love and honor his parents" (N. Eldon Tanner, in Conference Report, Apr. 1963, 136).

■ "Young men should be scrupulously careful to impress upon their minds the necessity of consulting with father and mother in all that pertains to their actions in life. Respect and veneration for parents should be inculcated into the hearts of the young people of the Church—father and mother to be respected, their wishes to be regarded—and in the heart of every child should be implanted this thought of esteem and consideration for parents which characterized the families of the ancient patriarchs.

"God is at the head of the human race; we look up to him as the Father of all. We cannot please him more than by regarding and respecting and honoring our fathers and our mothers, who are the means of our existence here upon the earth" (Smith, *Gospel Doctrine*, 162).

Introduction

“All men know that they must die. And it is important that we should understand the reasons and causes of our exposure to the vicissitudes of life and of death, and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. What is the object of our coming into existence, then dying and falling away, to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and it is a subject we ought to study more than any other. We ought to study it day and night, for the world is ignorant in reference to their true condition and relation. If we have any claim on our Heavenly Father for anything, it is for knowledge on this important subject” (Joseph Smith, *History of the Church*, 6:50).

Doctrinal Outline

A. Physical death is a universal condition and is part of the plan of salvation.

1. Everyone must eventually die (see Romans 5:12; Alma 12:24, 27; 2 Nephi 9:6).
2. At death the body and the spirit separate for a time (see James 2:26; Ecclesiastes 12:7).
3. The Fall of Adam brought death onto this earth (see 2 Nephi 2:22–25; Moses 6:48; 1 Corinthians 15:21–22).
4. Through the Atonement and Resurrection of Jesus Christ, we will eventually overcome death (see Alma 7:10–12; 11:42; 2 Nephi 9:6, 11; 2 Timothy 1:10; Mormon 9:13).
5. We need not fear death (see Alma 27:28; D&C 42:46; 101:36).

B. At death our spirits enter the world of spirits to await the Resurrection.

1. At death the spirit returns to a spiritual realm (see Alma 40:11; Ecclesiastes 12:7; 2 Nephi 9:38).
2. The spirits of the righteous enter a state of paradise (see Alma 40:12, 14; 4 Nephi 1:14; Moroni 10:34; 2 Nephi 9:13).
3. The spirits of the wicked enter a state of unhappiness, or misery (see Alma 40:13–14; 1 Nephi 15:29; D&C 76:103–6).
4. In the postmortal spirit world the gospel is preached to “all the spirits of men” (D&C 138:30; see also 1 Peter 3:18–21; 4:6; D&C 138:28–37).

Supporting Statements

A. Physical death is a universal condition and is part of the plan of salvation.

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

■ “Death is merely a change from one status or sphere of existence to another. . . .

“ . . . This death consists in the separation of the eternal spirit from the mortal body so that the body is left to go back to the dust or element from which it was created (meaning organized), and the spirit is left to sojourn in a world of waiting spirits until the day of the resurrection. (Rev. 20:13; 2 Ne. 9:10–15.)” (Bruce R. McConkie, *Mormon Doctrine*, 184–85).

■ “There was no death in the earth before the fall of Adam. . . .

“The gospel teaches us that if Adam and Eve had not partaken of that fruit of the tree of the knowledge of good and evil, they would have remained in the Garden of Eden in that same condition prevailing before the fall. . . . In regard to the pre-mortal condition of Adam and the entire earth, Lehi has stated the following:

“‘And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end’ [2 Nephi 2:22]” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:108–9).

■ “We shall turn round and look upon [the valley of death] and think, when we have crossed it, why this is the greatest advantage of my whole existence, for I have passed from a state of sorrow, grief, mourning, woe, misery, pain, anguish and disappointment into a state of existence, where I can enjoy life to the fullest extent as far as that can be done without a body. My spirit is set free, I thirst no more, I want to sleep no more, I hunger no more, I tire no more, I run, I walk, I labor, I go, I come, I do this, I do that, whatever is required of me, nothing like pain or weariness, I am full of life, full of vigor, and I enjoy the presence of my heavenly Father” (Brigham Young, in *Journal of Discourses*, 17:142).

■ “All fear of this death has been removed from the Latter-day Saints. They have no dread of the temporal death, because they know that as death

came upon them by the transgression of Adam, so by the righteousness of Jesus Christ shall life come unto them, and though they die, they shall live again. Possessing this knowledge, they have joy even in death, for they know that they shall rise again and shall meet again beyond the grave. They know that the spirit dies not at all; that it passes through no change, except the change from imprisonment in this mortal clay to freedom and to the sphere in which it acted before it came to this earth" (Smith, *Gospel Doctrine*, 428).

■ "If we say that early death is a calamity, disaster or a tragedy, would it not be saying that mortality is preferable to earlier entrance into the spirit world and to eventual salvation and exaltation? If mortality be the perfect state, then death would be a frustration but the Gospel teaches us there is no tragedy in death, but *only* in sin" (Spencer W. Kimball, *Tragedy or Destiny*, Brigham Young University Speeches of the Year [6 Dec. 1955], 3).

B. At death our spirits enter the world of spirits to await the Resurrection.

■ "The spirits of all men, as soon as they depart from this mortal body, whether they are good or evil, we are told in the Book of Mormon, are taken home to that God who gave them life, where there is a separation, a partial judgment, and the spirits of those who are righteous are received into a state of happiness which is called paradise, a state of rest, a state of peace, where they expand in wisdom, where they have respite from all their troubles, and where care and sorrow do not annoy. The wicked, on the contrary, have no part nor portion in the Spirit of the Lord, and they are cast into outer darkness, being led captive, because of their own iniquity, by the evil one. And in this space between death and the resurrection of the body, the two classes of souls remain, in happiness or in misery, until the time which is appointed of God that the dead shall come forth and be reunited both spirit and body, and be brought to stand before God, and be judged according to their works. This is the final judgment" (Smith, *Gospel Doctrine*, 448).

■ "Paradise—the abode of righteous spirits, as they await the day of their resurrection; paradise—a place of peace and rest where the sorrows and trials of his life have been shuffled off, and where the saints continue to prepare for a celestial heaven; paradise—not the Lord's eternal kingdom, but a way station along the course leading to eternal life, a place where the final preparation is made for that fulness of joy which comes only when body and spirit are inseparably connected in immortal glory!" (Bruce R. McConkie, *The Mortal Messiah*, 4:222).

■ "That part of the spirit world inhabited by wicked spirits who are awaiting the eventual day of their resurrection is called *hell*. Between their death and resurrection, these souls of the wicked

are cast out into outer darkness, into the gloomy depression of sheol, into the hades of waiting wicked spirits, into hell. There they suffer the torments of the damned; there they welter in the vengeance of eternal fire; there is found weeping and wailing and gnashing of teeth; there the fiery indignation of the wrath of God is poured out upon the wicked. (Alma 40:11–14; D. & C. 76:103–106.)" (McConkie, *Mormon Doctrine*, 349).

■ "In the justice of the Father, he is going to give to every man the privilege of hearing the gospel. Not one soul shall be overlooked or forgotten. This being true, what about the countless thousands who have died and never heard of Christ, never had an opportunity of repentance and remission of their sins, never met an elder of the Church holding the authority? Some of our good Christian neighbors will tell you they are lost forever, that they cannot believe in the grave, for there is no hope beyond.

"Would that be fair? Would it be just? No! The Lord is going to give to every man the opportunity to hear and to receive eternal life, or a place in his kingdom. We are very fortunate because we have had that privilege here and have passed from death into life.

"The Lord has so arranged his plan of redemption that all who have died without this opportunity shall be given it in the spirit world. There the elders of the Church who have died are proclaiming the gospel to the dead. All those who did not have an opportunity here to receive it, who there repent and receive the gospel, shall be heirs of the celestial kingdom of God" (Smith, *Doctrines of Salvation*, 2:132).



Introduction

“Some of us have had occasion to wait for some one or something for a minute, an hour, a day, a week, or even a year. Can you imagine how our progenitors must feel, some of whom have perhaps been waiting for decades and even centuries for the temple work to be done for them? I have tried, in my mind’s eye, to envision our progenitors who are anxiously waiting for those of us who are their descendants and are members of the Church on the earth to do our duty toward them. I have also thought what a dreadful feeling it would be for us to see them in the hereafter and have to acknowledge that we had not been as faithful as we should have been here on earth in performing these ordinances in their behalf” (Spencer W. Kimball, “The Things of Eternity—Stand We in Jeopardy?” *Ensign*, Jan. 1977, 7).

Doctrinal Outline

A. In accordance with the plan of salvation, everyone will at some time hear the gospel.

See Doctrine and Covenants 1:2, 4; 90:11.

B. The way has been opened for those who die without the gospel to receive it.

1. After His Crucifixion and before His Resurrection, the Savior preached the gospel to the righteous in the spirit world and sent messengers to preach to the spirits of the wicked (see 1 Peter 3:18–20; D&C 138:18–21, 27–30).
2. The gospel is preached to the dead so that they can be judged by the same standard that will be used to judge those who hear the gospel in mortality (see 1 Peter 4:6; D&C 138:31–34, 57; 76:73).
3. Those who would have received the gospel in this life had the opportunity been given to them will inherit the celestial kingdom (see D&C 137:7–8).

C. Ordinances performed vicariously provide the dead with the opportunity to receive full salvation.

1. Those who desire to enter the celestial kingdom must receive the essential ordinances of the gospel (see Articles of Faith 1:3; D&C 138:58; 132:4–6; 131:1–4).
2. Ordinances performed in mortality by the power of the priesthood are valid both here and in the spirit world (see D&C 128:8–9; 132:46; Matthew 16:19).
3. The Lord has commanded that vicarious baptisms be performed to enable those who receive the gospel in the spirit world to enter

His kingdom (see 1 Corinthians 15:29; D&C 128:1, 5; 138:32–33).

D. Latter-day Saints have the authority and the responsibility to perform temple ordinances in behalf of the dead.

1. Elijah appeared to Joseph Smith in the Kirtland Temple and restored the power to seal through priesthood ordinances the fathers to the children, both the living and the dead (see D&C 110:13–15; Malachi 4:5–6; D&C 2).
2. Latter-day Israel cannot be made perfect without doing the ordinance work for their dead, nor can the dead be made perfect without this work having been done for them (see D&C 128:15, 18, 22; Hebrews 11:40).
3. The Church of Jesus Christ of Latter-day Saints and its members have the responsibility to keep a record of the work done in behalf of the dead (see D&C 127:6–9; 128:24).

Supporting Statements

A. In accordance with the plan of salvation, everyone will at some time hear the gospel.

■ “The Lord has made it known that his mercy extends to the uttermost bounds and that every soul is entitled to hear the gospel plan, either in this life or in the spirit world. All who hear and believe, repenting and receiving the gospel in its fulness, whether living or dead, are heirs of salvation in the celestial kingdom of God” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:133).

B. The way has been opened for those who die without the gospel to receive it.

■ “Before the crucifixion of the Lord there was a great gulf fixed separating the righteous dead from those who had not received the Gospel, and across this gulf no man could pass. (Luke 16:26.) Christ bridged that gulf and made it possible for the word of salvation to be taken to all corners of the kingdom of darkness. In this way the realms of hell were invaded and the dead prepared for the ordinances of the Gospel which must be performed on earth since they pertain to the mortal probation” (Joseph Fielding Smith, *The Way to Perfection*, 165).

C. Ordinances performed vicariously provide the dead with the opportunity to receive full salvation.

■ “And so we have two great churches, one in heaven, the other upon the earth. They are moving along parallel lines, and the temple of God, it appears to me, is the connecting link that connects the heavens with the earth, because it is through the temple that we will be able to reach our dead, and not otherwise. To pray for the dead

may not be of any real assistance to them. To actually help them we must do a work for them" (Rudger Clawson, in Conference Report, Apr. 1933, 77–78).

■ "We have been authorized to perform baptisms vicariously so that when they hear the gospel preached and desire to accept it, that essential ordinance will have been performed. They need not ask for any exemption from that essential ordinance. Indeed, the Lord Himself was not exempted from it" (Boyd K. Packer, in Conference Report, Oct. 1975, 147; or *Ensign*, Nov. 1975, 99).

■ "We know by the scriptures that the gospel is preached to the dead and the dead are to be judged according to men in the flesh and live according to God in the spirit. Thus baptism is necessary for those who, during their lifetime, had not opportunity for this ordinance of baptism by immersion for the remission of sin" (N. Eldon Tanner, in Conference Report, Mar.–Apr. 1979, 20; or *Ensign*, May 1979, 15).

D. Latter-day Saints have the authority and the responsibility to perform temple ordinances in behalf of the dead.

■ "The third point included in the mission of the Church is our responsibility to redeem the dead by performing vicarious ordinances of the gospel for those who have lived on the earth.

"Our members need to be taught that it is not sufficient for a husband and wife to be sealed in the temple to guarantee their exaltation—they must also be eternally linked with their progenitors and see that the work is done for those ancestors. 'They without us,' said the Apostle Paul, 'cannot be made perfect—neither can we without our dead be made perfect' (D&C 128:15). Our members should therefore understand that they have an individual responsibility to see that they are linked to their progenitors" (Ezra Taft Benson, regional representatives' seminar, 3 Apr. 1981, 2).

■ "Elijah! what would you do if you were here? Would you confine your work to the living alone? No: I would refer you to the Scriptures, where the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

"I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah" (Joseph Smith, *History of the Church*, 6:252).

■ "It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves" (Smith, *History of the Church*, 6:365).

■ "The responsibility [of doing work for our dead] rests with equal force on all, according to our individual ability and opportunities.

"It matters not what else we have been called to do, or what position we may occupy, or how faithfully in other ways we have labored in the Church, none is exempt from this great obligation. It is required of the apostle as well as the humblest elder. Place, or distinction, or long service in the Church, in the mission field, the stakes of Zion, or where or how else it may have been, will not entitle one to disregard the salvation of one's dead.

"Some may feel that if they pay their tithing, attend their regular meetings and other duties, give of their substance to the poor, perchance spend one, two, or more years preaching in the world, that they are absolved from further duty. But the greatest and grandest duty of all is to labor for the dead" (Smith, *Doctrines of Salvation*, 2:148–49).

■ "Those who are acquainted with Latter-day Saint scriptures and the process of genealogical research will recognize that the extraction program is but a first step in the overall program of preparing a Church book of remembrance 'worthy of . . . acceptance.'" (Ezra Taft Benson, in Conference Report, Sept.–Oct. 1978, 41; or *Ensign*, Nov. 1978, 30).

■ "Our responsibility to compile our books of remembrance, including the submission of the names of our ancestors for at least the first four generations, and to have the temple ordinances performed in their behalf has not changed" (Ezra Taft Benson, in Conference Report, Sept.–Oct. 1978, 41; or *Ensign*, Nov. 1978, 30).

■ "There are other things we can do collectively as a church. We microfilm records worldwide. We establish libraries for use of members and non-members. We build vaults to store records. As a Church we develop forms and procedures to help in research. We prepare research manuals. We program conferences, meetings and seminars to motivate, instruct and inspire.

"Nevertheless genealogical and temple work are basically *individual* responsibilities" (Boyd K. Packer, *The Holy Temple*, 227).

■ "We know that the spirit world is filled with the spirits of men who are waiting for you and me to get busy—waiting as the signers of the Declaration of Independence waited. 'Why,' they asked President Wilford Woodruff, 'why do you keep us waiting?' That question continues to be asked of us also, by our own people.

"We wonder about our progenitors—grandparents, great-grandparents, great-great-grandparents, etc. What do they think of you and me? We are their offspring. We have the responsibility to do their temple work, and the beautiful temples of the Lord stand day after day, yet we do not fill them always. We have a grave responsibility that we cannot avoid, and may stand in jeopardy if we fail to do this important work" (Kimball, "Things of Eternity," 5).

Introduction

“If in this life only we have hope in Christ, we are of all men most miserable” (1 Corinthians 15:19). The grave is not the end, for all people will yet be judged and receive again their bodies in the Resurrection. Paul, a special witness of the resurrected Lord, so testified:

“But now is Christ risen from the dead, and become the firstfruits of them that slept. . . .

“For as in Adam all die, even so in Christ shall all be made alive” (1 Corinthians 15:20, 22).

Doctrinal Outline

A. As part of His eternal plan, God has provided a resurrection for everyone.

1. Everyone who has lived will be resurrected (see 1 Corinthians 15:21–22; Alma 11:41; D&C 29:26; 2 Nephi 9:22).
2. Resurrection is the reuniting of the physical body and the spirit after death (see D&C 88:14–17; Alma 11:43; 40:23; 2 Nephi 9:12).
3. We cannot receive a fulness of joy when the spirit and the body are separated (see D&C 93:33–34; 45:17; 138:50).
4. Resurrection is brought about by the power of God (see John 5:21; Acts 26:8; 1 Corinthians 6:14; 2 Nephi 9:12).
5. Resurrection restores every limb and joint to its proper and perfect frame (see Alma 11:43–44; 40:23; 41:2).



B. There is order to the Resurrection.

1. Jesus Christ was the first to be resurrected, thus preparing the way for all others (see 1 Corinthians 15:20; 2 Nephi 2:8; Alma 40:2–4).
2. There are two major resurrections, one for the just and one for the unjust (see John 5:28–29; Acts 24:15; D&C 76:17).
3. The resurrection of the just precedes the resurrection of the unjust (see 1 Corinthians 15:22–23; D&C 88:97–102; Revelation 20:5–6).
4. We will be resurrected to the degree of glory consistent with our faithfulness (see 1 Corinthians 15:40–42; D&C 88:22–31; 76:96–98).
5. The degree of intelligence that we gain in this life will rise with us in the Resurrection (see D&C 130:18–19).

C. Everyone will appear before the Lord to be judged.

1. God the Father has given the keys of judgment to the Son (see John 5:22, 27; Acts 17:31; Romans 14:10; Moroni 8:21).
2. We will be judged according to our thoughts, words, deeds, and the desires of our hearts (see Alma 12:14; 5:15; 41:3–6; D&C 137:9; Matthew 12:36–37; Revelation 20:12–14).
3. The Final Judgment will be just for everyone (see Romans 2:2; 2 Nephi 9:46).

Supporting Statements

A. As part of His eternal plan, God has provided a resurrection for everyone.

■ “Man is an eternal being, composed of body and spirit: his spirit existed before he came here; his body exists with the spirit in time, and after death the spirit exists without the body. In the resurrection, both body and spirit will finally be reunited; and it requires both body and spirit to make a perfect man, whether in time, or eternity” (John Taylor, *The Government of God*, 27).

■ “The Lord has shown to us that the elements are eternal and that it requires the eternal union of spirit and element to obtain a fulness of joy. For the spirit part of man and the earthly, or temporal part just now, shall be united together perpetually, eternally, the body and the spirit being made one again, only joined together after the power of an endless life, that without that union a fulness of joy cannot be obtained” (Charles W. Penrose, in Conference Report, Oct. 1914, 35).

■ “Now, we have not power to lay down our lives and take them again. But Jesus had power to lay down his life, and he had power to take it up

again. . . . He came into the world to die that we might live, and his atonement for sin and death is the force by which we are raised to immortality and eternal life.

“So Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body and gained the keys of the resurrection, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:128).

■ “What a glorious thought it is, to me at least, and it must be to all who have conceived of the truth or received it in their hearts, that those from whom we have to part here, we will meet again and see as they are. We will meet the same identical being that we associated with here in the flesh—not some other soul, some other being, or the same being in some other form, but the same identity and the same form and likeness, the same person we knew and were associated with in our mortal existence, even to the wounds in the flesh. Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God. Deformity will be removed; defects will be eliminated, and men and women shall attain to the perfection of their spirits, to the perfection that God designed in the beginning” (Joseph F. Smith, *Gospel Doctrine*, 23).

■ “Every creature that is born in the image of God will be resurrected from the dead. . . . But just as sure as we go down into the grave, through the transgression of our first parents, by whom death came into the world, so sure will we be resurrected from the dead by the power of Jesus Christ. It matters not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondsmen or slaves or freemen, all men will be raised from the dead” (Joseph F. Smith, in *Millennial Star*, 12 Mar. 1896, 162).

■ “There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken” (Joseph Smith, *History of the Church*, 5:339).

B. There is order to the Resurrection.

■ “Jesus was the only person who ever came into this world who had power over death, and having that great power, by the shedding of his blood on the cross, he could redeem us and get the power of the resurrection. After he came forth from the tomb, he had all power to call every other person forth from the grave. And after he came forth, on the third day after his crucifixion, he opened the

graves of the righteous saints who had lived from the days of Adam to the time of his crucifixion” (Smith, *Doctrines of Salvation*, 2:260).

■ “Two great resurrections await the inhabitants of the earth: one is the first resurrection, the resurrection of life, the resurrection of the just; the other is the second resurrection, the resurrection of damnation, the resurrection of the unjust. (John 5:28–29; Rev. 20; D. & C. 76.) But even within these two separate resurrections, there is an order in which the dead will come forth. Those being resurrected with celestial bodies, whose destiny is to inherit a celestial kingdom, will come forth in the *morning* of the first resurrection. . . .

“‘And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ’s at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.’ (D. & C. 88:99.) This is the *afternoon* of the first resurrection; it takes place after our Lord has ushered in the millennium. Those coming forth at that time do so with terrestrial bodies and are thus destined to inherit a terrestrial glory in eternity. (D. & C. 76:71–80.)

“At the end of the millennium, the second resurrection begins. In the forepart of this resurrection of the unjust those destined to come forth will be ‘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.’ (D. & C. 88:100–101.) These are the ones who have earned telectual bodies, who were wicked and carnal in mortality, and who have suffered the wrath of God in hell ‘until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.’ (D. & C. 76:85.) Their final destiny is to inherit a telectual glory. (D. & C. 76:81–112.)

“Finally, in the latter end of the resurrection of damnation, the sons of perdition, those who ‘remain filthy still’ (D. & C. 88:102), shall come forth from their graves. (2 Ne. 9:14–16.)” (Bruce R. McConkie, *Mormon Doctrine*, 640).

■ “It is the opinion of some that the resurrection is going on all the time now, but this is purely speculation without warrant in the scriptures. It is true that the Lord has power to call forth any person or persons from the dead, as he may desire, especially if they have a mission to perform which would require their resurrection. For example, we have the cases of Peter, James, and Moroni.

“We are given to understand that the first resurrection yet future, which means the coming forth of the righteous, will take place at one particular time, which is when our Savior shall appear in the clouds of heaven, when he shall return to reign. For us to speculate whether or not the Prophet Joseph Smith, Hyrum Smith, Brigham Young, and others have been called forth, without any revelation from the Lord, is merely supposition.

When the Lord wants any of these men, he has the power to call them, but the first resurrection, with which we have any future concern, will commence when Christ comes" (Smith, *Doctrines of Salvation*, 2:299–300).

C. Everyone will appear before the Lord to be judged.

■ "In his exalted state Christ has attained all power both in heaven and on earth so that the fulness of the godhead dwells in him; he has been exalted to the right hand of the Father, from whence, in due course, he shall come to judge all men. . . .

"The Son, not the Father, is the Judge of the whole earth, but his judgment is made in accordance with the will of the Father and therefore is just. . . .

"Because Jesus is the Son of Man of Holiness he has been given the power to execute judgment, to sit in judgment at the great and last day, to call all men forth in immortality to stand before his bar" (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 1:190, 192, 195).

■ "When we reflect upon the statement of creatures being judged without law, the question arises

as to who are to be their judges. We may here state that Christ is called the judge of the quick and the dead, the judge of all the earth" (John Taylor, *The Mediation and Atonement*, 155).

■ "We may deceive one another, and, in some circumstances, as counterfeit coin passes for that which is considered true and valuable among men. But God searches the hearts and tries the reins of the children of men. He knows our thoughts and comprehends our desires and feelings; he knows our acts and the motives which prompt us to perform them. He is acquainted with all the doings and operations of the human family, and all the secret thoughts and acts of the children of men are open and naked before him, and for them he will bring them to judgment" (John Taylor, in *Journal of Discourses*, 16:301–2).

■ "God does not judge men as we do, nor look upon them in the same light that we do. He knows our imperfections—all the causes, the 'whys and wherefores' are made manifest unto Him. He judges us by our acts and the intents of our hearts. His judgments will be true, just and righteous; ours are obscured by the imperfections of man" (Joseph F. Smith, in *Journal of Discourses*, 24:78).



Introduction

God's eternal plan provides a place in the eternal worlds for each one of His children. The Prophet Joseph Smith learned this truth in the revelation known as Doctrine and Covenants 76.

Doctrinal Outline

A. There are three kingdoms, or degrees, of glory, which are compared to the sun, the moon, and the stars.

See 1 Corinthians 15:40–42; Doctrine and Covenants 76:96–98.

B. The Lord has prescribed requirements for eternal life in the celestial kingdom.

1. We must receive the testimony of Jesus, be baptized, receive the Holy Ghost, and keep the commandments (see D&C 76:51–52).
2. We must overcome all things by faith and be sealed by the Holy Spirit of Promise (see D&C 76:53, 60).
3. We must comply with the new and everlasting covenant of marriage (see D&C 131:1–3).

C. Great opportunities and rewards have been promised to those who inherit the celestial kingdom.

1. The celestial kingdom is a kingdom of resplendent glory (see D&C 137:1–4).
2. Faithful members of the Church will come forth in the morning of the First Resurrection and receive a glorified, celestial body (see D&C 76:64–65; 88:28–29).
3. Those who inherit the celestial kingdom will dwell in the presence of God and Christ forever (see D&C 76:62).
4. Those in the celestial kingdom will minister to the inhabitants of the terrestrial kingdom (see D&C 76:86–87).
5. Those who inherit exaltation, the highest degree in the celestial kingdom, will become kings and priests unto God and members of the Church of the Firstborn (see D&C 76:54–57).
6. Through the Atonement and their own faithfulness, those who obtain exaltation become gods (see D&C 76:58; 132:19–20).
7. Exalted beings receive all things that the Father has (see D&C 76:55, 59; 84:38).

D. The Lord has described those who will inherit the terrestrial kingdom.

1. Those who inherit the terrestrial kingdom are described as honorable people who, either in this world or in the spirit world, receive the

testimony of Jesus but are not valiant in that testimony (see D&C 76:71–79).

2. Among those who inherit the terrestrial kingdom will be people who died without the law, spirits kept in prison, and some members of the Church who were not sufficiently valiant (see D&C 76:72–75, 79).
3. Those who reject the prophets in this life and then accept the gospel in the spirit world will inherit the terrestrial kingdom (see D&C 76:73–74; 138:32).

E. The Lord has told us some of the conditions in the terrestrial kingdom.

1. The inhabitants of the terrestrial kingdom will enjoy the presence of the Son but not the fulness of the Father (see D&C 76:77).
2. Those in the terrestrial kingdom will minister to those in the telestial kingdom (see D&C 76:81, 86).
3. The terrestrial kingdom exceeds the glory, power, might, and dominion of the telestial kingdom (see D&C 76:91).
4. Those who inherit the terrestrial kingdom will come forth in the First Resurrection after those who inherit the celestial kingdom have been resurrected (see D&C 88:99; 45:54).

F. The Lord has described those who will inherit the telestial kingdom.

1. Those who profess to follow Christ or the prophets but willfully reject the gospel, the testimony of Jesus, the prophets, and the everlasting covenant will inherit the telestial kingdom (see D&C 76:99–101).
2. The inhabitants of the telestial kingdom will include those who were murderers, liars, sorcerers, adulterers, and whoremongers—in general, the wicked people of the earth (see D&C 76:103; Revelation 22:15). These inhabitants of the telestial kingdom will have become clean through their suffering so that they can abide telestial glory.
3. The inhabitants of the telestial kingdom will be as innumerable as the stars (see D&C 76:109).

G. The Lord has outlined the conditions and limitations of the telestial kingdom.

1. The inhabitants of the telestial kingdom will suffer the wrath of God and be cast into hell until the end of the Millennium (see D&C 76:84, 104–6; 2 Nephi 28:15).
2. Those in the telestial kingdom will receive the Holy Ghost through the ministration of those in the terrestrial kingdom (see D&C 76:86, 88).

3. Celestial glory surpasses all human understanding (see D&C 76:89).
4. Those obedient to telestial laws will be resurrected with telestial bodies in the Second, or Last, Resurrection (see D&C 76:85; 88:31; Mosiah 15:26).
5. Those in the telestial kingdom will be servants of God, “but where God and Christ dwell they cannot come, worlds without end” (D&C 76:112).

H. The scriptures explain who the sons of perdition are and what their fate will be.

1. Satan and the one-third of the hosts of heaven who followed him became sons of perdition (see D&C 76:25–30; 29:36–38; Revelation 12:7–9; 2 Peter 2:4; Jude 1:6).
2. Those who in mortality have known the power of God, been made partakers of it, and then later denied the truth and defied God’s power will also be sons of perdition (see D&C 76:31–32).
3. Those who deny the Holy Ghost after having received it and crucify the Savior unto themselves will have no forgiveness and will be sons of perdition (see D&C 76:34–36; Matthew 12:31–32).
4. Sons of perdition will suffer the wrath of God and partake of the second death (see D&C 76:33, 37–38).
5. Those who become sons of perdition in mortality will be resurrected but will not be redeemed in a kingdom of glory (see D&C 76:38–39, 43–44; 88:24, 32).
6. Only those who become sons of perdition will be able to comprehend the magnitude of the misery of those who inherit such a state (see D&C 76:44–48).

Supporting Statements

A. There are three kingdoms, or degrees, of glory, which are compared to the sun, the moon, and the stars.

■ “1. *The Celestial Glory* —There are some who have striven to obey all the divine commandments, who have accepted the testimony of Christ, obeyed ‘the laws and ordinances of the Gospel,’ and received the Holy Spirit; these are they who have overcome evil by godly works and who are therefore entitled to the highest glory; . . . they possess celestial bodies, ‘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’; they are admitted to the glorified company, crowned with exaltation in the celestial kingdom.

“2. *The Terrestrial Glory* —We read of others who receive glory of a secondary order, differing from the highest as ‘the moon differs from the sun in the firmament.’ These are they who, though honorable, failed to comply with the requirements



for exaltation, were blinded by the craftiness of men and unable to receive and obey the higher laws of God. They proved ‘not valiant in the testimony of Jesus,’ and therefore are not entitled to the fulness of glory.

“3. *The Telestial Glory* —There is another grade, differing from the higher orders as the stars differ from the brighter orbs of the firmament; this is for those who received not the testimony of Christ, but who, nevertheless, did not deny the Holy Spirit; who have led lives exempting them from the heaviest punishment, yet whose redemption will be delayed until the last resurrection. In the telestial world there are innumerable degrees comparable to the varying light of the stars. Yet all who receive of any one of these orders of glory are at last saved, and upon them Satan will finally have no claim” (James E. Talmage, *The Articles of Faith*, 91–92).

B. The Lord has prescribed requirements for eternal life in the celestial kingdom.

■ “Those who gain exaltation in the celestial kingdom are those who are members of the Church of the Firstborn; in other words, those who keep all the commandments of the Lord. . . .

“The higher ordinances in the temple of God pertain to exaltation in the celestial kingdom. . . . In order to receive this blessing, one must keep the full law, must abide the law by which that kingdom is governed; for, ‘He who is not able to abide the law of a celestial kingdom cannot abide a celestial glory’ [D&C 88:22]” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:41–42).

■ “Highest among the kingdoms of glory hereafter is the celestial kingdom. It is the kingdom of God, the glory thereof being typified by the sun

in the firmament. (D. & C. 76:50–70, 92–96; 1 Cor. 15:39–42.) . . .

“. . . By entering the gate of repentance and baptism candidates find themselves on the strait and narrow path leading to the celestial kingdom. By devotion and faithfulness, by enduring to the end in righteousness and obedience, it is then possible to merit a celestial reward. (2 Ne. 31:17–21.)” (Bruce R. McConkie, *Mormon Doctrine*, 116).

■ “I think it is of great importance to us as a people to know what we shall do. Are we content to aim for celestial glory? I never heard a prayer offered, especially in the family circle, in which the family does not beseech God to give them celestial glory. Celestial glory is not in their thoughts. Terrestrial glory may be all right for honorable Gentiles, who have not faith enough to believe the Gospel and who do right according to the best knowledge they have; but celestial glory is our aim—I perhaps should not say it is the aim, for sometimes it is not, but it is the hope. If into a family that had just offered prayer, and had asked God to lead them into the celestial kingdom, an angel should enter and should say to them that their prayers were useless and that they would never attain unto celestial glory, what a feeling would be produced in the breasts of that family! How sorrowful and afflicted they would feel! Yet, as I have said, while it is the aim of many, they do not act as if it were their true aim. They either misconceive the nature of the duties they have to perform to attain to celestial glory, or else they are very blind indeed.

“I ask again, what is your aim, or my aim? What do I desire? If I desire celestial glory, the highest law that God has revealed I will be willing to obey, and to observe every word that proceedeth from His mouth. I do not want to speak of myself, but if there is a law that God has revealed and it is necessary to be obeyed before celestial glory can be reached, I want to know it and obey it. All that I am on this earth for is to get celestial glory” (George Q. Cannon, in Conference Report, Apr. 1900, 55–56).

■ “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” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 348).

C. Great opportunities and rewards have been promised to those who inherit the celestial kingdom.

■ “Through a continual course of progression, our Heavenly Father has received exaltation and glory, and He points us out the same path; and inasmuch as He is clothed with power, authority, and glory,

He says, ‘Walk ye up and come in possession of the same glory and happiness that I possess.’

“In the gospel, those things have been made manifest unto us; and we are perfectly assured that, inasmuch as we are faithful, we shall eventually come in possession of everything that the mind of man can conceive of—everything that heart can desire” (Lorenzo Snow, *The Teachings of Lorenzo Snow*, 3–4).

■ “Some might suppose that it would be a great blessing to be taken and carried directly into heaven and there set down, but in reality that would be no blessing to such persons; they could not reap a full reward, could not enjoy the glory of the kingdom, and could not comprehend and abide the light thereof, but it would be to them a hell intolerable and I suppose would consume them much quicker than would hell fire. It would be no blessing to you to be carried into the celestial kingdom, and obliged to stay therein, unless you were prepared to dwell there” (Brigham Young, *Discourses of Brigham Young*, 95).



D. The Lord has described those who will inherit the terrestrial kingdom.

■ “Into the terrestrial kingdom will go all those who are honorable and who have lived clean virtuous lives, but who would not receive the Gospel, but in the spirit world repented and accepted it as far as it can be given unto them. Many of these have been blinded by tradition and the love of the world, and have not been able to see the beauties of the Gospel” (Joseph Fielding Smith, *Church History and Modern Revelation*, 1:287–88).

■ “To be valiant in the testimony of Jesus is to bridle our passions, control our appetites, and rise above carnal and evil things. It is to overcome the world as did he who is our prototype and who himself was the most valiant of all our Father’s children. It is to be morally clean, to pay our tithes and offerings, to honor the Sabbath day, to pray with full purpose of heart, to lay our all upon the altar if called upon to do so.

“To be valiant in the testimony of Jesus is to take the Lord’s side on every issue. It is to vote as he would vote. It is to think what he thinks, to believe what he believes, to say what he would say and do what he would do in the same situation. It is to have the mind of Christ and be one with him as

he is one with his Father” (Bruce R. McConkie, in Conference Report, Oct. 1974, 46; or *Ensign*, Nov. 1974, 35).

E. The Lord has told us some of the conditions in the terrestrial kingdom.

■ “After the Lord and the righteous who are caught up to meet him have descended upon the earth, there will come to pass another resurrection. This may be considered as a part of the first, although it comes later. In this resurrection will come forth those of the terrestrial order, who were not worthy to be caught up to meet him, but who are worthy to come forth to enjoy the millennial reign” (Smith, *Doctrines of Salvation*, 2:296).

F. The Lord has described those who will inherit the telestial kingdom.

■ “Those who enter into the telestial kingdom, where their glories differ as do the stars of heaven in their magnitude, and who are innumerable as the sands of the seashore, are the ungodly, the filthy who suffer the wrath of God on the earth, who are thrust down to hell where they will be required to pay the uttermost farthing *before* their redemption comes. These are they who receive not the gospel of Christ and consequently could not deny the Holy Spirit while living on the earth.

“They have no part in the first resurrection and are not redeemed from the devil and his angels *until* the last resurrection, because of their wicked lives and their evil deeds. Nevertheless, even these are heirs of salvation, but before they are redeemed and enter into their kingdom, they must repent of their sins, and receive the gospel, and bow the knee, and acknowledge that Jesus is the Christ, the Redeemer of the world” (Smith, *Doctrines of Salvation*, 2:22).

G. The Lord has outlined the conditions and limitations of the telestial kingdom.

■ “That glory granted the inhabitants of the lowest kingdom of glory is called telestial glory. In the infinite mercy of a beneficent Father it surpasses all mortal understanding, and yet it is in no way comparable to the glory of the terrestrial and celestial worlds. Telestial glory is typified by the stars of the firmament, and ‘as one star differs from another star in glory, even so differs one from another in glory in the telestial world’ (D. & C. 76:81–112; 1 Cor. 15:41), meaning that all who inherit the telestial kingdom will not receive the same glory” (McConkie, *Mormon Doctrine*, 778).

■ “Even to hell there is an exit as well as an entrance; and when sentence has been served, commuted perhaps by repentance and its attendant works, the prison doors shall open and the penitent captive be afforded opportunity to comply with the law, which he aforesaid violated. . . .

“The inhabitants of the telestial world—the lowest of the kingdoms of glory prepared for resurrected souls, shall include those ‘who are thrust down to hell’ and ‘who shall not be redeemed

from the devil until the last resurrection.’ ([D&C] 76:82–85.) And though these may be delivered from hell and attain to a measure of glory with possibilities of progression, yet their lot shall be that of ‘servants of the Most High, but where God and Christ dwell they cannot come, worlds without end.’ (v. 112.) Deliverance from hell is not admittance to heaven” (James E. Talmage, *The Vitality of Mormonism*, 255–56).

H. The scriptures explain who the sons of perdition are and what their fate will be.

■ “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. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints” (Joseph Smith, *History of the Church*, 6:314).

■ “And he that believes, is baptized, and receives the light and testimony of Jesus Christ, and walks well for a season, receiving the fulness of the blessings of the gospel in this world, and afterwards turns wholly unto sin, violating his covenants, he will be among those whom the gospel can never reach in the spirit world; and all such go beyond its saving power, they will taste the second death, and be banished from the presence of God eternally” (Joseph F. Smith, *Gospel Doctrine*, 476–77).

■ “In the realms of perdition or the kingdom of darkness, where there is no light, Satan and the unembodied spirits of the pre-existence shall dwell together with those of mortality who retrogress to the level of perdition. These have lost the power of regeneration. They have sunk so low as to have lost the inclinations and ability to repent, consequently the gospel plan is useless to them as an agent of growth and development” (Spencer W. Kimball, *The Miracle of Forgiveness*, 125).



Introduction

Through the prophets the Lord has revealed many signs that pertain to this dispensation to help latter-day Israel prepare for His Second Coming and the great events that will precede it. In January 1831 the Lord stated through the Prophet Joseph Smith, “If ye are prepared ye shall not fear” (D&C 38:30).

Doctrinal Outline

A. The signs of the times in our day are events that were prophesied to take place in the latter days before the Second Coming of Christ.

1. A general apostasy would precede the Second Coming of Christ (see 2 Thessalonians 2:1–4; Isaiah 29:10, 13).
2. The gospel would be restored (see Daniel 2:44; Revelation 14:6; Acts 3:19–21).
3. Scattered Israel would be gathered home (see Articles of Faith 1:10; Jeremiah 16:14–16; Amos 9:8–15; 2 Nephi 25:15–17; Jeremiah 31:6–14; 1 Nephi 22:11–12).
4. Wickedness will be rampant (see 2 Timothy 3:1–7; Matthew 24:37–39; Joseph Smith—Matthew 1:30).
5. Physical calamities will occur (see Revelation 8:7–13; 16:1–16; D&C 88:87; Revelation 6:12–13; D&C 45:26, 33, 40–42; Joseph Smith—Matthew 1:29, 32–33).
6. Wars and rumors of wars will abound (see Joseph Smith—Matthew 1:28; Ezekiel 38–39; D&C 45:26; Revelation 9:1–19).
7. Babylon, the great and abominable church, will fall (see Revelation 18:1–18; D&C 29:21; 1 Nephi 22:23; D&C 88:94, 105).
8. Zion will be established (see Moses 7:62–64; D&C 45:64–71; 3 Nephi 20:18, 22; Articles of Faith 1:10).
9. Our Father in Heaven has assured us that all of His prophecies and promises pertaining to the latter days will come to pass (see D&C 1:37–38).

B. A knowledge of the signs of the times can help us turn to the Lord and prepare ourselves for His Second Coming.

1. Those who revere the Lord and receive His gospel will be looking for His coming and the signs that will precede it (see D&C 45:39; 35:15; 2 Nephi 26:8; 1 Thessalonians 5:4–6).
2. The Lord uses the signs of the times to call us back to Him (see D&C 43:24–25).

3. Those who treasure up the scriptures, which contain the signs of the times, will not be deceived; they will be ready for the Savior’s Second Coming (see Joseph Smith—Matthew 1:37, 46–48; D&C 50:45–46).

Supporting Statements

A. The signs of the times in our day are events that were prophesied to take place in the latter days before the Second Coming of Christ.

■ “*Signs* are the recognizable events or occurrences which identify present and which portend future events. They are omens, prodigies, wonders, and marvels of abnormal occurrence. *Time* means the age, era, period, or dispensation involved. Thus the signs of the times for our age or dispensation are the marvelous events—differing in kind, extent, or magnitude from events of past *times*—which identify the dispensation of the fullness of times and presage the Second Advent of our Lord” (Bruce R. McConkie, *Mormon Doctrine*, 715–16).

■ “Many things have taken place during the past one hundred and thirty-six years to impress faithful members of the Church with the fact that the coming of the Lord is near. The gospel has been restored. The Church has been fully organized. The priesthood has been conferred upon man. The various dispensations from the beginning have been revealed and their keys and authorities given to the



Church. Israel has been and is being gathered to the land of Zion. The Jews are returning to Jerusalem. The gospel is being preached in all the world as a witness to every nation. Temples are being built, and ordinance work for the dead, as well as for the living, is performed in them. The hearts of the children have turned to their fathers, and the children are seeking after their dead. The covenants which the Lord promised to make with Israel in the latter days have been revealed, and thousands of gathered Israel have entered into them. Thus the work of the Lord is advancing, and all these things are signs of the near approach of our Lord" (Joseph Fielding Smith, in Conference Report, Apr. 1966, 12–13).

■ "Before this earth becomes a fit habitat for the Holy One, it must be cleansed and purified. The wicked must be destroyed; peace must replace war; and the evil imaginations in the hearts of men must give way to desires for righteousness. How shall this be brought to pass? There are two ways: (1) By plagues and pestilence and wars and desolation. The wicked shall slay the wicked, as did the Nephites and the Lamanites in the day of the extinction of the Nephites as a nation. Plagues will sweep the earth, as the Black Death ravaged Asia and Europe in the fourteenth century. The carcasses of the dead will be stacked in uncounted numbers to rot and decay and fill the earth with stench. (2) Then, at his coming, the vineyard will be burned. The residue of the wicked will be consumed" (Bruce R. McConkie, *The Millennial Messiah*, 378).

■ "All we have yet heard and we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, 'Come home; I will now preach my own sermons to the nations of the earth,' all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. What matters the destruction of a few railway cars? You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations and nation will rise up against nation, kingdom against kingdom and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families, or for their own lives" (Brigham Young, *Discourses of Brigham Young*, 111–12).

■ "In the very nature of things, the signs of the times will not cease until the Lord comes. Those that involve chaos and commotion and distress of nations will continue in the future with even greater destructive force. Men's hearts will fail them for fear in greater degree hereafter than heretofore. Wars will get worse. Moments of armistice and peace will be less stable. Viewed in the perspective of years, all worldly things will degenerate. There will be an increasing polariza-

tion of views. There will be more apostasy from the Church, more summer saints and sunshine patriots who will be won over to the cause of the adversary. Those who support the kingdom because of the loaves and the fishes will find other bread to eat. While the faithful saints get better and better, and cleave more firmly to the heaven-sent standards, the world will get worse and worse and will cleave to the policies and views of Lucifer" (McConkie, *Millennial Messiah*, 404).

■ "The coming of the Son of Man never will be—never can be till the judgments spoken of for this hour are poured out: which judgments are commenced. Paul says, 'Ye are the children of the light, and not of the darkness, that that day should overtake you as a thief in the night.' It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but he will reveal it to His servants the prophets.

"Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, and etc.; and all this must be done before the Son of Man will make His appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east" (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 286–87).

B. A knowledge of the signs of the times can help us turn to the Lord and prepare ourselves for His Second Coming.

■ "I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. If our souls and our bodies are not looking forth for the coming of the Son of Man; and after we are dead, if we are not looking forth, we shall be among those who are calling for the rocks to fall upon them" (Smith, *Teachings*, 160).

■ "One of the great incentives which encourages and entices men to live lives of personal righteousness, is the doctrine of the Second Coming of the Messiah. Many revelations speak of the signs which shall precede our Lord's return; others tell of the tragic yet glorious events which shall attend and accompany his return to earth; and still others recite the good and ill which shall befall the living and the dead at that time. All this is preserved in holy writ so that men will be led to prepare themselves for the day of the Lord, the day when he

shall take vengeance upon the ungodly and pour forth blessings upon those who love his appearing" (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 1:674–75).

■ "Treasure up the Lord's word. Possess it, own it, make it yours by both believing it and living it. For instance: the voice of the Lord says that if men have faith, repent, and are baptized, they shall receive the Holy Ghost. It is not sufficient merely to know what the scripture says. One must treasure it up, meaning take it into his possession so affirmatively that it becomes a part of his very being; as a consequence, in the illustration given, one actually receives the companionship of the Spirit. Obviously such persons will not be deceived where the signs of the times and the Second Coming of the Messiah are concerned" (McConkie, *Doctrinal New Testament Commentary*, 1:662).

■ "Our souls cry out: 'God hasten the day of the coming of thy Son,' and yet we know that such cannot be. The day is fixed and the hour is set. The signs have been, are now, and will hereafter be shown forth. Our obligation is to discern the signs of the times lest we, with the world, be taken unawares" (McConkie, *Millennial Messiah*, 405).

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

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

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

"Read the 24th chapter of Matthew—particularly that inspired version as contained in the Pearl of Great Price [Joseph Smith—Matthew].

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

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

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

"Brethren, these are some of the writings with which you should concern yourselves, rather than commentaries that may come from those whose information may not be the most reliable and whose motives may be subject to question. And may I say, parenthetically, most of such writers are not handicapped by having any authentic information on their writings" (Harold B. Lee, in Conference Report, Oct. 1972, 128; or *Ensign*, Jan. 1973, 106).



Introduction

The future is bright, and Latter-day Saints have every reason to be optimistic about the establishment of Zion. It might be well to remind ourselves that Enoch and his people established Zion in their day, also a time of great wickedness. We will do the same. Babylon will yet fall, and Zion will be established by the Lord's covenant people in this dispensation, the last dispensation before the Second Coming of the Lord.

Doctrinal Outline

A. Babylon symbolizes evil.

1. God destroyed Babylon, a wicked city in the ancient world (see Isaiah 13:19–22; Jeremiah 51:37, 52–58).
2. Babylon has become the symbol of the wickedness and evils of the world (see D&C 133:14; Revelation 17:5; 18:2; D&C 86:3).

B. Spiritual Babylon will fall in utter ruin.

1. Prophets have foretold the fall of Babylon the great (see Isaiah 21:9; D&C 1:16; Revelation 18:21; D&C 35:11).
2. The Saints of God are commanded to flee out of the midst of Babylon (see D&C 133:5, 7, 14–15; Jeremiah 51:6; Revelation 18:2–4).
3. The Lord will not spare anyone that remains in spiritual Babylon (see D&C 64:24).
4. All the righteous will rejoice that righteousness has replaced wickedness at the eventual fall of Babylon (see Revelation 18:2, 10, 20; 19:1–3).

C. Zion is the name given by the Lord to His righteous Saints.

1. Zion is the pure in heart in any day, in any time, in any place (see D&C 97:21).
2. The people of Zion are of one heart and one mind; they dwell in righteousness, and there are no poor among them (see Moses 7:18).
3. Zion is a place of holiness and beauty (see Psalm 50:2; Isaiah 4:5; D&C 82:14).
4. The Lord is the founder and sustainer of Zion (see Isaiah 14:32; 60:14; D&C 97:19).
5. In his day Enoch built a city of Zion, which was translated and taken from the earth (see Moses 7:18–21).
6. The law will go forth from Zion (see 2 Nephi 12:2–5).

D. As spiritual Babylon ripens in iniquity, a great latter-day Zion will be established.

1. Zion and her stakes will be a place of peace and safety for the Saints of God (see D&C 45:66, 68–70; 82:14; 101:21; 115:5–6).
2. Zion can be built only upon celestial principles (see D&C 105:5).
3. The center place for the latter-day Zion is Independence, Jackson County, Missouri (see D&C 57:1–3).
4. The latter-day Zion will be called the New Jerusalem (see D&C 45:65–66; 3 Nephi 20:22; D&C 84:2–5; Ether 13:3, 6, 8).
5. The establishment of Zion will come by power, for all who fight against her will be destroyed (see D&C 103:15; 1 Nephi 22:14; 2 Nephi 6:13).
6. The great latter-day Zion and the City of Enoch will merge in the latter days (see Moses 7:62–64; D&C 84:99–100).

Supporting Statements

A. Babylon symbolizes evil.

■ “Anciently *Babylon* was the chief and capital city of the Babylonian empire. . . .

“ . . . To the Lord's people anciently, Babylon was known as the center of iniquity, carnality, and worldliness. Everything connected with it was in opposition to all righteousness and had the effect of leading men downward to the destruction of their souls” (Bruce R. McConkie, *Mormon Doctrine*, 68–69).

■ “Babylon was also destroyed by Xerxes in 478 B.C. and again after Alexander the Great overran the Persian empire in 330 B.C. A rival city was soon built on the Tigris, and Babylon never recovered. Today the greatest world city of antiquity is a mound of desert earth that will not rise again. Babylon the great has fallen forever” (Bruce R. McConkie, *The Millennial Messiah*, 423–24).

■ “In prophetic imagery, Babylon is the world with all its carnality and wickedness. Babylon is the degenerate social order created by lustful men who love darkness rather than light because their deeds are evil. Babylon is the almighty governmental power that takes the saints of God into captivity; it is the false churches that build false temples and worship false gods; it is every false philosophy . . . that leads men away from God and salvation. Babylon is false and degenerate religion in all its forms and branches. Babylon is the communistic system that seeks to destroy the freedom of people in all nations and kingdoms; it is the Mafia and crime syndicates that murder and rob

and steal; it is the secret combinations that seek for power and unrighteous dominion over the souls of men. Babylon is the promoter of pornography; it is organized crime and prostitution; it is every evil and wicked and ungodly thing in our whole social structure" (McConkie, *Millennial Messiah*, 424).

B. Spiritual Babylon will fall in utter ruin.

■ "Alas! the nations are in a deep sleep! They are drunken with the abominations of great Babylon! Their cup of wickedness is nearly full! It will soon overflow! Then shall the day of their visitation come—a day of sorrow and mourning—a day of great distress—a day of peril and war! The hosts of the mighty shall fall! The strength of the nations shall cease, and their glory shall pass away! . . . Then shall the remnant of the heathen know that the Lord is God, for they shall see and hear of his judgments, which he shall execute upon the corrupt powers of the earth. . . . O Babylon! thou hast decked thyself with costly ornaments! Thou hast clothed thyself with the most gaudy apparel! . . . Thine external appearance has excited the admiration of all nations. But internally thou art rotten. . . . Thou hast gathered the tares of the earth, and bound them in bundles, and made their bands strong, that they may be ready for the burning. O Babylon, thy cup is nearly full! Thine hour is close at hand! Thou shalt fall and not rise again!" (Orson Pratt, *Masterful Discourses and Writings of Orson Pratt*, 86–87).

■ "Here is a truism that all men should hear: Babylon fell, and her gods with her; and Babylon shall fall, and her gods with her. False gods create an evil society. The world is the world, and Babylon is Babylon, because they worship false gods. When men worship the true God according to gospel standards, their social conditions rival those in Enoch's city; when men worship false gods, they fall into the ways of the world, and their social conditions become as those in Babylon. When we view the fall of Babylon anciently, what we see is the destruction of her idols and ways of worship; and we shall come to the fall of Babylon in the last days, it will be—oh blessed day—the destruction of false worship. . . . The great and abominable church shall tumble to the dust. False worship shall cease" (McConkie, *Millennial Messiah*, 429–30).

C. Zion is the name given by the Lord to His righteous Saints.

■ There are several meanings of the word Zion.

"It may have reference to the hill named Mt. Zion or by extension in the land of Jerusalem.

"It has sometimes been used, as by the prophet Micah, to refer to the location of 'the mountain of the house of the Lord'—as some place apart from Jerusalem. [See Micah 4:2.]

"Zion was so called by Enoch in reference to the 'City of Holiness,' or the 'City of Enoch.' [See Moses 7:18–19.] The Land of Zion has been used to refer, in some connotations, to the Western Hemisphere.



"But there is another most significant use of the term by which the Church of God is called Zion, comprising, according to the Lord's own definition, 'the pure in heart.' (D&C 97:21.)" (Harold B. Lee, in Conference Report, Oct. 1968, 61–62).

■ "Zion is 'every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.' (D&C 82:19.) As I understand these matters, Zion can be established only by who are pure in heart, and who labor for Zion, for 'the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.' (2 Ne. 26:31.)" (Spencer W. Kimball, in Conference Report, Apr. 1978, 122; or *Ensign*, May 1978, 81).

■ "When Zion is established in her beauty and honor and glory, the kings and princes of the earth will come, in order that they may get information and teach the same to their people. They will come as they came to learn the wisdom of Solomon" (John Taylor, *The Gospel Kingdom*, 216).

■ "We are here to build up the church of God, the Zion of God, and the kingdom of God, and to be on hand to do whatever God requires—first to purge ourselves from all iniquity, from covetousness and evil of every kind, to forsake sin of every sort, cultivate the Spirit of God, and help to build up his kingdom; to beautify Zion and have pleasant habitations, and pleasant gardens and orchards, until Zion shall be the most beautiful place there is on the earth. . . . Zion shall yet become the praise and the glory of the whole earth" (Taylor, *Gospel Kingdom*, 221).

■ "The people of the city of Enoch, because of their integrity and faithfulness, were as pilgrims and strangers on the earth. This is due to the fact that they were living the celestial law in a telestial

world, and all were of one mind, perfectly obedient to all commandments of the Lord. When Christ comes, these people will be returned to the earth again, for this is their eternal abode" (Joseph Fielding Smith, *Church History and Modern Revelation*, 1:195).

D. As spiritual Babylon ripens in iniquity, a great latter-day Zion will be established.

■ "In the day of regeneration, when all things are made new, there will be three great cities that will be holy. One will be the Jerusalem of old which shall be rebuilt according to the prophecy of Ezekiel. One will be the city of Zion, or of Enoch, which was taken from the earth when Enoch was translated and which will be restored; and the city Zion, or New Jerusalem, which is to be built by the seed of Joseph on this the American continent" (Joseph Fielding Smith, *Answers to Gospel Questions*, 2:105).

■ "[The Lord] has told us in great plainness that the world will be in distress, that there will be warfare from one end of the world to the other, that the wicked shall slay the wicked and that peace shall be taken from the earth. And He has said, too, that the only place where there will be safety will be in Zion. Will we make this Zion? Will we keep it to be Zion, because Zion means the pure in heart?" (George Albert Smith, in Conference Report, Oct. 1941, 99).

■ "Jesus will never receive the Zion of God unless its people are united according to celestial law, for all who go into the presence of God have to go there by this law. Enoch had to practice this law, and we shall have to do the same if we are ever accepted of God as he was. It has been promised that the New Jerusalem will be built up in our day and generation, and it will have to be done by the United Order of Zion and according to celestial law" (Wilford Woodruff, in *Journal of Discourses*, 17:250).

■ "When Zion descends from above, Zion will also ascend from beneath, and be prepared to associate with those from above. The people will be so perfected and purified, ennobled, exalted, and dignified in their feelings and so truly humble and most worthy, virtuous and intelligent that they will be fit, when caught up, to associate with that Zion that shall come down from God out of heaven" (John Taylor, in *Journal of Discourses*, 10:147).

■ "We live in a day when the whole social structure is dividing itself into two camps. This is a day of the polarization of all people. In the Church the faithful members are perfecting their lives and drawing nearer to the Lord and his way of life. In the world wickedness is increasing and the rebellious and carnal among men are sinking to lower levels of evil and depravity than has been the case in any past days. These trends will continue unabated until the Lord comes. When he arrives there will be, on the one hand, a people prepared to meet him, and, on the other hand, there will be greater wickedness and carnality than has ever before been known. As time goes on, fewer and fewer among men will remain aloof from one or the other of these camps.

"Then when the Lord comes, he himself will both cause and complete the division among the people. Then there will be a great day of separation in which the wicked will be consumed and the righteous will be rewarded. . . .

". . . The Lord does not delight in the destruction of the wicked. His bounteous mercy and grace and goodness are available for all men in all ages, but they are poured out only upon those whose works merit the receipt of such a wondrous boon. 'For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off.'" (McConkie, *Millennial Messiah*, 554–55, 560).

Introduction

To the Apostles in ancient times, two heavenly messengers in white apparel declared, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). The Savior will return as promised to cleanse the earth of its corruption and to reign with His covenant people for a thousand years. These events will be hailed by righteous members of the Church in all ages with excitement and joy.

Doctrinal Outline

A. The Savior's Second Coming has been prophesied throughout the ages.

See Acts 1:9–11; Matthew 16:27; 3 Nephi 24:2; Doctrine and Covenants 63:34; Moses 7:65.

B. The Savior will make several appearances before His Second Coming to all the world.

1. Christ will appear at Adam-ondi-Ahman (see Daniel 7:9–10, 13–14; D&C 116).
2. The Savior will appear to those in the New Jerusalem in America (see 3 Nephi 21:23–25; D&C 45:66–67).
3. The Savior will appear to the Jews in Jerusalem (see D&C 45:48, 51–53; Zechariah 12:10; 14:2–5).



4. The Lord will appear in glory to all mankind (see D&C 45:44; 101:23; Matthew 24:30; Isaiah 40:5; JST, Revelation 1:7).

C. The Lord has spoken about His final appearance in some detail.

1. No man knows the day or the hour of the Savior's final appearance (see Joseph Smith—Matthew 1:40; D&C 49:6–7; 133:10–11).
2. The coming of the Lord is near, and "it over-taketh the world as a thief in the night" (D&C 106:4; see v. 5; 1 Thessalonians 5:2–4; Matthew 24:42–44).
3. The earth will reel to and fro, and the continents will be moved back together at the Savior's coming (see D&C 88:87; Revelation 16:18–20; D&C 133:22–24).
4. A trump will sound long and loud to signal the Lord's final appearance (see D&C 43:18; 29:13; 88:94; 49:23).
5. The veil will be removed from the earth when the Savior appears (see D&C 88:95; 38:8; 101:23).
6. The Lord will be clothed in red apparel at His Second Coming (see D&C 133:46–48; Isaiah 63:2–3; Revelation 19:11–13).
7. Those who have laughed and mocked about the Savior's coming will realize their folly (see D&C 45:49–50).
8. The Second Coming of the Savior will cause the wicked to weep, wail, gnash their teeth, and wish that the mountains would fall on them (see D&C 29:15; Isaiah 2:19, 21; Alma 12:14).
9. The glory of the Savior's presence will consume the wicked (see Nahum 1:5–10; D&C 133:41; 5:19).
10. Faithful Saints, both living and dead, will be caught up to meet Christ at His coming (see D&C 88:96–98; 45:45; 76:63; 1 Thessalonians 4:16–17).
11. The Savior will appear to all the world sometime in the beginning of the seventh thousand years of the earth's temporal existence (see D&C 77:12–13).

Supporting Statements

A. The Savior's Second Coming has been prophesied throughout the ages.

■ "The most often mentioned event in the entire Bible is that wonderful, yet awful experience that we will have when Jesus Christ shall come to judge our world. There are many important gospel doctrines

mentioned in the Bible only briefly, and some not at all. The new birth is mentioned in the Bible nine times; baptism is mentioned 52 times, repentance is mentioned 89, but the second coming of Christ is mentioned over 1,500 times in the Old Testament and 300 times in the New Testament. If God thought this subject that important, he must have wanted us to do something about it" (Sterling W. Sill, in Conference Report, Apr. 1966, 19).

B. The Savior will make several appearances before His Second Coming to all the world.

■ "Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he [who] will call his children together and hold a council with them to prepare them for the coming of the Son of Man. 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, 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 head of the human family" (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 157).

■ "Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; before he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; before all flesh shall see him together; before any of his appearances, which taken together comprise the second coming of the Son of God—before all these, there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present" (Bruce R. McConkie, *The Millennial Messiah*, 578–79).

■ "[Christ's] next appearance [after his appearance in the New Jerusalem] will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, he will set his feet upon the Mount of Olives, which will cleave and part asunder at his touch. Attended by a host from heaven, he will overthrow and destroy the combined armies of the Gentiles, and appear to the worshipping Jews as the mighty Deliverer and Conquerer so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of his crucifixion and disclose himself as Jesus of Nazareth, whom they had reviled and whom their fathers put to death. Then will unbelief depart from their souls, and 'the blindness in part which has happened unto Israel' be removed" (Charles W. Penrose, "The Second Advent," *Millennial Star*, 10 Sept. 1859, 583).

■ "The great and crowning advent of the Lord will be subsequent to these two appearances [to the New Jerusalem and to the Jews]; but who can describe it in the language of mortals? The tongue of man falters, and the pen drops from the hand of the writer, as the mind is rapt in contemplation of the sublime and awful majesty of his coming to take vengeance on the ungodly and to reign as King of the whole earth.

"He comes! The earth shakes, and the tall mountains tremble; the mighty deep rolls back to the north as in fear, and the rent skies glow like molten brass. He comes! The dead Saints burst forth from their tombs, and 'those who are alive and remain' are 'caught up' with them to meet him. The ungodly rush to hide themselves from his presence, and call upon the quivering rocks to cover them. He comes! with all the hosts of the righteous glorified. The breath of his lips strikes death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and 'left neither root nor branch.' He sweeps the earth 'as with the besom of destruction.'



Adam-ondi-Ahman

He deluges the earth with the fiery floods of his wrath, and the filthiness and abominations of the world are consumed. Satan and his dark hosts are taken and bound—the prince of the power of the air has lost his dominion, for He whose right it is to reign has come, and ‘the kingdoms of this world have become the kingdoms of our Lord and of his Christ.’” (Penrose, “Second Advent,” 583).

■ “His first appearance will be to the righteous Saints who have gathered to the New Jerusalem. In this place of refuge they will be safe from the wrath of the Lord, which will be poured out without measure on all nations. . . .

“The second appearance of the Lord will be to the Jews. To these beleaguered sons of Judah, surrounded by hostile Gentile armies, who again threaten to overrun Jerusalem, the Savior—their Messiah—will appear and set His feet on the Mount of Olives, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake’ (D&C 45:48).

“The Lord Himself will then rout the Gentile armies, decimating their forces (see Ezek. 38, 39). Judah will be spared, no longer to be persecuted and scattered. . . .

“The third appearance of Christ will be to the rest of the world. . . .

“All nations will see Him ‘in the clouds of heaven, clothed with power and great glory; with all the holy angels; . . .

“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 cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire.’ (D&C 45:44, 49–50.)

“Yes, come He will!” (Ezra Taft Benson, “Five Marks of the Divinity of Jesus Christ,” *New Era*, Dec. 1980, 49–50).

C. The Lord has spoken about His final appearance in some detail.

■ “Jesus Christ never did reveal to any man the precise time that He would come. Go and read the Scriptures, and you cannot find anything that specifies the exact hour He would come; and all that say so are false teachers” (Smith, *Teachings*, 341).

■ “The precise time of Christ’s coming has not been made known to man. By learning to comprehend the signs of the times, by watching the development of the work of God among the nations, and by noting the rapid fulfilment of significant prophecies, we may perceive the progressive evidence of the approaching event: ‘But the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes’ [D&C 49:7]. His coming will be a surprise to those who have ignored His warnings, and who have failed to watch. ‘As a thief in the night’ will be the coming of the day of the Lord unto the wicked

[2 Peter 3:10; 1 Thessalonians 5:2]” (James E. Talmage, *The Articles of Faith*, 362–63).

■ “The second advent of the Son of God is to be something altogether of a different nature from anything that has hitherto transpired on the face of the earth, accompanied with great power and glory, something that will not be done in a small portion of the earth like Palestine, and seen only by a few; but it will be an event that will be seen by all—all flesh shall see the glory of the Lord; when he reveals himself the second time, every eye, not only those living at that time in the flesh, in mortality on the earth, but also the very dead themselves, they also who pierced him, those who lived eighteen hundred years ago, who were engaged in the cruel act of piercing his hands and his feet and his side, will also see him at that time” (Orson Pratt, in *Journal of Discourses*, 18:170).

■ “At the time appointed by the Father, the Son of Man will come in the clouds of heaven. It is an unknown day in the beginning of the seventh thousand years of the earth’s temporal continuance. War, such as has not been known from the beginning of time, is in progress. All nations are assembled at Armageddon.

“All things are in commotion. Never has there been such a day as this. The newspapers of the world, as well as radio and television, speak only of war and calamity and the dread that hangs like a millstone around every neck. . . .

“And the signs in heaven above are like nothing man has ever seen. Blood is everywhere; fire and vapors of smoke fill the atmospheric heavens. No man has seen a rainbow this year. . . .

“And above all are the vexing words of those Mormon Elders! They are everywhere preaching their strange doctrine, saying that the coming of the Lord is near, and that unless men repent and believe the gospel they will be destroyed by the brightness of his coming.

“In this setting, as these and ten thousand like things are in progress, suddenly, quickly, as from the midst of eternity, He comes! Fire burns before him; tempests spread destruction; the earth trembles and reels to and fro as a drunken man. Every corruptible thing is consumed. He sets his foot on the Mount called Olivet; it cleaves in twain. The Lord has returned and the great millennium is here! The year of his redeemed has arrived!” (McConkie, *Millennial Messiah*, 21–22).

■ “When the Lord comes in his glory, in flaming fire, that fire will both cleanse the vineyard and burn the earth. In that day, so intense shall be the heat and so universal the burning, the very elements of which this earth is composed shall melt. The mountains, high and glorious and made of solid rock, shall melt like wax. They shall become molten and flow down into the valleys below. The very earth itself, as now constituted, shall be dissolved. All things shall burn with fervent heat. And out of it all shall come new heavens and a new earth whereon dwelleth righteousness” (McConkie, *Millennial Messiah*, 526–27).

■ “Now brethren and sisters, the great day of the Lord is coming. It is going to be a terrible day. The wicked are going to be destroyed, and when I say the wicked I do not mean everybody outside the Mormon Church. There will be countless millions of people not of this Church spared because they are not ripe in iniquity and to them we will preach the everlasting Gospel and bring them unto Christ” (Charles A. Callis, in Conference Report, Apr. 1935, 18).

■ “Christ’s, the first fruits—who are they? They are all those who were with him in his resurrection. They are all those of Enoch’s city, a righteous people who first were translated and who then

gained full immortality when Christ rose from his tomb. They are all those of ages past who have burst the bands of death. They are the living saints who are quickened by the power of God and are caught up to meet their Lord in the air. They are the righteous dead who shall come forth in this, the morning of the first resurrection, to receive an inheritance of eternal life and to be one with their glorious Lord. All these shall have an inheritance of exaltation in the highest heaven of the celestial world. All these shall ‘behold’ their Lord’s ‘face in righteousness,’ for they shall ‘awake’ with his ‘likeness.’ (Ps. 17:15.)” (McConkie, *Millennial Messiah*, 636).

Introduction

Contrast the glorious millennial condition described by Orson Pratt with the general state of ignorance and wickedness in the world today:

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

Doctrinal Outline

A. The thousand years of the Millennium will be ushered in when the Savior comes in power and glory.

See Doctrine and Covenants 29:11; Joseph Smith—Matthew 1:36; 2 Thessalonians 1:7–8.

B. The earth will be renewed for the millennial day.

1. The earth will be transfigured and receive its paradisiacal glory (see D&C 63:20–21; Articles of Faith 1:10; Isaiah 65:17; 2 Peter 3:10–14).



2. The earth will rest for a thousand years from the wickedness that has been upon it (see Moses 7:47–49, 64–65; Isaiah 14:7).

C. The Millennium will be a time of peace.

1. Satan will be bound, unable to tempt mankind during the thousand years of millennial peace (see 1 Nephi 22:15, 26; Revelation 20:1–3; D&C 88:110; 101:28).
2. The violence of both man and beast will cease during the Millennium (see D&C 101:26; Isaiah 2:4; 11:6–9; 65:25).
3. In the Millennium children will grow up and live upon the earth until they are one hundred years old (see Isaiah 65:20; D&C 101:29–31; 63:50–51; 45:58).
4. During the Millennium, the Lord will “turn to the people a pure language” (Zephaniah 3:9).

D. During the Millennium the Savior will reign personally on the earth.

1. The millennial government is under the administration of the Savior and His righteous Saints (see Isaiah 2:1–4; Micah 4:2–3; Joel 3:16–17; D&C 43:29–30; 45:59; Revelation 5:10; 20:4, 6; D&C 133:25).
2. The Millennium will be righteous Israel’s day with the Savior, during which He will make all things known to them (see Zechariah 2:11; D&C 101:32–34; 121:26–32; 2 Nephi 30:16–18; Isaiah 11:9).
3. Not everyone will have a knowledge of the living God and belong to His Church when the Millennium begins (see Micah 4:5).
4. During the Millennium, all those living on the earth will eventually know the Lord and will join His Church (see Jeremiah 31:31–34; D&C 84:98).

E. The final glorification of the earth will take place sometime after the Millennium.

1. The devil will be loosed for a short time after the Millennium, and wickedness will again prevail upon the earth (see Revelation 20:7–8; D&C 88:110–11; 43:31).
2. A final war between Michael and his followers and the devil and his followers will result in the expulsion of the devil from the earth forever (see D&C 88:112–15; Revelation 20:7–10).
3. There will be a final judgment of all who have lived upon the earth, at which time there will be a separation of the righteous from the wicked (see D&C 29:22–28; Revelation 20:11–15; D&C 43:33).
4. The earth will be sanctified and receive its celestial glory (see D&C 88:17–20; 130:8–11; 77:1; 29:23–25; 43:32).

Supporting Statements

A. The thousand years of the Millennium will be ushered in when the Savior comes in power and glory.

■ “The time for the Second Coming of Christ is as fixed and certain as was the hour of his birth. It will not vary as much as a single second from the divine decree. He will come at the appointed time. The Millennium will not be ushered in prematurely because men turn to righteousness, nor will it be delayed because iniquity abounds. Nephi was able to state with absolute certainty that the God of Israel would come ‘in six hundred years from the time my father left Jerusalem.’ (1 Ne. 19:8.) To a later Nephi the Divine Voice acclaimed: ‘The time is at hand, and on this night shall the sign be given, and on the morrow come I into the world.’ (3 Ne. 1:13.)” (Bruce R. McConkie, *The Millennial Messiah*, 26–27).

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

B. The earth will be renewed for the millennial day.

■ “The great change which shall come when Christ our Savior begins his Millennial reign, is to be a restoration to the conditions which prevailed before the fall of man. The tenth article of faith of the Church of Jesus Christ of Latter-day Saints teaches us that Christ will reign personally upon the earth, and that the earth will be renewed, or restored, and receive its paradisiacal glory when that day comes.

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

C. The Millennium will be a time of peace.

■ “Satan only gains power over man through man’s exercise of his own agency; and when Satan shall be bound, as the Lord says he will be for a thousand years, one of the great powers that will help bring this to pass will be man’s agency. The Lord has never forced men against their will to obey Him. He never will do so. If Satan, therefore, has power with man, it is because man yields to his influence. . . .

“The time is not far distant when great judgments will be poured out upon the wicked inhabitants of the earth. Every Prophet who has looked forward to our day has seen and predicted that the wicked would be destroyed. Their destruction means the destruction of Satan’s power. The righteous will be left, and because of their righteousness the Lord will have mercy upon them; they, exercising their agency in the right direction, will bring down His blessings upon them to such an extent that Satan will be bound” (George Q. Cannon, *Gospel Truth*, 1:86–87).

■ “We talk about Satan being bound. Satan will be bound by the power of God; but he will be bound also by the determination of the people of God not to listen to him, not to be governed by him. The Lord will not bind him and take his power from the earth while there are men and women willing to be governed by him. That is contrary to the plan of salvation. To deprive men of their agency is contrary to the purposes of our God” (Cannon, *Gospel Truth*, 1:86).

■ “It shall be in that day that the lion shall lie down with the lamb and eat straw as the ox, and all fear, hatred, and enmity shall depart from the earth because all things having hate in their hearts shall pass away; and there shall come a change, a change over men, a change over the beasts of the field, and upon all things living upon the face of the earth.

“According to this word I have read there shall be harmony, and love, and peace, and righteousness because Satan is bound that he cannot tempt any man, and that will be the condition that shall be upon the earth for 1,000 years” (Smith, *Doctrines of Salvation*, 3:58).

■ “When Christ comes the saints who are on the earth will be quickened and caught up to meet him. This does not mean that those who are living in mortality at that time will be changed and pass through the resurrection, for mortals must remain on the earth until after the thousand years are ended. A change, nevertheless, will come over all who remain on the earth; they will be quickened so that they will not be subject unto death until they are old. Men shall die when they are one hundred years of age, and the change shall be made suddenly to the immortal state. Graves will not be made during this thousand years, and Satan shall have no power to tempt any man. Children shall grow up ‘as calves of the stall’ unto righteousness, that is, without sin or the temptations which are so prevalent today” (Joseph Fielding Smith, *The Way to Perfection*, 298–99).

D. During the Millennium the Savior will reign personally on the earth.

■ “When Joseph Smith translated the Book of Mormon, he learned that America is the land of Zion which was given to Joseph and his children and that on this land the City Zion, or New Jerusalem, is to be built. He also learned that Jerusalem in Palestine is to be rebuilt and become

a holy city. [3 Nephi 20:22; 21:20–29; Ether 13:1–12.] These two cities, one in the land of Zion and one in Palestine, are to become capitals for the kingdom of God during the millennium” (Smith, *Doctrines of Salvation*, 3:71).

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

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

“Eventually, however, the knowledge of the Lord will cover the earth as the waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away” (Smith, *Doctrines of Salvation*, 1:86–87).

E. The final glorification of the earth will take place sometime after the Millennium.

■ “The earth will abide its creation, and will be counted worthy of receiving the blessings designed for it, and will ultimately roll back into the presence of God who formed it and established its mineral, vegetable, and animal kingdoms. These will all be retained upon the earth, come forth in the resurrection, and abide for ever and for ever” (Brigham Young, *Discourses of Brigham Young*, 101–2).

■ “God has said if we will honor Him and keep His commandments—if we will observe His laws He will fight our battles and destroy the wicked, and when the time comes He will come down in heaven—not from heaven—but He will bring heaven with Him—and this earth upon which we dwell, will be the celestial kingdom” (George Albert Smith, in Conference Report, Oct. 1942, 49).

■ “I remarked to my family and friends present, that when the earth was sanctified and became like a sea of glass, it would be one great urim and thummim, and the Saints could look in it and see as they are seen” (Joseph Smith, *History of the Church*, 5:279).

■ “In that great change, or resurrection, which shall come to this earth, it shall be sanctified, celestialized and made a fit abode even for God the Father, who shall grace it with his presence. (D.C. 88:19.) Then shall the righteous, those who have become sanctified through the law of God, possess it for ever as their abode. This earth is destined to become the everlasting residence of its inhabitants who gain the glory of the celestial kingdom. It shall become in that day like the throne of God and shall shine forth with all the splendor and brightness of celestial glory in its eternal, sanctified and glorious state” (Smith, *Way to Perfection*, 351).



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Author Index

How to Use the Author Index

This index is an alphabetical listing by author of the quotations used in chapter introductions and Supporting Statements. Each quotation under an author's name is indexed by the statement from the Doctrinal Outline it supports and to the page or pages where the quotation is found. The subentries under each author's name are listed in the order in which they appear in the manual. For example, quotations about baptism (chapter 15) follow quotations about revelation (chapter 2).

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- We were given a unique role among God’s creations, 17–18
- Jesus Christ instituted the sacrament as a memorial ordinance, 53
- The bread and the water are important symbols, 55
- Maxwell, Neal A.**
- Divine truth is absolute reality, 2
- Adherence to revealed truth brings great blessings and, ultimately, salvation, 3
- As the Son of God, Jesus fills many roles essential to our salvation, 10
- By means of His divine attributes and the power of the Father, Jesus accomplished the infinite and eternal Atonement, 24–25
- The Lord has told us how to make our prayers more meaningful and effective, 34
- McConkie, Bruce R.**
- God reveals truth in a variety of ways, 5
- God is the Supreme Being in the universe, 8 (two quotations)
- The Father presides over the Godhead, 8
- Jesus Christ is a being of glory, might, and majesty, 10
- As the Son of God, Jesus fills many roles essential to our salvation, 10 (two quotations)
- The Holy Ghost performs a special mission to bless and benefit us, 12 (two quotations)
- We lived as spirit children of God in a premortal existence, 14
- God the Father provided the plan of salvation whereby His spirit children could eventually become like Him, 15
- Introduction to chap. 7, “The Creation,” 16
- All things were created spiritually before they were created physically, 16
- The physical creation took place according to the plan of God, 17
- We were given a unique role among God’s creations, 18
- Because we are fallen, we have need of an Atonement, 23
- By means of His divine attributes and the power of the Father, Jesus accomplished the infinite and eternal Atonement, 25 (two quotations)
- Introduction to chap. 10, “The Purpose of Earth Life,” 27
- Mortality provides us with the opportunity to develop the attributes of godliness, 29
- God has revealed why we should pray to Him, 33
- Fasting should sometimes accompany prayer, 34
- Faith in Jesus Christ is the foundation of the gospel, 35–36
- Faith in Jesus Christ always produces good fruits, 37
- Before individuals receive the gift of the Holy Ghost, they first receive the Spirit or Light of Christ, which is given to every person who is born into the world, 44
- The gift of the Holy Ghost is bestowed upon all who have covenanted with Jesus Christ in baptism, 45
- Those who have the gift of the Holy Ghost may enjoy the gifts of the Spirit, 45
- Obedience is the first law of heaven, 47
- Jesus Christ set the pattern for obedience, 48
- All accountable persons must be born again of water and of the Spirit, 50
- Justification is being forgiven by the Lord and set upon the path of righteousness, 50
- Sanctification is a state of saintliness and purity, 50
- Our quest for eternal life began in the premortal existence, 51
- Making our calling and election sure is an important quest of mortal life, 52 (two quotations)
- When we partake of the sacrament, we make a covenant with God, 54
- The bread and the water are important symbols, 54–55, 55 (two quotations)
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- God reestablished His covenant with Israel in mortality, 57
- The Savior organized His Church and taught saving principles and ordinances during His earthly ministry, 59
- The dispensation of the fulness of times began with the appearance of the Father and the Son to Joseph Smith, 62
- The Restoration of the gospel has commenced in this dispensation, the dispensation of the fulness of times, 63
- Ancient Israel was scattered throughout the earth because the people rejected God’s covenant, 65
- Through His prophets God promised to gather scattered Israel once again, 65–66, 66
- Priesthood authority is conferred only by the laying on of hands, 68
- The Melchizedek Priesthood is received by an oath and a covenant, 69 (two quotations)
- Righteousness is the key to priesthood power and eternal life, 70, 71 (two quotations)
- Celestial marriage is essential to exaltation, 76–77, 77
- Physical death is a universal condition and is part of the plan of salvation, 83
- At death our spirits enter the world of spirits to await the Resurrection, 84 (two quotations)
- There is order to the Resurrection, 88
- Everyone will appear before the Lord to be judged, 89

- The Lord has prescribed requirements for eternal life in the celestial kingdom, 91–92
- The Lord has described those who will inherit the terrestrial kingdom, 92–93
- The Lord has outlined the conditions and limitations of the telestial kingdom, 93
- The signs of the times in our day are events that were prophesied to take place in the latter days before the Second Coming of Christ, 94, 95 (two quotations)
- A knowledge of the signs of the times can help us turn to the Lord and prepare ourselves for His Second Coming, 95–96, 96 (two quotations)
- Babylon symbolizes evil, 97 (two quotations), 97–98
- Spiritual Babylon will fall in utter ruin, 98
- As spiritual Babylon ripens in iniquity, a great latter-day Zion will be established, 99
- The Savior will make several appearances before His Second Coming to all the world, 101
- The Lord has spoken about His final appearance in some detail, 102, 102–3, 103
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- McKay, David O.**
- We lived as spirit children of God in a premortal existence, 14–15
- In this life we are subject to enticements of the flesh and the Spirit, 21 (two quotations)
- Agency is the eternal right of independent choice, 30 (two quotations)
- Repentance is an eternal principle of progress, 38, 38–39
- Introduction to chap. 25, “Priesthood: What It Is, How It Works,” 67
- The work of God is performed by the power of the priesthood, 68
- Blessings come to those who observe the Sabbath, 74
- Families are ordained of God, 78, 79
- Merrill, Joseph F.**
- The dispensation of the fulness of times began with the appearance of the Father and the Son to Joseph Smith, 62
- Morris, George Q.**
- The Fall brought about significant changes for Adam and Eve’s posterity, 21
- The Fall was a purposeful step in God’s plan of salvation, 21
- Oaks, Dallin H.**
- Introduction to chap. 20, “The Sacrament, a Memorial Ordinance,” 53
- Packer, Boyd K.**
- God is the Father of all mankind, 7
- We lived as spirit children of God in a premortal existence, 13–14
- The Atonement of Christ harmonized the laws of justice and mercy, 25–26
- God has revealed why we should pray to Him, 33
- The Lord has told us how to make our prayers more meaningful and effective, 33 (two quotations)
- The Lord promises great blessings to those who obey His commandments, 47
- Righteousness is the key to priesthood power and eternal life, 71
- A marriage must be performed with the sealing power of the priesthood to be valid after this life, 76
- Families are ordained of God, 79
- Ordinances performed vicariously provide the dead with the opportunity to receive full salvation, 86
- Latter-day Saints have the authority and the responsibility to perform temple ordinances in behalf of the dead, 86
- Penrose, Charles W.**
- As part of His eternal plan, God has provided a resurrection for everyone, 87
- The Savior will make several appearances before His Second Coming to all the world, 101, 101–2
- Petersen, Mark E.**
- The Lord promises great blessings to those who obey His commandments, 47–48
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- Blessings come to those who observe the Sabbath, 74
- Peterson, H. Burke**
- The Lord has told us how to make our prayers more meaningful and effective, 33–34, 34
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- Spiritual Babylon will fall in utter ruin, 98
- The Lord has spoken about His final appearance in some detail, 102
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- Pratt, Parley P.**
- We lived as spirit children of God in a premortal existence, 14
- The gift of the Holy Ghost is bestowed upon all who have covenanted with Jesus Christ in baptism, 45
- Romney, Marion G.**
- Adam and Eve brought about the Fall by their own choice, 20
- Because we are fallen, we have need of an Atonement, 23
- Only Jesus Christ possessed the qualifications and attributes necessary to perform an infinite Atonement, 24
- By means of His divine attributes and the power of the Father, Jesus accomplished the infinite and eternal Atonement, 25
- Prayer has been a part of the gospel plan from the beginning, 32
- Repentance involves performing certain actions and working to develop Christlike qualities, 40
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- Smith, Hyrum M., and Janne M. Sjodahl**
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- Smith, Joseph**
 Adherence to revealed truth brings great blessings and, ultimately, salvation, 3
 God gives truth to His children through revelation, 5 (four quotations)
 God reveals truth in a variety of ways, 5
 We must be worthy in order to receive revelation, 5 (two quotations)
 The existence of God is a reality, 7
 God is the Father of all mankind, 8
 God is perfect in His person, character, and attributes, 8
 God is the Supreme Being in the universe, 8
 The Father presides over the Godhead, 8
 Introduction to chap. 4, “Jesus Christ, the Son of God,” 9
 Jesus Christ is a being of glory, might, and majesty, 10
 As the Son of God, Jesus fills many roles essential to our salvation, 10
 The Holy Ghost is the third member of the Godhead, 11
 The physical creation took place according to the plan of God, 16 (two quotations)
 The Fall was a purposeful step in God’s plan of salvation, 21
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 Mortality provides us with the opportunity to develop the attributes of godliness, 29
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- We are accountable to God for the use of our agency, 31
 The scriptures tell us what we should pray for, 33
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 Through the Atonement and by obedience to God’s commandments, we can receive eternal life, 48
 All accountable persons must be born again of water and of the Spirit, 49
 Justification is being forgiven by the Lord and set upon the path of righteousness, 50
 Those who come to mortality are called and elected to receive added blessings in this life, 52 (two quotations)
 Making our calling and election sure is an important quest of mortal life, 52
 Standards and safeguards are given regarding those who would partake of the sacrament, 55
 The people of Israel were a distinct and noble people in the premortal existence, 57
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 Latter-day Saints have the authority and the responsibility to perform temple ordinances in behalf of the dead, 86 (two quotations)
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 The scriptures explain who the sons of perdition are and what their fate will be, 93
 The signs of the times in our day are events that were prophesied to take place in the latter days before the Second Coming of Christ, 95
 A knowledge of the signs of the times can help us turn to the Lord and prepare ourselves for His Second Coming, 95
 The Savior will make several appearances before His Second Coming to all the world, 101

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The final glorification of the earth will take place sometime after the Millennium, 106

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Divine truth is absolute reality, 2
All divine truth is possessed by God and imparted by Him to His children, 3
The Father presides over the Godhead, 8
Jesus Christ is literally the son of God the Eternal Father, 9
The Holy Ghost is the third member of the Godhead, 11
We lived as spirit children of God in a premortal existence, 14
We were given a unique role among God's creations, 17–18, 18
The Fall brought about significant changes for Adam and Eve's posterity, 20
The Atonement of Jesus Christ is essential for the salvation of all the children of God, 26
Mortality is our time of testing, 28
We are accountable to God for the use of our agency, 31
God has revealed why we should pray to Him, 33
Repentance involves performing certain actions and working to develop Christlike qualities, 40–41, 41
The ordinance of baptism is acceptable to the Lord only when it is performed as He has prescribed, 43
Obedience is the first law of heaven, 47
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The work of God is performed by the power of the priesthood, 68
Through the keys of the priesthood God directs and coordinates His work, 68
Celestial marriage is essential to exaltation, 77
Husbands and wives should love and support one another, 80–81
Children should honor their parents and be obedient to them, 82
Physical death is a universal condition and is part of the plan of salvation, 83, 83–84
At death our spirits enter the world of spirits to await the Resurrection, 84
As part of His eternal plan, God has provided a resurrection for everyone, 88 (two quotations)
Everyone will appear before the Lord to be judged, 89
The scriptures explain who the sons of perdition are and what their fate will be, 93
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Smith, Joseph Fielding
God gives truth to His children through revelation, 4, 5
We must be worthy in order to receive revelation, 5
Jesus Christ is a being of glory, might, and majesty, 10
The Holy Ghost is the third member of the Godhead, 11
The Holy Ghost performs a special mission to bless and benefit us, 12 (two quotations)
Intelligence, or the light of truth, is eternal and has always existed, 13
We lived as spirit children of God in a premortal existence, 14 (two quotations)
God the Father provided the plan of salvation whereby His spirit children could eventually become like Him, 15 (two quotations)
All things were created spiritually before they were created physically, 16
The physical creation took place according to the plan of God, 16–17
Conditions in the Garden of Eden were different from those of mortality, 19–20, 20
Adam and Eve brought about the Fall by their own choice, 20 (two quotations)
The Fall brought about significant changes for Adam and Eve's posterity, 20–21, 21
The Fall was a purposeful step in God's plan of salvation, 21 (two quotations)
Only Jesus Christ possessed the qualifications and attributes necessary to perform an infinite Atonement, 24
God provided the opportunity for us to obtain a physical body in mortality, 28
Faith in Jesus Christ is the foundation of the gospel, 35
Faith comes from a knowledge of God and His teachings, 36
Faith in Jesus Christ always produces good fruits, 36–37
Repentance involves performing certain actions and working to develop Christlike qualities, 41
Through baptism we enter into a covenant with the Lord, 43
Baptism symbolizes eternal realities, 43
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The gift of the Holy Ghost is bestowed upon all who have covenanted with Jesus Christ in baptism, 45
Obedience is the first law of heaven, 47
Through the Atonement and by obedience to God's commandments, we can receive eternal life, 48
Making our calling and election sure is an important quest of mortal life, 52
When we partake of the sacrament, we make a covenant with God, 54 (three quotations)
God reestablished His covenant with Israel in mortality, 57 (two quotations)
Covenant Israel today means anyone who covenants to accept and live the gospel, 58

- As God's covenant people, Israel has been given a special charge and commission, 58
- The Restoration of the gospel has commenced in this dispensation, the dispensation of the fulness of times, 63 (two quotations)
- Ancient Israel was scattered throughout the earth because the people rejected God's covenant, 64 (two quotations)
- Through His prophets God promised to gather scattered Israel once again, 66
- Introduction to chap. 26, "The Oath and Covenant of the Priesthood," 69
- The Melchizedek Priesthood is received by an oath and a covenant, 69, 69–70
- Righteousness is the key to priesthood power and eternal life, 71
- Celestial marriage is essential to exaltation, 77 (two quotations)
- Physical death is a universal condition and is part of the plan of salvation, 83
- At death our spirits enter the world of spirits to await the Resurrection, 84
- In accordance with the plan of salvation, everyone will at some time hear the gospel, 85
- The way has been opened for those who die without the gospel to receive it, 85
- Latter-day Saints have the authority and the responsibility to perform temple ordinances in behalf of the dead, 86
- As part of His eternal plan, God has provided a resurrection for everyone, 87–88
- There is order to the Resurrection, 88, 88–89
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- The Lord has described those who will inherit the terrestrial kingdom, 92
- The Lord has told us some of the conditions in the terrestrial kingdom, 93
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- The signs of the times in our day are events that were prophesied to take place in the latter days before the Second Coming of Christ, 94–95
- Zion is the name given by the Lord to His righteous Saints, 98–99
- As spiritual Babylon ripens in iniquity, a great latter-day Zion will be established, 99
- The thousand years of the Millennium will be ushered in when the Savior comes in power and glory, 105
- The earth will be renewed for the millennial day, 105
- The Millennium will be a time of peace, 105 (two quotations)
- During the Millennium the Savior will reign personally upon the earth, 105–6, 106
- The final glorification of the earth will take place sometime after the Millennium, 106
- Snow, Lorenzo**
- We are that we might have joy, 28
- The tests of mortality are for our good, 28
- The work of God is performed by the power of the priesthood, 68
- Great opportunities and rewards have been promised to those who inherit the celestial kingdom, 92
- Stapley, Delbert L.**
- Parents are responsible to teach, discipline, provide for, and care for their children, 81
- Talmage, James E.**
- Jesus Christ is literally the son of God the Eternal Father, 9
- Agency is the eternal right of independent choice, 30
- Satan seeks to destroy our agency, 31
- Faith in Jesus Christ is the foundation of the gospel, 36
- Faith in Jesus Christ always produces good fruits, 36
- To return to God's presence, an individual must repent, 40
- Repentance involves performing certain actions and working to develop Christlike qualities, 40
- Baptism is an essential ordinance, 43
- The Savior organized His Church and taught saving principles and ordinances during His earthly ministry, 59
- A great apostasy from the Savior's Church was foretold, 59 (two quotations)
- A universal apostasy occurred after the earthly ministry of Jesus Christ, 59–60, 60
- Ancient Israel was scattered throughout the earth because the people rejected God's covenant, 65
- Through His prophets God promised to gather scattered Israel once again, 65
- Priesthood authority is conferred only by the laying on of hands, 68
- There are two orders of priesthood, 68
- The Sabbath day was changed in the meridian dispensation, 73
- Celestial marriage is essential to exaltation, 77
- There are three kingdoms, or degrees, of glory, which are compared to the sun, the moon, and the stars, 91
- The Lord has outlined the conditions and limitations of the telestial kingdom, 93
- The Lord has spoken about His final appearance in some detail, 102
- Tanner, N. Eldon**
- Children should honor their parents and be obedient to them, 82
- Ordinances performed vicariously provide the dead with the opportunity to receive full salvation, 86
- Taylor, John**
- God gives truth to His children through revelation, 4–5
- God is the Father of all mankind, 7
- Only Jesus Christ possessed the qualifications and attributes necessary to perform an infinite Atonement, 23

- By means of His divine attributes and the power of the Father, Jesus accomplished the infinite and eternal Atonement, 24, 25
- The tests of mortality are for our good, 29
- Our eternal destiny is determined by the use or misuse of our agency, 31
- The Lord has told us how to make our prayers more meaningful and effective, 33
- Through His prophets God promised to gather scattered Israel once again, 66
- The priesthood is divine power and authority, 67–68
- There are two orders of priesthood, 68 (two quotations)
- As part of His eternal plan, God has provided a resurrection for everyone, 87
- Everyone will appear before the Lord to be judged, 89 (two quotations)
- Zion is the name given by the Lord to His righteous Saints, 98 (two quotations)
- As spiritual Babylon ripens in iniquity, a great latter-day Zion will be established, 99
- Whitney, Orson F.**
- The tests of mortality are for our good, 29
- The Restoration of the gospel has commenced in this dispensation, the dispensation of the fulness of times, 62–63
- Widtsoe, John A.**
- The existence of God is a reality, 7
- God reestablished His covenant with Israel in mortality, 57
- Covenant Israel today means anyone who covenants to accept and live the gospel, 58
- As God’s covenant people, Israel has been given a special charge and commission, 58
- Winder, John R.**
- We lived as spirit children of God in a premortal existence, 14
- We were given a unique role among God’s creations, 17–18
- Woodruff, Abraham O.**
- Those who have the gift of the Holy Ghost may enjoy the gifts of the Spirit, 45
- Woodruff, Wilford**
- God reveals truth in a variety of ways, 5
- Agency is the eternal right of independent choice, 30
- Ancient prophets foretold the Restoration of the gospel in the dispensation of the fulness of times, 61–62
- The Restoration of the gospel has commenced in this dispensation, the dispensation of the fulness of times, 63
- The work of God is performed by the power of the priesthood, 68
- Through the keys of the priesthood God directs and coordinates His work, 68
- As spiritual Babylon ripens in iniquity, a great latter-day Zion will be established, 99
- Young, Brigham**
- All divine truth is possessed by God and imparted by Him to His children, 3
- We must be worthy in order to receive revelation, 5
- God is the Father of all mankind, 7
- We were given a unique role among God’s creations, 18
- The Fall was a purposeful step in God’s plan of salvation, 21
- Mortality is our time of testing, 28
- Our eternal destiny is determined by the use or misuse of our agency, 31
- The Lord promises great blessings to those who obey His commandments, 48
- Sanctification is a state of saintliness and purity, 50 (two quotations)
- The Great Apostasy after the meridian dispensation necessitated a Restoration of the gospel in the last days, 61
- The Restoration of the gospel has commenced in this dispensation, the dispensation of the fulness of times, 63
- Through His prophets God promised to gather scattered Israel once again, 66
- Parents are responsible to teach, discipline, provide for, and care for their children, 81
- Physical death is a universal condition and is part of the plan of salvation, 83
- Great opportunities and rewards have been promised to those who inherit the celestial kingdom, 92
- The signs of the times in our day are events that were prophesied to take place in the latter days before the Second Coming of Christ, 95
- The final glorification of the earth will take place sometime after the Millennium, 106

Scripture Index

How to Use the Scripture Index

All of the passages of scripture used or referred to in this manual are listed in the scripture index in the order in which those passages appear in the books within each of the standard works, beginning with the Old Testament and continuing through the New Testament, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. For example, Romans 10:17 is indexed after Deuteronomy 30:3 and before 4 Nephi 1:14, Abraham 3:19, Joseph Smith—History 1:25, and Articles of Faith 1:5.

The first column of each entry contains the scripture reference and a code indicating the way the scripture is used in the manual. The second column contains a code showing where the scripture reference is found in the manual.

These are the codes used in the first column and their meaning:

JST—Joseph Smith Translation. The scripture is from Joseph Smith’s translation of the Bible.

a—analysis. The scripture is the subject of all or nearly all of a supporting statement or an introduction to a chapter.

c—commentary. A short, explanatory comment is made about the scripture.

m—meaning. The meaning of a word or phrase in the scripture is discussed.

q—quotation. The scripture is quoted in part or in full.

r—reference. The scripture is only referred to.

These are the codes used in the second column and their meaning:

I—The scripture reference is found in the introduction to a chapter.

DO—The scripture reference is found in the Doctrinal Outline.

SS—The scripture reference is found in the Supporting Statements.

The following is a sample entry:

Genesis
 2:4–5 r 7 DO A
 48:5–11 JST, r 24 DO B 6
 49:25 m 4 SS B

The first column tells us that the first subentry is Genesis 2:4–5. The *r* indicates that the scripture passage is simply referred to. The second column tells us that the passage is found in chapter 7 of the manual in Doctrinal Outline, statement A, which has no substatements.

The second subentry is somewhat more complicated. The first column tells us that the second subentry is Genesis 48:5–11 and appears in the Joseph Smith Translation. The *r* indicates that the scripture passage is referred to. The second column tells us that the passage is found in chapter 24 of the manual in Doctrinal Outline, statement B, substatement 6.

The third subentry is similar to the second. The first column tells us that the subentry is Genesis 49:25. The *m* indicates that the meaning of a word or phrase in the scripture passage is discussed. The second column tells us that the passage is found in chapter 4 of the manual in Supporting Statements under statement B.

Old Testament					
Genesis		2:18, 21–23 r	7 DO C 2	17:1–22 r	21 DO
1 r	7 DO B 3	2:18, 22–24 c, q	28 SS B		B 1, 2
1:11–12, 24 r	7 DO B 4	2:24 r	28 DO A	22:15–18 c	21 SS B
1:26–27 r	3 DO B 3; 7 DO C 1; 10 DO B 4	3:1–6 r	29 DO A 1	26:1–5 r	21 DO B 3
		3:6 r	8 DO B 2	26:3 r	26 DO A 3
1:28 r	7 DO C 3, 4; 29 DO A 2	3:8 r	8 DO B 3	28:3 m	4 SS B
		3:16 r	8 DO A 2	28:10–16 r	2 DO B 2
1:28 c, q	7 SS C; 28 SS B; 29 SS A	3:16–19 r	8 DO C 6, 7	35:9–12 r	21 DO B 3
		3:19 r	8 DO B 4	37:1–8 c	29 SS C
1:29 r	7 DO C 5	3:19 c, q	8 DO C 4	37:5, 9 r	2 DO B 2
2:1–3 r	7 DO B 5	3:24 r	27 SS C	48:5–11 JST, r	23 DO B 6
2:2 r	27 DO A 1	5:1–2 c, q	8 DO C 1, 2	49:25 m	4 SS B
2:4–5 r	7 DO A	6:18 r	7 SS C	Exodus	
2:5 a	7 SS A	9:1 r	26 DO A 1	4:15–16 r	2 DO A 1
2:7 r	10 DO B 1; 19 DO B 1	9:6 r	29 DO A 2	6:1–3 JST, r	4 DO C 2
		17 c	10 DO B 4	19:1–8 r	21 DO B 3
2:15–17 r	8 DO B 1	17:1 m	21 SS B; 26 SS A	19:6 r	26 DO B 1
		17:1–8 r	4 SS B	20:8 c, q	27 I
			26 DO A 1	20:8–10 r	27 DO B 1
				20:8–11 r	27 DO A 2

20:10 r	27 DO C 3	18:2 r	4 DO C 10	58:1–12 r	12 DO E 2
20:11 r	27 DO A 1	46:10 q	12 SS D	58:13–14 r	27 DO C 6
20:12 r	29 DO D 1	50:2 r	35 DO C 3	60:14 r	35 DO C 4
20:13 r	10 DO B 4	82:6 c, q	3 SS B	62:10 c	24 SS B
31:13, 16–17 r	27 DO A 3	89:14 r	3 DO C 4	63:2–3 r	36 DO C 6
31:14–17 r	27 DO B 1	92:1 r	12 DO B 3	65:17 r	37 DO B 1
34:6–7 r	3 DO C 5	103:17–18 r	3 DO C 5; 9 DO G 3	65:20 r	37 DO C 3
Leviticus				65:25 r	37 DO C 2
6:4–5 r	14 DO C 5	107:1–3 r	23 DO B 5	Jeremiah	
20:9 r	29 DO D 1	117:2 r	1 DO A 2	1:4–5 r	19 DO A 3
23:3 r	27 DO C 3	119:60 r	14 DO B 3	1:4–6 r	6 DO B 5
25:55 r	21 DO D 1	127:3–5 r	29 DO A 3	1:5 r	21 DO A 3
26 c	23 SS A	Proverbs		11:3 r	17 DO C 2
26:3–12 r	17 DO B 1	1:8 r	29 DO D 3	11:5 r	26 DO A 3
26:14–32 r	17 DO C 2	2:6 r	1 DO B 3	16:14–16 r	34 DO A 3
26:33 r	23 DO A 1	11:18 r	11 DO D 4	17:20–27 c	27 I
Numbers		19:18 r	29 DO C 5	31:6–14 r	34 DO A 3
5:7 r	14 DO C 5	20:7 r	29 DO C 4	31:31–34 r	37 DO D 4
12:6 r	2 DO A 4	23:13 r	29 DO C 5	50:4–5 r	23 DO B 1
16:22 r	3 DO B 1	23:22 r	29 DO D 3	51:6 r	35 DO B 2
21:7 r	12 DO C 5	28:13 r	14 DO C 3	51:37, 52–58 r	35 DO A 1
30:2 r	26 DO A 2	Ecclesiastes		Ezekiel	
Deuteronomy		7:20 r	14 DO B 2	3:17 r	25 DO D 2
4:23–27 r	23 DO A 1	9:9 r	29 DO B 2	11:17 r	23 DO B 1
4:27–31 r	23 DO B 2	12:7 r	30 DO A 2, B 1	18:4, 20 r	11 DO C 3
4:40 r	17 DO B 1	Isaiah		18:19–32 r	14 DO A 1
5:12–14 r	27 DO B 1	2:1–4 r	37 DO D 1	18:30 r	11 DO C 1
5:12–15 r	27 DO A 2	2:4 r	37 DO C 2	20:12 r	27 DO A 3
6:6–7 r	29 DO C 3	2:19, 21 r	36 DO C 8	33:7–20 r	14 DO A 1
6:24–25 r	17 DO A 4	4:5 r	35 DO C 3	33:15 r	14 DO C 5
7:3 r	21 DO D 3	5:26 r	23 DO B 3	34:11–16 r	23 DO B 7
7:8 r	26 DO A 3	5:26 c	24 SS B	38–39 r	34 DO A 6
7:8 c	26 SS A	9:6 r	4 DO C 9	38–39 c	36 SS B
11:8, 26–27 r	17 DO A 1	10:21–22 r	23 DO B 7	40:2 r	2 DO B 6
11:18–19 r	29 DO C 3	11:6–9 r	37 DO C 2	Daniel	
28 c	23 SS A	11:9 r	37 DO D 2	2 r	23 DO B
28:25, 37, 64 r	23 DO A 1	11:10–12 c	24 SS B	2:34–35, 44–45 c	23 I
29:10–15 c	26 SS A	11:11–12 r	23 DO B 7	2:44 r	34 DO A 2
29:10–18 r	21 DO D 4	11:12 r	23 DO B 3	7:9–10, 13–14 r	36 DO B 1
30:3 r	23 DO B 5	12:2 r	4 DO C 2	9:4 r	9 DO G 3
32:4 r	1 DO B 1	13:19–22 r	35 DO A 1	Hosea	
32:7–9 r	21 DO A 1, 2	14:7 r	37 DO B 2	10:12 r	9 DO G 3
33:16–17 r	23 DO B 6	14:12–14 r	6 DO C 3	Joel	
Joshua		14:32 r	35 DO C 4	3:16–17 r	37 DO D 1
22:5 r	3 DO D 2	18:3 c	24 SS B	Amos	
24:15 r	11 DO A 3	21:9 r	35 DO B 1	3:7 r	2 DO A 3
1 Samuel		24:5–6 r	22 DO B 1	8:11–12 r	22 DO B 1
3:12–13 r	29 DO C 5	29:10, 13 r	34 DO A 1	9:8–9 r	23 DO A 6
18:3 r	26 DO A 1	29:10–14 r	23 DO A	9:8–15 r	34 DO A 3
1 Kings		30:17–26 c	24 SS B	Micah	
19:12 r	2 DO B 1	31:9 c	24 SS B	3:11 r	26 DO B 4
2 Kings		40:5 r	36 DO B 4	4:2 c	35 SS C
15:29 r	23 DO A 2	41:8–9 r	21 DO D 1	4:2–3 r	37 DO D 1
17:6 r	23 DO A 2	43:5–6 r	23 DO B 5	4:5 r	37 DO D 3
25:1, 7, 11 r	23 DO A 3	43:9–10 r	21 DO D 2	Nahum	
1 Chronicles		46:9 r	4 SS C	1:5–10 r	36 DO C 9
16:34 r	3 DO C 5	49:22 c	24 SS B	Habakkuk	
Nehemiah		50:1 r	23 DO A 6	2:4 r	10 DO D 2
10:28–30 r	21 DO D 3	53 a	9 SS D	Zephaniah	
Psalms		53:11 r	18 DO B 2	3:9 q	37 DO C 4
8:4–8 r	7 DO C 4	53:12 r	9 DO E 3	Zechariah	
9:7–8 r	4 DO C 7	54:7 r	23 DO B 1	2:11 r	37 DO D 2
		58 c	12 SS E		

9:16 c	24 SS B	Luke	16:13 r	5 DO B 8
12:10 r	36 DO B 3	1:11–13, 19, 26–28 r	17:3 r	1 DO C 6
14:2–5 r	36 DO B 3	1:67–75 c	17:3 c	4 I
Malachi		2:51 r	17:20–21 r	3 DO E 3
4:5–6 r	31 DO D 1	3:8 r	17:21 c, q	3 I
		4:8 r	20:17 r	3 DO B 2
		4:16 r	20:19 r	27 DO B 2
New Testament		6:1–11 r	Acts	
Matthew		12:11–12 r	1:9–11 r	36 DO A
1:20 r	2 DO B 2	13:10–17 r	1:11 c, q	36 I
3:11 r	16 DO B 4	13:11–17 r	2:30 r	26 DO A 3
3:13–17 r	15 DO B 6	13:23–24 r	2:37–38 r	14 DO C 1;
3:16–17 r	2 DO B 4;	15 r		15 DO B 7,
	3 DO E 2	16:26 c		C 4;
	3 DO A 2	21:24 r		22 DO A
3:17 r	21 I	22:39–44 r	2:38 r	15 DO C 3
5:13 c, q	21 I	22:42 r	3:19–21 r	34 DO A 2
5:14 c, q	9 DO A 3	24:36–39 r	3:19–24 r	23 DO B
5:26 r	12 DO C 5		4:12 r	4 DO C 4
5:44 r	3 DO C 1;	John	5:29 r	17 DO A 8
5:48 r	10 DO E 1	1:1, 13–14 JST, r	7:55–56 r	3 DO A 3, E 2
	12 DO D 2	1:4 r	8:12–25 r	16 DO B 1
6:5–6 r	12 DO D 3	1:9 r	8:37–39 r	15 DO B 7
6:7–8 r	14 DO C 6	1:9 q	9:31 r	5 DO B 1
6:14–15 r	17 DO E 2	3:3–5 r	10:3–4 r	2 DO B 5
7:21 r	3 DO B 4	3:3–8 r	10:9–17 r	2 DO B 6
10:29–31 r	27 DO C 5	3:5 c	10:40–42 r	4 DO C 7
12:10–13 r	33 DO H 3	3:5 r	17:24–26 r	21 DO A 2
12:31–32 r	11 DO C 1		17:28–29 r	3 DO B 1
12:36 r	32 DO C 2	3:16 r	17:29 c, q	3 SS B
12:36–37 r	25 DO A 2,	4:1–4 JST, r	17:29 r	6 DO B 1;
16:19 r	E 4;	4:10 q		7 DO C 1
	31 DO C 2	4:10 r	17:31 r	32 DO C 1
16:27 r	36 DO A	4:34 r	20:7 r	27 DO B 2
17:5 r	3 DO A 2		20:29–30 r	22 DO B 2
17:19–21 r	13 DO A 6	5:19 r	24:15 r	32 DO B 2
17:20–21 r	12 DO E 2	5:19, 30 c, q	26:8 r	32 DO A 4
17:21 r	12 SS E	5:21 r	26:13–19 r	2 DO B 6
19:5–6 r	28 DO A	5:22, 27 r		
19:6 r	28 DO B 1	5:22, 27, 30 r	Romans	
22:11–14 r	19 DO C 3	5:26 r	1:17 JST, r	10 DO D 2
24 c	34 SS B	5:28–29 r	2:2 r	32 DO C 3
24:30 r	36 DO B 4	5:28–29 c	2:5–8 r	11 DO C 1
24:37–39 r	34 DO A 4	5:30 r	3:10 r	14 DO B 2
24:42–44 r	36 DO C 2	6:35 q	3:23 r	9 DO A 4, B 2
26:22–25 JST, r	20 DO C 2	6:35 r	4:12–13 r	21 DO C 3
26:26–28 r	20 DO C 2	8:12 r	4:16 JST, r	18 DO B
26:26–28 c, q	20 SS C	8:28–29 r	5:1, 9 r	18 DO B 2
26:26–29 r	20 DO A 1	8:29 r	5:3–5 r	10 DO C 3
26:36–46 r	9 DO D 3	8:31–32 r	5:12 r	30 DO A 1
26:39 r	9 DO D 1		6:3–5 r	15 DO E 1
26:39, 42 r	4 DO C 8	8:32 q	8:5–8 r	8 DO E 1
26:41 r	12 DO C 3	10:17–18 r	8:16 r	6 DO B 1
28:18 r	4 DO B 2	10:29 r	8:17 r	19 DO D 2
Mark		12:28–29 r	8:26 r	12 DO D 8
10:28–30 r	11 DO D 4	14:6 r	8:28 r	10 DO D 3
12:30 r	3 DO D 2	14:15 r	8:28–30 r	21 DO A 1
14:20–25 JST, r	20 DO C 2	14:15–17 r	10:17 r	13 DO B 1
14:36 r	9 DO D 1	14:15, 21, 23 r	14:10 r	32 DO C 1
15:25–37 r	9 DO D 3	14:26 r	14:12 r	11 DO C 1
16:15 r	21 DO C 2	14:26, 28, 31 r	1 Corinthians	
16:15–16 r	15 DO B 7	15:13 r	1:10–12 r	22 DO C 1
16:16–18 r	13 DO C 3	15:15 r	2:9–11 r	2 DO B 1
		16:8 r	2:9–16 r	1 DO C 3;
				2 DO A 2

3:16–17 r	10 DO B 3	6:1–3 r	29 DO D 1	James	
6:11 r	18 DO B 1	6:4 r	29 DO C 5	1:5 r	2 DO A 6
6:14 r	32 DO A 4	6:16 r	13 DO C 4	1:5–6 r	13 DO C 6
6:19–20 r	10 DO B 3	Colossians		2:14, 17–26 r	13 DO C 1
7:10 r	29 DO A 1	1:13–15 r	4 DO A 1	2:26 r	30 DO A 2
10:13 r	10 DO C 4;	1:16–17 r	7 DO B 2	4:17 r	9 DO A 2
	11 DO B 4	1:19 r	4 DO B 3	5:15 r	12 DO E 3
11:11 r	28 DO B 1	2:9–10 r	4 DO B 3	5:16 r	12 DO B 2
11:11 c, q	28 SS A	3:2 r	1 DO C 3	5:16–18 r	12 DO B 5
11:18–19 r	22 DO C 1	3:18–19 r	29 DO B 1	1 Peter	
11:24–26 r	20 DO A 2	3:19 r	29 DO B 3	1:2 r	5 DO B 3;
11:27–30 r	20 DO D 5	3:20 r	29 DO D 1		18 DO C 5
11:28 r	20 DO D 4	1 Thessalonians		1:7 r	10 DO C 3
12:1–11 r	5 DO B 5	4:16–17 r	36 DO C 10	1:19–20 r	6 DO C 2
12:7, 11 r	16 DO C 1	5:2 c, q	36 SS C	2:2 r	18 DO A 4
12:8–9 r	13 DO A 3	5:2–4 r	36 DO C 2	2:21 r	4 DO C 3
12:8–10 r	16 DO C 3	5:4–6 r	34 DO B 1	3:18–20 r	31 DO B 1
12:28 r	22 DO A	5:17 r	12 DO D 4	3:18–21 r	30 DO B 4
15:19 c, q	32 I	2 Thessalonians		3:21–22 r	4 DO B 2
15:19–23 r	4 DO C 5	1:7–8 r	37 DO A	4:6 r	30 DO B 4;
15:20 r	32 DO B 1	2:1–4 r	22 DO B 2;		31 DO B 2
15:20, 22 c, q	32 I		34 DO A 1	2 Peter	
15:21–22 r	8 DO C 3;	2:13–14 r	19 DO A 2	1:3–9 r	19 DO B 4
	9 DO F 1;	1 Timothy		1:10 q	19 DO B 4
	30 DO A 3;	2:5 r	4 DO C 6	1:10–12 r	19 DO C 2
	32 DO A 1	2:5 q	9 SS E	1:17–18 r	2 DO B 4
15:22 c, q	19 I	2:5–6 r	9 DO E 3	1:20–21 r	2 DO A 5
15:22–23 r	32 DO B 3	2:14 r	8 DO B 2	1:21 r	5 DO B 10
15:29 r	31 DO C 3	5:4 r	29 DO D 1	2:1–3 r	22 DO B 2, C 1
15:39–42 c	33 SS B	5:8 r	29 DO C 2	2:4 r	6 DO C 5;
15:40–42 r	32 DO B 4;	2 Timothy			33 DO H 1
	33 DO A	1:10 r	30 DO A 4	2:9 r	11 DO B 4
15:41 c	33 SS G	1:15 r	22 DO C 1	3:9 r	14 DO B 5
16:2 r	27 DO B 2	3:1–7 r	34 DO A 4	3:10 c, q	36 SS C
2 Corinthians		3:12 r	10 DO C 3	3:10–14 r	37 DO B 1
6:18 m	4 SS B	3:14–17 r	2 DO C 4	1 John	
7:10 r	14 DO C 2	3:16 r	2 DO A 5	1:8–10 r	14 DO B 2
Galatians		4:3–4 r	22 DO B 2	1:9 r	14 DO C 3
1:6–8 r	22 DO C 1	4:7–8 r	19 DO C 2	2:1 JST, r	4 DO C 6
2:20 r	10 DO D 2	4:8 r	4 DO C 7	3:4 r	9 DO A 2
3 c	21 SS B	Titus		3:5 r	9 DO C 2
3:11 r	10 DO D 2	1:2 r	19 DO A 1	3:22 r	12 DO D 7
3:13–14, 16, 28–29 r	21 DO C 3	2:4–5 r	29 DO B 4	4:7–10 r	3 DO B 4;
4:6–7 r	19 DO D 2	Hebrews			9 DO D 2
6:5 r	11 DO C 3	1:1–2 r	3 DO D 3	5:3 r	17 DO A 5
6:7–9 r	11 DO D 2	1:1–3 r	4 DO C 1	5:4 r	13 DO C 4
Ephesians		1:2 r	7 DO B 2	5:7 r	3 DO E 1
1:3–4 r	19 DO A 2	1:5–6 r	4 DO A 1	Jude	
1:10 r	23 DO B	2:14 r	19 DO B 1	1:6 r	33 DO H 1
2:8 r	13 DO A 3	4:15 r	9 DO C 2	Revelation	
2:11–21 r	21 DO C 3	5:8–9 c, q	17 SS D	1:6 r	26 DO B 1
2:19–21 r	22 DO A	5:9 r	9 DO G 1	1:7 JST, r	36 DO B 4
3:3–5 r	2 DO A 4	6:13–20 c	26 SS A	1:8 m	4 SS B
3:9 r	4 DO C 1;	7:25 r	9 DO E 3	3:14–16 r	22 DO C 1
	7 DO B 2	11:1 JST, r	13 DO A 2	3:19 r	17 DO A 7
4:6 r	3 DO D 1	11:4–40 r	13 DO C 5	3:21 r	10 DO C 2;
4:11–12 r	25 DO D 3	11:6 r	13 DO A 7		19 DO D 2
4:11–14 r	22 DO A	11:40 r	31 DO D 2	4:8 m	4 SS B
4:12–13 r	10 DO E 4	12:6 r	17 DO A 7	5:10 r	26 DO B 1;
5:6 r	17 DO C 1	12:9 r	3 DO B 1;		37 DO D 1
5:22–24 a, q	29 SS B	13:4 r	6 DO B 1	6:12–13 r	34 DO A 5
5:22–33 r	29 DO B 1		28 DO A	8:7–13 r	34 DO A 5
5:25 r	29 DO B 3			9:1–19 r	34 DO A 6
5:25 a, q	29 SS B				

11:17 m	4 SS B	21:1 r	23 DO A 1	12:2–5 r	35 DO C 6
12:7 r	6 DO C 4	21:3 r	21 DO D 1	23:6 m	4 SS B
12:7–9 r	33 DO H 1	22:2 r	2 DO A 4	25:15 r	23 DO A 5
12:8–9 r	6 DO C 5	22:3–4 r	23 DO A 1	25:15–17 r	34 DO A 3
13:8 r	6 DO C 2	22:11–12 r	34 DO A 3	26:8 r	34 DO B 1
14:6 r	34 DO A 2	22:14 r	35 DO D 5	26:13 r	13 DO C 3
14:6–7 r	23 DO B	22:15, 26 r	37 DO C 1	26:29 r	26 DO B 4
15:3 r	3 DO C 4	22:23 r	34 DO A 7	26:31 c, q	35 SS C
16:1–16 r	34 DO A 5	22:31 r	17 DO E 2	26:33 r	21 DO C 1
16:18–20 r	36 DO C 3	2 Nephi		28:15 r	33 DO G 1
17:5 r	35 DO A 2	2:1–2, 11 r	10 DO D 1	28:30 r	2 DO C 3
18:1–18 r	34 DO A 7	2:8 r	32 DO B 1	28:30 q	10 DO E 2
18:2 r	35 DO A 2	2:10 r	9 DO F 4	28:31 r	2 DO C 1
18:2–4 r	35 DO B 2	2:11 r	8 DO C 9	30:7 r	23 DO B 1
18:2, 10, 20 r	35 DO B 4	2:13 r	9 DO A 1	30:16–18 r	37 DO D 2
18:21 r	35 DO B 1	2:16 r	11 DO A 1	31:5–12 r	15 DO B 6
19:1–3 r	35 DO B 4	2:17–18 r	11 DO B 3	31:7 c, q	17 SS D
19:11–13 r	36 DO C 6	2:21 r	19 DO B 2	31:7, 9–10 r	4 DO C 3
20 c	32 SS B	2:22 r	8 DO A 1	31:7–10 r	17 DO D
20:1–3 r	37 DO C 1	2:22 c, q	30SS A	31:7, 12 r	3 DO E 4
20:4, 6 r	37 DO D 1	2:22–24 r	8 DO D 3	31:12–13 r	15 DO A 2
20:5–6 r	32 DO B 3	2:22–25 r	30 DO A 3	31:13 r	15 DO A 1
20:6 r	26 DO B 1	2:23 r	8 DO A 3, 4	31:16 r	17 DO E 1
20:7–8 r	37 DO E 1	2:24 r	1 DO B 2;	31:17 r	16 DO B 4
20:7–10 r	37 DO E 2		3 DO C 2	31:17–21 c	33 SS B
20:11–15 r	9 DO F 4;	2:25 r	10 DO A	31:19–21 r	13 DO A 5
	37 DO E 3	2:25–27 r	8 DO D 2;	31:21 r	3 DO E 3
20:12 r	11 DO C 1		11 DO A 3	32:3 r	13 DO B 2
20:12–14 r	32 DO C 2	2:27 r	11 DO D 1;	32:5 r	5 DO B 2, 8
20:13 c	30 SS A		19 DO C 4	32:9 r	12 DO D 1, 4
21:22 m	4 SS B	2:29 r	8 DO E 1	Jacob	
22:15 r	33 DO F 2	3:5 r	23 DO A 4	2:5 r	5 DO B 11
		5:26 r	25 DO D 2	2:13–14 c	18 SS B
Book of Mormon		6:13 r	35 DO D 5	3:10 r	29 DO C 4
1 Nephi		8:11 r	23 DO B 7	4:5 r	9 DO C 1
1:8 r	3 DO A 3	9:6 r	8 DO D 4;	4:5, 11 r	4 DO A 2
1:14 m	4 SS B	9:6, 11 r	30 DO A 1	4:8 r	2 DO A 2
2:2 r	2 DO B 2	9:6–12 r	30 DO A 4	4:13 r	1 DO A 1
3:7 r	17 DO A 6,	9:6–13, 26 r	9 DO B 1	4:13 q	1 DO C 1
	B 3	9:8–12 r	4 DO C 5	4:13 c, q	1 SS A
4:35–37 r	26 DO A 2	9:8–12 r	9 DO B 2	Enos	
7:12 r	13 DO C 5	9:8, 53 r	3 DO C 5	1:1–8 r	14 DO C 1
9:6 r	3 DO C 2	9:9–17 a	9 SS C	1:1–11 r	14 DO C 7
10:3 r	23 DO A 3	9:10–15 c	30 SS A	1:4–6 r	12 DO B 5
10:12–13 r	23 DO A 1	9:12 r	32 DO A 2, 4	1:9–10 r	2 DO B 1
10:19 r	1 DO B 4;	9:13 r	30 DO B 2	1:11–14 r	12 DO C 5
	2 DO A 3, C 2	9:14–16 c	32 SS B	Omni	
10:21 c, q	14 SS B	9:20 r	1 DO B 2	1:26 r	12 DO E 2
11:11 r	5 DO A 1	9:20–24 r	14 DO A 2	Mosiah	
11:14–22 r	3 DO B 4;	9:21 r	9 DO D 4;	2:22 r	21 DO D 4
	4 DO A 2	9:22 r	9 DO G 1	2:32–33 r	11 DO D 3
15:12 r	23 DO A 4	9:23 r	32 DO A 1	2:41 r	17 DO B 1
15:15 r	4 DO C 10	9:23–24 r	13 DO A 5	3:7 r	9 DO D 5
15:29 r	30 DO B 3	9:25–26 r	15 DO C 1	3:8 r	7 DO B 2
15:34 c, q	14 SS B	9:27 r	11 DO C 2	3:9, 17 r	13 DO A 5
16:2 c	18 SS B	9:27 r	17 DO C 2	3:16–18 r	9 DO F 3
17:3 r	17 DO B 3	9:28 r	2 DO C 1	3:17 r	4 DO C 4
17:48 m	4 SS B	9:28–29 r	1 DO C 3	3:19 r	8 DO E 2;
19:8 c, q	37 SS A	9:38 r	30 DO B 1		9 DO G 1;
19:10 r	4 DO C 2	9:46 m	4 SS B		29 DO D 2
19:12 r	9 DO D 5	9:46 r	32 DO C 3	4:1–3 r	14 DO C 1
19:12 c, q	9 SS D	10:7 r	23 DO B 1	4:7 r	9 DO C 1
19:24 r	23 DO A 4	10:23 r	11 DO A 3;	4:9 r	3 DO C 2
20:1 r	15 DO B 4		19 DO C 4	4:11 r	12 DO D 4

4:14 r	11 DO B 1		32 DO A 5	41:3–8 r	11 DO D 2
4:14–15 r	29 DO C 2	11:44 r	3 DO E 1	41:11 r	8 DO C 8
4:26 r	14 DO C 8	12:3 r	5 DO B 11	41:15 c	18 SS B
4:30 r	11 DO C 1	12:9–11 r	2 DO C 3	42:2–4 r	8 DO C 1
5:2, 5–7 r	18 DO A 2	12:14 r	32 DO C 2;	42:4, 10 r	10 DO C 1
5:7 r	4 DO C 9		36 DO C 8	42:4–5 r	19 DO B 2
5:8 r	4 DO C 4;	12:14–15 r	11 DO C 1	42:6–7, 9 r	8 DO C 5
	17 DO E 1	12:21–23 r	8 DO C 1	42:6–8 r	8 DO D 4
5:15 r	19 DO C 2	12:22–24 r	8 DO C 3	42:13–14, 24–25 r	9 DO E 1
7:27 r	3 DO B 3	12:24 r	10 DO C 1;	42:13–15, 22–25 r	9 DO E 2
15:1–8, 11 r	4 DO C 9		19 DO B 2	42:16–18, 22–26 r	9 DO A 3
15:7 r	9 DO D 1	12:24, 27 r	30 DO A 1	42:22–24 r	14 DO B 4
15:7–9 r	9 DO E 3	12:31 r	11 DO A 3	42:27–28 r	11 DO D 2
15:9 r	9 DO E 2	13:3 r	11 DO A 2	42:29 c, q	14 SS C
15:25 r	9 DO F 3	13:3–5 r	6 DO B 5	53:11 r	26 DO A 2
15:26 r	33 DO G 4	13:12 r	5 DO B 3;	Helaman	
16:7–10 r	9 DO F 1		18 DO C 5	3:35 r	12 DO E 2
18:8–10 r	15 DO A 1	13:16 r	19 DO B 3	5:12 r	4 DO C 10
18:12–16 r	15 DO B 5	13:27 r	14 DO B 3	5:20–33 r	2 DO B 4
21:33 r	15 DO D 3	13:28–30 r	10 DO C 4	8:24 r	1 DO A 3
24:8–25 r	12 DO B 5	14:26–28 r	13 DO A 6	10:7 r	25 DO A 2
26:29–30 r	14 DO C 3	17:3 r	2 DO C 5;	10:11 m	4 SS B
26:31 r	14 DO C 6		12 DO E 2;	14:12 r	4 DO C 1
27:11, 14, 17 r	2 DO B 5	18:16–18 r	25 DO D 2	14:15–18 r	4 DO C 5
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