

# MORMON DOCTRINE EXPOSED



**“Examine yourselves, whether ye be in the faith;  
prove your own selves....”—2 Corinthians 13:5**



# MORMON DOCTRINE EXPOSED

LDS DOCTRINE	BIBLICAL TEACHING
<p><b>MORMONISM = A "Restored" Gospel</b></p> <p>"Since the departure from the true gospel of Christ was to be universal...it would follow that a restoration would be necessary. Such a restoration is the message of The Church of Jesus Christ of Latter-day Saints."—Apostle LeGrand Richards, <i>A Marvelous Work And A Wonder</i>, 1976, p. 32 (DP 1)</p> <p>"Nothing less than a complete apostasy from the Christian religion would warrant the establishment of the Church of Jesus Christ of Latter-day Saints."—<i>History of the Church</i>, vol. 1, p. XL (DP 2)</p> <p>"We talk about Christianity, but it is a perfect pack of nonsense....it is as corrupt as hell; and the Devil could not invent a better engine to spread his work than the Christianity of the nineteenth century."—Apostle John Taylor (who would eventually become 3<sup>rd</sup> Prophet), 1858, <i>Journal of Discourses</i>, vol. 6, p. 167 (DP 3)</p> <p>"What is it that inspires professors of Christianity generally with a hope of salvation? It is that smooth, sophisticated influence of the devil, by which he deceives the whole world."—Joseph Smith, <i>History of the Church</i>, vol. 5, p. 218 (DP 4)</p> <p>"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join....I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt...."—Joseph Smith—History 1:18-19 (DP 5)</p> <p>"And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil...."—1 Nephi 14:10 (DP 6)</p> <p>"'Will everybody be damned, but Mormons?' Yes, and a great portion of them, unless they repent, and work righteousness."—<i>Teachings of the Prophet Joseph Smith</i>, compiled by Joseph Fielding Smith, 1976, p. 119 (DP 7)</p> <p>"There is no salvation outside The Church of Jesus Christ of Latter-day Saints. (<i>Doctrines of Salvation</i>, vol. 2, pp. 1-350.)"—Apostle Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 670 (DP 8)</p>	<p><b>BIBLICAL CHRISTIANITY = An everlasting Gospel which has endured for "all generations"—never to disappear from the earth. Paul warned about those who would preach another gospel (Galatians 1:6-9; 2 Corinthians 11:3-4). Jesus prophesied that the "gates of hell" wouldn't prevail against His church, and in so doing, He ruled out complete apostasy (Matthew 16:18). Thus, the Gospel would never have to be restored (Jude 3). Ephesians 3:21 states: "to Him be the glory in the church...to all generations forever and ever. Amen."<sup>1</sup> How can an apostate church give glory to God throughout "all generations"?</b></p> <p><b><u>GALATIANS 1:6-9:</u></b> "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel....but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."<sup>2</sup></p> <p><b><u>2 CORINTHIANS 11:3-4:</u></b> "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."</p> <p><b><u>JUDE 3:</u></b> "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once [for all time]<sup>3</sup> delivered unto the saints."</p> <p><b><u>HEBREWS 12:28:</u></b> "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."</p> <p><b><u>MATTHEW 16:18:</u></b> "...I will build my church; and the gates of hell shall not prevail against it."</p> <p><b><u>EPHESIANS 3:21:</u></b> "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. A-men"</p> <p><b><u>1 TIMOTHY 3:15:</u></b> "...that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."</p>

<sup>1</sup> Quoted from the *New American Standard Bible*

<sup>2</sup> Unless otherwise noted, all Bible verses are quoted from the *King James Version*.

<sup>3</sup> The Greek word *απαξ* (*hapax*) translated "once" literally means "a single time" or "once for all time."

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<p><b>TRINITY:</b> "I will preach on the plurality of Gods....I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods." —<i>Teachings of the Prophet Joseph Smith</i>, compiled by Joseph Fielding Smith, 1976, p. 370 (DP 9)</p> <p>"In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted [prepared] a plan to create the world and people it."—Joseph Smith, 1844, <i>History of the Church</i>, vol. 6, p. 308 (DP 10)</p> <p>"How many Gods there are, I do not know. But there never was a time when there were not Gods and worlds...."—2<sup>nd</sup> Prophet Brigham Young, 1859, <i>Journal of Discourses</i>, vol. 7, p. 333 (DP 11)</p> <p>"Joseph Smith taught a plurality of gods, and that man by obeying the commandments of God and keeping the whole law will eventually reach the power and exaltation by which he also will become a god."—Joseph Fielding Smith, <i>Doctrines of Salvation</i>, vol. 1, 1954, p. 98 (DP 12)</p>	<p><b>TRINITY:</b> One God who is revealed in three persons: the Father, the Son, and the Holy Spirit</p> <p><b>MATTHEW 28:19:</b> "...baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."</p> <p><b>THE TRINITY IS NOT THE FOLLOWING:</b></p> <ul style="list-style-type: none"> <li>• <b>Tritheism:</b> The view that the Father, Son and Holy Spirit are three separate Gods</li> <li>• <b>Modalism:</b> The view that the Father, Son, and Holy Spirit are all one person or modes of manifestations</li> </ul> <p><b>PILLARS OF THE TRINITY DOCTRINE:</b></p> <ul style="list-style-type: none"> <li>• <b>THE FATHER IS GOD:</b> Philippians 2:11</li> <li>• <b>THE SON IS GOD:</b> John 20:28; Titus 2:13; 2 Peter 1:1; Hebrews 1:8; Matthew 1:23; Isaiah 6:9; Colossians 2:9, John 1:1</li> <li>• <b>THE HOLY SPIRIT IS GOD:</b> Acts 5:3-4</li> <li>• <b>Yet there are not three "Gods" but only ONE GOD:</b> Isaiah 43:10-11; 44:6, 8; 45:21-22; 46:9</li> </ul> <p><b>ISAIAH 44:6, 8:</b> "I am the first, and I am the last; and beside me there is no God....Is there a God beside me? Yea, there is no God; I know not any."</p>
<p><b>GOD THE FATHER:</b> An "Exalted Man" who became God by obedience to the LDS "Gospel Plan". He has not always been God, nor is he omnipresent (present everywhere) or omnipotent (all powerful). Not having the power to "create" the world out of nothing, God merely "organized" it with pre-existent material. He can only remain God as long as the "intelligences" sustain Him as such.</p> <p>"The greatest heresy found in Christendom is that God is a spirit, an essence that fills immensity...."—Bruce R. McConkie, <i>The Millennial Messiah</i>, p. 77 (DP 13)</p> <p>"The Father has a body of flesh and bones as tangible as man's...."—<i>Doctrine And Covenants</i> 130:22 (DP 14)</p> <p>"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!...I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man....I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea....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...."—<i>Teachings of the Prophet Joseph Smith</i>, compiled by Joseph Fielding Smith, pp. 345-346 (DP 15-16)</p>	<p><b>GOD THE FATHER:</b> In His very nature and essence God is a spirit—not a man. There was never a time when He did not exist, nor can there ever be a time when He will cease to exist as the one true God. He does not change or progress. In addition to being omnipresent (present everywhere), He is eternally omniscient (all knowing) and omnipotent (all powerful), and thus, He is not bound by the constraints of His creation.</p> <p><b>JOHN 4:24:</b> "God is a Spirit: and they that worship him must worship him in spirit and in truth."</p> <p><b>LUKE 24:39:</b> "...a spirit hath not flesh and bones, as ye see me have."</p> <p><b>HOSEA 11:9:</b> "...I am God, and not man; the Holy One in the midst of thee...."</p> <p><b>NUMBERS 23:19:</b> "God is not a man, that he should lie; neither the son of man, that he should repent...."</p> <p><b>ROMANS 1:22-23:</b> "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man...."</p>

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<p>"We were begotten by our Father in Heaven; the person of our Father in Heaven was begotten on a previous heavenly world by His Father; and again, He was begotten by a still more ancient Father and so on, from generation to generation, from one heavenly world to another still more ancient...."—Apostle Orson Pratt, <i>The Seer</i>, 1853, p. 132 (DP 17)</p> <p>"Yet, if we accept the great law of eternal progression, we must accept the fact that there was a time when Deity was much less powerful than He is today."—Seventy Milton R. Hunter, <i>The Gospel Through the Ages</i>, 1945, p. 114 (DP 18)</p> <p>"We believe in a God who is Himself progressive, whose majesty is intelligence; whose perfection consists in eternal advance—a Being who has attained His exalted state by a path which now His children are permitted to follow, whose glory it is their heritage to share."—Apostle James E. Talmage, <i>The Articles of Faith</i>, (1890), 1966ed, p. 430 (DP 19)</p> <p>"God himself is increasing and progressing in knowledge, power, and dominion, and will do so, worlds without end."—Apostle Wilford Woodruff (who would eventually become 4<sup>th</sup> Prophet), 1857, <i>Journal of Discourses</i>, vol. 6, p. 120 (DP 20)</p> <p>"Some would have us believe that God is present everywhere. It is not so."—Brigham Young, 1859, <i>Journal of Discourses</i>, vol. 6, p. 345 (DP 21)</p> <p>"It has been said, therefore, that God is everywhere present; but this does not mean that the actual person of any one member of the Godhead can be physically present in more than one place at one time....plainly, however, His person cannot be in more than one place at any one time."—James E. Talmage, <i>The Articles of Faith</i>, (1890), 1966ed., p. 43 (DP 22)</p> <p>"In the book of Abraham we have clear expression of the creative efforts of the Gods in <i>organizing and forming</i> the earth and heavens (see Abr.4:1). Such language assumes the existence of materials before the creation of this earth began....The doctrine of creation thus taught in Abraham opposes the notion of a creation ex nihilo (literally, creation 'out of nothing')." —<i>The Ensign</i>, March 1997, p. 21 (DP 23)</p> <p>"...Elohim is God simply because all of these intelligences honor and sustain Him as such....if He should ever do anything to violate the confidence or 'sense of justice' of these intelligences, they would promptly withdraw their support, and the 'power' of God would disintegrate."—BYU Professor W. Cleon Skousen, <i>The First 2000 Years</i>, p. 355 (DP 24)</p>	<p><b>ISAIAH 43:10-11:</b> "Ye <i>are</i> my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I <i>am</i> he: before me there was no God formed, neither shall there be after me."</p> <p><b>PSALM 90:2:</b> "Before the mountain were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou <i>art</i> God."</p> <p><b>HABAKKUK 1:12:</b> "<i>Art</i> thou not from everlasting, O LORD my God, mine Holy One?...."</p> <p><b>MALACHI 3:6:</b> "For I <i>am</i> the LORD, I change not...."</p> <p><b>JAMES 1:17:</b> "Every good gift...cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."</p> <p><b>I KINGS 8:27:</b> "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"</p> <p><b>ISAIAH 66:1:</b> "Thus saith the LORD, The heaven <i>is</i> my throne, and the earth <i>is</i> my footstool: where <i>is</i> the house that ye build unto me? and where <i>is</i> the place of my rest?"</p> <p><b>JEREMIAH 23:24:</b> "Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD."</p> <p><b>I KINGS 8:39:</b> "...give to every man according to his ways, whose heart thou knowest: (for thou, <i>even</i> thou only, knowest the hearts of all the children of men;)"</p> <p><b>PSALM 147:5:</b> "Great <i>is</i> our Lord, and of great power: his understanding <i>is</i> infinite."</p> <p><b>GENESIS 17:1:</b> "...the LORD appeared to Abram, and said unto him, I <i>am</i> the Almighty God; walk before me, and be thou perfect."</p> <p><b>ISAIAH 40:12-14, 28:</b> "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or <i>being</i> his counsellor hath taught him? With whom took he counsel, and <i>who</i> instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? ...Hast thou not known? Hast thou not heart, <i>that</i> the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? <i>There</i> is no searching of his understanding."</p>

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<p><b>JESUS CHRIST</b> of Mormonism is not the same Jesus of Christendom. In addition to being “spirit-begotten” by Heavenly Father and Heavenly Mother in the “spirit world” (making him the literal “spirit-brother” of Lucifer and every one of us), the LDS Jesus “earned” his godhood by obedience.</p> <p>“In bearing testimony of Jesus Christ, President Hinckley spoke of those outside the Church who say Latter-day Saints ‘do not believe in the traditional Christ. No, I don’t. The traditional Christ of whom they speak is not the Christ of whom I speak....’”—<i>Church News</i>, June 20, 1998, p. 7 (DP 25)</p> <p>“And virtually all the millions of apostate Christendom have abased themselves before the mythical throne of a mythical Christ.”—Bruce McConkie, <i>Mormon Doctrine</i>, p. 269 (DP 26)</p> <p>“The Father of Jesus Christ is our Father also.....Jesus, however, is the first born among all the sons of God—the first begotten in the spirit, and the only begotten in the flesh. He is our elder brother....All men and women are in the similitude of the universal Father and Mother, and are literally sons and daughters of Deity.”—<i>Encyclopedia of Mormonism</i>, vol. 4, 1992, p. 1670 (DP 27)</p> <p>“As for the devil and his fellow spirits, they are brothers to man and also to Jesus and sons and daughters of God in the same sense that we are.”—Historian John Henry Evans, <i>An American Prophet</i>, 1933, p. 341 (DP 28)</p> <p>“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.”—Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 129 (DP 29)</p>	<p><b>JESUS CHRIST:</b> The Bible warns about those who would proclaim a different Jesus other than the Jesus of the Bible. Far from being our so-called “spirit-brother” who earned His Godhood by obedience, there was never a time when Jesus did not exist as the one true God who created everything—including Lucifer and his angels.</p> <p><b>2 CORINTHIANS 11:3-4:</b> “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached...ye might well bear with him.”</p> <p><b>JOHN 8:23:</b> “And he [Jesus] said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.”</p> <p><b>HEBREWS 7:3:</b> “Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”</p> <p><b>COLOSSIANS 1:15-17:</b> “Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist....that in all things he might have the pre-eminence.”</p> <p><b>JOHN 1:1, 3:</b> “In the beginning was the Word, and the Word was with God, and the Word was God....All things were made by him; and without him was not any thing made that was made.”</p> <p><b>JOHN 17:3:</b> “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”</p> <p><b>1 JOHN 5:20; 1:2:</b> “...we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life....that eternal life, which was with the Father, and was manifested unto us....”</p>
<p><b>JESUS CHRIST’S “appointment”</b> as Savior was contested by Lucifer who (along with Jesus) presented a Gospel plan for the salvation of mankind. Jesus’ plan was chosen over Lucifer’s plan, because it allowed for “free agency” (free choice).</p> <p>“The appointment of Jesus to be the Savior of the world was contested by one of the other sons of God. He was called Lucifer, son of the morning. Haughty, ambitions, and covetous</p>	<p><b>JESUS CHRIST</b> was never in a contest with Lucifer over who would be “Savior,” for only God can be Savior. Thus, Jesus being in very nature God is the only one who would qualify to be the Savior of the world. Lucifer was cast out of Heaven for endeavoring to become “like” God—not for rebellion when allegedly offering an alternative “plan” of Salvation.</p>

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<p>of power and glory, this <b>spirit-brother of Jesus</b> desperately tried to become the Savior of mankind.”—Milton R. Hunter, <i>The Gospel Through The Ages</i>, 1945, p. 15 (DP 30)</p> <p>“Two of our brothers offered to help. Our <b>oldest brother, Jesus Christ</b>, who was then called Jehovah, said, ‘Here am I, send me’ (Abraham 3:27)....<b>Satan, who was called Lucifer</b>, also came, saying, ‘Behold, here am I, send me....Satan wanted to force us all to do his will. <b>Under his plan, we would not be allowed to choose.</b> He would take away the freedom of choice that our Father had given us....After hearing both sons speak, Heavenly Father said, ‘I will send the first’ (Abraham 3:27). Jesus Christ was chosen and ordained to be our Savior.”—<i>Gospel Principles</i>, 1992ed., pp. 17-18 (DP 31-32)</p>	<p><b>ISAIAH 45:21-22:</b> “...<i>there is no God else beside me</i>; a just God and a Saviour; <i>there is none beside me</i>. Look to me, and be ye saved, all the ends of the earth: for <i>I am God, and there is none else.</i>”</p> <p><b>ISAIAH 43:11:</b> “I, <i>even I, am</i> the LORD; and beside me <i>there is no saviour.</i>”</p> <p><b>ISAIAH 14:12-14:</b> “How art thou fallen from heaven, O Lucifer, son of the morning! <i>how</i> art thou cut down to the ground, which didst weaken the nations! <b>For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.</b>”</p>
<p><b>JESUS CHRIST</b> began his mortal probation (earthly life) with Heavenly Father having sex with Mary to produce the body of Jesus. He was not begotten by the Holy Ghost. Following the example of our Heavenly Father who (according to Mormonism) has many wives, Mormon authorities have taught that Jesus was also married to multiple wives.</p> <p>“When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was <i>not</i> begotten by the Holy Ghost.”—Brigham Young, 1852, <i>Journal of Discourses</i>, vol. 1, p. 50 (DP 33)</p> <p>“Christ not begotten of the Holy Ghost....Christ was begotten of God. He was not born without the aid of Man, and <i>that Man was God!</i>”—Apostle Joseph Fielding Smith (who later became 10<sup>th</sup> Prophet), <i>Doctrines of Salvation</i>, vol. 1, 1976, p. 18 (DP 34)</p> <p>“If none but Gods will be permitted to multiply immortal children, it follows that <b>each God must have one or more wives</b>....The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of <b>Husband and Wife</b>; hence the Virgin Mary must have been, for the time being, <b>the lawful wife of God the Father</b>....He had a lawful right to overshadow the Virgin Mary in the capacity of a husband, and beget a Son, although she was espoused to another; for the law which He gave to govern men and women was not intended to govern Himself, or to prescribe rules for his own conduct.”—Orson Pratt, <i>The Seer</i>, p. 158 (DP 35)</p> <p>“The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but <b>Mary the wife of Joseph</b> had</p>	<p><b>JESUS CHRIST:</b> Neither the physical human body of Jesus nor His spirit essence are the product of sex between Heavenly Father and one of His so-called “wives.” To teach such a doctrine is to disgrace the very nature of God who is a Spirit and not a man. Jesus is called the Son of God because He eternally shares the Divine nature of the one and only true God. He is also the Son of Man because he took on an additional nature—the human nature—during His incarnation. Thus, Jesus is eternally the God-Man who is fully God and fully Man. The Holy Spirit is the one who implanted the physical seed into Mary’s womb that produced the human body of Jesus. Mary could not have been a true “virgin” if she had condescended to having sex with a so-called “exalted Man;” nor is there a single passage in the Bible that indicates that Jesus was married. Jesus was invited to the marriage in Cana of Galilee as a guest—not as the Bridegroom (John 2:1-2).</p> <p><b>HEBREWS 7:3:</b> “Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”</p> <p><b>PHILIPPIANS 2:6-8:</b> “...Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, <b>taking the very nature</b> of a servant, being made in <b>human likeness</b>. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!”<sup>4</sup></p> <p><b>HEBREWS 4:16-17:</b> “For assuredly He does not give help to angels, but he gives help to the descendant of Abraham. Therefore, He had to be made like His brethren in all things....”<sup>5</sup></p>

<sup>4</sup> Philippians 2:6-8 is quoted from the *New International Version*. Compare verses 10-11 with Isaiah 45:23.

<sup>5</sup> *New American Standard Bible*

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<p><b>another husband.</b>”—Brigham Young, 1866, <i>Journal of Discourses</i>, vol. 11, p. 268 (DP 36)</p> <p>“When the time came that His first-born, the Saviour, should come into the world and take a tabernacle, <b>the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it.</b>”—Brigham Young, 1857, <i>Journal of Discourses</i>, vol. 4, p. 218 (DP 37)</p> <p>“God the Father is a perfected, glorified, holy Man, an immortal Personage. And Christ was born into the world as the <b>literal Son</b> of this Holy Being....There is <b>nothing figurative about his paternity</b>; he was <b>begotten, conceived</b> and born in the normal and natural course of events....”—Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 742 (DP 38)</p> <p>“...the great Messiah who was the founder of the Christian religion, was a <b>Polygamist</b>....We have now clearly shown that God the Father had a plurality of wives, one or more being in eternity...and another being upon the earth....the <b>Son followed the example of his Father</b>, and became the great Bridegroom to whom kings’ daughters and many honorable Wives were to be married. We have also proved that both God the Father and our Lord Jesus Christ inherit their wives in eternity as well as in time....”—Orson Pratt, <i>The Seer</i>, p. 172 (DP 39)</p> <p>“A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers. We might almost think they were ‘Mormons.’ ”—Apostle Jedediah M. Grant (First Counselor to Brigham Young), 1853, <i>Journal of Discourses</i>, vol. 1, p. 346 (DP 40)</p> <p>“It will be borne in mind that once on a time, there was a marriage in Cana of Galilee...no less a person than <b>Jesus Christ was married on that occasion</b>. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.”—Apostle Orson Hyde, 1857, <i>Journal of Discourses</i>, vol. 4, p. 259 (DP 41)</p> <p><b>JESUS CHRIST not only had to work out his own salvation, but there are certain sins for which his blood cannot atone.</b></p> <p>“Jesus kept the commandments of his Father and thereby <b>worked out his own salvation</b>....”—Bruce R. McConkie, <i>The Mortal Messiah</i>, 1981, vol. 4, p. 434 (DP 42)</p> <p>“But man may commit certain grievous sins...that will <b>place him beyond the reach of the atoning blood of Christ</b>. If then he would be saved he must make <b>sacrifice of his own life to atone</b>—so far as in his power lies—for that sin, for the blood of Christ alone under certain circumstances will not</p>	<p><b>JOHN 5:18:</b> “Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also <b>that God was his Father, making himself equal with God.</b>”</p> <p><b>JOHN 19:7:</b> “The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.” (c.f. Leviticus 24:16)</p> <p><b>COLOSSIANS 1:19; 2:9:</b> “For it pleased <i>the Father</i> that in him should all fulness dwell;...For in him dwelleth all the <b>fulness of the Godhead bodily.</b>”</p> <p><b>1 TIMOTHY 3:16:</b> “...God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”</p> <p><b>ISAIAH 7:14:</b> “Therefore the Lord himself shall give you a sign; Behold, a <b>virgin shall conceive</b>, and bear a son, and shall call his name Immanuel.”</p> <p><b>MATTHEW 1:18, 20, 23:</b> “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was <b>found with child of the Holy Ghost</b>....the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for <b>that which is conceived in her is of the Holy Ghost</b>....Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, <b>God with us.</b>”</p> <p><b>LUKE 1:34-35:</b> “Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The <b>Holy Ghost shall come upon thee</b>, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.”</p> <p><b>JESUS CHRIST never had to earn his salvation; for although He partook of humanity, he did not partake of the deprived (sinful) human nature that every other human needs to be “saved” from. Being the perfect Lamb of God, Jesus is the only Savior whose blood is sufficient to cleanse us from “all unrighteousness.”</b></p> <p><b>HEBREWS 4:15:</b> “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as <i>we are</i>, <b>yet without sin.</b>”</p>

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<p>avail....Joseph Smith taught that there were certain sins so grievous that man may commit, that they will place the transgressors beyond the power of the atonement of Christ.” —Joseph Fielding Smith, <i>Doctrines of Salvation</i>, vol. 1, pp. 134-135 (DP 43)</p> <p>“But under certain circumstances there are some serious sins for which the cleansing of Christ does not operate, and the law of God is that men must then have their own blood shed to atone for their sins.”—Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 92 (DP 44)</p> <p>“There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins....It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit.” —Brigham Young, 1856, <i>Journal of Discourses</i>, vol. 4, pp. 53-54 (DP 45-46)</p>	<p><b>2 CORINTHIANS 5:21:</b> “For he hath made him <i>to be</i> sin for us, who knew no sin; that we might be made the righteousness of God in Him.”</p> <p><b>1 PETER 1:18-19:</b> “Forasmuch as ye know that ye were not redeemed with corruptible things, <i>as</i> silver and gold, from your vain conversation <i>received</i> by tradition from your fathers; But with the precious blood of Christ, as a lamb without blemish and without spot.”</p> <p><b>1 PETER 2:24; 3:18:</b> “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed....For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God....”</p> <p><b>HEBREWS 7:25:</b> “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”</p> <p><b>1 JOHN 1:7, 9:</b> “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin....If we confess our sins, he is faith and just to forgive us <i>our</i> sins, and to cleanse us from all unrighteousness.”</p> <p><b>ROMANS 8:1:</b> “There is therefore now no condemnation to them which are in Christ Jesus....”</p>
<p><b>SALVATION:</b> In Mormonism, “Salvation is twofold: <i>General</i>—that which comes to all men irrespective of a belief (in this life) in Christ—and, <i>Individual</i>—that which man merits through his own acts through life and by obedience to the laws and ordinances of the gospel.”—Joseph Fielding Smith, 1954, <i>Doctrines of Salvation</i>, vol. 1, p. 134 (DP 47)</p> <p>“<i>Unconditional or general salvation</i>, that which comes by grace alone without obedience to gospel law, consists in the mere fact of being resurrected. In this sense salvation is synonymous with immortality;...<i>This kind of salvation eventually will come to all mankind, excepting only the sons of perdition....Conditional or individual salvation</i>, that which comes by grace coupled with gospel obedience, consists in receiving an inheritance in the celestial kingdom of God.”—Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 669 (DP 48)</p> <p>“Some of our old traditions teach us that a man guilty of atrocious and murderous acts may savingly repent when on the scaffold; and upon his execution you will hear the expression—‘Bless God! he has gone to heaven, to be crowned in glory, through the all-redeeming merits of Christ the Lord.’ This is all nonsense. Such a character never will see heaven.” —Brigham Young, 1860, <i>Journal of Discourses</i>, vol. 8, p. 61</p>	<p><b>SALVATION:</b> True, ultimate “salvation” in the Biblical sense is found in complete reliance upon Christ’s atonement for our personal righteous standing before the Heavenly Father (2 Corinthians 5:21). Nothing we can do can make us more acceptable to God, for by adding works to faith for salvation, one ends up “falling from grace” (Galatians 5:4). While God has “ordained” us to good works, these works are not the CAUSE but merely the RESPONSE to true LIVING faith (Ephesians 2:8-10). They are the sign that proves whether a person has a living faith which saves or a dead faith which cannot save (James 2:14, 17).</p> <p><b>JAMES 2:10:</b> “For whosoever shall keep the whole law, and yet offend in one <i>point</i>, he is guilty of all.”</p> <p><b>GALATIANS 5:4:</b> “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”</p> <p><b>ROMANS 11:6:</b> “And if by grace, then <i>is it</i> no more of works: otherwise grace is no more grace. But if <i>it be</i> of works, then is it no more grace: otherwise work is no more work.”</p>

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<p>(DP 49)</p> <p>"One of the <b>most fallacious doctrines</b> originated by Satan and propounded by man is that <b>man is saved alone by the grace of God</b>; that belief in Jesus Christ alone is all that is needed for salvation."—Apostle Spencer W. Kimball (who later became 12<sup>th</sup> Prophet), <i>The Miracle of Forgiveness</i>, 1969, p. 206 (DP 50)</p> <p>"The <b>second greatest heresy</b> in Christendom is that men are <b>saved by grace alone without works</b>, merely by confessing the Lord Jesus with their lips."—Bruce R. McConkie, <i>The Millennial Messiah</i>, p. 77 (DP 51)</p> <p>"The Sectarian Dogma of <b>Justification by Faith Alone</b> has exercised an influence for evil."—James E. Talmage, <i>The Articles of Faith</i> (1890), 1966ed., p. 479 (DP 52)</p> <p>"This <b>grace is an enabling power</b> that allows men and women to lay hold on eternal life and exaltation <b>after</b> they have <b>expended their own best efforts</b>."—LDS Bible Dictionary, p. 697 (DP 53)</p> <p>"...for we know that it is <b>by grace</b> that we are saved, after all we can do."—2 Nephi 25:23 (DP 54)</p> <p>"After this instruction, you will be responsible for <b>your own sins</b>; it is a desirable honor that you should so walk before our heavenly Father as to <b>save yourselves</b>; we are all responsible to God for the manner we improve the light and wisdom given by our Lord to <b>enable us to save ourselves</b>."—<i>Teachings of the Prophet Joseph Smith</i>, compiled by Joseph Fielding Smith, 1976, p. 227 (DP 55)</p> <p>"...keeping the commandments of God will cleanse away the stain of sin."—Brigham Young, 1853, <i>Journal of Discourses</i>, vol. 2, p. 4 (DP 56)</p>	<p><b>EPHESIANS 2:8-10</b>: "For by <b>grace</b> are ye saved through <b>faith</b>; and that not of yourselves: <i>it is</i> the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."</p> <p><b>TITUS 3:7</b>: "That being justified by his grace, we should be made heirs according to the hope of eternal life."</p> <p><b>ROMANS 5:1</b>: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ...."</p> <p><b>GALATIANS 3:8, 24-25</b>: "And the scripture, foreseeing that God would justify the heathen through faith....Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."</p> <p><b>ROMANS 3:20-22, 28</b>: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference....Therefore we conclude that a man is justified by faith without the deeds of the law."</p> <p><b>ROMANS 4:4-8</b>: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."</p> <p><b>PHILIPPIANS 3:9</b>: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."</p> <p><b>JOHN 6:28-29</b>: "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."</p> <p><b>1 JOHN 5:11-13</b>: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life...."</p>

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	<p><b>COLOSSIANS 3:3:</b> "For ye are dead, and your life is hid with Christ in God."<sup>6</sup></p> <p><b>HEBREWS 10:10, 14:</b> "...we are sanctified through the offering of the body of Jesus Christ once <i>for all</i>....For by one offering he hath perfected forever them that are sanctified."</p>
<p><b>LDS GOSPEL PLAN—PREEXISTENCE:</b> Mormonism asserts that humans were born first as spirit beings to heavenly parents in a "spirit world." There each person exercised his "free agency" (free will) and chose whether he would follow Heavenly Father or Satan. One third of the spirits followed Satan and became the demons who are punished by forever being denied bodies of flesh and bones. The rest of the spirits who chose to follow Heavenly Father in the preexistence are rewarded by gaining a human tabernacle through physical birth. Those who were "most valiant" in the fight against Satan are rewarded with white skin while those who were "less valiant" are cursed with dark skin.</p> <p>" 'We were made first spiritual [i.e. in heaven] and afterwards temporal [i.e. on this earth.]" —Brigham Young, quoted in Joseph Fielding Smith's <i>Doctrines of Salvation</i>, vol. 1, 1954, p. 97 (DP 57)</p> <p>" 'All men and women are in the similitude of the <i>universal Father and Mother</i>, and are literally the sons and daughters of Deity'; as spirits they were the 'offspring of celestial parentage.' (<i>Man: His Origin and Destiny</i>, pp. 351, 355)" —Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 589 (DP 58)</p> <p>"In contrast to Lucifer's plan of placing mortal beings on earth and bringing them back to God through no efforts of their own, Jesus sustained God's plan....To Him free agency was basic in furthering the growth of human personality."—Milton R. Hunter, <i>The Gospel Through the Ages</i>, 1945, p. 16 (DP 59)</p> <p>"Because our Heavenly Father chose Jesus Christ to be our Savior, Satan became angry and rebelled. There was war in heaven. Satan and his followers fought against Jesus and his followers....One-third of the spirits in heaven were punished for following Satan: they were denied the right to receive mortal bodies. Because we are here on earth and have mortal bodies, we know that we chose to follow Jesus Christ and our Heavenly Father....When he became our Savior, he did his part to help us return to our heavenly home. It is now up to each of us to do our part and become worthy of exaltation."—<i>Gospel Principles</i>, 1992ed., pp. 18-19 (DP 60)</p>	<p><b>BIBLICAL GOSPEL—MAN'S ORIGIN:</b> Clearly making a distinction between Christ's pre-existence and mankind's creation, the Bible reveals that man did not have a spiritual existence prior to his human existence. Far from the racist claims of Mormonism, the Biblical God shows no partiality between race of men, for all of mankind is regarded as equal in His eyes. According to the Bible, a third of God's angels were cast out of Heaven for endeavoring to usurp God's authority by following Satan whose desire is to "be like" God. This battle which occurred in the spiritual realm has absolutely nothing to do with the black race.</p> <p><b>1 CORINTHIANS 15:46:</b> "Howbeit that <i>was</i> not first which is spiritual, but that which is natural; and afterward that which is spiritual."</p> <p><b>JOHN 8:23:</b> "And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world."</p> <p><b>ZECHARIAH 12:1:</b> "The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."</p> <p><b>GALATIANS 3:28:</b> "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."</p> <p><b>COLOSSIANS 3:10-11:</b> "And have put on the new <i>man</i>, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond <i>nor</i> free: but Christ is all, and in all."</p> <p><b>ROMANS 2:11; 3:22:</b> "For there is no respect of persons with God....Even the righteousness of God <i>which</i> is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference...."</p>

<sup>6</sup> See also Zechariah 3:1-5.

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<p>"One-third of the spirit hosts of heaven came out in open rebellion and were cast out without bodies, becoming the devil and his angels....The other two-thirds stood affirmatively for Christ; there were no neutrals....Those who were <b>less valiant</b> in pre-existence...are known to us as the <i>negroes</i>. Such spirits are sent to earth through the lineage of Cain, the mark put upon him for his rebellion against God and his murder of Abel being a <b>black skin</b>....The negroes are <b>not equal</b> with other races where the receipt of certain spiritual blessings are concerned...but <b>this inequality</b> is not of man's origin. It is the Lord's doing...." —Bruce R. McConkie, <i>Mormon Doctrine</i>, 1966ed., pp. 526-527 (DP 61-62)</p> <p>"The <b>race and nation</b> in which men are born in this world is a <b>direct result of their pre-existent life</b>."—Bruce R. McConkie, <i>Mormon Doctrine</i>, 1986ed., p. 616 (DP 63)</p>	<p><b>ISAIAH 14:12-14:</b> "How art thou fallen from heaven, O <b>Lucifer</b>, son of the morning! <i>how</i> art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, <b>I will exalt my throne</b> above the stars of God:...I will ascend above the heights of the clouds; <b>I will be like the most High</b>."</p> <p><b>REVELATION 12:3-5, 7-9:</b> "And there appeared another wonder in heaven; and behold a <b>great red dragon</b>....And <b>his tail drew the third part of the stars of heaven</b>, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to God, and to his throne....And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. <b>And the great dragon was cast out, that old serpent, called the Devil, and Satan</b>, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."</p>
<p><b>LDS GOSPEL PLAN—MORTAL PROBATION:</b> Claiming that: "As man is, God once was; as God is man may become,"<sup>7</sup> it is the goal of every faithful Latter-day Saint to earn his exaltation to Godhood by going through "mortal probation" (earthly life) and living all the "ordinances" of the LDS gospel. Asserting that Adam and Eve were unable to have children prior to Adam's transgression, Mormonism teaches that the Fall of Adam was a necessary step in the Gospel Plan.</p> <p>"...the Father's pre-existent offspring were endowed with agency and subjected to the provisions of the laws ordained for their government....The pre-existent life was thus a period—undoubtedly an infinitely long one—of probation, progression, and schooling....<b>Mortal progression</b> and testing is a continuation of what began in pre-existence." —Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 590 (DP 64)</p> <p>"<b>Men came to earth</b> consciously to obtain their schooling, their training and development, and to <b>perfect themselves</b>...." —Spencer W. Kimball, <i>The Miracle of Forgiveness</i>, p. 7 (DP 65)</p> <p>"Jesus Christ, our Redeemer and Savior, has given us our map—a code of laws and commandments whereby we might attain <b>perfection</b> and, eventually, <b>godhood</b>. This set of laws and ordinances is known as the gospel of Jesus Christ, and it is the <b>only plan which will exalt mankind</b>."—Spencer W. Kimball,</p>	<p><b>BIBLICAL GOSPEL—MAN'S HUMAN STATE:</b> Although God created man in "his own image" (Genesis 1:26-27), it was never God's intention that humans become God (Ezekiel 28:2, 8-9). The "image" that God gave mankind is a spiritual image of displaying God's attributes such as love, peace, and righteousness (Colossians 3:10). Being perfect and complete in this state (prior to the transgression), Adam and Eve were able to have a relationship with God as there was no sin to separate them from fellowship with Him.</p> <p>Since "sin is the transgression of the law" (1 John 3:4) and "God cannot be tempted with evil, neither tempteth he any man" (James 1:13), God would never have placed Adam and Eve in a position where they would have to sin in order to fulfill His first commandment to have children.</p> <p>Just as Satan desired to become "like" God (Isaiah 14:12-14) and gained a following among God's angels; so Satan proceeded to entice Adam and Eve with the same lie: "...ye shall be as gods, knowing good and evil." (Genesis 3:5) When Adam and Eve disobeyed by partaking of the forbidden fruit, their sin against God caused a break in fellowship with God with the result that all men are born with a sinful nature. The only way this relationship with God can be restored is through spiritual adoption out of Satan's family (John 8:44) into God's family (John 1:12). By following these two steps, one is able to "become" a true child of God:</p>

<sup>7</sup> 5<sup>th</sup> Prophet Lorenzo Snow, quoted in *The Gospel Through the Ages*, 1945, by Milton R. Hunter, pp. 105-106

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LDS DOCTRINE	BIBLICAL TEACHING
<p><i>The Miracle of Forgiveness</i>, p. 6 (DP 65)</p> <p>"When Adam and Eve were placed in the Garden of Eden, they were not yet mortal. They were not able to have children....<b>God commanded them to have children....</b>God told them they could freely eat of every tree in the garden <b>except one, the tree of knowledge of good and evil.</b>"—<i>Gospel Principles</i>, p. 32 (DP 66)</p> <p>"Adam found himself in a position that made it <b>impossible</b> for him to obey both of the specific commandments given by the Lord....He deliberately and <b>wisely</b> decided to stand by the first and greater commandment...."—James E. Talmage, <i>The Articles of Faith</i>, (1890), 1966ed., p. 65 (DP 67)</p> <p>"The choice that they made <b>raises Adam and Eve to pre-eminence</b> among all who have come on earth....The 'Fall' and the consequent redeeming act of Jesus became the <b>most glorious events</b> in the history of mankind."—Apostle John A. Widtsoe, <i>Evidences And Reconciliations</i>, 1960, arranged by G. Homer Durham, p. 194 (DP 68)</p> <p>"In Joseph Smith's philosophy of existence <b>Adam and Eve</b> were raised to a <b>foremost place</b> among the children of men, <b>second only to the Savior</b>. Their act was to be <b>acclaimed</b>. They were the <b>greatest figures</b> of the ages. The so-called 'fall' became a <b>necessary</b>, honorable act in carrying out the plan of the Almighty."—John A. Widtsoe, <i>Joseph Smith—Seeker After Truth</i>, 1951, p. 160 (DP 69)</p> <p>"There are situations, however, in which it is possible to <b>transgress a law without committing a sin</b>, as in the case of Adam and Eve in the Garden of Eden. (2 Ne. 2:22-23.)...It is proper and according to the scriptural pattern to speak of the <b>transgression of Adam</b>, but <b>not the sin of Adam.</b>"—Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 804 (DP 70)</p>	<ol style="list-style-type: none"> <li>1) <b>Recognize that you are a sinner and that apart from Christ, you are destined for eternal punishment.</b> (Romans 3:23; 6:23)</li> <li>2) <b>Place your complete trust in Christ alone, accepting His payment for your sin as being totally sufficient to cleanse you of your sin and to make you worthy before God.</b> (1 John 1:9)</li> </ol> <p><b>JOHN 1:12:</b> "But as many as received him, to them gave he power to become the sons of God, <i>even</i> to them that believe on his name...."</p> <p><b>COLOSSIANS 3:10:</b> "And have put on the <i>new man</i>, which is renewed in knowledge after the image of him that created him:"</p> <p><b>JOHN 8:44:</b> "Ye are of <i>your father the devil</i>, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because <b>there is no truth in him</b>. When he speaketh a lie, he speaketh of his own: <b>for he is a liar, and the father of it.</b>"</p> <p><b>GENESIS 3:4-5, 8:</b> "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil....And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."</p> <p><b>ISAIAH 59:1-2:</b> "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; But your iniquities have separated between you and your God, and your sins have hid <i>his</i> face from you, that he will not hear."</p> <p><b>EZEKIEL 28:2, 8-9:</b> "Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart <i>is</i> lifted up, and thou hast said, <b>I am a God, I sit in the seat of God</b>, in the midst of the seas; yet thou <i>art</i> a man, and not God, though thou set thine heart as the heart of God:....They shall bring thee down to the pit, and thou shalt die the deaths of <i>them that are</i> slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, <b>I am God?</b> but thou <i>shalt be</i> a man, and no God, in the hand of him that slayeth thee."</p> <p><b>JAMES 1:13:</b> "Let no man say when he is tempted, <b>I am tempted of God</b>: for God cannot be tempted with evil, neither tempteth he any man:"</p> <p><b>1 JOHN 3:4:</b> "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."</p>

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LDS DOCTRINE	BIBLICAL TEACHING
	<p><b>ROMANS 5:12, 19; 6:23:</b> "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;...For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous....For the wages of sin is death...."</p> <p><b>EPHESIANS 2:3:</b> "...and were by nature the children of wrath, even as others."</p> <p><b>PSALM 51:5, 9-11:</b> "Behold, I was sharpen in iniquity; and in sin did my mother conceive me....Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God;...Cast me not away from thy presence;"</p>
<p><b>LDS GOSPEL PLAN—ETERNAL LIFE:</b> Ultimate Salvation in Mormonism consists in earning an inheritance in the <b>CELESTIAL KINGDOM</b> (the highest of the three kingdoms in Mormonism). Only the most worthy Mormons will end up in this kingdom in which Mormon couples (who have been married for "time and eternity") will continue on throughout the "eternities" producing "spirit children" of their own to fill planets like our earth to forever repeat the cycle of "mortal probation" and "exaltation." The rest of mankind (except the "sons of perdition"—i.e., apostates) will end up in either the <b>TERRESTRIAL KINGDOM</b> (the place where both good Mormons and good non-Mormon people will reside) or in the <b>TELESTIAL KINGDOM</b> where wicked men such as murders and thieves will abide after they have been punished for their sins in a temporary Hell.</p> <p>Those who died prior to having an opportunity to accept the LDS gospel are kept in a "SPIRIT PRISON" where they are taught the LDS Gospel and await entry into one of these three kingdoms after baptism "by proxy" has been performed for them by Latter-day Saints here on earth. Thus, Mormonism claims:</p> <p>"The greatest responsibility in this world that God has laid upon us is to seek after our dead....And so you can see how far you can be a savior."—<i>Teachings of the Prophet Joseph Smith</i>, compiled by Joseph Fielding Smith, 1976, pp. 356-357 (DP 71)</p> <p>"...though held captive in the spirit prison, these prisoners of hope looked forward with desire and expectation to their redemption....a redemption that would be complete only after baptism for the dead had been performed for them in this mortal sphere where there is water."—Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 601 (DP 72)</p> <p>"In the spirit prison are the spirits of those who have not yet received the gospel of Jesus Christ....Also in the spirit prison are</p>	<p><b>BIBLICAL GOSPEL—MAN'S ETERNAL DESTINY:</b> Jesus contrasted the "wide" road that leads to destruction with the "narrow" road that leads to life. While there are degrees of punishment in Hell and degrees of reward in heaven, never does the Bible indicate that there are levels of heaven which all but a very few people will attain. There will be no second chance for those who reject Christ here on earth, for "it is appointed unto men once to die, but after this the judgment." (Hebrews 9:27) Not only is it impossible for a man to "redeem his brother" through researching genealogy in order to be baptized on behalf of dead relatives, but it is impossible to obtain a so-called "celestial marriage" due to the fact that there will be no marriages in heaven.</p> <p><b>MATTHEW 7:13-14:</b> "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."</p> <p><b>MATTHEW 7:21-23:</b> "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, <b>I never knew you:</b> depart from me, ye that work iniquity."</p> <p><b>JOHN 3:36:</b> "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the <b>wrath of God abideth on him.</b>"</p> <p><b>2 THESSALONIANS 1:8-9:</b> "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be <b>punished with everlasting destruction</b> from the presence of the Lord, and from the glory of his power;"</p>

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<p>those who rejected the gospel after it was preached to them on earth or in the spirit prison. <b>These spirits suffer in a condition known as hell....After suffering in full for their sins, they will be allowed to inherit the lowest degree of glory, which is the telestial kingdom.</b>—<i>Gospel Principles</i>, 1992ed., p. 292 (DP 73)</p> <p><b>“Most of the adult people...will go to the telestial kingdom....They will be the endless hosts of people of all ages who have lived after the manner of the world;...rather than accept the testimony of Jesus; who have been liars and thieves, sorcerers and adulterers, blasphemers and murderers....Thus, for those who are heirs of some salvation, which includes all except the sons of perdition...hell has an end....”</b>—Bruce R. McConkie, <i>Mormon Doctrine</i>, pp. 778, 351 (DP 74-75)</p> <p><b>“In the Church of Jesus Christ of Latter-day Saints, there is no hell. All will find a measure of salvation....The gospel of Jesus Christ has no hell in the old proverbial sense.”</b>—John A. Widtsoe, <i>Joseph Smith—Seeker After Truth</i>, 1951, p. 178 (DP 76)</p> <p><b>“To attain a terrestrial kingdom it is necessary to abide a terrestrial law, which consists in living an upright, honorable life but one that does not conform to the standards whereby the human soul is sanctified by the Spirit.”</b>—Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 784 (DP 77)</p> <p><b>“Exaltation consists in gaining a fulness of celestial glory....An inheritance in this glorious kingdom is gained by complete obedience to gospel or celestial law....so celestial marriage puts a couple on the path leading to an exaltation in the highest heaven of that world.”</b>—Bruce R. McConkie, <i>Mormon Doctrine</i>, pp. 116-117 (DP 78-79)</p> <p><b>“Benefits of Eternal Marriage...Some of the blessings we can enjoy for eternity are as follows: 1. We can live in the highest degree of the celestial kingdom of God. 2. We can be exalted as God is and receive a fulness of joy. 3. We can, at some future time, increase our family by having spirit children.”</b>—<i>Gospel Principles</i>, 1992ed., p. 243 (DP 80)</p>	<p><b>MATTHEW 25:46:</b> “And these shall go away into everlasting punishment: but the righteous into life eternal.”</p> <p><b>HEBREWS 9:27; 10:27, 29:</b> “And as it is appointed unto men once to die, but after this the judgment....But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries....Of how much sorer punishment, suppose ye, shall he be thought worthy, who...hath done despite unto the Spirit of grace.”</p> <p><b>REVELATION 14:10-11; 20:12, 14-15:</b> “The same shall drink of the wine of the wrath of God...and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image....And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life....and death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”</p> <p><b>MARK 9:43-44:</b> “And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.”</p> <p><b>PSALM 49:7:</b> “None of them can by any means redeem his brother, nor give to God a ransom for him:”</p> <p><b>1 TIMOTHY 1:4:</b> “Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.”</p> <p><b>TITUS 3:9:</b> “But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.”</p> <p><b>MATTHEW 22:30:</b> “For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”</p>

**ISAIAH 8:20; 9:15-16:** “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them....the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed.”

to understand that the predicted destruction could result in there being "few men left" upon the earth.

Paul also shared with the prophets a full understanding of the Lord's displeasure with those who should assume to change the truths of his gospel: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:8.)

When Joseph Smith asked which church he should join, the Savior explained the condition of the Christian world, repeating the statement found in Isaiah 29:13, and then said that this condition was to be followed by "a marvellous work and a wonder" among the children of men:

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:13-14.)

Since the departure from the true gospel of Christ was to be universal, as the prophets foretold, and since such universal apostasy was confirmed in the statement of Jesus to Joseph Smith, it would follow that a restoration would be necessary. Such a restoration is the message of The Church of Jesus Christ of Latter-day Saints.

## CHAPTER 5

### A MARVELOUS WORK AND A WONDER TO COME FORTH

We have already pointed out that the prophets foresaw a universal departure from the truth, and that such a condition obtained in the world at the time Joseph Smith went into the woods to pray. This being true, a restoration of the gospel must necessarily follow if the world were not to be left in spiritual darkness. Peter declared: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1:19.)

It now seems proper that we should consider the words of the prophets. We refer first to the words of Isaiah already quoted in the last chapter, since the visit of the Father and the Son to Joseph Smith marked the first step in the "marvellous work and a wonder" the Lord promised to bring forth.

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:13-14.)

What would really constitute a marvellous work and a wonder? Why should not honest lovers of truth welcome the pronouncement of such a work? Ought any generation to reject revealed truth when it is sent from heaven? Why does it seem so much easier to accept and believe in dead prophets than in living prophets?

by LeGrand Richards

Dispensation of the Fulness of Times, it is necessary now to consider the decline of the Christian religion.

### *The Announcement of the Universal Apostasy*

It is a most startling announcement with which the Prophet Joseph Smith begins his message to the world. Concerning the question, he asked God—"Which of all the sects is right, and which shall I join?" he says:

*"I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were abomination in His sight: that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof."\**

This is a tremendous arraignment of all Christendom. It charges a condition of universal apostasy from God, especially upon Christendom that was dwelling in a fancied security of being the farthest removed from the possibility of such a charge; each division of the so-called Christian Church felicitating itself with the flattering unctious that its own particular society possessed the enlightened fullness of the Christian religion. While the boldness of this declaration of the young Prophet is astounding, upon reflection it must be conceded that just such a condition of affairs in the religious world is consistent with the work he, under the direction of divine Providence, was about to inaugurate. Nothing less than a complete apostasy from the Christian religion would warrant the establishment of the Church of Jesus Christ of Latter-day Saints. Of sects there were already enough in existence. Division and subdivision had already created of confusion more than enough, and there was no possible excuse for the introduction of a new Christian sect. But if men through apostasy had corrupted the Christian religion and lost divine authority to administer the ordinances of the Gospel, it was of the utmost importance that a new dispensation of the true Christian religion should be given to the world. It should also be observed at this point, that Joseph Smith, then but a boy, scarcely removed from childhood, was not himself pronouncing judgment upon the status of Christendom. It was not he who declared the sects to be all wrong, their creeds an abomination, and the professors thereof corrupt. He of all persons, both on account of his extreme

\*History of the Church, vol. 1, p. 6.

youthfulness and his lack of general information, was among the least qualified to pronounce upon such a question. Indeed, he himself confesses his unfitness for such an office. His seeking knowledge from God upon this very question—"which of all the sects is right?" is a confession of his own inability to determine the matter. No human wisdom was sufficient to answer that question. No man in all the world was so pre-eminent as to be justified in proclaiming the divine acceptance of one church in preference to another. Divine wisdom alone was sufficient to pass judgment upon such a question; and there is peculiar force in the circumstance that the announcement which Joseph Smith makes with reference to this subject is not formulated by him nor by any other man, but is given to him of God. God has been the judge of apostate Christendom, Joseph Smith but His messenger, to herald that judgment to the world.

It now becomes my melancholy task to trace through the early Christian centuries the decline of the Christian religion. By this phrase I mean that a really unChristian religion was gradually substituted for the beautiful religion of Jesus Christ; that a universal apostasy from the Christian doctrine and the Christian Church took place. So tracing the decline of Christianity, I shall establish the truth of the first great message with which the modern prophet, Joseph Smith, came to the world; and shall also prove the fact, that a necessity existed for the establishment of such a work as he claims, under God, to have founded, and of which the several volumes of this work are the detailed history.

### *Character of the Early Christians.*

First of all, it should be remarked that the early Christians were not so far removed from the possession of the common weaknesses of humanity as to preclude the possibility of apostatizing from the Christian religion. Owing to our being so far removed from them in time, by which many of their defects are obscured, and the exaggerated celebration of their virtues, extravagant ideas of the sanctity of their lives, and the holiness of their natures have very generally obtained, whereas a little inquiry into the character of the early Saints will prove that they were very human, and men of like passions with ourselves. The mother of Zebedee's children exhibited a rather ambitious spirit, and the two brethren themselves gave much offense to their fellow Apostles by aspiring to sit one on the right hand of Jesus and the other on His left when He should come in His kingdom.\* Even Peter, the chief Apostle, exhibited his full share of human weakness

\* Matt. xx: 20-24.

world and in the world to come; and hence many falter and stumble and fall by the way.

In consequence of these things, we are frequently brought into darkness, bondage, and doubts, because of our consummate ignorance and the traditions by which we have been surrounded; for they all have their influence upon us, and it seems as if we could not break through the shackles again. There is something in our nature also that is mixed up with our very existence. I think the Scriptures say that man is prone to evil as the sparks fly upwards, and not only prone to evil, but to depart from God.

We are all aiming at celestial glory. Don't you know we are? We are talking about it, and we talk about being kings and priests unto the Lord; we talk about being enthroned in the kingdoms of our God; we talk about being queens and priestesses; and we talk, when we get on our high-heeled shoes, about possessing thrones, principalities, powers, and dominions in the eternal worlds, when at the same time many of us do not know how to conduct ourselves any better than a donkey does.

Notwithstanding our talk and our short comings, there is a reality in these things, and God is determined, if possible, to make something of us. In order to do this, he has to try us and prove us, to manifest principles unto us, to develop the evils that are within ourselves, and to show us, by placing us in various positions and subjecting us to various trials, what we are,—to show us our weaknesses and follies, in order that we may be made to lean and depend upon him alone. He will try men and prove them, to see if their hearts are pure; for he designs to take a course with us that will bring out the evil; and he will touch them in that part that will develop it, for he knows what part to

touch in order to make us develop that which is in us.

Many of us feel like one of the kings of Israel did when the old Prophet told him he would fight against Israel, rip open women, and trample upon children. The king said, "Is thy servant a dog, that he should do these things?" The Spirit of God in the Prophet knew that such would be the case, and it was not long before he did the very things. And there are many of you who, if you had been told that you would do such and such things, would have exclaimed, "Is thy servant a dog, that he should do these things?" Yet, many of you have done things that you would have been ashamed to have your neighbours know; but you were not ashamed to have God and angels know.

The light of the Holy Ghost makes manifest men's deeds, and the Spirit of God is like a "two-edged sword," dividing the joints and the marrow, breaking, severing, cutting, piercing, penetrating, developing, and unfolding principles that we are almost entirely ignorant of, until they come to be developed.

When you have seen your ignorance and folly, you are inclined to say, "I thought I was a smart, good, able, intelligent man; but I have found out that I am a fool, and that I can do nothing to establish righteousness upon the earth, except the Lord God helps me to do it." When the Spirit of the living God was poured out more copiously upon you, it developed principles that were before latent within you. That Spirit enables you to see yourselves as the Lord sees you.

No trial is joyous for the present, but grievous to be borne; but trials yield their blessings, when patiently endured. The things that are seen are temporal, but those that are not seen are eternal; and while we look at things that are seen, we are apt to

We have first to learn submission to the will of God ourselves, through various trials, persecutions, and the development of our weaknesses and imperfections, and thereby learn to appreciate the goodness and blessings that flow from him. We must see that we ourselves first learn obedience, and then teach others. But how can we teach others a lesson which we have not learned ourselves?

There is no nation now that acknowledges the hand of God; there is not a king, potentate, nor ruler that acknowledges his jurisdiction. We talk about Christianity, but it is a perfect pack of nonsense. Men talk about civilization; but I do not want to say much about that, for I have seen enough of it. Myself and hundreds of the Elders around me have seen its pomp, parade, and glory; and what is it? It is a sounding brass and a tinkling symbol; it is as corrupt as hell; and the Devil could not invent a better engine to spread his work than the Christianity of the nineteenth century.

How are the nations going to be redeemed? How is the kingdom of God going to be planted upon the earth? Will it be by preaching, or by power? Will it be by the natural course of events, or by moral suasion? Will it be by the outpouring of the judgments of God on the nations? Will it be by kingdoms being overthrown and empires crumbling to ruins? How is it going to be done? I answer, These things will be accomplished by the guidance of the Lord through his Prophets who are in our midst. Don't you see this, brethren?

How are we going to dispose of that army on our borders? Are they going to fight us, or are they going back? Or what is going to be done? Now, who can tell us how these things shall be? These are very small things, and show unto us the imperfection of our judgment, and how little we know of

John Taylor, 1858

the negro, I would confine them by strict law to their own species, and put them on a national equalization.

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, &c. 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.

Some of the company thought I was not a very meek Prophet; so I told them: "I am meek and lowly in heart," and will personify Jesus for a moment, to illustrate the principle, and cried out with a loud voice, "Woe unto you, ye doctors; woe unto you, ye lawyers; woe unto you, ye scribes, Pharisees, and hypocrites!" &c. But you cannot find the place where I ever went that I found fault with their food, their drink, their house, their lodgings; no, never; and this is what is meant by the meekness and lowliness of Jesus.

Mr. Sollars stated that James Mullone, of Springfield, told him as follows:—"I have been to Nauvoo, and seen a sample of Joe Smith, the Prophet: he had a gray horse, and I asked him where he got it; and Joe said, 'You see that white cloud.' 'Yes.' 'Well, as it came along, I got the horse from that cloud.' This is a fair specimen of the ten thousand foolish lies circulated by this generation to bring the truth and its advocates into disrepute.

What is it that inspires professors of Christianity generally with a hope of salvation? It is that smooth, sophisticated influence of the devil, by which he deceives the whole world. But, said Mr. Sollars,

"May I not repent and be baptized, and not pay any at-

tention to dreams, visions, and other gifts of the Spirit?" I replied: "Suppose I am traveling and am hungry, and meet with a man and tell him I am hungry, and he tells me to go yonder, there is a house of entertainment, go and knock, and you must conform to all the rules of the house, or you cannot satisfy your hunger; knock, call for food, sit down and eat;—and I go and knock, and ask for food, and sit down to the table, but do not eat, shall I satisfy my hunger? No. I must eat. The gifts are the food; and the graces of the Spirit are the gifts of the Spirit. When I first commenced this work, and had got two or three individuals to believe, I went about thirty miles with Oliver Cowdery, to see them. We had only one horse between us. When we arrived, a mob of about one hundred men came upon us before we had time to eat, and chased us all night; and we arrived back again a little after daylight, having traveled about sixty miles in all, and without food. I have often traveled all night to see the brethren; and, when traveling to preach the Gospel among strangers, have frequently been turned away without food."

Thus the evening was spent in conversation and teaching, and closed by singing and prayer, when we parted, and Elders Hyde, Richards and myself lay down upon a bed on the floor, and enjoyed refreshing rest till morning.

*Tuesday, 3.*—After breakfast, called on Sister Crane, and blessed her little baby, Joseph Smith Crane, and returned to Judge Adams', where we conversed with Messrs. Trobridge, Jonas, Browning, and others, on my old Missouri case of treason. <sup>Conversations with Prominent Men.</sup> At half-past nine, went to the court-room, and had conversation with Messrs. Butterfield, Owen, Pope, Prentice, and others.

At twelve, returned and spent the afternoon at Judge Adams'. At dusk, the marshal called with subpoenas for my witnesses. Spent the evening with the brethren at Judge Adams' in a very social manner, and prophesied in

6 For, notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

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

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

9 My mind at times was greatly

6a 1 Pet. 1: 22.  
b To Guide; Hypocrisy,  
8a To Strife.  
b D&C 101: 95 (93-95).  
10a To Truth.  
11a James 1: 5 (1-7).  
b 1 Kgs. 3: 12; 2 Ne. 28: 15; Jacob 6: 12.

excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

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

11 While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

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

13 At length I came to the conclusion that I must either remain in "darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to

12a D&C 138: 6.  
b To Guidance, Divine.  
c 1 Cor. 2: 11 (10-16).  
13a Micah 7: 8.

them that lacked wisdom, and would "give liberally, and not upbraid, I might venture.

14 So, in accordance with this, my determination to ask of God, I retired to the "woods to make the attempt. It was on the morning of a "beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to "pray "vocally.

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

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

13b To Communication.  
14a Matt. 14: 23.  
c To Prayer.  
d Ps. 77: 1.  
15a Eph. 6: 12 (11-18).  
b Gen. 15: 12 (1-21).  
c To Darkness, Physical.  
16a Moses 1: 20.  
b Isa. 6: 5 (1-7).  
c To Despair.  
d Rev. 1: 16.  
17a To Deliverance.  
b To God, Privilege of Seeing; Vision.  
c Jer. 10: 10; 1 Jn. 4: 12

(7-21); JS-H 1: 25.  
To God, Father; God, Manifestations of; Godhead; Jesus Christ, Appearances, Post-mortals; Restoration of the Gospel; Revelation, d To Jesus Christ, Glory of.  
e 1 Sam. 3: 10.  
f Matt. 3: 17; 17: 5;  
3 Ne. 11: 7; To Witness of the Father.  
g To Jesus Christ, Divine Sonship.  
18a Ex. 18: 15; 1 Sam. 9: 9; Alma 27: 10 (7, 10);

D&C 6: 11; 46: 7.  
19a To Apostasy of the Early Christian Church.  
b Jude 1: 4; To False Prophets.  
c To False Doctrine.  
d Isa. 29: 13; Ezek. 33: 31 (30-33); Luke 6: 46.  
e Jer. 3: 10; To Apostasy of Individuals; Hardheartedness; Hypocrisy.  
f Col. 2: 22 (18-22); Titus 1: 14; D&C 3: 6 (6-7); 45: 29; 46: 7.  
g 2 Tim. 3: 5.

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

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

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

19 I was answered that I must join none of them, for they were all "wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those "professors were all "corrupt; that "they "draw near to me with their lips, but their "hearts are far from me, they teach for doctrines the "commandments of men, having a form of godliness, but they deny the "power thereof."

against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be "numbered among the house of Israel; and they shall be a "blessed people upon the "promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.

3 And that great "pit, which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell—yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that "hell which hath no end.

4 For behold, this is according to the "captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him.

5 And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent it shall be "well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that whoso "repenteth not must perish.

6 Therefore, "wo be unto the Gentiles if it so be that they harden

2a Gal. 3: 7 (7, 29);

2 Ne. 10: 18 (18-19);

3 Ne. 16: 13; 21: 6

(6, 22); Abr. 2: 10

(9-11).

b 2 Ne. 6: 12; 10: 10

(8-14); 3 Ne. 16: 6

(6-7); 20: 27; Morm.

5: 19.

c To Israel, Deliverance

of; Israel, Restoration

of; Lands of

Inheritance.

3a Ps. 57: 6; Matt. 7: 2

(1-2); 1 Ne. 22: 14

(13-14); D&C 10: 26

(25-27); 109: 25.

b Alma 19: 29.

To Damnation; Hell.

4a To Bondage, Spiritual

5a 1 Ne. 13: 39 (34-42);

22: 9.

b To Repentance.

6a 2 Ne. 28: 32.

7a Isa. 29: 14; 1 Ne. 13:

35; 22: 8; 2 Ne. 27: 26;

29: 1 (1-2); D&C 4: 1.

c To Restoration of the

Gospel.

b To God, Works of.

c To Peace; Peace of God.

d Jer. 21: 8.

e 2 Ne. 2: 29 (26-29);

Alma 12: 11 (9-11).

8a To Abraham's

Covenant; Israel,

Mission of.

9a 1 Ne. 15: 35; D&C 1:

35.

To Devil, Church of.

10a 1 Ne. 22: 23; 2 Ne. 26:

20; Morm. 8: 28

(25-41).

To Church.

b 1 Ne. 13: 4 (4-6),

26 (26, 34).

c To Devil, Church of;

False Prophets.

d 2 Ne. 10: 16.

e Rev. 17: 15 (5, 15).

[Between 600 and 592 B.C.]

their hearts against the Lamb of God.

7 For the time cometh, saith the Lamb of God, that I will work a great and a "marvelous work among the children of men; a "work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto "peace and "life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the "captivity of the devil, of which I have spoken.

8 And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the "covenants of the Father unto the house of Israel? I said unto him, Yea.

9 And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose founder is the "devil.

10 And he said unto me: Behold there are save "two churches only; the one is the church of the Lamb of God, and the "other is the church of the "devil; wherefore, "whoso be-

longeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the "whore of all the earth.

11 And it came to pass that I

11a Jer. 51: 13 (12-14).

b D&C 35: 11.

12a Matt. 7: 14; Jacob 5:

70; 3 Ne. 14: 14;

D&C 138: 26.

b D&C 90: 11.

13a Rev. 17: 6 (1-6);

18: 24;

1 Ne. 13: 5.

To Mission of Latter-

day Saints.

b To Deliverance;

Protection, Divine.

c Luke 24: 49; 1 Ne. 13:

37; 14: 1; Jacob 6: 2

16 And as there began to be "wars and rumors of wars among all the

(2-3); D&C 38: 38

(32-38).

15a D&C 115: 6 (5-6).

b Mark 13: 8; D&C 87: 6.

16a 1 Ne. 22: 13 (13-14);

Morm. 8: 30.

To War.

17a To Last Days.

b 1 Ne. 21: 26; 22: 16

(15-16); 3 Ne. 20: 20

(19-21).

c 3 Ne. 21: 26 (7, 20-29).

To Israel, Restoration

of.

looked and beheld the whore of all the earth, and she sat upon many "waters; and she had dominion over "all the earth, among all nations, kindreds, tongues, and people.

12 And it came to pass that I beheld the church of the Lamb of God, and its numbers were "few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon "all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to "fight against the Lamb of God.

14 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were "armed with "righteousness and with the "power of God in great glory.

15 And it came to pass that I beheld that the wrath of God was "poured out upon that great and abominable church, inasmuch that there were wars and rumors of wars among all the "nations and kindreds of the earth.

16 And as there began to be "wars and rumors of wars among all the

d Morm. 8: 21 (21, 41).

To Abraham's

Covenant.

20a Rev. 1: 1 (1-3);

1 Ne. 14: 27.

21a Rev. 1: 1.

b 1 Ne. 13: 24 (20-40);

A of P 8.

c Rev. 4: 1.

23a 1 Ne. 13: 20 (20-24);

Morm. 8: 33; Ether 4:

16.

b 1 Ne. 13: 28 (28-32).

[Between 600 and 592 B.C.]

nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots, and behold, thou seest all these things—

17 And when the "day cometh that the "wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the devil, then, at that day, the "work of the Father shall commence, in preparing the way for the fulfilling of his "covenants, which he hath made to his people who are of the house of Israel.

18 And it came to pass that the angel spake unto me, saying: Look!

19 And I looked and beheld a man, and he was dressed in a white robe.

20 And the angel said unto me: Behold "one of the twelve apostles of the Lamb.

21 Behold, he shall "see and "write the "remnant of these things; yea, and also many things which have been.

22 And he shall also write concerning the end of the world.

23 Wherefore, the things which he shall write are just and true; and which they are written in the "book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most "precious and easy to the understanding of all men.

### Revelation Given to Brigham Young at Far West

Verily, thus saith the Lord, let my servant Brigham Young go unto the place which he has bought, on Mill Creek, and there provide for his family until an effectual door is opened for the support of his family, until I shall command him to go hence, and not to leave his family until they are amply provided for. Amen. (April 17, 1838.) D. H. C. 3:23.

### Evils of Hasty Judgment

Sunday, May 6, 1838.—I preached to the Saints, setting forth the evils that existed, and that would exist, by reason of hasty judgment, or decisions upon any subject given by any people, or in judging before they had heard both sides of a question. I also cautioned the Saints against men who came amongst them whining and growling about their money, because they had kept the Saints, and borne some of the burden with others, and thus thinking that others, who are still poorer, and have borne greater burdens than they themselves, ought to make up their losses. I cautioned the Saints to beware of such, for they were throwing out insinuations here and there, to level a dart at the best interests of the Church, and if possible destroy the character of its Presidency. I also gave some instructions in the mysteries of the kingdom of God; such as the history of the planets, Abraham's writings upon the planetary systems, etc.

There is a prevalent notion in the world today that before the time of Columbus, Galileo, and Copernicus, all ancient people believed that the earth was flat and the center of the universe. From the writings of the Scriptures, and more especially those which have come to us in this dispensation, we know that the ancient peoples, when they were guided by the Spirit of the Lord, had the true conception of the universe. The Lord revealed to Abraham great truths about the heavenly bodies, their revolutions, times and seasons, and these were published by the Prophet Joseph Smith before modern astronomers were familiar with these facts. From the writings of Abraham we learn that the Egyptians understood the nature of the planets. Moses also recorded much about this and other worlds, but because of the unbelief and apostasy from truth, these writings were eliminated from his writings. In the Book of Abraham we find the following:

"But the records of the fathers, even the patriarchs concerning, the right of Priesthood the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me."

We learn from the Book of Mormon (Helaman 12:13-15) that the Ne-

In the afternoon I spoke again on different subjects: the principle of wisdom, and the Word of Wisdom. (May 6, 1838.) D. H. C. 3:27.

### The Prophet's Answer to Sundry Questions

I answered the questions which were frequently asked me, while on my last journey but one from Kirtland to Missouri, as printed in the Elders' Journal, Vol. I, Number II, pages 28 and 29, as follows:

First—"Do you believe the Bible?"

If we do, we are the only people under heaven that does, for there are none of the religious sects of the day that do.

Second—"Wherein do you differ from other sects?"

In that we believe the Bible, and all other sects profess to believe their interpretations of the Bible, and their creeds.

Third—"Will everybody be damned, but Mormons?"

Yes, and a great portion of them, unless they repent, and work righteousness.

Fourth—"How and where did you obtain the Book of Mormon?"

Moroni, who deposited the plates in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me, and told me where they were, and gave me directions how to obtain them. I obtained them, and the Urim and Thummim with them, by the means of which I translated the plates; and thus came the Book of Mormon.

Fifth—"Do you believe Joseph Smith, Jun., to be a Prophet?"

Yes, and every other man who has the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy.—Revelation, xix:10th verse.

Sixth—"Do the Mormons believe in having all things in common?"

No.

Seventh—"Do the Mormons believe in having more wives than one?"

No, not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do

phites understood the nature of the planets. It was not until apostasy and rebellion against the things of God that the true knowledge of the universe, as well as the knowledge of other truths, became lost among men.

by Joseph Fielding Smith

## SALVATION

eousness to the end of one's mortal probation. (D. & C. 20:29; 2 Ne. 9:23-24.) All others are damned, for as Amulek said: "*How can ye be saved except ye inherit the kingdom of heaven?*" Further: Christ "shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and *salvation cometh to none else*. Therefore the wicked remain as though there had been no redemption made, *except it be the loosing of the bands of death*; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works." (Alma 11:37-41.)

Even those in the celestial kingdom, however, who do not go on to exaltation, will have immortality only and not eternal life. Along with those of the telestial and terrestrial worlds they will be "ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory." They will live "separately and singly" in an unmarried state "without exaltation, in their saved condition, to all eternity." (D. & C. 132:16-17.)

3. Salvation in its true and full meaning is synonymous with exaltation or eternal life and consists in gaining an inheritance in the highest of the three heavens within the celestial kingdom. With few exceptions this is the salvation

## SALVATION BY GRACE

of which the scriptures speak. It is the salvation which the saints seek. It is of this which the Lord says, "*There is no gift greater than the gift of salvation.*" (D. & C. 6:13.) This full salvation is obtained in and through the continuation of the family unit in eternity, and those who obtain it are gods. (D. & C. 131:1-4; 132.)

Full salvation is attained by virtue of knowledge, truth, righteousness, and all true principles. Many conditions must exist in order to make such salvation available to men. Without the atonement, the gospel, the priesthood, and the sealing power, there would be no salvation. Without continuous revelation, the ministering of angels, the working of miracles, the prevalence of gifts of the spirit, there would be no salvation. If it had not been for Joseph Smith and the restoration, there would be no salvation. There is no salvation outside The Church of Jesus Christ of Latter-day Saints. (*Doctrines of Salvation*, vol. 2, pp. 1-350.)

## SALVATION BY GRACE.

See ATONEMENT OF CHRIST, ETERNAL LIFE, EXALTATION, GRACE OF GOD, IMMORTALITY, RESURRECTION, SALVATION. *Since all good things come by the grace of God (that is, by his love, mercy, and condescension), it follows that salvation itself—in all its forms and degrees—is bestowed because of this infinite goodness.* However,

## SALVATION BY G

one of the untrue doctrines in modern Christendom is the concept that man can gain salvation by grace alone and without works. This soul-destroying doctrine has the obvious effect of the determination of a man to conform to all of the ordinances of the gospel, conformity being essential if for reward is in reality gained.

Immortality is a free gift which comes without works or merit of any sort; all men come forth in the resurrection because of the atoning sacrifice of Christ. (1 Cor. 15:22.) In itself the resurrection is not salvation meaning that a man is thereby saved from the devil, and endless torment. (2 Ne. 9:17-27.) "O the mercy of God, his mercy and grace! Behold, if the flesh should be more our spirits must be subject to that angel of death from before the presence of Eternal God, and be damned to the devil, to rise no more." (2 Ne. 9:8.) In this sense, the resurrection is called *salvation by grace alone*. Works are not involved, neither the works of the Mosaic law nor the works of the gospel. The righteousness that go with the gospel.

Salvation in the celestial kingdom of God, however, is attained by grace alone. *Real salvation by grace alone*

secret, they cry—"The Prophet says there are many Gods, and this proves that he has fallen."

It has been my intention for a long time to take up this subject and lay it clearly before the people, and show what my faith is in relation to this interesting matter. I have contemplated the saying of Jesus (Luke 17th chapter, 26th verse)—"And as it was in the days of Noah, so shall it be also in the days of the Son of Man." And if it does rain, I'll preach this doctrine, for the truth shall be preached.

#### → Plurality of Gods

I will preach on the plurality of Gods. I have selected this text for that express purpose. I wish to declare I have always and in all congregations when I have preached on the subject of the Deity, it has been the plurality of Gods. It has been preached by the Elders for fifteen years.

I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit; and these three constitute three distinct personages and three Gods. If this is in accordance with the New Testament, lo and behold! we have three Gods anyhow, and they are plural; and who can contradict it?

Our text says, "And hath made us kings and priests unto God and His Father." The Apostles have discovered that there were Gods above, for John says God was the Father of our Lord Jesus Christ. My object was to preach the scriptures, and preach the doctrine they contain, there being a God above, the Father of our Lord Jesus Christ. I am bold to declare I have taught all the strong doctrines publicly, and always teach stronger doctrines in public than in private.

John was one of the men, and apostles declare they were made kings and priests unto God, the Father of our Lord Jesus Christ. It reads just so in the Revelation. Hence the doctrine of a plurality of Gods is as prominent in the Bible as any other doctrine. It is all over the face of the Bible. It stands beyond the power of controversy. A wayfaring man, though a fool, need not err therein.

Paul says there are Gods many and Lords many. I want to set it forth in a plain and simple manner; but to us there is but one God—that is pertaining to us; and he is in all and

through all. But if Joseph Smith says there are Gods many and Lords many, they cry, "Away with him! Crucify him! Crucify him!"

Mankind verily say that the Scriptures are with them. Search the Scriptures, for they testify of things that these apostates would gravely pronounce blasphemy. Paul, if Joseph Smith is a blasphemer, you are. I say there are Gods many and Lords many, but to us only one, and we are to be in subjection to that one, and no man can limit the bounds or the eternal existence of eternal time. Hath he beheld the eternal world, and is he authorized to say that there is only one God? He makes himself a fool if he thinks or says so, and there is an end of his career or progress in knowledge. He cannot obtain all knowledge, for he has sealed up the gate to it.

#### Scriptural Interpretation

Some say I do not interpret the Scripture the same as they do. They say it means the heathen's gods. Paul says there are Gods many and Lords many; and that makes a plurality of Gods, in spite of the whims of all men. Without a revelation; I am not going to give them the knowledge of the God of heaven. You know and I testify that Paul had no allusion to the heathen gods. I have it from God, and get over it if you can. I have a witness of the Holy Ghost, and a testimony that Paul had no allusion to the heathen gods in the text. I will show from the Hebrew Bible that I am correct, and the first word shows a plurality of Gods; and I want the apostates and learned men to come here and prove to the contrary, if they can. An unlearned boy must give you a little Hebrew. *Berosheit baurai Eloheim ait aushamegeen uehau aurait*, rendered by King James' translators, "In the beginning God created the heaven and the earth." I want to analyze the word *Berosheit*. *Roshi*, the head; *Sheit*, a grammatical termination; the *Baith* was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. *Baurau* signifies to bring forth; *Eloheim* is from the word *Eloi*, God, in the singular number; and by adding the word *heimi*, it renders it Gods. It read first, "In the beginning the head of the Gods brought forth the Gods," or, as others have translated it, "The head of the Gods called the Gods together." I want to show a little learning as well as other fools.

by Joseph Fielding Smith

anything not according to the Bible, we will cry treason." How can we escape the damnation of hell, except God be with us and reveal to us? Men bind us with chains. The Latin says Jacobus, which means Jacob; the Hebrew says Jacob, the Greek says Jacob and the German says Jacob, here we have the testimony of four against one. I thank God that I have got this old book; but I thank him more for the gift of the Holy Ghost. I have got the oldest book in the world; but I have got the oldest book in my heart, even the gift of the Holy Ghost. I have all the four Testaments. Come here, ye learned men, and read, if you can. I should not have introduced this testimony, were it not to back up the word *rosh*—the head, the Father of the Gods. I should not have brought it up, only to show that I am right.

#### *A Council of the Gods*

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted [prepared] a plan to create the world and people it. When we begin to learn this way, we begin to learn the only true God, and what kind of a being we have got to worship. Having a knowledge of God, we begin to know how to approach Him, and how to ask so as to receive an answer.

When we understand the character of God, and know how to come to Him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us.

Now, I ask all who hear me, why the learned men who are preaching salvation, say that God created the heavens and the earth out of nothing? The reason is, that they are unlearned in the things of God, and have not the gift of the Holy Ghost; they account it blasphemy in any one to contradict their idea. If you tell them that God made the world out of something, they will call you a fool. But I am learned, and know more than all the world put together. The Holy Ghost does, anyhow, and he is within me, and comprehends more than all the world; and I will associate myself with him.

#### *Meaning of the Word Create*

You ask the learned doctors why they say the world was made out of nothing, and they will answer, "Doesn't the Bible say He *created* the world?" And they infer, from the word create, that it must have been made out of nothing. 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 de-

stroyed; they may be organized and re-organized, but not destroyed. They had no beginning and can have no end.\*

\* The view of the Prophet on this subject of creation is abundantly sustained by men of learning subsequent to his time. The Rev. Baden Powell of Oxford University, for instance, writing for Kitto's *Cyclopedia of Biblical Literature*, says: "The meaning of this word (create) has been commonly associated with the idea of 'making out of nothing.' But when we come to inquire more precisely into the subject, we can of course satisfy ourselves as to the meaning only from an examination of the original phrase." The learned professor then proceeds to say that three distinct Hebrew verbs are in different places employed with reference to the same divine act, and may be translated, respectively, "create," "make," "form or fashion." "Now," continues the professor, "though each of these has its shade of distinction, yet the best critics understand them as so nearly synonymous that, at least in regard to the idea of making out of nothing, little or no foundation for that doctrine can be obtained from the first of these words." And of course, if no foundation for the doctrine can be obtained from the first of these words—viz., the verb translated "create," then the chances are still less for there being any foundation for the doctrine of creation from nothing in the verb translated "made," "formed," or "fashioned."

Professor Powell further says: "The idea of 'creation,' as meaning absolutely 'making out of nothing,' or calling into existence that which did not exist before, in the strictest sense of the term, is not a doctrine of scripture; but it has been held by many on the grounds of natural theology, as enhancing the ideas we form of the divine power, and more especially since the contrary must imply the belief in the eternity and self existence of matter."

Dr. William Smith's great dictionary of the Bible, (Hackett edition, 1894) has no article on the term "create" or "creation," but in the article "earth," we have reference to the subject, and really an implied explanation as to why this work contains no treatise on "create" or "creation." The act of creation itself, as recorded in the first chapter of Genesis, is a subject beyond and above the experience of man, human language, derived, as it originally was, from the sensible and material world, fails to find an adequate term to describe the act; for our word "create" and the Hebrew *baur*, though most appropriate to express the idea of an original creation, are yet applicable and must necessarily be applicable to other modes of creation; nor does the addition of such expressions as 'out of things that were not,' or 'not from things which appear,' contribute much to the force of the declaration. The absence of a term which shall describe exclusively an original creation is a necessary infirmity of language; as the events occurred but once, the corresponding term must, in order to be adequate, have been coined for the occasion and reserved for it alone, which would have been impossible."

The philosophers with equal emphasis sustain the contention of the Prophet. Herbert Spencer, in his *First Principles* (1860), said:

"There was once universally current, a notion that things could vanish into absolute nothing, or arise out of absolute nothing. . . . The current theology, in its teachings respecting the beginning and end of the world, is clearly pervaded by it. . . . The gradual accumulation of experiences, has tended slowly to reverse this conviction; until now, the doctrine that matter is indestructible has become a commonplace. All the apparent proofs that something can come of nothing, a wider knowledge has one by one cancelled. The comet that is suddenly discovered in the heavens and nightly waxes larger, is proved not to be a newly-created body, but a body that was until lately beyond the range of vision. The cloud which in the course of a few minutes forms in the sky, consists not of substance that has begun to be, but of substance that previously existed in a more diffused and transparent form. And similarly with a crystal or precipitate in relation to the fluid depositing it. Conversely, the seeming annihilations of matter turn out, on closer observation, to be only changes of state. It is found that the evaporated water, though it has become invisible, may be brought by condensation to its original shape. The discharged

a true history of the Saviour of the world and of the religion he produced for the salvation of the children of men, but you do not believe it," Mr. Taylor would have considered himself persecuted for righteousness' sake, and perhaps would have put the person out of his house.

There is not one of us who professed to be Christians before we embraced this Gospel could have borne to be told that we did not believe all that is written in the Old and New Testaments. We should have deemed such a statement very unwarranted and past enduring; yet such was the fact.

We had read, over and over again, that baptism was for the remission of sins; yet none of us knew that it was true and requisite. We had often read the commission of the Saviour to the disciples, that the believer in their words should be baptized to be saved; yet who of us fully believed that he spoke the truth? We read the Bible with the idea that it gave a history of something that was, but is not now, and never will be.

In this state of ignorance and blindness the Gospel found us; yet we have learned many great and glorious truths during the short experience we have had in this Church. We now see the consistency of the vital truths that the ancient Apostles left recorded for the world to read. We might say that the Bible is a guide-board to the world, as it points out the path for them to walk in; it draws a line to guide their conduct.

We have learned much from the Bible. We have also learned much from the Book of Mormon and the Book of Doctrine and Covenants; but all the salvation you can obtain by means of those books alone is comparatively of little value. They contain a history of what other men have done, show the path they walked in, and the way in which they obtained

the words of eternal life for themselves; but all the Scriptures from the days of Adam until now cannot, alone, save one individual. Were they all committed to memory so perfectly that they could be recited with the greatest ease, that alone would not save one of the smallest of God's creatures, nor bring any person nearer the gate of the celestial kingdom. In visiting a foreign nation, an understanding of their language, geography, manners, customs, and laws is very agreeable and beneficial. So the reading of the Bible gives comfort and happiness to the traveller to eternity, and points out to him in part the character and attributes of the Being whom to know is life eternal. We have not yet attained to that knowledge, and the mere reading of the Scriptures can never put us in possession of it.

When the vision of your mind is opened by the Eternal Spirit, you measurably see Zion in its beauty and perfection, and are filled with ecstasies of joy; but when the vision closes, you still find yourselves in this dark and benighted world. In a vision of Zion in its glory, you do not see your own and your brethren's foibles, while you are struggling from day to day to prepare yourselves to participate in the glory you gaze upon while you are in the spirit.

We are still warring against the darkness and imperfections, temptations and vicissitudes inherent to the flesh in this dark and benighted world; and it is by a steady, unwavering course of daily progression that we can be prepared to enjoy the glories of the celestial kingdom with God our Father.

If a person is baptized for the remission of sins, and dies in a short time thereafter, he is not prepared at once to enjoy a fulness of the glory promised to the faithful in the Gospel; for he must be schooled, while

much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.

The people called Christians are shrouded in ignorance, and read the Scriptures with darkened understandings.

Do you read the Scriptures, my brethren and sisters, as though you were writing them a thousand, two thousand, or five thousand years ago?

Do you read them as though you stood in the place of the men who wrote them? If you do not feel thus, it is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation, or as you are with your workmen or with your households. You may understand what the Prophets understood and thought—what they designed and planned to bring forth to their brethren for their good.

When you can thus feel, then you may begin to think that you can find out something about God, and begin to learn who he is. He is our Father—the Father of our spirits—and was once a man in mortal flesh as we are, and is now an exalted Being.

How many Gods there are, I do not know. But there never was a time when there were not Gods and worlds, and when men were not passing through the same ordeals that we are now passing through. That course has been from all eternity; and it is and will be to all eternity. You cannot comprehend this; but when you can, it will be to you a matter of great consolation.

It appears ridiculous to the world, under their darkened and erroneous traditions, that God has once been a finite being; and yet we are not in such close communion with him as many have supposed. He has passed on, and is exalted far beyond what we

in the spirit, in the other departments of the house of God, passing on from truth to truth, from intelligence to intelligence, until he is prepared to again receive his body and to enter into the presence of the Father and the Son. We cannot enter into celestial glory in our present state of ignorance and mental darkness.

I know that we have been taught from our infancy, and it is now a popular doctrine with all the denominations of the Christians of the nineteenth century, that, when the mortal tenement is committed to the grave, there is an end of all further progress in intelligence and learning with regard to this probation. In support of this idea, they advance the scripture, "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Again, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

The worms have work to do in the grave until the body is reduced to mother earth. But the active, intelligent, divine organization that inhabited the body does not descend with it into the grave to work with the worms; but it goes to the spirit-world, and is much more busily engaged there than when it was a tenant in a mortal tabernacle.

Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies, his spirit will enter the spirit-world intent upon evil. On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? They will be still striving to do the things of God, only in a

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world, Thou blasphemest; because I said, I am the Son of God?"<sup>21</sup>

Paul said, writing to the members of the Church in Rome: "For as many as are led by the Spirit of God, they are the sons of God."<sup>22</sup> And to the Galatians he said: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."<sup>23</sup>

Joseph Smith taught a plurality of gods, and that man by obeying the commandments of God and keeping the whole law will eventually reach the power and exaltation by which he also will become a god.<sup>24</sup>

How ADAM IS OUR GOD. The expression that Adam is the only God with whom we have to do, has caused great discussion and the question naturally arises, do we not have to do with Jesus Christ and his Father? Certainly we do, and we are taught to pray to the Father in the name of Jesus Christ, the Son, and all that we do is to be done in the name of the Son. To make clear what President Young had in mind, I will give this illustration:

The army is composed of a great number of privates and officers of various ranks. The private in the army is, of course, under the captain, and the captain is under the colonel who receives instructions from his superior officers. In other words the only person with whom the private has to do is his captain. This illustration may seem rather crude, but I think it will convey the thought.

President Brigham Young was thoroughly acquainted with the doctrine of the Church. He studied the *Doctrine and Covenants* and many times quoted from it the particular passages concerning the relationship of Adam to Jesus Christ. He knew perfectly that Adam was subordinate and obedient to Jesus Christ. He knew perfectly that Adam had been placed at the head of the

<sup>21</sup>John 10:34-36.

<sup>22</sup>Gal. 4:6.

<sup>23</sup>Rom. 8:14.

<sup>24</sup>D. & C. 132:17, 19-25, 29-32, 37, 49.

human family by commandment of the Father, and this doctrine he taught during the many years of his ministry. When he said Adam was the only god with whom we have to do, he evidently had in mind this passage given by revelation through Joseph Smith:

"That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion [i.e. Jesus Christ], who hath established the foundations of Adam-ondi-Ahman; Who hath appointed Michael [Adam] your prince, and established his feet, and set him upon high, and given him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days and end of life."

#### ADAM HOLDS KEYS OF SALVATION UNDER CHRIST.

This doctrine was also taught by Joseph Smith, who said: "The Priesthood was first given to Adam. . . . He obtained it in the creation, before the world was formed. . . . He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the scriptures. . . . The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven, it is by Adam's authority. . . . Christ is the Great High Priest, Adam next."<sup>25</sup>

If the keys of salvation have been committed to the hands of Adam, under the direction of Jesus Christ, then is there anything out of place for President Brigham Young to declare that it is Adam with whom we have to do? And yet here is the acknowledgment of the superiority of Jesus Christ. This being true, then the human family is immediately subject to Adam and he to the Redeemer of the world.

Again, to illustrate this point: In the Church we have

<sup>25</sup>Smith, *Teachings of the Prophet Joseph Smith*, pp. 157-158.

<sup>26</sup>D. & C. 78:15-16.

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## FALSE PROPHETS

preach saving truths, should it come as any surprise to find ministers of Satan teaching damning lies? What a terrible thing it is to teach false doctrines that lead men carefully down to hell! Should we be shocked to hear Nephi acclaim: "And all those who preach false doctrines, . . . wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!" (2 Ne. 28:15.)

### *6. The teachings of false prophets deny God and the Godhead.*

Just as some shall gain eternal life by worshipping the true and living God, so shall others inherit eternal damnation by worshipping false gods. The greatest truths known to man are that God is a personal being in whose image we are made, that he is our Father, and that we have power to become as he is. The greatest heresy found in Christendom is that God is a spirit, an essence that fills immensity, an uncreated force or power having neither body, parts, nor passions.

The heart and core and center of revealed religion is that the Son of God atoned for the sins of the world, that he abolished death so that all shall rise in the resurrection, and that he made salvation available on conditions of obedience. The second greatest heresy in Christendom is that men are saved by grace alone without works, merely by confessing the Lord Jesus with their lips.

The greatest gift men can receive in this life is the gift of the Holy Ghost and the resultant revelation and gifts of the Spirit that thereby come into their lives. And the third greatest heresy in Christendom is the teaching that God is dead, that he has done his work in times past, and that there are not gifts and signs and miracles today.

True prophets teach the true doctrines; false prophets teach heresies.

### *7. The teachings of false prophets destroy the family unit and deny the purposes of God.*

Our whole purpose in life, the very reason for our mortal probation, is to enable us to create for ourselves eternal family units patterned after the family of God our Father. Those who so obtain will have eternal life, and it is the very glory of God to lead his children to this high state.

Where among all the ministers of the world are there any who

## SECTION 130

Items of instruction given by Joseph Smith the Prophet, at Ramus, Illinois, April 2, 1843. HC 5: 323-325.

1-3, The Father and the Son may appear personally to men; 4-7, Angels reside in a celestial sphere; 8-9, The celestial earth will be a great Urim and Thummim; 10-11, A white stone is given to all who enter the celestial world; 12-17, The time of the Second Coming is withheld from the Prophet; 18-19, Intelligence gained in this life rises with us in the resurrection; 20-21, All blessings come by obedience to law; 22-23, The Father and the Son have bodies of flesh and bones.

WHEN the Savior shall 'appear we shall see him as he is. We shall see that he is a 'man like ourselves.

2 And that same 'sociality which exists among us here will exist among us there, only it will be coupled with 'eternal glory, which glory we do not now enjoy.

3 John 14:23—The 'appearing of the Father and the Son, in that verse, is a personal 'appearance; and the idea that the Father and the Son 'dwell in a man's heart is an old sectarian notion, and is false.

4 In answer to the question—Is not the reckoning of God's 'time, angel's time, prophet's time, and man's time, according to the planet on which they reside?

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| <p>130 1a 1 Jn. 3: 2.<br/>To Jesus Christ,<br/>Second Coming.<br/>b To God, Body of<br/>(Corporal Nature);<br/>Man, Potential to<br/>Become Like Heavenly<br/>Father.<br/>2a To Family, Eternal;<br/>Family, Love within;<br/>Marriage, Continuing<br/>Courtship in.<br/>b To Celestial Glory;<br/>Eternal Life.<br/>3a To God, Privilege of<br/>Seeing.<br/>b John 14: 23 (21-23);</p> | <p>D&amp;C 93: 1.<br/>To Revelation.<br/>c Alma 34: 36;<br/>D&amp;C 130: 22.<br/>4a Abr. 3: 9 (4-10); 4: 13<br/>(13-14); 5: 13.<br/>To Time.<br/>5a To Angels.<br/>b D&amp;C 7: 6; 43: 25; 129:<br/>3 (3, 6-7).<br/>7a Matt. 18: 10; 25: 31;<br/>2 Thes. 1: 7; D&amp;C 76:<br/>21; 136: 37.<br/>b 1 Tim. 6: 16; D&amp;C 76:<br/>62, 94 (94, 119); 88:<br/>19. To God, Presence of.<br/>c Ezek. 1: 4 (4, 26-28);</p> | <p>Hel. 5: 23; D&amp;C 133:<br/>41; 137: 2.<br/>d Rev. 4: 6; 15: 2 (1-4).<br/>e Isa. 33: 14.<br/>8a To Urim and<br/>Thummim.<br/>9a To Earth, Destiny of.<br/>b D&amp;C 77: 1.<br/>c To Immortality.<br/>d Ezek. 1: 22.<br/>e To Jesus Christ, King.<br/>10a To Urim and<br/>Thummim.<br/>b Abr. 3: 3 (3-17).<br/>11a Rev. 2: 17.<br/>b Isa. 62: 2; 65: 15;<br/>Mosiah 5: 12 (9-14).</p> |
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knoweth save he that receiveth it. The new name is the key word.

12 I prophesy, in the name of the Lord God, that the commencement of the 'difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina.

13 It may probably arise through the slave question. This a 'voice declared to me, while I was praying earnestly on the subject, December 25th, 1832.

14 I was once praying very earnestly to know the time of the 'coming of the Son of Man, when I heard a voice repeat the following:

15 Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore 'let this suffice, and trouble me no more on this matter.

16 I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face.

17 I believe the coming of the Son

of Man will not be any sooner than that time.

18 Whatever principle of 'intelligence we attain unto in this life, it will rise with us in the 'resurrection.

19 And if a person gains more 'knowledge and intelligence in this life through his 'diligence and obedience than another, he will have so much the 'advantage in the world to come.

20 There is a 'law, irrevocably decreed in 'heaven before the foundations of this world, upon which all 'blessings are predicated—

21 And when we obtain any 'blessing from God, it is by 'obedience to that law upon which it is predicated.

22 The 'Father has a 'body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of 'spirit. Were it not so, the Holy Ghost could not 'dwell in us.

23 A man may receive the 'Holy Ghost, and it may descend upon him and not 'tarry with him.

## SECTION 131

Instructions by Joseph Smith the Prophet, given at Ramus, Illinois, May 16 and 17, 1843. HC 5: 392-393.

1-4, Celestial marriage is essential to exaltation in the highest heaven; 5-6, How men are sealed up unto eternal life; 7-8, All spirit is matter.

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| <p>12a D&amp;C 38: 29; 45: 63<br/>(26, 63); 87: 2 (1-5).<br/>To War.<br/>13a To Revelation.<br/>14 To Jesus Christ, Prophet;<br/>ecles about; Jesus<br/>Christ, Second<br/>Coming.<br/>15a Matt. 24: 36 (36-42);<br/>D&amp;C 49: 7.<br/>18a 2 Ne. 9: 13 (13-14);<br/>D&amp;C 93: 36.<br/>To Intelligence;<br/>Learning.<br/>b To Resurrection.<br/>19a To Education; Knowledge;<br/>Objectives.</p> | <p>b To Diligence.<br/>c Matt. 25: 21 (14-29);<br/>Alma 12: 10 (9-11).<br/>20a Jer. 26: 4; D&amp;C 82: 10.<br/>b To Council in Heaven;<br/>God, Law of.<br/>c Ex. 32: 29; Deut. 11:<br/>27 (26-28);<br/>D&amp;C 132: 5.<br/>21a Deut. 6: 24; Alma 45:<br/>16 (15-17).<br/>To Blessing.<br/>b To Obedience.<br/>22a To God the Father—<br/>Elohim; Godhead;<br/>Man, Potential to</p> | <p>Become Like Heavenly<br/>Father.<br/>b John 4: 24 (23-24);<br/>14: 9; Acts 17: 28 (25-<br/>29); Heb. 1: 3. To God,<br/>Body of (Corporal<br/>Nature); God, Knowledge about; God,<br/>Manifestations of.<br/>c To Spirit Body.<br/>d 2 Tim. 1: 14. To Holy<br/>Ghost, Mission of.<br/>23a To Holy Ghost, Gift<br/>of.<br/>b To Holy Ghost, Loss<br/>of.</p> |
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time henceforth occupy your attention. The Scriptures inform us that "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

If any man does not know God, and inquires what kind of a being he is,—if he will search diligently his own heart—if the declaration of Jesus and the apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle.

My first object is to find out the character of the only wise and true God, and what kind of a being he is; and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, put their hands on their mouths, and never lift their hands or voices, or say anything against the man of God or the servants of God again.\* But if I fail to do it, it becomes my duty to renounce all further pretensions to revelations and inspirations, or to be a prophet; and I should be like the rest of the world—a false teacher, and I should be friend, and no man would seek my life. But if all religious teachers were honest enough to renounce their pretensions to godliness when their ignorance of the knowledge of God is made manifest, they will all be as badly off as I am, at any rate; and you might as well take the lives of other false teachers as that of mine, if I am false. If any man is authorized to take away my life because he thinks and says I am a false teacher, then, upon the same principle, we should be justified in taking away the life of every false teacher, and where would be the end of blood? And who would not be the sufferer?

#### The Privilege of Religious Freedom

But meddle not with any man for his religion: and all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect, right or wrong. Every man has a natural, and, in our country, a constitutional right to be a false prophet, as well as a true prophet. If I show, verily, that

\*These remarks will be better understood, if it is remembered that about this time the storms of a renewed persecution were bursting upon the Prophet, and his life was threatened upon every side.

I have the truth of God, and show that ninety-nine out of every hundred professing religious ministers are false teachers, having no authority, while they pretend to hold the keys of God's kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood.

I will prove that the world is wrong, by showing what God is. I am going to enquire after God; for I want you all to know him, and to be familiar with him; and if I am bringing you to a knowledge of him, all persecutions against me ought to cease. You will then know that I am his servant; for I speak as one having authority.

#### → God an Exalted Man

I will go back to the beginning before the world was, to show what kind of being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why He interferences with the affairs of man.

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for consolation of those who mourn for the loss of their friends, it is necessary we should understand the character and being of God and how he came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.

These are incomprehensible ideas to some, but they are simple. 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

by Joseph Fielding Smith

*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.*

#### Power of the Father and the Son

I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it, Elder Rigdon!) The Scriptures inform us that Jesus said, As the Father hath power in Himself, even so hath the Son power—to do what? Why, what the Father did. The answer is obvious—in a manner to lay down His body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do we believe it? If you do not believe it, you do not believe the Bible.\* The Scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it.

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you,\* namely, by going from one

\*The argument here made by the Prophet is very much strengthened by the following passage: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he [the Father] doeth, these also doeth the Son likewise." (St. John 5:19).

\*Perhaps no passage in the Prophet's discourse has given more offense than the one here noted, and yet men are coming to think and feel the truth of what he said. Henry Drummond, for instance (following the Prophet by half a century), in his really great work, *Natural Law in the Spiritual World*, in the chapter on Growth, wherein he points out the difference between the merely moral man and one whose life has been touched by the spiritual power of God, and so received something that the merely moral man has not received, says: "The end of salvation is perfection, the Christ-like mind, character and life. . . . Therefore the man who has within himself this great formative agent, Life [spiritual life] is nearer the perfection, the former must. For the life must develop out according to its type; and being a germ of the Christ-life, it must unfold into a Christ."

Sir Oliver Lodge says much to the same effect in the following passage

on "Christianity and Science" (Hilbert's Journal, April, 1906):

It is orthodox, therefore, to maintain that Christ's birth was miraculous and his death portentous, that he continued in existence otherwise than as we men continue, that his very body rose and ascended into heaven—whatsoever that collection of words may mean. But I suggest that such an attempt

small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me.

#### The Righteous to Dwell in Everlasting Burnings

These are the first principles of consolation. How consoling to the mourners when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before. 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.

at exceptional glorification of his body is a pious heresy—a heresy which misuses the truth lying open to our eyes. His humanity is to be recognized as real and ordinary and thorough and complete; not in middle life alone; but at birth, and at death and after death. Whatever happened to him may happen to any one of us, provided we attain the appropriate altitude; an altitude which, whether within our individual reach or not, is assuredly within reach of humanity. That is what he urged again and again. "Be born again. Be ye perfect." "Ye are the sons of God." "My Father and your Father, my God and your God." The uniqueness of the ordinary humanity of Christ is the first and patent truth, masked only by well-meaning and reverent superstition. But the second truth is greater than that—without it the first would be meaningless and useless,—if man alone, what gain have we? The world is full of men. What the world wants is a God. Behold the God! —[That is, the God, Jesus Christ.]

The divinity of Jesus is the truth which now requires to be reperceived, to be illumined afresh by new knowledge, to be cleansed and revived by the wholesome flood of scepticism which has poured over it; it can be freed now from all trace of grovelling superstition; and can be recognized freely and enthusiastically; the divinity of Jesus, and [the divinity] of all other noble and saintly souls, insofar as they, too, have been inflamed by a spark of Deity—insofar as they, too, can be recognized as manifestations of the Divine.—Notes by Elder B. H. Roberts.

by Joseph Fielding Smith

His works, being without a beginning, there could not be a *first* world in this endless succession, nor a *first* Father in the endless genealogy.

108. Looking at things through our imperfect minds, we have been accustomed to suppose that all things which are connected by a chain of causes and effects, must eventually terminate in a *First Cause* and in a *First Effect*: for instance, in tracing genealogies, we go back from the son to the father, then to the grandfather, then to the great grandfather, and thus we trace the lineage back from generation to generation until we naturally look for a first father pertaining to the human race on this creation, so, likewise, when we trace the genealogy of our spirits. We were begotten by our Father in Heaven; the person of our Father in Heaven was begotten on a previous heavenly world by His Father; and again, He was begotten by a still more ancient Father; and so on, from generation to generation, from one heavenly world to another still more ancient, until our minds are wearied and lost in the multiplicity of generations and successive worlds, and as a last resort, we wonder in our minds, how far back the genealogy extends, and how the first world was formed, and the first father was begotten. But why does man seek for a *first*, when revelation informs him that God's works are without beginning? Do you still seek for a *first* link where the chain is endless? Can you conceive of a *first* year in endless duration? Can you grasp within your comprehension the *first* mile in an endless right line? All these things you will readily acknowledge have no *first*: why, then, do you seek for a *first* personal Father in an endless genealogy? or for a *first* effect in an endless succession of effects?

109. The Fulness of Truth, dwelling in an endless succession of past generations, would produce an endless succession of personal Gods, each possessing equal wisdom, power, and glory with all the rest. In worshipping any one of these Gods we worship the whole, and in worshipping the whole, we still worship but one God; for it is the same God who dwells in them all; the

personages are only His different dwelling places. After the resurrection, when the Fulness of Truth or God dwells in us, it can then be said of us, as is now said of Christ, that we are "from all eternity to all eternity;" it can then be said of us, that our "works have no end, neither beginning;" it can then be said of us, that we are "in all things, and through all things, and round about all things," it can then be said of us, that the number of worlds which we have created are more numerous than the particles of dust in a million of earthen like this; yea, that this would not be a beginning to the number of our creations; it can be said of us, that we are there in all these infinity of worlds, and that our bosom is there. How, inquires the astonished Saints, can all these things be? How can we be from all eternity? How can we be omnipresent? How can our works be without beginning? We reply, that this will be true in regard to the fulness of God that dwells within us, but not true in regard to our persons; neither is it true in regard to any other persons. God is the light and the life of all things. Our life and our light are now only a part of God, but then, in that glorious day, they will be the whole of God, animating, and quickening, and glorifying a new tabernacle. Then we can say one to another, I am in you and you are in me, and we all are one, even one God, "from everlasting to everlasting." The Light and Intelligence and Truth which each Saint will then possess in fulness, was not created, neither, indeed, can be, but they were from all eternity; and they assisted in the formation of all worlds, and are present in all worlds, governing and controlling the same. Do we realize that our very life and being is constituted and composed of eternal principles? that the beings which we call ourselves are only parts of one eternal whole? that the attributes of our nature are God's attributes in embryo, placed in new tabernacles where they are required to improve and perfect themselves by cleaving unto the great fountain of which they are a part? Every additional portion of

one of these personages, and still it is but one truth—a unity and not a plurality of truths. However great the number of truths which may be imparted equally to an infinite number of personages, still the truths are not increased in number by their increased number of dwelling places. In all these characteristics truth and substance widely differ from each other. As God is Light and Truth, and Light and Truth is God, all the characteristics which belong to one, belong to the other also. An infinite number of tabernacles filled with Truth, contains no more than one filled with the same: so likewise an infinite number of tabernacles filled with God knows no more than one knows. Truth is one Truth though dwelling in millions, so likewise God is one God though dwelling in countless numbers of tabernacles. This is the reason why we are so repeatedly told in both ancient and modern revelation, that there is but one God. And whenever a plurality of Gods is mentioned we may always know that the expression has reference only to the number of tabernacles where this one only true and living God dwells.

111. We have dwelt upon this subject rather longer than what we, at first, intended, because we consider it a principle which should be well understood by the Saints, not only for our own benefit, but that we may be able to teach others correctly; that when we are asked for a reason, why we believe in a plurality of Gods, we may be able to set forth our views clearly and plainly in accordance with the revelations which God has given of Himself. It is for this purpose that we have dwelt so long upon the pre-existence of man in order that we may the more clearly understand, not only our heavenly and God-like origin, but the grand system of laws by which God organizes and prepares tabernacles for His own residence in which the fulness of His wisdom, power, and glory, are manifested. O how great, and how marvelous are the ways of God, and His plans which He has adopted for the salvation and glorification of His

light which they receive is an additional portion of God; when they are filled with light, they are filled with God—that is, God is in them in all of His fulness, and wherever God is, there is Almighty power, and Infinite wisdom and knowledge, and all things are subject unto Him, and He possesses all things, and all dominions and worlds are His, for He made them all. It is for this reason that each of the Saints will inherit all things, and be equal not only in power and glory, but also in dominion. All things present, and all things to come, will be theirs. All things present, include all the infinity of worlds which have been created, redeemed, and glorified from all eternity: all things to come include all the worlds which will be created, redeemed, and glorified to all eternity. Each one of the Saints who receive a fulness of God will be joint heirs with all the rest in this great common stock inheritance: each one possessing the whole. Consequently, they will be equal in dominion as well as equal in knowledge, power, and glory. This is so fully revealed in revelations, both ancient and modern, that we deem it unnecessary to multiply quotations. Indeed, Why should not the same God in one tabernacle inherit just as much as He does in every other tabernacle? If men are tabernacles, and God is the Being who dwells within them, then this One God in each tabernacle must of necessity possess all things; for He made them all.

110. How very different in their nature is light and truth from substance. A substance can only be in one place at a time: while intelligence or truth can be in all worlds at the same instant. A substance cannot be divided, and a part be taken to some other place, without diminishing the original quantity from which it was taken: while different portions of light and truth may be imparted to other beings in other places without diminishing in the least the fountain from which they are derived. Substances, organized into different persons on separate worlds, become a plurality of substances or persons: while a truth may be imparted to each

exerted His will vigorously, and as a result became thoroughly acquainted with the forces lying about Him. As he gained more knowledge through persistent effort and continuous industry, as well as through absolute obedience, His understanding of the universal laws continued to become more complete. Thus He grew in experience and continued to grow until He attained the status of Godhood. In other words, He became God by absolute obedience to all the eternal laws of the Gospel—by conforming His actions to all truth, and thereby became the author of eternal truth. Therefore, the road that the Eternal Father followed to Godhood was one of living at all times a dynamic, industrious, and completely righteous life. There is no other way to exaltation.

### HOW MEN MAY BECOME GODS

Thus all men who ascend to the glorious status of Godhood can do so only by one method—by obedience to all the principles and ordinances of the Gospel of Jesus Christ. Fundamental in the process of obedience to truth is knowledge. We must first learn true principles before we are capable of intelligent obedience. The word of the Lord came to the latter-day Prophet as follows: "Behold, ye are little children and ye cannot bear all things now; ye must grow in grace and in the knowledge of truth." Also, "It is impossible for a man to be saved in ignorance." And again the Lord declared, "Men are saved no faster than they gain knowledge." The Prophet Joseph described the process of going on toward Godhood as follows:

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.<sup>2</sup>

No prophet of record gave more complete and forceful explanations of the doctrine that men may become Gods than did the American Prophet, and, furthermore, he definitely pointed the course which men must follow. A small portion of his teachings is as follows:

<sup>1</sup> Doctrine and Covenants 50:40.

<sup>2</sup> Ibid., 131:4.

<sup>3</sup> Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 348.

### Chapter 17.

## "THEN SHALL THEY BE GODS"

### INTRODUCTORY STATEMENT

Since, as pointed out in the last chapter, "men may become Gods," what are the requirements to reach such an exalted station? In what respects do Gods differ from other intelligent beings? How did the Eternal Father become God? And, finally, what road must mortals follow in order for them to become as He is? These are among the pertinent questions which arise when we think on the doctrine of our exaltation.

### THE PERSONALITY OF GOD

We accept the fact that God is the Supreme Intelligent Being in the universe. He has the greatest knowledge, the most perfect will, and the most infinite power of any person within the realm of our understanding. To us, His love, His justice, His mercy, and His control over the universe are all infinite. We know that God absolutely transcends the finite understanding of mortals. He possesses all the virtues that mankind possesses in such an enhanced degree that when we attempt to define Him we fail, because He is infinitely greater than the most complete picture that mortals can give of Him.

### HOW HE BECAME GOD

Yet, if we accept the great law of eternal progression, we must accept the fact that there was a time when Deity was much less powerful than He is today. Then how did He become glorified and exalted and attain His present status of Godhood? In the first place, aeons ago God undoubtedly took advantage of every opportunity to learn the laws of truth and as He became acquainted with each new verity He righteously obeyed it. From day to day He

tion and not resting on the sands of man's frail hypotheses, are likewise characteristic of the true Church.

**The Comprehensiveness of Our Faith** must appeal to every earnest investigator of the principles taught by the Church, and still more to the unprejudiced observer of the results as manifested in the course of life characteristic of the Latter-day Saints. Within the pale of the Church there is a place for all truth — for everything that is praiseworthy, virtuous, lovely, or of good report. The liberality with which the Church regards other religious denominations; the earnestness of its teaching that God is no respecter of persons, but that He will judge all men according to their deeds; the breadth and depth of its precepts concerning the state of immortality, and the gradations of eternal glory awaiting the honest in heart of all nations, kindred, and churches, civilized and heathen, enlightened and benighted, have already been set forth. We have seen further that the belief of this people carries them forward, even beyond the bounds of knowledge thus far revealed, and teaches them to look with unwavering confidence for other revelation, truths yet to be added, glories grander than have yet been made known, eternities of powers, dominions, and progress, beyond the mind of man to conceive or the soul to contain. We believe in a God who is Himself progressive, whose majesty is intelligence; whose perfection consists in eternal advancement<sup>b</sup> — a Being who has attained His exalted state by a path which now His children are permitted to follow, whose glory it is their heritage to share. In spite of the opposition of the sects, in the face of direct charges of blasphemy, the Church proclaims the eternal truth: "*As man is, God once was; as God is, man may be.*" With such a

<sup>b</sup> "The Glory of God is Intelligence"; see D. & C. 93:36.

future, well may man open his heart to the stream of revelation, past, present, and to come; and truthfully should we be able to say of every enlightened child of God, that he "beareth all things, believeth all things, hopeth all things, endureth all things."<sup>c</sup> As being incidental to the declaration of belief embodied in this Article, many topics relating to the organization, precepts, and practice of the Church suggest themselves. Of these the following may claim attention.

**Benevolence** — Benevolence is founded on love for fellow men; it embraces, though it far exceeds charity, in the ordinary sense in which the latter word is used. By the Christ it was placed as second only to love for God. On one occasion certain Pharisees came to Christ, tempting Him with questions on doctrine in the hope that they could entangle Him and so make Him an offender against the law. Their spokesman was a lawyer; note his question and the Savior's answer: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."<sup>d</sup> The two commandments, here spoken of as first and second, are so closely related as to be virtually one, and that one: "Thou shalt love." He who abideth one of the two will abide both; for without love for our fellows, it is impossible to please God. Hence wrote John, the Apostle of Love, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."<sup>e</sup> \* \* \* If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath

<sup>c</sup> 1 Cor. 13:7. <sup>d</sup> Matt. 22:36-40; see also Luke 10:25-27.

losses, they are of little consequence. The law of God is in the mouths of those who are set to lead us. If the Lord should give a revelation through them that would appear contrary to our traditions—our customs, or reveal new principles—things which have been hid from the foundation of the world, it should not try the faith of the Saints. The Lord has given revelations according to the capacity of the children of men.

If there was a point where man in his progression could not proceed any further, the very idea would throw a gloom over every intelligent and reflecting mind. God himself is increasing and progressing in knowledge, power, and dominion, and will do so, worlds without end. It is just so with us. We are in a probation, which is a school of experience.

It is a blessing to breathe the element that is in this place—to behold the unity of the people in trying to bring their wills into subjection to the will of the Lord their God. I am glad we are here, and our enemies where they are. Those of us who have been here for some ten years cannot realize the great contrast between Utah and the rest of the world. We hardly know how to prize our privileges. Were we placed in any of the large cities of the United States and Europe, we should hardly believe we were in the same world. The sounds of blasphemy are not heard in our streets: rioting, drunkenness, whoredom, rape, and murder, and the black catalogue of crime practised in the Christian world do not meet the eye or salute the ear of the passer-by in Utah. The contrast between the City of Great Salt Lake and the cities of the nations abroad, touching the order, decency, virtue, and moral character of the people here, cannot be told.

Having been made acquainted with the Gospel, we have been trying to

improve ourselves. We have a good degree of faith in our leaders, and tried to follow the word of God from their mouths. We have improved in these things, and my prayer is that we may continue so to do and prize the blessings, privileges, freedom, and spirit and power of the Holy Ghost that are poured upon us in these peaceful valleys. We need not any longer thirst for the things that are in the world. We are the best off of any people. If there is any peace, safety, or salvation, it is here.

The day is not far distant when nation will rise against nation, and kingdom against kingdom, and State against State, and there will be sorrow such as never was among men. Watch the signs of the times, for we are living in an important age. The prophecies relating to our time are rolling in upon us. Are we prepared to meet them? It is important for men and angels to note the events of this age. We live in the commencement of a new era of the dealings of God with the world. The earth has been under the dominion of the Devil almost from its creation. But in our day the Lord has set up his kingdom, never to be destroyed.

The Lord has planted his Church and kingdom upon the earth in other ages; but those that undertook to maintain it were soon destroyed, through the power of wicked men and devils. Righteous men were not permitted to live upon the earth. Even the Son of God was not permitted to preach righteousness but a short time before he and his followers were crucified and slain. But the day has now come when he has begun to prepare the way that he may come and take possession of the earth himself, and reign King of nations, as he does now King of Saints. The day of the Devil's power to prevail against the kingdom of God has passed away. The kingdom is within you, in the

valleys of these mountains. Brothers Joseph, and Hyrum, and Willard, and Jedediah, and Parley, and a host of others who have gone behind the veil, are as much engaged in the establishment of this kingdom, and in our welfare as a people, as we are.

We should prize and not abuse the blessings God has put within our power, and improve upon the lessons we learn, and obey the teachings given to us, through the inspiration of the Holy Ghost to the servants of God set to lead us. We have everything to encourage us. We are favoured of God; and whom the Lord favours who can successfully oppose? Would President Buchanan have sent an army here to lay a foundation for our destruction, if the eyes of his understanding had not been darkened? No.

If he had been enlightened by the Holy Spirit and could have foreseen the reward he will meet, he would sooner have suffered his blood to have been spilled; and it would have been better for him. The nation does not know what they are doing, nor comprehend the fearful results of the course they are pursuing. They are turning the last key to rend the nation asunder, and they will be broken as a

potter's vessel, and cast down as a nation, to rise no more for ever. For whenever the rulers of any nation trample their own constitution and laws under foot, and oppress and destroy the weak, because they have the power and the people love to have it so, they sow the seeds of their own dissolution, and they will reap their own destruction.

We have nothing to fear. The Lord is with us, and will sustain and nourish his Church and kingdom, as he has done from the beginning. He sustained it when it was surrounded by the bowels of hell in Warsaw and Nauvoo, in Jackson, Clay, and Caldwell counties, when it was small as a mustard seed; and he can sustain it here when it is surrounded by the munition of rocks.

The heathen may rage and imagine a vain thing; but the Lord will hold them in derision and guide them as with a bit and a hook in their jaws, while his people shall flourish like a watered garden upon the mountains. All the promises of God will be fulfilled unto us. A little one shall become a thousand, and a small one a strong nation, and the Lord will hasten it in its time. Amen.

This body must die: it is so decreed by the Almighty. "For dust thou art, and unto dust thou shalt return;" and it matters little whether you die to-day or to-morrow. Do not fear the wicked, but fear him who has power to destroy both soul and body. The man that pursues principles that tend to death resigns himself unto death, and no power can hinder it.

People are afraid of "Mormonism," as they call it. They are afraid of the Gospel of salvation, and say that we have something that others have not—that we have an almighty influence, and that influence is a mystery. Certainly that influence is a mystery to all men: it is a mystery to us. I have not time now to explain to you the reasons why it is a mystery.

When the doctrine of salvation was first preached to me, and the vision of my mind was opened, I undertook to fathom the depth of the Gospel plan; but I could not. I was familiar with the doctrines taught by the various Christian denominations, and could easily comprehend them; but I soon learned that I could not fathom the full extent of the doctrine of salvation as revealed in our day through the Prophet Joseph; for I discerned that it was incomprehensible in its extent. It was soon suggested to me—Which of all the doctrines do you now say is the most Godlike—that which you can comprehend and fathom—that which you can measure, or that which you cannot? That which I cannot.

To finite capacity there is much which appears mysterious in the plan of salvation, and there is an eternity of mystery to be unfolded to us; and when we have lived millions of years in the presence of God and angels, and have associated with heavenly beings, shall we then cease learning? No, or eternity ceases. There is no end. We go from grace to grace, from light to light, from truth to truth. But I

do not want to follow that thread any further at present.

It is recorded in the Bible that in the last days the God of heaven will set up a kingdom. Will that kingdom destroy the human family? No; it will save every person that will and can be saved. The doctrines of the Saviour reveal and place the believers in possession of principles whereby saviours will come upon Mount Zion to save the house of Esau, which is the Gentile nations, from sin and death,—all except those who have sinned against the Holy Ghost. Men and women will enter into the temples of God, and be, in comparison, pillars there, and officiate year after year for those who have slept thousands of years. The doctrine of the Christian world, which I have already said I was familiar with, sends them to hell irretrievably, which to me is the height of folly. They do not understand what the Lord is doing, nor what he purposes to do.

It is alleged and reiterated that we do not love the institutions of our country. I say, and have so said for many years, that the Constitution and laws of the United States combine the best form of Government in force upon the earth. But does it follow that each officer of the Government administers with justice? No; for it is well known throughout our nation that very many of our public officers are as degraded, debased, corrupt, and regardless of right as men well can be.

I repeat that the Constitution, laws, and institutions of our Government are as good as can be, with the intelligence now possessed by the people. But they, as also the laws of other nations, are too often administered in unrighteousness; and we do not and cannot love and respect the acts of the administrators of our laws, unless they act justly in their offices.

Jehovah has decreed and plainly

foretold the establishment of his kingdom upon this earth; and it will prove to me a shield to the ordinances of his house, in the endowments, and in all the gifts and graces of the Spirit of God with which the Priesthood, so to speak, is clothed. The municipal laws of that kingdom are designed for the protection of all classes of people in their legitimate rights; and were it now in its fulness upon the earth, and the New Jerusalem built upon this continent, which is the land of Zion, the Latter-day Saints would not alone enjoy its blessings, but all denominations and communities would be alike protected in their rights, whether they worshipped the Supreme Author of our existence, or the sun, or the moon, or, as do some of our aborigines, a white dog; and none will be permitted to infringe upon their neighbours, though every knee shall bow and every tongue confess that Jesus is the Christ. The Hindoos would have the privilege of erecting their temples and of worshipping as they pleased; but they would not be permitted to compel other worshippers to conform to their mode of worship, nor to burn their companions upon the funeral pyre; for that would interfere with individual rights.

The kingdom of God will be extended over the earth; and it is written, "I will make thine officers peace, and thine exactors righteousness." Is that day ever coming? It is; and the doctrine we preach leads to that point. Even now the form of the Government of the United States differs but little from that of the kingdom of God.

In our Government a President is elected for four years, and can be re-elected but once, thus limiting the time of any one person to but eight years at most. Would it not be better to extend that period during life or good behaviour; and when the people have elected the best man to that office,

continue him in it as long as he will serve them?

Would it not be better for the States to elect their Governors upon the same principle; and if they officiate unjustly, hurl them from office? If a good man is thus elected and continues to do his duty, he will keep in advance of the people; and if he does not, he does not magnify his office. Such is the kingdom of God, in comparison.

When the best man is elected President, let him select the best men he can find for his counsellors or cabinet; and let all the officers within the province of the Chief Magistrate to appoint be selected upon the same principle to officiate wisely in different parts of the nation. Our Father in heaven does not visit every place in person to guide and administer the law to the people, and to do this, that, and the other: he never did and never will; but he has officers, whom he sends when and where he pleases, giving to them their credentials and missions, as does our Government to our fellow-men here.

Some would have us believe that God is present everywhere. It is not so. He is no more everywhere present in person than the Father and Son are one in person. The Bible teaches that doctrine precisely as it is.

The kingdom that the Almighty will set up in the latter days will have its officers, and those officers will be peace. Every man that officiates in a public capacity will be filled with the Spirit of God, with the light of God, with the power of God, and will understand right from wrong, truth from error, light from darkness, that which tends to life and that which tends to death. They will say, "We offer you life; will you receive it?" "No," some will say. "Then you are at perfect liberty to choose death: the Lord does not, neither will we control

a man, with all the physical characteristics of a human being; after His resurrection He appeared in the same form; \* in that form He ascended into heaven; \* and in that form He has manifested Himself to the Nephites, and to modern prophets. We are assured that Christ was in the express image of His Father, \* after which image man also has been created. \* Therefore we know that both the Father and the Son are in form and stature perfect men; each of them possesses a tangible body, infinitely pure and perfect and attended by transcendent glory, nevertheless a body of flesh and bones. \*

The Holy Ghost, called also Spirit, and Spirit of the Lord, \* Spirit of God, \* Comforter, \* and Spirit of Truth, \* is not tabernacled in a body of flesh and bones, but is a personage of spirit; \* yet we know that the Spirit has manifested Himself in the form of a man. \* Through the ministrations of the Spirit the Father and the Son may operate in their dealings with mankind; \* through Him knowledge is communicated, \* and by Him the purposes of the Godhead are achieved. \* The Holy Ghost is the witness of the Father and the Son, \* declaring to man their attributes, bearing record of the other personages of the Godhead. \*

Some of the Divine Attributes — *God is Omnipresent* — There is no part of creation, however remote, into which God cannot penetrate; through the medium of the Spirit the

\* See John 20:14, 15, 19, 20, 26, 27; 21:1-14; Matt. 28:9; Luke 24:15-31, 36-44. \* See Acts 1:9-11. \* See Heb. 1:3; Col. 1:15; 2 Cor. 4:4, 4:6; 11:1-12; Mosiah 13:5; Mark 1:10; John 1:32; Acts 2:4; 8:29; 10:19; Rom. 8:10, 26; 1 Thess. 5:19. \* See Matt. 3:16; 12:28; 1 Nephi 13:12, 13, 13:22. \* See 1 Nephi 14:16, 26; 16:7. \* See John 15:26; 16:13. \* See D. & C. Alma 12:3; D. & C. 105:36; 97:11. \* See Neh. 9:30; Isa. 42:1; Acts 10:19; 35:13; 50:10. \* See Gen. 1:2; Job 26:13; 1 Nephi 10:19; D. & C. \* See John 15:26; Acts 5:32; 20:13; 1 Cor. 2:11; 12:3; 3 Nephi 11:32. \* See chap. 8 herein.

Godhead is in direct communication with all things at all times. It has been said, therefore, that God is everywhere present; but this does not mean that the actual person of any one member of the Godhead can be physically present in more than one place at one time. The senses of each of the Trinity are of infinite power; His mind is of unlimited capacity; His powers of transferring Himself from place to place are infinite; plainly, however, His person cannot be in more than one place at any one time. Admitting the personality of God, we are compelled to accept the fact of His materiality; indeed, an "immaterial being," under which meaningless name some have sought to designate the condition of God, cannot exist, for the very expression is a contradiction in terms. If God possesses a form, that form is of necessity of definite proportions and therefore of limited extension in space. It is impossible for Him to occupy at one time more than one space of such limits; and it is not surprising, therefore, to learn from the scriptures that He moves from place to place. Thus we read in connection with the account of the Tower of Babel, "And the Lord [i.e., Jehovah, the Son] came down to see the city and the tower." \* Again, God appeared to Abraham, and having declared Himself to be "the Almighty God," He talked with the patriarch, and established a covenant with him; then we read "And he left off talking with him, and God went up from Abraham." \* *God is Omniscient* — By Him matter has been organized and energy directed. He is therefore the Creator of all things that are created; and "Known unto God are all his works from the beginning of the world." / His power and His wisdom are alike incomprehensible to man, for they are infinite. Being Himself eternal and perfect, His knowl-

\* Gen. 11:5. \* Gen. 17:1, 22. / Acts 13:18; see also P. of G. P. Moses 1:6, 35, 37; 1 Nephi 9:6.

truly divine grandeur of something that might engage the mind of any mortal on a clear night—the stars of creation—God could go on to teach the even greater significance of something that one pondering the heavens might consider—the role of the Lord of creation.

Abraham learned that just as one planet or star is greater than another until one comes to Kolob—the great governing one (see Abr. 3:9)—so, too, one spirit is greater than another until one comes to Jesus Christ—the great governing one (see Abr. 3:19, 24). A careful comparison of the characteristics of Kolob with the characteristics of Jesus Christ demonstrates that Kolob was, and is, a profound symbol of the Savior. We offer a few examples. Just as Kolob is “the great one” (Abr. 3:3), so Jesus Christ is “the Great I AM” (D&C 29:1). Just as Kolob is “the first creation” (Facsimile 2, fig. 1), so Jesus Christ is the first creation—“the firstborn” (D&C 93:21) of our Father’s most important creations, his children. Just as Kolob is the source of light for other stars and planets (see Facsimile 2, fig. 5), Jesus Christ is the source of light for the immensity of space, including the sun, moon, stars, and earth (D&C 88:5–13). Truly, the book of Abraham is a remarkable text, preserving a unique testimony of Jesus Christ written in the design of the physical universe and emphasizing again that all things do indeed testify of the Savior (see Moses 6:63).

Illuminated and fortified by this soul-expanding knowledge, Abraham was better prepared (as are we) to comprehend the loftiest, most ennobling and significant of the truths associated with existence itself. That truth is the *reason* for the creation of the heavens and earth, the placement of life thereon, and the role of Jesus Christ in this grand scheme.



ABRAHAM AND ISAAC LOOK AT THE STARS. BY CLARK KELLEY PRICE

another singular contribution to our understanding of premortality, clarifying what otherwise would be an obscure phrase found elsewhere in one verse of the New Testament. Only Abraham and Jude speak of our premortal condition as the “first estate” (Jude 1:6, Abr. 3:26).

In that one verse, Jude speaks of certain angels not keeping their “first estate” and thus leaving “their own habitation.” But only from Abraham do we learn that these angels were in fact spirit children in the presence of God, that the habitation they left was God’s presence, that they departed because they chose to follow Satan rather than God and Jesus Christ, and that in this “first estate” God’s children lived as independent identities, exercising moral agency in the Father’s presence. Were it not for the book of Abraham, much of our basic understanding of the structure, sociality, and history of our premortal existence would be missing. Only Abraham’s remarkable record speaks of mortality’s probationary period as the “second estate,” given as an endowment to all those who kept their first estate (Abr. 3:26).

The keystone of the Father’s plan of salvation is the Atonement, and the keystone of the Atonement was the selection of the Son in premortality to be the executor, the one who put into operation all of the terms and conditions of the plan—the one who would be our Savior. According to the book of Abraham, the selection of the Savior was the first major event in bringing to pass the Father’s plan.

“And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send

the first” (Abr. 3:27).

The Prophet Joseph Smith taught that “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.”<sup>15</sup> Abraham’s record is the earliest scriptural account we possess of this essential truth.<sup>16</sup>

In the book of Abraham we have clear expression of the creative efforts of the Gods in *organizing and forming the earth and heavens* (see Abr. 4:1). Such language assumes the existence of materials before the creation of this earth began, and it corroborates the earlier statement in Abraham 3:24: “we will take of these materials, and we will make an earth” (emphasis added). The doctrine of creation thus taught in Abraham opposes the notion of a creation *ex nihilo* (literally, creation “out of nothing”). It also fits perfectly with the original Hebrew verb *bara*, used in the Hebrew Bible account of the Creation. This Hebrew term and its Semitic cognates literally mean to form, to shape out, to fashion by cutting already existing material.<sup>17</sup> In this connection the Prophet Joseph Smith taught:

“You ask the learned doctors why they say the world

## JESUS CHRIST AND THE ETERNAL PLAN

Abraham learned that the central events of the plan of salvation all proceeded according to a divine blueprint. Taken back in time in a very personal way to our premortal state of existence (see Abr. 3:23), he was shown Jesus Christ’s role in the Father’s pre-earth preparations and learned that the Savior was, indeed, “a God before he was born into this world.”<sup>14</sup> Abraham wrote of the leadership role that the Lord Jesus Christ took in the Creation:

“And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell” (Abr. 3:24).

Abraham was shown the eternal nature of the plan of salvation and was taught that the earth was purposely created as a schooling and testing ground in “all things” (Abr. 3:25), and learned that rich and everlasting rewards (“glory added upon their heads for ever and ever”) are reserved for those who remain faithful to the plan of the Father (Abr. 3:26). It is on this point that Abraham’s record makes

back? Why did Jesus have to "purchase" us through suffering and act as mediator to get us back? Doesn't the Father love us as much as the Son?

From the scriptures it is obvious that the Father was somehow subject to an impelling circumstance which made it impossible for Him to bring us back into His presence by acting directly or through His own initiative.<sup>8</sup> As Peter declared, "There is *none other name* under heaven given among men, whereby we must be saved."<sup>9</sup> That name is Jesus Christ. No one else has the power to take us back: Not even Elohim, our Father. The scriptures point to the reason why.

#### OMNIPOTENCE OF GOD CIRCUMSCRIBED BY LAW

We speak of our Heavenly Father as being omnipotent—all-powerful. But this does not mean that He is free to do anything capricious or arbitrary. God is omnipotent, but only within the circumscribed boundaries of law, truth, and justice. He cannot violate these or He would cease to be God. As Mormon and Alma plainly taught:

"And behold, I say unto you he changeth not; if so he would cease to be God...." (Mormon 9:19)

"... the work of justice could not be destroyed; if so, God would cease to be God." (Alma 42:13, 22)

"What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God." (*Ibid.*, 42:25)

In other words, if eternal principles were violated, God could cease to be God!

But who is it that occupies a position great enough in the universe to require of the exalted Elohim his Godhood in case He should violate any of the principles of truth and justice? That there is such a power to which the Father is subject would appear obvious from the above scriptures.

<sup>8</sup>Alma 11:37

<sup>9</sup>Acts 4:12

#### THE SOURCE OF GOD'S POWER

Through modern revelation we learn that the universe is filled with vast numbers of intelligences, and we further learn that Elohim is God simply because all of these intelligences honor and sustain Him as such. In other words, as God extended His power and influence throughout His great kingdom, He did so by obtaining the voluntary cooperation and support of vast concourses of intelligences.

In Section 93 of the Doctrine and Covenants, the Lord states that all of these intelligences act freely and independently in their respective spheres. They obey God because they *want* to; not because they *have* to.<sup>7</sup> Therefore, the Father is actually dependent upon their sustaining influence or honor to accomplish His purposes.

Here is the clue to the source of God's power.

The Lord refers to it specifically in another section of the Doctrine and Covenants. He is speaking of the great council in heaven, and He says that on that occasion Lucifer "rebelled against me, saying, Give me thine honor, *which is my power*. . . ."<sup>8</sup> God's "power" is derived from the honor and support of the intelligences over whom He rules. This is what Lucifer coveted.

It is apparent from these and other scriptures that the present exalted position of our Heavenly Father was gradually built up. His glory and power is something which He slowly acquired until today "all things bow in humble reverence."<sup>9</sup> But since God "acquired" the honor and sustaining influence of "all things" it follows as a corollary that if He should ever do anything to violate the confidence or "sense of justice" of these intelligences, they would promptly withdraw their support, and the "power" of God would disintegrate. This is what Mormon and Alma meant when they specifically stated that if God should change or act contrary to truth and justice "He would cease to be God." Our Heavenly Father can

<sup>7</sup>D. & C. 93:30

<sup>8</sup>*Ibid.*, 29:36

<sup>9</sup>*Ibid.*, 76:93

by W. Cleon Skousen

# 'Crown of gospel is upon our heads'

Pres. Hinckley  
speaks to 6,600  
in Paris, Geneva

GENEVA, SWITZERLAND

**P**resident Gordon B. Hinckley paused for a moment while addressing members of the Church from Switzerland and southern France to revel in the beauty of that part of the world.

"I love the mountains, the Alps which rise from the valleys of Germany and Switzerland, the great rivers which flow down from melted snow, the crystal lakes, the forests, villages, farms," he said.

"The most beautiful thing I have seen is not the mountains, not the rivers, not the lakes, but you, my faithful brothers and sisters, giving strength to one another."

President Hinckley was in Europe to dedicate the Preston England Temple. He addressed meetings in three other cities. Prior to dedicating the temple in Paris, he spoke in Paris, France, on June 4; Frankfurt, Germany, on June 5; Geneva, Switzerland, on June 6. (See June 13 Church News for coverage of the temple dedication and President Hinckley's address in Frankfurt, Germany.)

In Paris, President Hinckley addressed members in the Versaille Chapel during the afternoon of June 4, and spoke to members from the Paris France East stakes, as well as members from the Caen, Tours and Angers districts that evening in the Les Invalides Convention Center in Paris.

In Geneva, President Hinckley addressed 4,200 members from the five stakes of Nice France, Lyon France, Geneva Switzerland, Zurich Switzerland and Basel Switzerland. He opened his remarks in Geneva by reflecting on the growth of the Church in Europe since he attended a conference in Munich, Germany, 25 years ago.

"It is a miracle what has happened in the last 25 years. Most of you are converts."



Children in Geneva, Switzerland, line a staircase for the opportunity to speak for a few minutes with President Gordon B. Hinckley.

*I plead with you to reach out in love, in friendship, in companionship to the new converts of the Church.*

President Gordon B. Hinckley

"How you appreciate those who befriended and loved you. I plead with you to reach out in love, in friendship, in companionship to the new converts of the Church. Let them feel, in you, an anchor in the storm they encounter; an anchor of faith, truth, and friendship."

"With all our numbers, we are still a small group in the midst of the population of this world," he continued.

"The crown of the gospel of Jesus Christ is upon our head. In this dispensation, the Lord has declared that this Church is 'the only true and living Church upon the face of the whole earth.'"

President Hinckley then related an experience from his mission in England when a young man came to his door.

"He was soaking wet," remembered President Hinckley.

"When I joined the Church," said the young man, "my father asked me to leave, the athletic club where I belonged

dropped me, the girl I wanted to marry told me that she could not marry me because I was a Mormon." He also had no work.

"I asked him why do you not leave the Church so you can go back to your father, to your work and to the others?"

"He cried, and said, 'I could not do that. I know it is true regardless what happens to me. I cannot leave it.'"

"I watched him as he walked away. There was, in him, the strength of the Church, not in the buildings, not in the facilities, but in the hearts of members. The same is true for you. You carry the truth. There is no alternative but to go forward."

"I feel blessed to be here in Geneva which harbored the reformers, gave asylum to those who spoke with a different voice, who spoke with the truth as they found it."

"I believe that the Reformation was inspired by God to lay the foundation for another time when an angel would come to preach the gospel. I salute the men of the Reformation such as Luther. They knew loneliness, but they stood up. Some gave their lives."

"Joseph Smith knew loneliness, even at 14 years of age. He was reviled and persecuted. We can see his loneliness when he said: 'Why persecute me for telling the truth.'"

"Brothers and sisters," he said in conclusion, "I remind you that when you have embraced the gospel, you need to stand even if it means loneliness for you."

"The world may scowl at you, friends may ridicule you, but your testimony must thrive in your life. Walk boldly, quietly, but with confidence and assurance in your life."

Accompanying President Hinckley on the tour was his wife, Marjorie, who spoke during the member meeting of her happiness and her testimony.

In his remarks in Paris, President Hinckley said the most beautiful thing in all of this great nation is those who have in their hearts a conviction that this work is true. "Each of you has the opportunity and the responsibility of gaining that

conviction."

"How?" he asked, and then mentioned three ways: serving in the Church, reading His sacred word and simply living the gospel.

Continuing, he said: "I am grateful for the marvelous blessings of the Lord, and that I can stand before you this night my beloved brethren and sisters, and lift my voice in testimony of the truth of this work. . . . When all is said and done, the most important thing I can do, I believe, is to speak out without equivocation and say that I know that God, our Eternal Father, lives. He is the great Almighty."

In bearing testimony of Jesus Christ, President Hinckley spoke of those outside the Church who say Latter-day Saints "do not believe in the traditional Christ. No, I don't. The traditional Christ of whom they speak is not the Christ of whom I speak. For the Christ of whom I speak has been revealed in this Dispensation of the Fulness of Times. He, together with His Father, appeared to the boy Joseph Smith in the year 1820, and when Joseph left the grove that day, he knew more of the nature of God than all the learned ministers of the gospel of the ages."

"Am I Christian? Of course I am. I believe in Christ. I talk of Christ. I pray through Christ. I'm trying to follow Him and live His gospel in my life."

Following President Hinckley's visit to Paris, Elder Alain A. Petion, an Area Authority Seventy, described the sense of unity and love that prevailed following the member meeting.

"Looking over the congregation from the stand as everyone was waving farewell to President and Sister Hinckley," he said, "there was a moment when all the waving hands swayed from side to side in harmony, as if everyone were in one accord."

"Sister Hinckley mentioned in her talk how being in the meeting seemed to lift her off the ground," he continued. "After the meeting, members came up to me and said that the experience was so edifying, it seemed that they, too, were lifted off the ground."

## New mission president

**A**nother new mission president has been called by the First Presidency. He and his wife will begin their service in the Florida Orlando Mission about July 1.

Alma Paul King, 62, Fiddlers Canyon, Ark., Cedar City Utah Canyon View stake patriarch; former stake president, stake counselor, bishop and counselor; Church Educational System area director; received bachelor's degree in educational instruction and master's degree in educational administration from BYU; doctorate in educational administration from Utah State University; born in Magna, Utah, to Alma W and Lucille King; married Mar Jean Andrea; four children. She is Relief Society passionate service leader and secretary; stake patriarch; former stake Relief Society board member, ward Relief Society teacher, inservice leader, coun-



Alma Paul and Mar Jean King

selor in Primary presidency, and Primary teacher; attended LDS Business College and BYU; born in Magna, Utah, to John Leslie and Myrtle Hardman Andreason.

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## FALL OF ADAM

came. At that first edenic day, Adam fell in the presence of God, from whom he walked and talked, from whom he received counsel and commandments. (Moses 3:1-5) He had temporal life because it was housed in a temporal body made from the dust of the earth. (Abra. 5:7.) He had spirit because he was in the presence of God and was alive to the laws of righteousness or of the law. He had not yet come to the end of mortal probation in which he found the testings and tribulations requisite to a possible inheritance of eternal life. As yet the full measure of good and evil had not been meted before him; and, what is so tremendously important in the scheme of things, he could not have children. Under these conditions, in the presence of the Almighty, were the conditions of change. According to the eternal plan, Adam was to be a father, "in the wisdom of him who is with all things" (2 Ne. 2:1-2) was to introduce mortality and all that attends it, so that opportunity for eternal life and perfection might be given to all the spirit children of God. In conformity with the will of God, Adam fell both spiritually and temporally. Spiritual death entered the world, meaning that man was cast out of the presence of the Lord and died as perished the things of the Spirit.

## FALSE CHRISTS

which are the things of righteousness. Temporal death also entered the world, meaning that man and all created things became mortal, and blood became the life preserving element in the natural body. In this mortal condition it became possible for the body and the spirit to separate, a separation which by definition is the natural or temporal death. (Alma 42:6-12; D. & C. 29:40-42.)

In this state of mortality, subject to both spiritual and temporal death, man thus was in a position to be examined relative to his worthiness to inherit eternal life. He became subject to corruption, disease, and all the ills of the flesh. Spiritually he was required to walk by faith rather than by sight; a knowledge of good and evil could now come to him by actual experience; and being mortal he could now have children, thus providing bodies for the pre-existent hosts. "Adam fell that men might be." (2 Ne. 2:19-25; Moses 5:11; 6:45-48; *Doctrines of Salvation*, vol. 1, pp. 107-120.)

## FALSE CHRISTS.

See ANTICHRISTS, APOSTASY, CHRIST, SALVATION. Our Lord during his ministry foretold that in the coming eras of apostate darkness there would arise false prophets and *false Christs* who would deceive many, even if it were possible the very elect. Then he counseled: "If they shall say unto you,

## FALSE GODS

Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." (Matt. 24:23-27; Mark 13:21-23; Jos. Smith 2:21-26.)

Since then untold millions have worshiped before the thrones of false Christs. Some deluded fanatics have bowed before persons professing to be saviors or to have the power to confer salvation. Other hosts of misguided souls have trekked to desert monasteries, to mountain hermitages, to Jesuit retreats, and to the meeting places of secret cults—all acting under the specious assumption that in the place of their choice they would find Christ. Still others have made money, power, worldly learning, political preferment, or the gratification of sensual lusts their God. And virtually all the millions of apostate Christendom have abased themselves before the mythical throne of a mythical Christ, whom they vainly suppose to be a spirit essence who is incorporeal, uncreated, immaterial, and three-in-one with the Father and Holy Spirit.

## FALSE DOCTRINE.

See DOCTRINE.

## FALSE DOCTRINES.

See HERESY.

## FALSE GODS.

See APOSTASY, CREEDS, FALSE

otherwise. Truth has but one source, and all revelations from heaven are harmonious one with the other.

Jesus Christ, the Son of God, is "the express image" of his Father's person (Hebrews 1:3). He walked the earth as a human being, as a perfect man, and said, in answer to a question put to him: "He that hath seen me hath seen the Father" (John 14:9). This alone ought to solve the problem to the satisfaction of every thoughtful, reverent mind. It was in this form that the Father and the Son, as two distinct personages, appeared to Joseph Smith, when, as a boy of fourteen years, he received his first vision.

The Father of Jesus Christ is our Father also. Jesus himself taught this truth, when he instructed his disciples how to pray: "Our Father which art in heaven," etc. Jesus, however, is the first born among all the sons of God—the first begotten in the spirit, and the only begotten in the flesh. He is our elder brother, and we, like him, are in the image of God. All men and women are in the similitude of the universal Father and Mother, and are literally sons and daughters of Deity.

Adam, our great progenitor, "the first man," was, like Christ, a pre-existent spirit, and, like Christ, he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of pre-existence pours wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality.

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. By his Almighty power God organized the earth, and all that it contains, from spirit and element, which exist co-eternally with himself.

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 that undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God.

HEBER J. GRANT  
ANTHONY W. IVINS  
CHARLES W. NIBLEY  
First Presidency

#### THE FATHER AND THE SON: A DOCTRINAL EXPOSITION BY THE FIRST PRESIDENCY AND THE TWELVE

The scriptures plainly and repeatedly affirm that God is the Creator of the earth and the heavens and all things that in them are. In the sense so expressed the Creator is an Organizer. God created the earth as an organized sphere; but He certainly did not create, in the sense of bringing into primal existence, the ultimate elements of the materials of which the earth consists, for "the elements are eternal" (D&C 93:33).

So also life is eternal, and not created; but life, or the vital force, may be infused into organized matter, though the details of the process have not

in the numerous hands through which the Scriptures had come down to us, "many plain and precious things" had somehow become lost. It was for this reason that, as soon as the *Book of Mormon* was out of the way, the Prophet undertook an inspired revision of the Bible, in which some of those "precious things" were restored. All this, by the way, was years before the "higher critics" reviewed the sacred writings of the Hebrew people.

Now, to return to the Prophet's idea of God, Joseph Smith taught that God, although an undoubted Person, not at all to be confused with Nature or the Universe, reigned through law. The following is from one of the Mormon classics on the subject:

He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in and through all things, the Light of Truth; which truth shineth.

This is the light of Christ. He is in the sun, in the moon, in the stars, and in the earth. He is the power by which they were made. Also this is the light which giveth you light, which enlighteneth your eyes and quickeneth your understanding. It proceeds forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, *which is the law by which all things are governed.*

They who are not sanctified through the law which I have given, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a celestial kingdom. For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. And he who cannot abide the law of a celestial kingdom cannot abide a celestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

Joseph Smith's "godhead" was a real triune. It comprised three distinct Entities. Two of these—the Father and the Son—were Persons in the dictionary sense of this word; the third was an intelligent Entity which filled the "immensity of space." In this way the Prophet incorporated in his religious philosophy a modified form of the old anthropomorphic God, and in the same conception he anticipated the idea of a physical as well as a spiritual universe governed by law. Thus he united in a single conception the ideas of a transcendent and an immanent God.

The Mormon leader believed, too, in both angels and devils as persons—but not in the popular sense. Joseph Smith's angels had no wings. Neither were they a distinct race of spiritual beings

—distinct, that is, from man. On the contrary, they were but perfected men and women, who had been residents on Earth. They were messengers from God to man, and only those who are connected with this planet through having lived here, are permitted to act as messengers. Thus Moroni was a resurrected man, who had lived on the American continent anciently—often termed by the Mormons the "angel Moroni," although the Prophet in his narrative calls him a "messenger."

As for the devil and his fellow spirits, they are brothers to man and also to Jesus and sons and daughters of God in the same sense that we are. Only, they do not have bodies of flesh and blood. They were in that pre-earth world with us. Hence, in the Prophet's theology they are actual personalities, as much so as we are; and they have real power, as in that life-and-death struggle of Joseph's in the Grove, on the occasion of the first religious experience. To the boy who went into the woods that day, that "power of darkness" was not an "imaginary" but an "actual being from the unseen world."

Besides, not all our misdeeds, according to Joseph Smith, are to be attributed to satan, as many well-meaning Christian folk, seeking an alibi for sin, would have us believe. "The devil," said the Prophet, "cannot compel mankind to do evil; all is voluntary. Those who resist the Spirit of God will be led into temptation, and then the association of heaven will be withdrawn. God *will* not exert any compulsory means, and the devil *can* not. The devil has power over us only to the extent that we give him power. Such ideas as are commonly entertained on this subject are absurd."

Evidently that fourteen-year-old boy who entered the Palmyra woods that beautiful spring morning, had more with him than "a peepstone in an old hat."

#### 67. JOSEPH SMITH'S THEORY OF RELIGIOUS KNOWLEDGE

During his life-time the Mormon prophet advanced a doctrine quite as revolutionary in the field of religion as any that Roger Bacon, Galileo, or Darwin taught in the realm of science, and it ought to entitle him to as definite and secure a place in history.

by John Henry

Evans

## CHRIST

KING OF HEAVEN, KING  
EL, KING OF KINGS, KING  
JEW, KING OF ZION,  
OF GOD, LAW, LAWGIVER,  
OF CHRIST, LIGHT OF LIFE,  
OF THE WORLD, LION OF  
OF JUDAH, LOGOS, LORD,  
OD, LORD OF GLORY, LORD  
S, LORD OF LORDS, LORD  
OTH, LORD OF THE HAR-  
ORD OF THE SABBATH,  
F THE VINEYARD, LORD  
ENT, LORD OUR RIGHT-  
S, MANNA, MARRIAGE  
OF THE LAMB, MARY,  
MEDIATION, MEDIATOR,  
EDEK, MESSENGER BEFORE  
ID, MESSENGER OF SALVA-  
ESSENGER OF THE COVE-  
MESSIAH, MESSIAHSHIP,  
IC PROPHECIES, MESSIAS,  
R OF SALVATION, MOSES,  
GH, NAME OF CHRIST, NAZ-  
OMEGUS, OMNIPOTENCE,  
SENCE, OMNISCIENCE,  
EGOTTEN, OUR LORD, PAR-  
PARACLETE, PASSION OF  
PERSONIFICATION, PLAN OF  
ON, POTENTATE, POTTER,  
TENCE, PRINCE OF PEACE,  
, PROPHET OF THE HIGH-  
ROPHETS, PROPITIATION,  
TOR, PURIFIER, QUETZAL-  
RABBI, RECONCILIATION,  
LOR, REDEEMER, RE-  
N, REFINER, REST OF THE  
ESTORER, RESURRECTION,  
CTION AND THE LIFE,  
ORD, ROCK OF HEAVEN,  
DAVID, RULER, SALVA-  
ANCTIFICATION, SAVIOR,  
ADAM, SECOND COMING OF

## CHRIST

CHRIST, SEED OF CHRIST, SERVANT,  
SHILOH, SIGN OF JONAS, SIGN OF  
THE CROSS, SON, SON AHMAN,  
SON OF DAVID, SON OF GOD, SON  
OF JOSEPH, SON OF MAN, SON OF  
MARY, SON OF RIGHTEOUSNESS,  
SON OF THE ETERNAL FATHER,  
SON OF THE EVERLASTING GOD,  
SON OF THE HIGHEST, SON OF THE  
LIVING GOD, SONG OF THE LAMB,  
SPIRIT OF TRUTH, STEM OF JESSE,  
STONE OF ISRAEL, SYMBOLISMS,  
TESTATOR, TETRAGRAMMATON,  
THEOPHANIES, TRUE VINE, TRUTH,  
UNPARDONABLE SIN, VIRGIN  
BIRTH; WAY, TRUTH, AND LIFE;  
WORD OF GOD, YAHWEH, YOKE OF  
CHRIST. 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 atone-  
ment, to come to this particular  
earth as the literal Son of the Fa-  
ther, and to put the whole plan of  
redemption, salvation, and exalta-  
tion in operation.

Through him the gospel, all sav-  
ing truths, and every edifying  
principle have been revealed in all  
ages. He is the Eternal Jehovah,  
the promised Messiah, the Redeem-  
er and Savior, the Way, the Truth,  
and the Life. By him immortality

and eternal life become realities,  
and through his grace and good-  
ness salvation is possible for all  
who will believe and obey.

He was born into this world as  
the Son of Mary (inheriting from her  
the power of mortality) and as the  
Son of Man of Holiness (inheriting  
from him the powers of immortal-  
ity). In this life he received not of  
the fulness at the first, but went  
from grace to grace until, in the  
final triumph of the resurrection, he  
gained the fulness of all things; and  
all power was given him both in  
heaven and on earth. He has all  
truth, all power, all knowledge; he  
comprehends all things, is infinite  
in all his attributes and powers;  
and he has given a law unto all  
things.

In due course he will come again,  
in power, dominion, and glory to  
reign with righteous men on earth  
a thousand years. Thereafter, with  
the righteous saints, he shall reign  
to all eternity as King of Kings,  
Lord of Lords, and God of Gods.  
To his holy name, both now and  
forever, be ascribed glory and  
honor, power, riches, and domin-  
ion, and an eternal fulness of all  
things for endless ages.

If the sectarian world, or even the  
spiritually unenlightened in the  
Church, had the slightest concept  
of the dominion, exaltation, and  
pre-eminence of our Lord both in  
pre-existence, during his mortal  
ministry, and now that he has  
returned to his Father, it would  
seem little short of direful and pre-

[The Melchizedek Priesthood holds] the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven. Its institution was prior to the "foundation of the earth." . . . [It] is the highest and holiest Priesthood, and is after the order of the Son of God.\*

#### THE FIRST SPIRITUAL DEATH

One important condition of mortal life provided in the great plan was that all spirits who come here must come in complete forgetfulness of their pre-mortal existence. The purpose of a veil being drawn over their past experiences was to start all of God's children out in mortality on as equal a basis as possible and let them live here by the principle of faith. Under these conditions each individual could face the world in faith and courage, and in vigor exercise his will in becoming acquainted with the realities that are here and in overcoming all obstacles.

Thus God's children, being placed upon a strange world and becoming mortal beings in almost complete forgetfulness of their Divine Parents, of the Gospel truths, and of all realities, would be spiritually dead. They would also be subject to physical death. In this condition God's sons and daughters would not have power to bring themselves back into His presence and thereby become glorified.

#### THE NEED FOR A SAVIOR

Knowing these facts, our Heavenly Father proposed as the center of the plan of salvation that one of His sons be appointed to be the Savior of the world. His work was to be the official revealer of Gospel truths to mortals. The Eternal Father decreed that angels should serve under the direction of this Savior as messengers to bring God's will to men. Thus His children would not be left in helpless ignorance, but they would be recipients of the Gospel. The Savior was to be endowed with power to break the bonds of death and thereby reunite the physical and spiritual bodies of men into a glorious resurrection. He was to be the light, the truth, and the life of the world. Only in and through His name could men be brought back into the pres-

\* Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 166-167.

#### THE PLAN OF SALVATION

ence of their Heavenly Parents. Thus He was to be a Divine Savior-God.

#### LEADERS CHOSEN

At the great council in heaven, God stood in the midst of His spirit-children and appointed "the noble and great ones" to future positions of leadership after they should become mortals.<sup>1</sup> In that assembled throng there was "one like unto God." This glorious personage volunteered to be the Savior of the world, humbly declaring, "Father, Thy will be done, and the glory be thine forever."<sup>2</sup> Thereupon the Father accepted His offer and foreordained Him to this great mission. This individual, while acting as the mediator, was none other than Jehovah of the Old Testament, and when He lived in mortality He was Jesus Christ of the New Testament. Michael the archangel, commonly known to us as Adam, was appointed to be the first mortal man; and Eve, a spirit of comparable brilliance and faithfulness, was assigned to be his helpmate—the "mother of all mortals." Abraham, Isaiah, Jeremiah, Joseph Smith, and others of the holy prophets were foreordained to positions of leadership in their respective dispensations, and Mary was chosen to be the mother of the Son of God.<sup>3</sup> These brilliant children of divine parents were chosen at the council in heaven for important work in the plan of salvation because of their intellectual superiority and their righteousness. They were foreordained but not predestined to their respective positions of leadership in mortality.

#### → LUCIFER'S PLAN

The appointment of Jesus to be the Savior of the world was contested by one of the other sons of God. He was called Lucifer, son of the morning. Haughty, ambitious, and covetous of power and glory, this spirit-brother of Jesus desperately tried to become the Savior of mankind. At the great council he proposed a new plan of salvation, one which was not based on eternal truth. Regarding this event, the Lord revealed the following to Moses:

<sup>1</sup> Abraham 3:23-24.

<sup>2</sup> *Ibid.*, 3:24.

<sup>3</sup> *Ibid.*, Jeremiah 1:4-5; 3 Nephi 8:6, 19; 1 Nephi 11:13-21; Mosiah 8:8.

by Milton R. Hunter



*Under Heavenly Father's direction,  
Jehovah (Jesus Christ) created the earth.*

# JESUS CHRIST, OUR CHOSEN LEADER AND SAVIOR

## Chapter 3

### A Savior and Leader Was Needed

When the plan for our salvation was presented to us in the spirit world, we were so happy that we shouted for joy (see Job 38:7).

We understood that we would have to leave our heavenly home for a time. We would not live in the presence of our heavenly parents. While we were away from them, all of us would sin and some of us would lose our way. Our Heavenly Father knew and loved each one of us. He knew we would need help, so he planned a way to help us.

We needed a Savior to pay for our sins and teach us how to return to our Heavenly Father. Our Father said, "Whom shall I send?" (Abraham 3:27). Two of our brothers offered to help. Our oldest brother, Jesus Christ, who was then called Jehovah, said, "Here am I, send me" (Abraham 3:27).

Jesus was willing to come to the earth, give his life for us, and take upon himself our sins. He, like our Heavenly Father, wanted us to choose whether we would obey Heavenly Father's commandments. He knew we must be free to choose in order to prove ourselves worthy of exaltation. Jesus said, "Father, thy will be done, and the glory be thine forever" (Moses 4:2).

Satan, who was called Lucifer, also came, saying, "Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor" (Moses 4:1). Satan wanted to force us all to do his will. Under his plan, we would not be allowed to choose. He would take away the freedom of choice that our Father had given us. Satan wanted to have all the honor for our salvation.

#### Discussion

- Who is our leader and Savior?
- Who besides Jesus wanted to be our leader?

#### Jesus Christ Became Our Chosen Leader and Savior

After hearing both sons speak, Heavenly Father said, "I will send the first" (Abraham 3:27).

Jesus Christ was chosen and ordained to be our Savior. Many scriptures tell about this. One scripture tells us that long before Jesus was born, he appeared to the brother of Jared, a Book of Mormon prophet, and said: "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . In me shall all mankind have life, and that eternally, even they who shall believe on my name" (Ether 3:14).

When Jesus lived on earth, he taught: "I came down from heaven, not to do mine own will, but the will of him that sent me. . . . And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:38, 40).

#### Discussion

- Ask each person to tell something about Jesus.

#### The War in Heaven

Because our Heavenly Father chose Jesus Christ to be our Savior, Satan became angry and rebelled. There was war in heaven. Satan and his followers fought against Jesus and his followers.

In this great rebellion, Satan and all the spirits who followed him were sent away from the presence of God and cast down from heaven. One-third of the spirits in heaven were punished for following Satan: they were denied the right to receive mortal bodies.

Because we are here on earth and have mortal bodies, we know that we chose to follow Jesus Christ and our Heavenly Father. Satan and his followers are also on the earth, but as spirits. They have not forgotten who we are, and they are around us daily, tempting us and enticing us to do things that are not pleasing to our Heavenly Father. In our premortal life, we chose the right. We must continue to choose the right here on earth. Only by following Jesus can we return to our heavenly home.

#### Discussion

- How do we know that we chose to follow Jesus?

#### We Have the Savior's Teachings to Follow

From the beginning, Jesus Christ has revealed the gospel, which tells us what we must do to return to our Heavenly Father. At the appointed time he came to earth himself. He taught the plan of salvation and exaltation by his word and by the way he lived. He established his Church and his priesthood on the earth. He took our sins upon himself.

By following the Lord's teachings, we can return to live with him and our heavenly parents in the celestial kingdom. He was chosen to be our Savior when we all attended the great council with our heavenly parents. When he became our Savior, he did his part to help us return to our heavenly home. It is now up to each of us to do our part and become worthy of exaltation.

#### Discussion

- What are some of the things we must do to follow Jesus?
- Bear testimony of the Savior.

lead me." I was trying to think of the place where God is not, but it is impossible, unless you can find *empty* space; and *there* I believe He is not. If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord, in the great day of accounts. I will close this sermon, as I intend to preach another before I present the subject I more particularly wish to speak upon.

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach *that* to their disciples. I will tell you how it is. Our

Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, the *Archangel*, the ANCESTOR OF DAYS! about whom holy men have written and spoken — HE IS OUR FATHER and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so

on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplars for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming, "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahoval, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned

professor upon this subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible, you have read the things I have told you to-night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

I will now again take up the subject of tithing. The brethren have done well. They have been willing and obedient, no people could have been more so; for this I thank my Father in Heaven. I could not wish a people to work more kindly in the yoke of Jesus than this people do; the yoke grows more and more easy to them.

It seems that every man will not only pay his tithing, but give all he has, if the Lord requires it: still I see where, in they may do better. I asked the people to day to assist to pay our Church liabilities. The offer of three or four yoke of oxen only, we do not want; but I will lay before you what we wish you to do. By the manifesto which has been read, you have learned the precise situation of the property of the Church. What has incurred this debt? Why does it exist in the shape in which it now appears? And wherein could we have obviated the difficulty, and done better? A fourth part of the money already paid out, did not come in upon tithing. This money we have had to borrow in order to keep the public works in progress. You may say, wherein could we have done better, for we have paid our tithing punctually? But has that brother, who sent \$100 back to the

Brigham Young, 1852

FALSE "REORGANITE" DOCTRINE ABOUT BIRTH OF CHRIST. "Reorganites" claim that Brigham Young went astray and apostatized because he declared that Jesus Christ was not begotten of the Holy Ghost. "Reorganites" claim that he was begotten of the Holy Ghost, and they make the statement that the scriptures so teach. But they do err not understanding the scriptures. They tell us the *Book of Mormon* states that Jesus was begotten of the Holy Ghost. I challenge the statement. The *Book of Mormon* teaches no such thing! Neither does the *Bible*. It is true there is one passage that states so, but we must consider it in the light of other passages with which it is in conflict.

CHRIST CONCEIVED BY POWER OF HOLY GHOST. The *Book of Mormon* says: "And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God."

With this Luke agrees: "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

In Matthew it reads "of the Holy Ghost,"<sup>10</sup> which evidently means "power of the Holy Ghost," to agree with the *Book of Mormon* and with Luke.

CHRIST NOT SON OF THE HOLY GHOST. If "Reorganites" are correct, then Jesus is not the Only Begotten Son of the Father, but the Son of the Holy Ghost. This will not do for it conflicts with the scriptures. The Prophet taught that the Father, Son, and Holy Ghost were three separate personages, and that Jesus was the

<sup>10</sup>Alma 7:10.  
<sup>11</sup>Luke 1:34-35.

<sup>12</sup>Matt. 1:18.

## CHAPTER 2

### THE SON OF GOD

#### THE ONLY BEGOTTEN SON

THE FIRSTBORN. Our Father in heaven is the Father of Jesus Christ, both in the spirit and in the flesh. Our Savior is the Firstborn in the spirit,<sup>1</sup> the Only Begotten in the flesh.<sup>2</sup>

➔ CHRIST NOT BEGOTTEN OF HOLY GHOST. I believe firmly that Jesus Christ is the Only Begotten Son of God in the flesh. He taught this doctrine to his disciples.<sup>3</sup> He did not teach them that he was the Son of the Holy Ghost, but the Son of the Father. Truly, all things are done by the power of the Holy Ghost. It was through this power that Jesus was brought into this world, but not as the Son of the Holy Ghost, but the Son of God. Jesus is greater than the Holy Spirit, which is subject unto him,<sup>4</sup> but his Father is greater than he!<sup>5</sup> He has said it. Christ was begotten of God. He was not born without the aid of Man, and that Man was God!

CHRIST NOT REINCARNATED. Christ was born a babe at Bethlehem. That is where he got his body, and the only physical body, or body of flesh and bones, that he ever had or ever will have. The doctrine of reincarnation is, says the Prophet Joseph, the doctrine of the devil.<sup>6</sup> Of course the devil will teach people any doctrine that will contradict the truth. The great works accomplished by our Redeemer before he was born, including the creation of worlds at the command of his Father, were accomplished by him in his spirit existence.<sup>7</sup>

<sup>1</sup>D. & C. 93:21; Col. 1:15; Rom. 8:29.

<sup>2</sup>D. & C. 20:21; 29:42, 46; 49:5.

<sup>3</sup>John 3:18.

<sup>4</sup>John 15:26; 16:7.

<sup>5</sup>John 14:28.

<sup>6</sup>Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 104-105.

<sup>7</sup>Peri. Corresp.; Ether 3:6-16; Moses 1:31-33; John 1:1-14; Heb. 1:1-4.

pure, and sublime attributes which are perfected in all their fulness in themselves.

If none but Gods will be permitted to multiply immortal children, it follows that each God must have one or more wives. God, the Father of our spirits, became the Father of our Lord Jesus Christ according to the flesh. Hence, the Father saith concerning him, "Thou art my Son, this day have I begotten thee." We are informed in the first chapter of Luke, that Mary was chosen by the Father as a choice virgin, through whom He begat Jesus. The angel said unto the Virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God." After the power of the Highest had overshadowed Mary, and she had by that means conceived, she related the circumstance to her cousin Elizabeth in the following words: "It is that Mighty hath done to me great things; and holy is His name." It seems from this relation that the Holy Ghost accompanied "the Highest" when He overshadowed the Virgin Mary and begat Jesus; and from this circumstance some have supposed that the body of Jesus was begotten of the Holy Ghost without the instrumental-ity of the immediate presence of the Father. There is no doubt that the Holy Ghost came upon Mary to sanctify her, and make her holy, and prepare her to endure the glorious presence of "the Highest," that when "He" should "overshadow" her she might conceive, being filled with the Holy Ghost; hence the angel said, as recorded in Matthew, "That which is conceived in her is of the Holy Ghost;" that is, the Holy Ghost gave her strength to abide the presence of the Father without being consumed; but it was the personage of the Father who begat the body of Jesus; and for this reason Jesus is called "the Only Begotten of the Father;" that is, the only one in this world whose fleshly body was begotten by the Father. There were millions of sons

and daughters whom He begat before the foundation of this world, but they were spirits, and not bodies of flesh and bones; whereas, both the spirit and body of Jesus were begotten by the Father—the spirit having been begotten in heaven many ages before the tabernacle was begotten upon the earth.

The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the *lawful* wife of God the Father: we use the term *lawful* Wife, because it would be blasphemous in the highest degree to say that He overshadowed her or begat the Saviour unlawfully. It would have been unlawful for any *man* to have interfered with Mary, who was already espoused to Joseph; for such a heinous crime would have subjected both the guilty parties to death, according to the law of Moses. But God having created all men and women, had the most perfect right to do with His own creation, according to His holy will and pleasure: He had a lawful right to overshadow the Virgin Mary in the capacity of a husband, and begat a Son, although she was espoused to another; for the law which He gave to govern men and women was not intended to govern Himself, or to prescribe rules for his own conduct. It was also lawful in Him, after having thus dealt with Mary, to give her to Joseph her espoused husband. Whether God the Father gave Mary to Joseph for time only, or for time and eternity, we are not informed. Inasmuch as God was the first husband to her, it may be that He only gave her to be the wife of Joseph while in this mortal state, and that He intended after the resurrection to again take her as one of his own wives to raise up immortal spirits in eternity.

As God the Father begat the fleshly body of Jesus, so He, before the world began, begat his spirit. As the body required an earthly Mother, so his

spirit required a heavenly Mother. As God associated in the capacity of a husband with the earthly mother, so likewise He associated in the same capacity with the heavenly one. Earthly things being in the likeness of heavenly things; and that which is temporal being in the likeness of that which is eternal; or, in other words, the laws of generation upon the earth are after the order of the laws of generation in heaven. But if we have a heavenly Mother as well as a heavenly Father, is it not right that we should worship the Mother of our spirits as well as the Father? No; for the Father of our spirits is at the head of His household, and His wives and children are required to yield the most perfect obedience to their great Head. It is lawful for the children to worship the King of Heaven, but not the "Queen of Heaven." The children of Israel were severely reproved for making offerings to the "Queen of heaven." Although she is highly exalted and honored as the beloved bride of the great King, yet the children, so far as we are informed, have never been commanded to pray to her or worship her. Jesus prayed to His Father, and taught His disciples to do likewise; but we are nowhere taught that Jesus prayed to His heavenly Mother: neither did he pray to the Holy Ghost as his Father. If He were begotten by the Holy Ghost, then He would have called him His Father; but, instead of doing so, the Holy Ghost himself was subject unto Jesus; and He had power to send him as His minister after he returned to his Father.

Next let us enquire whether there are any intimations in Scripture concerning the wives of Jesus. We have already, in the 9th No. of this volume, spoken of the endless increase of Christ's government. Now, we have no reason to suppose that this increase would continue, unless through the laws of generation, whereby Jesus, like His Father, should become the Father of spirits; and, in order to become the Father of spirits, or, as Isaiah says, "The Everlasting Father," it is necessary that He should have one or

more wives by whom He could multiply His seed, not for any limited period of time, but forever and ever: thus He truly would be a Father *everlastingly*, according to the name which was to be given Him. The Evangelists do not particularly speak of the marriage of Jesus; but this is not to be wondered at, for St. John says: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21: 25.) One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them—namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. Indeed, the Psalmist, David, prophesies in particular concerning the Wives of the Son of God. We quote from the English version of the Bible, translated about three hundred and fifty years ago: "*All thy garments smell of myrrh, and aloes, and cassia: when thou comest out of the ivory palaces, where they have made thee glad, Kings' daughters were among thee honorable WIVES: upon thy right hand did stand the QUEEN in a vesture of gold of Ophir.*" (Psalm 45: 8, 9.) That this passage has express reference to the Son of God and His Wives, will be seen by reading the sixth and seventh verses which are as follows: "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and latest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This Being, whom the Psalm-

by Orson Pratt

THE SEER,

against him, and he should be frowned upon by all high-minded and virtuous persons. Wealth, influence and position should not screen him from their righteous indignation. His sin is one of the blackest in the calendar of crime, and he should be cast down from the high pinnacle of respectability and consideration, to find his place among the worst of felons.

Every virtuous woman desires a husband to whom she can look for guidance and protection through this world. God has placed this desire in woman's nature. It should be respected by the stronger sex. Any man who takes advantage of this, and humbles a daughter of Eve to rob her of her virtue, and cast her off dishonored and defiled, is her destroyer, and is responsible to God for the deed. If the refined Christian society of the nineteenth century will tolerate such a crime, God will not; but he will call the perpetrator to an account. He will be damned; in hell he will lift up his eyes, being in torment, until he has paid the uttermost farthing, and made a full atonement for his sins. It is this very class of men, though not all of them, who have set up such a howl against the doctrine of polygamy, which is so much despised and which was believed in and practiced by the ancients—by the very men who are held up to us as patterns of all the piety that was ever exhibited through man upon the face of the earth.

This matter was a little changed in the case of the Savior of the world, the Son of the living God. The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but Mary the wife of Joseph had another husband. On this account infidels have called the Savior a bastard. This is merely a human opinion upon one of the inscrutable doings of the Almighty. That very babe that was cradled in

the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by God our heavenly Father. This answer may suffice you—you need never inquire more upon that point. Jesus Christ is the only begotten of the Father, and he is the Savior of the world, and full of grace and truth. It is not polygamy that men fight against when they persecute this people; but, still, if we continue to be faithful to our God, he will defend us in doing what is right. If it is wrong for a man to have more than one wife at a time, the Lord will reveal it by and by, and he will put it away that it will not be known in the Church. I did not ask Him for the revelation upon this subject. When that revelation was first read to me by Joseph Smith, I plainly saw the great trials and the abuse of it that would be made by many of the Elders, and the trouble and the persecution that it would bring upon this whole people. But the Lord revealed it, and it was my business to accept it.

Now, we as Christians desire to be saved in the kingdom of God. We desire to attain to the possession of all the blessings there are for the most faithful man or people that ever lived upon the face of the earth, even him who is said to be the father of the faithful, Abraham of old. We wish to obtain all that father Abraham obtained. I wish here to say to the Elders of Israel, and to all the members of this Church and kingdom, that it is in the hearts of many of them to wish that the doctrine of polygamy was not taught and practiced by us. It may be hard for many, and especially for the ladies, yet it is no harder for them than it is for the gentlemen. It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the

blessings which Abraham obtained, you will be polygamists at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. You who wish that there were no such thing in existence, if you have in your hearts to say: "We will pass along in the Church without obeying or submitting to it in our faith or believing this order, because, for aught that we know, this community may be broken up yet, and we may have lucrative offices offered to us; we will not, therefore, be polygamists lest we should fail in obtaining some earthly honor, character and office, etc.,"—the man that has that in his heart, and will continue to persist in pursuing that policy, will come short of dwelling in the presence of the Father and the Son, in celestial glory. The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them, and they refused to accept them.

The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it. Now, then, it is said that this must be done away before we are permitted to receive our place as a State in the Union. It may be, or it may not be. One of the twin relics—slavery—they say, is abolished. I do not, however, wish to speak about this; but if slavery and oppression and iron-handed cruelty are not more felt by the blacks to-day than before, I am glad of it. My heart is pained for that unfortunate race of men. One twin relic having been strangled, the other, they say, must next be destroyed. It is they and God for it,

and you will all find that out. It is not Brigham Young, Heber C. Kimball and Daniel H. Wells and the Elders of Israel they are fighting against; but it is the Lord Almighty. What is the Lord going to do? He is going to do just as he pleases, and the world cannot help themselves.

I heard the revelation on polygamy, and I believed it with all my heart, and I know it is from God—I know that he revealed it from heaven; I know that it is true, and understand the bearings of it and why it is. "Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy?" If we are not admitted until then, we shall never be admitted. These things will be just as the Lord will. Let us live to take just what he sends to us, and when our enemies rise up against us, we will meet them as we can, and exercise faith and pray for wisdom and power more than they have, and contend continually for the right. Go along, my children, saith the Lord, do all you can, and remember that your blessings come through your faith. Be faithful and cut the corners of your enemies where you can—get the advantage of them by faith and good works, take care of yourselves, and they will destroy themselves. Be what you should be, live as you should, and all will be well.

Who knows but the time will come when the inquiry will be made in Washington, by the President, by the Congressmen: "Are things any worse in Utah than in Washington: than they are in New York? or in any State of the Union? are they more unvirtuous, are they more disloyal to the Government?" But then there is polygamy. That has nothing in the least to do with our being loyal or disloyal, one way or the other. But is not the practice of

Brigham Young, Aug. 19, 1866

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the coarse material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

When the time came that His first-born, the Saviour, should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that He has gained His exaltation, and has obtained eternal lives. The principle of eternal lives is an eternal existence, eternal duration, eternal exaltation. Endless are His kingdoms, endless His thrones and His dominions, and endless are His posterity; they never will cease to multiply from this time henceforth and forever.

To you who are prepared to enter into the presence of the Father and the Son, what I am now telling will eventually be no more strange than are the feelings of a person who returns to his father's house, brethren, and sisters, and enjoys the society of his old associates, after an absence of several years upon some distant island. Upon returning he would be happy to see his father, his relatives and friends. So also if we keep the celestial law when our spirits go to God who gave them, we shall find that we are acquainted there and distinctly realize that we know all about that world.

Tell me that you do not know anything about God! I will tell you one thing, it would better become you to lay your hands upon your mouths and them in the dust, and cry, "unclean, unclean."

Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple. If you see and understand these things, it will be by the Spirit of God; you will receive them by no other spirit. No matter whether they are told to you like the thunderings of the Almighty, or by simple conversation; if you enjoy the Spirit of the Lord, it will tell you whether they are right or not.

I am acquainted with my Father. I am as confident that I understand in part, see in part, and know and am acquainted with Him in part, as I am that I was acquainted with my earthly father who died in Quincy, Illinois, after we were driven from Missouri. My recollection is better with regard to my earthly father than it is in regard to my heavenly Father; but as to knowing of what species He is, and how He is organized, and with regard to His existence, I understand it in part as well as I understand the organization and existence of my earthly father. That is my opinion about it, and my opinion to me is just as good as yours is to you; and if you are of the same opinion you will be satisfied as I am.

I know my heavenly Father and Jesus Christ whom He has sent, and this is eternal life. And if we will do as we have been told this morning, if you will enter into the Spirit of your calling, into the principle of securing to yourselves eternal lives, eternal existence, eternal exaltation, it will be well with you. But if, after being put into a carriage and placed upon the road, after having everything prepared for the journey that infinite

wisdom could devise, this people stroll into the swamp, get into the woods among the brambles and briars, and wander around until night overtakes them, I say, shame on such people.

I am ashamed to talk about a reformation, for if you have entered into the spirit of your religion, you will know whether these things are so or not. If you have the spirit of your religion and have confidence in you, walk along and continue to do so, and secure to yourselves the life before you, and never let it be said, from this time henceforth, that you have wakened out of your sleep, from the fact that you are always awake.

We talk about the reformation, but recollect that you have only just commenced to walk in the way of life and salvation. You have just commenced in the career to obtain eternal life, which is that which you desire, therefore you have no time to spend only in that path. It is straight and narrow, simple and easy, and is an Almighty path, if you will keep in it. But if you wander off into swamps, or into brambles, and get into darkness, you will find it hard to get back.

Brother Cummings told you the truth this morning with regard to the sins of the people. And I will say that the time will come, and is now nigh at hand, when those who profess our faith, if they are guilty of what some of this people are guilty of, will find the axe laid at the root of the tree, and they will be hewn down. What has been must be again, for the Lord is coming to restore all things. The time has been in Israel under the law of God, the celestial law, or that which pertains to the celestial law, for it is one of the laws of that kingdom where our Father dwells, that if a man was found guilty of adultery, he must have his blood shed, and that is near at hand. But now I say, in the name of the Lord, that if this people will sin no more, but faithfully live their

religion, their sins will be forgiven them without taking life.

You are aware that when brother Cummings came to the point of loving our neighbours as ourselves, he could say yes or no as the case might be, that is true. But I want to connect it with the doctrine you read in the Bible. When will we love our neighbour as ourselves? In the first place, Jesus said that no man hateth his own flesh. It is admitted by all that every person loves himself. Now if we do rightly love ourselves, we want to be saved and continue to exist, we want to go into the kingdom where we can enjoy eternity and see no more sorrow nor death. This is the desire of every person who believes in God.

Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, "shed my blood that I may be saved and exalted with the Gods?"

All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood?

## SON OF JOSEPH

7:10; 3 Ne. 9:15; D. & C. 6:21; Matt. 27:43; John 10:36; Moses 6:54.)

God the Father is a perfected, glorified, holy Man, an immortal Personage. And Christ was born into the world as the literal Son of this Holy Being; he was born in the same personal, real, and literal sense that any mortal son is born to a mortal father. There is nothing figurative about his paternity; he was begotten, conceived and born in the normal and natural course of events, for he is the Son of God, and that designation means what it says. (1 Ne. 11.)

2. Father Adam, the first man, is also a *son of God* (Luke 3:38; Moses 6:22, 59), a fact that does not change the great truth that Christ is the Only Begotten in the flesh, for Adam's entrance into this world was in immortality. He came here before death had its beginning, with its consequent mortal or flesh-status of existence.

## SON OF JOSEPH.

See CARPENTER'S SON, CHRIST, SON OF GOD, SON OF MAN, SON OF MARY. When Jesus began his active ministry he was "about thirty years of age, being (*as was supposed*) the *son of Joseph*." (Luke 3:23.) That is, he was considered by the people to be "the son of Joseph." (John 1:45.) Though Joseph did sire sons, they were only the half-brothers of our Lord, and the husband of Mary was in reality only the foster and not the natural

## SON OF MAN

parent of Jesus. (Matt. 12:46; 13:55; Gal. 1:19.)

## SON OF MAN.

See CHRIST, FATHER IN HEAVEN, GOD, MAN OF HOLINESS, SON, SON AHMAN, SON OF GOD. Christ is the Son of Man, meaning that his Father (the Eternal God!) is a Holy Man. "In the language of Adam, Man of Holiness" is the name of God, "and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time." (Moses 6:57.) Thus Christ is the Son of Man of Holiness or more briefly put, the Son of Man. Accordingly, when he asked his disciples, "Whom do men say that I the Son of man am?" (Matt. 16:13), he was conveying precisely the same thought as he would have done by saying, "Whom do men say that I the Son of God am?" for that God who is his Father is a Holy Man.

There are more than 100 instances in which the Old Testament applies the title *son of man* to mortal persons, obviously doing so to emphasize the relative weakness of man as compared to Deity. As a consequence the sectarian world has falsely assumed that the more than 70 New Testament references to Christ as the Son of Man have a similar meaning, that is, that they convey the thought of his manhood rather than of his divinity. Actually all of these scriptures stand as wit-

## SON OF MARY

nesses of the kind of Being that his Father is. Latter-day revelation also makes frequent reference to our Lord as the Son of Man, generally in a context telling of his glorious Second Coming. (D. & C. 45:39; 49:6, 22; 58:65.)

## SON OF MARY.

See CHRIST, MARY, SON OF DAVID, SON OF GOD, SON OF JOSEPH, VIRGIN BIRTH. Christ is the *Son of Mary*. (Matt. 1:18-25; Luke 1:26-38; Mosiah 3:8.) Mary was "the mother of the Son of God after the manner of the flesh. . . . She was carried away in the Spirit" (1 Ne. 11:18-19), was "overshadowed" and conceived "by the power of the Holy Ghost" (Alma 7:9-10—but the Holy Ghost is not the Father of Christ—and when the Child was born, he was "the Son of the Eternal Father." (1 Ne. 11:21.)

## SON OF PEACE.

See GOSPEL, LIGHT OF CHRIST MESSAGE OF THE RESTORATION PEACE. In instructing the seventies of his day, our Lord said: "Into whatsoever house ye enter, first say Peace be to this house. And if the *son of peace* be there, your peace shall rest upon it: if not, it shall turn to you again." (Luke 10:5-6.) In other words, the ambassadors of truth were to test the spirits of the people, giving blessings to those who were spiritually inclined and who

the five virgins are actually virgins or females who are to be married to the Bridegroom, then all the rest of the saints would constitute the guests. Are not these five wise virgins the "honorable Wives" which the Psalmist represents the Son of God as having taken from among king's daughters? From the passage in the forty-fifth Psalm, it will be seen that the great Messiah who was the founder of the Christian religion, was a Polygamist, as well as the Patriarch Jacob and the prophet David from whom He descended according to the flesh. Paul says concerning Jesus, "Verily he took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. 2: 16.) Abraham the Polygamist, being a friend of God, the Messiah chose to take upon himself his seed; and by marrying many honorable wives himself, show to all future generations that he approbated the plurality of Wives under the Christian dispensation, as well as under the dispensations in which His Polygamist ancestors lived.

We have now clearly shown that God the Father had a plurality of wives, one or more being in eternity, by whom He begat our spirits as well as the spirit of Jesus His First Born, and another being upon the earth by whom He begat the tabernacle of Jesus, as His Only Begotten in this world. We have also proved most clearly that the Son followed the example of his Father, and became the great Bridegroom to whom Kings' daughters and many honorable Wives were to be married. We have also proved that both God the Father and our Lord Jesus Christ inherit their wives in eternity as well as in time; and that God the Father has already begotten many thousand millions of sons and daughters and sent them into this world to take tabernacles; and that God the Son has the promise that "of the increase of his government there shall be no end;" it being expressly declared that the children of one of His Queens should be made Princes in all the earth. (See Psalm 45: 16.) Jesus says there shall be weeping

and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." (Luke 13: 28.) There are many in this generation so pious that they would consider themselves greatly disgraced to be obliged to associate with a man having a plurality of wives; would it not be well for such to desire a place separate from the kingdom of God, that they may not be contaminated with the society of these old Polygamists? And then it would be so shocking to the modesty of the very pious ladies of Christendom to see Abraham and his wives, Jacob and his wives, Jesus and his honorable wives, all eating occasionally at the same table, and visiting one another, and conversing about their numerous children and their kingdoms. Oh, ye delicate ladies of Christendom, how can you endure such a scene as this? Oh, what will you do, when you behold on the very gates of the holy Jerusalem the names of the Twelve sons of the four wives of the Polygamist Jacob? If you do not want your morals corrupted, and your delicate ears shocked, and your pious modesty put to the blush by the society of polygamists and their wives, do not venture near the holy Jerusalem, nor come near the New Earth; for Polygamists will be honored there, and will be among the chief rulers in that Kingdom.

Peter says, Likewise ye wives be in subjection to your own husbands, \* \* \* even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well." (1 Peter 3: 1, 6.) The females in the first age of Christianity considered it a great honor to become the daughters of Abraham, but now they have become so righteous that they think it a disgrace to be found in the society of a Polygamist; and no doubt they would think their characters ruined for ever, if any one should be so immodest as to call them the daughters of the Polygamist Abraham. But we will tell them how to avoid this deep disgrace; they can cease to do well; for Peter says that it is only on

this condition that they become the daughters of Abraham. It will be necessary for you to reject Christianity and not obey the gospel; for in so doing you might very much endanger your reputation by becoming the daughters of that noted Polygamist. To become the daughters of a Polygamist by voluntarily embracing Christianity would be at once sanctioning father Abraham's deeds. Only think how awfully shocking it would be, to have your neighbors point the finger of scorn at you, and say, "There goes a daughter of Abraham—she has been adopted into the family of that old Polygamist—she must be a very immodest woman to want to get into his family," among his wives and concubines—who would have ever thought, that she would have embraced the faith of Abraham, and thus consent to be adopted as one of his daughters, when she very well knew his character! O what a disgrace! I wonder if she will not want to go and sit down with her adopted father and with all his wives in the kingdom of God. I dare say she will; for there is no telling how far Christianity will lead them, when they get so far gone as to be adopted into Abraham's family. The doctrine that she has embraced tells her that many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. O how shameful! I wonder why the law don't put a stop to Christianity when it produces such an immoral influence as to cause so many not only to be adopted into these disgraceful families, but to pretend that such characters are going to be in the kingdom of God, and that all their adopted children will go there too. She not only disgraces herself by coming into such a family, but according to her doctrine she will have to associate with beggars, for her book says, that the angels laid hold of a poor beggar named Lazarus and carried him off to Abraham's bosom. Oh what a family! Polygamists and beggars all together! and that poor silly woman is one of his daughters, and expects when

she dies to be carried to his bosom also. I wonder if there will not be some great gulf or some other barrier to keep such disgraceful characters from intruding upon the society and corrupting the morals of the good pious people who die in the nineteenth century! I wonder if the angels will have the impudence to drag us away as soon as we die to the bosom of such a noted Polygamist as Abraham!" If you do not want to suffer such deep disgrace, you must keep out of Abraham's family by neglecting the Gospel; and when you die, the angels will not trouble you with his society, but there will be a great gulf intervening between you and his family over which there will be no passage.

Inasmuch as the saints in Utah consider it moral, virtuous, and scriptural, to practice the plurality system, they should seek by every means to irradiate, not only from their own minds, but from the minds of their children, every erroneous improper prejudice which they have formerly imbibed, by their associations with the nations of modern Christendom. Parents who have daughters should seek to instill into their minds, that it is just as honorable for them to be united in marriage to a good man who is already a husband, as to one that is single: they should be taught to reject the society and proposals for marriage of all wicked men, whether single or not. A father should be impartial to all his children, and cultivate the same love for them all; while each wife should instill into the minds of her own children the necessity of loving the children of each of the others, as brothers and sisters. Each wife should, not only care for the welfare of her husband and her own children, but should also seek the happiness of each of his other wives and children. And likewise, the children of each wife should not only respect, honor, and love their own mother, but also the mothers of all their brothers and sisters. By observing these precepts, peace and tranquility will reign throughout every department of the family, and the spirit of God will flow freely from heart to heart.

ful." Again—"The children of thy elect sister greet thee." This ancient philosopher says they were both John's wives. Paul says, "Mine answer to them that do examine me is this:—"

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas." He, according to Celsus, had a numerous train of wives.

The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers. We might almost think they were "Mormons."

But if you pass on in their history to seek for uniformity and beauty, you will find some grand flare-ups among them. Look, for instance, at Paul and Peter, disputing and quarrelling with each other; and Paul and Barnabas contending, and parting asunder with angry feelings. "When Peter came to Antioch," says Paul, "I withstood him to the face, because he was to be blamed," &c. Paul does not gain much credit with the Mormons for taking this course. We know he had no right to rebuke Peter; but some men said he was like Almon Babbitt, *he wanted to boast of rebuking Peter*. He thought it was a feather in his cap because he coped with Peter and rebuked him. Had that affair come before a "Mormon" tribunal, they would have decided in favour of Peter, and against Paul. We believe when Paul rebuked Peter, he had in him a spirit of rebellion, and was decidedly wrong in rebelling against the man who held the keys of the kingdom of God on the earth.

But I will proceed, and I wish you to understand that I am only just giving you a rap here and there; you

know spiritual rappings are quite common in this day.

If you will pass along in the days of the Apostles, after a while you see them thrust into cauldrons of oil, crucified with their heads downwards, and persecuted in various ways until they became extinct. After a while, you have the beauty, the sublimity of Catholicism. Look at the old mother, seated upon a scarlet-coloured beast, boxing the ears of her daughters; and the Church of England in turn boxing the ears of the old mother, assisted by her other numerous offspring, and then mark the bitter contentions and bloody feuds among the children! O, have they not had a sublime time—a beautiful dish of suckertash. What a uniform course they have taken!

But are the inhabitants of the earth the only portion of nature that is not uniform? No.

Look at the bellowing earthquake, uprooting the mountains and precipitating them from their beds, and rending the rocks with violence, leaving the trembling earth in a state of horrible devastation; and then for men to teach me about the uniformity of nature's course, and that man is the only being in nature that is uniform, is folly. Talk not to me about the uniformity of nature; where is it to be found upon this earth, among men, in the mountains, among the valleys, in the ocean, or among the streams that water the land.

Before you censure my views upon this subject, look at mother earth, at the ocean, at the rocks, at the planets that bespangle the blue vault of heaven; in short, at nature in all her works, which you will find stamped with the insignia of continual change. But pass on.

You look and you see the Church, as it were, driven from the earth; you see it left without a Prophet, without a Seer, without Apostles, and without the voice of inspira-

tion. You hear the professed ministers of Christ teaching the benighted multitude, that the day when angels administer to men has ceased; that the sacred Urim and Thummim is lost; that the holy Priesthood is no longer needed, and the sacred place where they offered sacrifices for Israel is gone, all are gone.

In this way, century after century passed away; nation rose against nation, and kingdom against kingdom; nations and kingdoms rose, and in their turn fell in succession, to give place to others, while nature, in her convulsive throes, shook the earth from centre to circumference. Pass on still, and do you look for uniformity?

But says one, "You Mormons tell us, that in the age in which we live there is a work commenced on the earth that will entirely eclipse every other dispensation, and usher in a day of righteousness, overcome Lucifer the arch deceiver; a day wherein he is to be bound, and thrust into the pit, and lose his power; when the earth will be redeemed, and appear in her primeval bloom and beauty, and man shall cease to war against his fellow man; when the convulsions of the earth shall cease—the earthquake cease to bellow, the thunder cease to roar, and the lightning cease to become destructive, and to mar the face of nature, spreading terror and dismay among animated beings; when the earth and all nature shall become calm and tranquil, and the glory of God shall be among men."

"Why bless me, with the exception of a few points," say statesmen, "your society has decidedly changed from what it was in the days of Mr. Smith. Because of the peculiar traits of his character, it could not have possibly existed under his government; we are glad to see the decided improvement that has been made since his death, and under the administration of Mr. Young." This is their language.

Says one, "I like it very well, if you did not gather together, and suffer Brigham Young to lead you like one man."

In that consists the beauty of our religion; and he can wield us as a people, like God does the armies of heaven. He can wield us to preach, to pray, or to fight. We have everything spiritual, temporal, and natural, as it should be. We believe it is just as much our religion to talk about wheat, plowing, sowing, and gathering in at harvest time, it is just as much our religion as anything connected with it.

"Pertaining to the Mormons away off in the Valley, they never will be much anyhow," says one. They used

citing their vanity by making them most conspicuous in all the novels and romances which, like so much trash, have flooded society and cursed the land, is only to make them a more easy prey to the unbridled sensuality and the ungodly lusts of their benighted authors. Flattery is food for the silly and shallow brained, but a wise heart and pure hand will never administer it.

The order of heaven places man in the front rank; hence he is first to be addressed. Woman follows under the protection of his counsels, and the superior strength of his arm. Her desire should be unto her husband, and he should rule over her. I will here venture the assertion, that no man can be exalted to a celestial glory in the kingdom of God whose wife rules over him; and as the man is not without the woman, nor the woman without the man in the Lord, it follows as a matter of course, that the woman who rules over her husband, thereby deprives herself of a celestial glory.

[Here the speaker was interrupted by the question from the congregation, "What, then, will become of Prince Albert and Queen Victoria?" The speaker replied, General and eternal principles are too stubborn to yield to individual accommodation. They must see to their own affairs.]

But to my subject: The day in which we live is an important one—important to the world at large, and to us as a people. As time is measured off to us by the day, by the week, and by the year, our quantum will soon be run off, and we be summoned to render an account of the use and improvement we have made of it. Let the question now arise in every breast, Am I acting well my part while I occupy the stage of life? Remember that your daily prayer to God is, "Thy kingdom come, and Thy will be done on earth, as it is

done in heaven." Remember, also, that we are the favoured and chosen people to whom that kingdom is come, and it will continue with us, provided our energies, coupled with the wisdom and power of God, be directed to that object—an object for which all Christendom is praying to be accomplished; and one, too, against which their skill, learning, and power will be arrayed. Even the devils in hell will burst forth from their fiery cells to unite with the fallen sons of earth, to oppose the kingdoms of this world, becoming the kingdom of our God. The kings and rulers of the earth will not willingly cast their crowns and sceptres at the feet of the Priesthood, and worship the God of Hosts. His almighty power, in judgments, alone will humble them into this submission. "He shall send forth judgment unto victory." Let strict integrity and purity of heart and life be our bulwarks, and the faith of Abraham, Moses, Daniel, Shadrach, Meshach, and Abednego, be our shield and fortress of strength now, and in the day of temptation and trial. To incite you to diligence and perseverance, let me tell you that our foes are not only strong, but wily; and yet to encourage you—to inspire you with faith and hope, allow me to say that God is stronger and more wily than they. The Almighty never did, neither will He ever display His power in behalf of His people until they are brought into tried and straitened places; and what if some of us should lay down our lives for Christ's sake? We all have to die at some time; and if we are but in the faithful discharge of our duty, it should matter not to us when or by what means we go. Our enemies may say, for righteousness sake we kill thee not, but for thine own wickedness and perverseness.

What persecutors of the followers of Jesus ever acknowledged that they martyred or killed the Saints for right-

eousness sake? None! They claimed that they did it on account of their wickedness; and if they never have made this acknowledgement, do you think they ever will? No! With a blind and maddened zeal against the Saints, strengthened by the eternal hatred and jealousy of the fallen angels, will they fill the cup of their iniquity and ripen in the glare of their oppression for the judgments of Almighty God.

Are we everywhere spoken against? Is almost every newspaper and journal, with a thousand and one anonymous letter writers, pouring forth their spleen, animadversions, and maledictions upon the Saints in Utah? Do they wish and intend to blow up a storm—a tempest to burst upon our heads with all the fury of the combined elements to sweep us from the face of the earth? Or secretly and under cover, do they intend to rig a purchase to prey upon the peace and happiness of the Saints who have fled from the face of the "serpent," unprotected and unredressed, to this desolate land, to which no other people would come until after we came and killed the snakes, built the bridges, proved the country, raised bread and built houses for them to come to, a land where no other people can or will dwell, should the Mormons leave it!

Why this hatred and ill-will against you? What have you done to provoke it? We have rebuked iniquity; and, in some instances, in rather high places. But the real cause is explained by our Saviour: "Ye are not of the world, but I have chosen you out of the world, therefore the world hate you."

Remember that God not only rules the storm, but visits the secret chambers. He can hush the storm, and say to the winds, "Peace, be still," and catch the fowler in his own snare.

The professed purity of this gene-

ration will not allow the institutions of Utah to exist undisturbed, if they can devise any scheme to disturb them. It is true that the people of Utah believe in and practise polygamy. Not because our natural desires lead us into that condition and state of life, but because our God hath commanded it, and wishing to comply with that as well as with all others of His commands, we are as we are. We also wish to be counted Abraham's children, to whom the promises were made, and also with whom the covenants were established; and being told that if we are the children of Abraham, we will do the works of Abraham, we are not a little anxious to do as he did. Among other things that he did, he took more than one wife. In this he was not alone, for this example was copied by most of the ancient worthies and others who succeeded him under the same everlasting covenant. Even the wisest and best men—men after God's own heart, entered the most deeply into this practice. Nor was this practice limited to the days of the Old Testament.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even mar-

*Our voice testifies—by the power and influence of the Holy Spirit of God—that this Church administers the gospel, and that all who come to this ensign, raised anew on the mountains of Israel, can gain peace in this world and eternal life in the world to come.*

3. *We must live as Jesus lived.*

Jesus kept the commandments of his Father and thereby worked out his own salvation, and also set an example as to the way and the means whereby all men may be saved. Salvation is available because of his atoning sacrifice and comes by obedience to the laws and ordinances of the gospel. As to how and why and in what manner we must live to gain salvation, we need only quote the teachings of the Prophet Joseph Smith as they are given in the Lectures on Faith.

“Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation?” the Prophet asked, “or, in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot be saved; for whatever constitutes the salvation of one will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what others must be, or else not be saved.

“We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the Bible, that it is Christ: all will agree in this, that he is the prototype or standard of salvation; or, in other words, that he is a saved being. And if we should continue our interrogation and ask how it is that he is saved? the answer would be—because he is a just and holy being; and if he were anything different from what he is, he would not be saved; for his salvation depends on his being precisely what he is

obedience to the laws and ordinances of the gospel. Salvation is twofold: *General*—that which comes to all men irrespective of a belief (in this life) in Christ—and, *Individual*—that which man merits through his own acts through life and by obedience to the laws and ordinances of the gospel.

But man may commit certain grievous sins—according to his light and knowledge—that will place him beyond the reach of the atoning blood of Christ. If then he would be saved he must make sacrifice of his own life to atone—so far as in his power lies—for that sin, for the blood of Christ alone under certain circumstances will not avail.

MURDERERS AND THE ATONEMENT. Do you believe this doctrine? If not, then I do say you do not believe in the true doctrine of the atonement of Christ! This is the doctrine you are pleased to call the "blood atonement of Brighamism." This is the doctrine of Christ our Redeemer, who died for us. This is the doctrine of Joseph Smith, and I accept it.

In whose stead did Christ die? I wish your church members could be fair enough to discuss this subject on its merits.

I again recommend you to a careful reading of the quotations in my open letter. You will find them as follows: *Book of Mormon*—2 Nephi 9:35; *Alma* 1:13-14 and 42:19. *Bible*—*Inspired Version*, Genesis 9:12-13; Luke 11:50; Hebrews 9:22 and 10:26-29; 1 John 3:15 and 5:16. *Doctrine and Covenants* 42:18-19, 79; 87:7; 101:80.

To these I will add: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death. . . . So ye shall not pollute the land wherein ye are; for blood it

defleth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."<sup>22</sup>

→ ANCIENT MEN SLAIN TO ATONE FOR SINS. Do you want a few references of where men were righteously slain to atone for their sins? What about the death of Nehor?<sup>23</sup> Of Zemnariyah and his followers?<sup>24</sup> What about Er and Onan, whom the Lord slew?<sup>25</sup> Of Nadab and Abihu?<sup>26</sup> And the death of Achan?<sup>27</sup>

Were not these righteously slain to atone for their sins? And it was of this class of cases that President Young referred in his discourse you misquote. He tells us so, in the same discourse in the portion which you did not quote. It is:

"Now take the wicked, and I can refer you to where the Lord had to slay every soul of the Israelites that went out of Egypt except Caleb and Joshua. He slew them by the hand of their enemies, by the plague and by the sword. Why? Because he loved them and promised Abraham he would save them."<sup>28</sup>

ATONEMENT AND SINS UNTO DEATH. Joseph Smith taught that there were certain sins so grievous that man may commit, that they will place the transgressors beyond the power of the atonement of Christ. If these offenses are committed, then the blood of Christ will not cleanse them from their sins even though they repent. Therefore their only hope is to have their own blood shed to atone, as far as possible, in their behalf. This is scriptural doctrine, and is taught in all the standard works of the Church. The doctrine was established in the beginning, that "Whoso sheddeth man's blood, by man shall his blood be shed; for man shall not shed the blood of man. For a commandment I give, that every man's brother

<sup>22</sup>Inspired Version, Nu. 35:30-31, 33. <sup>23</sup>Joshua 7:24-25.

<sup>24</sup>Alma 1:15. <sup>25</sup>Blood Atonement and the Origin of Plural Marriage, pp. 14, 47-48.

<sup>26</sup>Gen. 38:7, 10.

<sup>27</sup>Lev. 10:2.

## BLOOD

### BLOOD.

See FLESH AND BLOOD.

### BLOOD ATONEMENT DOCTRINE.

See ATONEMENT OF CHRIST, CALLING AND ELECTION SURE, CHRIST, FLESH AND BLOOD. From the days of Joseph Smith to the present, wicked and evilly-disposed persons have fabricated false and slanderous stories to the effect that the Church, in the early days of this dispensation, engaged in a practice of blood atonement whereunder the blood of apostates and others was shed by the Church as an atonement for their sins. These claims are false and were known by their originators to be false. There is not one historical instance of so-called blood atonement in this dispensation, nor has there been one event or occurrence whatever, of any nature, from which the slightest inference arises that any such practice either existed or was taught.

There are, however, in the sermons of some of the early church leaders some statements about the true doctrine of blood atonement and of its practice in past dispensations, for instance, in the days of Moses. By taking one sentence on one page and another from a succeeding page and even by taking a part of a sentence on one page and a part of another found several pages away—all wholly torn from

## BLOOD ATONEMENT DOCTRINE

context—dishonest persons have attempted to make it appear that Brigham Young and others taught things just the opposite of what they really believed and taught.

Raising the curtain of truth on this false and slanderous bluster of enemies of the Church who have thus wilfully chosen to fight the truth with outright lies of the basest sort, the true doctrine of blood atonement is simply this:

1. Jesus Christ worked out the infinite and eternal atonement by the shedding of his own blood. He came into the world for the purpose of dying on the cross for the sins of the world. By virtue of that atoning sacrifice immortality came as a free gift to all men, and all who would believe and obey his laws would in addition be cleansed from sin through his blood. (Mosiah 3:16-19; 3 Ne. 27:19-21; 1 John 1:7; Rev. 5:9-10.)

2. But under certain circumstances there are some serious sins for which the cleansing of Christ does not operate, and the law of God is that men must then have their own blood shed to atone for their sins. Murder, for instance, is one of these sins; hence we find the Lord commanding capital punishment. Thus, also, if a person has so progressed in righteousness that his calling and election has been made sure, if he has come to that position where he knows "by revelation and the spirit of prophecy, through the power of the Holy Priesthood" that he is sealed up unto eternal life (D.

## BLOOD ATONEMENT

& C. 131:5), then if givenness for certain gri must "be destroyed i and "delivered unto t of Satan unto the da tion, saith the Lord G 132:19-27.)

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This doctrine can only ticed in its fulness in a d the civil and ecclesiastical administered in the same h was, for instance, practice days of Moses, but it was could not be practiced in t pensation, except that who understood its provision and did use their influence t form of capital punishmen

tively I care but little about the wheat and corn, though a little is very useful.

It is true that this is a good country for fruits of some kinds; this soil produces, as good peaches as can be raised on any soil, and also grapes, apples, and so on. But what of all that? The man, or the woman, that mainly looks after the fruit, after the luxuries of life, good food, fine apparel, and at the same time professes to be a Latter-day Saint, if he does not get that spirit out of his heart, it will obtain a perfect victory over him; whereas he is required to obtain a victory over his lusts and over his unwise feelings; and if he does not get rid of that spirit, the quicker he starts east for the States, or west for California, the better.

If we could not raise any fruit, if we could not raise an ear of corn, I should be quite thankful if we could raise the oats and the peas, and make the oat bread and the pea broth, and live on them from year to year.

I say hallelujah, this is a first-rate place to raise Saints. Let the people complain of hard times, complain of their poverty, their poor fare and their hard labor; that wood is scarce, that we have to go far for it, and have to toil so hard to raise our grain; that a cow is gone to-day, and an ox was lost last year; that if we turn out our cattle they will stray off, and we shall see them no more.

How would you feel were you in a country where you could not raise stock, except you provided comfortable shelter and an abundance of fodder for them all?

In the country where I was brought up, could you turn out a calf in the fall and have it live through the winter? There never was such a thing done, to my knowledge; and no man ever thought of such a thing as wintering a calf, unless he had a shel-

ter prepared for it almost as warm as the rooms for the children.

I mention these things for the benefit of those here to-day, if any, who think that this is not a good country, and who do not really know whether they wish to stay, or whether we are right or wrong, or whether "Mormonism" is true or false.

I would advise those persons to repent of their sins forthwith, and to try with all their might to get the spirit of their religion upon them, and if they cannot do that, to take their own course and go where their hearts desire, for doubtless there is some place where you would wish to go.

Those that have the Gospel, who enjoy the Spirit of their religion, lie down in peace, and wake up full of rejoicing, full of peace, of glory, of faith and thanksgiving; this is the case with all who are full of good works.

We need a reformation in the midst of this people; we need a thorough reform, for I know that very many are in a dozy condition with regard to their religion; I know this as well as I should if you were now to doze and go to sleep before my eyes.

You are losing the spirit of the Gospel, is there any cause for it? No, only that which there is in the world. You have the weakness of human nature to contend with, and you suffer that weakness to decoy you away from the truth, to the side of the adversary; but now it is time to awake, before the time of burning will come.

Whether the time of burning will be this week, or the next, or next year, I do not know that I care; and I do not know that I would ask, if I was sure the Lord would tell me. But I tell you that which I do know, and that is sufficient.

I do know that the trying day will soon come to you and to me; and ere long we will have to lay down these

tabernacles and go into the spirit world. And I do know that as we lie down, so judgment will find us, and that is scriptural; "as the tree falls, so it shall lie," or, in other words, as death leaves us so judgment will find us.

I will explain how judgment will be laid to the line. If we all live to the age of man the end thereof will soon be here, and that will burn enough, without anything else; and the present is a day of trial, enough for you and me.

We have got to be rightly prepared to go into the spirit world, in order to become kings. That is, so far as the power of Satan is concerned you and I have got to be free from his power, but we cannot be while we are in the flesh.

Here we shall be perplexed and hunted by him; but when we go into the spirit world there we are masters over the power of satan, and he cannot afflict us any more, and this is enough for me to know.

Whether the world is going to be burned up within a year, or within a thousand years, does not matter a great to you and me. We have the privilege of eternal life, we have the privilege of obtaining glory, immortality, and eternal lives, now will you obtain these blessings?

Will you spend your lives to obtain a seat in the kingdom of God, or will you lie down and sleep, and go down to hell?

I want all the people to say what they will do, and I know that God wishes all His servants, all His faithful sons and daughters, the men and the women that inhabit this city, to repent of their wickedness, or we will cut them off.

I could give you a logical reason for all the transgressions in this world, for all that are committed in this probationary state, and especially for those committed by men.

There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes opened to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas, if such is not the case, they will stick to them and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them.

Of all the children of Israel that started to pass through the wilderness, none inherited the land which had been promised, except Caleb and Joshua, and what was the reason? It was because of their rebellion and wickedness; and because the Lord had promised Abraham that he would save his seed.

They had to travel to and fro to every point of the compass, and were wasted away, because God was determined to save their spirits. But they could not enter into His rest in the flesh, because of their transgressions, consequently He destroyed them in the wilderness.

I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further; I have had men come to me and

offer their lives to atone for their sins.

It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, cannot remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine and throw out a few words about it. You have been taught that doctrine, but you do not understand it. It is our desire to be prepared for a celestial seat with our Father in heaven. It was observed by brother Grant that we have not seen God, that we cannot converse with Him; and it is true that men in their sins do not know much about God. When you hear a man pour out eternal things, how well you feel, to what a nearness you seem to be brought with God. What a delight it was to hear brother Joseph talk upon the great principles of eternity; he would bring them down to the capacity of a child, and he would unite heaven with earth, this is the beauty of our religion.

When it was mentioned this morning about seeing God, about what kind of a being He was, and how we could see and measurably understand Him, I thought I would tell you. If we could see our heavenly Father, we should see a being similar to our earthly parent, with this difference, our Father in heaven is exalted and glorified. He has received His thrones, His principalities and powers, and He sits as a governor, as a

monarch, and overrules kingdoms, thrones, and dominions that have been bequeathed to Him, and such as we anticipate receiving. While He was in the flesh, as we are, He was as we are. But it is now written of Him that our God is as a consuming fire, that He dwells in everlasting burnings, and this is why sin cannot be where He is.

There are principles that will endure through all eternity, and no fire can obliterate them from existence. They are those principles that are pure, and fire is made typical use of to show the glory and purity of the gods, and of all perfect beings. God is the Father of our spirits; He begat them, and has sent them here to receive tabernacles, and to prove whether we will honour them. If we do, then our tabernacles will be exalted; but if we do not, we shall be destroyed; one of the two—dissolution or life. The second death will decompose all tabernacles over whom it gains the ascendancy; and this is the effect of the second death, the tabernacles go back to their native element.

We are of the earth, earthy; and our Father is heavenly and pure. But we will be glorified and purified, if we obey our brethren and the teachings which are given.

When you see celestial beings, you will see men and women, but you will see those beings clothed upon with robes of celestial purity. We cannot bear the presence of our Father now; and we are placed at a distance to prove whether we will honor these tabernacles, whether we will be obedient and prepare ourselves to live in the glory of the light, privileges, and blessings of celestial beings. We could not have the glory and the light without first knowing the contrast. Do you comprehend that we could have no exaltation, without first learning by contrast?

When you are prepared to see our

Father, you will see a being with whom you have long been acquainted, and He will receive you into His arms, and you will be ready to fall into His embrace and kiss Him, as you would your fathers and friends that have been dead for a score of years, you will be so glad and joyful. Would you not rejoice? When you are qualified and purified, so that you can endure the glory of eternity, so that you can see your Father, and your friends who have gone behind the veil, you will fall upon their necks and kiss them, as we do an earthly friend that has been long absent from us, and that we have been anxiously desiring to see. This is the people that are and will be permitted to enjoy the society of those happy and exalted beings.

Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say they are unhappy. Men will say, "My wife, though a most excellent woman, has not seen a happy day since I took my second wife;" "No, not a happy day for a year," says one; and another has not seen a happy day for five years. It is said that women are tied down and abused: that they are misused and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.

I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty and say to them,

Now go your way, my women with the rest, go your way. And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world, and live their religion, or they may leave. For I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. I will set all at liberty. "What, first wife too?" Yes, I will liberate you all.

I know what my women will say: they will say, "You can have as many women as you please, Brigham." But I want to go somewhere and do something to get rid of the whiners; I do not want them to receive a part of the truth and spurn the rest out of doors.

I wish my women, and brother Kimball's and brother Grant's to leave, and every woman in this Territory, or else say in their hearts that they will embrace the Gospel—the whole of it. Tell the Gentiles that I will free every woman in this Territory at our next Conference. "What, the first wife too?" Yes, there shall not be one held in bondage, all shall be set free. And then let the father be the head of the family, the master of his own household; and let him treat them as an angel would treat them; and let the wives and the children say amen to what he says, and be subject to his dictates, instead of their dictating the man, instead of their trying to govern him.

No doubt some are thinking, "I wish brother Brigham would say what would become of the children." I will tell you what my feelings are; I will let my wives take the children, and I have property enough to support them, and can educate them, and then give them a good fortune, and I can take a fresh start.

I do not desire to keep a particle of my property, except enough to protect me from a state of nudity. And

Brigham Young, 1856

1954

obedience to the laws and ordinances of the gospel. Salvation is twofold: General—that which comes to all men irrespective of a belief (in this life) in Christ—and, Individual—that which man merits through his own acts through life and by obedience to the laws and ordinances of the gospel.

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<sup>37</sup>Lev. 10:2.

<sup>38</sup>Joshua 7:24-25.

<sup>39</sup>Blood Atonement and the Origin of Plural Marriage, pp. 14, 47-48; Journal of Discourses, vol. 4, p. 220.

by Joseph Fielding Smith

## SALUTATIONS

t of men." (D. & C. 101:39-40:10.) Salt is the symbol; a covenant of salt." (Num.

## SALUTATIONS.

**OBEISANCE.** Among the *salutations* of kindness, regard and love are the accepted (Luke 1:40; Rom. 16; 1 Pet. 1:22). They are the natural outcome of the true fellowship which exists in the brotherhood of God. Similar greetings are found among all peoples. The usual greeting among Moslems is, "Peace to you"; the reply—"To you, peace."

Commanding the saints to kneel before the Kirtland Temple, the Lord testified that it should be "a sign of God; That your incomings be in the name of the Lord; and your outgoings may be in the name of the Lord; that all your actions may be in the name of the Lord, with uplifted hands unto the Most High." (D. & C. 88:1-3; 109:9, 19.) Salutations used in the School of the Prophets included these words: "I salute you in the name of the Lord Jesus Christ in token or remembrance of the everlasting covenant." (D. & C. 8:133-135.) To the Romans, the apostle gave the counsel: "Salute one another with an holy kiss." (Rom. 16:16.) Our Lord condemned the Jews and Pharisees for their ostentatious and insincere salutations. (Matt. 23:7; Mark 12:38.)

## SALVATION

### SALVATION.

See ATONEMENT OF CHRIST, CELESTIAL BODIES, CELESTIAL GLORY, CELESTIAL KINGDOM, CELESTIAL LAW, CELESTIAL SPIRITS, DAMNATION, ELIJAH THE PROPHET, ETERNAL LIFE, ETERNAL LIVES, EXALTATION, GODHOOD, HEAVEN, IMMORTALITY, INTERCESSION, JOSEPH SMITH THE PROPHET, JUDGMENT DAY, KINGDOM OF GOD, KINGDOMS OF GLORY, MANSIONS, MEDIATION, PERFECTION, PLAN OF SALVATION, REDEMPTION, RESURRECTION, SALVATION BY GRACE, SALVATION FOR THE DEAD, SALVATION OF CHILDREN, SAVIOR, SECOND CHANCE THEORY, TELESTIAL BODIES, TELESTIAL GLORY, TELESTIAL KINGDOM, TELESTIAL LAW, TERRESTRIAL BODIES, TERRESTRIAL GLORY, TERRESTRIAL KINGDOM, TERRESTRIAL LAW. 1. Unconditional or general salvation, that which comes by grace alone without obedience to gospel law, consists in the mere fact of being resurrected. In this sense salvation is synonymous with immortality; it is the inseparable connection of body and spirit so that the resurrected personage lives forever.

This kind of salvation eventually will come to all mankind, excepting only the sons of perdition. In their case, after their resurrection, "they shall return again to their own place" (D. & C. 88:32); after coming forth in immortality and standing before the judgment bar, because they are "filthy still, . . . they shall go away into ever-

## SALVATION

lasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up forever and ever and has no end." (2 Ne. 9:13-16.) *They are resurrected, but they are not redeemed from the devil.* "They shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption." (Alma 12:18.) Thus it is that the Lord "saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him." (D. & C. 76:40-48.) All others are saved from death, hell, the devil, and endless torment. (2 Ne. 9:18-27.)

But this is not the salvation of righteousness, the salvation which the saints seek. Those who gain only this general or unconditional salvation will still be judged according to their works and receive their places in a terrestrial or a telestial kingdom. They will, therefore, be damned; their eternal progression will be cut short; they will not fill the full measure of their creation, but in eternity will be ministering servants to more worthy persons.

2. Conditional or individual salvation, that which comes by grace coupled with gospel obedience, consists in receiving an inheritance in the celestial kingdom of God. This kind of salvation follows faith, repentance, baptism, receipt of the Holy Ghost, and continued right-

can you not live to the Lord for one minute? Yes. Then can we not multiply that by sixty and make an hour, and live that hour to the Lord? Yes; and then for a day, a week, a month, and a year? Then, when the year is past, it has been spent most satisfactorily.

We may so live our religion every moment, and so watch our own conduct as to not suffer ourselves in the least to do anything that would infringe upon a good conscience that is formed and regulated by the Priesthood of God, and in all our acts to not permit ourselves to do one act that next year or a few years hence will wound the heart and bring shame and confusion over the countenance; but let every day be filled with acts that will be in our reflections a source of joy and consolation. This we can do. You are taught, both by ancient and modern prophecies, that the Lord is going to bring again Zion—is going to build up his kingdom on the earth, and reign King of nations as he does King of Saints. With all this so plainly portrayed in both ancient and modern revelations, we learn, when we look over the history of the children of men, how they have apostatized, have deserted their colours, (the flag God gave them for their standard,) and have been to themselves cisterns that can hold no water. They have wandered after strange gods, and the world has faltered and failed from generation to generation, not only in their mental faculties and pertaining to the things of God, but also in their physical existence.

How far back shall we have to search before we find a people that attained to the longevity for which the body of man is framed? If we could meet here Sabbath after Sabbath for a hundred years to come, would it not be a glorious privilege? What parent would not rejoice in seeing his children and his children's

children grow up to manhood, while he still lived on the earth to direct their minds and mark out the path for them to walk in, and lead out before them in righteousness and holiness, inspiring them to continually pursue the way of obedience to the will of their God? Would not this be more pleasing than laying down the body in an early grave? Would it not be consoling to a good man to live long on the earth in the full enjoyment of all his mental and physical faculties, filled with experience and judgment to direct the steps of youth, and to see his children, his grandchildren, and great grandchildren, and still continue from year to year and from generation to generation, until he is six, seven, eight, or nine hundred years old? "But no," says a father or mother; "I probably shall not live until I see my children grown up. I will direct them as well as I can while I do live." It is seldom that men in our day can count more than three generations of their children; but suppose we could count forty or fifty generations of our offspring, and be all the time guiding them in the path which leads back to our heavenly Father—to our heavenly home, guiding our rising generations by our examples, good judgment, and the superior counsel and experience we have gained in the things of God—of heaven and earth; would not this be consoling to every good person?

You read in the Bible, "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the

days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

The human family has again to return to this state—not you and I as individuals. Mankind have degenerated; they have lost the physical and mental power they once possessed. In many points pertaining to mechanism, men have in modern times been instructed by revelation to them, and this mechanical knowledge causes them to almost boast against their Creator, and to set themselves up as competitors with the Lord Almighty, notwithstanding they have produced nothing but what has been revealed to them. In the knowledge of astronomical and other philosophical truths, which our modern great men are searching after and pride themselves in, they are but babes, compared with the ancient fathers. Do the wise men of modern ages understand the laws which govern the worlds that are, that were, and that are to come? They cannot fathom this matter. They have grown weaker when they ought to have grown stronger and wiser. We look forward to a day when we must begin to approximate towards the life that is eternal—the life that will endure. You may ask, "Do we wish to live in the flesh always?" No; only so long as we can endure the sufferings, hardships, toils, labours, pains, and afflictions that are in this world, and make every day benefit ourselves and our posterity, and our acts redound to our own exaltation and to the increase of the kingdom of our Father who placed us here.

Some of our old traditions teach us that a man guilty of atrocious and murderous acts may savingly repent when on the scaffold; and upon his execu-

tion you will hear the expression—"Bless God! he has gone to heaven, to be crowned in glory, through the all-redeeming merits of Christ the Lord." This is all nonsense. Such a character never will see heaven. Some will pray, "O that I had passed through the veil on the night of my conversion!" This proves the false ideas and vain notions entertained by the Christian world. They have no good sense pertaining to God and godliness.

This is a world in which we are to prove ourselves. The lifetime of man is a day of trial, wherein we may prove to God, in our darkness, in our weakness, and where the enemy reigns, that we are our Father's friends, and that we receive light from him and are worthy to be leaders of our children—to become lords of lords, and kings of kings,—to have perfect dominion over that portion of our families that will be crowned in the celestial kingdom with glory, immortality, and eternal lives. If we are crowned to become lords of lords and kings of kings, it will be to rule and reign over our own posterity pertaining to this flesh—these tabernacles—this commencement in our finite state or being. When I reign king of kings and lord of lords over my children, it will be when my first, second, third, fourth, and so on, son rises up and counts thousands and millions of his posterity, and is king over them; then I am a king of these kings. Our Father, who is Lord of all, will reign a King of kings and Lord of lords over all his children.

Mothers really and verily have very great influence, from the commencement, in forming the leading temperaments and feelings of their offspring. I have not time, neither do I here wish to fully explain this subject. When a father is abusive in any way—is a drunkard, a swearer, &c., if the mother is humble and looks to her

Brigham Young, 1860

occur, though to a somewhat lesser degree. But what every member most definitely *can* do is follow President McKay's inspired slogan, "Every member a missionary." He can be friend and fellowship nonmember neighbors, friends and acquaintances, and by his interest and association strive to bring those nonmembers to the point where they will willingly receive the stake or full-time missionaries. No one needs to be concerned lest he cannot properly teach his friends the gospel. The set-apart missionaries are equipped to do that. What every member ought to do, by good example and by bearing testimony, is to portray to nonmembers the joys of gospel living and understanding, and thus help to bring them to the stage where they will accept more formal teaching.

In addition to the possibilities in missionary work, in areas such as quorum and auxiliary and committee work of the Church almost limitless opportunities are afforded to lift others, thus blessing oneself. Monthly there are testimony meetings held where each one has the opportunity to bear witness. To by-pass such opportunities is to fail to that extent to pile up credits against the accumulated errors and transgressions.

### *Faith and Works*

In view of the emphasis thus far made on the importance of good works in returning from sin and establishing a repentant life, it may be well to say a word about the idea of salvation by faith alone. Some people not of our Church like to quote, in support of that concept, the following words of Paul:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast. (Eph. 2:8-9.)

One of the most fallacious doctrines originated by Satan and propounded by man is that man is saved alone by the grace of God; that belief in Jesus Christ alone is all that is needed for salvation. Along with all the other works

necessary for man's exaltation in the kingdom of God this could rule out the need for repentance. It could give license for sin and, since it does not require man to work out his salvation, could accept instead lip service, death-bed "repentance," and shallow, meaningless confession of sin.

Church members are fortunate indeed to have scriptures brought forth in this age which clarify this and other doctrinal questions beyond all doubt. One passage in the Book of Mormon, written perhaps with the same intent as Paul's statement above — to stress and induce appreciation for the gracious gift of salvation offered on condition of obedience — is particularly enlightening:

For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, *after all we can do*. (2 Ne. 25:23. Italics added.)

And the Lord further emphasized the fact:

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. (3 Ne. 27:19-20.)

This makes clear the two facets, neither of which alone would bring the individual salvation — the grace of Christ, particularly as represented by his atoning sacrifice, and individual effort. However good a person's works, he could not be saved had Jesus not died for his and everyone else's sins. And however powerful the saving grace of Christ, it brings exaltation to no man who does not comply with the works of the gospel.

Of course we need to understand terms. If by the word "salvation" is meant the mere salvation or redemption from the grave, the "grace of God" is sufficient. But if the term "salvation" means returning to the presence of God with

by Spencer W. Kimball

## FALSE PROPHETS

preach saving truths, should it come as any surprise to find ministers of Satan teaching damning lies? What a terrible thing it is to teach false doctrines that lead men carefully down to hell! Should we be shocked to hear Nephi acclaim: "And all those who preach false doctrines, . . . wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!" (2 Ne. 28:15.)

### *6. The teachings of false prophets deny God and the Godhead.*

Just as some shall gain eternal life by worshipping the true and living God, so shall others inherit eternal damnation by worshipping false gods. The greatest truths known to man are that God is a personal being in whose image we are made, that he is our Father, and that we have power to become as he is. The greatest heresy found in Christendom is that God is a spirit, an essence that fills immensity, an uncreated force or power having neither body, parts, nor passions.

The heart and core and center of revealed religion is that the Son of God atoned for the sins of the world, that he abolished death so that all shall rise in the resurrection, and that he made salvation available on conditions of obedience. The second greatest heresy in Christendom is that men are saved by grace alone without works, merely by confessing the Lord Jesus with their lips.

The greatest gift men can receive in this life is the gift of the Holy Ghost and the resultant revelation and gifts of the Spirit that thereby come into their lives. And the third greatest heresy in Christendom is the teaching that God is dead, that he has done his work in times past, and that there are not gifts and signs and miracles today.

True prophets teach the true doctrines; false prophets teach heresies.

### *7. The teachings of false prophets destroy the family unit and deny the purposes of God.*

Our whole purpose in life, the very reason for our mortal probation, is to enable us to create for ourselves eternal family units patterned after the family of God our Father. Those who so obtain will have eternal life, and it is the very glory of God to lead his children to this high state.

Where among all the ministers of the world are there any who

quite comprehensively sums up the results of Christ's death and resurrection: 'But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive' (1 Cor. 15:20-22). That is, death having come on all men through the disobedience of Adam, so must all be raised to immortality and eternal life through the death and resurrection of Christ. Paul also asserted that 'the last enemy that shall be destroyed is death' (verse 26). John the Revelator declares that he saw death and hell cast into the lake of fire (Rev. 20:14). The atonement, as wrought out by Jesus Christ, further signifies that He has opened up the way for man's redemption from his own sins, through faith in Christ's sufferings, death, and resurrection. The Apostle Paul well expresses this: 'For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God' (Romans 3:23-26). These passages evidence that redemption from death, through the sufferings of Christ, is for all men, both the righteous and the wicked; for this earth, and for all things created upon it. The whole tenor of the scriptures assures us that, while they may be sure of resurrection from death, regardless of their personal acts, yet they will be rewarded for their works, whether they be good or evil, and that redemption from personal sins can only be obtained through obedience to the requirements of the gospel, and a life of good works. The transgression of Adam being infinite in its consequences, those consequences cannot be averted, except through an infinite atonement." — *Compendium*, F. D. Richards & J. A. Little, pp. 8, 9.

6. *The Atonement Necessary* — "In the economy of God and the plan proposed by the Almighty, it was provided that man was to be placed under a law apparently simple in itself, yet the test of that law was fraught with the gravest consequences. The observance of that law would secure eternal life, and the penalty for the violation of that law was death. \* \* \* If the law had not been broken, man would have lived; but would man thus living have been capable of perpetuating his species, and of thus fulfilling the designs of God in preparing tabernacles for the spirits which had been created in the spirit world? And further, could they have had the need of a mediator, who was to act as a propitiation for the violation of this law, which it would appear from the circumstances was destined to be broken; or could the eternal increase and perpetuity of man have been continued, and his high exaltation to the Godhead been accomplished, without the propitiatory atonement and sacrifice of the Son of God?" — *Metuitation and Atonement*, John Taylor, pp. 128, 129.

6. *The Need of a Redeemer* — For special treatment see *Jesus the Christ*, by the present author, pp. 17-31.

### Notes Relating to Chapter 5

1. *Usage of the Term Faith* — "In the New Testament the Greek word *πίστις* has been translated 'faith' 235 times, and 'belief' once (2 Thess. 2:13), but there is no apparent reason why it should not have been rendered 'faith' in this text also. We have no English verb for faith, but use 'believe,' which by derivation means to *live* by (*Systematic Theology*, by Dr. Charles Hodge, vol. 3, pp. 42, 43). In our language 'to believe' certainly admits of degrees of assurance from the slightest perception of truth, or error, to the fullest assurance. But that is not the way it is used in the Bible by the original authors. In their vocabulary 'belief' is full assurance and 'to believe' is to *live* accordingly. The Greek word is *πίστεω*, from which we have *πίστις*. It occurs at least 211 times and every time it means to have *faith*. There is, however, another word, *πειθόμαι*, which has been translated 'believe' in Acts 17:4; 27:11; and 28:24. It means 'to be persuaded' without having actually accepted the 'faith' (*πίστις*). In five places *πίστεω* ('to believe') might well be translated 'to be steadfast'.

"But the word 'faith' (*πίστις*) frequently has another meaning in the New Testament than 'trust,' 'confidence,' or 'assurance.' It stands for 'creed' or rather for the gospel of Christ in contrast to the law of Moses — the new dispensation that took the place of the old (see Acts 6:7; 13:8; 14:22, 27; Rom. 1:5; 3:27; 10:8; Gal. 1:23; 2:16, 20; 3:2, 5; Eph. 2:8; 1 Tim. 1:2; 4:1, and many other passages). In all these 'faith' is almost synonymous with 'the gospel.' It is frequently used in that sense in English. Confusion and needless discussion have arisen from the fact that this obvious, though secondary, meaning of 'faith' has not received due attention in the study of the scriptures." — From note to the author by Elder J. M. Sjodahl.

2. *The Sectarian Dogma of Justification by Faith Alone* has exercised an influence for evil. The idea upon which this pernicious doctrine was founded was at first associated with that of an absolute predestination, by which man was foredoomed to destruction, or to an undesired salvation. Thus, Luther taught as follows: "The excellent, infallible, and sole preparation for grace is the eternal election and predestination of God." "Since the fall of man, free will is but an idle word." "A man who imagines to arrive at grace by doing all that he is able to do, adds sin to sin, and is doubly guilty." "That man is not justified who performs many works; but he who without works has much faith in Christ." (For these and other doctrines of the so-called "Reformation," see D'Aubigné's *History of the Reformation*, vol. 1, pp. 82, 83, 119, 123.) In Miller's *Church History* (vol. 4, p. 514) we read: "The point which the reformer [Luther] had most at heart in all his labors, contests, and dangers, was the justification by faith alone." Melanch-

## BIBLE DICTIONARY - Haddad

The Greeks were a highly educated race, and their civilization, culture, and philosophy were of great service to the Church. Every educated man in the Roman Empire spoke Greek, and it was in the Greek language that the gospel was preached as soon as it spread outside Palestine. Care must be taken to distinguish between Greeks and Grecians. The Greeks, or Hellenes, are men who are Greek by descent (John 12: 20; Acts 14: 1); Grecians, or Hellenists, are Greek-speaking Jews (Acts 6: 1). Grove, in Hebrew, called Asherah (of which the plural is Asherim or Asheroth), either a living tree or a tree-like pole, set up as an object of worship, being symbolical of the female or procreative principle in nature. Every Phoenician altar had an asherah near it. The word is often translated "green trees" or "grove." This "nature worship" became associated with gross immorality, and so the practice of setting up such "groves" or idols was forbidden by Hebrew prophets (Deut. 16: 21; cf. Num. 25: 3; Judg. 2: 11-13; 1 Sam. 7: 3-4; 1 Kgs. 11: 5; Isa. 17: 8; Micah 5: 12 ff.).

**Hiabalah.** The head of a family of priests who returned with Zerubbabel (Ezra 2: 61; Neh. 7: 63). Their genealogy was imperfect, and so they were not allowed to serve.

**Habakkuk.** A prophet of Judah. The date at which he prophesied is uncertain — possibly in the reign of Josiah or of Jehoiakim (c. 600 B.C.). Nothing beyond this is known about him. In ch. 1 the prophet complains that his country is caught wrong-doing in Judah remain unheard by God; but he is assured that punishment by the Chaldeans is close at hand. This raises the problem as to why the pure and holy God should use for the working out of his purposes such a sinful nation. Ch. 2 supplies a solution to the problem: the Chaldeans themselves will come under judgment (cf. Morm. 4: 5). Ch. 3 contains a lyrical poem, describing the coming of Jehovah to judge and to deliver his people.

**Habergeon.** A smaller kind of hauberk, a coat of mail covering the neck and breast (Ex. 28: 32; 39: 23).

**Hadad.** Although not mentioned as a pagan deity in the O.T., it is learned from the Ras Shamrah tablets that Hadad was the name of the sun god, or storm god of Syria and Edom. Hadad appears in the O.T. in compound with other names and also standing alone, as the name of several persons (Gen. 36: 2).

Gourd. In Jonah 4: 6-10, = castor-oil plant, *Ricinus communis* or *palmarum* Christl, a plant of very rapid growth; in 2 Kgs. 4: 38-40 = the colocynth, which has vine-shaped leaves, hence is called "wild vine."

Gozan. A district between the Tigris and Euphrates rivers to which Tiglath-pileser carried the Israelites captive (2 Kgs. 17: 6; 18: 11; 19: 12; 1 Chr. 5: 26; Isa. 37: 12).

**grace.** A word that occurs frequently in the New Testament, especially in the writings of Paul. The main idea of the word is divine means of help or strength, given through the bounteous mercy and love of Jesus Christ.

It is through the grace of the Lord Jesus, made possible by his atoning sacrifice, that mankind will be raised in immortality, every person receiving his body from the grave in a condition of everlasting life. It is likewise through the grace of the Lord that individuals, through faith in the atonement of Jesus Christ and repentance of their sins, receive strength and assistance to do good works that they otherwise would not be able to maintain if left to their own means. This grace is an enabling power that allows men and women to lay hold of an eternal life and exaltation after they have expended their own best efforts.

Divine grace is needed by every soul. In consequence of the fall of Adam and also because of man's weaknesses and shortcomings. However, grace cannot suffice without total effort on the part of the recipient. Hence the explanation, "It is by grace that we are saved, after all we can do" (2 Ne. 25: 23). It is truly the grace of Jesus Christ that makes salvation possible. This principle is expressed in Jesus' parable of the vine and the branches (John 15: 1-11). See also John 1: 12-17; Eph. 2: 8-9.

Philip. 4: 13; D&C 93: 11-14.  
Great Sea—the Mediterranean (Num. 34: 6-7; Josh. 15: 12, 47).  
Grecians. Jews of the dispersion (Hellenists) who spoke Greek (Acts 6: 1; 9: 29). Grecians in Acts 11: 20 should be rendered Greeks to convey the proper thought, meaning persons of Greek lineage.

**Greece.** Mentioned in the O.T. by its Hebrew name *Javan* (Gen. 10: 2-5, 20; 11: 2; Zech. 9: 13). The name only occurs once in the N.T., in Acts 20: 2, where it is a translation of *Heilas* and denotes the southern part of the Greek peninsula, elsewhere in N.T. called *Achaia*. In N.T. times Greece formed part of the Roman empire.

[illegible]

them according to the words which are written.

23. For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

24. And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.

25. For, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments.

26. And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

27. Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

28. And now behold, my people, ye are a stiffnecked people; wherefore, I have spoken plainly unto you, that ye cannot misunderstand. And the words which I have spoken shall stand as a testimony against you; for they are sufficient to teach any man

the right way; for the right way is to believe in Christ and deny him not; for by denying him ye also deny the prophets and the law.

29. And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.

30. And, inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.

#### CHAPTER 26.

*Nephi's predictions continued—Christ to come to the Nephites—Their final destruction—The days of the Gentiles.*

1. And after Christ shall have risen from the dead he shall show himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the law which ye shall do.

2. For behold, I say unto you that I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people.

3. And after the Messiah shall come there shall be signs given unto my people of his birth, and also of his death and resurrection; and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because they cast out the prophets, and the saints, and stone them, and slay them; wherefore the cry

of the blood of the saints shall ascend up to God from the ground against them.

4. Wherefore, all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of Hosts, for they shall be as stubble.

5. And they that kill the prophets, and the saints, the depths of the earth shall swallow them up, saith the Lord of Hosts; and mountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder.

6. And they shall be visited with thunders, and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.

7. O the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nephi, have seen it, and it well nigh consumeth me before the presence of the Lord; but I must cry unto my God: Thy ways are just.

8. But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution—behold, they are they which shall not perish.

9. But the Son of righteousness shall appear unto them; and he shall heal them, and they shall have peace with him, until three generations shall have

passed away, and many of the fourth generation shall have passed away in righteousness.

10. And when these things have passed away a speedy destruction cometh unto my people; for, notwithstanding the pains of my soul, I have seen it; wherefore, I know that it shall come to pass; and they sell themselves for naught; for, for the reward of their pride and their foolishness they shall reap destruction; for because they yield unto the devil and choose works of darkness rather than light, therefore they must go down to hell.

11. For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul.

12. And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also that Jesus is the Christ, the Eternal God:

13. And that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men according to their faith.

14. But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men.

15. After my seed and the seed of my brethren shall have dwelled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about,

4, 3 Ne. 9:13. 10:12, 13. 6, see 4, 1 Ne. 12. 7, 1 Ne. 12:12. At 45:10, 12. He. 13:5, 9, 10. 3 Ne. 27:32. Morm. 6:5—22. 4, see 4, 1 Ne. 13. See 1 Ne. 13:34—38, 42. 14:1—3. Morm. 3:21. 4, see 4, 1 Ne. 23. 7, 1 Ne. 12:22, 23. 15:13. Morm. 5:15, 20. 8:27. 4, 1st 29:3. BETWEEN B. C. 559 AND 545.

He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer; for according to his prayers, God had appointed him elsewhere.

He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in their husbands, whom God has appointed for them to honor, and in those faithful men whom God has placed at the head of the Church to lead His people; that we should arm and sustain them with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season.

#### Corruption Not to Be Condoned

He said if one member becomes corrupt, and you know it, you must immediately put it away, or it will either injure or destroy the whole body. The sympathies of the heads of the Church have induced them to bear a long time with those who were corrupt until they are obliged to cut them off, lest all become contaminated; you must put down iniquity, and by your good examples, stimulate the Elders to good works; if you do right, there is no danger of your going too fast.

He said he did not care how fast we run in the path of virtue; resist, evil, and there is no danger; God, men, and angels will not condemn those that resist everything that is evil, and devils cannot; as well might the devil seek to dethrone Jehovah, as overthrow an innocent soul that resists everything which is evil.

This is a charitable Society, and according to your natures; it is natural for females to have feelings of charity and benevolence. You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosoms.

#### To Dwell with God, the Soul Must Be Pure

If you live up to these principles, how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges, the angels cannot be restrained from

being your associates. Females, if they are pure and innocent, can come in the presence of God; for what is more pleasing to God than innocence; you must be innocent, or you cannot come up before God; if we would come before God, we must keep ourselves pure, as He is pure.

#### The Devil's Power to Deceive

The devil has great power to deceive; he will so transform things as to make one gape at those who are doing the will of God. You need not be teasing your husbands because of their deeds, but let the weight of your innocence, kindness and affection be felt, which is more mighty than a millstone hung about the neck; not war, not jangle, not contradiction, or dispute, but meekness, love, purity—these are the things that should magnify you in the eyes of all good men. Achan [see Joshua vii] must be brought to light, iniquity must be purged out from the midst of the Saints; then the veil will be rent, and the blessings of heaven will flow down—they will roll down like the Mississippi river.

If this Society listen to the counsel of the Almighty, through the heads of the Church, they shall have power to command queens in their midst.

I now deliver it as a prophecy, if the inhabitants of this state, with the people of the surrounding country, will turn unto the Lord with all their hearts, ten years will not roll around before the kings and queens of the earth will come unto Zion, and pay their respects to the leaders of this people; they shall come with their millions, and shall contribute of their abundance for the relief of the poor, and the building up and beautifying of Zion.

After this instruction, you will be responsible for your own sins; it is a desirable honor that you should so walk before our heavenly Father as to save yourselves; we are all responsible to God for the manner we improve the light and wisdom given by our Lord to enable us to save ourselves.

#### Beware of Self-Righteousness

President Smith continued reading from the above-mentioned chapter, and to give instructions respecting the order of God, as established in the Church, saying everyone should aspire only to magnify his own office and calling.

by Joseph Fielding Smith

meant by those wonderful expressions touching his body and blood. It is simply this—"If you do not keep the commandments of God, you will have no life of the Son of God in you." Jesus, as they were eating, took the bread, and blessed it, and broke it, and gave it to the disciples, and said, "Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." What were they required to drink it for? What are we partaking of these emblems for? In token of our fellowship with him, and in token that we desire to be one with each other, that we may all be one with the Father. His administering these symbols to his ancient disciples, and which he commanded should be done until he came, was for the express purpose that they should witness unto the Father that they did believe in him. But on the other hand, if they did not obey this commandment, they should not be blessed with his spirit.

It is the same in this, as it is in the ordinance of baptism for the remission of sins. Has water, in itself, any virtue to wash away sin? Certainly not; but the Lord says, "If the sinner will repent of his sins, and go down into the waters of baptism, and there be buried in the likeness of being put into the earth and buried, and again be delivered from the water, in the likeness of being born—if in the sincerity of his heart he will do this, his sins shall be washed away. Will the water of itself wash them away? No; but keeping the commandments of God will cleanse away the stain of sin."

When we eat of this bread, and drink of this water, do we eat the literal flesh of the Son of God? Were I a priest of the Roman Catholic church, and had been trained from my youth in that faith, I might believe

fully, with my whole heart, that my prayers would transform the bread of the eucharist into the literal flesh, and the wine into the literal blood, of the Son of God. But notwithstanding my faith on that matter, the bread and wine would be just the same in their component parts, and would administer to the mortal systems of men, or of beasts, the same amount and kind of nutriment that the same quantity of unblessed bread and wine would. If bread and wine are blessed, dedicated, and sanctified, through the sincerity and faith of the people of God, then the Spirit of the Lord, through the promise, rests upon the individuals who thus keep His commandments, and are diligent in obeying the ordinances of the house of God. So I understand all the ordinances of the house of the Lord. You know we used to get down upon our knees and pray for the remission of sins; and we would pray until we got peace of mind, and then we thought our sins were forgiven. I have no fault to find with this, it is all right. Many in this way have been made to rejoice in the hope of eternal life, to rejoice in the gift of the Spirit of the Lord, and in the light of His vision. Many received heavenly visions, revelations, the ministering of holy angels, and the manifestations of the power of God, until they were satisfied; and all this before the ordinances of the house of God were preached to the people. They obtained those blessings through their faith, and the sincerity of their hearts. It was this that called down heavenly blessings upon them. It was their fervency of spirit, and not their obedience to the celestial law, through which they received such blessings; and it was all right. What is required of us when the law comes? We must obey it, as old Paul did. He was a servant of God in all good conscience, when he took care of the clothes of these who stoned Stephen to death;

Brigham Young, Oct. 23, 1853

but when the law came, sin revived in him, and he said, "I died." That is, his former notions of serving God, his former incorrect traditions, all appeared to him in their true light, and that upon which he had trusted for salvation as baseless as a dream, when the law of the Lord came by Jesus Christ; and in it he found the promises and the gifts and the blessings of the holy Gospel, through obedience to the ordinances. That is the only legal way to obtain salvation, and an exaltation in the presence of God.

In this light do I view all the ordinances of the house of God. I do not know of one commandment that may be preferred before another; or of one ordinance of the house of God, from the beginning to the end of all the Lord has revealed to the children of men, that is not of equal validity, power, and authority with the rest. So we partake of bread and wine, obeying the commandments of the Lord; and by so doing we receive the blessing.

But how do the people feel? Perhaps you will refer the answer of this question to myself. Were I to answer it, I should say, they feel every way. Permit me to refer particularly to the brethren and sisters who have lately come to this place—they have all the variety of feelings that is common to the human heart. They know how they feel; they are my witnesses. The most frivolous and trifling circumstance that can transpire, will produce in them the most keen and cutting trial. What can we say about it? For one I will say, let them come, the small trials and the large ones; let them be many or few, it is the same; let them come as the Lord pleases. Brother Heber C. Kimball was speaking this morning about this people being driven from pillar to post, and he told the cause of their many trials. I will ask a question concerning this matter. If you had

not been driven from York State, and the persecution become so hot as to send you up to Kirtland, Ohio, would you have known as much as you now know? Persecution did not commence in Kirtland, nor in Jackson County, but it commenced at the time Joseph the Prophet sought the plates in the hill Cumorah. It did not commence after I came into the Church, but I found it at work when I entered the Church.

Suppose Joseph had not been obliged to flee from Pennsylvania back to York State, would he have known as much as he afterwards knew? Suppose he could have stayed in old Ontario County in peace, without being persecuted, could he have learned as much as he did by being persecuted? He fled from there to Kirtland, accompanied by many others, to save their lives. There are men now in this Church, whom I see before me, and in full fellowship, who haunted my house for days, weeks, and months to kill me, and I knew it all the time; and Joseph had to flee to Missouri.

Would he have known as much if this persecution had not come upon him, as he afterwards did by its coming upon him? When the people left Kirtland they went to Jackson County, Missouri, and Joseph commenced to lay out a city to be called Zion; and not now, but after a time, when the Lord has accomplished His preparatory work, it will be built, even the New Jerusalem. The brethren were persecuted also in Jackson County, and driven out; they had trial upon trial, persecution on the right hand and on the left. Suppose, when they went to Jackson County, all the people of Missouri had hailed them as brethren, fellow citizens, and as neighbors, and had treated them according to their religious liberty, would the people that were driven from Jackson County have known as much as they

to establish them in the knowledge and understanding of the things of the kingdom of God.<sup>20</sup>

ADAM HAD THE TEN COMMANDMENTS. Some people have the idea that the Ten Commandments were first given by Moses when he directed the children of Israel and formulated their code of laws. This is not the case. These great commandments are from the beginning and were understood in righteous communities in the days of Adam. They are, in fact, fundamental parts of the gospel of Jesus Christ, and the gospel in its fullness was first given to Adam.<sup>21</sup>

#### THE ADAM-GOD THEORY

SOURCE OF ADAM-GOD THEORY. President Brigham Young is quoted—in all probability the sermon was erroneously transcribed!—as having said: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He *helped* to make and organize this world. He is *Michael*, the *Archangel*, the *Ancient of Days*, about whom holy men have written and spoken—He is our father and our God, and the only God with whom we have to do."<sup>22</sup>

RELATIONSHIP OF ELOHIM, JEHOVAH, AND MICHAEL. If the enemies of the Church who quote this wished to be honest, they could not help seeing that President Brigham Young definitely declares that Adam is Michael, the Archangel, the Ancient of Days, which indicates definitely that Adam is *not* Elohim, or the God whom we worship, who is the Father of Jesus Christ.

Further, they could see that President Young declared that Adam *helped* to make the earth. If he helped then he was *subordinate* to someone who was superior. In another paragraph in that same discourse, President

<sup>20</sup>Rel. Soc. Mag., vol. 39, pp. 4-5; <sup>21</sup>Era, vol. 44, p. 525.  
Moses 5:2-15, 57-59; 6:51-68; 7:1. <sup>22</sup>Journal of Discourses, vol. 1, p. 50.

Young said: "It is true that the earth was organized by three distinct characters, namely, *Elohim*, *Jehovah*, and *Michael*." Here he places Adam, or Michael, third in the list, and hence the least important of the three mentioned, and this President Young understood perfectly. We believe that Adam, known as Michael, had authority in the heavens before the world was framed. *He dwelt in the presence of the Father and the Son and was subject to their direction* as the scriptures plainly indicate.<sup>23</sup>

NATURE OF ADAM'S CELESTIAL BODY. When President Young says that Adam came here with a celestial body, he speaks the truth. We teach that Adam or Michael had authority in heaven. He dwelt in the presence of the Father and the Son, hence *he came from a celestial world*. If so, then did he not have a celestial body? I think the same can be said of all of us, if we accept the teachings of the Lord—for we all came from the presence of God, hence had *celestial bodies*, even if they were *spirit bodies*, as was Adam's.

Again in this discourse President Young said: "Then the Lord by his power and wisdom organized the mortal tabernacle of man. We were made first spiritual [i.e. in heaven] and afterwards temporal [i.e. on this earth.]" Now what man was organized first by the Lord? Naturally, it was Adam, and so President Young taught in this very same discourse. There are Gods above Adam, even the Father and the Son.

ALL EXALTED MEN BECOME GODS. To believe that Adam is a god should not be strange to any person who accepts the Bible. When Jesus was accused of blasphemy because he claimed to be the Son of God, he answered the Jews: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the

<sup>23</sup>Moses 2:26-30; 3:4-25; 4:5-31; 5:1-12.

by Joseph Fielding Smith

## PREDESTINATION

obey the calling: they be  
d freely: they be made sons  
by adoption: they be made  
e image of his only-begot-  
m Jesus Christ: they walk  
sly in good works, and at  
by God's mercy, they at-  
everlasting felicity.

the godly consideration of  
tination, and our Election  
ist, is full of sweet, pleasant,  
speakable comfort to godly  
s, and such as feel in them-  
the working of the Spirit of  
mortifying the works of  
sh, and their earthly mem-  
and drawing up their mind  
and heavenly things, as well  
se it doth greatly establish  
confirm their faith of eternal  
ion to be enjoyed through  
as because it doth fervently  
their love towards God: So,  
rious and carnal persons,  
g the Spirit of Christ, to  
continually before their eyes  
entence of God's Predestina-  
s a most dangerous downfall,  
by the Devil doth thrust  
either into desperation, or  
wretchlessness of most un-  
living, no less perilous than  
ration."

ving thus set forth a doctrine,  
tently contrary to sense and  
a, that men through no acts  
ir own are predestined either  
vation or damnation, the *Arti-  
f Religion*, almost by way of  
gizing for such an absurd con-  
conclude with these words:  
thermore, we must receive

## PRE-EXISTENCE

God's promises in such wise, as they  
be generally set forth to us in holy  
Scripture: and, in our doings, that  
Will of God is to be followed,  
which we have expressly declared  
unto us in the Word of God." (*Book  
of Common Prayer*, Anglican  
Church of Canada, pp. 665-666.)

It is true that the words *pre-  
destinate* and *predestinated* are  
found in the King James transla-  
tion of some of Paul's writings  
(Rom. 8:29-30; Eph. 1:5, 11), but  
Biblical revisions use the words  
*foreordain* and *foreordained*, which  
more accurately convey Paul's  
views. However, even as the King  
James Version renders the pas-  
sages, there is no intimation of  
any compulsion or denial of free  
agency, for one of the dictionary  
definitions of foreordination is pre-  
destination, meaning the prior ap-  
pointment (in pre-existence) of  
particular persons to perform des-  
ignated labors or gain particular  
rewards.

## PRE-EXISTENCE.

See AGENCY, COUNCIL IN HEAV-  
EN, ELECTION OF GRACE, FATHER  
IN HEAVEN, FIRST ESTATE, FORE-  
ORDINATION, INTELLIGENCES, MOTH-  
ER IN HEAVEN, SPIRIT BIRTH,  
SPIRIT BODIES, SPIRIT CHILDREN,  
SPIRIT ELEMENT, STARS OF HEAV-  
EN, WAR IN HEAVEN. *Pre-existence*  
is the term commonly used to de-  
scribe the *pre-mortal existence* of  
the spirit children of God the Fa-  
ther. Speaking of this prior exist-

## PRE-EXISTENCE

ence in a spirit sphere, the First  
Presidency of the Church (Joseph  
F. Smith, John R. Winder, and  
Anthon H. Lund) said: "All men  
and women are in the similitude  
of the universal Father and Moth-  
er, and are literally the sons and  
daughters of Deity"; as spirits they  
were the "offspring of celestial  
parentage." (*Man: His Origin and  
Destiny*, pp. 351, 355.) These spirit  
beings, the offspring of exalted par-  
ents, were men and women, appear-  
ing in all respects as mortal per-  
sons 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.)

To understand the doctrine of  
pre-existence two great truths must  
be accepted: 1. That God is a per-  
sonal Being in whose image man  
is created, an exalted, perfected,  
and glorified Man of Holiness  
(Moses 6:57), and not a spirit es-  
sence that fills the immensity of  
space; and 2. That matter or ele-  
ment is self-existent and eternal  
in nature, creation being merely  
the organization and reorganization  
of that substance which "was not  
created or made, neither indeed  
can be." (D. & C. 93:29.) Unless  
God the Father was a personal  
Being, he could not have begotten  
spirits in his image, and if there  
had been no self-existent spirit ele-  
ment, there would have been no  
substance from which those spirit  
bodies could have been organized.

[Lucifer] came before me, saying, "Behold—here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor."

But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me: "Father, thy will be done, and the glory by thine forever."

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten, I caused that he should be cast down. And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men.<sup>9</sup>

### FREE AGENCY

In contrast to Lucifer's plan of placing mortal beings on earth and bringing them back to God through no efforts of their own, Jesus sustained God's plan—the same one which had previously been followed in other worlds—of not interfering with the rights of intelligent beings to act for themselves. To Him free agency was basic in furthering the growth of human personality. Beginning with Adam, men were to be allowed to choose for themselves whether they learned much or little and whether they obeyed the laws of God or rejected them. In this way, and in no other, Jesus maintained, could men grow and eventually become Godlike.

### INDIVIDUAL DIFFERENCES

Among the spirits assembled at that great council there were no two exactly alike. Some were more intelligent, more daring, more obedient than others. In fact, the law of individual differences operated there just as it does here in mortality. Since the Father respected man's free agency in the spirit world and since the group ranged in intelligence from God down to the least intelligent ones, it was but natural for a difference of opinion to develop over the two proposed plans of salvation. Lucifer vigorously campaigned for his plan, which was in opposition to the original Gospel pattern. His proposition, however, appealed to many of God's children, especially to the unadventurous ones. For their victory and salvation seemed to be assured if they followed Lucifer.

<sup>9</sup> Moses 4:1-4.

by Milton R. Hunter

But not so with the great majority of the progressive spirits. They welcomed a world that offered real adventure and constant danger, where they could be agents unto themselves to cooperate with God in a great social scheme of learning and living truth—the laws of this new world. They were willing to accept God's law, as championed by Jesus Christ.

### WAR IN HEAVEN

The scriptures tell us the story as follows:

And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan.<sup>9</sup>

[Again we read] The devil . . . rebelled against me, saying, "Give me thine honor, which is my power; and also a third part of the host of heaven turned he away from me because of their agency; and they were thrust down, and thus came the devil and his angels."<sup>10</sup>

The Prophet Isaiah, lamenting this tragic event, exclaimed:

How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God.<sup>11</sup>

Thus the plan of salvation as proposed by God and championed by Jehovah, Michael and other valiant men, was accepted by all the spirits who have been and who shall be permitted to come to this earth and take mortal bodies. Naturally some were not as valiant in the spirit world as were others; yet they all had their agency to choose for themselves. It is of importance to note that the free agency of man, as expressed in individual will, has continued in mortality as a basic principle in the eternal law of progression. That agency must be submissive, however, to the eternal laws of truth if we retain happiness and gain eternal life.

World War II, which recently came to a close, has proved once more that greater strength, power, leadership, and personal development are guaranteed to man by governments in which democracy and individual free-

<sup>9</sup> Revelation 12:7-9.

<sup>10</sup> Doctrine and Covenants 29:36-37.

<sup>11</sup> Isaiah 14:12-15.

Satan, who was called Lucifer, also came, saying, "Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor" (Moses 4:1). Satan wanted to force us all to do his will. Under his plan, we would not be allowed to choose. He would take away the freedom of choice that our Father had given us. Satan wanted to have all the honor for our salvation.

#### Discussion

- Who is our leader and Savior?
- Who besides Jesus wanted to be our leader?

#### Jesus Christ Became Our Chosen Leader and Savior

After hearing both sons speak, Heavenly Father said, "I will send the first" (Abraham 3:27).

Jesus Christ was chosen and ordained to be our Savior. Many scriptures tell about this. One scripture tells us that long before Jesus was born, he appeared to the brother of Jared, a Book of Mormon prophet, and said: "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . In me shall all mankind have life, and that eternally, even they who shall believe on my name" (Ether 3:14).

When Jesus lived on earth, he taught: "I came down from heaven, not to do mine own will, but the will of him that sent me. . . . And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:38, 40).

#### Discussion

- Ask each person to tell something about Jesus.

#### The War in Heaven

Because our Heavenly Father chose Jesus Christ to be our Savior, Satan became angry and rebelled. There was war in heaven. Satan and his followers fought against Jesus and his followers.

In this great rebellion, Satan and all the spirits who followed him were sent away from the presence of God and cast down from heaven. One-third of the spirits in heaven were punished for following Satan: they were denied the right to receive mortal bodies.

Because we are here on earth and have mortal bodies, we know that we chose to follow Jesus Christ and our Heavenly Father. Satan and his followers are also on the earth, but as spirits. They have not forgotten who we are, and they are around us daily, tempting us and enticing us to do things that are not pleasing to our Heavenly Father. In our premortal life, we chose the right. We must continue to choose the right here on earth. Only by following Jesus can we return to our heavenly home.

#### Discussion

- How do we know that we chose to follow Jesus?

#### We Have the Savior's Teachings to Follow

From the beginning, Jesus Christ has revealed the gospel, which tells us what we must do to return to our Heavenly Father. At the appointed time he came to earth himself. He taught the plan of salvation and exaltation by his word and by the way he lived. He established his Church and his priesthood on the earth. He took our sins upon himself.

By following the Lord's teachings, we can return to live with him and our heavenly parents in the celestial kingdom. He was chosen to be our Savior when we all attended the great council with our heavenly parents. When he became our Savior, he did his part to help us return to our heavenly home. It is now up to each of us to do our part and become worthy of exaltation.

#### Discussion

- What are some of the things we must do to follow Jesus?
- Bear testimony of the Savior.

## NAMES OF CHRIST

and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philip. 2:9-11.)

## NAMES OF CHRIST.

See CHRIST.

## NAMING OF CHILDREN.

See BLESSING OF CHILDREN.

## NATIONS.

See RACES OF MEN.

## NATURAL DEATH.

See DEATH.

## NATURAL PATRIARCHS.

See PATRIARCHS.

## NATURAL RIGHTS.

See INALIENABLE RIGHTS.

## NATURE.

See GOD OF NATURE.

## NAZARENE.

See CHRIST, JESUS OF NAZARETH. Christ is the Nazarene. Matthew had access to a Messianic prophecy which has not been preserved for our day, which enabled him to write of our Lord: "He came

## NEGROES

and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, *He shall be called a Nazarene.*" (Matt. 2:23.)

## NECKING.

See SEX IMMORALITY.

## NECROMANCY.

See DIVINATION, FORTUNE TELLING, MAGIC, OCCULTISM, SOOTH-SAYERS, SORCERY, SPIRITUALISM, WITCHCRAFT. *Necromancy* is that form of divination which attempts to foretell the future by consultation with the dead. Sometimes the term is enlarged to include magic in general. It is and has been a common practice among apostate peoples, but the Lord calls it an abomination and expressly commands Israel to avoid it. (Deut. 18:9-14.)

## NEGROES.

See CAIN, HAM, PRE-EXISTENCE, PRIESTHOOD, RACES OF MEN. In the pre-existent eternity various degrees of valiance and devotion to the truth were exhibited by different groups of our Father's spirit offspring. One-third of the spirit hosts of heaven came out in open rebellion and were cast out without bodies, becoming the devil and his angels. (D. & C. 29:36-41; Rev. 12:3-9.) The other two-thirds stood affirmatively for Christ; there were no neutrals. To stand neutral

## NEGROES

in the midst of war is a physical impossibility. The Lord says: "He that is not with me is against me; and he that gathereth me scattereth abroad." (Matt. 12:30.)

Of the two-thirds who were for Christ, however, some were more valiant than others. Adam and the prophets so distinguished themselves by diligence and obedience to be foreordained to the heavenly missions. (Abra. 3:1-3.) The whole house of Israel was chosen in pre-existence to overcome mortality as children of God. (Deut. 32:7-8.) Those who were valiant in pre-existence and thereby had certain spiritual strictions imposed upon them to overcome mortality are known to the Lord as the *negroes*. Such spirits came to earth through the lineage of Cain, the mark put upon him for his rebellion against God, his murder of Abel being a blasphemy. (Moses 5:16-41; 7:8, 12, 22.) His son Ham married an Egyptian descendant of Cain, thus perpetuating the negro lineage through the flood. (Abra. 1:20-27.)

Negroes in this life are not in the priesthood; under no circumstances can they hold this position of authority from the Father. (Abra. 1:20-27.) The message of salvation is not given affirmatively to them (Moses 12, 22), although sometimes they search out the truth, join the Church, and become by right living heirs of the celestial kingdom.

## NEGROES

dwelt in a city called Nazareth that it might be fulfilled which was spoken by the prophets, *He shall be called a Nazarene.*" (Matt. 2:23.)

KING.

SEX IMMORALITY.

ROMANCY.

DIVINATION, FORTUNE TELLING, MAGIC, OCCULTISM, SOOTH-SAYING, SORCERY, SPIRITUALISM, ENCHANTMENT, NECROMANCY is that art of divination which attempts to tell the future by consulting the dead. Sometimes the art is enlarged to include magic in the occult. It is and has been a common practice among apostate people. The Lord calls it an abomination and expressly commands to avoid it. (Deut. 18:9-14.)

DES.

CAIN, HAM, PRE-EXISTENCE, FLOOD, RACES OF MEN. In pre-existent eternity various degrees of valiance and devotion to God were exhibited by different groups of our Father's spirit. One-third of the spirit of heaven came out in open rebellion and were cast out with the devils, becoming the devil angels. (D. & C. 29:36-41; 93:9.) The other two-thirds remained for Christ; there were neutrals. To stand neutral

## NEGROES

in the midst of war is a philosophical impossibility. The Lord said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.)

Of the two-thirds who followed Christ, however, some were more valiant than others. Adam and all the prophets so distinguished themselves by diligence and obedience as to be foreordained to their high earthly missions. (Abra. 3:20-24.) The whole house of Israel was chosen in pre-existence to come to mortality as children of Jacob. (Deut. 32:7-8.) Those who were less valiant in pre-existence and who thereby had certain spiritual restrictions imposed upon them during mortality are known to us as the negroes. Such spirits are sent to earth through the lineage of Cain, the mark put upon him for his rebellion against God and his murder of Abel being a black skin. (Moses 5:16-41; 7:8, 12, 22.) Noah's son Ham married Egyptus, a descendant of Cain, thus preserving the negro lineage through the flood. (Abra. 1:20-27.)

Negroes in this life are denied the priesthood; under no circumstances can they hold this delegation of authority from the Almighty. (Abra. 1:20-27.) The gospel message of salvation is not carried affirmatively to them (Moses 7:8, 12, 22), although sometimes negroes search out the truth, join the Church, and become by righteous living heirs of the celestial king-

## NEGROES

dom of heaven. President Brigham Young and others have taught that in the future eternity worthy and qualified negroes will receive the priesthood and every gospel blessing available to any man. (*Way to Perfection*, pp. 97-111.)

The present status of the negro rests purely and simply on the foundation of pre-existence. Along with all races and peoples he is receiving here what he merits as a result of the long pre-mortal probation in the presence of the Lord. The principle is the same as will apply when all men are judged according to their mortal works and are awarded varying statuses in the life hereafter.

In this connection it should be noted that other nations, also, have had lesser restrictions placed on them as pertaining to receipt of the gospel truths in this life. Christ limited his ministry to the lost sheep of the house of Israel and did not preach to the Gentiles. (Matt. 15:24.) He sent his apostles out initially with the same restriction (Matt. 10:5-6), and it was with some difficulty that he persuaded them to go to all men when the period of Israel's prior rights had expired. (Mark 16:15; Acts 10.)

The negroes are not equal with other races where the receipt of certain spiritual blessings are concerned, particularly the priesthood and the temple blessings that flow therefrom, but this inequality is not of man's origin. It is the Lord's doing, is based on his eternal laws

RABBONI

those who sought honors of men, desiring "to be called of men, Rabbi, Rabbi." To his saints he commanded: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." (Matt. 23:7-8.)

RABBONI.

See RABBI.

RACES OF MEN.

See CASTE SYSTEM, GENTILES, HEATHENS, ISRAEL, NEGROES, NEPHITES AND LAMANITES, PRE-EXISTENCE. All races of men stem from certain common ancestors. Adam and Eve are our first parents (1 Ne. 5:11), "And they have brought forth children; yea, even the family of all the earth." (2 Ne. 2:20.) Noah occupies a like position of parenthood over humankind. All but the members of his family were destroyed in the flood; and of his three sons, Shem, Ham, and Japheth "was the whole earth overspread." (Gen. 9:19.)

Racial degeneration, resulting in differences in appearance and spiritual aptitude, has arisen since the fall. We know the circumstances under which the posterity of Cain (and later of Ham) were born with the characteristics of the black race. (Moses 5:16-41; 7:8, 12, 22; Abra. 1:20-27.) The Book of Mormon explains why the Lamanites received dark skins and

RACES OF MEN

a degenerate status. (2 Ne. 5:21-23.) If we had a full and true history of all races and nations, we would know the origins of all their distinctive characteristics. In the absence of such detailed information, however, we know only the general principle that all these changes from the physical and spiritual perfections of our common parents have been brought about by departure from the gospel truths. (*Doctrines of Salvation*, vol. 1, pp. 148-151; vol. 3, pp. 313-326.)

The race and nation in which men are born in this world is a direct result of their pre-existent life. All the spirit hosts of heaven deemed worthy to receive mortal bodies were foreordained to pass through this earthly probation in the particular race and nation suited to their needs, circumstances and talents. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam," Moses said with reference to pre-existence, "he set the bounds of the people according to the number of the children of Israel." (Deut. 32:8.) Not only Israel but all groups were thus foreknown and their total memberships designated in the pre-mortal life. Paul spoke similarly when he averred that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.)

RACIAL SEGREGATION

RACIAL SEGREGATION.

See CASTE SYSTEM.

RAFFLES.

See GAMBLING, LOTTERIES. *Raffles* are a form of lottery and as such are gambling. Ordinarily raffling practices call for a number of persons to pay, in shares, the value or assumed value of something, and then to determine by chance which one shall have it. President Joseph F. Smith counseled: "No kind of chance game, guessing contest, or raffling device can be approved in any entertainment under the auspices of our church organizations."

*"The desire to get something of value for little or nothing is pernicious; and any proceeding that strengthens that desire is an effective aid to the gambling spirit, which has proved a veritable destruction of thousands. Risking a dime in the hope of winning a dollar in any game of chance is a species of gambling."*

"Let it not be thought that raffling articles of value, offering prizes to the winners in guessing contests, the use of machines of chance, or any other device of the kind is to be allowed or excused because the money so obtained is to be used for a good purpose. The church is not to be supported in any degree by means obtained through gambling...."

President Young once said to

RAMAH

Sister Eliza R. Snow: "Tell the sisters not to raffle. If the mothers raffle, the children will gamble. Raffling is gambling." . . . Some say: "What shall we do? We have quilts on hand—we cannot sell them, and we need means to supply our treasury, which we can obtain by raffling for the benefit to the poor." *Rather let the quilts rot on the shelves than adopt the old adage, 'The end will sanctify the means.'* As Latter-day Saints, we cannot afford to sacrifice moral principle to financial gain." (*Gospel Doctrine*, 5th ed., p. 327.)

In answer to the query, "Is it proper to raffle property for the benefit of missionaries?" President Smith said emphatically, No. Then he gave this suggestion with reference to a horse involved in a particular case. "Let everybody give a dollar, and let the donors decide by vote to what worthy man, not of their number, the horse shall be given. No chance about that—it is pure decision, and it helps the people who wish to buy chances solely for the benefit of the missionary to discourage the gambling propensities of their natures." (*Gospel Doctrine*, 5th ed., p. 326.)

RAISING THE DEAD.

See DEATH.

RAMAH.

See CUMORAH.

## PRE-EXISTENCE

From the time of their spirit birth, the Father's pre-existent offspring were endowed with agency and subjected to the provisions of the laws ordained for their government. They had power to obey or disobey and to progress in one field or another. "The first principles of man are self-existent with God," the Prophet said. "God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself." (*Teachings*, p. 354.)

The pre-existent life was thus a period—undoubtedly an infinitely long one—of probation, progression, and schooling. The spirit hosts were taught and given experiences in various administrative capacities. Some so exercised their agency and so conformed to law as to become "noble and great"; these were fore-ordained before their mortal births to perform great missions for the Lord in this life. (Abra. 3:22-28.) Christ, the Firstborn, was the mightiest of all the spirit children of the Father. (D. & C. 93:21-23.) Mortal progression and testing is a continuation of what began in pre-existence.

Every form of life had an existence in a spirit form before being born on this earth. (Moses 3:5-7.) In each instance the spirit creation was "in the likeness of that which is temporal; . . . the spirit of man in the likeness of his person, as also the spirit of the beast,

## PREJUDICE

and every other creature which God has created." (D. & C. 77:2.)

### PREJUDICE.

See APOSTASY. *Prejudice* is a preconceived judgment, usually unreasoning and biased in nature, which is based on insufficient knowledge. It is one of the chief tools of Satan. By it he keeps the minds of the whole sectarian and pagan worlds so riveted on their false creeds and myths that most people resist the light of restored truth when it shines plainly before them. Indeed, few things are more self-damning, more destructive of progress, more conducive to apostasy and spiritual darkness, than the smothering mantle of prejudice which now envelopes almost the whole earth. The continual prayer of the saints is that the prejudices of the world "may give way before the truth," so that the gospel cause may roll forth. (D. & C. 109:56.)

Unfortunately prejudice exists to some extent even within the Church, with the result that perfect oneness and unity does not yet prevail among the saints; and there are sometimes resultant instances of unfairness and inequity in the operation of certain programs and the treatment of individuals. True saints learn to live above these little difficulties and to cast prejudices out of their minds so that they more effectively may aid in rolling forth the Lord's great latter-day work.

## PRE-MORTAL LIFE

### PRE-MORTAL LIFE.

See PRE-EXISTENCE.

### PREPARATORY GOSPEL

See GOSPEL.

### PRESBYTERS.

See ELDERS.

### PRESIDENCY.

See BISHOPRIC, COUNCIL OF THE FIRST COUNCIL OF THE FIRST PRESIDENCY, GENERAL AUTHORITIES, KEYS OF THE DOM, QUORUM PRESIDENTS, PRESIDENTS. Operation of Church and kingdom of earth is upon the principle of presidency. That is, the Lord and the saints sustain presidents to direct the affairs of the church organizations. Merely these presidencies are given keys of their respective powers by virtue of which they are empowered to preside over the affairs of the organizations.

Except in special cases, the powers of presidency are exercised by the First President and two counselors in the First Presidency of the Church. Upon the disorganization (by death of the President) of the highest quorum in the Church, the Council of the Twelve operates the First Presidency, pending the time that the Presidency is

the sacrifice of the Lord Jesus Christ, the Creator of this earth, who performed this incomparable service for us — a miracle we could not perform for ourselves. Thus the way was opened for our immortality and — if we prove worthy — eventual exaltation in God's kingdom.

#### → The Gospel Our Map

To pinpoint a destination not previously visited we usually consult a map. As a second great boon to us the Lord Jesus Christ, our Redeemer and Savior, has given us our map — a code of laws and commandments whereby we might attain perfection and, eventually, godhood. This set of laws and ordinances is known as the gospel of Jesus Christ, and it is the only plan which will exalt mankind. The Church of Jesus Christ of Latter-day Saints is the sole repository of this priceless program in its fulness, which is made available to those who accept it.

In order to reach the goal of eternal life and exaltation and godhood, one must be initiated into the kingdom by baptism, properly performed; one must receive the Holy Ghost by the laying on of authoritative hands; a man must be ordained to the priesthood by authorized priesthood holders; one must be endowed and sealed in the house of God by the prophet who holds the keys or by one of those to whom the keys have been delegated; and one must live a life of righteousness, cleanliness, purity and service. None can enter into eternal life other than by the correct door — Jesus Christ and his commandments.

Jesus made this very clear in these words:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (John 10:1.)

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (John 10:9.)

And Jacob, the prophet theologian, warned:

O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way

for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for, he cannot be deceived, for the Lord God is his name. (2 Ne. 9:41.)

#### The Straight Way

We must not be surprised that God's requirements for eternal rewards are precise and invariable, since even man's society and government operates on such a basis. For instance, returning from abroad to the land of our nativity we must meet certain requirements and have evidence thereof in the form of passports, visas, doctors' certificates as to health and vaccinations, birth certificates and other documents. One cannot receive salary without having met satisfactorily the conditions of his employment. One cannot ride the bus, train, or plane without having paid his fare, and at the station or airport he must show evidence of it. One cannot become a citizen of any country without having met the requirements laid down by the laws of that nation. One cannot expect a degree from any college without having paid his tuition and fees, done his residence work, and shown proof of his having met the requirements. God's eternal rewards will similarly be dependent upon man's compliance with the required conditions.

#### → Prevalence of Procrastination

One of the most serious human defects in all ages is procrastination, an unwillingness to accept personal responsibilities now. Men came to earth consciously to obtain their schooling, their training and development, and to perfect themselves, but many have allowed themselves to be diverted and have become merely "hewers of wood and drawers of water," addicts to mental and spiritual indolence and to the pursuit of worldly pleasure.

There are even many members of the Church who are lax and careless and who continually procrastinate. They live the gospel casually but not devoutly. They have com-

by Spencer W. Kimball

God said "it was not good that the man should be alone" (Moses 3:18). She shared Adam's responsibility and will also share his eternal blessings.

#### Discussion

- Read Revelation 12:7-9. How did Adam (Michael) prove that he was a valiant spirit?
- Why was Eve given to Adam?

#### The Garden of Eden

When Adam and Eve were placed in the Garden of Eden, they were not yet mortal. They were not able to have children. There was no death. They had physical life because their spirits were housed in physical bodies made from the dust of the earth (see Abraham 5:7). They had spiritual life because they were in the presence of God (see Bruce R. McConkie, Mormon Doctrine, p. 268). They had not yet made a choice between good and evil.

God commanded them to have children and to learn to control the earth. He said, "Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over . . . every living thing that moveth upon the earth" (Moses 2:28). God told them they could freely eat of every tree in the garden except one, the tree of knowledge of good and evil. Of that tree God said, "In the day thou eatest thereof thou shalt surely die" (Moses 3:17).

Satan, not knowing the mind of God but seeking to destroy God's plan, came to Eve in the Garden of Eden. He tempted her to eat of the fruit of the tree of knowledge of good and evil. He assured her that she would not die, but that she would "be as gods, knowing good and evil" (Moses 4:11). Eve yielded to the temptation and ate the fruit. When Adam learned what had happened, he chose to partake also. The changes that came upon Adam and Eve because they ate the fruit are called the Fall.

#### Discussion

- Read Moses 4:6-32. How was the Garden of Eden different from the world as we know it?
- Discuss the conditions of Adam and Eve in the Garden of Eden.

#### Adam and Eve's Separation from God

Because Adam and Eve had eaten the fruit of the tree of knowledge of good and evil, the Lord sent them out of the Garden of Eden into the world as we now know it. Their physical condition changed as a result of their eating the forbidden fruit. As God had promised, they became mortal. They were able to have children. They and their children would experience sickness, pain, and physical death.

Because of their transgression, Adam and Eve also suffered spiritual death. This meant they and their children could not walk and talk face to face with God. Because Satan had introduced evil into the world, Adam and Eve and their children were separated from God both physically and spiritually.

#### Discussion

- As a result of their transgression, what physical change occurred in Adam and Eve? What spiritual change occurred?
- Read Moses 5:1-5. What was life like for Adam and Eve outside the Garden of Eden?

#### → Great Blessings Resulted from the Transgression

Some people believe Adam and Eve committed a serious sin when they ate of the tree of knowledge of good and evil. However, latter-day scriptures help us understand that their fall was a necessary step in the plan of life and a great blessing to all of us. Because of the Fall, we are blessed with physical bodies, the right to choose between good and evil, and the opportunity to gain eternal life. None of these privileges would have been ours had Adam and Eve remained in the garden.

region of earth, and had embellished it with natural beauties to gladden the heart of its possessor. "The Lord God planted a garden eastward in Eden; <sup>9</sup> and there he put the man whom he had formed." <sup>10</sup> Soon after man's advent upon the earth the Lord created a companion or help meet for him, declaring that it was not good that man should be alone. <sup>11</sup> Thus, male and female, Adam and his wife Eve were placed in the garden. They had been given dominion "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." <sup>12</sup> With this great power were associated certain commandments, the first of which in point of importance was that they "be fruitful, and multiply, and replenish the earth, and subdue it"; then, that they refrain from eating or even touching the fruit of a certain tree, the tree of knowledge of good and evil, which grew in the midst of the garden; though of all other fruits they were at liberty to freely partake. The words of God concerning this command and the penalty for its violation are: "And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat, But of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it, for in the day thou eatest thereof thou shalt surely die." <sup>13</sup>

The Temptation to disobey this injunction soon came. Satan presented himself before Eve in the garden, and, speaking by the mouth of the serpent, questioned her about the commandments that God had given respecting the tree of knowledge of good and evil. Eve answered that they were forbidden even to touch the fruit of that tree, under

<sup>9</sup> See Appendix 3:3. <sup>10</sup> Gen. 2:8, 9. <sup>11</sup> See Gen. 2:18; see also P. of G. P., Moses 3:18, 21-24. <sup>12</sup> Gen. 1:28; see also P. of G. P., Moses 2:18; Abraham 4:28. <sup>13</sup> P. of G. P., Moses 3:16, 17; see also Gen. 2:16, 17.

penalty of death. Satan then sought to beguile the woman, contradicting the Lord's statement and declaring that death would not follow a violation of the divine injunction; but that, on the other hand, by doing that which the Lord had forbidden she and her husband would become like unto the gods, knowing good and evil for themselves. The woman was captivated by these representations; and, being eager to possess the advantages pictured by Satan, she disobeyed the command of the Lord, and partook of the fruit forbidden. She feared no evil, for she knew it not. Then, telling Adam what she had done, she urged him to eat of the fruit also.

Adam found himself in a position that made it impossible for him to obey both of the specific commandments given by the Lord. He and his wife had been commanded to multiply and replenish the earth. Adam had not yet fallen to the state of mortality, but Eve already had; and in such dissimilar conditions the two could not remain together, and therefore could not fulfil the divine requirement as to procreation. On the other hand, Adam would be disobeying another commandment by yielding to Eve's request. He deliberately and wisely decided to stand by the first and greater commandment; and, therefore, with understanding of the nature of his act, he also partook of the fruit that grew on the tree of knowledge. The fact that Adam acted understandingly in this matter is affirmed by scripture. Paul in writing to Timothy, explained that "Adam was not deceived, but the woman being deceived was in the transgression." <sup>1</sup> The prophet Lehi, in expounding the scriptures to his sons, declared: "Adam fell that men might be; and men are that they might have joy." <sup>2</sup>

<sup>1</sup> 1 Tim. 2:14. <sup>2</sup> 2 Nephi 2:25.

poses of the Lord for a host of waiting spirit children. They chose the latter.

This they did with open eyes and minds as to consequences. The memory of their former estates may have been dimmed, but the gospel had been taught them during their sojourn in the Garden of Eden. They could not have been left in complete ignorance of the purpose of their creation. Brigham Young frankly said: "Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents." (*Discourses*, p. 104) The Prophet Joseph taught that "Adam received commandments and instructions from God; this was the order from the beginning." (*Teachings*, p. 168)

The choice that they made raises Adam and Eve to pre-eminence among all who have come on earth. The Lord's plan was given life by them. They are indeed, as far as this earth is concerned, our loving father and mother. The "Fall" and the consequent redeeming act of Jesus became the most glorious events in the history of mankind.

In the heavens above, as in the earth below, law prevails. No one can escape the consequences of the acceptance or rejection of law. Cause and effect are eternally related. The Lord had warned Adam and Eve of the hard battle with earth conditions if they chose to eat of the tree of the knowledge of good and evil. He would not subject his son and daughter to hardship and the death of their bodies unless it be of their own choice. They must choose for themselves. They chose wisely, in accord with the heavenly law of love for others.

In life all must choose at times. Sometimes, two possibilities are good; neither is evil. Usually, however, one is of greater import than the other. When in doubt, each must choose that which concerns the good of others—the greater law—rather than that which chiefly benefits ourselves—the lesser law. The greater must be balanced against the lesser. The greater must be chosen whether it be law or thing. That was the choice made in Eden.

This view of the "Fall" is confirmed by the scriptures. For example, "... if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden ... forever ... And they would have had no chil-

dren; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin." (2 Nephi 2:22-23)

The role of Satan in this drama is not difficult to understand. He seeks to overthrow the work of God. By inducing Adam and Eve to disobey the Lord, he thought to have them in his power. He forgot, or did not know, that by their very "disobedience" the purposes of the Lord with respect to his spirit children would be accomplished. The temptation of Eve turned upon him to the defeat of his evil designs. This often is the fate of evil.

The Lord himself in these latter days has spoken of the place and mission of Adam: "... Michael, or Adam, the father of all, the prince of all, the ancient of days." (D. & C. 27:11; 88:112; 116:1) "The Lord God ... hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One." (D. & C. 78:15-16) These are eloquent words, which could not well have been spoken of a sinner; only of one who has filled his mission well. Indeed, in the true gospel of Jesus Christ there is no original sin.

It is a thrilling thought that Adam and Eve were not coerced to begin God's work on earth. They chose to do so, by the exercise of their free agency. It is the lesson for all their children: Seek the truth, choose wisely, and carry the responsibility for our acts.

Considering our full knowledge of the purpose of the plan of salvation, and the reason for placing Adam and Eve on earth, the apparent contradiction in the story of the "Fall" vanishes. Instead the law of free agency, or individual choice, appears in distinct view. God's command is qualified by his great purpose to bless his children. Adam and Eve rise to the position of helpers in initiating the divine purpose on earth. They become partners with the Lord in making eternal joy possible for the hosts of heaven.

We, the children of Adam and Eve, may well be proud of our parentage.

by John A. Widtsoe, arranged by G. Homer Durham

prophecy concerning all the families of the earth; Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto the obedient.<sup>3</sup>

This was a challenge to centuries of unbelief and incomplete knowledge. Adam and Eve had been looked upon, because of the "fall," to be the meanest among the generations of men, for because of sin they had brought death into the world. In Joseph Smith's philosophy of existence Adam and Eve were raised to a foremost place among the children of men, second only to the Savior. Their act was to be acclaimed. They were the greatest figures of the ages. The so-called "fall" became a necessary, honorable act in carrying out the plan of the Almighty. No wonder the priests of the day hurled anathema against the young prophet. But the new teaching removed the cobwebs of error so that men could discern more clearly the eternal purposes of God, and that they were created in the likeness of God—"male and female created He them."

By the "fall," death of mortal bodies had come into the world. Yet the main purpose of earth-life is to secure a material body for eternal association with the spiritual body. Something was needed to recover the bodies laid down in the grave under the law of earth. A higher law must be brought into action to free men from the consequences of Adam's act. It must be a law of wide extent since all men were to be affected by it. In the plan, Jesus the Christ offered and was chosen to perform the necessary act of redemption. He was to initiate the law of the resurrection. It was required that he take upon himself a mortal body and die as a sacrifice for all men, so that all men might have their bodies, purified, returned to them. This he actually did. In the Meridian of Time, Jesus was born

<sup>3</sup>*Pearl of Great Price*, Moses 5:10-11.

by John A. Widtsoe

upon earth, was crucified, and rose from the grave, as all men will do in the due time of the Lord. It was not an easy task, but one gladly accepted by our Savior.

Such vicarious service is among the commonest of human experiences. One runs an errand for another. The farmer plows and reaps so that the city man may be fed. One man may cut the wires that supply light to a whole city, and one may courageously unite them and restore the light. In uncounted ways, one person may vicariously serve many.

The vicarious service of Jesus the Christ is universal. All men, saints and sinners, will be resurrected. Nevertheless, all must hereafter pay the price of the deeds done in the flesh on earth.

This loving service of Jesus the Christ is commonly spoken of as the Atonement. It is the central event in the plan of salvation. Jesus the Christ is the central figure in the plan. Jesus organized the earth; he is the mediator between God and man; he is the Redeemer of man; he suffered an agony not understandable by man as he hung upon the cross. He died for all,\* that all may receive their mortal bodies in the resurrection and progress throughout eternity.

At the end of earth time, the heads of the various dispensations will render the accounts of their stewardships to Adam, the first man, who in turn will present them to Jesus the Christ; then he, the First-Born, having accomplished his work, will render a full accounting to God, his Father.<sup>5</sup>

It is because of the recognition of the place and power of Jesus Christ that we pray to the Father in the name of his Son, Jesus Christ.<sup>6</sup>

Such then runs the story of man on earth according to the revelations received by Joseph Smith.

<sup>4</sup>Joseph Fielding Smith, *op. cit.*, p. 169.

<sup>5</sup>*Ibid.*, pp. 157-158.

<sup>6</sup>*Doctrine and Covenants* 24:5; 46:31.

## TRANSGRESSION

### TRANSGRESSION.

See SIN, TRANSGRESSION OF ADAM. In a general sense and in most instances the terms *sin* and *transgression* are synonymous, although the use of the term *transgression* lays emphasis on the violation of the law or rule involved whereas the term *sin* points up the wilful nature of the disobedience. There are situations, however, in which it is possible to transgress a law without committing a sin, as in the case of Adam and Eve in the Garden of Eden. (2 Ne. 2:22-23.)

### TRANSGRESSION OF ADAM.

See AGENCY, FALL OF ADAM, FORBIDDEN FRUIT, SIN, TRANSGRESSION. It is proper and according to the scriptural pattern to speak of the *transgression of Adam*, but not the *sin of Adam*. (D. & C. 20:20; 29:40; Job 31:33; Rom. 5:14; 1 Tim. 2:14; Alma 12:31; Second Article of Faith.) Lehi says, for instance, "If Adam had not transgressed he would not have fallen." Then he explains that while in their state of innocence in the Garden of Eden, Adam and Eve "knew no sin." (2 Ne. 2:22-23.) Knowledge of good and evil is an essential element in the commission of sin, and our first parents did not have this knowledge until after they had partaken of the fruit of the tree of knowledge of good and evil.

### TRANSLATED BEINGS.

See ANGELS, CHURCH OF ENOCH,

## TRANSLATED BEINGS

DEATH, GUARDIAN ANGELS, MINISTERING OF ANGELS, RESURRECTION, THREE NEPHITES. During the first 2200 or so years of the earth's history—that is, from the fall of Adam to the ministry of Melchizedek—it was a not uncommon occurrence for faithful members of the Church to be translated and taken into the heavenly realms without tasting death. Since that time there have been occasional special instances of translation, instances in which a special work of the ministry required it.

Enoch and his people were translated, probably just a few years after Adam's death. (Moses 7:18-21, 31, 63, 69; D. & C. 38:4; 45:11-14; 84:99-100; Gen. 5:22-24; Heb. 11:5.) It is apparent from the abbreviated account of the Lord's dealings with Enoch and his people that Zion was a very great and populous city, having perhaps many thousands or even millions of inhabitants. (Moses 7.) Methuselah, the son of Enoch, was not translated, "that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins." (Moses 8:2.) But during the nearly 700 years from the translation of Enoch to the flood of Noah, it would appear that nearly all of the faithful members of the Church were translated, for "the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion." (Moses 7:27.)

That this process of translating

## TRANSLATED BEINGS

the righteous saints and taken them to heaven was still going on after the flood among the people. Melchizedek is apparent from the account in the Inspired Version of the Bible. Speaking of the faithful righteousness of those holding Melchizedek Priesthood in that time the account says: "*And men having this faith, coming up unto this of God, were translated and up into heaven.* And now, Melchizedek was a priest of this therefore he obtained peace in Salem, and was called the Prince of peace. *And his people were righteous, and obtained his righteousness, and obtained his name, and sought for the city of Zion which God had before taken from the earth, and reserved it unto the latter days, to the end of the world.*" (Inspired Version, Gen. 14:32-34.)

As far as we know, this was the first translation since the day of Enoch and his people have been few and far between. After reading that Enoch was translated says that Abraham, Isaac, Jacob, and their seed after him (they obviously knowing what place as pertaining to the people of Melchizedek and others) "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:5-10), that is, "sought for the city of Enoch which God had before taken." (Inspired Version, Gen. 14:34.) But as said, and as the Lord confirms in latter-day revelation, even today, "holy men . . . found it not be-

### Our Greatest Responsibility

What promises are made in relation to the subject of the salvation of the dead? and what kind of characters are those who can be saved, although their bodies are mouldering and decaying in the grave? When his commandments teach us, it is in view of eternity; for we are looked upon by God as though we were in eternity. God dwells in eternity, and does not view things as we do.

The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, "They without us cannot be made perfect;" (Hebrews 11:40) for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.

Now, I will speak of them. I will meet Paul half way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5-6.)

### A Salvation for Men

I have a declaration to make as to the provisions which God hath made to suit the conditions of man—made from before the foundation of the world. What has Jesus said? All sin, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a salvation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision of his being a fallen prophet could be made. The Prophet lived his life in *crescendo*. From small beginnings, it rose in breadth and power as he neared its close. As a teacher he reached the climax of his career in this discourse. After it there was but one thing more he could do—seal his testimony with his blood. This he did less than three months later. Such is not the manner of life of false prophets.—Note by Elder B. H. Roberts.

vision either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved unless he has committed that unpardonable sin which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can see how far you can be a savior.

### The Unpardonable Sin

A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge, he can be saved; although, if he has been guilty of great sins, he will be punished for them. But when he consents to obey the Gospel, whether here or in the world of spirits, he is saved.

A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.

I know the Scriptures and understand them. I said, no man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost; but they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men, in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself.

The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him. (Book of Moses—Pearl of Great Price, Chap. 4:1-4; Book of Abraham, Chap. 3:23-28.)

by Joseph Fielding Smith

## THE POWER OF THE AIR

his governmental reign. In Messianic vein, Isaiah calls him the *Prince of Peace*. "Of the increase of his seed and peace there shall be" (Isa. 9:6-7.) The heavens sang in glorious exultation at his birth, "Glory to God in heaven, and on earth peace, toward men" (Luke 2:14); marginal reading, perhaps accurately, gives it: "On earth peace among men of good will." "On earth peace among men whom he is well pleased." The gospel of the Prince of Peace found the principles by which peace can be brought about by any righteous person. It comes from the Spirit of the Father at the final and enduring peace of all men on earth will not be until the Second Coming of the Prince of Peace, his coming in glory to usher in the new era.

## OF THE POWER OF

THE DEVIL, GOD OF THIS WORLD. Paul applies this title to Satan, having apparent authority to his position as the god of this world, that is, the personification of sin in worldly and carnal men. Before their conversion, the apostles and the apostles' saints "walked according to the course of this world," as Paul said, "according to the power of the air, the powers now worketh in the chil-

## PRINCE OF THIS WORLD

children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Eph. 2:2-3.)

This title, *prince of the power of the air*, appears to be an idiomatic expression that no doubt had more pointed meaning to the Ephesians than it does to us. It seems, however, to place emphasis on Satan's influence over persons who live after the manner of the world, those who revel in the lusts of the flesh. He is the prince of the children of disobedience, the children of wrath.

## PRINCE OF THIS WORLD.

See DEVIL, GOD OF THIS WORLD, WORLD. Satan's position of influence and power in the world—the world of carnality, lust, and corruption, the world the saints are commanded to forsake, the world that will end when the millennium commences—is indicated by his title, *prince of this world*. (John 12:31; 14:30; 16:11.) He rules here in this world; it is not without reason that he is boasted of having all the kingdoms of the world at his disposal. (Matt. 4:9.)

## PRINCIPLES.

See DOCTRINE.

## PRISONERS OF HOPE

### PRINTING.

See SIGNS OF THE TIMES.

### PRISONERS.

See SPIRIT PRISON.

## PRISONERS OF HOPE.

See BAPTISM FOR THE DEAD, BOTTOMLESS PIT, HOPE, SALVATION FOR THE DEAD, SPIRIT PRISON, SPIRIT WORLD. Zechariah, with apt spiritual insight, used the term "*prisoners of hope*" to describe those in the spirit prison, those of whom the Lord said, "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." (Zech. 9:11-12.) That is, though held captive in the spirit prison, these prisoners of hope looked forward with desire and expectation to their redemption, a redemption to be wrought out by the blood of Christ as part of the everlasting covenant, a redemption that would be complete only after baptism for the dead had been performed for them in this mortal sphere where there is water.

As part of the great mission of our Lord was the command, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isa. 42:7; Ps. 142:7; 146:7.) He was sent, "to bind up the brokenhearted, to proclaim

Family relationships are also important. President Jedediah M. Grant, a counselor to Brigham Young, saw the spirit world and described to Heber C. Kimball the organization that exists there: "He said that the people he there saw were organized in family capacities. . . . He said, 'When I looked at families, there was a deficiency in some, . . . for I saw families that would not be permitted to come and dwell together, because they had not honored their calling here'" (Heber C. Kimball, in *Journal of Discourses*, 4:135-36).

#### Discussion

- What do the spirits in paradise do?
- Why are some families incomplete in paradise?

#### Spirit Prison

The Apostle Peter referred to the spirit world as a prison, which it is for some (see 1 Peter 3:18-20). In the spirit prison are the spirits of those who have not yet received the gospel of Jesus Christ. These spirits have agency and may be enticed by both good and evil. If they accept the gospel and the ordinances performed for them in the temples, they may prepare themselves to leave the spirit prison and dwell in paradise.

Also in the spirit prison are those who rejected the gospel after it was preached to them on earth or in the spirit prison. These spirits suffer in a condition known as hell. They have removed themselves from the mercy of Jesus Christ, who said, "Behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit" (D&C 19:16-18). After suffering in full for their sins, they will be allowed to inherit the lowest degree of glory, which is the telestial kingdom.

The hell in the spirit world will not continue forever. Even the spirits who have committed the greatest sins will have suf-

fered sufficiently by the end of the Millennium (see Acts 2:25-27). They will then be resurrected.

#### Discussion

- What are some of the activities that go on in the spirit world?

#### Additional Scriptures

- 1 Peter 4:6 (gospel preached to the dead)
- Moses 7:37-39 (spirit prison prepared for the wicked)
- D&C 76 (revelation about the three kingdoms of glory)
- Luke 16:19-31 (fate of beggar and rich man in the spirit world)

## TELESTIAL GLORY

### TELESTIAL GLORY.

See TELESTIAL BODIES, TELESTIAL KINGDOM, TELESTIAL LAW, SALVATION. 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.

### TELESTIAL KINGDOM.

See TELESTIAL BODIES, TELESTIAL GLORY, TELESTIAL LAW, SALVATION. Most of the adult people who have lived lived from the day of Adam to the present time will go to the telestial kingdom. The inhabitants of this lowest kingdom of glory will be "as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore." They will be the endless hosts of people of all ages who have lived after the manner of the world; who have been carnal, sensual, and devilish; who have chosen the vain philosophies of the world rather than accept the testimony of Jesus; who have been liars and thieves, sorcerers and adulterers, blasphem-

## TELESTIAL LAW

ers and murderers. (D. & C. 76:81-112; Rev. 22:15.) Their number will include "all the proud, yea, and all that do wickedly" (Mal. 4:1), for all such have lived a telestial law. "And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end." (D. & C. 76:112.)

### TELESTIAL LAW.

See TELESTIAL BODIES, TELESTIAL GLORY, TELESTIAL KINGDOM, SALVATION, WORLD. A telestial glory, found only in a telestial kingdom, is reserved for those who develop telestial bodies, such bodies resulting naturally from obedience to *telestial law*. (D. & C. 88:16-32.) This law is the law of the world, and worldly people are conforming to its terms and conditions. Those who refuse to worship the true and living God, who are unclean and immoral, who are proud and rebellious, who walk in paths of wickedness, who are carnal and sensual, who do not maintain standards of decency, uprightness, and integrity, are as a result conforming their lives to the provisions of telestial law. (D. & C. 76:81-112; Mal. 3; 4.)

All the inhabitants of the earth are living at least a telestial law, unless, perchance, there are some who are in open rebellion against the truth, some who wilfully break the law, abide not in it, but seek to become a law unto themselves, choosing to abide in sin, and alto-

## TEMPESTS

gether abiding therein. (D. & C. 35.) Such, of course, will be of perdition in eternity and will inherit "a kingdom which is a kingdom of glory." (D. & C. 8:

### TEMPESTS.

See SIGNS OF THE TIMES.

### TEMPLE MARRIAGE.

See CELESTIAL MARRIAGE.

### TEMPLE ORDINANCES.

See BAPTISM FOR THE DEAD. CELESTIAL MARRIAGE, ENDOWMENT, EXALTATION, ORDINANCES, RECOMMENDS, SALVATION, SALVATION OF THE DEAD, SEALINGS, TEMPLE VICARIOUS ORDINANCES. Certain gospel ordinances are of such a red and holy nature that the Lord authorizes their performance only in holy sanctuaries prepared and dedicated for that very purpose. Except in circumstances of great poverty and distress, these ordinances can be performed only in temples, and hence they are commonly called *temple ordinances*.

Baptism for the dead, an ordinance opening the door to the celestial kingdom to worthy persons privileged to undergo gospel schooling while in mortality, is a temple ordinance, an ordinance of salvation. All other temple ordinances—washings, anointings, endowments, sealings—pertain to exaltation within the celestial kingdom. Celestial n

## HELL

tial kingdom travel to their nation through the depths of and as a result of obedience to tial law, it follows that all who live a telestial law will hell. Included among these he carnal, sensual, and devil-those who live after the man-of the world. Among them are sorcerers, adulterers, whorers (D. & C. 76:103), false ers, "those that oppress the ng in his wages," the proud, all that do wickedly." (Mal. 2 Ne. 9:27-39; 26:10.)

veral specific groups of wicked ns are singled out to receive prophetic curse that their deson is the fires of hell. "*The d shall be turned into hell, all the nations that forget*" David proclaimed. (Ps.

Sex sin is rewarded with the nts of hell. (2 Ne. 9:36; 7:6-27.) "*Wo unto all those discomfort my people, and and murder, and testify st them, saith the Lord of a generation of vipers shall ape the damnation of hell.*" (D. & C. 121:23.) Such also is the f liars (2 Ne. 9:34), of "*all who preach false doctrines*" (28:15), of those who believe umnable doctrine of infant n (Moro. 8:14, 21), of the io will not help the poor (D. 104:18; Luke 16:19-31), and e who heap cursings on their men. (Matt. 5:22; 3 Ne. "*The sectarian world are hell by hundreds, by thous-*

## HELL

*ands and by millions,"* the Prophet said. (*History of the Church*, vol. 5, p. 554.)

To catch souls in his snares and then drag them down to hell is the plan and program of the devil. (D. & C. 10:26; Alma 30:60.) One of his latter-day wiles is to persuade men that there is neither a devil nor a hell and that the fear of eternal torment is baseless. (2 Ne. 28:21-23.) But Christ, who holds "the keys of hell and of death" (Rev. 1:18), and can therefore control and abolish them, has power to save and redeem men from hell. (2 Ne. 33:6; Alma 19:29; 26:13-14.) This he does on conditions of repentance and obedience to his laws. But the unrepentant "would be more miserable to dwell with a holy and just God, under a consciousness of" their "filthiness before him, than" they "would to dwell with the damned souls in hell." (Morm. 9:4.)

2. After death and hell have delivered up the bodies and captive spirits which were in them, then, as John foresaw, "death and hell were cast into the lake of fire." (Rev. 20:14.) This lake of fire, a figure symbolical of eternal anguish and wo, is also called hell, but is a hell reserved exclusively for the devil and his angels which includes the sons of perdition. (D. & C. 29:38; 88:113; 2 Pet. 2:4.)

Speaking of this hell, and writing of events to take place after the resurrection and the judgment, and thus of a day after those going to a

## HENOTHEISM

telestial kingdom have come out of their hell, Jacob says: "And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up forever and ever and has no end." (2 Ne. 9:16.)

Thus, for those who are heirs of some salvation, which includes all except the sons of perdition (D. & C. 76:44), hell has an end, but for those who have wholly given themselves over to satanic purposes there is no redemption from the consuming fires and torment of conscience. They go on forever in the hell that is prepared for them.

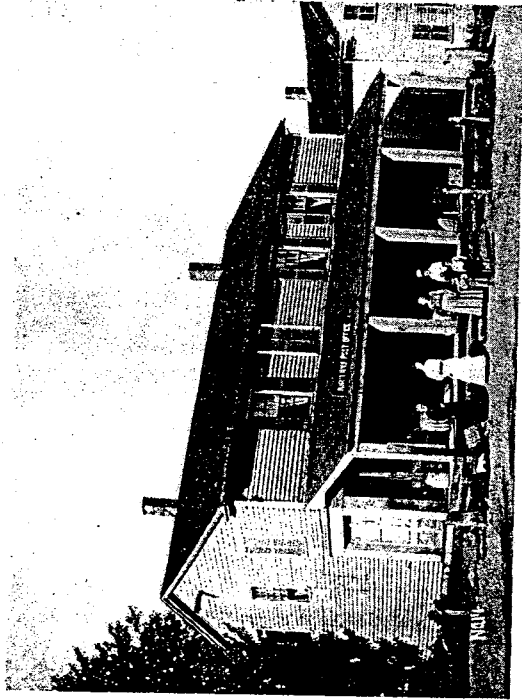
## HENOTHEISM.

See ATHEISM, DEISM, GOD, MONOTHEISM, POLYTHEISM, THEISM. *Henotheism* is the belief in and worship of one God without at the same time denying that others can with equal truth worship different gods. It is falsely taught in the sectarian world that Abraham, for instance, was a *henotheist*, that is, that he worshiped the Almighty, but that at the same time he considered that other nations could worship their own gods with

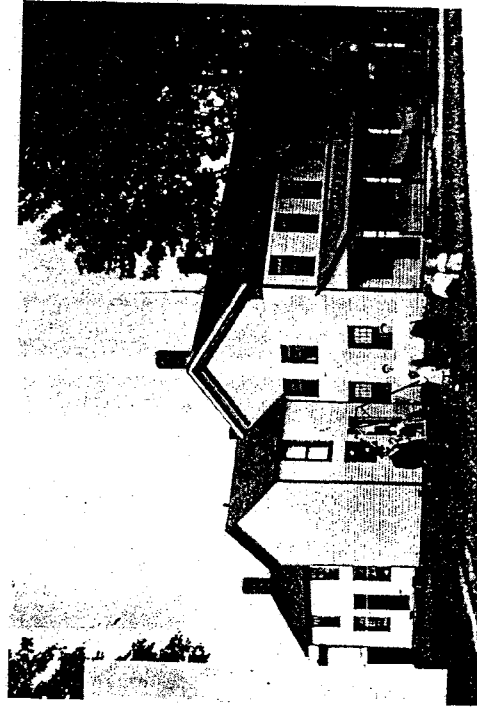
to the abode of the devil and his ugly brood. As used in the Bible it has the same connotation.

In the Church of Jesus Christ of Latter-day Saints, there is no hell. All will find a measure of salvation; all must pay for any infringement of the law; but the payment will be as the Lord may decide. There is graded salvation. This may be a more terrible punishment: to feel that because of sin a man is here, when by a correct life, he might be higher. The gospel of Jesus Christ has no hell in the old proverbial sense.

Before these challenges many of the churches have retreated, but without any increasing love for Joseph Smith, and his great revelations from a higher power.



A LATTER-DAY SAINT BUILDING  
In Kirtland, Ohio



LATTER-DAY SAINT HOUSE  
In Kirtland, Ohio

by John A. Widtsoe

## TERRESTRIAL GLORY

bodies as different from other kinds of flesh as one form of life differs from another. (1 Cor. 15:39-42.)

### TERRESTRIAL GLORY.

See TERRESTRIAL BODIES, TERRESTRIAL KINGDOM, TERRESTRIAL LAW, SALVATION. Those attaining a terrestrial kingdom will be inheritors of *terrestrial glory* which differs from celestial glory "as that of the moon differs from the sun in the firmament." (D. & C. 76:71; 1 Cor. 15:41.) In effect they bask, as does the moon, in reflected glory, for there are restrictions and limitations placed on them. They "receive of the presence of the Son, but not of the fulness of the Father" (D. & C. 76:77), and to all eternity they remain unmarried and without exaltation. (D. & C. 132:17.)

### TERRESTRIAL KINGDOM.

See TERRESTRIAL BODIES, TERRESTRIAL GLORY, TERRESTRIAL LAW, SALVATION. To the *terrestrial kingdom* will go: 1. Accountable persons who die without law (and who, of course, do not accept the gospel in the spirit world under those particular circumstances which would make them heirs of the celestial kingdom); 2. Those who reject the gospel in this life and who reverse their course and accept it in the spirit world; 3. Honorable men of the earth who are blinded by the craftiness of men and who therefore do not accept and live the gos-

## TESTATOR

pel law; and 4. Members of The Church of Jesus Christ of Latter-day Saints who have testimonies of Christ and the divinity of the great latter-day work and who are not valiant, but who are instead lukewarm in their devotion to the Church and to righteousness. (D. & C. 76:71-80.)

### TERRESTRIAL LAW.

See TERRESTRIAL BODIES, TERRESTRIAL GLORY, TERRESTRIAL KINGDOM, SALVATION. To attain a terrestrial kingdom it is necessary to abide a terrestrial law, which consists in living an upright, honorable life but one that does not conform to the standards whereby the human soul is sanctified by the Spirit. (D. & C. 76:71-80; 88:16-32.)

### TERRITORY OF DESERET.

See DESERET.

### TESTAMENT.

See NEW TESTAMENT.

### TESTATOR.

See CHRIST, HOLY GHOST, MEDIATOR. 1. In legal usage, a *testator* is one who leaves a valid will or testament at his death. The will or testament is the written document wherein the testator provides for the disposition of his property. As used in the gospel sense, a *testament* is a covenant. Jesus is the Mediator

## TESTIMONY

of the new covenant or *testament* that is of the gospel which to replace the law of Moses. (9:15; 12:24; D. & C. 107:19.)

Paul mixed these legal and religious definitions to teach a basic doctrine. Speaking of Christ's death, and the gifts in effect willed to men in that death, he said: "where a testament is, there must also of necessity be the death of the testator. For a testament is of no strength after men are dead: therefore it is of no strength at all until the testator liveth." (Heb. 9:17) In other words, Christ had to die to bring salvation. The *testament* of salvation came in effect because of the atonement wrought out in connection with that death. *Christ is the Testator.* His gospel would be true of any testament; it would not be inherited until his death. Christ died that salvation come; without his death, he would not have willed either immortal or eternal life to men.

2. The Holy Ghost is the *testator*, by which is meant that it functions to testify and bear witness of the Father and the Son. (31:18.) In Abraham's record the third member of the Godhead was "God the third, the *witness or testator.*" (*Teachings*, p. 190.)

### TESTIMONY.

See CONVERSION, FAITH, OF THE SPIRIT, GOSPEL, HOLY GHOST, KNOWLEDGE, LAW OF MORMONISM, PROPHECIES, MORMONISM, PROPHECIES

## CELESTIAL KINGDOM

celestial glory is found. (D. & C. 88:16-32.) Mortal man has no concept of the glory of that world. Those who finally attain it are persons "whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical." (D. & C. 76:70; 1 Cor. 15:40-42.)

Exaltation consists in gaining a fulness of celestial glory. (D. & C. 132:19-20.) Those so attaining will receive "a fulness of the glory of the Father" and be glorified in Christ as he is in the Father. (D. & C. 93:16-20.) The Prophet said that in the resurrection the righteous "shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint-heirs with Jesus Christ." (Teachings p. 347.)

## CELESTIAL KINGDOM.

See CELESTIAL BODIES, CELESTIAL GLORY, CELESTIAL LAW, CELESTIAL MARRIAGE, CELESTIAL SPIRITS, EXALTATION, HEAVEN, KINGDOM OF GOD, KINGDOM OF HEAVEN, KINGDOMS OF GLORY, MANSIONS, SALVATION, TELESTIAL KINGDOM, TERRESTRIAL KINGDOM. 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.) The Prophet has left us this record of

## CELESTIAL KINGDOM

a glorious occurrence that took place in the Kirtland Temple on January 21, 1836: "The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold." (Teachings, p. 107.)

An inheritance in this glorious kingdom is gained by complete obedience to gospel or celestial law. (D. & C. 88:16-32.) 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.)

No unclean thing can enter this kingdom, and the plan of salvation is the system whereby men are washed and cleansed, whereby they are "sanctified by the reception of the Holy Ghost," and thus enabled to stand spotless before the Lord. (3 Ne. 27:19-21.) "The sanctified" are "them of the celestial world." (D. & C. 88:2.)

"In the celestial glory there are three heavens or degrees," and in the same sense that baptism starts

## CELESTIAL LAW

a person out toward an into the celestial world, so marriage puts a couple on leading to an exaltation highest heaven of that & C. 131:1-4; 132.)

## CELESTIAL LAW.

See CELESTIAL BODIES, CELESTIAL GLORY, CELESTIAL MARRIAGE, CELESTIAL SPIRITS, CONSECRATION, LAW, OBEDIENCE. That obedience to which men inheritance in the kingdom in eternity is called *celestial law*. It is the law of the gospel of Christ, and it qualifies for admission to the celestial kingdom because in and through men are "sanctified by the baptism of the Holy Ghost," coming clean, pure, and (3 Ne. 27:19-21.)

"And they who are not through the law which I have unto you, even the law of the Lord says, "must inherit other kingdom, even that of the terrestrial kingdom, or the telestial kingdom. For *not able to abide the law of the celestial kingdom cannot celestial glory.*" (D. & C. 132:1-4.) Those who have the companionship of the Holy Ghost, guided thereby in their "able to abide the law of the kingdom," including the law of consecration or anything else might ask of them. The

CELESTIAL KINGDOM

as occurrence that took the Kirtland Temple on 21, 1836: "The heavens opened upon us, and I beheld the celestial kingdom of God, and of thereof, whether in the past or future I cannot tell. I saw the radiant beauty of the gate through which the heirs of that kingdom will enter, which was like molten flames of fire; also the throne of God, whereon sat the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold." (Mormon, p. 107.)

Inheritance in this glorious kingdom is gained by complete obedience to the gospel or celestial law. (D. & C. 16-32.) By entering the gate of repentance and baptism candidates stand themselves on the strait and narrow path leading to the celestial kingdom. By devotion and righteousness, by enduring to the end in righteousness and obedience, it is possible to merit a celestial inheritance. (2 Ne. 31:17-21.)

No unclean thing can enter this kingdom, and the plan of salvation is that whereby men are washed and cleansed, whereby they are qualified by the reception of the Holy Ghost, and thus enabled to stand spotless before the Lord. (3 Ne. 9-21.) "The sanctified" are those of the celestial world." (D. & C. 131:1-4; 132.)

he celestial glory there are degrees, and in the same sense that baptism starts

CELESTIAL LAW

a person out toward an entrance into the celestial world, so celestial marriage puts a couple on the path leading to an exaltation in the highest heaven of that world. (D. & C. 131:1-4; 132.)

CELESTIAL LAW.

See CELESTIAL BODIES, CELESTIAL GLORY, CELESTIAL KINGDOM, CELESTIAL MARRIAGE, CELESTIAL SPIRITS, CONSECRATION, GOSPEL, LAW, OBEDIENCE. That law by which obedience to which men gain an inheritance in the kingdom of God in eternity is called *celestial law*. It is the law of the gospel, the law of Christ, and it qualifies men for admission to the celestial kingdom because in and through it men are "sanctified by the reception of the Holy Ghost," thus becoming clean, pure, and spotless. (3 Ne. 27:19-21.)

"And they who are not sanctified through the law which I have given unto you, even the law of Christ," the Lord says, "must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For *he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.*" (D. & C. 88:21-22.) Those who have the companionship of the Holy Ghost and are guided thereby in their lives are "able to abide the law of a celestial kingdom," including the law of consecration or anything else the Lord might ask of them. They are the

CELESTIAL MARRIAGE

ones who—"united according to the union required by the law of the celestial kingdom" (D. & C. 105:1-5)—will build up Zion in the last days.

CELESTIAL MARRIAGE.

See ARTICLE ON MARRIAGE, CALLING AND ELECTION SURE, CELESTIAL KINGDOM, CHURCH OF THE FIRSTBORN, CIVIL MARRIAGE, DAUGHTERS OF GOD, ETERNAL LIFE, ETERNAL LIVES, EXALTATION, FULNESS OF THE FATHER, GODHOOD, JOINT-HEIRS WITH CHRIST, PLURAL MARRIAGE, SALVATION, SALVATION FOR THE DEAD, SEALING POWER, SONS OF GOD. 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.

If the family unit continues, then by virtue of that fact the members of the family have gained eternal life (exaltation), the greatest of all the gifts of God, for by definition exaltation consists in the continuation of the family unit in eternity. Those so inheriting are the sons and daughters of God, the members of his family, those who have made their callings and elections sure.

Heavenly Father has given us the law of eternal marriage so we can become like him. We must live this law to be able to have spirit children. The Lord has said:

"In the celestial glory there are three heavens or degrees;

"And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

"And if he does not, he cannot obtain it" (D&C 131:1-3).

#### Discussion

- Why do we believe marriage is the most sacred relationship between a man and woman?

#### Eternal Marriage Must Be Performed by Proper Authority in the Temple

An eternal marriage must be performed by one who holds the sealing power. The Lord promised, "If a man marry a wife by . . . the new and everlasting covenant . . . by him who is anointed, . . . it . . . shall be of full force when they are out of the world" (D&C 132:19).

Not only must an eternal marriage be performed by the proper priesthood authority, but it must also be done in one of the holy temples of our Lord. The temple is the only place this holy ordinance can be performed.

In the temple, latter-day Saint couples kneel at one of the sacred altars in the presence of their family and friends and two special witnesses. They make their marriage covenants before God. They are pronounced husband and wife for time and all eternity. This is done by one who holds the holy priesthood of God and has been given the authority to perform this sacred ordinances. He acts under the direction of the Lord and promises the couple the blessings of exaltation. He instructs them in the things they must do to receive these blessings. He reminds them that all blessings depend on obedience to the laws of God.

If we are married by authority other than the priesthood in a temple, the marriage is for this life only. After death, the marriage partners have no claim on each other or on their children. An eternal marriage gives us the opportunity to continue as families after this life.

#### Discussion

- Who has the authority to perform an eternal marriage? Why must it be performed in the temple?

#### → Benefits of an Eternal Marriage

As Latter-day Saints, we are living for eternity and not just for the moment. However, the blessings of an eternal marriage can be ours now as well as for eternity.

The blessings we can enjoy in this life are as follows:

1. We know that our marriage can last forever. Death can part us from one another only temporarily. Nothing can part us forever except our own disobedience. This knowledge helps us work harder to have a happy, successful marriage.
2. We know that we can have our children with us throughout eternity. This knowledge helps us be careful in teaching and training our children. It also helps us show them greater patience and love. As a result, we should have a happier home.

Some of the blessings we can enjoy for eternity are as follows:

1. We can live in the highest degree of the celestial kingdom of God.
2. We can be exalted as God is and receive a fulness of joy.
3. We can, at some future time, increase our family by having spirit children.

#### Discussion

- Have class members discuss the blessings of an eternal marriage in this life and in eternity.

**We Must Prepare for an Eternal Marriage**

President Spencer W. Kimball taught that "marriage is per-

