

Come Follow Me Lesson 13

March 22-28

D&C 29

D&C 29

The Lord is gathering His people. The Saints gathered in Ohio. The Saints gathered in Missouri. The Saints now gather to the stakes of Zion in their own lands.

(The Prophet Joseph Smith said, “All that the prophets...have written, from the days of righteous Abel, down to the last man that has left any testimony on record for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show that it consists in the work of the gathering.” TPJS, p. 83)

(Boyd K. Packer: In an area conference held in Mexico City in 1972, Bruce R. McConkie said: “[The] revealed words speak of ... there being congregations of ... covenant people of the Lord in every nation, speaking every tongue, and among every people when the Lord comes again. ... “The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. ... Every nation is the gathering place for its own people.” (Mexico and Central America Area Conference, 26 Aug. 1972, p. 45.) The following April, President Harold B. Lee quoted those words in general conference, and, in effect, announced that the pioneering phase of gathering was now over. The gathering is now to be out of the world into the Church in every nation. (See Conference Report, Apr. 1973, p. 7.) CR, Oct 1992, p. 99)

(Ezra Taft Benson: From the revelations, we can see that a stake has at least four purposes: 1. Each stake, presided over by three high priests and supported by twelve men known as a high council, becomes a miniature Church to the Saints in a specific geographic area. The purpose is to unify and perfect the members who live in those boundaries by extending to them the Church programs, the ordinances, and gospel instruction. 2. Members of stakes are to be models, or standards, of righteousness. 3. Stakes are to be a defense. They do this as stake members unify under their local priesthood officers and consecrate themselves to do their duty and keep their covenants. Those covenants, if kept, become a protection from error, evil, or calamity. We only build temples in stakes. The blessings and ordinances of the temple prepare one for exaltation. Of course, it is not possible for every stake to have a temple, but we are presently witnessing some remarkable—yes, miraculous—developments in the building of temples in different parts of the world. Such a program permits members of the Church to receive the full blessings of the Lord. 4. Stakes are a refuge from the storm to be poured out over the earth. Ensign, Jan 1991, p. 4-5.)

(Why gather? Joseph Smith taught that there is only one purpose for a gathering—to build temples. "It is for the same purpose that God gathers together His people in the last days," he said, "to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. . . . What was the object of gathering the Jews or the people of God in any age of the world? . . . The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation." (History of the Church 5:423-24.) In the early days of the Church, all were encouraged to gather to a central spot, for there were few members and fewer temples. Now we have many members and many stakes. The nature of the gathering has not changed. We still gather around temples, or we gather so that

more temples may be built. One day we hope to have many more temples in many more states and countries. House of Glory: Finding Personal Meaning in the Temple, S. Michael Wilcox.)

Joseph Smith Papers - 43

Revelation given through Joseph Smith the Prophet, in the presence of six elders, at Fayette, New York, September 1830. HC 1: 111—115. This revelation was given some days prior to the conference beginning September 26, 1830.

1—8, Christ gathers his elect; 9—11, His coming ushers in the Millennium; 12—13, The Twelve shall judge all Israel; 14—21, Signs, plagues, and desolations will precede the Second Coming; 22—28, The last resurrection and final judgment follow the Millennium; 29—35, All things are spiritual unto the Lord; 36—39, The devil and his hosts were cast out of heaven to tempt man; 40—45, Fall and atonement bring salvation; 46—50, Little children are redeemed through the atonement.

1 LISTEN to the voice of Jesus Christ, your Redeemer, the Great ^aI AM, (Here Jesus Christ declares himself to be both our Redeemer and the same God who appeared to Moses on Sinai. The title "I AM" is derived from the third person singular form of the Hebrew verb "to be" and is transliterated by four letters YHWH. When directly translated, YHWH means "he is" or "he exists." Therefore, the very use of the title "I AM" affirms faith in the existence of God. The tetragrammaton YHWH was probably pronounced Yahweh. Later renditions of the name of God included attempts to pronounce the name of God from these letters. King James translators used the anglicized name Jehovah, but most often preferred to use the title LORD (with capital letters) to indicate where the biblical text contained YHWH, the name of Deity. Revelations of the Restoration, p. 233) whose arm of ^bmercy hath ^catoned for your sins;

2 Who will ^agather his people even as a hen gathereth her chickens under her wings, even as many as will (Notice who are gathered, they who:) **hearken to my voice** and ^bhumble themselves before me, and **call upon me in mighty prayer**.

3 Behold, verily, verily, I say unto you, that at this time your ^asins are ^bforgiven you, therefore ye receive these things; but remember to sin no more, lest perils shall come upon you.

4 Verily, I say unto you that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the ^avoice of a trump. (The promise to the tribe of Ephraim was that they would be the ones in the last days to bring the gospel to all people.)

5 Lift up your hearts and be ^aglad, for I am in your ^bmidst, and am your ^cadvocate with the Father; and it is his good will to give you the ^dkingdom.

6 And, as it is written—Whatsoever ye shall ^aask in ^bfaith, being ^cunited in prayer according to my command, ye shall receive.

7 And ye are called to bring to pass the ^agathering of mine ^belect; (Who are the elect? Bruce R. McConkie: The elect of God comprise a very select group, an inner circle of faithful members of The Church of Jesus Christ of Latter-day Saints. They are the portion of church members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come. As far as the male sex is concerned, they are the ones, the Lord says, who have the Melchizedek Priesthood conferred upon them and who thereafter magnify their callings and are sanctified by the Spirit. In this way, "They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." They keep "the oath and covenant which belongeth to the priesthood," and are rewarded with the fulness of the Father's kingdom. (D. & C. 84:33-41.) To gain this elect status they must be endowed in the temple of the Lord (D. & C. 95:8), enter into that "order of the priesthood" named "the new and everlasting covenant of marriage" (D. & C. 131:1-4), and overcome by faith until, as

the sons of God, they merit membership in the Church of the Firstborn. (D. & C. 76:50-70, 94-96.)

The elect of God are the chosen of God; and he has said: "There are many who have been ordained among you, whom I have called but few of them are chosen." (D. & C. 95:5; 121:34-40.) This is the day in which the Lord is gathering his elect, those who hear his voice and harden not their hearts (D. & C. 29:7), from the four quarters of the earth (D. & C. 33:6), so that if they continue to abide in his word, they shall have an eventual salvation in his presence. This is the day of which the Lord spoke: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." (Isa. 65:9.) The coming millennial day is one in which the "elect shall long enjoy the work of their hands" (Isa. 65: 22), for the earth and the fulness thereof shall then be theirs. Mormon Doctrine, p. 217. Many noble and great spirits were in mortality as the Restoration unfolded (Abraham 3:22-23; D&C 138:53-55). They were elected, or, in other words, foreordained by God, to be born in the lineage of Abraham. Bible and Book of Mormon prophets both spoke of the great and marvelous work that would take place in the last days that would result in the gathering of the elect in fulfillment of the covenants that God had made with their ancient fathers. Having proven themselves valiant in the cause of the Lord in premortality, they brought to earth the characteristics that distinguished them as faithful in that sphere. They are among those whom the Savior identified as his sheep who, he said, would know his voice (John 10:27). Revelations of the Restoration, p. 234) **for mine elect ^chear my voice and ^dharden not their ^ehearts;** (George Q. Cannon: Where people are pure and chaste in their thoughts and actions, the Spirit of God has such power with them that they readily perceive and comprehend the truth. It is by this means that the best among the children of God are being gathered out from the nations. Truth cleaves to truth, light to light and purity to purity. [Sec. 88:40.] The Gospel gathers within its influence those who love its principles; and if any should be gathered in who cannot abide its requirements, they pass off and mingle with the elements that are congenial to the spirit they possess. (MS, 1863, 25:169.))

8 **Wherefore the decree hath gone forth from the Father that they shall be ^agathered in unto one place upon the face of this land,** (Harold B. Lee: The spirit of gathering has been with the Church from the days of that restoration. Those who are of the blood of Israel have a righteous desire, after they are baptized, to gather together with the body of the Saints at the designated place. **The Lord has clearly placed the responsibility for directing the work of gathering in the hands of the leaders of the Church, to whom He will reveal His will where and when such gatherings would take place in the future. It would be well, before the frightening events concerning the fulfillment of all God's promises and predictions are upon us, that the Saints in every land prepare themselves and look forward to the instruction that shall come to them from the First Presidency of this church as to where they shall be gathered. They should not be disturbed in their feelings until such instruction is given to them as it is revealed by the Lord to the proper authority. CR, Apr 1948, p. 55 Today Latter-day Saints gather to Zion by coming into the stakes of Zion located throughout the world. Before the great tribulations of the Second Coming, the Saints will gather to many different places, in many different countries, but one of these places will be the city of Independence in Jackson County, Missouri—the center stake of Zion in the last days. Since temples are now located throughout the world for these purposes, many Saints may gather to the stakes of Zion in their own lands and receive the blessings of the Lord's house there. ACD&C 1:197) to ^bprepare their hearts and **be prepared in all things against the day when ^ctribulation and desolation are sent forth upon the wicked.****

9 For the hour is nigh and the ^aday soon at hand **(Although we won't know the day and hour of the Second Coming, it is near.)** when the earth is ripe; and all the ^bproud and they that do wickedly shall be as ^cstubble; and I will ^dburn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

10 For **the hour is nigh,** and that which was ^aspoken by mine ^bapostles must be fulfilled; for as they spoke so shall it come to pass;

11 For I will reveal ^amyself from heaven with power and great glory, with all the ^bhosts thereof, and ^cdwell in ^drighteousness with men on earth a ^ethousand years, and the wicked shall not stand. (The Millennium will be brought about with the power of Christ and will be maintained by righteousness.)

12 And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine ^aapostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand (John Taylor: **This exhibits a principle of adjudication or judgment in the hands, firstly, of the Great High Priest and King, Jesus of Nazareth, the Son of God; secondly, in the hands of the Twelve Apostles on the continent of Asia, bestowed by Jesus himself; thirdly, in the Twelve Disciples on this continent, to their people, who it appears are under the presidency of the Twelve Apostles who ministered at Jerusalem; which presidency is also exhibited by Peter, James and John, the acknowledged presidency of the Twelve Apostles; they, holding this Priesthood first on the earth, and then in the heavens. Being the legitimate custodians of the keys of the Priesthood, they came and bestowed it upon Joseph Smith and Oliver Cowdery. It is also further stated that the Saints shall judge the world. Thus Christ is at the head, his apostles and disciples seem to take the next prominent part; then comes the action of the Saints, or other branches of the Priesthood, who it is stated shall judge the world. This combined Priesthood, it would appear, will hold the destiny of the human family in their hands and adjudicate in all matters pertaining to their affairs; and it would seem to be quite reasonable, if the Twelve Apostles in Jerusalem are to be the judges of the Twelve Tribes, and the Twelve Disciples on this continent are to be the judges of the descendants of Nephi, then that the brother of Jared and Jared should be the judges of the Jaredites, their descendants; and, further, that the First Presidency and Twelve who have officiated in our age, should operate in regard to mankind in this dispensation, and also in regard to all matters connected with them, whether they relate to the past, present, or future, as the aforementioned have done in regard to their several peoples; and that the Patriarchs, the Presidents, the Twelve, the High Priests, the Seventies, the Elders, the Bishops, Priests, Teachers and Deacons should hold their several places behind the veil, and officiate according to their calling and standing in that Priesthood. In fact, the Priesthood is called an everlasting Priesthood; it ministers in time and in eternity.** (Mediation and Atonement, pp. 152-53.)) at the day of my coming in a pillar of ^bfire, being clothed with robes of righteousness (Those who are exalted in celestial glory receive robes and crowns, even as the Savior Jesus Christ, to rule and reign with him in eternity as a royal priesthood. Revelations of the Restoration, p. 235), with crowns upon their heads, in ^cglory even as I am, to ^djudge the whole house of Israel, even as many as have loved me and kept my commandments, and none else. (Bruce R. McConkie: "Thrones are cast down: the kingdoms of this world cease; it is the day when the Lord makes a full end of all nations. He alone shall be exalted in that day. The Ancient of Days, the oldest and most ancient of men, Adam our father, sits in judgment over the righteous of his race. Be it remembered that the Twelve Apostles of the Lamb, who were with the Lord in his ministry in Jerusalem, shall judge the whole house of Israel, meaning that portion of Israel who have kept the commandments, 'and none else' (D&C 29:12). There will be a great hierarchy of judges in that great day, of whom Adam, under Christ, will be the chief of all. **Those judges will judge the righteous ones under their jurisdiction, but Christ himself, he alone, will judge the wicked**" (Millennial Messiah, 584).)

13 For a ^atrump shall sound both long and loud, even as upon Mount Sinai, and all the ^bearth shall quake, and they shall ^ccome forth—yea, even the ^ddead which died in me, to receive a ^ecrown of righteousness, and to be clothed upon, ^feven as I am, to be with me, that we may be one. (The righteous dead shall be resurrected at the second coming.)

14 But, behold, I say unto you that before this great ^aday shall come the ^bsun shall be ^cdarkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater ^dsigns in heaven above and in the earth beneath;

15 And there shall be weeping and ^awailing among the hosts of men;

16 And there shall be a **great^a hailstorm** sent forth to destroy the **crop^bs** of the earth.

17 And it shall come to pass, because of the wickedness of the world, that I will take **avengeance^a** upon the **wicked^b**, for they will not repent; for the **cup^c** of mine **indignation^d** is full; for behold, my **blood^e** shall not **cleanse^f** them if they hear me not.

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

19 And their tongues shall be stayed that they shall not **utter^a** against me; and their flesh shall fall from off their bones, and their eyes from their sockets; **(Here's a good reason to be righteous.)**

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

21 And the great and **abominable church^a**, **(Anything that opposes the work of God.)** which is the **whore^b** of all the earth, shall be cast down by **devouring fire^c**, according as it is spoken by the mouth of Ezekiel the prophet, **(Ezekiel 38:22 And I will^a plead against him with^b pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great^c hailstones, ^dfire, and brimstone.)** who spoke of these things, **which have not come to pass but surely^d must, as I live, for^e abominations shall not reign.** (Wilford Woodruff: "No man can contemplate the truth concerning the nations of the earth without sorrow, when he sees the wailing, the mourning, and death, that will come in consequence of judgments, plagues, and war. It has already begun, and it will continue to multiply and increase until the scene is ended, and wound up. **"Do I delight in the destruction of the children of men? No. Does the Lord? No. He gives them timely warning, and if they do not listen to His counsel, they must suffer the consequences"** (Journal of Discourses, 2:201).)

22 And again, verily, verily, I say unto you that when the **thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a^b little season; (At the end of the Millennium those who are sons of perdition will again defy the power of God. That is, those individuals who were overcome by Lucifer while in mortality will stand upon the earth in the flesh as resurrected beings for a short season (D&C 88:32). They will oppose Christ's right to rule and reign. They will seek to place Lucifer in his stead. "The devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all. For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb"** (D&C 88:114-15). Revelations of the Restoration, p. 237)

23 And the **end shall come, and the heaven and the earth shall be consumed and^b pass away,** ("This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall pass away, and another heaven shall take its place, but that the earth and its heaven shall, after passing away, through death, be renewed again in immortality. This earth is living and must die, but since it keeps the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. . . . The Lord intends to save, not only the earth and the heavens, not only man who dwells upon the earth, but all things which he has created. The animals, the fishes of the sea, the fowls of the air, as well as man, are to be re-created, or renewed, through the resurrection, for they too are living souls." (Joseph Fielding Smith, CR, October 1928, pp. 99-100.) **and there shall be a new heaven and a^c new earth.** ("This earth will be rolled back into the presence of God," declared the Prophet Joseph Smith, "and crowned with celestial glory" (Teachings of the Prophet Joseph Smith, 181). Brigham Young taught that the earth will move through space to "return again unto the presence of the Father" (Journal of Discourses, 17:143). Thus, the heavens will literally become new for those who inhabit the earth as celestial beings. Following the Millennium the earth will "be prepared for the celestial glory; For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever" (D&C 88:18-20). Further, the Prophet Joseph Smith taught that "this earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon" (D&C 130:9). Revelations of the Restoration, p. 237)

24 For all ^aold things shall ^bpass away (Orson Pratt: **We might say, with great propriety, when a man is martyred or burned at the stake, his body has fled away, its present organization is dissolved, and its elements are resolved into their original condition, and perhaps united with and dispersed among many other elements of our globe; but in the resurrection these elements are brought together again and the body reorganized, not into a temporal or mortal tabernacle, but into an eternal house or abiding place for the spirit of man. So the earth will pass away, and its elements be dispersed in space; but, by the power of that Almighty Creator who organized it in the beginning, it will be renewed, and those elements which now enter into the composition of our globe, will again enter into the composition of the new heavens and the new earth, for says the Prophet John, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."** [Rev. 21:1.] (JD, August 20, 1871, 14:235-36.)), and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and ^cbeasts, the fowls of the air, and the fishes of the sea;

25 And not one ^ahair, neither mote, shall be lost, for it is the ^bworkmanship of mine hand. (Every molecule will be in its place.)

26 But, behold, verily I say unto you, before the earth shall pass away, ^aMichael, (Why Michael? Joseph Fielding Smith: **Michael, who is Adam, holds the keys of salvation for the human family, under the direction and counsel of Jesus Christ, who is the Holy One of Zion. Adam will, when the earth is cleansed and purified and becomes a celestial globe, preside over the children of men, who are of his posterity. He is Adam, "the prince, the arch-angel." In the eternities before this earth was formed he was the arch-angel. He became Adam when he came to this earth to be the father of the human family.** (D. & C. 107:54-57.) The Prophet Joseph Smith said of Adam: "Commencing with Adam, who was the first man, who is spoken of in Daniel as the 'Ancient of Days,' or in other words, the first and oldest of all, the great progenitor of whom it is said in another place is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed from heaven, and will continue to be revealed henceforth. **Adam holds the keys of all the dispensations of the fulness of times, i.e. the dispensations of all times have been and will be revealed through him from the beginning.**" Teachings of the Prophet Joseph Smith, pp. 167-168. CHMR, 1:309) mine archangel, shall sound his ^btrump, and then shall all the dead ^cawake, for their graves shall be opened, and they shall ^dcome forth—yea, even all. (Everyone will be resurrected.)

27 And the ^arighteous shall be gathered on my ^bright hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

28 Wherefore I will say unto them—^aDepart from me, ye cursed, into everlasting ^bfire, prepared for the ^cdevil and his angels.

29 And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for ^awhere I am they cannot come, for they have no power.

30 But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the ^afirst shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my ^bSpirit.

31 For by the power of my Spirit ^acreated I them; yea, all things both ^bspiritual and temporal—

32 ^aFirst ^bspiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work—

33 ^aSpeaking unto you that you may naturally understand; but unto myself **my works have no ^bend, neither beginning** (matter has always existed); but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

34 Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a ^alaw which was ^btemporal; neither any man, nor the children of men; neither Adam, your father, whom I created. (That which is "temporal" is limited by time; it is temporary. The laws of

God are eternal. They are everlastingly the same. It could also be observed that because every action has its consequence, there is nothing we do that does not affect who and what we are, which in turn determines who and what we will be in the worlds to come. Jedediah M. Grant explained the eternal nature of laws and the power which governs those laws: "If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in relation to all my earthly affairs, in relation to the treasures of the earth, and in relation to the earth itself. He had a right to dictate in relation to the cities of the earth, to the natives of the earth, and in relation to everything on land and on sea. That is what he had a right to do, if he had any right at all. If he did not have that right, he did not have the Priesthood of God, he did not have the endless Priesthood that emanates from an eternal being. A priesthood that is clipped, and lacks length, is not the Priesthood of God; if it lacks depth, it is not the Priesthood of God; for the Priesthood in ancient times extended over the wide world, and coped with the universe, and had a right to govern and control the inhabitants thereof, to regulate them, give them laws, and execute those laws. That power looked like the Priesthood of God. This same Priesthood has been given to Joseph Smith, and has been handed down to his successors" (Journal of Discourses, 2:13-14). Revelations of the Restoration, 239-240)

35 Behold, I gave unto him that he should be an ^aagent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my ^bcommandments are ^cspiritual; they are not natural nor temporal, neither carnal nor sensual.

36 And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency;

37 And they were thrust down, and thus came the ^adevil and his ^bangels;

38 And, behold, there is a place ^aprepared for them from the beginning, which place is ^bhell.

39 And it must needs be that the ^adevil should ^btempt the children of men, or they could not be ^cagents unto themselves; for if they never should have ^dbitter they could not know the sweet—

40 Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden ^afruit and ^btransgressed the commandment, wherein he became ^csubject to the will of the devil, because he yielded unto temptation. (When we yield to temptation, the devil takes power over us.)

41 Wherefore, I, the Lord God, caused that he should be ^acast out from the Garden of ^bEden, from my presence, because of his transgression, wherein he became ^cspiritually ^ddead, which is the first death, even that same death which is the last ^edeath, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye ^fcursed.

42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not ^adie as to the temporal death, until I, the Lord God, should send forth ^bangels to declare unto them ^crepentance and ^dredemption, through faith on the name of mine ^eOnly Begotten Son.

43 And thus did I, the Lord God, appoint unto man the days of his ^aprobation—that by his ^bnatural death he might be ^craised in ^dimmortality unto eternal life, even as many as would believe; (Without death there can be no resurrection)

44 And they that believe not unto eternal ^adamnation; for they cannot be redeemed from their spiritual ^bfall, because they repent not;

45 For they love darkness rather than light, and their ^adeeds are evil, and they receive their ^bwages of ^cwhom they list to obey. (The wages of sin is death.)

46 But behold, I say unto you, that little ^achildren are ^bredeemed from the foundation of the world through mine Only Begotten;

47 Wherefore, they cannot ^asin, for power is not given unto Satan to ^btempt little children, until they ^cbegin to become ^daccountable before me; (Through the atonement of Jesus Christ all little children are redeemed, for they cannot sin, and the power is not given to Satan to tempt them. The question naturally may arise as to the meaning of the words of the Lord (verse 46) that "little children are

redeemed from the foundation of the world, through the Only Begotten." This does not mean that redemption was made for them before, or at, the foundation of the world, but at that time when the plan of salvation was received provision was made for the redemption of little children and also for those who are without the law, and this was consummated in the atonement made by Jesus Christ. Joseph Fielding Smith, Church History and Modern Revelation, 1:144)

48 For it is given unto them even as I will, according to mine own ^apleasure, that great things may be required at the hand of their ^bfathers.

49 And, again, I say unto you, that whoso having knowledge, have I not commanded to ^arepent?

50 And he that hath no ^aunderstanding, it remaineth in me to do according as it is written. And now I declare no more unto you at this time. Amen.