

Come Follow Me Lesson 46

November 8-14

D&C 129-132

D&C 129

Instructions given by Joseph Smith the Prophet, at Nauvoo, Illinois, February 9, 1843, making known three grand keys by which the correct nature of ministering angels and spirits may be distinguished. HC 5: 267.

(True religion, according to the Prophet Joseph Smith, is one of individual participation. **If one man can dream dreams, see visions, entertain angels, or stand in the presence of God, so can all others by complying with the same principles.** Thus, it was necessary to educate the Saints that they not be deceived by counterfeit revelations or by the devil appearing as an angel of light. As previous revelations had been given to teach the Saints how to distinguish a true revelation from a false one, this revelation announced principles or keys by which the devil or one of his own could be discerned when posing as a messenger from God. When the Prophet first learned these principles is not known. We can be confident, however, that it was some time before this section was recorded. Given that all priesthood and keys restored in this dispensation were conferred upon the Prophet by angelic ministrants, and given Satan's insatiable desire to deceive, the keys of discernment must have been given to Joseph Smith quite early. As it is presently found in the Doctrine and Covenants, this section comes from the journal of William Clayton. He recorded it as the Prophet gave it in conversation with Parley P. Pratt, who had just returned from a mission in England. It was first included in the 1876 edition of the Doctrine and Covenants (Cook, *Revelations*, 286). Wilford Woodruff had recorded the following in his journal on 27 June 1839 as part of the instruction given to the Twelve by the Prophet prior to their departure for a mission to England: "**In order to detect the devel when he transforms himself nigh unto an angel of light. When an angel of God appears unto man face to face in personage & reaches out his hand unto the man & he takes hold of the angels hand & feels a substance the Same as one man would in shaking hands with another he may then know that it is an angel of God, & he should place all Confidence in him Such personages or angels are Saints with there resurrected Bodies, but if a personage appears unto man & offers him his hand & the man takes hold of it & he feels nothing or does not sens[e] any substance he may know it is the devel, for when a Saint whose body is not resurrected appears unto man in the flesh he will not offer him his hand for this is against the law given him**" (Ehat and Cook, *Words of Joseph Smith*, 6). On 2 July of the same year, the Prophet taught that "an angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit cannot come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil, he will flee from you; if of God, He will manifest Himself, or make it manifest" (*Teachings of the Prophet Joseph Smith*, 162). The version of the Prophet Joseph Smith's instructions contained in this section was given for the benefit of Elder Parley P. Pratt. The Prophet's earlier instructions to the Twelve in late June and early July 1839 concerning the keys to discern angels of God and angels of the devil had been given after Joseph and his fellow prisoners were set free from Liberty Jail but while Elder Pratt was still in the jail at Richmond, Missouri, so he missed this instruction. Following his return from England, where he had remained a year and a half longer than the other apostles, presiding over the Saints there and serving as editor of the Church publication, the *Millennial Star*, Elder Pratt and the Prophet Joseph visited for the better part of the afternoon. The following day, when these instructions were given, the Prophet Joseph Smith recorded in his journal: "Spent most of the day in conversation with Parley P. Pratt and others" (*History of the Church*, 5:267). As part of these instructions, **the Prophet told of a man who came to him "in**

Kirtland," saying he had seen an angel and described his dress. "I told him," the Prophet said, "he had seen no angel, and that there was no such dress in heaven. He grew mad, and went into the street and commanded fire to come down out of heaven to consume me. I laughed at him, and said, You are one of Baal's prophets; your God does not hear you; jump up and cut yourself: and he commanded fire from heaven to consume my house" (Smith, *History of the Church*, 5:267-68). Even earlier than this the Prophet acknowledged, "There have also been ministering angels in the Church which were of Satan appearing as an angel of light. A sister in the state of New York had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time, and saw a glorious personage descending, arrayed in white, with sandy colored hair; he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home, or he would not return; whereas God had called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage, and many things that were false. How, it may be asked, was this known to be a bad angel? By the color of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation" (*Teachings of the Prophet Joseph Smith*, 214-15). The Prophet recorded that Michael (Adam) appeared to him "on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light!" (D&C 128:20). It would appear that this experience took place while Joseph was translating the Book of Mormon in Harmony, Pennsylvania. It was here that John the Baptist restored to the Prophet and Oliver Cowdery the "keys of the ministering of angels" (Joseph Smith- History 1:69; D&C 13:1). Thus, the right to receive the ministration of angels and the ability to discern true messengers of God from counterfeits came before the Church was organized. Perhaps it is of more than passing interest that we have ancient stories that have been preserved for us in what is known as the Book of Adam and Eve, or The Conflict of Adam and Eve with Satan, in which Satan constantly tries to deceive our first parents in order to obtain the garments they had received from the Lord in Eden. In one of those episodes, Satan "took the form of an angel, and with him two others" in order to imitate a threesome who had come to them from the presence of the Lord. In this story Adam and Eve were initially deceived by them "because, when they came to Adam the first time, there came upon him from them, peace and joy, through their bringing him good tokens; so Adam thought that they were come a second time to give him other tokens for him to rejoice withal. For he did not know it was Satan; therefore did he receive them with joy and companied with them" (*Lost Books of the Bible*, 49). It appears that the recording of the three revelations in our current edition of the Doctrine and Covenants (sections 128, 129, 132), along with the translation of the Book of Abraham, all took place in the Prophet's office on the upper floor of the Red Brick Store in Nauvoo. It was there that the ordinances of the temple were restored and first practiced in this dispensation (Launius and McKiernan, *Joseph Smith, Jr.'s Red Brick Store*, 26-29). These events appear to tie closely with the recording of this revelation. Speaking to the newly formed Relief Society on 28 April 1842, the Prophet said that the Church would not be fully organized until the temple was complete. He further spoke of the sisters receiving the "keys," or knowledge through the priesthood, by which they could "detect everything false" if they would sustain their husbands and those the Lord had called to lead his Church. The Prophet further promised the sisters that in the temple they would learn how to ask of God and how to receive answers. "If you live up to your privileges," the Prophet promised them, "the angels cannot be restrained from being your associates." Women, he added, "if they are pure and innocent, can come in the presence of God" (Smith, *History of the Church*, 4:603-7). Speaking to the Saints in the grove on Sunday, 1 May 1842, the Prophet said, "The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. . . . There are signs in heaven, earth and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition" (Smith, *History of the Church*, 4:608). This revelation was added to the

Doctrine and Covenants along with twenty-five other sections in 1876. Revelations of the Restoration, 1038-41)

1–3, *There are both resurrected and spirit bodies in heaven*; 4–9, *Keys are given whereby messengers from beyond the veil may be identified.*

1 **THERE** are two kinds of beings in ^aheaven, namely: ^bAngels, who are ^cresurrected personages, having ^dbodies of flesh and bones—

2 For instance, Jesus said: *Handle me and see, for a spirit hath not ^aflesh and bones, as ye see me have.*

3 Secondly: the ^aspirits of ^bjust men made ^cperfect, they who are not resurrected, but inherit the same glory. **(In stating that there are "two kinds of beings in heaven," which it names as resurrected beings and just men made perfect, this revelation seems to be suggesting that unembodied or premortal spirits are not sent to those of our dispensation. Translated beings who have remained upon the earth (and thus are not "in heaven") also continue to minister to us and can be discerned by the same keys as resurrected beings or just men made perfect. The righteous dead in paradise who in the resurrection will inherit the fulness of the Father are referred to as "just men made perfect." David Patten, one of the Twelve, had been killed in the Battle of Crooked River in Missouri in 1838. He is used here as an illustration of a "Just man made perfect." It had been stated at the funeral of Seymour Brunson in August of 1840 that Elder Patten was the spirit who came to escort him to his rightful place in the spirit world (Cook, *Revelations*, 345). Revelations of the Restoration, 1041)**

4 When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you.

5 If he be an angel he will do so, and you will feel his hand.

6 If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear—

7 Ask him to shake hands with you, but he will not move, because it is contrary to the ^aorder of heaven for a just man to ^bdeceive; but he will still deliver his message.

8 If it be the ^adevil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not ^bfeel anything; you may therefore detect him. **(Why would Satan or one of his angels extend his hand knowing that so doing would unveil his true identity? The answer is found in understanding the authority of God in establishing laws by which all things, including the devil and his angels, are governed (D&C 88:36-38, 42). As mortals we are bound by the law of gravity and find physical objects a hindrance. Angels know no such limitations, and yet they are not free to converse with mortals, save it be according to the order of heaven. Similarly, evil spirits have bounds beyond which they cannot pass (D&C 122:9). The laws given to the prince of darkness and his legions include the sign of the dove, which the Prophet tells us was "instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove" (*Teachings of the Prophet Joseph Smith*, 276). We know that it "is not given unto Satan to tempt little children, until they begin to become accountable" before the Lord (D&C 29:47). In like manner Nephi tells us that Satan cannot tempt translated beings and that he has no power over them (3 Nephi 28:39). Thus, God, who governs all things, has placed limits and bounds on the adversary as to what he can and cannot do. In the instance here cited, Satan, or those acting in his name, must either extend his hand or withdraw, and in either case he will be detected. William Clayton recorded the Prophet as saying in 1840 that "if an angel or spirit appears, offer him your hand; if he is a spirit from God, he will stand still and not offer you his hand. If from the Devil, he will either shrink back from you or offer his hand, which if he does you will feel nothing, but be deceived. Revelations of the Restoration, 1043-44)**

9 These are three grand ^akeys whereby you may know whether any administration is from God. (As found in Joseph Smith's diary, this revelation reads thus: "There are 3 administrater[s]: Angels, Spirits, [and] Devils. One [manner of] dress in heaven. Angels [are] the spirits of Just men made perfect. Innumerable co[mpany] of angels and spirits of Just men made perfect. [If] an Angel appears to you how will you prove him? Ask him to shake hands. If he has flesh and bones he is an angel. 'Spirit hath not flesh and bones.' Spirit of a Just man made perfect. Person[age] in its tabernacle could [not] hide its glory. If David Patten or the Devil come how would you determine? Should you take hold of his hand you would not feel it. If it were a false administrater he would not do it. True spirit will not give his hand. The Devil will. 3 keys" (Faulring, *American Prophet's Record*, 300). Revelations of the Restoration, 1043)

D&C 130

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

(On 1 April 1843 Joseph Smith, Orson Hyde, and William Clayton traveled from Nauvoo to Ramus, twenty miles to the east, where they spent the evening with Benjamin F. Johnson. Of the events of the next day, Joseph Smith recorded the following: "Sunday, 2.—Wind N. E. Snow fell several inches, but melted more or less. "At ten a. m. went to meeting. Heard Elder Orson Hyde preach, comparing the sectarian preachers to crows living on carrion, as they were more fond of lies about the Saints than the truth. Alluding to the coming of the Savior, he said, 'When He shall appear, we shall be like Him, &c. He will appear on a white horse as a warrior, and maybe we shall have some of the same spirit. Our God is a warrior (John 14:23). It is our privilege to have the Father and Son dwelling in our hearts, &c.' "We dined with my sister Sophronia McCleary, when I told Elder Hyde that I was going to offer some corrections to his sermon this morning. He replied, 'They shall be thankfully received'" (*History of the Church*, 5:323). The following were among items of instruction given by the Prophet that day. Revelations of the Restoration, 1044)

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.

1 WHEN the Savior shall ^aappear we shall see him as he is. We shall see that he is a ^bman like ourselves. (When the resurrected Christ ascended into heaven, two angels stood by testifying to the Twelve who were with him, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). It was a man with "flesh and bones" who ascended from their sight that day, one whom they had embraced and felt the warmth of his body, one with whom they had taken meat, walked, talked, and shared the sociality known to them before his death upon the cross. "That which is without body, parts and passions is nothing," the Prophet declared. "There is no other God in heaven but that God who has flesh and bones" (*Teachings of the Prophet Joseph Smith*, 181). Revelations of the Restoration, 1045)

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

3 John 14:23—The ^aappearing of the Father and the Son, in that verse, is a personal ^bappearance; and the idea that the Father and the Son ^cdwell in a man's heart is an old sectarian notion, and is false. (This verse (John 14:23) is part of the discourse about two comforters that the Savior gave to the meridian

Twelve. "Now what is this other Comforter?" asked the Prophet Joseph Smith. "It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions— Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn" (*Teachings of the Prophet Joseph Smith*, 150-51). Revelations of the Restoration, 1045)

4 In answer to the question—Is not the reckoning of God's ^atime, angel's time, prophet's time, and man's time, according to the planet on which they reside? (Time is a relative measurement of duration that enables us to think and speak in terms of past, present, and future. Its meaning is subject to constant change. The period of time we measure as a year passes relatively slowly for children and quickly for adults. The same unit of time passes slowly when we are waiting, particularly when associated with anxiety, and quickly when we are busy or having an enjoyable experience. **The measurement of time as known to us in our premortal estate was very different than known to us in this mortal world. Eons, as we measure time, were involved in our preparation prior to coming to this earth. Abraham told us that "Kolob [the planet nearest to that upon which God resides] was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob"** (Abraham 3:4). The present text suggests a difference in the spectrum of time between prophets and men. This would have to have reference to the measurement of time as seen by a prophet when giving prophetic descriptions of future events. For instance, Joseph Smith said, "Now it is called today until the coming of the Son of Man" (D&C 64:23) and in 1836 he said, "The great and dreadful day of the Lord is near, even at the doors" (D&C 110:16). Revelations of the Restoration, 1045-46)

5 I answer, Yes. But there are no ^aangels who ^bminister to this earth but those who do belong or have belonged to it. (It is interesting that, while only those who have lived or will live upon this earth can be ministering spirits to it, some from this earth will be permitted to minister to those on other planets. The Prophet said, "Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead" (*Teachings of the Prophet Joseph Smith*, 170). President Joseph F. Smith taught: "We are told by the Prophet Joseph Smith, that 'there are no angels who minister to this earth but those who do belong or have belonged to it.' Hence, when messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow-beings and fellow-servants. The ancient prophets who died were those who came to visit their fellow creatures upon the earth. . . . In like manner our fathers and mothers, brothers, sisters, and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, or reproof and instruction, to those whom they had learned to love in the flesh" (Smith, *Gospel Doctrine*, 435-36). Revelations of the Restoration, 1046-47)

6 The angels do not reside on a planet like this earth;

7 But ^athey reside in the ^bpresence of God, on a globe ^clike a ^dsea of glass and ^efire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord.

8 The place where God resides is a great ^aUrim and Thummim.

9 This ^aearth, in its ^bsanctified and ^cimmortal state, will be made like unto ^dcrystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be ^eChrist's. (Brigham Young said, "**This earth, when it becomes purified and sanctified, or celestialized, will become like a sea of glass; and a person, by looking into it, can know things past, present, and to come; though none but celestialized beings can enjoy this privilege. They will look into the earth, and the things they desire to know will be exhibited to them, the same as the face is seen by looking into a mirror**" (*Journal of Discourses*, 9:87). "If the people could fully understand this matter," Brigham Young said, "they would perceive that it is perfectly reasonable and has been the law to all worlds. And this world, so benighted at present, and so lightly esteemed by infidels, as observed by Brother Clements, when it becomes celestialized, it will be like the sun, and be prepared for the habitation of the Saints, and be brought back into the presence of the Father and the Son. It will not then be an opaque body as it now is, but it will be like the stars of the firmament, full of light and glory; it will be a body of light. John compared it, in its celestialized state, to a sea of glass" (*Journal of Discourses*, 7:163). Revelations of the Restoration, 1047)

10 Then the white ^astone mentioned in Revelation 2:17, (The custom observed by judges in ancient times in announcing their decision as to guilt or innocence was to give the accused either a white or black stone. The white stone meant they had been pardoned or found innocent. The black stone meant guilt and condemnation. (Clarke, *Clarke's Commentary*, 3:979). One commentator described the white stone as "the imperishable token of acquittal, like . . . the pebble used in contemporary courts of justice in rendering a favorable verdict" (Alleman, *New Testament Commentary*, 687). Revelations of the Restoration, 1048) will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a ^bhigher order of kingdoms will be made known;

11 And a ^awhite stone is given to each of those who come into the celestial kingdom, whereon is a new ^bname written, which no man knoweth save he that receiveth it. The new name is the key word. (A new name implies entrance into a new life—the one receiving it is to enter into a higher stage of existence (Dummelow, *Commentary on the Bible*, 1075). Ancient tradition holds that possession of the "white stone" (viewed as an amulet having magical powers) could, by use of the name written on it, "secure entrance into heaven." One commentator notes that "the power of a secret name to open closed portals and to give the user supernatural powers was widespread" (Eiselen, et al., *Abingdon Bible Commentary*, 1374). Revelations of the Restoration, 1048)

12 I prophesy, in the name of the Lord God, that the commencement of the ^adifficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. (Not just the Civil War, but all wars since.)

13 It may probably arise through the slave question. (Not necessarily the slaves in America, but those in slavery in all countries.) This a ^avoice 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 ^acoming 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 ^alet 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. (In Matthew 24:36, the Savior is recorded as saying of the time of his own return, "But of that day and hour knoweth no man,

no, not the angels of heaven, but my Father only." Recording the same expression, Mark states that neither man or angels would know, not even "the Son," but only the Father (Mark 13:32). The Joseph Smith Translation rendering of this text deletes the words "neither the Son," suggesting that Christ and the Father know the time of his return. That no man was to know the time of his return was affirmed for the Prophet in a revelation given him in March of 1831. **Thus, it appears that the Prophet was knowingly asking for something for which he should not have asked. It also appears that the Lord was deliberately giving a response that the Prophet could not interpret.** Revelations of the Restoration, 1048)

SCRIPTURE MASTERY: 18 Whatever principle of ^aintelligence we attain unto in this life, it will rise with us in the ^bresurrection.

19 And if a person gains more ^aknowledge and intelligence in this life through his ^bdiligence and obedience than another, he will have so much the ^cadvantage in the world to come. **(It is not the knowledge obtained from textbooks that rises with us in the resurrection.** The learned professor will have no advantage over the unschooled Saint through his mastery of human knowledge. The intelligence that rises with us in the resurrection is equated in scripture with "light and truth" (D&C 93:36). Such knowledge is obtained only by obedience, and remains forever unknown to those who are impure (2 Timothy 3:7). Those who worship at the shrine of their own intellect have chosen a rather foolish god, one who has no authority to bestow blessings in the world to come. None have articulated the principles here involved better than Jacob who said, "O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God" (2 Nephi 9:28-29). To which Nephi added, "Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost" (2 Nephi 28:31). That intelligence that rises with us in the resurrection comes only when we forsake evil, come to the Lord, call on his name, obey his voice, and keep his commandments (D&C 93:1-2, 28, 37). This same intelligence is lost through disobedience and loyalty to false traditions (D&C 93:39). Revelations of the Restoration, 1049)

SCRIPTURE MASTERY: 20 There is a ^alaw, irrevocably decreed in ^bheaven before the foundations of this world, upon which all ^cblessings are predicated—

21 And when we obtain any ^ablessing from God, it is by ^bobedience to that law upon which it is predicated. **(The question is asked, What effect did our premortal life have on our position and condition in this life? To which the answer is, The same effect that what we do in this life will have on who and what we are in the world to come. If there is a God in heaven, it can be no other way. We begin each day where we left off the previous day. The principle is immutable. We cannot begin a journey from where we are not or from where we wish were. All journeys must begin from where we are; all that we learn is based upon what we already know; all that we can do will be the result of what we have previously done. So it was in our premortal life, so it is here, and so it will be in the worlds to come.** Revelations of the Restoration, 1049-50)

SCRIPTURE MASTERY: 22 The ^aFather has a ^bbody 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 ^cSpirit. Were it not so, the Holy Ghost could not ^ddwell in us. (The crowning revelation of the New Testament is the Fatherhood of God. In every recorded instance in which Christ addressed the God of heaven, he called him "Father." He used such expressions as "my Father," "our Father," and "the Father," but it was always the "Father" that he addressed. With the restoration of the gospel through the Prophet Joseph Smith comes the knowledge that in so doing Christ was not simply using a pleasant metaphor as believed in historical Christianity but rather had in mind the plain and simple meaning of the word. Our testimony to all the world is that "Jesus Christ is the Son of God in the most literal sense," said President Ezra Taft Benson. "The body in which He performed His mission in the flesh was sired by that same

Holy Being we worship as God, our Eternal Father. Jesus was not the son of Joseph, nor was He begotten by the Holy Ghost. He is the Son of the Eternal Father!" (*Come unto Christ*, 4). So it was that in every recorded instance in which the Father addressed the Savior in scripture, it was as "Son." Again, through the restoration of the gospel, we have come to know that what was intended in his so doing is found in the plain and simple meaning of the word. Christ is the Son of God in the same sense that we are the sons of our fathers. As we obtained tangible bodies through the process of mortal birth, so did he; and as he suffered death through the separation of the body and the spirit, so will we; and as his body and spirit were inseparably united in the Resurrection, so it will be with us. Joseph Smith testified that "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" (*Teachings of the Prophet Joseph Smith*, 345). See commentary on King Follett Discourse 4:2, "God . . . is an exalted Man," page 1085. *The Holy Ghost . . . is a personage of Spirit*. The Holy Ghost is a spirit man, a spirit son of God the Father. Joseph Smith taught that an "everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages . . . are called God the first, the Creator; God the second, the Redeemer, and God the third, the witness or Testator" (*Teachings of the Prophet Joseph Smith*, 190). "The Holy Ghost as a personage does not inhabit the bodies of mortal men, but that member of the Godhead dwells in a man in the sense that his promptings, the whisperings of the Spirit, find lodgment in the human soul. When the Holy Spirit speaks to the spirit in man, the Holy Ghost is thereby dwelling in man, for the truths that man then gives forth are those which have come from the Holy Ghost" (McConkie, *Doctrinal New Testament Commentary*, 1:738). Those present when the prophet made this statement affirmed that he taught that the Holy Ghost, as a personage, cannot enter into a man's heart (Ehat and Cook, *Words of Joseph Smith*, 170). Revelations of the Restoration, 1050-51)

23 A man may receive the ^aHoly Ghost, and it may descend upon him and not ^btarry with him.

(Man can neither predict nor program the Spirit of the Lord. To suggest that a sequence of deeds or performances will always result in an unusual outpouring of the Spirit, or to teach that spiritual gifts may be had through following a carefully constructed list of steps, may be misleading. The Lord knows best our spiritual capacity and is thus able to decide perfectly what measure of spiritual experience we should receive. Although he grants to the children of men according to their desires and their works, he does so "in his own time, and in his own way, and according to his own will" (D&C 88:68). We simply cannot force spiritual things. Further, we cannot restrain the Spirit from determining the times of his comings and goings. "The presentation or 'gift' of the Holy Ghost," President Joseph F. Smith explained, "simply confers upon a man the right to receive at any time, when he is worthy of it and desires it, the power and light of truth of the Holy Ghost, although he may often be left to his own spirit and judgment" (*Gospel Doctrine*, 60-61). That is to say, the Holy Ghost "may be conferred upon men, and he may dwell with them for a while, or he may continue to dwell with them in accordance with their worthiness, and he may depart from them at his will" (Smith, *Gospel Doctrine*, 466). Revelations of the Restoration, 1051)

D&C 131

(Doctrine and Covenants 131 consists of three different doctrinal statements made by the Prophet Joseph Smith while visiting members of the Church in Ramus, Illinois. They were recorded by his personal scribe, William Clayton, who was among those who accompanied him. The History of the Church reads as follows: "Tuesday, 16.—At eleven o'clock, with George Miller, William Clayton, Eliza and Lydia Partridge and J. M. Smith, I started for Carthage where we tarried about half-an-hour

conversing with different individuals, when we started for Ramus; arrived about half-past three, p. m., and stayed at William G. Perkins for the evening; then went to Benjamin F. Johnson's with William Clayton to sleep. Before retiring, I gave Brother and Sister Johnson some instructions on the priesthood; and putting my hand on the knee of William Clayton, I said: Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose. "Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. **But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory.** The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. "The way I know in whom to confide—God tells me in whom I may place confidence" (Smith, History of the Church, 5:391-92). Then followed verses 1 through 4 as found in Doctrine and Covenants 131.)

Instructions by Joseph Smith the Prophet, given at Ramus, Illinois, May 16 and 17, 1843. HC 5: 392—393. ("Tuesday, 16.—At eleven o'clock, with George Miller, William Clayton, Eliza and Lydia Partridge and J. M. Smith, I started for Carthage where we tarried about half-an-hour conversing with different individuals, when we started for Ramus; arrived about half-past three, p. m., and stayed at William G. Perkins for the evening; then went to Benjamin F. Johnson's with William Clayton to sleep. Before retiring, I gave Brother and Sister Johnson some instructions on the priesthood; and putting my hand on the knee of William Clayton, I said: Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose. **"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory.** The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. "The way I know in whom to confide—God tells me in whom I may place confidence" (Smith, History of the Church, 5:391-92). Then followed verses 1 through 4 as found in Doctrine and Covenants 131.)

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.

SCRIPTURE MASTERY: 1 **IN** the ^acelestial glory (Orson Pratt: The earth will have to pass away the same as our bodies do, and the dust thereof be mingled in a chaotic form. But that same being who organized the earth will again speak, and eternity will again hear his voice, and the materials of our earth will come together again, and when it unites them in one, and forms them into a world, it will be a glorious world, a habitation for immortal beings; for kings and for priests, and for those that have been faithful to the end. [Sec. 88:87-90.] (JD, March 9, 1879, 20:155.)) there are three ^bheavens or degrees; **(The Lord has not revealed to the Church who will live in two of the three degrees in the celestial kingdom. Any discussion on this topic is speculation.** Doctrine and Covenants Student Manual, p. 325)

2 And in order to obtain the ^ahighest, a man must enter into this ^border (patriarchal) of the ^cpriesthood (Joseph Smith explained that there are "**three grand orders of priesthood**" (not three priesthoods—but three orders of the priesthood); they are the Levitical order, the Melchizedek order, and the patriarchal order as spoken of in this verse (Teachings of the Prophet Joseph Smith, 322). "All priesthood," he said, "is Melchizedek" (Teachings of the Prophet Joseph Smith, 180). "What was the power of Melchizedek?" the Prophet inquired, "'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. "Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood" (Teachings of the Prophet Joseph Smith, 322-23). **As to what is involved in the patriarchal order of the priesthood, Elder Bruce R. McConkie observed, "Joseph Smith says that in the temple of God there is an order of priesthood that is patriarchal. 'Go to the temple,' he says, 'and find out about this order.' So I went to the temple, and I took my wife with me, and we kneeled at the altar. There on that occasion we entered, the two of us, into an 'order of the priesthood,' When we did it, we had sealed upon us, on a conditional basis, every blessing that God promised Father Abraham—the blessings of exaltation and eternal increase. The name of that order of priesthood, which is patriarchal in nature, because Abraham was a natural patriarch to his posterity, is the New and Everlasting Covenant of Marriage**" ("Eternal Family," 7). Revelations of the Restoration, p. 1053-54) [meaning the new and ^deverlasting covenant of ^emarriage] (George Q. Cannon: **We believe in the eternal nature of the marriage relation, that man and woman are destined, as husband and wife, to dwell together eternally. We believe that we are organized as we are, with all these affections, with all this love for each other, for a definite purpose, something far more lasting than to be extinguished when death shall overtake us. We believe that when a man and woman are united as husband and wife, and they love each other, their hearts and feelings are one, that that love is as enduring as eternity itself, and that when death overtakes them it will neither extinguish nor cool that love, but that it will brighten and kindle it to a purer flame, and that it will endure through eternity; and that if we have offspring they will be with us and our mutual associations will be one of the chief joys of the heaven to which we are hastening. . . . God has restored the everlasting priesthood, by which ties can be formed, consecrated and consummated, which shall be as enduring as we ourselves are enduring, that is, as our spiritual nature; and husbands and wives will be united together, and they and their children will dwell and associate together eternally, and this, as I have said, will constitute one of the chief joys of heaven; and we look forward to it with delightful anticipations.** (JD, December 3, 1871, 14:320-21.));

3 And if he does not, he cannot obtain it. (Exaltation is obtained only by couples, not singly.)

4 He may enter into the other, but that is the end of his kingdom; he cannot have an ^aincrease. ("Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection" (Teachings of the Prophet Joseph Smith, 300-301). Melvin J. Ballard: What do we mean by endless or eternal increase? We mean that through the righteousness and faithfulness of men and women who keep the commandments of God they will come forth with celestial bodies, fitted and prepared to enter into their great, high and eternal glory in the celestial kingdom of God; and unto them, through their preparation, there will come children, who will be spirit children. **I don't think that is very difficult to comprehend and understand. The nature of the offspring is determined by the nature of the substance that flows in the veins of the being. When blood flows in the veins of the being, the offspring will be what blood produces, which is tangible flesh and bone, but when that which flows in the veins is spirit matter, a substance which**

is more refined and pure and glorious than blood, the offspring of such beings will be spirit children. By that I mean they will be in the image of the parents. They will have a spirit body and have a spark of the eternal or divine that always did exist in them. (Sermons and Missionary Services of Melvin J. Ballard, 1949, pp. 239-40.)

5 (May 17th, 1843.) **The more sure word of^a prophecy means a man's knowing (We won't be left to wonder if we have received our calling and election made sure. We will know.) that he is^b sealed up unto^c eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. ("After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter" (Teachings of the Prophet Joseph Smith, 151). For a man to receive the other Comforter is to have Christ appear to him and to see the visions of eternity. Revelations of the Restoration, p. 1054-55. Marion G. Romney: This gift of eternal life in the world to come [Sec. 59:23] may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance. **The Prophet Joseph taught that one so sealed would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation.** [Sec. 59:23.] So taught the Prophet in explanation of the words of Peter. Although that apostle had heard the voice of God declare, when he was with the Savior on the holy mount, "This is my beloved Son, in whom I am well pleased" [Matt. 17:5], he nevertheless wrote to the Saints, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." . . . (2 Peter 1:19.) Explaining this statement the Prophet said: Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens, and had the promise of eternal life in the kingdom of God. **Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation.** (HC 5:388-89.) These fruits of the gospel—assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come—are within the reach of all of us. . . . We assume that because we are members of the Church, we shall receive as a matter of course all the blessings of the gospel. I have heard people contend that they have a claim upon them because they have been through the temple, even though they are not careful to keep the covenants they there made. I do not think this will be the case. . . . **I conceive the blessings of the gospel to be of such inestimable worth that the price of them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to The Church of Jesus Christ of Latter-day Saints. Speaking to this point, the Prophet taught ". . . that those who keep the commandments of the Lord and walk in his statutes to the end, are the only individuals" who shall receive the blessings. . . . We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal****

life in the world to come. Then we shall have peace in this world. (CR, September 1949, pp. 41-44.))

6 It is impossible for a man to be ^asaved in ^bignorance. (Though it is certainly true that there is no salvation in ignorance, meaning ignorance of the saving truths of the gospel of Jesus Christ, contextually this statement is an extension of the previous verse and as such means that there is no salvation independent of participation in the necessary ordinances of salvation. Revelations of the Restoration, p. 1055 First Presidency. Brigham Young, Heber C. Kimball, Willard Richards): If man would be great in goodness, they must be intelligent, for no man can do good unless he knows how; therefore, seek after knowledge, all knowledge, and especially that which is from above, which is wisdom to direct in all things, and if you find anything that God does not know, you need not learn that thing; but strive to know what God knows, and use that knowledge as God uses it, and then you will be like him; will see as you are seen, and know as you are known; and have charity, love one another, and do each other good continually, and for ever, even as for yourselves. But if a man have all knowledge, and does not use it for good, it will prove a curse instead of a blessing as it did to Lucifer, the Son of the Morning. If a sinner is advised to repent, and be baptized for remission of his sins, and does it not, it will prove to his condemnation instead of a blessing, and he cannot receive the laying on of the hands of the Elders for the reception of the Holy Ghost. (MS, January 15, 1852, 14:17-25.) James E. Talmage: Not all knowledge is of equal worth. The knowledge that constitutes the wisdom of the heavens is all embraced in the Gospel as taught by Jesus Christ; and wilful ignorance of this, the highest type of knowledge, will regulate its victim to the inferior order of intelligences. Another latter-day scripture may be cited as an inspired generalization embodying an eternal truth relating to our subject: [Sec. 131:6, quoted.] Can it be otherwise? If a man be ignorant of the terms on which salvation is predicated he is unable to comply therewith, and consequently gain. The ignorance that thus condemns is responsible ignorance, involving wilful and sinful neglect. Lack of the saving knowledge that one has had no opportunity to acquire is but a temporary deficiency; for Eternal Justice provides means of education beyond the grave. Every one of us will be judged according to the measure of light and truth we have had opportunity to acquire. [Alma 12:9-11.] (The Vitality of Mormonism, 1919, p. 278.))

7 There is no such thing as immaterial matter. All ^aspirit is matter, but it is more fine or pure, and can only be discerned by ^bpurser eyes;

8 We cannot ^asee it; but when our bodies are purified we shall see that it is all ^bmatter.

D&C 132

(The principles here recorded, though not committed to writing until 12 July 1843, were revealed to Joseph Smith in 1831 while he was working on his inspired translation of the Bible. The question as to how the Old Testament patriarchs were justified in having many wives would naturally arise during that labor, and it would be natural that Joseph Smith would inquire about it at that time. It will be profitable for the student of this revelation to give careful consideration to the way the Lord answered the Prophet when he asked this question. The Lord first establishes himself as a God of law and order who deals with men by way of covenant. Thus his people have always been a covenant people. All such covenants, we are told, were decreed before the world was and are neither to be added to or taken from in this mortal sphere. Further, all such covenants must be performed by the authority of the priesthood, by someone holding the appropriate keys or presidency, and must be sealed by the Holy Spirit of Promise to be of efficacy, virtue, or force after men are dead. **The composite of all the covenants of salvation is identified as the "new and everlasting covenant."** The Lord then takes the principle of marriage to illustrate what he is teaching. Marriage was ordained in the councils of heaven to be eternal but will be such only if it complies with the order there established. Again, it must be performed by the authority of the priesthood, it must be done by someone holding the proper keys, and it must be ratified or sealed by the Holy Spirit of promise, which is to say that the Holy Ghost must affirm that both the man and the woman have abided by

the terms of their covenant. To ensure that this is understood, the Lord uses three case studies: first, a marriage which was not intended to be binding in the world to come (vv. 15-17); second, a marriage in which the hope of an eternal union was expressed though the marriage was performed without the authority of the priesthood, or having been performed by the priesthood was not ratified by the Holy Ghost (v. 18); and third, a marriage that complies with the order established in this revelation with a description of the blessings that will attend it (v. 19). A brief discussion of exaltation and the doctrine of eternal lives (meaning the endless continuation of seed) follows (vv. 20-25). Then comes a warning of the depths of suffering that will come to those who have received such sacred covenants and promises and then turned against them (vv. 25-27). Having taught the principles here announced, the Lord tells Joseph Smith that he is going to give him "the law of my Holy Priesthood" (v. 28), which law is the promise of exaltation and eternal increase. In teaching this law, the Lord takes Abraham as his illustration. The revelation then identifies Joseph Smith as a descendant of Abraham and thus an heir of the promises made to Abraham relative to his posterity (vv. 30-31). If, however, he is to receive these promises, he must do the "works of Abraham" (v. 32), that is, he must comply with the same law given to our ancient father (v. 33). After these principles have been established, the Lord begins, in verse 34, to answer the question with which the revelation began: Why did some of the faithful in ages past have plural wives? The temple of our understanding has now been "fitly framed" by an understanding of the law of the Holy Priesthood. We now see that the plurality of wives—as with all the principles that come from the throne of heaven—is governed by law, and is acceptable to God only according to that law and those covenants agreed upon before the foundations of the earth. The plurality of wives, which practice was discontinued by Wilford Woodruff in 1890, is an appendage to the greater principle of eternal marriage. The principle of eternal marriage, being a law of heaven, is inseparably associated with the holy priesthood—thus, where there is no holiness, the other principles will not be found either. The exaltation of the man and the woman consists in the eternal preservation of the roles unique to their gender. It is in fatherhood and motherhood that the glories of eternity are found. Only in the sacred institution of marriage can we find exaltation. Revelations of the Restoration, 1057-58)

Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. HC 5: 501—507. Although the revelation was recorded in 1843, it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831. (Joseph had been translating the Bible and wondered how the patriarchs were justified in having plural wives. This revelation was dictated to William Clayton.)

1—6, Exaltation is gained through the new and everlasting covenant; 7—14, The terms and conditions of that covenant are set forth; 15—20, Celestial marriage and a continuation of the family unit enable men to become gods; 21—25, The strait and narrow way that leads to eternal lives; 26—27, Law given relative to blasphemy against the Holy Ghost; 28—39, Promises of eternal increase and exaltation made to prophets and saints in all ages; 40—47, Joseph Smith is given the power to bind and seal on earth and in heaven; 48—50, The Lord seals upon him his exaltation; 51—57, Emma Smith is counseled to be faithful and true; 58—66, Laws governing the plurality of wives are set forth.

1 VERILY, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many ^awives and ^bconcubines—

2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

3 Therefore, ^aprepare thy heart to receive and ^bobey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. (Since you've asked, be prepared to obey. It will take Joseph many years to finally live this law.)

4 For behold, I reveal unto you a new and an everlasting ^acovenant; (What is the "new and everlasting covenant?" Joseph Fielding Smith: Each ordinance of the Gospel is a covenant which is new and everlasting. It is new and everlasting because it is divine truth and never grows old. . . . This was said of baptism, and the Lord calls it "a new and an everlasting covenant, even that which was from the beginning." (Sec. 22:1.) It is so with all the covenants and obligations in the Gospel which pertain to salvation and exaltation of man. . . . President Brigham Young has said, that "All Latter-day Saints enter the new and everlasting covenant when they enter the Church. . . ." (Discourses of Brigham Young, pp. 247-248.) **There are some members of the Church who seem to think that the new and everlasting covenant is the covenant of celestial marriage, or marriage for eternity, but this is not so. Marriage for eternity is an everlasting covenant, and like the Lord said of baptism, we may say of marriage, it is a new as well as an everlasting covenant because it was from the beginning.** It will be, if properly performed according to the law of the Lord, eternal. In the opening verses of Section 132, the Lord draws a distinction between a new and everlasting covenant and the new and everlasting covenant. While the definition is given in the negative form, it is plainly discernible that **the new and everlasting covenant is the fulness of the Gospel.** In the words of the Lord, [Sec. 132:7, quoted] . (CHMR, 1948, 2:157-58.) **Marriage, when performed by the authority of God, is here announced to be "a" new and "an" everlasting covenant. In like manner, baptism is "a" new and "an" everlasting covenant (D&C 22:1) as are all other "covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" intended to be of "efficacy, virtue, or force in and after the resurrection" (v. 7). The composite or sum of these individual covenants is "the" new and everlasting covenant.** Revelations of the Restoration, p. 1059) and if ye abide not that covenant, then are ye ^bdammned; for no one can ^creject this covenant and be permitted to enter into my glory. (Spencer W. Kimball: **I am aware of some young men and women who seemingly have not been successful in total fulfillment. Some have been on missions; some have completed their education. And yet they have passed the period of their greatest opportunity for marriage. The time has passed, and while still attractive and desirable and efficient, they find themselves alone. To you we say this: You are making a great contribution to the world as you serve your families and the Church and the world. You must remember that the Lord loves you and the Church loves you. To you women, we can only say we have no control over the heartbeats or the affections of men, but pray that you may find fulfillment. And in the meantime, we promise you that insofar as eternity is concerned, no soul will be deprived of rich and high and eternal blessings for anything which that person could not help, that the Lord never fails in his promises, and that every righteous person will receive eventually all to which the person is entitled and which he or she has not forfeited through any fault of his or her own. We encourage both men and women to keep themselves well-groomed, well-dressed, abreast of the times, attractive mentally, spiritually, physically, and especially morally, and then they can lean heavily upon the Lord's promises for these heavenly blessings.** Ensign, Oct, 1979, p. 5)

5 For all who will have a ^ablessing at my hands shall abide the ^blaw which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. ("There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (D&C 130:20-21). "The law" to which reference is made in this revelation is the law of the holy priesthood (v. 38), or eternal marriage. Revelations of the Restoration, p. 1059. Referring to our premortal life, President Spencer W. Kimball said, "We committed ourselves to our Heavenly Father, that if He would send us to the earth and give us bodies and give to us the priceless opportunities that earth life afforded, we would keep our lives clean and would marry in the holy temple and would rear a

family and teach them righteousness. This was a solemn oath, a solemn promise" ("Be Ye Therefore Perfect," 2).)

6 And as pertaining to the new and ^aeverlasting covenant, it was instituted for the fulness of my ^bglory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, (stopped in one's progress) saith the Lord God. (It is in and through the new and everlasting covenant that we obtain the fulness of God's glory. There is no salvation independent of such a covenant (v. 31). Revelations of the Restoration, p. 1060)

7 And verily I say unto you, that the ^aconditions of this law are these: All covenants, contracts, bonds, obligations, ^boaths, ^cvows, performances, connections, associations, or expectations, that are not made and entered into and ^dsealed by the Holy Spirit of promise, (It is not enough to receive an ordinance. For any ordinance to be valid, it must be ratified by the Holy Ghost, making it of efficacy, virtue, or force in and after the resurrection. For an ordinance and its promised blessings to stand approved in the eternal world it must pass a threefold test. First, it must have a divine origin—it must be of God's making, not of man's; second, it must be performed by one in authority, under the direction of the keys or presidency of the appropriate priesthood; third, it must receive the seal of the Holy Spirit of promise. **That is, the Holy Ghost—who cannot be deceived—must attest that the one seeking the promised blessing lived in compliance with the terms of the covenant he or she made.** "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" that we desire to have in a future world must be approved by the Holy Ghost (D&C 132:7). This principle assures that there will be no unearned blessings in the heavenly realms. One might deceive a bishop or other ecclesiastical leader and thereby obtain the promise to a blessing in mortality for which he or she is not worthy (for instance, baptism, priesthood, the endowment, temple marriage), but no one will deceive the Holy Ghost. The promises given to those unworthy to receive them will have no effect on the other side of the veil, for the performance involved will not bear the approving seal of the Holy Ghost. On the other hand, those who have received all the ordinances of salvation—each of them bearing the seal of the Holy Spirit of promise— have the sure promise of salvation. The Holy Ghost may place his approving seal on the various ordinances of salvation as we enter into them; then when we have received all the ordinances of salvation and have received the seal on all those ordinances, we have essentially received the sure promise of exaltation. Revelations of the Restoration, p. 528-29. Bruce R. McConkie: One of the functions assigned and delegated to the Holy spirit is to seal, and the following expressions are identical in thought content: To be sealed by the Holy Spirit of Promise; To be justified by the Spirit; To be approved by the Lord; and To be ratified by the Holy Ghost. Accordingly, any act which is sealed by the Holy Spirit of Promise is one which is justified by the Spirit, one which is approved by the Lord, one which is ratified by the Holy Ghost. One of Paul's great concerns was that the saints in his day should be justified by faith, through grace, because of the shedding of the blood of Christ. (Commentary II, pp. 224-240.) In other words, he sought to perfect the lives of those souls put into his care and custody so that, as a result of good works, all their acts would have divine approval and be sealed by the Holy Spirit of Promise. As revealed to Joseph Smith, the Lord's law in this respect is: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D. & C. 132:7.) By way of illustration, this means that baptism, partaking of the sacrament, administering to the sick, marriage, and every covenant that man ever makes with the Lord—plus all other "contracts, bonds, obligations, oaths, vows, performances, associations, or expectations"—must be performed in righteousness by and for people who are worthy to receive

whatever blessing is involved, otherwise whatever is done has no binding and sealing effect in eternity. Since "the Comforter knoweth all things" (D. & C. 42:17), it follows that it is not possible "to lie to the Holy Ghost" and thereby gain an unearned or undeserved blessing, as Ananias and Sapphira found out to their sorrow. (Acts 5:1-11.) And so this provision that all things must be sealed by the Holy Spirit of Promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead" (D. & C. 132:7), is the Lord's system for dealing with absolute impartiality with all men, and for giving all men exactly what they merit, neither adding to nor diminishing from. See Commentary II, pp. 493-495.

DNTC, 3:333-35) of him who is ^eanointed, both as well for time and for all eternity, and that too most holy, by ^frevelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this ^gpower (and I have appointed unto my servant Joseph to hold this ^hpower in the last days, and **there is never but one on the earth at a time on whom this power and the ⁱkeys of this priesthood are conferred**), (This refers to Joseph Smith and, by implication, his rightful successors in the office of president of the high priesthood, or president of the Church. Though the First Presidency and the Quorum of the Twelve all hold the keys of the kingdom, they can exercise those keys only under the direction of their president, who is referred to repeatedly in this revelation as "him who is anointed." Revelations of the Restoration, p. 1060) are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

8 Behold, mine house is a house of ^aorder, saith the Lord God, and not a house of confusion.

9 Will I ^aaccept of an offering, saith the Lord, that is not made in my name?

10 Or will I receive at your hands that which I have not ^aappointed?

11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ^aordained unto you, before the world was? (Having announced that his house is one of order, the Lord here asks three questions to illustrate the point. "Will I," he asks, "accept of an offering that is not made in my name?" Were he to do so, he would negate the purpose of priesthood authority. Priesthood authority is either necessary or it is not, we cannot have it both ways. If everyone had the right to act in the name of the Lord, then salvation would simply be an individual matter. There could be no collective salvation, or kingdom of God, in the worlds to come, for there would be no universal standard as to who could be admitted and who must be excluded. There could be neither good nor evil, right nor wrong. The idea denies the very existence of God for, as Lehi explained, "If ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away" (2 Nephi 2:13). In the second of his three questions, the Lord asks, "Will I receive that . . . which I have not appointed?" To respond in the affirmative would be to liken the system of salvation to a flea market where we barter and trade for the blessings of salvation. The price of such blessings would be subject to inflation or deflation; one man could pay for them with his life, while another might obtain them for simply saying, "Praise the Lord, I believe." The third question emphasizes the eternal nature of the gospel. The Lord asks, "Will I appoint unto you anything that did not accord with the laws and ordinances of the gospel as they have existed since before the world was created?" If God were at liberty to change the terms that constitute the covenant of salvation as he may choose, we would be without any sure knowledge that the course we were following was approved by him. The example of one man would be of no value to another in such a circumstance, nor would there be any particular value in scripture, for the word of the Lord may prove to be of no more worth than that of a scheming scoundrel. Only the knowledge that God is constant, that he changes not, that all principles that flow from him are everlastingly the same, enables us to exercise faith in him. If God is not a God of order, he is no God at all. Revelations of the Restoration, p. 1060-61)

12 I am the Lord thy God; and I give unto you this commandment—that no man shall ^acome unto the Father but by me or by my word, which is my law, saith the Lord.

13 And everything that is in the world, whether it be ordained of men, by ^athrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall ^bnot remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

14 For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

15 (Case 1: 15-17) Therefore, if a ^aman marry him a wife **in the world**, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. (Harold B. Lee: The one officiating by authority of the law of the land pronounced you legally and lawfully husband and wife "Until death do you part." There they stand clearly before you—Death and Separation. You who are parties to a civil ceremony are to be married only during the period of your mortal lives. At death your marriage contract is to be dissolved and you are to be permanently separated or divorced from each other in the next life. Not only must this thought be a startling consideration, but if there be children and family life that too must end with death. According to the Lord's revelation, all manmade "covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations . . . are of no efficacy, virtue or force in and after the resurrection from the dead . . . and have an end when men are dead." (D&C 132:7.) D&C 132 15Even though the legal officer or minister had declared you to be husband and wife for "time and all eternity," unless he had the authority so to speak, then that promise or contract would "not be valid, neither of force when they are out of the world." (Ibid., 132:18.) The Master told Peter and the other apostles of a power beyond that of man which he called the "keys to the kingdom of heaven," and by this power he said, "Whatsoever thou shalt bind on earth shall be bound in heaven." (Matt. 16:19.) That power and authority, by which holy ordinances are administered, is known as the holy priesthood and is always to be found in the Church of Jesus Christ in every dispensation of the gospel upon the earth. (Youth and the Church, 1945, pp. 125-26.))

16 Therefore, when they are out of the world they neither marry nor are given in ^amarriage; but are appointed angels in ^bheaven, which angels are ministering ^cservants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. (Orson Pratt: **You will clearly perceive, from the revelation which God has given, that you can never obtain a fulness of glory, without being married to a righteous man for time and for all eternity. If you marry a man who receives not the gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase of immortal lives. And even children which you may be favored with in this life, will not be entrusted to your charge in eternity, but you will be left in that world without a husband, without a family, without a kingdom, without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, provided that your conduct should be such as to secure this measure of glory. [Sec. 131:1-4.] Can it be possible that any females, after knowing these things, will suffer themselves to keep company with persons out of this Church? It matters not how great the morality of such persons may be, nor how kind they may be to you, they are not numbered with the people of God; they are not in the way of salvation, they cannot save themselves, you cannot be justified, for one moment, in keeping their company.** (MS, September 3, 1853, 15:584.) Wilford Woodruff: A man has married a woman, and they have a family of children. The man lays [sic.] down in death without ever hearing the Gospel. His wife afterwards hears the Gospel and embraces it. She comes to the temple and she wants to be sealed to her husband, who was a good man. . . . Why deprive a woman of being sealed to her husband because he never heard the Gospel? What do any of us know with regard to him? Will he not hear the Gospel and embrace it in the spirit world? Now, suppose that any of these [Joseph Smith's relatives] had died before

they had the opportunity of entering into the covenant with the Lord through the Gospel, as his brother Alvin did; they would have been in the same position as Alvin, concerning whom the Lord, when Joseph saw him in the celestial kingdom, said: "All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; Also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom; for I, the Lord, will judge all men according to their works, according to the desire of their hearts." [Joseph Smith—Vision 7-9.] **So it will be with your fathers. There will be very few, if any, who will not accept the Gospel.** (MS, March 5, 1894, 56:339-40.))

17 For these angels did not abide my law; therefore, they cannot (They are limited by their own choices.) be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are ^aangels of God forever and ever.

18 (Case 2:) And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that ^acovenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God. (Le Grand Richards: The following statement by Jesus has been very much misunderstood: The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven: For they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. **For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.** (Matt. 22:23-30.) The late Dr. James E. Talmage of the Quorum of the Twelve Apostles, explained the Savior's answer to the question of the Sadducees, who deny there is any resurrection: The Lord's meaning was clear, that in the resurrected state there can be no question among the seven brothers as to whose wife for eternity the woman shall be, since all except the first had married her for the duration of mortal life only, and primarily for the purpose of perpetuating in mortality the name and family of the brother who first died. Luke records the Lord's words as follows in part: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection." **In the resurrection there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity.** (James E. Talmage, Jesus the Christ, p. 548.) To this explanation add the Lord's own words in a revelation to the Prophet Joseph Smith at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant of marriage: [Sec. 132:15-18, quoted.] Jesus must have had this very thought in mind when he answered the Sadducees who did not believe in the resurrection and whose marriage vows were for this world only. (A Marvelous Work and a Wonder, 1950, pp. 172-73.) Spencer W. Kimball: How final! How frightening! Since we know well that mortal death does not terminate our existence, since we know that we live on and on, how devastating to realize that marriage and family life, so sweet and happy in so many homes, will end with death because we fail to follow God's instructions or because we reject his word when we understand it. It is clear in the Lord's announcement that righteous men and women will receive the due rewards of their deeds. They will not be damned in the commonly accepted terminology but will suffer many limitations and deprivations and fail to reach the highest kingdom, if they do not comply. They become ministering servants to those who complied with all laws

and lived all commandments. He then continues concerning these excellent people who lived worthily but failed to make their contracts binding: “For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.” (D&C 132:17.) How conclusive! How bounded! How limiting! And we come to realize again as it bears heavily upon us that this time, this life, this mortality is the time to prepare to meet God. How lonely and barren will be the so-called single blessedness throughout eternity! How sad to be separate and single and apart through countless ages when one could, by meeting requirements, have happy marriage for eternity in the temple by proper authority and continue on in ever-increasing joy and happiness, growth and development toward godhood. Are you willing to jeopardize your eternities, your great continuing happiness, your privilege to see God and dwell in his presence? For the want of investigation and study and contemplation; because of prejudice, misunderstanding, or lack of knowledge, are you willing to forego these great blessings and privileges? Are you willing to make yourself a widow for eternity or a widower for endless ages—a single, separate individual to live alone and serve others? Are you willing to give up your children when they die or when you expire, and make them orphans? Are you willing to go through eternity alone and solitary when all of the greatest joys you have ever experienced in life could be “added upon” and accentuated, multiplied, and eternalized? Are you willing, with the Sadducees, to ignore and reject these great truths? I sincerely pray you stop today and weigh and measure and then prayerfully proceed to make your happy marriage an eternal one. Our friends, please do not ignore this call. I beg of you, open your eyes and see; unstop your ears and hear. Ensign, Aug 1974, p. 6)

19 (Case 3:) And again, verily I say unto you, **if a man ^amarry a wife** (We don’t have to live in plural marriage to be exalted. This says that *a* man is married to *a* wife.) by my word, which is my law, and by the new and ^beverlasting covenant, (Bruce R. McConkie: Baptism is the gate to the celestial kingdom; celestial marriage is the gate to an exaltation in the highest heaven within the celestial world. (D. & C. 131:1-4.) To gain salvation after baptism it is necessary to keep the commandments of God and endure to the end (2 Ne. 31:17-21); to gain exaltation after celestial marriage the same continued devotion and righteousness is required. Those who have been married in the temples for eternity know that the ceremony itself expressly conditions the receipt of all promised blessings upon the subsequent faithfulness of the husband and wife. Making one’s calling and election sure is in addition to celestial marriage and results from undeviating and perfect devotion to the cause of righteousness. Those married in the temple can never under any circumstances gain exaltation unless they keep the commandments of God and abide in the covenant of marriage which they have taken upon themselves. Mormon Doctrine, p. 118) and it is ^csealed unto them by the Holy Spirit of ^dpromise, by him who is anointed, unto whom I have appointed this power and the ^ekeys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit ^fthrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb’s ^gBook of Life, that he shall commit no ^hmurder whereby to shed innocent ⁱblood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their ^jexaltation and glory in all things (**"Your endowment is to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell"** (Journal of Discourses, 2:31).), as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the ^kseeds (The explanation of this text as it applies to faithful women was given by President Joseph F. Smith: **"Some of you will understand when I tell you that some of these good**

women who have passed beyond have actually been anointed queens and priestesses unto God and unto their husbands, to continue their work and to be the mothers of spirits in the world to come. The world does not understand this—they cannot receive it—they do not know what it means, and it is sometimes hard for those who ought to be thoroughly imbued with the spirit of the gospel—even for some of us, to comprehend, but it is true" (Gospel Doctrine, 461.) Revelations of the Restoration, p. 1063) **forever and ever.** (Elder Bruce R. McConkie referred to verses 19 and 26 as the "most difficult and least understood" verses among all the revelations of the Restoration. These verses speak simultaneously of eternal marriage and having one's calling and election made sure. The promised blessings require both. The chain of thought is as follows: a man and woman must be married according to the law of the Lord, meaning they must enter into the eternal covenant of marriage. They must then go forth and so live that they can receive the promise through the Lord's anointed that they will come forth in the first resurrection to inherit thrones and kingdoms. Having received that promise, which is certainly not given to them at the time of their marriage, their salvation is sure, unless they so transgress that they become perdition (v. 26). With that promise, they have received all that is necessary to their exaltation as long as they do not commit the unpardonable sin (v. 26). Revelations of the Restoration, p. 1062)

20 Then shall they be gods, because they have no end; therefore shall they be from ^aeverlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be ^bgods, because they have ^call power, and the angels are subject unto them. (Brigham Young: **After men have got their exaltations and their crowns—have become Gods, even the sons of God—are made King of kings and Lord of Lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles.** (JD, August 28, 1852, 6:275.))

21 Verily, verily, I say unto you, except ye abide my ^alaw ye cannot attain to this glory. (Since the law of celestial marriage is Christ's law, then He was married in an eternal marriage, too.)

22 For ^astrait is the gate, and narrow the ^bway that leadeth unto the exaltation and continuation of the ^clives, (eternal increase) and few there be that find it, because ye receive me not in the world neither do ye know me.

23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that ^awhere I am ye shall be also.

24 This is ^aeternal lives—to ^bknow the only wise and true God, and Jesus Christ, whom he hath ^csent. I am he. Receive ye, therefore, my law. (By obedience to the law we come to know Christ.)

25 ^aBroad is the gate, and wide the way that leadeth to the ^bdeaths; and many there are that go in thereat, because they ^creceive me not, neither do they abide in my law.

26 Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the ^aHoly Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, (This verse is a brief restatement of what was said in verse 19. A superficial reading of the verse has led some to suppose that it is saying that those who have entered into the eternal covenant of marriage are assured salvation as long as they do not commit murder wherein they shed innocent blood. This simply is not the case. The promises here given apply exclusively to those who, having been married for time and eternity, advance to that station wherein they have had their calling and election made sure. On this matter, President Joseph Fielding Smith observed, "Verse 26, in section 132, is the most abused passage in any scripture. The Lord has never promised any soul that he may be taken into exaltation without the spirit of repentance. While repentance is not stated in this passage, yet it is, and must be, implied. It is strange to me that everyone knows about verse 26, but it seems that they have never read or heard of Matthew 12:31-32, where the Lord tells us the same thing in substance as we find in verse 26, section 132" (Doctrines of Salvation, 2:95). "The Lord said by his own mouth: And he that endureth not unto the end, the same is he that is

also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father. And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words. And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. "So we must conclude that those spoken of in verse 26 are those who, having sinned, have fully repented and are willing to pay the price of their sinning, else the blessings of exaltation will not follow. Repentance is absolutely necessary for the forgiveness, and the person having sinned must be cleansed" (Smith, Doctrines of Salvation, 2:95-96). Revelations of the Restoration, p. 1064-65) and all manner of blasphemies, and if they ^bcommit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, (Joseph Fielding Smith: "To be 'destroyed in the flesh' means exactly that. We cannot destroy men in the flesh, because we do not control the lives of men and do not have power to pass sentences upon them which involve capital punishment. In the days when there was a theocracy on the earth, then this decree was enforced. What the Lord will do in lieu of this, because we cannot destroy in the flesh, I am unable to say, but it will have to be made up in some other way" (Smith, Doctrines of Salvation, 2:96-97).) and shall be ^cdelivered unto the buffetings of ^dSatan (Bruce R. McConkie: **"To be turned over to the buffetings of Satan is to be given into his hands; it is to be turned over to him with all the protective power of the priesthood, of righteousness, and of godliness removed, so that Lucifer is free to torment, persecute, and afflict such a person without let or hindrance. When the bars are down, the cuffs and curses of Satan, both in this world and in the world to come, bring indescribable anguish typified by burning fire and brimstone. The damned in hell so suffer"** (McConkie, Mormon Doctrine, 108). Commenting on this verse, Joseph Fielding Smith said, "Here is something which those who contend that the Lord has granted immunity from their sins to some [the claim is made by some who have been married in the temple], if they have received certain sealings by the Holy Spirit of promise, have overlooked in this passage. I call attention to these two things. If covenants are broken and enormous sins are committed, but not unto death, there are certain punishments to be inflicted. The mere confession is not enough; the sinners are: 1—to 'be destroyed in the flesh'; and 2—to 'be delivered unto the buffetings of Satan unto the day of redemption.'" "Who in the world is so foolish as to wish to sin with the hope of forgiveness, if such a penalty is to be inflicted? No one but a fool! . . . "Who wishes to endure such torment? No one but a fool! I have seen their anguish. I have heard their pleadings for relief and their pitiful cries that they cannot endure the torment. This was in this life. Add to that, the torment in the spirit world before the redemption comes—all of this, mark you, coming after severe and humble repentance!" (Doctrines of Salvation, 2:96-97).) unto the day of ^eredemption, (**resurrection**) saith the Lord God.

27 The ^ablasphemy against the Holy Ghost, which shall ^bnot be ^cforgiven in the world nor out of the world, is in that ye commit ^dmurder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be ^edamned, saith the Lord. (What is "blasphemy against the Holy Ghost"? Having quoted this verse, Elder Bruce R. McConkie said: "The unpardonable sin consists in denying Christ, in fighting the truth, in joining hands with those who crucified him, knowing full well, and with a perfect knowledge, that he is the Son of God; it means pursuing this course after gaining a perfect knowledge, given of the Holy Ghost, that he is Lord of all. The innocent blood thus shed is his blood; those who so sin become murderers by assenting unto his death, an assent that is given with a full and perfect knowledge of his divinity. "Paul tells us that these rebellious ones who choose to become sons of perdition (or angels of the devil) cannot repent. 'It is impossible for those who were once enlightened,' he says, 'and [who] have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh,

and put him to an open shame' (Hebrews 6:4-6). And also: 'If we sin willfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?' (Hebrews 10:26-29)" (New Witness, 232-33). Not being in a position to crucify Christ, those of this spirit seek the blood of those upon whom he has placed his name, that is, his anointed servants. Revelations of the Restoration, p. 1067))

28 I am the Lord thy God, and will give unto thee the ^alaw of my Holy Priesthood, as was ordained by me and my Father before the world was. (The law of the priesthood centers in the promise that a man and his wife are to be sealed together for time and eternity and that they have claim upon the promise of eternal increase. From the days of Adam, this has been the order of things among all who possessed the holy priesthood. The question is often asked, Did the prophets and Saints in the Book of Mormon have eternal marriage? To suppose that they had the holy priesthood without eternal marriage would be akin to supposing that someone could have the gospel without faith, repentance, and baptism, or without the knowledge and testimony of Christ. Affirming this conclusion, the heading given to these verses in the chapter summary at the beginning of the revelation reads, "Promises of eternal increase and exaltation made to prophets and saints in all ages." No other explanation can be given to explain the concern of the Book of Mormon prophets for their posterity, generations unborn to whom they wrote and with whom they had undoubtedly made covenants in the premortal councils. So it was that Samuel prophesied that unless the Nephites repented, their descendants some four hundred years later would be smitten with "the sword and with famine and with pestilence" (Helaman 13:9). Unless there was some understanding of the importance of the family unit, it would sound strange to be warned by a prophet that unless they repented their children's children, some four hundred years removed, would be destroyed. Revelations of the Restoration, p. 1067)

29 ^aAbraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.

30 ^aAbraham received promises concerning his seed, and of the fruit of his loins—from whose ^bloins ye are, namely, my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the ^cstars; or, if ye were to count the sand upon the seashore ye could not number them.

31 This promise is yours also, because ye are of ^aAbraham, (The promises to Abraham apply to us so long as we remain worthy of them.) and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. (At this point in the revelation, the Lord turns Joseph Smith's attention to the covenant or promises that He made anciently with Abraham. Given that all "covenants, contracts, bonds, obligations, oaths, vows," are part of the new and everlasting covenant, it naturally follows that the new and everlasting covenant embraces the covenant made with Abraham. The Abrahamic covenant, or "dispensation of the gospel of Abraham" as it was described when it was restored to the Prophet (D&C 110:12), centers in the principle of eternal marriage and the endless continuation of the family unit. The Lord, in effect, says to Joseph Smith, I appeared to you because you are a descendant of Abraham and as such are a rightful heir of the priesthood and promises given to that ancient patriarch. The two great witnesses of Christ for this dispensation are Joseph Smith and the Book of Mormon. Christ appeared to Joseph Smith, and he appeared to the peoples in the Book of Mormon. Joseph Smith is the source through which the purity of the gospel of Christ has been restored to us, and so is the Book of Mormon. Joseph Smith received these privileges because he was a descendant of Abraham, and those privileges were accorded the peoples of the Book of Mormon because they were Abraham's seed. When Christ appeared among the Nephites, he said, "Ye

are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed. The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant" (3 Nephi 20:25-26). Earlier he had explained that they were those of whom he said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice" (John 10:16). In the Old World, he said, they had supposed that he was making reference to the Gentiles, but "The Gentiles," he explained, "should not at any time hear my voice— that I should not manifest myself unto them save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me" (3 Nephi 15:23-24). As the seed of Abraham, Joseph Smith was a rightful heir to the blessings of the priesthood and the manifestations of heaven. This heirship, is eternal, meaning that it cannot be dissolved by death. Those unable to lay claim to its blessings in this life will have the opportunity to do so in the world to come, for, as the revelation states, these promises continue "both in the world and out of the world." Revelations of the Restoration, p.1068-69)

32 Go ye, therefore, and do the ^aworks of Abraham; enter ye into my law and ye shall be saved.

33 But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham. (The law referred to was referred to earlier as "the law of my Holy Priesthood" (v. 28).

It is the new and everlasting covenant of marriage. No reference has been made to this point in the revelation to the plurality of wives. It would be to seriously misunderstand all that has been said in the first thirty-three verses of this revelation to impose on them something they have not said. The purpose of the revelation to this point is to declare as plainly and as emphatically as it possibly can be done that a man and his wife can only receive the promise of eternal life in and through the ordinance of marriage. The cultist idea that such a promise can only be obtained in plural marriage finds no justification in the text. Revelations of the Restoration, p. 1069)

34 God ^acommanded Abraham, and Sarah gave ^bHagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. (The patriarchal practice of having more than one wife was in keeping with customs that were widespread in Abraham's day. A variety of ancient texts indicate that it was an accepted practice for a man to have a second wife if his first wife could not give him children. Thus, the command of the Lord to Abraham and Sarah was in accordance with the custom or law of the day. For instance, in the *Laws of Hammurabi* (1792 to 1750 B.C.), king of Old Babylon, we read, "If a man marries a *nadītu*, and she does not provide him with children, and that man then decides to marry a *šugītu*, that man may marry the *šugītu* and bring her to his house: that *šugītu* should not aspire to equal status with the *nadītu* " (Roth, *Law Collections*, 109). Contrary to the impression given in Genesis 16:2-3 that Sarah instructed her husband of her own accord, the Lord commanded Abraham to take Hagar to wife after instructing Sarah. She consented out of reverence for the law of the Lord and loyalty and obedience to God and his priesthood representative. Revelations of the Restoration, 1070)

35 Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, ^acommanded it.

36 Abraham was ^acommanded to offer his son Isaac; nevertheless, it was written: Thou shalt not ^bkill. Abraham, however, did not refuse, and it was accounted unto him for ^crighteousness.

37 Abraham received ^aconcubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also (The Old Testament, as we presently have it, makes no reference to Isaac having taken any wives but Rebekah (Genesis 25:20). This text seems to suggest that he, like his father Abraham and his son Jacob, also took plural wives. Revelations of the Restoration, 1070) and ^bJacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded,

they have entered into their ^cexaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

38 David also received ^amany wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me. (There can be no sin in doing that which God has commanded. Thus, David and Solomon committed no sin in taking to themselves those wives the Lord had given them. To do other than that would clearly be sin, which is what both of the men here involved committed. In the book of Kings we read the following: "But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; "Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. "For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. "And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father" (1 Kings 11:1-6). Our text tells us that Solomon had a thousand wives and that the Lord was offended with what he had done. In Deuteronomy we read: "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. "But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. "Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold" (Deuteronomy 17:14-17). What Solomon had done was clearly wrong. He had married outside the covenant, or the Church, and he had taken a great host of wives that he should not have taken. What he had done was simply absurd and represented gross apostasy. The book of Jacob describes what David and Solomon had done as "abominable" in the sight of the Lord (Jacob 2:23-24). This, however, has nothing to do with the law of plural marriage as revealed to these men by the Lord. Revelations of the Restoration, 1070-71)

39 ^aDavid's wives and concubines were ^bgiven unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the ^ckeys of this power; and in none of these things did he ^dsin against me save in the case of ^eUriah and his wife; and, therefore he ^fhath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I ^ggave them unto another, saith the Lord. **(Here we are told that Nathan and other prophets of the day had the same authority to perform eternal marriages as known to the Church today. This is a marvelous addition to our understanding of the gospel as known to the Saints of the Old Testament.** In addition to this, we learn that David's sin centered not in the plurality of wives but in committing adultery and then in allowing Uriah to be killed so that David could take Bathsheba to himself. *He hath fallen from his exaltation.* David is perhaps the most loved of all the men in the Old Testament. Nevertheless, the laws of God are as applicable to him as they are to any other man. "As to the fact that the sealing power cannot seal a man up unto eternal life if he thereafter commits murder and thereby sheds innocent blood (not in this case the blood of Christ, but the blood of any person slain unlawfully and with malice) the Prophet says: 'A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell; he got a promise that his soul should not be left in hell. "'Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the priesthood; and the priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the

name of David in the last days, raised up out of his lineage' (*Teachings of the Prophet Joseph Smith*, 339). Thus, even though a man's calling and election has been made sure, if he then commits murder, all of the promises are of no effect, and he goes to a telestial kingdom (Revelation 21:8; D&C 76:103), because when he was sealed up unto eternal life, it was with a reservation. The sealing was not to apply in the case of murder" (McConkie, *New Testament Commentary*, 3:347). Revelations of the Restoration, 1071-72)

40 I am the Lord thy God, and I gave unto thee, my servant Joseph, an ^aappointment, **(It is with this language that the Lord charges the Prophet Joseph Smith to use the priesthood and keys that he has been given to authorize and perform plural marriages.** Revelations of the Restoration, 1072) and restore all things. **(The restoration of all things must of necessity include the new and everlasting covenant of marriage as known to all gospel dispensations and the plurality of wives as practiced when the Saints were so directed by the Lord.** Revelations of the Restoration, 1072) Ask what ye will, and it shall be given unto you according to my word. (Such was the trust that Christ had in the Twelve in his day, that he promised them that "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13-14). Similarly, we read that the Lord told Nephi, son of Helaman, that because of his "unwearyingness" in his service he would make him "mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will. Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people. Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people" (Helaman 10:5-7). The same promise is given here to the Prophet Joseph Smith, in whom the Lord had the same trust that he had in the noble and great ones of past dispensations. Revelations of the Restoration, 1072-73)

41 And as ye have asked concerning adultery, verily, verily, I say unto you, if a man ^areceiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy ^banointing, she hath committed ^cadultery and shall be destroyed.

42 If she be not in the new and everlasting covenant, and she be with another man, she has ^acommitted adultery.

43 And if her husband be with another woman, and he was under a ^avow, he hath broken his vow and hath committed adultery.

44 And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and ^agive her unto him that hath not committed ^badultery but hath been ^cfaithful; for he shall be made ruler over many. (In these verses the Lord returns to the question with which the revelation began: the question as to the justification of the early patriarchs in having a plurality of wives. Plural marriage performed by or under the direction of the man standing at the head of the Church of Jesus Christ of Latter-day Saints—which authority was rescinded through President Wilford Woodruff in 1890—was not adultery. To violate the marriage covenant is to commit that sin, the penalty being destruction (vv. 41, 52), but it is for God himself to execute that judgment (v. 54). Revelations of the Restoration, 1073)

45 For I have conferred upon you the ^akeys and power of the priesthood, wherein I ^brestore all things, and make known unto you all things in due time. (In September 1830 Joseph Smith was told that he held "the keys of the mysteries, and the revelations which are sealed," with the obvious idea that through him and his office they would be revealed (D&C 28:7). In December of that year, the Lord said, "I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him; and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the

time of my coming" (D&C 35:17-18). We are also told that "for him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living" (D&C 128:11). Thus, by revelation the "keys of the kingdom" are also designated as the "key of knowledge" (D&C 128:14) or the "keys of access to God" (Ehat and Cook, *Words of Joseph Smith*, 54). In Nauvoo, when Joseph Smith received revelation and direction relative to the ordinances of the temple, he began to refer to the keys of the kingdom in still a third sense. In a talk to the Relief Society given 28 April 1842, he spoke of their receiving "the keys of the Priesthood" or the "keys of the kingdom" with their husbands and of their learning how to ask the Lord questions and receive answers. The following Sunday, 1 May 1842, speaking to the assembled Saints in the grove, the Prophet referred to the keys of the kingdom as "certain signs and words by which false spirits and personages may be detected." These keys, he said, could not be revealed to the elders until the temple was completed and they had been endowed (Ehat and Cook, *Words of Joseph Smith*, 119). Perhaps his crowning discourse on this subject was given on 10 March 1844, when he referred to the "power of Elijah and the keys of the kingdom of Jehovah" (*Teachings of the Prophet Joseph Smith*, 338). The symbolism associated with the keys of the kingdom is threefold. As it pertains to the government of the Church, the priesthood embraces the power and authority to lock or unlock, to open or close, to bind or loose—that is, to grant promises and blessings or to preclude the same. It is the authority that disciplines and marshals the priesthood. As to doctrinal matters, the keys of the mysteries of the kingdom constitute the authority by which the heavens are opened and the channel through which God's revelations flow. Finally, in a combination of the two previous definitions, the keys embrace that authority restored by the prophet Elijah whereby men and women are sealed up to eternal life and receive the fulness of the priesthood. *Revelations of the Restoration, 1073-74*)

46 And verily, verily, I say unto you, that whatsoever you ^aseal on earth shall be sealed in heaven; and whatsoever you ^bbind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you ^cremit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

47 And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will ^acurse, saith the Lord; for I, the Lord, am thy God.

48 And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you ^agive any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.

49 For I am the Lord thy God, and will be ^awith thee even unto the ^bend of the world, and through all eternity; for verily I ^cseal upon you your ^dexaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your ^efather. **(Calling and election made sure.** We do not speak metaphorically when we say that Abraham is the father of the faithful. The great majority of people who are baptized into the Church are direct descendents of Abraham, as affirmed by their patriarchal blessings. Those not naturally of the blood of the ancient patriarch are adopted into his family, in which process, the Prophet told us, there was an "actual" change in their blood so that they too become his "actual" or "literal" seed (*Teachings of the Prophet Joseph Smith*, 149-50; Abraham 2:9-11). We speak advisedly, knowing that such a statement finds no support in the world of science, but neither does the idea that a drop of consecrated oil on the head of the sick has a healing effect or that looking upon a snake raised on a brazen pole could heal. *Revelations of the Restoration, 1075*)

50 Behold, I have seen your ^asacrifices, and will forgive all your sins; I have seen your ^bsacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I ^caccepted the offering of Abraham of his son Isaac. (An example of one such escape is here recorded. "Early in the spring of 1844, the Prophet was apprised by two young men, Denison L. Harris and Robert Scott, the latter living in the family of William Law, of a secret movement then on foot to take his life, and the lives of several other leading men of the church; among them the Prophet's brother, Hyrum. These

young men were invited to the secret meetings by the conspirators, but before going conferred with the Prophet, who told them to go, but to take no part in the proceedings of these wicked men against himself. They carried out his instructions, and at the risk of their lives attended the secret meetings three times, and brought to President Smith a report of what they had witnessed—the hatching of plots to take the life of the Prophet and his brother Hyrum" (Roberts, *Comprehensive History of the Church*, 2:223-24.)

51 Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to ^aprove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.

52 And let mine handmaid, Emma Smith, ^areceive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.

53 For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been ^afaithful over a few things, and from henceforth I will strengthen him.

54 And I command mine handmaid, Emma Smith, to abide and ^acleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be ^bdestroyed, (or in other words, cut off from my people who are of the covenant.) saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law.

55 But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an ^ahundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of ^beternal lives in the eternal worlds.

56 And again, verily I say, let mine handmaid ^aforgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to ^brejoice.

57 And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for ^aSatan ^bseeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his ^cexaltation and glory.

58 Now, as touching the law of the ^apriesthood, (law of marriage) there are many things pertaining thereunto.

59 Verily, if a man be called of my Father, as was ^aAaron, by mine own voice, and by the voice of him that ^bsent me, and I have endowed him with the ^ckeys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit ^dsin, and I will justify him.

60 Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

61 And again, as pertaining to the law of the priesthood (law of marriage)—if any man espouse a virgin, and desire to espouse ^aanother, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.

62 And if he have ^aten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.

63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to ^amultiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be ^bglorified.

64 And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

65 Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take ^aHagar to wife. (In the context of the principles announced in the previous verses, it is lawful, if a wife does not receive this law, for her husband to receive all things that God chooses to give him. In that case his wife would be the transgressor, and thus her husband is exempt from the law of Sarah who gave heed to Abraham when the Lord commanded him to take Hagar to wife. The principle is certain: Those who follow the commandments of the Lord and keep their covenants will be blessed; those who refuse to do so will not share those blessings. A woman can still lay claim to the blessings of the sealing power given to her in the temple even if her husband chooses to pursue a path that leaves him unworthy of them. Similarly, if a man or woman dies without having had the opportunity to enter into a particular covenant in this life but was worthy to do so, that privilege and blessing will be granted to that person in the world to come (*Teachings of Lorenzo Snow*, 138). Revelations of the Restoration, 1076-77)

66 And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.