

LESSON 31
“Sealed ... for Time and for All Eternity”
D&C 131:1-4; 132:4-33

OVERVIEW:

Eternal marriage is essential in Heavenly Father’s plan. Youth should prepare now for eternal marriage. After a husband and wife are sealed in the temple, they must abide in the covenant to receive the promised blessings.

SCRIPTURES:

THE DOCTRINE AND COVENANTS
SECTION 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, (about 20 miles from Nauvoo) May 16 and 17, 1843. HC 5: 392—393.

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

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**

[meaning the new and^d everlasting covenant of^e marriage]; (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 knelt 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). Responding to the question, "What is the new and everlasting covenant?" President Joseph Fielding Smith said, "I regret to say that there are some members of the Church who are misled and misinformed in regard to what the new and everlasting covenant really is. The new and everlasting covenant is the sum total of all gospel covenants and obligations, and I want to prove it. In the 66th section of the Doctrine and Covenants, verse 2, I read: 'Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.' More definitely stated is the definition of the new and everlasting covenant given to us in section 132 of the Doctrine and Covenants. Now I am going to say before I read this that marriage is not the new and everlasting covenant. If there are any here that have that idea I want to say that right to them. Baptism is not the new and everlasting covenant. Ordination to the priesthood is not the new and everlasting covenant. In section 22 of the Doctrine and Covenants the Lord says that baptism is 'a new and an everlasting covenant, even that which was from the beginning.' Marriage in the temple of the Lord for time and for eternity is 'a new and everlasting covenant (Doctrines of Salvation, 1:156). Revelations of the Restoration, p. 1053-54. 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.))

SECTION 132

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.

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 ^bdamned; 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 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 132:15 Even 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 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 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)

For The Strength of Youth, pages 24-25

D A T I N G

"The Lord has made us attractive one to another for a great purpose. But this very attraction becomes as a powder keg unless it is kept under control. . . . It is for this reason that the Church counsels against early dating" (President Gordon B. Hinckley).

In cultures where dating or courtship is acceptable, dating can help you develop lasting friendships and eventually find an eternal companion. Date only those who have high standards and in whose company you can maintain your standards. A young man and a young woman on a date are responsible to help each other maintain their standards and to protect each other's honor and virtue. You must honor the sanctity of the priesthood and of womanhood.

Do not date until you are at least 16 years old. Dating before then can lead to immorality, limit the number of other young people you meet, and deprive you of experiences that will help you choose an eternal partner.

Not all teenagers need to date or even want to. Many young people do not date during their teen years because they are not yet interested, do not have opportunities, or simply want to delay forming serious relationships. However, good friendships can and should be developed at every age.

When you begin dating, go in groups or on double dates. Avoid going on frequent dates with the same person. Make sure your parents meet those you date. You may want to invite your dates to activities with your family. Plan dating activities that are positive and inexpensive and that will help you get to know each other. Do things that will help you and your companions maintain your self-respect and remain close to the Spirit of the Lord.

2 Corinthians 6:14 - Be ye not unequally ^ayoked together with unbelievers: for what ^bfellowship hath righteousness with ^cunrighteousness? and what communion hath ^dlight with darkness?