

LESSON 39

“The Hearts of the Children Shall Turn to Their Fathers”

D&C 2; 110:13-16; 138; Joseph Smith – History 1:37-39; Our Heritage 99-99, 101-2, 105-7

OVERVIEW:

Elijah: “The keys of this dispensation are committed into your hands.” President Wilford Woodruff: “Somebody has got to redeem them.” President Joseph F. Smith: “The eyes of my understanding were opened.” President Gordon B. Hinckley: “We are determined... to take the temples to the people.”

(Frederick William Hurst, joined the Church in 1854. In one of his final journal entries we read: Along about the 1st of March, 1893, I found myself alone in the dining room, all had gone to bed. I was sitting at the table when to my great surprize [sic]my elder brother Alfred walked in and sat down opposite me at the table and smiled. I said to him (he looked so natural): "When did you arrive in Utah?" He said: "I have just come from the Spirit World, this is not my body that you see, it is lying in the tomb. I want to tell you that when you were on you mission you told me many things about the Gospel, and the hereafter, and about the Spirit World being as real and tangible as the earth. I could not believe you, but when I died and went there and saw for myself I realized that you had told the truth. I attended the Mormon meetings." He raised his hand and said with much warmth: "I believe in the Lord Jesus Christ with all my heart. I believe in faith, and repentance and baptism for the remission of sins, but that is as far as I can go. I look to you to do the work for me in the temple. You are watched closely, every move you make is known there, and we were glad you came. We are all looking to you as our head in this great work. I want to tell you that there are a great many spirits who weep and mourn because they have relatives in the Church here who are careless and are doing nothing for them. Diary of Frederick William Hurst, 204)

SCRIPTURES:

THE DOCTRINE AND COVENANTS SECTION 2

An extract from the words of the angel Moroni to Joseph Smith the Prophet, while in the house of the Prophet's father at Manchester, New York, on the evening of September 21, 1823. HC 1: 12. Moroni was the last of a long line of historians who had made the record that is now before the world as the Book of Mormon. Compare Malachi 4: 5—6; also Sections 27: 9; 110: 13—16; and 128: 18. (This scripture is the prophecy of Moroni to Joseph Smith about the coming of Elijah. Section 110 is the fulfillment of this prophecy.)

1, Elijah is to reveal the priesthood; 2—3, Promises of fathers are planted in hearts of children.

1 BEHOLD, I will reveal unto you the Priesthood, (What priesthood did Elijah bring, if Joseph and Oliver already had been given the priesthood?) Joseph Fielding Smith: Why was Elijah reserved? What keys did he hold? What keys did he bestow on Peter, James, and John? Exactly the same keys that he bestowed upon the head of Joseph Smith and Oliver Cowdery. And what were they? Some of you may be saying the keys of baptism for the dead, No, it was not just that. Some of you may be thinking it was the keys of the salvation of the dead. No, it was not just that, that was only a portion of it. The keys that Elijah held were the keys of the everlasting priesthood, the keys of the sealing power, which the Lord gave unto him. And that is what he came and bestowed upon the heads of Peter, James, and John; and that is what he gave to the Prophet Joseph Smith; and that included a ministry of sealing for the living as well as the dead-and it is not confined to the living and it is not confined to the dead, but includes them both. Elijah's mission was the sealing power. He held the keys by which the parents could be sealed

together and children sealed to parents. He bestowed these keys upon the Prophet Joseph Smith. And that applies to the dead as well as the living since the coming of the Lord Jesus Christ. But what was the nature of his mission to the earth in these latter days? It was to restore power and authority which once was given to men on the earth and which is essential to the complete salvation and exaltation of man in the kingdom of God. In other words, Elijah came to restore to the earth, by conferring on mortal prophets duly commissioned of the Lord, the fulness of the power of priesthood. This priesthood holds the keys of binding and sealing on earth and in heaven of all the ordinances and principles pertaining to the salvation of man, that they may thus become valid in the celestial kingdom of God. Doctrines of Salvation, 2:111-12, 117) by the hand of ^aElijah (Elijah means "God is Jehovah".) the prophet, (Why was Elijah the one to restore the sealing power? Why not Peter, James and John, or Adam? Joseph Smith: Elijah was the last prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. "And I will send Elijah the prophet before the great and terrible day of the Lord," etc. etc. [Mal. 4:5-6.] Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness. (HC 4:211, October 5, 1840.)) before the coming of the great and ^bdreadful day of the Lord. (Joseph Smith: In the days of Noah, God destroyed the world by a flood, and he has promised to destroy it by fire in the last days: but before it should take place Elijah should come first and turn the hearts of the fathers to the children, etc. Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children. Now was this merely confirmed to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No, I would refer you to the Scriptures, where the subject is manifest: that is; without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers. [Heb. 11:40; D&C 128:18.] I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah. (HC 6:251-52, 1844.))

2 And ^ahe shall plant in the hearts of the children the ^bpromises made to the fathers, and the hearts of the children shall turn to their fathers. (John A. Widtsoe: In our pre-existent state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we become parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves, but measurably saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation. That places us in a very responsible attitude towards the human race. By the doctrine, with the Lord at the head, we become saviors on Mount Zion, all committed to the great plan of offering salvation to the untold numbers of spirits. To do this is the Lord's self-imposed duty, this great labor his highest glory. Likewise, it is man's duty, self-imposed, his pleasure and joy, his labor, and ultimately his glory. There is no place for forgetting the other man, in the Gospel of the Lord Jesus Christ. There stands my brother, it was for him that the whole plan was made, for him the Church was organized, for him all these blessings were given—not for me alone. Oh, I stand there, too. The Church was made for me, the Gospel was given for me, all the blessings were given for me; but my brother is entitled to them just as much as I am. He and I together and all of us must unitedly work together to fulfill the great purposes of the Almighty Father. [Sec. 38:27.] Under the Gospel, what is man's highest ideals? Under

the Gospel it must be to become like the Father. [Sec. 76:54-60; 132:24; Moses 1:39.] If the Lord's concern is chiefly to bring happiness and joy, salvation, to the whole human family, we cannot become like the Father unless we too engage in that work. There is no chance for the narrow, selfish, introspective man in the kingdom of God. He may survive in the world of men; he may win fame, fortune and power before men, but he will not stand high before the Lord unless he learns to do the works of God, which always point toward the salvation of the whole human family. [Sec. 15:6; 18:10-16; 128:5, 15-18.] (Utah Genealogical and Historical Magazine, October 1934, p. 289.) [See HC 6:59-61.]

3 If it were not so, the whole ^aearth would be utterly wasted at his coming. (Joseph Smith: The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, ". . . they without us cannot be made perfect" (Heb. 11:40); for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man. [Titus 1:2.] Now I will speak of them. I will meet Paul halfway. I say to you, Paul, you cannot be perfect without us. [Sec. 128:15, 18.] It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5.) (TPJS, April 6, 1844, p. 356.))

SECTION 110

13 After this vision had closed, another great and glorious ^avision burst upon us; for ^bElijah the prophet, who was taken to heaven without tasting death, stood before us, and said: (This event occurred on April 3, 1836, the same day celebrated by Jews throughout the world as Passover. "Edersheim in his work, The Temple, says: "To this day, in every Jewish home, at a certain part of the Paschal service [i.e. when they drink the "third cup"]—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with his "third cup." "It was, I am informed on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter—not in the home of the Jews to partake of the Passover with them—but he appeared in the house of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking." (Joseph Fielding Smith, DS 2:100-101.))

14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

15 To ^aturn the ^bhearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse— (Precisely on the day that Elijah's appearance took place, Jews throughout the world were engaged in the celebration of the Passover, the annual commemoration of the day over three thousand years before when the angel of death had passed over the firstborn of Israel whose dwellings were marked by the blood of lambs. Since the time of Malachi—from about 500 B.C.—Jews world-wide waited with anxious anticipation for the coming of Elijah. Alfred Edersheim has written: "Hence to this day, in every Jewish home [which formally celebrates the Paschal feast], at a certain part of the Paschal service—just after the 'third cup,' or the 'cup of blessing,' has been drunk—the door is opened to admit Elijah the prophet." Elijah did come, but not to Jewish homes. He came rather to the house of the Lord, and to his legal administrators; there he bestowed priesthood keys of inestimable worth and eternal import. Studies in Scripture, 1:427)

16 Therefore, the ^akeys of this ^bdispensation are committed into your hands; and by this ye may know

that the great and dreadful day of the Lord is near, even at the doors. (Three months before his death, Joseph Smith instructed the Latter-day Saints concerning the mission of Elijah: "The spirit, power, and calling of Elijah is that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth." Elijah restored the keys whereby individuals and families may (through the blessings of the holy temple) develop line upon line to the point where they receive the "fulness of the priesthood," and thus become kings and priests, queens and priestesses unto God in the patriarchal order. "Those holding the fulness of the Melchizedek Priesthood," Joseph had taught earlier, "are kings and priests of the Most High God, holding the keys of power and blessings." Through the powers delivered by Elias (via the marriage discipline of the Fathers—Abraham, Isaac, and Jacob) eternal family units—here and hereafter—are created. Through the powers delivered by Elijah, families may be sealed unto eternal life, inasmuch as "the power of Elijah is sufficient to make our calling and election sure." Studies in Scripture, 1:428)

SECTION 138

A vision, given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918. In his opening address at the eighty-ninth Semiannual General Conference of the Church, on October 4, 1918, President Smith declared that he had received several divine communications during the previous months. One of these, concerning the Savior's visit to the spirits of the dead while his body was in the tomb, he had received the previous day. It was written immediately following the close of the conference; on October 31, 1918, it was submitted to the counselors in the First Presidency, the Council of the Twelve, and the Patriarch, and it was unanimously accepted by them. (Two weeks after the general conference Elder Joseph Fielding Smith wrote down the vision as his father dictated it to him. After it was endorsed by the counselors in the First Presidency and by the Quorum of the Twelve, it was published in the Improvement Era (Dec 1918, p. 166-170). During April conference of 1976, it was accepted as scripture and approved for publication in the Pearl of Great Price. In June 1979 the First Presidency announced that it would become section 138 of the Doctrine and Covenants. D&C Student Manual, p. 356-57. Elder Packer spoke of it [the adding of the two new sections to the Doctrine and Covenants] at a Church Education seminar in the Assembly Hall on Temple Square on 14 October 1977: "I was surprised, and I think all of the Brethren were surprised, at how casually that announcement of two additions to the standard works was received by the Church. But we will live to sense the significance of it; we will tell our grandchildren and our great-grandchildren, that we were on the earth and remember when that took place." Talk, Church Education Seminar, 14 October 1977. Unpublished)

1—10, President Joseph F. Smith ponders upon the writings of Peter and our Lord's visit to the spirit world; 11—24, He sees the righteous dead assembled in paradise and Christ's ministry among them; 25—37, How the preaching of the gospel was organized among the spirits; 38—52, President Smith sees Adam, Eve, and many of the holy prophets in the spirit world who considered their spirit state before their resurrection as a bondage; 53—60, The righteous dead of this day continue their labors in the world of spirits.

1 ON the third of October, in the year nineteen hundred and eighteen, I sat in my room ^apondering (Pondering is often a prerequisite to receiving revelation.) over the scriptures; (Elder Boyd K. Packer: On one occasion when Elder Harold B. Lee spoke to the seminary and institute teachers, he was stressing to us the reality of spiritual communication and of the help and guidance we may receive from beyond the veil. But, he warned, we must be attuned in order to receive it. Here is an excerpt from his address: A few weeks ago, President McKay related to the Twelve an interesting experience, and I asked him yesterday if I might repeat it to you this morning. He said it is a great thing to be responsive to the whisperings of the Spirit, and we know that when these whisperings come it is a gift and our privilege to

have them. They come when we are relaxed and not under pressure of appointments. The President then took occasion to relate an experience in the life of Bishop John Wells, former member of the Presiding Bishopric. A son of Bishop Wells was killed in Emigration Canyon on a railroad track. Brother John Wells was a great detail man and prepared many of the reports we are following up now. His boy was run over by a freight train. Sister Wells was inconsolable. She mourned during the three days prior to the funeral, received no comfort at the funeral, and was in a rather serious state of mind. One day soon after the funeral services while she was lying on her bed relaxed, still mourning, she says that her son appeared to her and said, "Mother do not mourn, do not cry. I am all right." He told her that she did not understand how the accident happened and explained that he had given the signal to the engineer to move on, and then made the usual effort to catch the railing on the freight train; but as he attempted to do so his foot caught on a root and he failed to catch the hand rail, and his body fell under the train. It was clearly an accident. Now, listen. He said that as soon as he realized that he was in another environment he tried to see his father, but he couldn't reach him. His father was so busy with the duties in his office he could not respond to his call. Therefore he had come to his mother. He said to her, "You tell father that all is well with me, and I want you not to mourn any more." Then the President made the statement that the point he had in mind was that when we are relaxed in a private room we are more susceptible to those things; and that so far as he was concerned, his best thoughts come after he gets up in the morning and is relaxed and thinking about the duties of the day; that impressions come more dearly, as if it were to hear a voice. Those impressions are right. If we are worried about something and upset in our feelings, the inspiration does not come. If we so live that our minds are free from worry and our conscience is clear and our feelings are right toward one another, the operation of the Spirit of the Lord upon our spirit is as real as when we pick up the telephone; but when they come, we must be brave enough to take the suggested actions. The Lord will approve it and the Brethren will approve it, and we know it is right. He said, it is a great consolation in this upset world today to know that our Savior is directing this work. Then the President concluded: "I value that testimony." If you forget all else I have said, you remember that lesson and that admonition. (Address to seminary and institute faculty, Brigham Young University, 6 July 1956. Additional revelation comes as a result of the study of the scriptures.)

2 And ^areflecting upon the great ^batonement ^csacrifice that was made by the Son of God, for the ^dredemption of the world;

3 And the great and wonderful ^alove made manifest by the Father and the Son in the coming of the ^bRedeemer into the world;

4 That through his ^aatonement, and by ^bobedience to the principles of the gospel, mankind might be saved.

5 While I was thus engaged, my mind reverted to the writings of the apostle Peter, (One chief Apostle is pondering the words of another chief Apostle.) to the ^aprimitive saints scattered abroad throughout ^bPontus, Galatia, Cappadocia, and other parts of Asia, where the gospel had been ^cpreached after the crucifixion of the Lord.

6 I opened the Bible and read the third and fourth chapters of the first epistle of ^aPeter, and as I read I was greatly ^bimpressed, more than I had ever been before, with the following passages:

7 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

8 "By which also he went and preached unto the spirits in ^aprison;

9 "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:18—20.)

10 "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

11 As I ^apondered over these things which are ^bwritten, the ^ceyes of my ^dunderstanding were opened, and the Spirit of the Lord ^erested upon me, and I saw the hosts of the ^fdead, both small and great.

12 (Will many be saved in the Celestial Kingdom?) And there were gathered together in one place ^aan innumerable company of the spirits of the ^ajust, who had been ^bfaithful in the ^ctestimony of Jesus while they lived in mortality;

13 And who had offered ^asacrifice in the ^bsimilitude of the great sacrifice of the Son of God, and had suffered ^ctribulation in their Redeemer's ^dname. (From this scripture we learn that those who inherit the Celestial Kingdom will offer a sacrifice similar to the sacrifice made by Jesus Christ. We will be called to offer a sacrifice like that of Abraham. We will be tried and chastened to see if we will be willing to offer the sacrifice that will be required of us. Gordon B. Hinckley: Sacrifice is the very essence of religion; it is the keystone of happy home life, the basis of true friendship, the foundation of peaceful community living, of sound relations among people and nations. Without sacrifice there is no true worship of God. I become increasingly convinced of that every day. "The Father gave his Son, and the Son gave his life," and we do not worship unless we give-give of our substance, give of our time, give of our strength, give of our talent, give of our faith, give of our testimonies. BYU Speeches of the Year, 1962.)

14 All these had departed the mortal life, firm in the ^ahope (Bruce R. McConkie: all the faithful Saints, all of those who have endured to the end, depart this life with the absolute guarantee of eternal life. There is no equivocation, no doubt, no uncertainty in our minds. Those who have been true and faithful in this life will not fall by the wayside in the life to come. If they keep their covenants here and now and depart this life firm and true in the testimony of our blessed Lord, they shall come forth with an inheritance of eternal life. We do not mean to say that those who die in the Lord, and who are true and faithful in this life, must be perfect in all things when they go into the next sphere of existence. There was only one perfect man—the Lord Jesus whose Father was God. There have been many righteous souls who have attained relative degrees of perfection, and there have been great hosts of faithful people who have kept the faith, and lived the law, and departed this life with the full assurance of an eventual inheritance of eternal life. There are many things they will do and must do, even beyond the grave, to merit the fulness of the Father's kingdom in that final glorious day when the great King shall say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.) But what we are saying is that when the saints of God chart a course of righteousness, when they gain sure testimonies of the truth and divinity of the Lord's work, when they keep the commandments, when they overcome the world, when they put first in their lives the things of God's kingdom: when they do all these things, and then depart this life—though they have not yet become perfect—they shall nonetheless gain eternal life in our Father's kingdom; and eventually they shall be perfect as God their Father and Christ His Son are perfect. CR, Oct 1976, p. 107) of a glorious ^bresurrection, through the ^cgrace of God the ^dFather and his ^eOnly Begotten Son, Jesus Christ.

15 I beheld that they were filled with ^ajoy and gladness, and were rejoicing together because the day of their ^bdeliverance was at hand. (Joseph Smith: "We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none. [Luke 8:26-33.] All beings who have bodies have power over those who have not." (Joseph Smith, TPJS, p. 181.))

16 They were assembled awaiting the advent of the Son of God into the ^aspirit world, to declare their ^bredemption from the ^cbands of death.

17 Their sleeping ^adust was to be ^brestored unto its ^cperfect frame, ^dbone to his bone, and the sinews and the flesh upon them, the ^espirit and the body to be united never again to be divided, that they might receive a fulness of ^fjoy.

18 While this vast multitude waited and conversed, rejoicing in the hour of their ^adeliverance from the chains of death, the Son of God appeared, declaring ^bliberty to the ^ccaptives who had been faithful;

19 And there he ^apreached to them the everlasting ^bgospel, the doctrine of the ^cresurrection and the

redemption of mankind from the ^dfall, and from individual sins on conditions of ^crepentance.

20 But unto the ^awicked he did not go, and among the ungodly and the unrepentant who had ^bdefiled themselves while in the flesh, his voice was not raised;

21 Neither did the ^arebellious who rejected the ^btestimonies and the warnings of the ancient ^cprophets behold his ^dpresence, nor look upon his face.

22 Where these were, ^adarkness reigned, but among the righteous there was ^bpeace;

23 And the saints rejoiced in their ^aredemption, and bowed the ^bknee and acknowledged the Son of God as their Redeemer and Deliverer from death and the ^cchains of ^dhell.

24 Their countenances ^ashone, and the ^bradiance from the presence of the Lord rested upon them, and they ^csang praises unto his holy name.

25 I marveled, for I understood that the Savior spent about three years in his ^aministry among the Jews and those of the house of Israel, endeavoring to ^bteach them the everlasting gospel and call them unto repentance;

26 And yet, notwithstanding his mighty works, and miracles, and proclamation of the truth, in great ^apower and authority, there were but ^bfew who hearkened to his voice, and rejoiced in his presence, and received salvation at his hands.

27 But his ministry among those who were dead was limited to the ^abrief time (Somewhere between 38 and 40 hours) intervening between the crucifixion and his resurrection;

28 And I wondered at the words of Peter—wherein he said that the Son of God preached unto the ^aspirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah—and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

29 And as I wondered, my eyes were opened, and my understanding ^aquickened, and I perceived that the Lord went not in person among the ^bwicked and the disobedient who had rejected the truth, to teach them;

30 But behold, from among the righteous, he ^aorganized his forces and appointed ^bmessengers, ^cclothed with power and authority, and ^dcommissioned them to go forth and carry the light of the gospel to them that were in ^edarkness, even to ^fall the spirits of men; and thus was the gospel preached to the dead.

(President Wilford Woodruff explained that in the spirit world "every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the veil, enters into the work of the ministry, and there is a thousand times more to preach [to] there than there is here. They have word on the other side of the veil; and they want men, and they call them" (Journal of Discourses, 22:334). Joseph F. Smith: I believe that the disciples who have passed away in this dispensation—Joseph, the Prophet, and his brother Hyrum, and Brigham, and Heber, and Willard, and Daniel and John, and Wilford and all the rest of the prophets who have lived in this dispensation, and who have been intimately associated with the work of redemption and the other ordinances of the gospel of the Son of God in this world, are preaching that same gospel that they lived and preached here, to those who are in darkness in the spirit world and who had not the knowledge before they went. The gospel Now, among all these millions of spirits that have lived on the earth and have passed away, from generation to generation, since the beginning of the world, without the knowledge of the gospel—among them you may count that at least one-half are women. Who is going to preach the gospel to the women? Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well, to my mind, it is a simple thing. These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the holy Priesthood to minister for their sex, in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men. The things we experience here are typical of the things of God and the life beyond us. There is a great similarity between God's purposes as manifested here and his purposes as carried out in his presence and kingdom. Those who are authorized to preach the gospel here and are appointed here to do that work

will not be idle after they have passed away, but will continue to exercise the rights that they obtained here under the Priesthood of the Son of God to minister for the salvation of those who have died without a knowledge of the truth. Gospel Doctrine, 460-61)

31 And the chosen messengers went forth to declare the ^aacceptable day of the Lord and proclaim ^bliberty to the captives who were bound, even unto all who would ^crepent of their sins (Those in the spirit world are still able to repent.) and receive the gospel. (Both those who died without hearing the gospel in mortality and those who rejected the words of the prophets while in the flesh are to hear the gospel in the spirit world. That is to say the gospel will be taught to all who will listen. Those who had the opportunity to receive the gospel in this life (God being their judge) and who rejected it, may accept it in the spirit world to their blessing but not to their exaltation. This is not to suggest that there is no repentance in the spirit world. This revelation states that "the dead who repent will be redeemed, through obedience to the ordinances of the house of God. And after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation" (D&C138:58-59). Revelations of the Restoration, p. 1148)

32 Thus was the gospel preached to those who had ^adied in their sins, without a ^bknowledge of the truth, or in ^ctransgression, having ^drejected the prophets.

33 These were taught ^afaith in God, repentance from sin, ^bvicarious baptism for the ^cremission of sins, the ^dgift of the Holy Ghost by the laying on of hands,

34 And all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be ^ajudged according to men in the flesh, but live according to God in the spirit. (Joseph Fielding Smith: If a person is in every way worthy of the blessings and was denied them while living, then any time after death the ordinances may be performed. If the person had every opportunity to receive these blessings in person and refused, or through procrastination and lack of faith did not receive them, then he is not entitled to them, and it is doubtful if the work for him will be valid if done within one week or 1,000 years. The Lord has declared that it is he who endures to the end that shall be saved, and he who rejects or neglects these blessings until death, when he has had the opportunity, is not worthy of them. Doctrines of Salvation, 2:179. The question is often asked as to whether it is harder or easier to accept the gospel in the spirit world. If those in that sphere are to be "judged according to men in the flesh," it must of necessity require the same degree of faith and courage to accept and live the gospel there as here. For those who have accorded their lives with gospel principles, accepting the gospel will be a natural step in their progression. Those whose lives were devoted to debauchery, wickedness, and warring against light and truth will have the greatest of difficulty in changing their course. Revelations of the Restoration, p. 1148)

35 And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the ^asacrifice of the Son of God upon the ^bcross.

36 Thus was it made known that our Redeemer spent his time during his sojourn in the world of ^aspirits, instructing and preparing the faithful spirits of the ^bprophets who had testified of him in the flesh;

37 That they might carry the message of redemption unto all the dead, unto whom he could not go personally, because of their ^arebellion and transgression, that they through the ministration of his servants might also hear his words.

38 Among the great and ^amighty ones who were assembled in this vast congregation of the righteous were Father ^bAdam, the ^cAncient of Days and father of all,

39 And our glorious ^aMother ^bEve, with many of her faithful ^cdaughters who had lived through the ages and worshiped the true and living God.

40 ^aAbel, the first ^bmartyr, was there, and his brother ^cSeth, one of the mighty ones, who was in the express ^dimage of his father, Adam.

41 ^aNoah, who gave warning of the flood; ^bShem, the great ^chigh priest; ^dAbraham, the father of the faithful; ^eIsaac, ^fJacob, and Moses, the great ^glaw-giver of Israel;

42 And ^aIsaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken-

hearted, to proclaim liberty to the ^bcaptives, and the opening of the ^cprison to them that were bound, were also there.

43 Moreover, Ezekiel, who was shown in vision the great valley of ^adry bones, which were to be ^bclothed upon with flesh, to come forth again in the resurrection of the dead, living souls;

44 Daniel, who foresaw and foretold the establishment of the ^akingdom of God in the latter days, never again to be destroyed nor given to other people;

45 ^aElias, who was with Moses on the Mount of Transfiguration;

46 And ^aMalachi, the prophet who testified of the coming of ^bElijah—of whom also Moroni spake to the Prophet Joseph Smith, declaring that he should come before the ushering in of the great and dreadful ^cday of the Lord—were also there.

47 The Prophet Elijah was to plant in the ^ahearts of the children the promises made to their fathers,

48 Foreshadowing the great work to be done in the ^atemples of the Lord in the ^bdispensation of the fulness of times, for the redemption of the dead, and the ^csealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

49 All these and many more, even the ^aprophets who dwelt among the Nephites and ^btestified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance,

50 For the ^adead had looked upon the long absence of their ^bspirits from their bodies as a ^cbondage.

("The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy" (D&C 93:33-34). All of the spirit world is considered a prison because we do not have our bodies.)

51 These the Lord taught, and gave them ^apower to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with ^bimmortality and eternal life, (How do we get the power to become resurrected? President Spencer W. Kimball: President Brigham Young, the second president of this dispensation, said: "It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in those ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would like to ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of resurrection." (Journal of Discourses, 15:137.) Do we have the keys of resurrection? Could you return to the earth as ones who would never again die—your own parents, your grandparents, your ancestors? I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. I have been called to speak in numerous funerals for people whom I have known, people whom I have loved, and people whom I have saved and held on to in a limited way. We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality. "[The keys] will be given to those who have passed off this stage of action and have received their bodies again. ... They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism then receive the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here [on the earth], and there are many more." (JD, 15:137.) CR, Apr 1977, p. 69. Brigham Young: Some person holding the keys of the resurrection, having previously passed through that ordeal, will be delegated to resurrect our bodies. JD, 9:139)

52 And continue thenceforth their labor (What labor? To be as God is.) as had been promised by the Lord, and be partakers of all ^a blessings which were held in reserve for them that love him.

(Having witnessed the visit of the Savior to the world of spirits while his body lay in the borrowed tomb of Joseph of Arimathaea, the scene now changes so that President Joseph F. Smith is invited to view things in the spirit world as they were at the time he received this vision in October of 1918. There is no justification in the supposition that premortal spirits (Joseph Smith, Hyrum Smith, Brigham Young, John

Taylor, and Wilford Woodruff) mingled with the disembodied spirits during the visit of Christ to them in the meridian of time. Those described as being present included the faithful from Adam to Malachi (vv. 38-46) and the Book of Mormon prophets (v. 49), all of whom had complied with the law of sacrifice as practiced in the Old Testament (vv. 12-14) and had received the power of resurrection (v. 51). It is common for a vision of this sort to change scenes, including time and place. The vision of John the Revelator in the book of Revelation, that of Nephi in 1 Nephi 11-14, and that of the Prophet Joseph Smith in Doctrine and Covenants 76 are classic examples. What President Smith now sees is a vision of those who had been "reserved to come forth in the fulness of times" to lay the foundation of the "great latter-day work." Having completed their labors in the flesh, they now continued them in the spirit world. Verses 55 and 56 may well be a flashback to our first estate. Revelations of the Restoration, p. 1149-50)

(President Smith is now going to see the pre-mortal existence.) 53 The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice ^aspirits who were ^breserved to come forth in the ^cfulness of times to take part in laying the ^dfoundations of the great latter-day work, (There is no scriptural evidence to suggest that those in premortality mingled with those who had died and were in the spirit world.)

54 Including the building of the ^atemples and the performance of ordinances therein for the redemption of the ^bdead, were also in the spirit world.

55 I observed that they were also among the ^anoble and great ones who were ^bchosen in the beginning to be rulers in the Church of God.

56 Even before they were born, they, with many others, received their first ^alessons in the world of spirits and were ^bprepared to come forth in the due ^ctime of the Lord to labor in his ^dvineyard for the salvation of the souls of men.

(Now he goes back to the spirit world.) 57 I beheld that the faithful ^aelders of this dispensation, when they depart from mortal life, continue their labors in the ^bpreaching of the ^cgospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the ^dspirits of the dead.

58 The dead who ^arepent will be redeemed, through obedience to the ^bordinances of the house of God, 59 And after they have paid the ^apenalty of their transgressions, and are ^bwashed clean, shall receive a ^creward according to their ^dworks, for they are heirs of salvation. (In the previous verse we are assured that the dead can repent. We know that there is no true repentance without suffering (Alma 42:16-18). It naturally follows that those in the spirit world who repent will be involved in the same process that they would have been involved in had they lived to do their repenting in this life. If they are to be judged according to men in the flesh, they too must pay "the penalty of their transgressions." One illustration of this principle could include those who, in a state of despondency, commit suicide. While not negating the seriousness of this transgression, it would be our hope that there will be those who, in the course of time, having "paid the penalty" will be able to right their lives (Ballard, Suicide, 52-54). Revelations of the Restoration, p. 1150)

60 Thus was the ^avision of the redemption of the dead revealed to me, and I bear record, and I know that this ^brecord is ^ctrue, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.

Joseph Smith – History 1

37 For behold, the ^aday cometh that shall ^bburn as an oven, and all the proud, yea, and all that do wickedly shall burn as ^cstubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch. (1 ^aFOR, behold, the ^bday cometh, that shall ^cburn as an oven; and all the ^dproud, yea, and all that do ^ewickedly, shall be (burn as – Moroni to Joseph Smith) ^fstubble: and the day that cometh shall burn them up, (for they that come shall burn them) saith the LORD of hosts, that it shall leave them neither root nor ^gbranch.)

38 And again, he quoted the fifth verse thus: *Behold, I will reveal unto you the ^aPriesthood, by the hand of ^bElijah the prophet, before the coming of the great and dreadful day of the ^cLord.* (5 ¶ Behold, I will ^asend you ^bElijah the prophet ^cbefore the coming of the ^dgreat and dreadful ^eday of the LORD: (Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. – Moroni to JS. These changes are the same as in D&C 2))

39 He also quoted the next verse differently: *And he shall plant in the hearts of the ^achildren the ^bpromises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.* (6 And he shall ^aturn (plant in) (Joseph Smith said the word “turn” should be “seal” or “bind.” Teachings, p. 330.) the ^bheart(s) of the ^cfathers to the ^dchildren, (the promises made to the fathers) and the heart(s) of the ^echildren (shall turn) to their fathers, lest I come and ^fsmite the ^gearth with a ^hcurse. (If it were not so, the whole earth would be utterly wasted at his coming.) Elijah came to the Kirtland Temple on April 3, 1836. A by-product of this process of being sealed to each other, is that those on the earth are sealed to those in heaven and can draw assistance from them. DHC 6:252 Each generation needs to be welded to the one before it, such that a whole, complete, and perfect union can be made. One of the first things necessary for that union is the organization of the righteous from every dispensation into one eternal family. In this way all the keys, powers, and glories from the days of Adam to the present are brought together to prepare the earth for the return of its great King. Moroni uses the phrase "utterly wasted" relative to the purpose of earth life rather than "a curse" as used by Malachi. If we do not accomplish the primary purpose for which we came to mortality, namely the forming of an eternal family unit, we have wasted our lives on matters that are not of eternal importance. Revelations of the Restoration, p. 24)

Our Heritage, p 98-99:

President Wilford Woodruff

Wilford Woodruff was one of the Church's most successful missionaries and was also known for his prophetic insights and loyalty to the Church. He kept meticulous journals, which provide much information about the early history of the Church. He was serving as President of the Quorum of the Twelve Apostles when John Taylor died, and almost two years later he was sustained as the President of the Church.

During his administration, the political crusade against the Latter-day Saints intensified, but the Church moved forward. Temples were operating in three Utah towns—St. George, Logan, and Manti—and the Salt Lake Temple was nearing completion. These houses of the Lord enabled thousands of Saints to obtain their endowments and do ordinance work for their kindred dead. President Woodruff had a lifelong interest in temple and family history work. He admonished the Saints on many occasions to perform ordinances in the temple for their ancestors.

The following incident emphasizes the importance of the work the Saints were performing for the dead. In May 1884, Bishop Henry Ballard of the Logan Second Ward was signing temple recommends at his home. Henry's nine-year-old daughter, who was talking with friends on the sidewalk near her home, saw two elderly men approaching. They called to her, handed her a newspaper, and told her to take it to her father.

The girl did as she was asked. Bishop Ballard saw that the paper, the *Newbury Weekly News*, published in England, contained the names of more than 60 of his and his father's acquaintances, along with genealogical information. This newspaper, dated 15 May 1884, had been given to him only three days

after it was printed. In a time long before air transportation, when mail took several weeks to get from England to western America, this was a miracle.

The next day, Bishop Ballard took the newspaper to the temple and told the story of its arrival to Marriner W. Merrill, the temple president. President Merrill declared, "Brother Ballard, someone on the other side is anxious for their work to be done and they knew that you would do it if this paper got into your hands." This newspaper is preserved in the Church Historical Library in Salt Lake City, Utah.

(I will here say that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, "You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God." These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I straightway went into the baptismal font and called upon Brother McAllister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others. I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them.—JD 19:229, September 16, 1877.)

Our Heritage, p. 101-2

The Genealogical Society

Long before the Latter-day Saints founded a genealogical society, Church members gathered records documenting the lives of their dead ancestors. Wilford Woodruff, Orson Pratt, and Heber J. Grant are among those who obtained the names of thousands of ancestors for whom they performed temple ordinances. In 1894, the First Presidency directed that a genealogical society be organized with Elder Franklin D. Richards as its first leader. A library was established, and representatives of the society went throughout the world in search of names of people for whom temple ordinances could be performed. This society led to the creation of the Family History Department of the Church.

During the April 1894 general conference, President Woodruff announced that he had received a revelation about genealogical work. He declared that God wanted the Latter-day Saints "to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have the children sealed to their parents and run this chain through as far as you can get it. ... This is the will of the Lord to his people," he said, "and I think when you come to reflect upon it you will find it to be true." Latter-day Saints are still encouraged to seek out the records of their deceased ancestors and perform temple ordinances in their behalf.

From 1885 to 1900, many Church members served genealogical missions. They were invited to Salt Lake City to receive a blessing for their mission from a General Authority. They were also provided with a missionary card and a letter of appointment. They visited relatives, recorded names from gravestones, and studied parish records and family Bibles, returning to their homes with valuable information that allowed temple work to be performed. Many missionaries reported spiritual experiences that gave them the firm assurance that the Lord was with them and often directed them to a needed source or relative.

Dedication of the Salt Lake Temple

President Wilford Woodruff devoted much of his life to temple work. He was the first president of the St. George Temple, and he dedicated the Manti Temple. Now, 40 years after the cornerstone of the Salt Lake Temple was laid, President Woodruff awaited with great anticipation the dedication of this landmark temple. Dedicatory services were held from 6 April to 18 May 1893, and approximately 75,000 people attended.

Following the initial dedicatory service on 6 April, President Woodruff wrote in his journal: “The spirit and power of God rested upon us. The spirit of prophecy and revelation was upon us and the hearts of the people were melted and many things were unfolded to us.” Some Latter-day Saints saw angels, while others saw past Presidents of the Church and other deceased Church leaders.

When President Woodruff celebrated his ninetieth birthday, thousands of Sunday School children filled the Tabernacle on Temple Square to honor him. He was deeply moved and, speaking with great emotion, told his young audience that when he was ten years of age he attended a Protestant Sunday School and read about apostles and prophets. When he returned home, he prayed that he might live long enough to see apostles and prophets once more on the earth. Now he stood in the presence of men who were both apostles and prophets; his prayer had been answered many times over.

A year later on 2 September 1898, President Woodruff died while visiting in San Francisco.

Our Heritage, p. 105-7

President Joseph F. Smith

Joseph F. Smith was born in 1838 during the height of the Missouri persecutions in a small cabin near the temple site in Far West. At the time of Joseph’s birth, his father, Hyrum Smith, was imprisoned at Richmond, Missouri, and his mother, Mary Fielding Smith, was left alone to care for her children.

Young Joseph moved with his family from Missouri to Nauvoo, Illinois, where an event occurred that he remembered for the rest of his life—the murder of his father and uncle at Carthage Jail. Joseph never forgot seeing his father for the last time when, on the way to Carthage on horseback, he picked up his son, kissed him, and set him down. Nor could he forget the terror of hearing a neighbor rap on the window at night to tell his mother that Hyrum had been killed. The sight of his father and uncle lying in their coffins in the Mansion House in Nauvoo never faded from his memory.

The boy Joseph became a man almost overnight. When Mary Fielding Smith and her family joined the exodus from Nauvoo, 7-year-old Joseph was the teamster of one of her wagons. Joseph was 13 when his mother died, leaving him an orphan, and before he turned 16, he left on a mission to the Sandwich Islands (later called the Hawaiian Islands). Within three months after arriving in Honolulu, he spoke the native tongue fluently, a spiritual gift conferred upon him by Elders Parley P. Pratt and Orson Hyde of the Twelve, who set him apart. When he was 21, he left for another mission, this time for three years in the British Isles.

Joseph was only 28 when President Brigham Young was impressed to ordain him an Apostle. In subsequent years he served as a Counselor to four Church Presidents. When Lorenzo Snow died in October 1901, Joseph F. Smith became the sixth President of the Church. He was well known for his

ability to expound and defend gospel truths. His sermons and writings were compiled into a volume titled *Gospel Doctrine*, which has become one of the important doctrinal texts of the Church.

In the opening decades of the twentieth century, the Church moved forward in several important ways. With the continued emphasis on tithing and the Saints' faithful response, the Church was able to pay off all its debts. A period of prosperity followed, enabling the Church to build temples, chapels, and visitors' centers and to purchase Church historical sites. The Church also built the Administration Building in Salt Lake City that still serves as its headquarters.

President Smith recognized the need for temples throughout the world. At a 1906 conference in Bern, Switzerland, he stretched out his hand and declared, "The time will come when this land will be dotted with temples, where you can go and redeem your dead." The first latter-day temple in Europe, the Swiss Temple, was dedicated nearly half a century later in a suburb of the city where President Smith made his prophecy. President Smith dedicated land for a temple in Cardston, Alberta, Canada, in 1913 and for a temple in Hawaii in 1915.

Beginning in the early 1900s, Church leaders encouraged Saints to remain in their own lands rather than gather to Utah. In 1911 Joseph F. Smith and his Counselors in the First Presidency issued this statement: "It is desirable that our people shall remain in their native lands and form congregations of a permanent character to aid in the work of proselyting."

Six weeks before President Smith died, he received an important revelation about the redemption of the dead. He saw in vision the Savior's ministry in the spirit world and learned that faithful Saints have the opportunity to continue teaching the gospel in the world of spirits. This revelation was added to the Pearl of Great Price in 1976 and in 1979 was transferred to the Doctrine and Covenants as section 138.

(President Gordon B. Hinckley: There are many areas of the Church that are remote, where the membership is small and not likely to grow very much in the near future. Are those who live in these places to be denied forever the blessings of the temple ordinances? While visiting such an area a few months ago, we prayerfully pondered this question. The answer, we believe, came bright and clear. We will construct small temples in some of these areas, buildings with all of the facilities to administer all of the ordinances. They would be built to temple standards, which are much higher than meetinghouse standards. They would accommodate baptisms for the dead, the endowment service, sealings, and all other ordinances to be had in the Lord's house for both the living and the dead. We are determined, brethren, to take the temples to the people and afford them every opportunity for the very precious blessings that come of temple worship. CR, Oct 1997, 68-9)