

**LESSON 43**  
**“A Chosen Generation”**  
**1 and 2 Peter; Jude**

**OVERVIEW:** Live in faith and holiness as a chosen generation. Follow the Savior’s example in enduring trials and persecution. Partake of the divine nature and strive to make your calling and election sure. Resist false teachers and those who deny the Second Coming.

Peter’s writings seem to be more patient than when Jesus was on earth. These epistles are close to the end of Peter’s life. He has learned a lot since his call to the apostleship. About 30 years have passed. Peter was one whom Jesus could trust to give the keys of the kingdom.

No New Testament author emphasized the peculiar nature of saints, and the ways in which they differ from the world, with more clarity and beauty than Peter. Joseph Smith said of him, “Peter penned the most sublime language of any of the apostles” (May 17, 1843, DHC 5:392. Teachings, p. 301.)

**SCRIPTURES:**

THE FIRST EPISTLE GENERAL OF PETER  
CHAPTER 1

*The trial of our faith precedes salvation—Christ foreordained to be the Redeemer.* First Peter was probably written from Rome ca AD 62-63.

**1** PETER, an apostle of Jesus Christ, to the <sup>a</sup>strangers (strangers because he hadn’t met them yet.) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,  
**2** <sup>a</sup>Elect according to the <sup>b</sup>foreknowledge of God the Father, through <sup>c</sup>sanctification of the Spirit (To be sanctified is to become clean, pure, and spotless; to be free from the blood and sins of the world; to become a new creature of the Holy Ghost, one whose body has been renewed by the rebirth of the Spirit. Sanctification is a state of saintliness, a state attained only by conformity to the laws and ordinances of the gospel. The plan of salvation is the system and means provided whereby men may sanctify their souls and thereby become worthy of a celestial inheritance. DNTC, 3:49), <sup>d</sup>unto <sup>e</sup>obedience and <sup>f</sup>sprinkling of the <sup>g</sup>blood of Jesus Christ: **Grace unto you, and peace, be multiplied.** (We learn from Abraham 2:22, that in the premortal existence, the spirit offspring of God were not all the same. Abraham saw that there were both noble and great and less than noble and great spirits in the premortal realm. President Joseph Fielding Smith explained: “The spirits of men had their free agency, some were greater than others, and from among them the Father called and foreordained his prophets and rulers. Jeremiah and Abraham were two of them. . . . The spirits of men were not equal. They may have had an equal start, and we know they were all innocent in the beginning; but the right of free agency which was given to them enabled some to outstrip others, and thus, through the eons of immortal existence, to become more intelligent, more faithful, for they were free to act for themselves, to think for themselves, to receive the truth or rebel against it.” Joseph Fielding Smith, Doctrines of Salvation, 1:59. **Those who were more valiant in the premortal world earned certain blessings in mortality. One of the major blessings they earned is the right to have access to the gospel in mortality. To ensure this right, the valiant of God’s spirit children were foreordained to be born into a particular lineage: the House of Israel. “There was a group of tested, tried and proven souls before they were born into the world,” Elder Melvin J. Ballard taught. “And the Lord provided a lineage for them. That lineage is the House of Israel, the lineage of Abraham, Isaac and Jacob and their posterity. Through this lineage were to come the true and tried souls that had demonstrated**

their righteousness in the spirit world before they came here. We came through that lineage. Our particular branch is the House of Joseph through his son Ephraim. That is the group from whence shall come the majority of the candidates for celestial glory.” Melvin J. Ballard, *Three Degrees of Glory*, p. 20. Likewise, President Harold B. Lee taught: “It would seem very clear, then, that those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings. All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn't it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here?” *Understanding Who We Are Brings Self Respect*, *Ensign*, Jan 1974, p. 4-5. As members of the House of Israel, the valiant were rightful heirs of the gospel. Of this Elder McConkie stated: “**Israel is an eternal people. Members of that chosen race first gained their inheritance with the faithful in the pre-mortal life. Israel was a distinct people in pre-existence. Many of the valiant and noble spirits in that first estate were chosen, elected, and foreordained to be born into the family of Jacob, so as to be natural heirs of all of the blessings of the gospel.**” DNTC, 2:284 This is the election of grace Paul spoke of. Elder McConkie explained further: “This election of grace is a very fundamental, logical, and important part of God's dealings with men through the ages. **To bring to pass the salvation of the greatest possible number of his spirit children the Lord, in general, sends the most righteous and worthy spirits to earth through the lineage of Abraham and Jacob.** This course is a manifestation of his grace or in other words his love, mercy, and condescension toward his children. **“This election to a chosen lineage is based on pre-existent worthiness and is thus made "according to the foreknowledge of God."** (1 Pet. 1:2.) Those so grouped together during their mortal probation have more abundant opportunities to make and keep the covenants of salvation, a right which they earned by pre-existent devotion to the cause of righteousness. As part of this election, Abraham and others of the noble and great spirits were chosen before they were born for the particular missions assigned them in this life. (Abra. 3:22-24; Rom. 9.) “As with every basic doctrine of the gospel, the Lord's system of election based on pre-existent faithfulness has been changed and perverted by an apostate Christendom. So absurd have been the false conclusions reached in this field that millions of sincere though deceived persons have devoutly believed that in accordance with the divine will men were pre-destined to receive salvation or damnation which no act on their part could change. (*Teachings*, p. 189.) “Actually, if the full blessings of salvation are to follow, the doctrine of election must operate twice. First, righteous spirits are elected or chosen to come to mortality as heirs of special blessings. Then, they must be called and elected again in this life, an occurrence which takes place when they join the true Church. (D. & C. 53:1.) Finally, in order to reap eternal salvation, they must press forward in obedient devotion to the truth until they make their "calling and election sure" (2 Pet. 1), that is, are "sealed up unto eternal life." (D. & C. 131:5.) MD, p. 216 The LDS Bible Dictionary states that the election of grace “has reference to one’s situation in mortality; that is, being born at a time, at a place, and in circumstances where one will come in favorable contact with the gospel. This election took place in the premortal existence.” Election LDS Bible Dictionary, p. 662-3.)

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant <sup>a</sup>mercy hath <sup>b</sup>begotten us again unto a <sup>c</sup>lively (living) <sup>d</sup>hope by the resurrection of <sup>e</sup>Jesus Christ from the dead, (to verse 19)

4 To an <sup>a</sup>inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the <sup>a</sup>power of God through <sup>b</sup>faith unto salvation <sup>c</sup>ready (prepared) to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a <sup>a</sup>season, if need be, ye are in heaviness through manifold

<sup>b</sup>temptations<sup>\*</sup>: (trials, afflictions)

7 That the <sup>a</sup>trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the <sup>b</sup>appearing<sup>\*</sup> (revelation) of Jesus Christ: (Our trials help to perfect us.)

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet <sup>a</sup>believing<sup>\*</sup>, ye rejoice with joy unspeakable and full of glory: (By successfully passing through our trials, we obtain the promise and joy.)

9 Receiving the <sup>a</sup>end<sup>\*</sup> (object) (goal, purpose, consummation) of your <sup>b</sup>faith<sup>\*</sup>, even the <sup>c</sup>salvation<sup>\*</sup> of your souls.

10 Of (Concerning) which <sup>a</sup>salvation the <sup>b</sup>prophets<sup>\*</sup> have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what (time), or (and) what manner of time (salvation) the Spirit of Christ which was in them did signify, when it <sup>a</sup>testified<sup>\*</sup> beforehand the <sup>b</sup>sufferings<sup>\*</sup> of Christ, and the <sup>c</sup>glory<sup>\*</sup> that (which) should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have <sup>a</sup>preached the gospel unto you with the Holy Ghost sent down from heaven; which things the <sup>b</sup>angels desire to look into.

13 Wherefore gird up the loins of your mind, be <sup>a</sup>sober, and hope <sup>b</sup>to<sup>\*</sup> the end (perfectly, completely) for the <sup>c</sup>grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former <sup>a</sup>lusts in your <sup>b</sup>ignorance<sup>\*</sup>:

15 But as he which hath called you is holy, so be ye <sup>a</sup>holy<sup>\*</sup> in all manner of <sup>b</sup>conversation<sup>\*</sup>; (conduct)

16 Because it is written, Be ye holy; for I am <sup>a</sup>holy<sup>\*</sup>. (Consecrated for a sacred purpose. Set apart.)

17 And if ye call on the Father, who without respect of persons judgeth according to every man's <sup>a</sup>work, pass the time of your sojourning *here* in <sup>b</sup>fear:

18 Forasmuch as ye know that ye were not <sup>a</sup>redeemed<sup>\*</sup> with corruptible things, *as* silver and gold, from your <sup>b</sup>vain<sup>\*</sup> (erroneous, fruitless) conversation *received* by <sup>c</sup>tradition from your fathers;

19 But with the precious <sup>a</sup>blood of Christ, as of a <sup>b</sup>lamb without <sup>c</sup>blemish<sup>\*</sup> and without spot:

20 <sup>a</sup>Who<sup>\*</sup> verily was <sup>b</sup>foreordained (Having been foreknown before the foundation) before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him <sup>a</sup>glory<sup>\*</sup>; that your <sup>b</sup>faith<sup>\*</sup> and <sup>c</sup>hope might be in God.

22 Seeing ye have <sup>a</sup>purified your <sup>b</sup>souls in obeying the truth through the Spirit unto unfeigned <sup>c</sup>love<sup>\*</sup> of the brethren, *see that ye* <sup>d</sup>love one another with a pure heart fervently:

23 Being <sup>a</sup>born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and <sup>b</sup>abideth for ever.

24 For all <sup>a</sup>flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the <sup>a</sup>word<sup>\*</sup> of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

## CHAPTER 2

*Converts are newborn babes in Christ—He is the chief cornerstone—Saints hold a royal priesthood and are a peculiar people—We are in subjection to the laws of man.*

1 WHEREFORE laying aside all <sup>a</sup>malice, and all <sup>b</sup>guile, and hypocrisies, and envies, and all evil <sup>c</sup>speakings,

2 As <sup>a</sup>newborn babes (newly baptized members), desire the <sup>b</sup>sincere<sup>\*</sup> (pure, genuine) <sup>c</sup>milk<sup>\*</sup> of the word, that ye may grow thereby:

3 If so be ye have <sup>a</sup>tasted\* (experienced) that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but <sup>a</sup>chosen\* of God, *and* precious,

5 Ye also, as <sup>a</sup>lively\* (living) stones, are built up a <sup>b</sup>spiritual <sup>c</sup>house\*, an holy priesthood, to offer up <sup>d</sup>spiritual <sup>e</sup>sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief <sup>a</sup>corner <sup>b</sup>stone\*, elect, precious: and he that <sup>c</sup>believeth\* on him shall not be <sup>d</sup>confounded\*. (ashamed, disappointed)

7 Unto you therefore ~~which~~ (who) believe *he is* precious: but unto them ~~which be~~ (who are) <sup>a</sup>disobedient, (who stumble at the word, through disobedience, whereunto they were appointed)

8 And a <sup>a</sup>stone\* of <sup>b</sup>stumbling\*, and a <sup>c</sup>rock of <sup>d</sup>offence, *even to them which <sup>e</sup>stumble\* at the word, being disobedient: whereunto also they were <sup>f</sup>appointed\**. (Peter is quoting 3 Old Testament prophecies: 2 from Isaiah and one from Psalms: Isa. 28:16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste., Isa 8:14-15 14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. 15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken. and Psalms 118:22 The stone which the builders refused is become the head stone of the corner. )

7b (For) the stone which the builders <sup>b</sup>disallowed\*, ~~the same is made~~ (is become) the head of the corner,

9 But ye *are* a <sup>a</sup>chosen generation (The house of Israel both anciently, in the meridian of time, and now in these latter days. DNTC, 3:294), a <sup>b</sup>royal <sup>c</sup>priesthood (Whenever the Lord has a people on earth he offers to make them a nation of kings and priests – not a congregation of lay members with a priest or a minister at the head – but a whole church in which every man is his own minister, in which every man stands as a king in his own right, reigning over his own family-kingdom. The priesthood which makes a man a king and a priest is thus a royal priesthood. We become kings and priests through the ordinances of the house of the Lord. DNTC, 3:294), an <sup>d</sup>holy\* <sup>e</sup>nation, a <sup>f</sup>peculiar\* (purchased, preserved, special possession or property) people (In the Hebrew tongue, the word peculiar more closely means 'private property' or 'hidden treasure.' It means 'wealth' and is synonymous with 'precious jewel.' It also allies closely with being 'shut up,' meaning, separated from the world and impenetrable. Are we all those things to the Lord? Are we his 'peculiar people?' Do we live so that the world and the evils thereof do not penetrate our hearts or our homes? Scot Facer Proctor, Meridian Magazine, Lesson 43.); that ye should shew forth the praises of him who hath called you out of <sup>g</sup>darkness into his marvellous <sup>h</sup>light (Every person who accepts the gospel and joins the Church is called out of darkness. The light is the light of Christ. DNTC, 3:295):

10 Which in time past *were* not a people, but *are* now the people of God (Adopted into the family of God. DNTC, 3:295): ~~which had not obtained mercy, but now have obtained mercy.~~ (Justice is for the ungodly, mercy for the penitent. Mercy comes only to those who repent and live the gospel; all others are subject to the law of justice and pay the penalty for their own sins. DNTC, 3:295)

11 Dearly beloved, I beseech *you* as <sup>a</sup>strangers and <sup>b</sup>pilgrims\* (resident aliens, sojourners), <sup>c</sup>abstain from fleshly <sup>d</sup>lusts, which <sup>e</sup>war against the soul; (There is an imperative need for fleshly lusts as part of the eternal plan. This very sphere of existence is deliberately designed as one in which all men will be subject to the appetites and passions and lusts of life. The issue is whether we take Peter's counsel and abstain from these fleshly lusts or whether we follow the worldly course of appetite and indulgence. DNTC, 3:296)

12 Having your ~~conversation~~ (conduct) <sup>a</sup>honest among the Gentiles: that, whereas they speak against you as evildoers (It is standard operating procedure for the unrepentant and sin-laden enemies of the truth to accuse the saints of evil-doing. DNTC, 3:296), they may by *your* good <sup>b</sup>works\*, which they shall behold, glorify God in the day of visitation.

13 <sup>a</sup>Submit yourselves to every <sup>b</sup>ordinance of man for the Lord's sake: whether it be to the king, as <sup>c</sup>supreme\*; (superior) (Humble yourself and be baptized.)

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. (Obey the law of the land.)

15 For so is the will of God, that with well doing ye may put to <sup>a</sup>silence the <sup>b</sup>ignorance of foolish men:

16 As free, and not using *your* <sup>a</sup>liberty for a cloke of <sup>b</sup>maliciousness, but as the <sup>c</sup>servants of God.

17 <sup>a</sup>Honour all *men*. Love the <sup>b</sup>brotherhood. <sup>c</sup>Fear God. Honour the <sup>d</sup>king.

18 <sup>a</sup>Servants, be subject to *your* <sup>b</sup>masters with all fear; not only to the good and gentle, but also to the <sup>c</sup>froward. (crooked, wicked)

19 For this *is* <sup>a</sup>thankworthy (pleasing, gracious), if a man for conscience toward God endure <sup>b</sup>grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted (being struck with fists) for your faults, ye shall take it <sup>a</sup>patiently? (So what if you take punishment for what you deserve patiently?) but if, when ye do well, and <sup>b</sup>suffer for it, ye take it <sup>c</sup>patiently, this *is* <sup>d</sup>acceptable (pleasing, gracious) with God. (The real test is when you do good and are punished. That's the test. Peter is here describing the suffering of Jesus that he was a personal eyewitness of.)

21 For even hereunto were ye called: because Christ also <sup>a</sup>suffered for us, leaving us an <sup>b</sup>example, that ye should follow his steps:

22 Who did no <sup>a</sup>sin, neither was <sup>b</sup>guile found in his mouth:

23 Who, when he was <sup>a</sup>reviled, (The contemptuous scorn of the high priest) reviled not again; when he suffered, he threatened not; but <sup>b</sup>committed himself to him that judgeth righteously:

24 Who his own self <sup>a</sup>bare our <sup>b</sup>sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose <sup>c</sup>stripes (bruise or bloody welt which results from lashing with a whip.) ye were healed.

25 For ye were as <sup>a</sup>sheep going astray; but are now returned unto the <sup>b</sup>Shepherd and <sup>c</sup>Bishop of your souls.

### CHAPTER 3

*Husbands and wives should honor each other—Saints should live by gospel standards—Christ preached unto the spirits in prison.*

1 LIKEWISE, ye <sup>a</sup>wives, be in subjection to your own husbands; that, if any <sup>b</sup>obey not the word, they also may without the word be won by the <sup>c</sup>conversation (conduct) of the wives;

2 While they behold your <sup>a</sup>chaste <sup>b</sup>conversation (conduct) coupled with fear.

3 (Let your) ~~Whose~~ adorning let it not be (not) that outward <sup>a</sup>adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man of the heart, in that which is not corruptible, even the <sup>a</sup>ornament of a <sup>b</sup>meeek (gentle, mild, forgiving) and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the <sup>a</sup>holy women (The Lord never sends apostles and prophets and righteous men to minister to his people without placing women of like spiritual stature at their sides. Adam stands as the great high priest, under Christ, to rule as a natural patriarch over all men of all ages, but he cannot rule alone; Eve, his wife, rules at his side, having like caliber and attainments to his own. Abraham is tested as few men have been when the Lord commands him to offer Isaac upon the altar; and Sarah struggles with like problems when the Lord directs that she withhold from the Egyptians her status as Abraham's wife. Isaac gains from the Lord the promise that his seed shall multiply as the stars of heaven; and Rebekah, his wife, receives a blessing of her own in which she is promised that she shall be the mother of thousands of millions. And so it goes, in all dispensations and at all times when there are holy men there are also holy women. Neither stands alone before the Lord. The exaltation of the one is dependent upon that of the other. DNTC, 3: 302) also, who <sup>b</sup>trusted in God, adorned themselves, being <sup>c</sup>in subjection (obedient, submissive to) unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose <sup>a</sup>daughters ye are, as long as ye do well, and are not afraid with any <sup>b</sup>amazement<sup>\*</sup>. (dismay, consternation)

7 Likewise, ye <sup>a</sup>husbands, dwell with *them* according to <sup>b</sup>knowledge<sup>\*</sup>, giving <sup>c</sup>honour unto the <sup>d</sup>wife, as unto the weaker vessel, (It is the duty of a husband to love, cherish, and nourish his wife, and cleave unto her and none else. He ought to honor her as himself, and he ought to regard her feelings with tenderness, for she is his flesh and his bone, designed to be an help unto him both in temporal and spiritual things, one into whose bosom he can pour all his complaints without reserve, who is willing (being designed) to take part of his burden, to soothe and encourage his feelings by her gentle voice. It is the place of the man to stand at the head of his family and be lord of his own house, not to rule over his wife as a tyrant neither as one who is fearful or jealous that his wife will get out of her place and prevent him from exercising his authority. It is his duty to be a man of God – for a man of God is a man of wisdom – ready at all times to obtain from the scriptures, the revelations, and from on high, such instructions as are necessary for the edification and salvation of his household. And on the other hand, it is the duty of the wife to be in subjection to her husband at all times, not as a servant, neither as one who fears a tyrant or a master, but as one who in meekness and the love of God regards the laws and institutions of heaven [and] looks up to her husband for instruction, edification, and comfort. Joseph Smith's Commentary on the Bible, p. 200.) **and as being <sup>e</sup>heirs together** (Neither men or women are saved alone. Salvation is a family affair. The fullness of the blessings of the gospel come to men and women together; they grow out of the new and everlasting covenant of marriage. DNTC, 3:303) of the grace of life; (this refers to the eternal nature of the marriage covenant) that your <sup>f</sup>prayers be not hindered.

8 Finally, *be ye* all of <sup>a</sup>one mind, having <sup>b</sup>compassion one of another, love as <sup>c</sup>brethren, *be* <sup>d</sup>pitiful<sup>\*</sup> (tenderhearted, compassionate), *be* <sup>e</sup>courteous:

9 Not <sup>a</sup>rendering <sup>b</sup>evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a <sup>c</sup>blessing.

10 For he that will love life, and see good days, let him <sup>a</sup>refrain his <sup>b</sup>tongue from evil, and his lips that they speak no <sup>c</sup>guile:

11 Let him <sup>a</sup>eschew<sup>\*</sup> (turn away from, avoid) evil, and do good; let him seek <sup>b</sup>peace, and <sup>c</sup>ensue<sup>\*</sup> (pursue, follow eagerly) it.

12 For the <sup>a</sup>eyes<sup>\*</sup> of the Lord *are* over the <sup>b</sup>righteous, and his ears *are open* unto their <sup>c</sup>prayers: but the face of the Lord *is* against them that do <sup>d</sup>evil.

13 And who *is* he that will harm you, if ye be <sup>a</sup>followers of that which is good?

14 But and if ye <sup>a</sup>suffer<sup>\*</sup> for <sup>b</sup>righteousness<sup>\*</sup> sake, <sup>c</sup>happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But <sup>a</sup>sanctify<sup>\*</sup> (reverence as holy) the Lord God in your hearts: and *be* ready always to *give* <sup>b</sup>an<sup>\*</sup> answer (defense) (with meekness and fear) (reverence, fear) to every man that asketh (of) you a reason of (for) the <sup>c</sup>hope that is in you ~~with <sup>d</sup>meekness and <sup>e</sup>fear<sup>\*</sup>~~: (The true saints are an informed people. They know the doctrines of salvation and rejoice in the privilege of presenting them to their Father's other children. DNTC, 3:305)

16 Having a good <sup>a</sup>conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good <sup>b</sup>conversation<sup>\*</sup> (conduct) in Christ.

17 For *it is* better, if the will of God be so, that ye <sup>a</sup>suffer for well doing, than for evil doing.

18 For Christ also ~~hath~~ once <sup>a</sup>suffered for sins, the just for the <sup>b</sup>unjust, ~~that he might bring us to God,~~ being put to <sup>c</sup>death in the flesh, but quickened by the <sup>d</sup>Spirit: (that he might bring us to God.)

19 ~~By~~ (For) **which (cause) also he went and <sup>a</sup>preached unto the <sup>b</sup>spirits in <sup>c</sup>prison<sup>\*</sup>**; (Salvation for the dead is the system whereunder those who would have accepted the gospel in this life had they been permitted to hear it, will have the chance to accept it in the spirit world, and will then be entitled to all the blessings which passed them by in mortality. Doctrines of Salvation, 2:100-196, MD, p.673, DNTC, 3:308. In the realm of departed spirits there are two divisions – paradise, where the spirits of the

righteous go to await the day when they shall come forth in the resurrection of the just; and hell, where the spirits of the wicked go to be buffeted and tormented until that day when they shall come forth in the resurrection of the unjust. Our Lord did not go in person to the spirits in hell, which is the spirit prison as such. His ministry in the spirit world was among the righteous in paradise, but even these considered their disembodied state as one of bondage. Thus the designation spirit prison may be said to have two meanings – hell, which is the prison proper; and the whole spirit world, in the sense that all who are therein are restricted and cannot gain a fullness of joy until after their resurrection. D&C 93:33-34. DNTC, 3:309. **The spirit world and spirit prison are one and the same place.** The general thought seems to be that the phrase “spirit prison” equates with hell or the place of torment. Such a conclusion, however, does not accord with scripture. Peter tells us that upon His death Christ went and “preached unto the spirits in prison.” President Joseph F. Smith in his vision of the redemption of the dead tells us that Christ did not go to the ungodly or the unrepentant but to a vast assembly of the righteous. These, he said, were “rejoicing in the hour of their deliverance from the chains of death.” The revelation then says that “the Son of God appeared, declaring liberty to the captives who had been faithful.” The promise that the prison of death would end comes to the righteous in and through Christ, who would redeem them from the dead. “For the dead had looked upon the long absence of their spirits from their bodies as a bondage” and as long as they remained in that state they could not receive a fullness of joy. Until we are resurrected we bear the burden of Adam’s fall. We are prisoners of death, and hence the same “spirit prison” serves appropriately as a designation for the entire spirit world. Joseph Smith said: **Hades, the Greek, or Sheol, the Hebrew, these two significations mean a world of spirits. Hades, Sheol, paradise, spirits in prison, are all one; it is a world of spirits. The righteous and the wicked all go to the same world of spirits until the resurrection.** TPJS, p. 310. Answers to Gospel Questions, p. 101-102. President Brigham Young has said-- “It reads that the spirit goes to God who gave it. Let me render this scripture a little plainer; when the spirits leave their bodies they are in the presence of our Father and God, they are prepared then to see, hear and understand spiritual things. **But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies, as did the servant of Elijah. If the Lord would permit it, and it was his will that it should be done you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes.**” {Discourses of Brigham Young, p.376-377.} The Prophet Brigham Young said, “**Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes they do. Do they both inhabit the same kingdom? Yes they do. Do they go to the Son? No. Do they go beyond the boundaries of this organized earth? No, they do not.**” Other prophets, seers and revelators have taught the same truth. In keeping with the revelation that in the mouth of two or three witnesses shall every truth be established, I’d also like to quote from the prophet, seer, and revelator, Parley P. Pratt. He made the following comment. “The spirit world is not the heaven where Jesus Christ, His Father, and other beings dwell who have by resurrection or translation ascended to eternal mansions and been crowned and seated on thrones of power. **As to the location of the post— earthly spirit world, it is here on the very planet where we were born. A veil is drawn between the one sphere and the others whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal sphere.**” Ricks College Devotional, Daniel H. Ludlow, March 1995)

20 <sup>a</sup>Which ~~some~~ <sup>b</sup>disobedient (in the days of Noah), ~~when~~ <sup>c</sup>once (while) the <sup>d</sup>longsuffering of God waited in the days of <sup>e</sup>Noah, while the ark was a preparing, wherein <sup>f</sup>few, that is, eight souls were <sup>g</sup>saved by <sup>h</sup>water. (These particular spirits, the souls of those who lived in Noah’s day were taught the gospel during their mortal probation. Their opportunity to believe and obey the truths of salvation came while they yet dwelt in mortality. Hence, even assuming they accept the truth in the spirit world, the highest inheritance available to them is the terrestrial kingdom; they are forever barred from that eternal life found only in the celestial kingdom of heaven. This limitation on the

doctrine of salvation for the dead was revealed to Joseph Smith in the vision of the degrees of glory. Speaking of the terrestrial world, the Lord said: These are they who are the spirits of men kept in prison whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; Who received not the testimony of Jesus in the flesh, but afterwards received it. D&C 76:73-74. Thus: **There is no such thing as a second chance to gain salvation by accepting the gospel in the spirit world after spurning, declining, or refusing to accept it in this life.** It is true that there may be a second chance to hear and accept the gospel, but those who have thus procrastinated their acceptance of the saving truths will not gain salvation in the celestial kingdom of God. The Prophet Joseph Smith 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. Teachings, p. 107. This is the only revealed principle by means of which the laws pertaining to salvation for the dead can be made available in the lives of any persons. **There is no promise in any revelation that those who have a fair and just opportunity in this life to accept the gospel, and who do not do it, will have another chance in the spirit world to gain salvation. On the contrary, there is the express stipulation that men cannot be saved without accepting the gospel in this life, if they are given opportunity to accept it.** DNTC, 3:312-313.)

21 The like figure whereunto *even* <sup>a</sup>baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into <sup>a</sup>heaven, and is on the right hand of God; <sup>b</sup>angels and <sup>c</sup>authorities and powers being made subject unto him.

#### CHAPTER 4

*Why gospel is preached unto the dead—Saints should speak as the oracles of God—The righteous will be tried and tested in all things.*

1 FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same <sup>a</sup>mind (intent, idea): <sup>b</sup>for he (you) that hath (who have) suffered in the flesh hath ceased (should cease) from <sup>c</sup>sin;

2 That he (you) no longer should live the rest of <sup>his</sup> (your) time in the flesh (, should live) to the <sup>a</sup>lusts of men, but to the will of God.

3 For the time past of ~~our~~ life may suffice us to have wrought the will of the Gentiles, when we (ye) walked in lasciviousness, lusts, <sup>a</sup>excess of wine, <sup>b</sup>revellings, banquetings, and <sup>c</sup>abominable <sup>d</sup>idolatries:

4 Wherein they (speak evil of you,) think(ing) it strange that ye (you) run not with *them* to the same excess of riot, ~~speaking evil of you~~:

5 Who shall give account to him that is ready to <sup>a</sup>judge the <sup>b</sup>quick (living) and the dead.

6 ~~For~~ for this cause was (Because of this, is) the <sup>b</sup>gospel <sup>c</sup>preached also to them that are <sup>d</sup>dead, that they might be <sup>e</sup>judged according to men in the flesh, but live (in the spirit) according to (the will of) God in the spirit. (Nothing shows forth more perfectly the complete justice, equity and mercy of God's dealings with men than the doctrine of salvation for the dead. Salvation is not limited to those who are born in a favored lineage. It is not reserved for people who chance to live in a day when there are prophets and apostles on earth who have authority from the Almighty to teach the doctrines and perform the ordinances of salvation. It is not for those only who learn of Christ and his laws in this life. It is available for all men, in all ages, and in all places. In the infinite wisdom of Him who knoweth all things and who seeks the salvation of all his children, it was ordained in the councils of eternity, before the foundations of this earth were laid, that every living soul, either in mortality or in the spirit world, would have a fair, a just, and an equitable opportunity to believe and obey those laws which lead to



eternal life. DNTC, 3:316. God has administrators in the eternal world to release those spirits from prison. The ordinances being administered by proxy upon them, the law is fulfilled. Joseph Smith's Commentary on the Bible, p. 204. **If God is just, then all of his children must have an equal opportunity to accept or reject the gospel before the Day of Judgment.** As Latter-day Saints, we know that those who did not have the opportunity to accept the gospel in this life will have it in the spirit world before they are called forth from the grave. These, Peter said, will then "be judged according to men in the flesh." This statement means that the standard of discipleship is the same in this world and in the next. In principle it should be neither easier nor harder to exercise faith or to repent in the spirit world. Were that not the case, those in that estate could not be judged according to men in the flesh. For some it will be natural and easy to accept and live gospel truths, for that will have been the practice of a lifetime. For others it will be very difficult to do so, for eschewing the things of the Spirit will have been the practice of a lifetime. We must allow, however, for circumstances in which people were prisoners to experiences in this life that prevented them from having a fair chance to embrace the gospel principles here. When they are freed from those bitter chains, many of them will seek the blessings of the gospel. **If those who have not heard the gospel are taken back into the presence of God at the time of death, they would have a decided advantage in accepting it when it was taught to them in the spirit world. If that were the case, they could not be judged according to men in the flesh. If the sacred truths of heaven are dispensed in this life according to the preparation we have made, we can have every assurance that the same will be the case in the spirit world. The memory of our premortal experience will be revealed to us only as we are worthy to receive it. This means that some will never have that knowledge restored to them.** The idea that at death our memory of the premortal existence is restored to us disrupts any notion that the blessings of the gospel are dispensed there as they are here or, as Peter said it, "according to men in the flesh." Hell is simply the nation of departed spirits. Its cities have their ghettos but also their pleasant suburbs. **Kindred spirits by nature gather together.** Where honorable men and women have gathered, honor prevails. Where people of peace, virtue, and goodness choose to assemble, there such attributes will also be found. Others unlike them would be unwelcome and would seek society among those of like spirits. The description given by Joseph F. Smith of those present when Christ visited the spirit world states that they righteous were "gathered together in one place." D&C 138:12-13. Joseph Fielding McConkie, Answers to Gospel Questions, p. 97-98, 105-108.)

7 But (to you,) the end of all things is at hand: be ye therefore sober, and <sup>a</sup>watch unto prayer. (As each faithful saint approaches the day of his departure to the paradise of God, it is as though he were prepared for the Lord's Second Coming; it is as though the end of the world had come in his day. DNTC, 3:316)

8 And above all things have fervent charity among yourselves: <sup>a</sup>for <sup>b</sup>charity shall ~~cover~~ the (preventeth a) multitude of sins.

9 Use <sup>a</sup>hospitality one to another without <sup>b</sup>grudging.

10 As every man hath received the gift, *even so* <sup>a</sup>minister the same one to another, as good <sup>b</sup>stewards of the manifold grace of God.

11 If any man <sup>a</sup>speak, let him speak as the <sup>b</sup>oracles (an oracle) of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. (Speak by the power of the Holy Ghost.)

12 Beloved, think it not strange concerning the fiery <sup>a</sup>trial (warning that the saints of meridian times might be killed in fires or otherwise tried.) which is to try you, as though some strange thing happened unto you:

13 But <sup>a</sup>rejoice, inasmuch as ye are <sup>b</sup>partakers of Christ's <sup>c</sup>sufferings; that, when his glory shall be <sup>d</sup>revealed, ye may be glad also with exceeding joy.

14 If ye be <sup>a</sup>reproached for the name of Christ, <sup>b</sup>happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other

men's matters.

16 Yet if *any man suffer* as a <sup>a</sup>Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that <sup>a</sup>judgment must begin at the house of God (And upon my house shall it begin, and from my house shall it go forth... D&C 112:24-26): and if *it first begin* at us, what shall the end *be* of them that <sup>b</sup>obey not the gospel of God?

18 And if the <sup>a</sup>righteous scarcely be saved, where shall the <sup>b</sup>ungodly and the sinner appear?

19 Wherefore let them that suffer according to the <sup>a</sup>will of God commit the <sup>b</sup>keeping of their souls *to him* in well doing, as unto a faithful Creator.

## CHAPTER 5

*The elders are to feed the flock of God—Humility and godly graces lead to perfection.*

1 **THE <sup>a</sup>elders** (By classing himself with his high apostolic calling as an elder, Peter dramatizes the pre-eminence of the priesthood over the offices in the priesthood – a principle which dignifies the status of all brethren who hold the holy priesthood and raises them, as it were, to apostolic stature. DNTC, 3:319. When we perform ordinances in the temple for brethren, which office in the priesthood are they ordained to? The office of an Elder. The Melchizedek Priesthood is necessary for exaltation. Certain offices are not. **Joseph Smith and Oliver Cowdery were ordained elders on April 6, 1830, thus obtaining the first ordained offices in the Church in this dispensation. Peter, James, and John had conferred the Melchizedek Priesthood upon them in [May or] June, 1829, but there were no offices in the priesthood until after the organization of the Church. It is not possible to hold an office in an organization that does not exist. Later, other offices came as the needs of the ministry required. Doctrines of Salvation, 3:147-9. Ordinations to offices must conform to the law of common consent. D&C 20:65 DNTC, 3:320.)** which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a <sup>b</sup>partaker of the glory that shall be revealed: **(Peter's calling and election had been made sure; he had already received the promise of eternal life in the Father's kingdom. 2 Peter 1:1-19. DNTC 3:320)**

2 <sup>a</sup>Feed (tend, superintend) the <sup>b</sup>flock of God which is among you, taking the <sup>c</sup>oversight (overseeing, guarding, watching) thereof, not by constraint, but <sup>d</sup>willingly; not for <sup>e</sup>filthy <sup>f</sup>lucre, but of a ready mind;

3 Neither as being <sup>a</sup>lords over God's heritage, but being <sup>b</sup>ensamples to the flock.

4 And when the chief <sup>a</sup>Shepherd shall appear, ye shall receive a <sup>b</sup>crown of <sup>c</sup>glory that fadeth not away.

5 Likewise, ye younger, <sup>a</sup>submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with <sup>b</sup>humility: for God <sup>c</sup>resisteth (opposes, is adverse to) the <sup>d</sup>proud, and giveth grace to the <sup>e</sup>humble.

6 <sup>a</sup>Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be <sup>a</sup>sober, be <sup>b</sup>vigilant; because your adversary the <sup>c</sup>devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist <sup>a</sup>stedfast in the faith, knowing that the same afflictions are <sup>b</sup>accomplished (laid up, endured by) in your brethren that are in the world.

10 But the God of all <sup>a</sup>grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you <sup>b</sup>perfect (without defect), stablish, strengthen, settle you (without fear).

11 To him *be* glory and dominion for ever and ever. Amen.

12 By <sup>a</sup>Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The church that is at <sup>a</sup>Babylon, elected together with you, saluteth you; and *so doth* Marcus my son (Probably John Mark, who wrote the gospel of Mark).

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

THE SECOND EPISTLE GENERAL OF PETER  
CHAPTER 1

*Peter exhorts the saints to make their calling and election sure—Prophecy comes by the power of the Holy Ghost.* (There are three grand secrets lying in this chapter... which no man can dig out, unless by the light of revelation, and which unlocks the whole chapter... 1<sup>st</sup> key: Knowledge is the power of salvation. 2<sup>nd</sup> key: Make your calling and election sure. 3<sup>rd</sup> key: It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in that kingdom. Teachings, p. 304-6)

1 SIMON Peter, a <sup>a</sup>servant and an <sup>b</sup>apostle of Jesus Christ, to them that have obtained <sup>c</sup>like (equally precious) precious faith with us through the <sup>d</sup>righteousness <sup>e</sup>of God and our Saviour Jesus Christ: (of our God and Savior)

2 Grace and peace be multiplied unto you through the <sup>a</sup>knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us <sup>a</sup>all things that *pertain* unto <sup>b</sup>life and <sup>c</sup>godliness, through the knowledge of him that hath called us <sup>d</sup>to (through, by) glory and <sup>e</sup>virtue:

4 Whereby are given unto us exceeding great and precious <sup>a</sup>promises: that by these ye might be <sup>b</sup>partakers of the <sup>c</sup>divine <sup>d</sup>nature, having <sup>e</sup>escaped the <sup>f</sup>corruption that is in the world through <sup>g</sup>lust. (The following is the list of those things that give us the divine nature – attributes of godliness. These attributes are cumulative, they build upon each other.)

5 And beside this, giving all <sup>a</sup>diligence, add to your faith <sup>b</sup>virtue; and to virtue <sup>c</sup>knowledge; (Spiral upward, strengthening each of these along the way. As we increase virtue, knowledge, we increase faith, etc.)

6 And to knowledge <sup>a</sup>temperance (self control); and to temperance <sup>b</sup>patience; and to patience <sup>c</sup>godliness; (reverence, piety, godliness)

7 And to godliness <sup>a</sup>brotherly <sup>b</sup>kindness; and to brotherly kindness <sup>c</sup>charity.

8 For if these things be in you, and <sup>a</sup>abound, they make you that ye shall neither be <sup>b</sup>barren (idle, unprofitable, injurious) nor <sup>c</sup>unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make (there's an effort involved) your calling and <sup>a</sup>election sure: for if ye do these things, ye shall never <sup>b</sup>fall:

11 For so an entrance shall be ministered unto you abundantly into the <sup>a</sup>everlasting <sup>b</sup>kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it <sup>a</sup>meet (right, just, righteous), as long as I am in this <sup>b</sup>tabernacle, to stir you up by putting you in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath <sup>a</sup>shewed me. (Peter knew his time was close to die.)

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised <sup>a</sup>fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were <sup>b</sup>eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my <sup>a</sup>beloved Son, in whom I am well pleased. (Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the

heavens and had the promise of eternal life in the kingdom of God. TPJS, p. 298)

18 And this <sup>a</sup>voice which came from heaven we heard, when we were with him in the holy <sup>b</sup>mount. (The mount of transfiguration. It's one thing to read the account of others who have received knowledge of God, it's another for us to receive it ourselves. It's one thing to know there is a heaven, another to know you're going there.)

19 <sup>a</sup>We have also (therefore) a more <sup>b</sup>sure (knowledge of the) word of <sup>c</sup>prophecy; whereunto (to which word of prophesy) ye do well that ye take heed, as unto a light that (which) shineth in a dark place, until the day dawn, and the day <sup>d</sup>star (Christ. The Second Coming of Christ.) arise in your hearts: (Make your calling and election sure. Patriarchal blessings are the road map to give direction to our lives, and the calling and election is arriving at the destination. To have one's calling and election made sure is to be sealed up unto eternal life; it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; it is to receive the assurance of godhood; it is, in effect, to have the day of judgment advanced, so that an inheritance of all the glory and honor of the Father's kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne, even as he is set down with his Father in his throne. Rev 3:21. DNTC, 3:330-331. It is the privilege of those who have their calling and election made sure, meaning those who are sealed up unto eternal life, meaning those who are sealed with that holy Spirit of promise, to receive the Second Comforter. The Second Comforter is Jesus Christ. )

20 Knowing this first, that <sup>a</sup>no <sup>b</sup>prophecy of the <sup>c</sup>scripture is (given) of any private <sup>d</sup>interpretation (will of man).

21 For the <sup>a</sup>prophecy came not in old time by the will of man: but holy men of God <sup>b</sup>spake as they were <sup>c</sup>moved by the <sup>d</sup>Holy Ghost.

## CHAPTER 2

*False teachers among the saints are damned—Lustful saints shall perish in their own corruption.*

1 BUT there were <sup>a</sup>false prophets also among the people, even as there shall be <sup>b</sup>false <sup>c</sup>teachers among you, who privily shall bring in damnable (abominable) heresies, even denying the Lord that <sup>d</sup>bought them, and bring upon themselves swift destruction. (Heresies are found in the church today. Elder Bruce R. McConkie June 1, 1980 gave a talk at BYU entitled the Seven Deadly Heresies. #1 - God is progressing in knowledge and is learning new truths. #2 - Heresy two concerns itself with the relationship between organic evolution and revealed religion and asks the question whether they can be harmonized. #3 - There are those who say that temple marriage assures us of an eventual exaltation. Some have supposed that couples married in the temple who commit all manner of sin, and who then pay the penalty, will gain their exaltation eventually. #4 - There are those who believe that the doctrine of salvation for the dead offers men a second chance for salvation. #5 - There are those who say that there is progression from one kingdom to another in the eternal worlds or that lower kingdoms eventually progress to where higher kingdoms once were. #6 - There are those who believe or say they believe that Adam is our father and our god, that he is the father of our spirits and our bodies, and that he is the one we worship. #7 - There are those who believe we must be perfect to gain salvation. I do not think that the heresies I have named are common in the Church. I think that the great majority of the members of the Church believe and understand true doctrines and seek to apply true principles in their lives. Unfortunately, there are a few people who agitate and stir these matters up, who have some personal ax to grind, and who desire to spread philosophies of their own, philosophies that, as near as the judges in Israel can discern, are not in harmony with the mind and will and purpose of the Lord. It is incumbent upon us to believe the truth. We have the obligation to find out what is truth, and then we have the obligation to walk in the light and to apply the truths that we have learned to ourselves and to

influence others to do likewise.)

2 And many shall follow their pernicious ways; by reason of whom the way of <sup>a</sup>truth shall be evil spoken of.

3 And through covetousness shall they with <sup>a</sup>feigned words make merchandise of you: whose <sup>b</sup>judgment now of a long time lingereth not, and their <sup>e</sup>damnation (destruction) slumbereth not.

4 For if God spared not the <sup>a</sup>angels that sinned, but cast them down to <sup>b</sup>hell, and delivered them into chains of darkness, to be reserved unto <sup>c</sup>judgment;

5 And spared not the old world, but saved <sup>a</sup>Noah the eighth person, a preacher of <sup>b</sup>righteousness, bringing in the <sup>c</sup>flood upon the world of the ungodly;

6 And turning the cities of <sup>a</sup>Sodom and Gomorrha into ashes condemned them with an overthrow, making them an <sup>b</sup>ensample (token, example) unto those that after should live ungodly;

7 And delivered just <sup>a</sup>Lot, <sup>b</sup>vexed (oppressed by the outrageous behavior of the lawless) with the <sup>c</sup>filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, <sup>a</sup>vexed (oppressed, afflicted) his righteous soul from day to day with their unlawful deeds;)

9 The Lord knoweth how to <sup>a</sup>deliver the <sup>b</sup>godly out of <sup>c</sup>temptations, and to <sup>d</sup>reserve the unjust unto the day of <sup>e</sup>judgment to be punished:

10 But chiefly them that <sup>a</sup>walk after the flesh in the <sup>b</sup>lust of <sup>c</sup>uncleanness, and despise <sup>d</sup>government (constituted authority). <sup>e</sup>Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. (The basic reason for apostasy is succumbing to the lusts of the flesh.)

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as <sup>a</sup>natural brute beasts (Backsliding church members who are as creatures without reason. And how often apostasy is born of emotion, not of reason. DNTC, 3:360), made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly <sup>b</sup>perish in their own corruption;

13 And shall receive the <sup>a</sup>reward of unrighteousness, as they that count it <sup>b</sup>pleasure to <sup>c</sup>riot (The actual meaning is "to live delicately, live luxuriously, be given to a soft and luxurious life. Institute Manual, p. 423) in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have <sup>a</sup>forsaken the right <sup>b</sup>way, and are gone <sup>c</sup>astray, following the way of <sup>d</sup>Balaam the son of Bosor, who loved the <sup>e</sup>wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb <sup>a</sup>ass speaking with man's voice forbad the madness of the prophet.

17 These are <sup>a</sup>wells without water, clouds that are carried with a tempest; to whom the <sup>b</sup>mist of <sup>c</sup>darkness is reserved for ever.

18 For when they <sup>a</sup>speak great swelling words of <sup>b</sup>vanity, they <sup>c</sup>allure (entice, entrap) through the <sup>d</sup>lusts of the flesh, through much wantonness, those that were clean <sup>e</sup>escaped from them who live in error.

19 While they promise them <sup>a</sup>liberty, they themselves are the <sup>b</sup>servants (slaves) of <sup>c</sup>corruption: for of whom a man is overcome, of the same is he brought in <sup>d</sup>bondage.

20 For if after they have <sup>a</sup>escaped the <sup>b</sup>pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are <sup>c</sup>again <sup>d</sup>entangled therein, and <sup>e</sup>overcome, the latter end is <sup>f</sup>worse with them than the beginning.

21 For it had been better for them not to have <sup>a</sup>known the way of <sup>b</sup>righteousness, than, after they have known it, to <sup>c</sup>turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own <sup>a</sup>vomit again; and the sow that was <sup>b</sup>washed to her wallowing in the mire.

## CHAPTER 3

*Latter-day scoffers deny the Second Coming—Elements to melt at the coming of the Lord.*

1 **THIS second epistle**, beloved, I now <sup>a</sup>write unto you; in ~~both~~ which I stir up your pure minds by way of <sup>b</sup>remembrance:

2 That ye may be mindful of the words which were spoken before by the holy <sup>a</sup>prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 <sup>a</sup>Knowing this first, that (in the last days) there shall come ~~in the~~ <sup>b</sup>last days scoffers, walking after their own <sup>c</sup>lusts,

4 (Denying the Lord Jesus Christ,) and saying, <sup>a</sup>Where is the <sup>b</sup>promise of his <sup>c</sup>coming? for since the fathers fell asleep, all things (must) continue as ~~they were~~ (are, and have continued as they are) from the beginning of the creation.

5 For this they willingly are <sup>a</sup>ignorant of, that by the ~~the~~ <sup>b</sup>word of God (of old) the heavens ~~were of old~~, and the <sup>c</sup>earth standing (in the water and) out of the water ~~and in the water~~: (, were created by the word of God.)

6 ~~Whereby~~ (And by the word of God,) the world that then was, being <sup>a</sup>overflowed with <sup>b</sup>water, perished: (The flood actually occurred and completely covered the earth.)

7 But the heavens and the earth, which are now, (are kept in store) by the same word ~~are kept in store~~, reserved unto <sup>a</sup>fire against the day of judgment and <sup>b</sup>perdition of ungodly men.

8 But (concerning the coming of the Lord), beloved, be (I would) not (have you) ignorant of this one thing, that one day *is* with the Lord as a thousand <sup>a</sup>years, and a thousand years as one day.

9 **The Lord is not slack concerning his promise (and coming), as some men count slackness; but is <sup>a</sup>longsuffering** ~~to us ward~~ (toward us), **not willing that any should <sup>b</sup>perish, but that all should come to <sup>c</sup>repentance.** (The Lord is not delaying his coming, except to give men a chance to repent. The half hour of silence in heaven mentioned in Revelation 8:1 - AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour. may mean that the judgments that should come upon men will be postponed for a period of 21 years (1/2 hour of God's time to man's 1,000 years would be about 21 years) to allow men the opportunity to repent before the Second Coming.)

10 **But the <sup>a</sup>day of the Lord will <sup>b</sup>come as a thief in the night** (to the wicked, but the saints will know of His coming); in the which the heavens shall (shake, and the earth also shall tremble, and the mountains shall melt, and) <sup>c</sup>pass away with a great noise, and the <sup>d</sup>elements shall ~~melt~~ (be filled) with fervent heat, the <sup>e</sup>earth also (shall be filled,) and the (corruptible) works ~~that~~ (which) are therein shall be burned up.

11 *Seeing* (If) then ~~that~~ all these things shall be dissolved (destroyed), what <sup>a</sup>manner of persons ought ye to be in *all*-holy <sup>b</sup>conversation (conduct) and godliness,

12 <sup>a</sup>Looking (unto, and preparing) for ~~and~~ <sup>b</sup>hasting unto the (day of the) <sup>c</sup>coming of the <sup>d</sup>day of God (Lord), wherein the (corruptible things of the) heavens being on fire shall be dissolved, and the elements (mountains) shall melt with fervent heat?

13 Nevertheless (if) we (shall endure, we shall be kept), according to his promise. (And we) look for (a) new <sup>a</sup>heavens and a <sup>b</sup>new <sup>c</sup>earth, wherein dwelleth <sup>d</sup>righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be <sup>a</sup>diligent that ye may be found of him in peace, without <sup>b</sup>spot, and blameless.

15 And <sup>a</sup>account (count, regard) ~~that~~ (even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you,) the <sup>b</sup>longsuffering (and waiting) of our Lord ~~is~~ (for) salvation; ~~even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;~~

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they ~~that~~ (who) are unlearned and unstable <sup>a</sup>wrest (twist, distort), as *they do* also the other <sup>b</sup>scriptures, unto their own destruction.

17 Ye therefore, beloved, <sup>a</sup>seeing ye know ~~these things~~ before (the things which are coming), beware lest ye also, being <sup>b</sup>led <sup>c</sup>away with the error of the wicked, fall from your own <sup>d</sup>steadfastness.  
18 But grow in <sup>a</sup>grace, and ~~in~~ the knowledge (The more sure word of prophecy, it's impossible to saved in ignorance.) of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. (Don't be discouraged, He is coming.)

## THE GENERAL EPISTLE OF JUDE CHAPTER 1

*Contend for the faith—Some angels kept not their first estate—Michael disputed about the body of Moses—Enoch prophesied of Second Coming—Mockers shall come in the last days. (Second Peter and Jude are companion epistles; they struggle with the same problem and come forth with the same answer. Apostasy and rebellion were happening in the Church. Peter and Jude testify that the Saints still had the truth. Jude may have had Peter's epistle before him, since many of his words are the same. DNTC, 3:415. Jude and Second Peter are two witnesses of the same principles. We need to pay close attention to Jude since his writing is a second witness of Peter's epistle. Jude's descendants are the only descendants of the early church leaders that are mentioned in other historical records. Jude's grandchildren were interviewed by the emperor to see if they would be a danger to his kingdom.)*

1 <sup>a</sup>**JUDE**, (Called Judas by Matthew and Juda by Mark. A son of Joseph and Mary and one of the Lord's brothers. DNTC, 3:415) the <sup>b</sup>servant of (God, called of) Jesus Christ, and brother of James (The Lord's brother, James the apostle. Jude is the half brother of Jesus.), to them ~~that~~ (who) are sanctified (members of the church, beloved of God) by God (of) the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to <sup>a</sup>write unto you of the common <sup>b</sup>salvation (salvation is available to everyone), it was needful for me to write unto you, and exhort you that ye should <sup>c</sup>earnestly <sup>d</sup>contend for the faith which was once delivered unto the saints.

4 For there are certain <sup>a</sup>men crept in unawares, who were before of old ordained to this condemnation, <sup>b</sup>ungodly men, turning the grace of our God into <sup>c</sup>lasciviousness (licentiousness), and <sup>d</sup>denying the only Lord God, and our Lord Jesus Christ. (Those who deliberately tried to tear the church down.)

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having <sup>a</sup>saved the people out of the land of Egypt, afterward <sup>b</sup>destroyed them that <sup>c</sup>believed not. (Even though the Lord preserved the Israelites out of Egypt, they were destroyed through disobedience.)

6 And the <sup>a</sup>angels which kept not (A conscious effort to rebel against the truth.) their <sup>b</sup>first <sup>c</sup>estate, (If there is a first estate, there's at least a second estate, and maybe a third.) but left their own habitation, he hath reserved in everlasting chains under darkness unto the <sup>d</sup>judgment of the great day. (The only Bible reference that mentions our first estate. It's also in Abraham. Joseph Smith said: At the first organization in heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it. 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. Teachings, p. 181)

7 Even as <sup>a</sup>Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to <sup>b</sup>fornication, and going after <sup>c</sup>strange flesh, are set forth for an <sup>d</sup>example, suffering the <sup>e</sup>vengeance of eternal fire.

8 Likewise also these <sup>a</sup>filthy dreamers <sup>b</sup>defile the flesh, despise dominion, and speak evil of dignities. (slander celestial beings)

9 Yet <sup>a</sup>Michael the <sup>b</sup>archangel, when contending with the devil he disputed about the body of <sup>c</sup>Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (Commentators assume, and it surely must have been so, that Jude had before him and was quoting from a then current apocryphal book, *The Assumption of Moses*, which has been preserved to us in fragmentary form only. This non-canonical work presents the doctrine that Moses was translated and taken up into heaven without tasting death. It appears that Satan – ever anxious to thwart the purposes of God – disputed about the body of Moses, meaning that he sought the mortal death of Israel’s lawgiver so that he would not have a tangible body in which to come – along with Elijah, who also was taken up without tasting death – to confer the keys of the priesthood upon Peter, James, and John. DNTC, 3:423)

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of <sup>a</sup>Cain, and ran greedily after the error of <sup>b</sup>Balaam for reward, <sup>c</sup>and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: <sup>a</sup>clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering <sup>a</sup>stars, to whom is reserved the blackness of darkness for ever.

14 And <sup>a</sup>Enoch also, the seventh from Adam, prophesied of these, saying, (A quote from 1 Enoch, an apocryphal book. Moses 7 includes parts from the book of Enoch.) Behold, the Lord <sup>b</sup>cometh with ten thousands of his <sup>c</sup>saints,

15 To <sup>a</sup>execute <sup>b</sup>judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard <sup>c</sup>speeches which ungodly sinners have spoken against him.

16 These are <sup>a</sup>murmurers, complainers, walking after their own <sup>b</sup>lusts; and their mouth <sup>c</sup>speaketh great swelling words, having men’s persons in admiration because of <sup>d</sup>advantage (profit, gain). (From revelations given to Joseph Smith we know that the Book of Enoch will come forth in due course and that Enoch personally ministered to Jude and quoted the statement recorded in this epistle. Teachings, p. 170. DNTC, 3:425.)

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be <sup>a</sup>mockers (those who deliberately seduce away from the church) in the <sup>b</sup>last time, who should <sup>c</sup>walk after their own ungodly lusts.

19 These be they who <sup>a</sup>separate themselves, sensual, having not the <sup>b</sup>Spirit. (apostasy occurs because of sin.)

20 But ye, beloved, <sup>a</sup>building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have <sup>a</sup>compassion, making a difference:

23 And others save with fear (some are persuaded by fear, and some by love), pulling them out of the <sup>a</sup>fire; hating even the <sup>b</sup>garment spotted by the flesh. (Avoid any contact with sin.)

24 Now unto him that is able to keep you from falling, and to present you <sup>a</sup>faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.



## Additional Reading:

### THE FIRST EPISTLE GENERAL OF JOHN CHAPTER 3

*Sons of God shall become like Christ—Love for the brethren required to gain eternal life—Obedience assures us an answer to our prayers.*

**2 Beloved, (John was beloved of Christ, now calls us beloved) now are we the <sup>a</sup>sons of God (children, people), and it doth not yet appear what we shall be: but we know that, when he shall <sup>b</sup>appear, we shall be <sup>c</sup>like him; for we shall <sup>d</sup>see him as he is. (We shall be like Christ. We shall conform to his image and be glorified as he is. We shall have exaltation, for that is what he has; and he is life his Father. Thus, we also shall be as the Father, which accords with the Prophet's declaration: "God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself." TPJS, 354, DNTC, 3:385. Moroni 7: 48 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.)**

**3 And every man that hath this <sup>a</sup>hope (firm or confident expectation) in him <sup>b</sup>purifieth himself, even as he is <sup>c</sup>pure. (We don't just automatically become like God, without effort on our part. Through our obedience to the ordinances and commandments, we become like God and change our nature to resemble him more closely.)**

### 3 Nephi 12:48:

48 Therefore I would that ye should be <sup>a</sup>perfect even as I, or your Father who is in heaven is perfect. (James E. Talmage said, "Our Lord's admonition to men to become perfect, even as the Father is perfect (Matt. 5:48) cannot rationally be construed otherwise than as implying the possibility of such achievement. Plainly, however, man cannot become perfect in mortality in the sense in which God is perfect as a supremely glorified Being. It is possible, though, for man to be perfect in his sphere in a sense analogous to that in which superior intelligences are perfect in their several spheres; yet the relative perfection of the lower is infinitely inferior to that of the higher." (*Jesus the Christ*, p. 232) Bruce R. McConkie: "*Finite perfection* may be gained by the righteous saints in this life. It consists in living a godfearing life of devotion to the truth, of walking in complete submission to the will of the Lord, and of putting first in one's life the things of the kingdom of God. *Infinite perfection* is reserved for those who overcome all things and inherit the fullness of the Father in the mansions hereafter. It consists in gaining eternal life, the kind of life which God has in the highest heaven within the celestial world." (*Mormon Doctrine*, p. 567) C.S. Lewis: The command Be ye perfect is not idealistic gas. Nor is it a command to do the impossible. He is going to make us into creatures that can obey that command. He said (in the Bible) that we were "gods" and He is going to make good his words. If we let Him — for we can prevent Him, if we choose — He will make the feeblest and filthiest of us into a god or goddess, dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly . . . His own boundless power and delight and goodness. The process will be long and in parts very painful; but that is what we are in for. Nothing less. He meant what he said. [Mere Christianity (New York, Macmillan, 1952) pp. 172-175) We all occupy diversified stations in the world and in the kingdom of God. Those who do right, and seek the glory of the Father in heaven, whether they can do little or much,

if they do the very best they know how, they are perfect...Be ye as perfect as ye can, for that is all we can do...To be as perfect as we possibly can according to our knowledge is to be just as perfect as our Father in Heaven is. He cannot be any more perfect than he knows how, any more than we. When we are doing as well as we know in the sphere and station which we occupy here we are justified. Brigham Young, Deseret News Weekly, 31 August 1854, p. 37, DCBM, 4:78.)

D&C 122:7-8:

7 And if thou shouldst be cast into the <sup>a</sup>pit, (Liberty Jail) or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the <sup>b</sup>deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to <sup>c</sup>hedge up the way; and above all, if the very jaws of <sup>d</sup>hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee <sup>e</sup>experience, and shall be for thy good.

(Difficulty faced well rewards its subjects with greater strength. Greatness of character can come only from the rigors of experience in which it is forged. There is a purifying and sanctifying power that grows out of suffering that cannot, perhaps, be gained in any other way. Revelations of the Restoration, p. 960. Orson F. Whitney: It remained for the Prophet Joseph Smith to . . . set forth the why and wherefore of human suffering; and in revealing it he gave us a strength and power to endure that we did not before possess. For when men know why they suffer, and realize that it is for a good and wise purpose, they can bear it much better than they can in ignorance. The Prophet was lying in a dungeon [Liberty, Missouri] for the gospel's sake. He called upon God, "who controlleth and subjecteth the devil," and God answered telling him that his sufferings should be but "a small moment." "Thou art not yet as Job," said the Lord, "thy friends do not contend against thee." Job's friends, it will be remembered, tried to convince him that he must have done something wrong or those trials would not have come upon him. But Job had done no wrong; it was "without cause" that Satan had sought to destroy him. God said to Joseph: "If thou art called to pass through tribulation; if thou art in perils among false brethren; perils among robbers; perils by land and sea; if fierce winds become thine enemy; if the billowing surge conspire against thee, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience and shall be for thy good." There is the reason. It is for our development, our purification, our growth, our education and advancement, that we buffet the fierce waves of sorrow and misfortune; and we shall be all the stronger and better when we have swum the flood and stand upon the farther shore. . . . The fall of Adam and Eve was a great calamity, but it brought forth a wonderful blessing; it gave us our bodies, with endless opportunities to advance and achieve. It brought death into the world, but it also brought forth the human family. There was the compensation. "Adam fell that men might be: and men are, that they might have joy." [2 Nephi 2:25.] The crucifixion of Christ was a terrible calamity, but the atonement connected with it was the foreordained means of man's salvation. Israel's calamitous fate proved a blessing to the world in general. God's promises to Abraham had to be made good. "In thee and in thy seed shall all the nations of the earth be blessed." [Abr. 2:11.] This promise was fulfilled in Christ, but an important part of the fulfillment began when the children of Abraham, Isaac and Jacob were flung broadcast over the world, and the barren wastes of unbelief might be sprinkled with the blood that believes, and made fruitful of faith and righteousness. So it is with all our troubles and sorrows; there is a compensation for them. The philosopher Emerson says: "A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household or a style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the

reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banyan of the forest, yielding shade and fruit to wide neighborhoods of men." How true! To whom do we look, in days of grief and disaster, for help and consolation? Who are these friendly neighbors gathered in today? They are men and women who have suffered, and out of their experience in suffering they bring forth the riches of their sympathy and condolences as a blessing to those now in need. Could they do this had they not suffered themselves? When the sky darkens and the tempest threatens, where do we go for shelter? To the sagebrush or the willow? No, rather to some spreading oak that has withstood the storms of ages and become stronger because of the fierce winds that have swayed its branches and caused its roots to strike deeper and deeper into the soil. When we want counsel and comfort, we do not go to children, nor to those who know nothing but pleasure and self-gratification. We go to men and women of thought and sympathy, men and women who have suffered themselves and can give us the comfort that we need. Is not this God's purpose in causing his children to suffer? He wants them to become more like himself. God has suffered far more than man ever did or ever will, and is therefore the great source of sympathy and consolation. "Who are these arrayed in white, nearest to the throne of God?" asked John the Apostle, wrapt in his mighty vision. The answer was: "These are they who have come up through great tribulation, and washed their robes and made them white in the blood of the Lamb." [Rev. 7:13-14.] There is always a blessing in sorrow and humiliation. They who escape these things are not the fortunate ones. "Whom God loveth he chasteneth." [Heb. 12:6.] When he desires to make a great man he takes a little street waif, or a boy in the back-woods, such as Lincoln or Joseph Smith, and brings him up through hardship and privation to be the grand and successful leader of a people. Flowers shed most of their perfume when they are crushed. Men and women have to suffer just so much in order to bring out the best that is in them. (IE, November 1918, 22:5-7.)

8 The <sup>a</sup>Son of Man hath <sup>b</sup>descended\* below them all. Art thou greater than he? (Erastus Snow: It is not necessary, in the providence of God, that we should all be martyrs; it is not necessary that all should suffer death upon the cross, because it was the will of the Father that Jesus should so suffer, neither is it necessary that all the Saints of this last dispensation should perish because our prophet perished, but yet it may be necessary that some should, that a sufficient number of faithful witnesses of God and of his Christ should suffer, and even perish by the hands of their enemies, to prove and show unto the world—the unbelieving and unthinking—that their testimony is true, and that they are ready not only to bear testimony inward, but in deed, to sustain and honor their testimony through their lives; and also in their death; and greater love than this no man can have for his friend or for his bosom companion, not even David and Jonathan, whose love for each other is said to have surpassed the love of woman. [1 Sam. 20.] No one can give a stronger assurance of his devotion to the principles he has received and which he teaches to his fellow man, than to patiently endure suffering and endurance even unto death. (JD, October 1879, 21:26.) Daniel H. Wells: Do not let us be discouraged at difficulties and trials, for we are sent to this state of existence for the express purpose of descending below all things, that we may pass the ordeals and trials of this life and thereby prove our integrity and be prepared to rise above all things. And after all, we have not been called upon to endure to that extent that the Savior of the world was. But he was not subjected to the afflictions he had to endure without hope, neither are we; but we are called to pass through them that we may prove whether we have power and strength to stand in that day when all things shall be shaken, and nothing doubting, cleave to the Lord our God with full purpose of heart, no matter how much things are against us, apparently. If we can pass these tests and trials we shall prove to God and angels that we are worthy to receive the welcome plaudit, "well done, thou good and faithful servant, enter thou into the joy of the Lord." [Matt. 25:21-23.] (JD, March 22, 1868, 12:235.))