

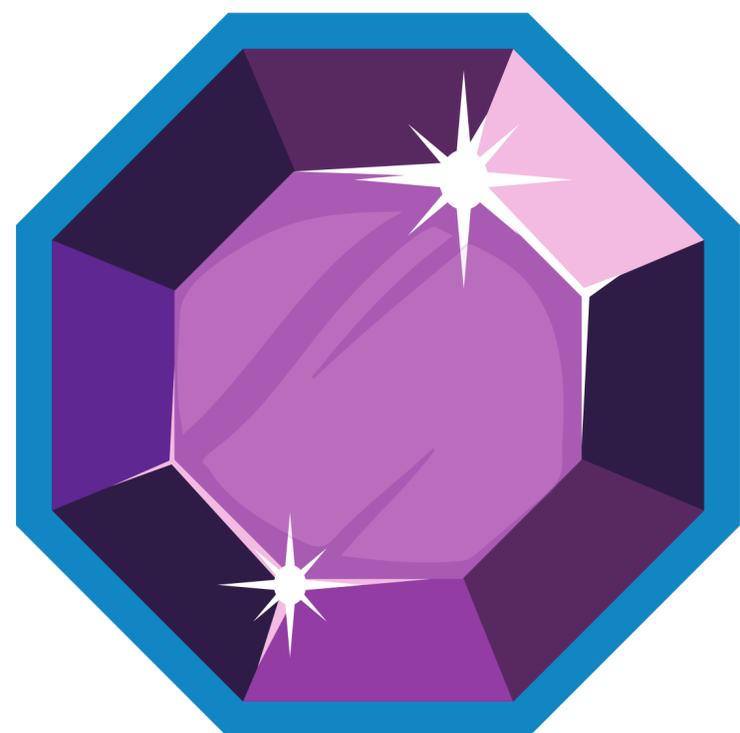
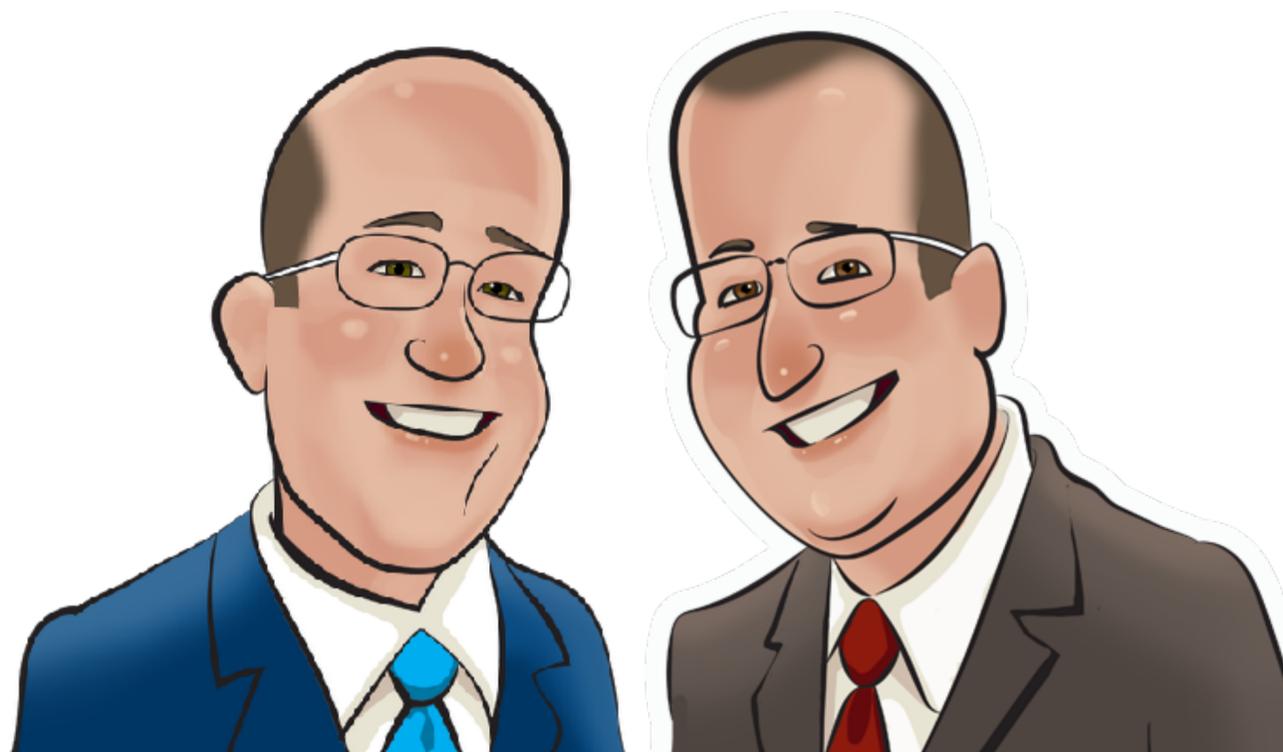


Come Follow Me 2021

D&C 137-138



S02E48



Scripture GEMS

1836

1918

Sec 137

Sec 138

SLC, UT

Sec. 138

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

Sec. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 54, 55, 56, 63, 64, 70, 72, 78, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 101, 102, 103, 104, 106, 107, 108, 109, 110, 112, 134, 137

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Sec. 14, 15, 16, 17, 18, 20, 21, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40

Sec. 100

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Sec. 113, 114, 115, 117, 118, 119, 120

Sec. 124, 125, 126, 127, 128, 129, 132, 135

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80, 81, 99, 133

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Winter Quarters

Sec. 116

Sec. 130, 131

Far West

Sec. 105

61

Sec. 121, 122, 123

Liberty

62

Jackson County

Sec. 57, 58, 59, 60, 82, 83

Salem, MA

Places Where the Sections of the Doctrine and Covenants Were Revealed

**Doctrine
Covenants & 137**





“On the afternoon of 21 January 1836, [Joseph Smith] and the church presidency met in the council room above the printing office to take another step in preparation for the endowment. Following biblical precedent, these church leaders washed their bodies with water and perfumed themselves with a sweet-smelling wash.” That evening Joseph Smith, his Counselors in the First Presidency, and other Church leaders gathered in an upper room of the nearly finished Kirtland Temple. “According to Oliver Cowdery, the members of the church presidency were ‘annointed with the same kind of oil and in the man[ner] that were Moses and Aaron, and those who stood before the Lord in ancient days’ [see Exodus 40:9–15]. The presidency first anointed church patriarch Joseph Smith Sr.’s head with consecrated oil and gave him a blessing. The patriarch then anointed the church’s presidents in the order of their ages. When Joseph Smith Sr. anointed the head of [Joseph Smith], he ‘sealed upon [him], the blessings, of Moses, to lead Israel in the latter days.’”

“After the patriarch blessed his son, [Joseph Smith] received blessings and prophecies under the hands of ‘all the presidency’” (in *The Joseph Smith Papers, Documents, Volume 5: October 1835–January*



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After the Prophet Joseph Smith was blessed, “the heavens were opened” and the Prophet and several of those present had visions and revelations. Joseph Smith recorded: “Many of my brethren who received this ordinance with me, saw glorious visions also,—angels ministered unto them, as well as my self, and the power of the highest rested upon us. The house was filled with the glory of God, and we shouted Hosannah to God and the Lamb.” (In *The Joseph Smith Papers, Journals, Volume 1: 1832–1839*, ed. Dean C. Jesse and others [2008], 167–68, 170; punctuation and capitalization standardized.)
On that occasion the Prophet had a vision of the celestial kingdom.

The Prophet Joseph Smith’s vision of the celestial kingdom, which is now recorded in Doctrine and Covenants 137, was not part of the standard works until 1976. During the April general conference of



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The Prophet Joseph Smith’s vision of the celestial kingdom, which is now recorded in Doctrine and Covenants 137, was not part of the standard works until 1976. During the April general conference of that year, the Church voted to accept this vision as scripture. While this revelation was originally placed in the Pearl of Great Price, it was determined in 1979 that it would become section 137 in the 1981 edition of the Doctrine and Covenants. (See N. Eldon Tanner, “The Sustaining of Church Officers,” *Ensign*, May 1976, 19; “Scriptural Text for Visions Added to Pearl of Great Price,” *Ensign*, May 1976, 127; “Additions to D&C Approved,” *Church News*, June 2, 1979, 3; “Three Additions to Be in Doctrine and Covenants,” *Ensign*, Aug. 1979, 75.)

and them that were sent unto them; and they have ^bshed innocent blood, which crieth from the ground against them.

37 Therefore, marvel not at these things, for ye are not yet ^apure; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have ^bgiven you, from the days of Adam to Abraham, from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith, whom I did call upon by mine ^cangels, my ministering servants, and by mine own voice out of the heavens, to bring forth my work;

38 Which ^afoundation he did lay, and was faithful; and I took him to myself.

39 Many have marveled because of his death; but it was needful that he should ^aseal his ^btestimony with his ^cblood, that he might be ^ahonored and the wicked might be condemned.

40 Have I not delivered you from your ^aenemies, only in that I have left a witness of my name?

41 Now, therefore, hearken, O ye people of my ^achurch; and ye elders listen together; you have received my ^bkingdom.

42 Be ^adiligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen.

SECTION 137

A vision given to Joseph Smith the Prophet, in the temple at Kirtland, Ohio, January 21, 1836. The occasion was the administration of ordinances in preparation for the dedication of the temple.

1–6, *The Prophet sees his brother Alvin in the celestial kingdom; 7–9, The doctrine of salvation for the dead is revealed; 10, All children are saved in the celestial kingdom.*

THE ^aheavens were ^bopened upon us, and I beheld the ^ccelestial kingdom of God, and the glory thereof, whether in the ^abody or out I cannot tell.

2 I saw the transcendent ^abeauty of the ^bgate through which the heirs of that kingdom will enter, which was ^clike unto ^dcircling flames of fire;

3 Also the ^ablazing ^bthrone of God, whereon was seated the ^cFather and the ^dSon.

4 I saw the beautiful streets of that kingdom, which had the appearance of being paved with ^agold.

5 I saw Father ^aAdam and ^bAbraham;

and my ^cfather and my mother; my brother ^dAlvin, that has long since ^eslept;

6 And ^amarveled how it was that he had obtained an ^binheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to ^cgather Israel the second time, and had not been ^abaptized for the remission of sins.

7 Thus came the ^avoice of the Lord unto me, saying: All who have died ^bwithout a knowledge of this gospel, who would have received it if they had been permitted to tarry,

shall be ^cheirs of the celestial kingdom of God;

8 Also all that shall die henceforth without a knowledge of it, who ^awould have received it with all their hearts, shall be heirs of that kingdom;

9 For I, the Lord, will ^ajudge all men according to their ^bworks, according to the ^cdesire of their hearts.

10 And I also beheld that all ^achildren who die before they arrive at the ^byears of accountability are ^csaved in the celestial kingdom of heaven.

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 89th 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, President Smith 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.

1–10, *President Joseph F. Smith ponders upon the writings of Peter and our Lord's visit to the spirit world; 11–24, President Smith sees the righteous dead assembled in paradise and Christ's ministry among them; 25–37, He sees how the preaching of the gospel was organized among the spirits; 38–52, He 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.

ON the third of October, in the year nineteen hundred and eighteen, I

36b Rev. 19:2; Morm. 8:41 (40–41).

37a TG Purity.
b Hel. 8:18 (16–19).
c Rev. 14:6; D&C 27:16; 110:11–16.

41a TG Jesus Christ, Head of the Church.

b Dan. 7:27.
42a TG Steadfastness.
137 1a Acts 7:56 (55–56); 1 Ne. 1:8.

TG Beauty.
b 2 Ne. 9:41.
c Ex. 24:17; Isa. 33:14 (14–15); Hel. 5:23; D&C 130:7; 133:41.
d Ezek. 1:4 (4–25).

5c D&C 124:19.
TG Family, Eternal.
d JS—H 1:4.

Ether 4:18 (18–19); D&C 76:52 (50–52); 84:74.

D&C 6:16.
9a Rev. 20:12 (12–14).
TG God, Justice of:

“All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of [connection to] this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all”

(Teachings of Presidents of the Church: Joseph Smith [2007], 475).

A vision given to Joseph Smith in Ohio, January 21, 1836. The circumstances in preparation for the dedicati

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128:20 (10, 21); 133:36.

41 *a* TG Jesus
of the Cl
b Dan. 7:27

42 *a* TG Stead

137 1 *a* Acts 7:56
1 Ne. 1:8
Hel. 5:48

VISION 137

the Prophet, in the temple at Kirtland, occasion was the administration of ordination of the temple.

2 I saw the transcendent ^abeauty of the ^bgate through which the heirs of that kingdom will enter, which was ^clike unto ^dcircling flames of fire;

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5 I saw Father ^aAdam and ^bAbraham;

and my ^cfather and my mother; my brother ^dAlvin, that has long since ^eslept;

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SECTION

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of the Church.

TG Beauty.
^b 2 Ne. 9:41.

A vision given to President Joseph F. Smith



Church History in the Fullness of Times

Joseph Smith loved and admired his eldest brother, Alvin. Alvin loved Joseph too, and he supported Joseph in his preparation to receive the gold plates from the angel Moroni. In November 1823, when Alvin was 25 years old and Joseph was 17, Alvin suddenly became gravely ill. As his condition worsened and it became apparent that he would soon die, he counseled Joseph: “I want you to be a good boy and do everything that lies in your power to obtain the records. Be faithful in receiving instruction and keeping every commandment that is given you”

(Church History in the Fulness of Times Student Manual, 41–42).



Teachings of Presidents of the Church: Joseph Smith

Alvin's death brought great sorrow to the Smith family. A Presbyterian minister in Palmyra, New York, officiated at Alvin's funeral. "As Alvin had not been a member of the minister's congregation, the clergyman asserted in his sermon that Alvin could not be saved. William Smith, Joseph's younger brother, recalled: '[The minister] ... intimated very strongly that [Alvin] had gone to hell, for Alvin was not a church member, but he was a good boy and my father did not like it'"

(p. 401, 403).

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8 Also all that shall die hence-
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that kingdom;

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men according to their ^bworks, ac-
cording to the ^cdesire of their hearts.

10 And I also beheld that all ^achil-
dren who die before they arrive
at the ^byears of accountability are
^csaved in the celestial kingdom of
heaven.

SECTION 138

A vision given to President Joseph F. Smith in Salt Lake City, Utah.

“The desires of our hearts will be an important consideration in the final judgment. Alma taught that God ‘granteth unto men according to their desire, whether it be unto death or unto life; ... according to their wills, whether they be unto salvation or unto destruction. Yea, ... he that knoweth good and evil, to him it is given according to his desires.’ (Alma 29:4–5.)

“That is a sobering teaching, but it is also a gratifying one. It means that when we have done all that we can, our desires will carry us the rest of the way. It also means that if our desires are right, we can be forgiven for the mistakes we will inevitably make as we try to carry those desires into effect. What a comfort for our feelings of inadequacy! ...

“... We should not assume that the desires of our hearts can serve as a substitute for an ordinance of the gospel...

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“In the justice and mercy of God, these rigid commands pertaining to essential ordinances [like baptism and temple marriage] are tempered by divine authorization to perform those ordinances by proxy for those who did not have them performed in this life. Thus, a person in the spirit world who so desires is credited with participating in the ordinance just as if he or she had done so personally. In this manner, through the loving service of living proxies, departed spirits are also rewarded for the desires of their hearts”

(Elder Dallin H. Oaks, “The Desires of Our Hearts,” Ensign, June 1986, 67).

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ON 138

Joseph F. Smith in Salt Lake City, Utah, giving address at the 89th Semiannual Conference, October 1, 1848, Deseret Evening News.

“There is only one source of true peace. I am certain that the Lord, who notes the fall of a sparrow, looks with compassion upon those who have been called upon to part—even temporarily—from their precious children. The gifts of healing and of peace are desperately needed, and Jesus, through His Atonement, has provided them for one and all.

“The Prophet Joseph Smith spoke inspired words of revelation and comfort:

“All children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven’ [D&C 137:10].

“The mother [and father] who laid down [their] little child[ren], being deprived of the

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“The mother [and father] who laid down [their] little child[ren], being deprived of the privilege, the joy, and the satisfaction of bringing [them] up to manhood or womanhood in this world, would, after the resurrection, have all the joy, satisfaction and pleasure, and even more than it would have been possible to have had in mortality, in seeing [their] child[ren] grow to the full measure of the stature of [their] spirit[s]’ [quoted in Joseph F. Smith, *Gospel Doctrine*, 5th ed. (1939), 453]. This is as the balm of Gilead to those who grieve, to those who have loved and lost precious children”

(President Thomas S. Monson, “Think to Thank,” Oct 1998 GC, Ensign, Nov. 1998, 20).

ON 138

*n F. Smith in Salt Lake City, Utah,
ng address at the 89th Semiannual*

**Doctrine
Covenants & 138**





On October 3, 1918, President Joseph F. Smith experienced a vision of the spirit world that revealed important truths about “the redemption of the dead” (D&C 138:54, 60)... The death of Joseph F. Smith’s father, Hyrum Smith, in 1844, when Joseph F. was only 5 years old, and the death of his mother, Mary Fielding Smith, in 1852, when Joseph F. was only 13 years old, acquainted him with loss at a young age. In addition, President Smith had also lost several of his own children and other family members throughout his life. This caused him significant pain and may have led to his pondering on the subject of the dead.

The year 1918 had been an especially difficult one for President Joseph F. Smith. “In January his beloved eldest son, Elder Hyrum Mack Smith, had died suddenly of a ruptured appendix. ... In February a young son-in-law died after an accidental fall. And in September, Hyrum’s wife, Ida, died just a few days after giving birth, leaving five orphaned children.” At the time of this revelation, the devastation of World War I and a worldwide flu epidemic had taken millions of lives. President Smith’s own poor health may have also **been on his mind.** (Lisa Olsen Tait, “Susa Young Gates and the Vision of the Redemption of the Dead,” in *Revelations in Context*, ed. Matthew



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The day after President Smith received his vision of the spirit world, he spoke during the opening session of the October 1918 general conference: “I will not, I dare not, attempt to enter upon many things that are resting upon my mind this morning, and I shall postpone until some future time, the Lord being willing, my attempt to tell you some of the things that are in my mind, and that dwell in my heart. I have not lived alone these five months. I have dwelt in the spirit of prayer, of supplication, of faith and of determination; and I have had my communications with the Spirit of the Lord continuously” (in *Conference Report*, Oct. 1918, 2).

Ten days after the conference, President Smith dictated his vision of the spirit world to his son Joseph Fielding Smith, who was then a member of the Quorum of the Twelve Apostles. President Smith’s counselors in the First Presidency, the Quorum of the Twelve Apostles, and the Patriarch to the Church approved the vision as revelation on October 31, 1918. (See Tait, “Susa Young Gates,” 319;



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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.

ON the third of October, in the year nineteen hundred and eighteen, I

sat in my room ^apondering over 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, 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 ^athird and fourth chapters of the first epistle of Peter, 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 longsuffering

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 And there were gathered together in one place an 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.

14 All these had departed the mortal life, firm in the ^ahope 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.

138 1a TG Meditation; Scriptures, Study of.
2a JS—H 1:12.
b Matt. 20:28.
TG Jesus Christ, Atonement through.
c TG Sacrifice.

6a See 1 Pet. 3:18–20 and 4:6 in the New Testament for additional notes and cross-references.
b JS—H 1:12 (11–13).
8a Isa. 61:1 (1–2);

c TG Testimony.
13a TG Sacrifice.
b TG Jesus Christ, Types of, in Anticipation; Jesus Christ, Types of, in Memory.
c TG Persecution;

Joseph Smith in Salt Lake City, Utah, evening address at the 89th Semiannual Conference, on October 4, 1918, President Smith received several divine communications during these, concerning the Savior's visit to the tomb, President Smith stated. It was written immediately following the address on October 31, 1918, it was submitted to the First Presidency, the Council of the Twelve, and was unanimously accepted by them.

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1 Nephi 4:18 (18–19);
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9a Rev. 20:12 (12–14).

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Elder Bruce R. McConkie said, “I sometimes think that one of the best-kept secrets of the kingdom is that the scriptures open the door to the receipt of revelation” (Doctrines of the Restoration, ed. Mark L. McConkie, Salt Lake City: Bookcraft, 1989, p. 243). This happens because scripture reading puts us in tune with the Spirit of the Lord.

The idea that scripture reading can lead to inspiration and revelation opens the door to the truth that a scripture is not limited to what it meant when it was written but may also include what that scripture means to a reader today. Even more, scripture reading may also lead to current revelation on whatever else the

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The idea that scripture reading can lead to inspiration and revelation opens the door to the truth that a scripture is not limited to what it meant when it was written but may also include what that scripture means to a reader today. Even more, scripture reading may also lead to current revelation on whatever else the Lord wishes to communicate to the reader at that time. We do not overstate the point when we say that the scriptures can be a Urim and Thummim to assist each of us to receive personal revelation.

(Elder Dallin H. Oaks, "Scripture Reading and Revelation," Ensign, January, 1995)

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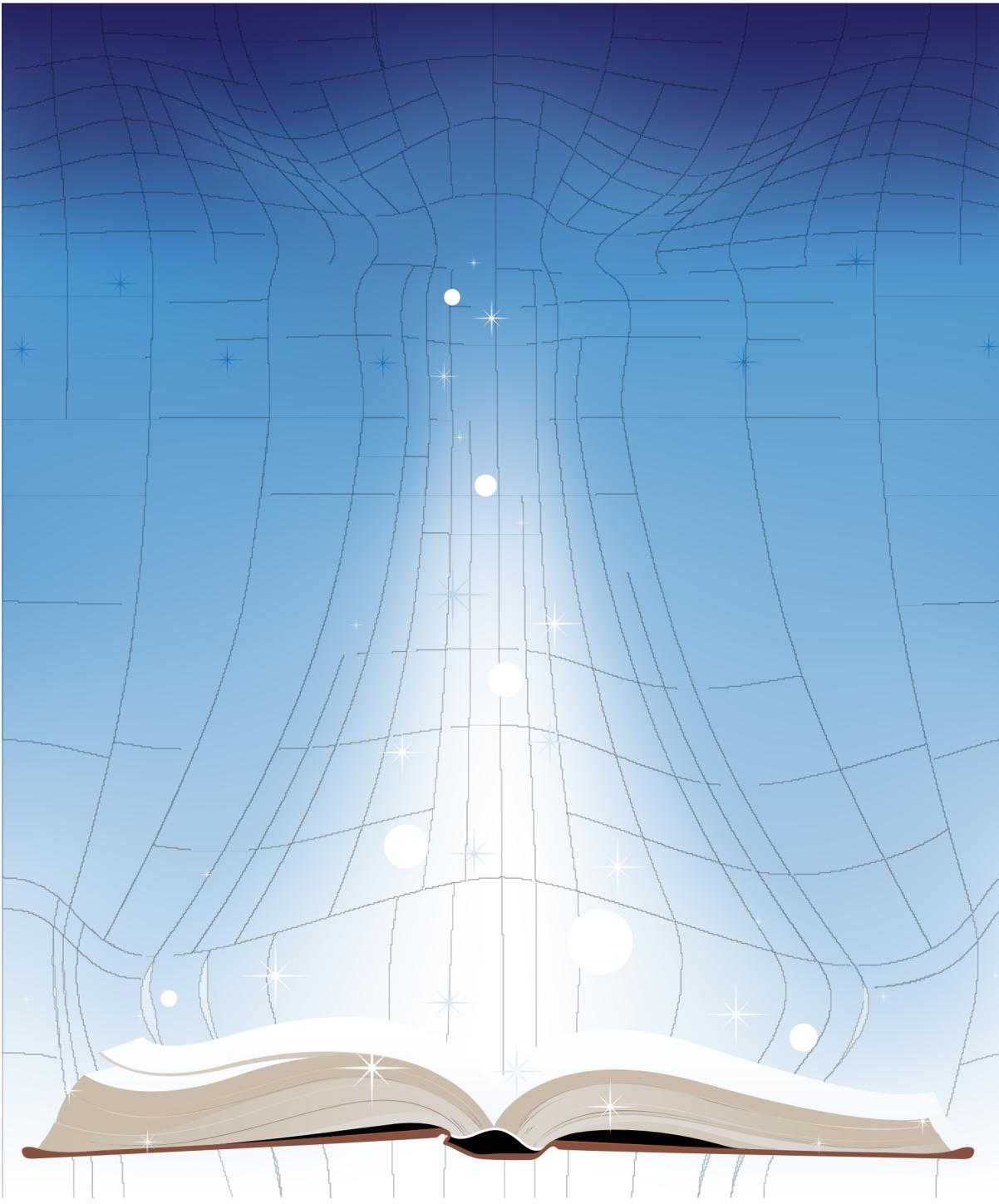
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“It is a good thing sometimes to read a book of scripture within a set period of time to get an overall sense of its message, but for conversion, you should care more about the amount of time you spend in the scriptures than about the amount you read in that time. I see you sometimes reading a few verses, stopping to ponder them, carefully reading the verses again, and as you think about what they mean, praying for understanding, asking questions in your mind, waiting for spiritual impressions, and writing down the impressions and insights that come so you can remember and learn more. Studying in this way, you may not read a lot of chapters or verses in a half hour, but you will be giving place in your heart for the word of God, and He will be speaking to you”

(Elder D. Todd Christofferson, “When Thou Art Converted,” Apr 2004 GC, Ensign or Liahona, May 2004, 11).

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12 And there were gathered together in one place an innumerable company of the spirits of the ^ajust, who had been ^bfaithful in the ^ctestimony of Jesus while they lived in mortality;

“Some gifts coming from the Atonement [of Jesus Christ] are universal, infinite, and unconditional. These include His ransom for Adam’s original transgression ... [see Articles of Faith 1:2]. Another universal gift is the Resurrection from the dead of every man, woman, and child who lives, has ever lived, or ever will live on earth.

“Other aspects of Christ’s atoning gift are conditional. They depend on one’s diligence in keeping God’s commandments. For example, while all members of the human family are freely given a reprieve from Adam’s sin through no effort of their own, they are not given a reprieve from their own sins unless they pledge faith in Christ, repent of those sins, are baptized in His name, receive the gift of the Holy Ghost and confirmation into Christ’s Church, and press forward in faithful endurance the remainder of life’s journey. ...

“Of course neither the unconditional nor the conditional blessings of the Atonement are available except through the grace of Christ. Obviously the unconditional blessings of the Atonement are unearned, but the conditional ones are not fully merited either. By living faithfully and keeping the commandments of God, one can receive additional privileges; but they are still given freely, not technically earned. The Book of Mormon declares emphatically that ‘there is no

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“By this same grace, God provides for the salvation of little children, the mentally impaired, those who lived without hearing the gospel of Jesus Christ, and so forth: these are redeemed by the universal power of the Atonement of Christ and will have the opportunity to receive the fulness of the gospel after death, in the spirit world, where spirits reside while awaiting the Resurrection [see Alma 40:11; D&C 138; compare Luke 23:43; John 5:25]”

(Elder Jeffrey R. Holland, “The Atonement of Jesus Christ,” Ensign, Mar. 2008, 35–37).

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6 I opened the Bible and read the ^athird and fourth chapters of the first epistle of Peter, 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 longsuffering

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according to men in the flesh, but live according to God in the spirit.

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 brokenhearted, 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.

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,

52 And continue thenceforth their labor as had been promised by the Lord, and be partakers of all ^ablessings which were held in reserve for them that love him.

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,

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

29a D&C 76:12.

b D&C 138:20.

30a TG Kingdom of God, in Heaven.

b TG Missionary Work.

c Luke 24:49.

33a A of F 1:4.

TG Faith.

b D&C 124:33 (28–39).
TG Baptism, Essential;
Baptism for the Dead.

c TG Remission of Sins.

Moses 6:57.

38a Abr. 3:22 (22–26).

b Moses 1:34.

TG Adam.

c Dan. 7:9 (9–14);

2 Ne. 2:20;

41b Gen. 5:32.

c TG High Priest,
Melchizedek Priesthood;
Melchizedek Priesthood.

JS—H 1:38 (36–39).

b 1 Kgs. 17:1 (1–24);
D&C 110:13 (13–15).

c D&C 45:17.

51a Rom. 8:11;

1 Cor. 6:14;

Alma 40:20 (10–21).

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D&C 93:33–34

33 For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

34 And when separated, man cannot receive a fulness of joy.

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“Before Christ bridged the gulf between paradise and hell—so that the righteous could mingle with the wicked and preach them the gospel—the wicked in hell were confined to locations which precluded them from contact with the righteous in paradise. ...

“Now that the righteous spirits in paradise have been commissioned to carry the message of salvation to the wicked spirits in hell, there is a certain amount of mingling together of the good and bad spirits. Repentance opens the prison doors to the spirits in hell; it enables those bound with the chains of hell to free themselves from darkness, unbelief, ignorance, and sin. As rapidly as they can overcome these obstacles—gain light, believe truth, acquire intelligence, cast off sin, and break the chains of hell—they can leave the hell that imprisons them and dwell with the righteous in the peace of paradise”

(Elder Bruce R. McConkie, “Mormon Doctrine,” 2nd ed. [1966], 755).

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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;

16a Luke 23:43;
Alma 40:20 (20–21).

b TG Gospel.
c 2 Ne. 9:13 (4–22).

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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.

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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.

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^b TG Gospel.

^c 2 Ne. 9:13 (4–22).

^d TG Fall of Man

Mosiah 27:31.

^c Alma 5:7.

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according to men in the flesh, but live according to God in the spirit.

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 ministrations 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

Isaiah, who declared by that the Redeemer was to bind up the broken—to proclaim liberty to the and the opening of the them that were bound, there.

over, Ezekiel, who was vision the great valley ones, which were to be upon with flesh, to come in in the resurrection of living souls;

l, who foresaw and fore-establishment of the “king- d in the latter days, never e destroyed nor given to ple;

, who was with Moses on t of Transfiguration;

Malachi, the prophet who f the coming of ^bElijah— also Moroni spake to the seph Smith, declaring that come before the ushering reat and dreadful ^cday of -were also there.

rophet Elijah was to plant arts of the children the made to their fathers, adowing the great work to the ^atemples of the Lord pensation of the fulness or the redemption of the

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.

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,

52 And continue thenceforth their labor as had been promised by the Lord, and be partakers of all ^ablessings which were held in reserve for them that love him

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,

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.

57 I benefited that the faithful elders 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 a bondage of sin in the of the ^aspirits of the

58 The dead who ^ar redeemed, through ob ^bordinances of the ho

59 And after they h ^apenalty of their trans are ^bwashed clean, sh ^creward according to for they are heirs of s

60 Thus was the ^avis demption of the dea me, and I bear record that this ^brecord is ^c the blessing of our Lo Jesus Christ, even so.

55a Abr. 3:22 (22–24).

b TG Foreordination.

56a TG Earth, Purpose of; Learn.

b Job 38:7 (1–7); Alma 13:3 (3–7).

c Acts 17:26.

d Jacob 6:2 (2–3).

57a TG Elder, Melchizedek Priesthood;

Missionary Work.

b TG Mission of Latter-day Saints.

c TG Gospel.

d TG Spirits in Prison.

58a TG Redemption; Repent.

b Matt. 16:19.

TG Covenants; Ordinance.

59a TG Pur

b Alma

TG For

c TG Jus

Rewar

d TG God

60a Rev. 20

b TG Tes

c John 2

TG Tru

OFFICIAL DECLARATION 1

The Bible and the Book of Mormon teach that monogamy is the standard for marriage unless He declares otherwise (see 2 Sa



“Your spirit is an eternal entity. ...

“Your Heavenly Father has known you for a very long time. You, as His son or daughter, were chosen by Him to come to earth at this precise time, to be a leader in His great work on earth [See Alma 13:2–3; D&C 138:38–57]. You were chosen not for your bodily characteristics but for your spiritual attributes, such as bravery, courage, integrity of heart, a thirst for truth, a hunger for wisdom, and a desire to serve others.

“You developed some of these attributes premortally. Others you can develop here on earth as you persistently seek them [see 1 Corinthians 12; 14:1–12; Moroni 10:8–19; D&C 46:10–29]”

(President Russell M. Nelson, “Decisions for Eternity,” Oct 2013 GC, Ensign or Liahona, Nov. 2013, 107).

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.

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.

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.

55a Abr. 3:22 (22–24).

b TG Foreordination.

56a TG Earth, Purpose of; Learn.

b Job 38:7 (1–7); Alma 13:3 (3–7).

c Acts 17:26.

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b TG Mission of Latter-day Saints.

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d TG Spirits in Prison.

58a TG Redemption; Repent.

b Matt. 16:19.

TG Covenants; Ordinance.

59a TG Punish.

b Alma 5:21 (17–22). TG Forgive.

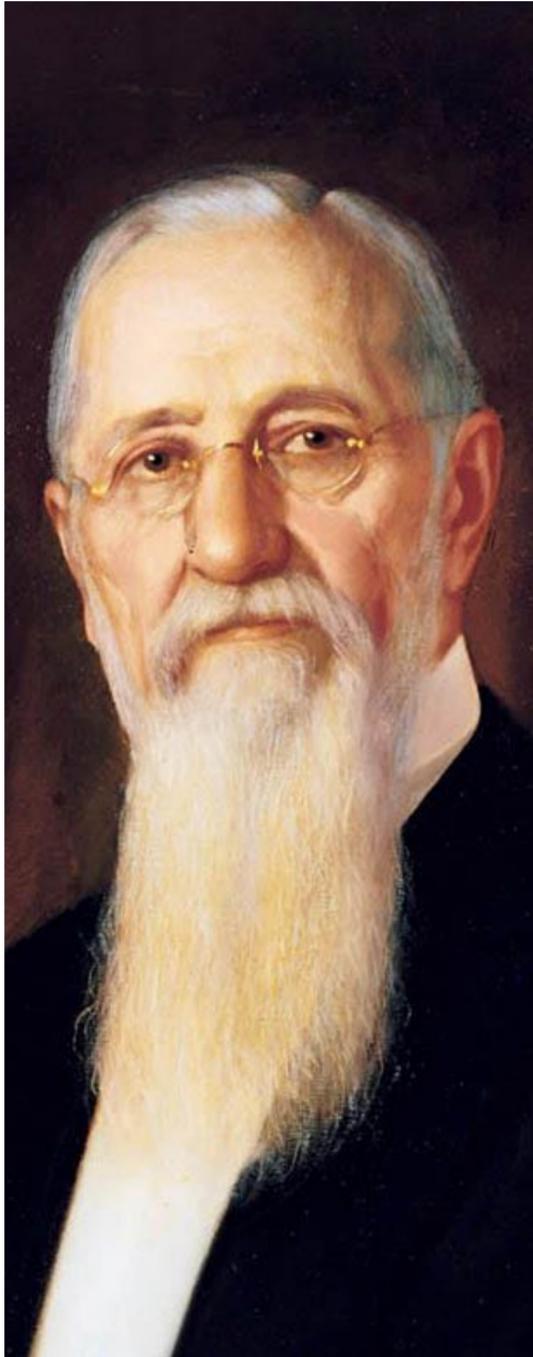
c TG Justice; Reward.

d TG Good Works.

60a Rev. 20:12.

b TG Testimony.

c John 21:24. TG True.



“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”

(President Joseph F. Smith, “Gospel Doctrine,” 5th ed. [1939], 461).

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Jesus Christ, even so. Amen.

Missionary Work.
TG Mission of
Latter-day Saints.
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Repent.
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59a TG Punish.
b Alma 5:21 (17–22).
TG Forgive.
c TG Justice;
Reward.
d TG Good Works.
60a Rev. 20:12.
b TG Testimony.
c John 21:24.
TG True

“I believe, strongly too, that when the
Gospel is preached to the spirits in
prison, the success attending that
preaching will be far greater than that
attending the preaching of our Elders in
this life. I believe there will be very few
indeed of those spirits who will not
gladly receive the Gospel when it is
carried to them. The circumstances
there will be a thousand times more
favorable”

*(“Discourse by President Lorenzo Snow,” The
Latter-day Saints’ Millennial Star, Jan. 22, 1894,
50).*