

code words, feet established, LeGrand Baker

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As the children of Israel approached the Promised Land the Lord instructed Moses, "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God." (Leviticus 18:3-4) Similarly, after the saints left Nauvoo, and before they began their journey toward their Rocky Mountain bastion, the Lord told Brigham Young, "Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God. ... And this shall be our covenant--that we will walk in all the ordinances of the Lord." (D&C 136:1-4) Micah prophesied that those ordinances would include the ordinances of the temple.

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

(Micah 4:1-2)

It is remarkable to me that the apostles of the New Testament used the same ideas and almost spoke in the same language as the prophets of the Book of Mormon. Just as Alma spoke of "holy works" (Alma 12:30 See our discussion above.) in the context of pre-earthlife ordinances, so Paul uses "good works" in that same context: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:6-10)

John takes the idea to its next logical step. Writing to "the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth" he ties the concepts to "the beginning," as in Alma 13:1, and makes the "walk," a progression, not through the temple, but through the reality it foreshadows.

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

(2 John 1:1-6)

An example of success in such a "walk" is found in America, after the Saviour came.

v. 10 And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightsome people.

v. 11 And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them. [Temple marriage and the fulfilment of the other ordinances and covenants of the temple.]

v. 12 And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

v. 13 And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus.

(BofM:4 Nephi 1:10-13)

"The commandments which they had received from their Lord and their God" [Same person??] may be the "law" which is associated with blessings in section 132 of the Doctrine and Covenants:

v. 4 For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

v. 5 For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. ...

v. 7 And verily I say unto you, that the conditions of this law are these: [only things "sealed by the Holy Spirit of promise" are binding upon God.]

v. 9 Will I accept of an offering, saith the Lord, that is not made in my name?

v. 10 Or will I receive at your hands that which I have not appointed?

v. 11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?

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

(D&C: Section 132:4-12)

It occurred to me that if this "walk" is through the ordinances, then one ought to find the scriptures "walking" through each of the stations of the Beatitudes. That proves to be so, or nearly so. We will use the Beatitudes in 3 Nephi 12, beginning with "Blessed are those who follow the brethren" and continuing to "let your light so shine."

Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water,

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, ... (D&C 84:26-27)

Paul urged the saints, " Wherefore take unto you the whole armour of God, ... And your feet shod with the preparation of the gospel of peace." (Ephesians 6:13-18) The Lord used the same phrase, "shod with the preparation..." when he spoke to the Latter-day Saints, but he helped us understand what Paul was saying, by placing the statment in the context of the "keys of the kingdom" which had been restored by Peter, and James (Whom, you will recall, received them on the Mount of Transfiguration where Peter suggested a three-room temple should be built.)

v. 15 Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

v. 16 Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

v. 17 Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

v. 18 And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

(D&C 27:12-18)

Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

v. 74 And I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet

before me, that I may make you clean;

v. 75 That I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise, which I have made unto you, when I will.
(D&C 88:74-75)

v. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

v. 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

v. 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

v. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

v. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

v. 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

v. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

v. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

v. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

v. 11 For he knew who should betray him; therefore said he, Ye are not all clean.

v. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

v. 13 Ye call me Master and Lord: and ye say well; for so I am.

v. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

v. 15 For I have given you an example, that ye should do as I have done to you.

v. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

v. 17 If ye know these things, happy are ye if ye do them.

(John 13:1-17)

This is a cleansing ordinance, as the Lord explained,

And ye shall not receive any among you into this school save he is clean from the blood of this generation; And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.

(D&C 88:138-9)

That may have been what John the Baptist had in mind when he said,

"Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose."(Acts 13:24-27, see also Mark 1:7, I Ne 10:8, Luke 3:16, John 1:17, and Matt 3:11)

Being clean from the sins of the world may also have something to do with this idea: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."(Matthew 10:14) Or it may have had to do with the concept of "come unto me."

v4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

v. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
(Exodus 3:4-6)

v. 13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

v. 14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

v. 15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. ...

v. 2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

(Josuah 5:13-15, 6:2)

Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.

Obedience seems to be a key to the idea of "come unto me." The idea of walking in the light seems to carry that connotation.

Thy vows are upon me, O God: I will render praises unto thee. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

(Psalms 56:12-13)

Isaiah 2, which, as we just read, admonishes, "Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," continues, "O house of Jacob, come ye, and let us walk in the light of the LORD." (Isaiah 2:3-5)

The alternative is not a happy one.

Hear ye, and give ear; be not proud: for the LORD hath spoken. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

(Jeremiah 13:15-16)

...there are many who have been ordained among you, whom I have called but few of them are chosen. They are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day.

(D&C 95: 5-6)

To be in the light is to become light. The question which must be asked now, is "How does one do that?" It is at that answer where the Beatitudes reach their conclusion.

Yea, blessed are the poor in spirit...

Being poor in spirit apparently has to do with sacrifice. It is difficult to read the following passages, first from Isaiah, then from Third Nephi, and not find a correlation between them:

Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

(Isaiah 66:1-2)

v. 18 I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.

v. 19 And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.

v. 20 And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.

v. 21 Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

v. 22 Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.

(3 Nephi 9:18-22)

Being poor, sacrificing a broken heart and contrite spirit in order to obtain the Kingdom, is a sacrifice reminiscent of the Saviour's.

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. ... For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth)

(Ephesians 5:2,8-9)

Look unto me in every thought; doubt not, fear not. Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

(D&C 6:36-37)

...for theirs is the kingdom of heaven.

People who own kingdoms are called "kings," unless it's an ecclesiastical kingdom, then they are called priests. The Lord promised Nephi something like that before he left home. "Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart. ... And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren." (1 Nephi 2:19-22)

Sometimes, in the Old testament "kings" were made kings in two stages. First they were

anointed to become kings, then they were anointed "kings."

"Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore harken thou unto the voice of the words of the LORD."
(1 Samuel 15:1)

Later, that same prophet Samuel went to the house of David's father.

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

(1 Samuel 16:12-13)

Thereafter David was anointed king, first of Judah, then of Israel.

And the men of Judah came, and there they anointed David king over the house of Judah.
(2 Samuel 2:1-4)

So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

(2 Samuel 5:3)

Typically, it is Isaiah who describes the meaning of being a king, beginning with the command, "Awake!" and ending with "kings shall...see."

v. 1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

v. 2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

v. 3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

v. 4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

v. 5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

v. 6 Therefore my people shall know my name: therefore they shall know in that day that

I am he that doth speak: behold, it is I.

v. 7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

v. 8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

v. 9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

v. 10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

v. 11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

v. 12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.

v. 13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

v. 14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

v. 15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

(Isaiah 52:1-15)

And again, blessed are all they that mourn, for they shall be comforted.

The "all" is left out of the Matthew version of the Beatitudes, but it is very significant. We have already quoted Isaiah 61 and noted that it has to do with baptism and temple blessings for the dead. It is apparent, to me at least, that the inclusion of the "all" in this statement makes it clear that the Saviour is paraphrasing that chapter of Isaiah, making this verse in the Beatitudes a promise of temple work for the dead.

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach

good tidings unto the meek [who are dead]; ... to comfort all that mourn.

(Isaiah 61:1-2)

So even the dead are expected to walk in the ordinances.

Now, the decrees of God are unalterable; therefore, the way is prepared that whosoever will may walk therein and be saved.

(Alma 41:8)

Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

(D&C 128:19)

And blessed are the meek, for they shall inherit the earth.

The "meek" are those for whom the earth was made and for whom it shall be redeemed.

v. 14 Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.

v. 15 And the spirit and the body are the soul of man.

v. 16 And the resurrection from the dead is the redemption of the soul.

v. 17 And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

v. 18 Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

v. 19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

v. 20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

(D&C 88:14-30)

We have already talked about "walking" in the ordinances before we came here.

And blessed are all they who do hunger and thirst after righteousness, for they shall be

filled with the Holy Ghost.

The Gospel is, I assume, the righteousness for which one seeks. I suppose that hungering and thirsting have to do with living the laws of the gospel so we may obtain the fruit of the tree of life and the waters of life. When we talked about that, I suggested that ordinances might be the path one must walk before one can partake of the fruit and drink of the water.

And blessed are the merciful, for they shall obtain mercy.

Mercy is the flower of charity, as it is the roots of the law of Consecration. Where there is no mercy there can only be justice, judgement, inequality, and hell.

v1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

v. 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

v. 3 And hereby we do know that we know him, if we keep his commandments.

v. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

v. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

v. 6 He that saith he abideth in him ought himself also so to walk, even as he walked.

v. 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

v. 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

v. 9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

v. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

v. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

v. 12 I write unto you, little children, because your sins are forgiven you for his name's sake.

v. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

v. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

v. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

v. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

v. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

v. 18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

v. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

v. 20 But ye have an unction from the Holy One, and ye know all things.

v. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

v. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

v. 23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

v. 24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

v. 25 And this is the promise that he hath promised us, even eternal life.

v. 26 These things have I written unto you concerning them that seduce you.

v. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

v. 28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

v. 29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

(1 John 2:1-24)

And "that which ye have heard from the beginning" is, as Paul reiterates in Ephesians, the law of charity.

Blessed by the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

(Ephesians 1:3-4)

And blessed are all the pure in heart, for they shall see God.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

(Nahum 1:14-15)

v. 18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

v. 19 And shall find wisdom and great treasures of knowledge, even hidden treasures;

v. 20 And shall run and not be weary, and shall walk and not faint.

v. 21 And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

(D&C 89:18-21)

What angels? I don't know, but the Melchizedek Priesthood Personal Study Guide 3 p. 130 quotes this interesting statement from Discourses of Brigham Young p. 416. It says one must be able to pass "the angels who stand as sentinels, and gain your eternal exaltation...."

There is the same sort of idea in Proverbs. We are in a world of darkness and we cannot see. That is a theme of all the prophets. Our weaknesses are hidden from ourselves by our own perceptions of reality. Our physical bodies are, for the most part, equipped to "see" and "hear" the physical things around us. Thus, with these bodies we are supplied to function in this

physical world. That creates a strange and provocative dicotomy. We sense our own eternal nature; we see this beautiful earth, reaching in its life in both directions in time farther than we are able to comprehend. And we desire to "have" that kind of life, so we seek the things the world offers as a substitute. We build monuments, seek wealth, honor and glory as though these things were eternal, like the earth seems eternal, and our having them somehow makes us eternal too. We see the god we wish to worship, and do homage in his temple. The plan was without flaw and its execution without defect:

I recall that when the arrangements were being made to create the world on which the spirits of man could dwell, the plan was:

We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; And they who keep their first estate shall be added upon...."
(Abraham 3:24-26)

So it appears to me that the question in the world before this one was "Will you obey?" Then, if the answer was a demonstrable "Yes," people could come to this world. But it seems to be that if that is also the question of this world, then this world is poorly devised. Most people live and die without ever knowing what they should obey and never have any opportunity to do so at all. So there must be a different question. It is easy enough to find.

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

(Mark 12:29-31)

In our context, one might word the question differently: If in the last world the question was "Do you obey," in this world the question is "Why do you obey." The answer, of course is "Love." But, "Love of what?" If we obeyed God because we wanted power and glory like he has power and glory, then that can easily be discovered here. There is all sorts of artificial and temporary power and glory and things in this world which we can see, or think we see, for which we can place the self that is us upon the altar. Our perceptions seem to numb us to the shortness of our lives and to the tentativeness of the things we worship. But it is not their fault. Everything in the world around us declares itself to be temporal and temporary, but we inject a fictional timeless perpetuation into those dominions, presteges, and possessions we seek. We clothe them with a pretended eternity, then go chasing after them as though they were god. Expending our life and energies in a dance of self agrandizement. It would be hard (impossible, actually), on judgement day, to review such a life and pretend we had loved a different God from the ones we had served. That lie might have served us in the past, and it may be useful now, but at the end of this life, it will be shown to be a lie.

On the other hand, if someone lived at a time and place where they could never even hear the Saviour's name, but used up their entire lives being a blessing to their fellow men, how natural it will be for them to embrace the gospel when they hear it, and how easy for the Lord to bless them for the righteous desires of their heart. If that is the test, to discover if we love the Lord and his children, it seems to me that this world is perfectly devised to administer such a test.

If we are willing to accept no reality except that telestial world which our bodies can perceive, and abandon the realities of a higher plane, y which our bodies cannot perceive, to which we may pretend to comprehend. Some people who call themselves "rational," or "educated" insist there is no reality except that which can be perceived by their physical body. "The blind leading the blind" is an apt description of this telestial world through which we wade and stumble. So, the admonition in Proverbs.

v. 5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

v. 6 In all thy ways acknowledge him, and he shall direct thy paths.

v. 7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

v. 8 It shall be health to thy navel, and marrow to thy bones.

(Proverbs 3:5-8)

To me, personally, the most meaningful scriptures which have to do with "for they shall see God," also have to do with feet.

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v. 1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

v. 2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

v. 3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

v. 4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

v. 5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

v. 6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

v. 7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

v. 8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

v. 9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

v. 10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

v. 11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

v. 12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward.

v. 13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

v. 14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

v. 15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

(Isaiah 52:1-15)

** v20 And it came to pass that one of them said unto him: What meaneth the words which are

written, and which have been taught by our fathers, saying:

v. 21 How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth;

v. 22 Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion;

v. 23 Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem;

v. 24 The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?

(BofM:Mosiah 12:20-24)

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FEET.

The symbolism of feet is as complex as that of arms and hands. By feet we move--their direction determines our destiny. By feet we don't move==as here, their being "established" shows victory, in context of war, stability and peace in times of peace.

How beautiful upon the mountains is quoted ==== times in the scriptures. Sometimes it is singular, referring to the Saviour. Sometimes it is plural, referring to others who are saviours on Mt. Zion.

Within the quiet meanderings of my mind, I can readily find a meaning for that which doesn't bother with needing proofs. If I were now to be before my Saviour, I think I should not want to stand or even bow before him. I would want to embrace him, but it would not occur to me to stand and be embraced by him. Not yet, not at first. I can conceive of only one response on my part which would be neither forced nor artificial. I would go down and touch his feet, press my face upon them and weep tears of joy.

In my heart I can find no other reaction but that, unless I have myself standing at attention in formal judgment or cowering in a corner, being afraid. I find those responses in my imagination, but not in my heart.

Having said that, I am left still not knowing what Isaiah had in mind, but if I were guessing, I would guess he had found the meaning of the invitation "Come unto Me," and was suggesting could find it too.

My I try to paraphrase this verse in light of Isaiah 61.

Sing, you who are in the world of departed spirits,
Be joyful, you who remain on the earth,
For the Plan of the eternal gods is come to fruition.
Break forth into singing O ye temples,
For you shall be desolate no more.
The Lord is accomplishing his work among the dead
So that neither sin, sorrow, nor death will have any more power to oppress.

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v. 5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen,
whose loins were girded with fine gold of Uphaz:

v. 6 His body also was like the beryl, and his face as the appearance of lightning, and his
eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the
voice of his words like the voice of a multitude.

(Daniel 10:5-6)

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v. 3 God came from Teman, and the Holy One from mount Paran. Selah. His glory
covered the heavens, and the earth was full of his praise.

v. 4 And his brightness was as the light; he had horns coming out of his hand: and there
was the hiding of his power.

v. 5 Before him went the pestilence, and burning coals went forth at his feet.

v. 6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the
everlasting mountains were scattered, the perpetual hills did bow: his ways are
everlasting.

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(Habakkuk 3:3-6)

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v. 34 Then shall they break forth into joy--Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem.

v. 35 The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.

v. 36 And then shall be brought to pass that which is written: Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean.

v. 37 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

v. 38 For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money.

v. 39 Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak.

v. 40 And then shall they say: How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!

v. 41 And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

v. 42 For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.

v. 43 Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.

v. 44 As many were astonished at thee--his visage was so marred, more than any man, and his form more than the sons of men--

v. 45 So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.

v. 46 Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

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(BofM:3 Nephi 20:34-46)

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v. 45 But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud.

v. 46 Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth.

v. 47 Then shall the arm of the Lord fall upon the nations.

v. 48 And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake.

(D&C 45:45-48)

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v37 And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were offended because of him.

v. 38 And they came forth to hear him, upon the high places, saying unto the tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.

v. 39 And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him; for he walked with God.

v. 40 And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?

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(PoGP:Moses 6:37-40)

v48 Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him.

v. 49 And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

v. 50 Methuselah was one hundred years old when he was ordained under the hand of Adam.

(D&C 107:48-50)

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v1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

v. 2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

v. 3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

v. 4 Then came the word of the LORD to Isaiah, saying,

v. 5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

v. 6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

v. 7 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

v. 8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

v. 9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

v. 10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

v. 11 I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

v. 12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

v. 13 I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

v. 14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.

v. 15 What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

v. 16 O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

v. 17 Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

v. 18 For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.

v. 19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

v. 20 The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

v. 21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

v. 22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

(Isaiah 38:1-22)

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v. 8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

v. 9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be

found there; but the redeemed shall walk there:

v. 10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

(Isaiah 35:8-10)

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v1 The veil was taken from our minds, and the eyes of our understanding were opened.

v. 2 We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

v. 3 His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

v. 4 I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

v. 5 Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

(D&C 110:1-5)

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v. 9 And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

v. 10 And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

(BofM:3 Nephi 17:9-10)

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v13 And it came to pass that the Lord spake unto them saying:

v. 14 Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

v. 15 And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

v. 16 And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

v. 17 Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

v. 18 And it came to pass that he spake unto Nephi (for Nephi was among the multitude) and he commanded him that he should come forth.

v. 19 And Nephi arose and went forth, and bowed himself before the Lord and did kiss his feet.

v. 20 And the Lord commanded him that he should arise. And he arose and stood before him.

(BofM:3 Nephi 11:13-20)

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v1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

v. 2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

v. 3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven

thunders uttered their voices.

(Revelation 10:1-3)

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v. 21 And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?

v. 22 And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.

v. 23 And he spake unto me, saying: Yea, and the most joyous to the soul.

v. 24 And after he had said these words, he said unto me: Look! And I looked, and I beheld the Son of God going forth among the children of men; and I saw many fall down at his feet and worship him.

(BofM:1 Nephi 11:21-24)

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v. 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

v. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

v. 18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

v. 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

(Revelation 2:16-19)

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v. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

v. 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

v. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

v. 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

v. 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

v. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

v. 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

v. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

v. 20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

(Revelation 1:12-20)

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v. 1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

v. 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

v. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

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v. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
(John 12:1-7)

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v. 1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

v. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

v. 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

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(John 11:1-3)

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v. 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

v. 37 But they were terrified and affrighted, and supposed that they had seen a spirit.

v. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

v. 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

(Luke 24:36-39)

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v. 1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

v. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

v. 3 His countenance was like lightning, and his raiment white as snow:

v. 4 And for fear of him the keepers did shake, and became as dead men.

v. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

v. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

v. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

v. 8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

v. 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

v. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

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(Matthew 28:1-10)

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v1 Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

v. 2 Examine me, O LORD, and prove me; try my reins and my heart.

v. 3 For thy lovingkindness is before mine eyes: and I have walked in thy truth.

v. 4

v. 11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

v. 12 My foot standeth in an even place: in the congregations will I bless the LORD.
(Psalms 26:1-12)

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v26 And the Lord said: I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his life.

v. 27 And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God, as did also his three sons, Shem, Ham, and Japheth.

v. 28 The earth was corrupt before God, and it was filled with violence.

v. 29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its way upon the earth.

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(PoGP:Moses 8:26-29)

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v68 And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.

v. 69 And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

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(PoGP:Moses 7:68-69)

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v26 And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his

brother, who walked in holiness before the Lord.

v. 27 And Adam and his wife mourned before the Lord, because of Cain and his brethren.

v. 28 And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God.

v. 29 And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

(PoGP:Moses 5:26-29)

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v21 And Enoch lived sixty and five years, and begat Methuselah:

v. 22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

v. 23 And all the days of Enoch were three hundred sixty and five years:

v. 24 And Enoch walked with God: and he was not; for God took him.

(Genesis 5:21-24)

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v2 And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time.

v. 3 Wherefore, I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven.

v. 4 And now my brethren, I judge these things of you because of your peaceable walk with the children of men.

v. 5 For I remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also.

v. 6 For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.

(BofM:Moroni 7:2-6)

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v. 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

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v. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

v. 77 To give knowledge of salvation unto his people by the remission of their sins,

v. 78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

v. 79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

(Luke 1:67-79)

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v. 15 That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman;

v. 16 Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

(D&C 78:15-16)

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v. 13 For whosoever shall call upon the name of the Lord shall be saved.

v. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

v. 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

v. 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

v. 17 So then faith cometh by hearing, and hearing by the word of God.

(Romans 10:13-17)

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v3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

v. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks--nation shall not lift up sword against nation, neither shall they learn war any more.

v. 5 O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

(BofM:2 Nephi 12:3-5)

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v. 4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

v. 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

v. 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

(Revelation 3:4-6)

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v. 26 I have declared my ways, and thou heardest me: teach me thy statutes.

v. 27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

(Psalms 119:26-27)

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v. 11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

v. 12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

(Psalms 86:11-12)

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v15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

(Jeremiah 3:15)

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v. 5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

v. 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

v. 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in

darkness out of the prison house.

v. 8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

v. 9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

v. 10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

v. 11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

v. 12 Let them give glory unto the LORD, and declare his praise in the islands.

v. 13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

v. 14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

v. 15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

v. 16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

(Isaiah 42:5-16)

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v. 6 And now these are the words: Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

v. 7 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet;

and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

v. 8 And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.

v. 9 Nevertheless, the Lord has shown unto me that they should return again. And he also has shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and crucify him, according to the words of the angel who spake it unto me.

v. 10 And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted.

v. 11 Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.

v. 12 And blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved; for the Lord God will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things.

v. 13 Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah.

v. 14 And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.

v. 15 And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel.

v. 16 For shall the prey be taken from the mighty, or the lawful captive delivered?

v. 17 But thus saith the Lord: Even the captives of the mighty shall be taken away, and

the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee--

v. 18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

(2 Nephi 6: 6-18)

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v. 1 And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

v. 2 And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son--

v. 3 The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son--

v. 4 And they are one God, yea, the very Eternal Father of heaven and of earth.

v. 5 And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

v. 6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth.

v. 7 Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.

v. 8 And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men--

v. 9 Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.

v. 10 And now I say unto you, who shall declare his generation? Behold, I say unto you,

that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed?

v. 11 Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord--I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are heirs of the kingdom of God.

v. 12 For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

v. 13 Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed.

v. 14 And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion: Thy God reigneth!

v. 15 And O how beautiful upon the mountains were their feet!

v. 16 And again, how beautiful upon the mountains are the feet of those that are still publishing peace!

v. 17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever!

v. 18 And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

v. 19 For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished.

v. 20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead.

v. 21 And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ--for so shall he be called.

v. 22 And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.

v. 23 They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death.

v. 24 And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.

v. 25 And little children also have eternal life.

v. 26 But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.

v. 27 Therefore ought ye not to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim.

v. 28 And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people.

v. 29 Yea, Lord, thy watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

v. 30 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

v. 31 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

(BofM:Mosiah 15:1-31)

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v. 18 For as I said unto you from the beginning, that I had much desire that ye were not in the state of dilemma like your brethren, even so I have found that my desires have been gratified.

v. 19 For I perceive that ye are in the paths of righteousness; I perceive that ye are in the path which leads to the kingdom of God; yea, I perceive that ye are making his paths straight.

v. 20 I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round.

v. 21 And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness.

v. 22 And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God, after which ye have been received.

v. 23 And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive.

v. 24 And see that ye have faith, hope, and charity, and then ye will always abound in good works.

v. 25 And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless even as their garments are spotless, in the kingdom of heaven to go no more out.

(BofM:Alma 7:15-25)

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v12 And now I say unto you, ye have been oppressed by king Noah, and have been in bondage to him and his priests, and have been brought into iniquity by them; therefore ye were bound with the bands of iniquity.

v. 13 And now as ye have been delivered by the power of God out of these bonds; yea, even out of the hands of king Noah and his people, and also from the bonds of iniquity, even so I desire that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you.

v. 14 And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.

v. 15 Thus did Alma teach his people, that every man should love his neighbor as himself, that there should be no contention among them.

v. 16 And now, Alma was their high priest, he being the founder of their church.

v. 17 And it came to pass that none received authority to preach or to teach except it were by him from God. Therefore he consecrated all their priests and all their teachers; and none were consecrated except they were just men.

v. 18 Therefore they did watch over their people, and did nourish them with things pertaining to righteousness.

(BoFM:Mosiah 23:12-18)

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v5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

v. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

v. 7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

(Luke 1:5-7)

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v17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

v. 18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

v. 19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

v. 20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

v. 21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

(Ezekiel 11:17-21)

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v12 Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

v. 13 And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

v. 14 And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

v. 15 For they have strayed from mine ordinances, and have broken mine everlasting covenant;

v. 16 They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

(D&C 1:12-16)

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we are now at the question we asked some time ago, "how does one become light.

v8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:
|v9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)
|v10 Proving what is acceptable unto the Lord.
|v11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.
|v12 For it is a shame even to speak of those things which are done of them in secret.
|v13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make
manifest is light.
|v14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give
thee light.

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(NewT:Ephesians 5:8-14)

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v1 Nevertheless, the dimness shall not be such as was in her vexation, when at first he lightly
afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict
by the way of the Red Sea beyond Jordan in Galilee of the nations.

v. 2 The people that walked in darkness have seen a great light; they that dwell in the land
of the shadow of death, upon them hath the light shined.

v. 3 Thou hast multiplied the nation, and increased the joy--they joy before thee
according to the joy in harvest, and as men rejoice when they divide the spoil.

v. 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of
his oppressor.

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(BofM:2 Nephi 19:1-4)

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v. 17 And again, in connection with this quotation I will give you a quotation from one of
the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be
revealed in the last days, and in an especial manner this most glorious of all subjects
belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says,
last chapter, verses 5th and 6th: Behold, I will send you Elijah the prophet before the
coming of the great and dreadful day of the Lord: And he shall turn the heart of the

fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

v. 18 I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other--and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times.

I have already used 19

v. 19 Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

(D&C 128:17-19)

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