

# **A Citizen of the Kingdom**

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# The Kingdom of God

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*Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, for ever and ever. Amen.*

## *Doctrine and Covenants 65:1*

As Jesus departed Capernaum after He had preached the Gospel and performed many miracles in the city, “the people sought him, and came unto him, and desired him that he should not depart from them. But he said unto them, I *must* preach the kingdom of God to other cities also, for *therefore* am I sent.<sup>1</sup>” It appears today that the children of men have forgotten the reason that the Son of God visited the earth in the flesh. It was not, as has been supposed, to be born and placed in a manger or to be hung on the cross, nor was it *just* to be resurrected in order to defeat “him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage.<sup>2</sup>” Jesus instead explained very clearly that He was sent to preach the Gospel of the Kingdom of God, not only through His words but also through His life, death, and resurrection. For Jesus lived only to do the will of His Father so that by following His example the children of men might enter into the Kingdom and receive eternal life.

Through His life and example, it becomes unmistakable that Jesus’s purpose was, in part, to shed light and truth upon His Father’s Kingdom and to demonstrate how mankind is to abide as a citizen of that Kingdom. There are more than sixty parables found in the New Testament concerning the Kingdom of God. “And Jesus departed unto Galilee, and leaving Nazareth, in Zebulun, he came and dwelt in Capernaum...That it might be fulfilled which was spoken by Esaias the prophet [read Isaiah 9:1-3], saying...The people which sat in darkness saw a *great light*, and unto them that sat in the region and

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<sup>1</sup> Luke 4:42-43

<sup>2</sup> Hebrews 2:14-15

shadow of death, light is sprung up. *From that time*, Jesus began to preach, and to say, Repent; for the *kingdom* of heaven is at hand.<sup>3</sup>

Throughout His ministry, whether in life, in death, or in His resurrection, Jesus both taught and exemplified everything pertaining the Kingdom of God by seeking not His own will, but rather His Father's. However, the burden of the Kingdom was not meant to be Christ's alone, for the Lord Jesus also commissioned those who have covenanted with Him in baptism to "seek to bring forth the kingdom of God."<sup>4</sup> However, what exactly is the Kingdom and how do we seek for it? According to the 1828 Webster's Dictionary, there are many definitions for a kingdom, including "the territory or country *subject* to a king; an undivided territory under the *dominion* of a king or monarch; the inhabitants or population *subject* to a king; the place where any thing prevails and *holds sway* as the water kingdom; and in Scripture, the government or universal *dominion* of God."

By these definitions, it could be stated that everything that an individual sees is part of God's Kingdom, for David wrote, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty; for all that is in the heaven and in the earth is thine; *thine is the kingdom*, O Lord, and thou art exalted as *head* above all. Both riches and honor *come of thee*, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all."<sup>5</sup>

The Kingdom which Jesus spoke of however was more than just the temporal universe, but in particular it was spiritual, just as there is a difference between those who are born into this world and those who are spiritually begotten through baptism of the water and the Spirit. Though a physical kingdom is something that is tangible through the senses, Jesus explained to the Pharisees that spiritual "kingdom of God cometh *not with observation*; neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God has *already* come unto you...and every man who *seeketh truth* presseth into it."<sup>6</sup> In other words, the Kingdom is unlike any country in existence today where an individual might point to a globe and say here is the United States or here is China, rather instead it is a spiritual domain where the Gospel and the Church of Jesus Christ are the government. For Isaiah wrote of Jesus, saying, "For unto us a child is born, unto us a son is given; and the *government* shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace there is no end, upon the throne of David, and upon his kingdom, *to order it*, and *to establish it* with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."<sup>7</sup>

In order to be a citizen in God's Kingdom, one must be willing to obey His Gospel and to believe in His Only Begotten Son. "Wherefore, my beloved brethren, I know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father, that ye are willing to take upon you the name of Christ, *by*

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<sup>3</sup> Matthew 4:12-16

<sup>4</sup> Luke 12:34

<sup>5</sup> 1 Chronicles 29:11-12

<sup>6</sup> Luke 17:20-21 and Luke 16:18

<sup>7</sup> Isaiah 9:6-7

*baptism*; yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; Yea, then cometh the baptism of fire and of the Holy Ghost.<sup>8</sup> Please read the following Scripture from 2 Nephi 13:22-30 concerning how one becomes a citizen of the Kingdom.

**13:22** Wherefore, do the things which I have told you I have seen, that your Lord and your Redeemer should do: **13:23** For, for this cause have they been shewn unto me, that ye might know *the gate* by which ye should enter. **13:24** For the gate by which ye should enter *is repentance and baptism* by water: *and then* cometh a remission of your sins by fire, and by the Holy Ghost.

**13:25** And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; **13:26** And ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye enter in by the way, ye should receive. **13:27** And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask, *if all is done?*

**13:28** Behold, I say unto you, *Nay*; for ye have not come thus far, *save* it were by the word of Christ, with unshaken faith in him, relying wholly upon the merits of him who is mighty to save; **13:29** Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. **13:30** Wherefore, if ye shall press forward, feasting upon the word of Christ, and **endure to the end**, behold, thus saith the Father: Ye shall have eternal life.

Jesus said that if the children of men will seek for truth then they will press into the Kingdom of God, which is accomplished by exercising our faith on Him who is mighty to save and by entering into the gate of baptism, both of the water and of the Spirit. In so doing, we are witnessing unto the Father that “we are willing to enter into a *covenant* with our God, to do His will, and to be obedient to His commandments in all things that He shall command us, all the remainder of our days.<sup>9</sup>” It is imperative to understand that “where a covenant is, there must also of necessity be the death of the victim. For a covenant is of force *after* the victim is dead; otherwise it is of *no strength at all* while the victim liveth.<sup>10</sup>” And the victim that mankind puts to death in the covenant of baptism is our old man of sin, so that once the light of Jesus Christ and the Kingdom touches our soul we put away all uncleanness and become a new creature in Him, thus we become spiritually begotten. Please read from Mosiah 3:8-12:

**3:8** And now, because of the covenant which ye have made, ye shall be called *the children of Christ*, his sons, and his daughters: **3:9** For behold, this day he hath *spiritually begotten you*; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him, and have become his sons and his daughters. **3:10** And under this head ye are made free; and

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<sup>8</sup> 2 Nephi 13:16

<sup>9</sup> Mosiah 3:6

<sup>10</sup> Hebrews 9:16-17

there is no other head whereby ye can be made free. **3:11** There is no other name given, whereby salvation cometh, therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be **obedient** unto the end of your lives. **3:12** And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

The only way for mankind to become a citizen of the Kingdom is to exercise their faith in the Son of God unto repentance and to take upon them the name of Christ in baptism. Nonetheless, this is not all, but they must also be obedient unto the end of their lives. In so doing, the Lord has promised that they will always have His Spirit to be with them that they might be clothed with righteousness, which is the garment of the Kingdom of God. Without righteousness, which is purity of heart and rectitude of life according to the law of God, we have no place in God's Kingdom, "for no unclean thing can dwell there, or dwell in His presence."<sup>11</sup>

## A Citizen of the Kingdom

As citizens of the Kingdom of God, there are certain duties and responsibilities that are expected "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;) proving what is acceptable unto the Lord."<sup>12</sup> If we therefore do not preserve our garments through righteousness and truth, the Holy Ghost will have no place within us and we will be as the man who attended the wedding feast "who had not a wedding garment. And he [the King] said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king unto his servants, Bind him hand and foot, and take and cast him away into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen; wherefore all *do not* have on the wedding garment."<sup>13</sup>

In order to retain our garments so that we stand blameless before God, we must keep the commandments of the Lord "and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption...And if Christ be in you, though the body shall die *because of sin*, yet the Spirit is life, because of righteousness. And if the Spirit of Him that raised up Jesus from the dead, *dwell in you*, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."<sup>14</sup> It is through right living with God that the children of light are filled with the Holy Ghost, and it is by this self-same Spirit that we are resurrected and sealed to receive the gift of eternal life.

Entering into the gate of the Kingdom by baptism is the merely the first step, in order to be restored back into the presence of the Father and receive Celestial Glory, we must "hunger and thirst after righteousness; for they shall be filled with the Holy Ghost."<sup>15</sup> This requirement is not only for us as an

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<sup>11</sup> Genesis 6:60

<sup>12</sup> Ephesians 5:8-10

<sup>13</sup> Matthew 22:11-14

<sup>14</sup> Ephesians 4:30 and Romans 8:10-11

<sup>15</sup> Matthew 5:8

individual, but for the world as well so that as many as will might know of the glorious love of God and receive the greatest gift of all, that of eternal life with the Father, the Son, and the Holy Ghost in a state of never ending joy. Wherefore Jesus has commanded those who profess to be called by His name to “seek not the things of this world but *seek ye first* to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.<sup>16</sup>”

If the sons and daughters of God do not walk uprightly before the Lord by seeking first His Kingdom, we will not be able to establish the Lord’s righteousness, and without His righteousness how can we be sealed with the Holy Spirit of Promise? It is therefore incumbent upon the saints that we surrender our will to our Heavenly Father, for Jesus has said, “I will raise up unto myself a *pure people*, that will serve me in righteousness; and all that call on the name of the Lord and *keep his commandments*, shall be saved. Even so. Amen.<sup>17</sup>” The Lord has also promised that the City of Enoch would be “reserved until a day of righteousness shall come,<sup>18</sup>” and that the promise of Zion and the return of our Lord and Savior will coincide with the binding of Satan, “who is an enemy to all righteousness.<sup>19</sup>” Please read the following Scripture passages from 1 Nephi 3:230-231, 1 Nephi 7:60-62, and Section 45:14:

**3:230** And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, **and** upon the covenant people of the Lord, who were scattered upon all the face of the earth; **3:231** And they were armed with righteousness and with the power of God in great glory.

**7:60** And **because of the righteousness** of his people, Satan has no power; **7:61** Wherefore, he can not be loosed for the space of many years; **7:62** For he hath no power over the hearts of the people, for they dwelt in righteousness, and the Holy One of Israel reigneth.

**45:14** And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.

With such promises, let us labor diligently for the Kingdom of God “for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.<sup>20</sup>” In order to perform the labor of the Kingdom we must first know and understand our responsibilities as citizens of God’s Kingdom, which is to seek for His righteousness whether we be a man, woman, or child, or whether we be a member or priesthood member. Each and every soul is important in the Kingdom of God.

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<sup>16</sup> Matthew 6:38

<sup>17</sup> DC 97:4d

<sup>18</sup> DC 45:2g

<sup>19</sup> Alma 16:219

<sup>20</sup> Moroni 9:6

## A Member of the Church and a Citizen of the Kingdom

The gate by which we enter into the Kingdom is the same method by which we become a member of the Church of Jesus Christ. For we read of those who were baptized by Alma the Elder in the waters of Mormon that “they were called the Church of God, or the Church of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God, was added to His Church.<sup>21</sup>” And John explained in the twelfth chapter of Revelation that the Kingdom is brought forth through the holy union of Jesus and the Church.

As a member of the Church and a citizen of the Kingdom of God, it becomes imperative that we understand our duty to God and to one another so that we might be counted worthy of our calling and “that ye may walk blameless before him; that ye may walk after the holy order of God, after which ye have been received.<sup>22</sup>” Please read a few Scriptures concerning the responsibility of those who have entered into a covenant with God from Section 45:1a, Moroni 6:2-9, and Mosiah 3:8, 14-21:

**45:1a** Hearken, O ye people of my church, to whom the ***kingdom has been given***, hearken ye, and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being.

**Moroni 6:2** Behold, elders, priests, and teachers were baptized; and they were not baptized, ***save*** they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with ***a broken heart and a contrite spirit***, and witnessed unto the church that they truly repented of all their sins. **6:3** And none were received unto baptism, save they took upon them the name of Christ, having a determination to ***serve him to the end***.

**6:4** And after they had been received in baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ, **6:5** And their names were taken, that they might be ***remembered and nourished*** by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

**6:6** And the church did ***meet together oft***, to fast and to pray, and to speak one with another concerning the welfare of their souls: and they did ***meet together oft*** to partake of bread and wine, in remembrance of the Lord Jesus; **6:7** And they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders; **6:8** And if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ; but as oft as they repented, and sought forgiveness, with real intent, they were forgiven.

**6:9** And their meetings were conducted by the church, after the manner of the ***workings of the Spirit***, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach or exhort, or to pray, or to supplicate, or to sing, even so it was done.

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<sup>21</sup> Mosiah 9:49-50

<sup>22</sup> Alma 5:38

**Mosiah 3:8** And now, because of the covenant which ye have made, ye shall be called the children of Christ, his sons, and his daughters...**3:14** And I would that ye should remember also, that this is the name that I said I should give unto you, that never should be blotted out, **except** it be through transgression; **3:15** Therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts.

**3:16** I say unto you, I would that ye should remember to **retain the name** written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you: **3:17** For, how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?

**3:18** And again: Doth a man take an ass which belongeth to his neighbor, and keep him? **3:19** I say unto you, **Nay**; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. **3:20** I say unto you, that even so shall it be among you, if ye know not the name by which ye are called. **3:21** Therefore, I would that ye should be **steadfast and immovable**, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him, who created all things, in heaven and in earth, who is God above all. Amen.

If the sons and daughters of God desire to retain the name of Christ so that it is always written in their hearts and to remain steadfast and immovable, it is crucial that that they keep their eyes upon Jesus and the Kingdom. We must therefore be obedient and submissive to the will of God as a child does submit to their father, which means to feast upon the words of Christ and to hearken and to follow the promptings of the Holy Spirit. For how can we surrender our souls to the will of the Father if we do not first know His will, and how can we know God's will if we are not willing to obey His commandments? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a **living sacrifice**, holy, acceptable unto God, which is your **reasonable** service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what that good, and acceptable, and perfect will of God is.<sup>23</sup>"

In Section Sixty-three of the Doctrine and Covenants, the Lord spoke to the members of His Church, saying, "And now, verily I say unto you, that as I said that I would ***make known my will*** unto you, behold, I will make it known unto you, **not** by the way of commandment, for there are many who observe **not** to keep my commandments; but unto him that keepeth my commandments, **I will** give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.<sup>24</sup>" How can we expect to know the will of God if we are not willing to sacrifice only that which God has first given to us, meaning our life? The reasonable service of a member is therefore to make their life sacred by following the commandments which God has laid before them. In so doing, the saints will have a true knowledge of their King. "Verily, thus saith the Lord, It shall come to pass that every soul who

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<sup>23</sup> Romans 12:1-2

<sup>24</sup> DC 63:7

*forsaketh* his sins and cometh unto me, and calleth on my name, and *obeyeth* my voice, and *keepeth* my commandments, *shall* see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world.<sup>25</sup>”

Nevertheless, what are the commandments of God? In Mosiah, chapter two, King Benjamin explained that there are diverse ways and means whereby the children of men can commit sin, even so many that he could not number them. King Benjamin preached that sin is simply our rebellion against God, and that what we often perceive as sin is actually the outward manifestation of our inward rebellion. This principle is also true concerning obedience. Thus keeping the commandments of the Lord is simply an expression of our inward obedience or submission to the perfect will of God.

For the children of God to rejoice as Isaiah, who proclaimed, “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the *garments of salvation*, he hath covered me with the *robe of righteousness*, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels,<sup>26</sup>” we must follow the commandment of Christ, which was not in the likeness of the letter of the law of Moses which was ordained to death, but was after the Spirit that is ordained to life. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.<sup>27</sup>” Only through righteousness will “the Kingdom of God go forth, that the Kingdom of Heaven may come...For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.<sup>28</sup>”

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<sup>25</sup> DC 90:1a

<sup>26</sup> Isaiah 61:10

<sup>27</sup> Romans 8:2

<sup>28</sup> DC 65:1f and Isaiah 61:11

### Responsibilities of a Member in the Kingdom

The table is comprised of three columns, namely commandments, references, and description. Each commandment is followed by a Scriptural reference concerning that commandment to expound upon our responsibilities as citizens of God’s Kingdom. The bolded Scripture in the “reference” column is the Scripture given in the “description” column. For example, for the commandment on “Forsake all sin,” there are four Scriptures listed under “references.” However, only the Doctrine and Covenants Section 66:5d is bolded and the description of that Scripture is “forsake all unrighteousness.”

| Commandments              | References   | Description  |
|---------------------------|--|--|
| <b>Repentance</b>         | Isa 1:16-17  | Cease evil and learn to do well  |
| Forsake all sin           | Tit 2:11-14; 3 Ne 2:85; DC 58:9d; <b>DC 66:5d</b>  | Forsake all unrighteousness  |
| <b>Faith</b>              | <b>Heb 11:1</b> ; James 2:14, 20-21, and 25; Mat 17:19-20; Al 16:139-141, 143, and 152-155; Eth 5:5-22 | The assurance of things hoped for the evidence of things not seen  |
| Believe in Jesus Christ   | Acts 16:30-31; <b>1 Jhn 3:23</b> ; 2 Ne 15:11  | This is His commandment, that we should believe on the name of His Son, Jesus Christ   |
| Hope in Jesus Christ      | Moro 7:45-48   | You shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto eternal life  |
| Trust and obey            | Isa 26:4; Tit 1:2; Heb 11:6; <b>Mos 2:10-11</b> ; Al 17:3  | Thereby salvation might come to him that puts his trust in the Lord, and is diligent in keeping his commandments   |
| <b>Baptisms</b>           | Gen 6:51-53; 60-63; Rom 6:3-7; <b>2 Ne 13:16-17</b> ; 24-26  | If you follow the Son with full purpose of heart and real intent, and are willing to take upon you the name of Christ, by baptism by following your Lord down into the water, according to his word, you will receive the Holy Ghost |
| <b>Laying on of Hands</b> |  |  |
| Healing                   | <b>Jas 5:14-15</b> ; DC 42:12c-d; DC 127:2d; Mor 4:87  | Let the sick call for the elders and let them pray over him, anointing him with oil. The prayer of faith shall save the sick   |
| Confirmation              | Acts 8:14-17; <b>Moro 2:1-2</b> ; DC 17:18   | Jesus said that you shall call on the Father in my name in mighty prayer, and whom you lay your hands upon shall be given the Holy Ghost   |

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| Ordination            | <b>Acts 13:2-3</b> ; Moro 3:1-3   | Barnabas and Paul, before they are sent out to do the work of the Lord, are ordained by the laying on of hands, after being separated out by the Holy Ghost  |
| Blessing of children  | <b>Luk 2:25-33</b> ; Mat 19:13-15; Mos 1:114; 3 Ne 8:23; DC 17:19-20                            | Jesus Christ was blessed as a child, giving us the example to follow   |
| <b>The Sacraments</b> | DC 83:3c  | In the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh  |
| Blessing of children  | See Laying on of Hands<br>DC 17:19-20   | Every member of the church is to bring their children to the elders in front of the church, to be blessed in the name of Jesus by the laying on of hands   |
| Baptisms              | See Baptisms<br>2 Ne 13:24-27   | This is the gate by which we should enter, and after this, I would ask if all is done  |
| Confirmation          | See Laying on of Hands<br>DC 17:18  | All members shall manifest before the church, and also before the elders, by a godly walk and conversation that they are worthy of partaking of the sacrament  |
| Sacrament             | Jhn 6:47-58; <b>Mat 26:22-26</b> ; 1 Cor 11:23-29; 3 Ne 9:40-45; Moro 4 and 5; DC 26:1b-c       | Jesus said take this bread, eat this in remembrance of my body which I give a ransom for you. And he took the cup, saying, Drink ye all of it in remembrance of my blood of the new testament, which is shed for as many as believe on my name for the remission of their sins |
| Marriage              | <b>Gen 2:23-24</b> ; 29-30; Eph 5:22-25; 28; 31; Eph 6:1-4; Jac 2:36-37; DC 111:4b; Col 3:18-21 | God said to His Only Begotten that it was not good that man should be alone, so he made an help meet for him. A man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh   |
| Ordination            | See Laying on of Hands<br>Moro 3:1-3  | After they prayed to God in Jesus Christ's name, they laid their hands upon them, and said, I ordain you to be a priest (or teacher if he be a teacher)...   |

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| Administering to the sick                     | See Laying on of Hands<br>Mor 4:87   | These signs follow them that believe...they shall lay hands on the sick, and they shall recover  |
| Patriarchal blessings                         | <b>DC 107:29b</b> ; 38; 2 Ne 1;<br>Mos 1   | From henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed    |
| <b>Faith, Hope, and Charity</b>               | Al 5:38-41, Moro 7; <b>Eth 5:28-29</b> ; Moro 10:15-17                             | I will shew unto them that faith, hope, and charity, bringeth unto me the fountain of all righteousness  |
| <b>Charity</b>                                | Moro 7:50-52   | Without charity we are nothing, wherefore we must needs have charity which is the pure love of Jesus Christ                                      |
| Love God with all our heart, soul, and mind   | Deut 6:5; <b>Mat 22:35-39</b>  | The greatest commandment is to love God with all our heart, soul, and mind   |
| Love our neighbors as ourselves               | Lev 19:18; Rom 13:8-10; <b>1 Jhn 4:20-21</b>                                       | This commandment we have from him, that he who loveth God, love his brother also   |
| Forgive one another as Christ has forgiven us | Mat 6:16; Mat 18:21-34;<br><b>DC 64:2b-g</b>                                       | I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men  |
| Brotherly kindness                            | 2 Pet 1:7; <b>Mos 1:49</b> ; Mos 2:20-36; Mos 9:39-40; DC 4; DC 85:41              | When you are in the service to your fellow beings you are in the service of God  |
| Love our enemies                              | Mat 5:45-50; <b>Luke 6:27-33</b> ; 2 Ths 3:14-15                                   | Love your enemies, do good to them who hate you...if ye love them only who love you, what reward have you? For sinners also do even the same     |
| <b>Broken Heart and Contrite Spirit</b>       | Psa 34:18; Psa 51:17; <b>2 Ne 1:71-72</b> ; 3 Ne 4:49-50, 66; Eth 1:112            | Jesus Christ offered himself a sacrifice for sin, to answer the ends of the law, unto all who have a broken heart and contrite spirit            |
| Humble, meek, lowly in heart, etc.            | <b>Mat 11:30</b> ; Mos 1:119-120; Al 10:28-29; Al 17:67; Mor 7:50                  | Take my yoke upon you, and learn of me; for I am meek and lowly in heart   |
| Recognize our weakness and nothingness        | Isa 55:6-11; Mos 1:57-61; <b>Mos 2:20</b> ; Al 14:92; Al 18:14-16; Eth 5:27-29, 38 | Always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long suffering towards you unworthy creatures |

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| Full purpose of heart                    | 2 Ne 13:16; <b>Jac 4:8</b> ; Mos 5:52  | I beseech of you in words of soberness, that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you  |
| <b>Prayer</b>                            | Psa 34:17; <b>Phs 4:6-7</b> ; Jas 5:16; DC 28:1a; 2b-c; 2 Ne 14:4-6; 11-12; DC 18:4a-c; DC 24:3b-c; Al 5:40              | Be afflicted in nothing, but in everything by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God, that passes all understanding, will keep your hearts and mind through Christ Jesus |
| Pray without ceasing                     | DC 32:3e; <b>Al 16:218-222</b> ; DC 61:6e; Al 10:28-29; Al 14:103  | Let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you  |
| <b>Fasting</b>                           | Isaiah 58:3-11; Mat 6:17-18; Al 12:5; <b>DC 59:3</b>   | Verily this is fasting and prayer, or in other words, rejoicing and prayer  |
| <b>Hearken to the counsel of God</b>     | <b>Gen 7:42</b> ; Isa 55:8-9; 1 Ne 5:232-235; 2 Ne 6:43-47; <b>2 Ne 6:56-61</b> ; Mos 2:13-15; DC 131:1c; 1 Ne 5:144-150 | Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name also...To be learned is good, if they hearken unto the counsels of God  |
| <b>Know Jesus Christ</b>                 | <b>1 Jhn 2:2-6</b> ; 2 Ne 14:7-8   | Hereby we do know that we know Jesus, if we keep his commandments...whoso keepeth his word, in him is the love of God perfected; hereby know we that we are in him  |
| Know, search, and study the commandments | <b>2 Tim 2:15-16</b> ; 2 Ne 14:6-8; DC 1:7   | Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth   |
| Seek for truth and righteousness         | Mat 5:8; 2 Ths 2:9-10; <b>DC 90:6a</b>   | The glory of God is intelligence, or, in other words, light and truth   |
| <b>Witness to God</b>                    | Moro 4 and 5   | To witness unto thee, O God the eternal Father, that they are willing to take upon them the name of your Son  |
| Do good works                            | Tit 2:6-8; 11-14; Heb 6:10-12; Mos 3:21; Al 5:38-41; <b>DC 58:6c-f</b>   | It is not meet that I should command in all things...Men should be anxiously engaged in a good cause  |

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| Be valiant in testimony                      | <b>Heb 11:32-34</b> ; DC 76:6   | The prophets, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight  |
| Be a light to the world                      | Mat 5:15-18   | Let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven   |
| Be prepared                                  | 2 Tim 2:21; <b>Al 16:228-234</b> ;<br>Al 19:91-92   | This life is the time for men to prepare to meet God; yea, the day of this life is the day for men to perform their labors   |
| Lay up treasure in heaven                    | <b>Mat 6:19-21</b> ; Mat 18:18;<br>Hel 5:23-32  | Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt. For where you treasure is, there will be your heart also  |
| <b>Meet Together Often</b>                   | Mat 18:20; Acts 2:42-47;<br>Mos 9:58; 3 Ne 8:53;<br><b>Moro 6:6-9</b> ; DC 6:15                     | The church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls   |
| <b>Keep the Sabbath Holy</b>                 | Exo 20:8-11; <b>DC 59:2e-3</b> ;<br>DC 68:4d; DC 119:7  | Offer up thy sacraments upon my holy day; for verily this is a day appointed unto thee to rest from thy labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times... |
| <b>Keep our Home in Order</b>                | 1 Tim 3:4-5   | If a man know not how to rule his own house, how shall he take care of the church of God?  |
| Parents and children love one another        | Eph 5:22-31; Eph 6:1-4;<br><b>Col 3:18-20</b> ; Tit 1:6; Jac 2:57; 3 Ne 8:52                        | Wives, submit yourselves to your husbands...Husbands, love your wives and be not bitter against them...Children, obey your parents in all things   |
| Teach the gospel                             | DC 68:4   | If any parents teach not their children to understand the doctrine of repentance, faith in Christ, and baptism and the gift of the Holy Ghost, the sin be upon the head of the parents   |
| One husband, one wife                        | 1 Tim 3:2; 12; <b>Jac 2:36</b> ; 55;<br>DC 49:3b; DC 111:4b   | There shall not any man among you have save it be one wife; and concubines he shall have none  |
| <b>Deny Yourselves and Take up the Cross</b> | Mat 5:31; Mat 10:32-38;<br><b>Mat 16:25-31</b> ; Mar 8:36-41;<br>Luke 9:23-26; Jac 1:3;<br>DC 66:5d | If any man will come after me, let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments                                   |

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| Forsake our life  | <b>Luk 14:25-34</b> ; Mat 19:16-30; Mar 10:26-30; Luke 18:27-30                         | If any man come to me and hate not his own life; or in other words, is afraid to lay down his life for my sake, he cannot be my disciple  |
| Be in the world, not of it  | Jhn 15:18-19; <b>DC 128:8b-c</b>  | Be in the world but not of it, living and acting honestly and honorably before God...that the places where they occupy may shine as Zion  |
| <b>Seek to Build up the Kingdom and Establish the Cause of Zion</b> | <b>Mat 6:38</b> ; DC 6:3a-c, DC 11:3a-5b; DC 23:4a; DC 29:3c; DC 45:2                   | Seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness  |
| Teach the Doctrine of the Kingdom                                   | Tit 2:1-8; DC68:4a; <b>DC 85:21</b>   | I give unto you a commandment, that you shall teach one another the doctrine of the kingdom   |
| Remember the everlasting covenant                                   | Gen 9:21-23; Isa 61:8-11; DC 1:4; <b>DC 45:2</b>  | I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek it, and to be a messenger before my face to prepare the way before me |
| Preach repentance through baptism                                   | Acts 2:37-38; Mos 9:51-53; <b>Moro 8:29</b> ; DC 6:4; DC 16:3c-4a; DC 32:2f-2g; DC 49:2 | The first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling of the commandments; and the fulfilling the commandments brings a remission of sins   |
| Our eye single to the glory of God                                  | Mat 6:22-24; 1 Cor 10:31; DC 4:e; DC 85:18  | If your eye be single to my glory, your whole bodies shall be filled with light...and that body which is filled with light comprehendeth all things   |
| <b>Be Perfect</b>   | Mat 5:50  | Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect   |
| Walk Uprightly  | <b>Gen 17:1</b> ; Psa 84:11; Mos 9:64   | I, the Almighty God, give unto thee a commandment, that thou shalt walk uprightly before me, and be perfect   |
| <b>Endure to the End</b>  | 1 Ne 7:69; <b>2 Ne 13:29-32</b> ; 3 Ne 7:10   | Ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men   |
| <b>Law of Consecration</b>  | <b>DC 42:8-10</b> ; DC 70:2b-3; DC 72:3b  | And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be                                      |

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|  |  | broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me  |
| Pay tithing                              | Gen 14:20, 36-40; Heb 7:1-2; Al 10:8; 3 Ne 11:11-13; DC 106:1a-2a    | Abraham paid tithes of one tenth part of all that he possessed  |
| Free will offering                       | 1 Chr 29:9-19  | Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord                                |
| <b>Be United as One Body, One Church</b> | <b>Gen 7:23</b> ; Acts 4:31; Eph 4:3-6; <b>DC 38:6a</b>              | The Lord called his people Zion because they were of one heart and on mind, and dwelt in righteousness...Be one; and if ye are not one, ye are not mine |
| Impart of our substance                  | Acts 2:42-47; Acts 4:31-35; Mos 2; Mos 9:60-64; DC 77:1f-g; DC 102:2 |   |

## Women in the Kingdom

Little has been mentioned in the current state of the Church concerning the duties and responsibilities of women in the Kingdom. There appears to be many women today who are seeking to understand their unique role in the Church and how they can move the cause of Zion forward. While the Scriptures explain that women are not to “usurp authority over the man [meaning priesthood authority], but to be in silence [not function as priesthood]. For Adam was first formed, then Eve,<sup>29</sup>” the responsibility of women in God’s Kingdom has been misunderstood and in some instances it has been neglected to be taught altogether. The word of God clearly testifies that the Kingdom cannot be brought forth without the women of the Church.

## Eve and the Church

In his first epistle to the Corinthians, Paul expounded on a profound and important truth from the book of Genesis and one that the world has largely misinterpreted throughout history, which has caused much of the sexist attitudes and views that are witnessed today. Paul wrote, “For the man is not of the woman; but the woman of the man. Neither was man created for the woman; but the woman for man.<sup>30</sup>” The second chapter of Genesis reaffirms Paul’s statement as God explained to Moses that Adam was the very first human and that God saw that it was not good for man to be alone. The Lord God therefore said unto His Only Begotten, “I will make an help meet for him.<sup>31</sup>” Please read the following Scripture from Genesis 2:27-30:

**2:27** And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him. **2:28** And I, the Lord God, caused a deep sleep to fall upon Adam, and he slept, and I took one of *his* ribs, and closed up the flesh in the stead thereof; and the rib, which I, the Lord God had taken *from man*, made I a woman, and brought her unto the man. **2:29** And Adam said, This I know now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken *out* of man. **2:30** Therefore shall a man *leave* his father and his mother, and shall *cleave* unto his wife; and they shall be one flesh.

In the fifth chapter of Romans, Paul made an interesting connection between Adam and Jesus Christ, saying, “Wherefore, as by one man [Adam] sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; (For, before the law, sin was in the world; yet sin is not imputed to those who have no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the *figure* of him [Jesus] that was to come. For I say, that through the offense, death reigned over all. But the offense is not as the free gift, for the gift aboundeth. For, if through the offense of one, many be dead; much more the grace of God, and the gift by grace, hath abounded by one man, Jesus Christ, unto many. And not as, by one that sinned, is the gift; for the judgment is by one to condemnation, but the free gift is of many offenses

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<sup>29</sup> 1 Timothy 2:12-13

<sup>30</sup> 1 Corinthians 11:8-9

<sup>31</sup> Genesis 2:24

unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)<sup>32</sup>

Paul also made a similar connection between Adam and Jesus when he wrote, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."<sup>33</sup> The reader might be asking at this point "what does this have to do with women and the Church." The answer however lies in the similitude between Adam and Eve and Jesus Christ and the Church.

In Genesis, chapter three, we read concerning Eve's temptation in the Garden of Eden and the subsequent fall of man. It is here where many individuals like to quote Paul's epistle to Timothy, who wrote that "Adam was not deceived, but the woman being deceived was in the transgression."<sup>34</sup> It is important to understand however that this verse is not meant to be a condemnation against Eve or women, nor is it meant to be a praise of Adam or men. While reading the following Scripture passage from the third chapter of Genesis, please remember that Adam and Eve were both in a state of innocence while they abode in the Garden of Eden and that prior to Satan's temptation, neither had experienced opposition.

**3:7** And Satan put it into the heart of the serpent, for he had drawn away many after him; and he sought also to beguile Eve, for he *knew not* the mind of God; wherefore, **he sought to destroy the world.** **3:8** And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden. And he spake by the mouth of the serpent. **3:9** And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. **3:10** And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

**3:11** And when the woman saw that the tree was good for food, and that it became **pleasant to the eyes**, and a tree to be *desired* to make her wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. **3:12** And the eyes of them both were *opened*, and they knew that they had been naked; and they sewed fig leaves together, and made themselves aprons.

**3:13** And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day. **3:14** And Adam and his wife went to hide themselves from the presence of the Lord God, amongst the trees of the garden. **3:15** And I, the Lord God, called unto Adam, and said unto him, Where goest thou? And he said, I heard thy voice, in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

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<sup>32</sup> Romans 5:12-14

<sup>33</sup> 1 Corinthians 15:21-22

<sup>34</sup> 1 Timothy 2:14

**3:16** And I, the Lord God, said unto Adam, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst **surely die?** **3:17** And the man said, The woman whom thou gavest me, and **commanded** that she should **remain with me,** she gave me of the fruit of the tree, **and I did eat.** **3:18** And I, the Lord God, said unto the woman, What is this thing which thou hast done? **3:19** And the woman said, The serpent **beguiled me, and I did eat.**

We would ask the reader, who did God approach first after Adam and Eve's transgression? It was Adam, and why did God go to Adam first? God did so because as both Genesis and Paul stated, man was created first while woman was created of and for man. The Lord God was therefore teaching Adam that he had a responsibility to serve his wife and to watch over her as Christ does for the Church. It is also important to notice that while Eve was tempted by Satan, Adam was not. Again, this is not meant to be a condemnation or praise, but simply the truth as stated in Scripture.

Instead of being tempted or beguiled as was Eve, Adam chose willingly to disobey God and partake of the fruit of the tree of the knowledge of good and evil so that he could remain with Eve, and thus sin and death entered into the world and was passed upon all men. Again, this was also in a figure of Jesus Christ, as He willingly took upon Him the sins of the world, which caused both a spiritual and temporal separation from His Father, so that He could redeem His bride, the Church. It is imperative nevertheless for all to understand that neither Eve nor the Church is helpless. Please read from Ephesians 5:20-33:

**5:20** Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; **5:21** Submitting yourselves **one to another** in the fear of God.

**5:22** Wives, submit yourselves unto your own husbands, as unto the Lord. **5:23** For the husband is the head of the wife, **even as** Christ is the head of the church; and he is the Savior of the body.

**5:24** Therefore as **the church is subject unto Christ,** so let the wives be to their own husbands in everything.

**5:25** Husbands, love your wives, **even as** Christ also loved the church, and **gave himself for it;**

**5:26** That he might **sanctify and cleanse it** with the washing of water by the word, **5:27** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. **5:28** So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

**5:29** For no man ever yet hated his own flesh; but **nourisheth and cherisheth it,** even as the Lord the church; **5:30** For we are members of his body, of his flesh, and of his bones. **5:31** For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

**5:32** This is a great mystery; but **I speak concerning Christ and the church.** **5:33** Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

As Adam gave his life to remain with Eve, so also did Jesus give His life for the Church to sanctify and cleanse it and to present it to God a glorious Church without spot or blemish. This is a spiritual representation of how a man is to serve his wife as even Jesus Christ, the greatest of all, was a servant to the Church, and it is in direct contrast to the worldly perception today concerning the relationship between a man and a woman. Throughout much of history the male gender has placed himself as superior, while at the same time he has placed women in a subservient role rather than a help meet.

Although the Gospel sheds light on the true nature of God's intent for this relationship, mankind has mistakenly and incorrectly used Scripture to reinforce and uphold a bigamist view. For example, there are many individuals today that strongly dislike the writings of Paul because they have viewed his letters to be chauvinistic, which has been the typical view of Paul for hundreds of years. However, we would ask the reader, what part of the fifth chapter of Ephesians paints women as subservient or unimportant? In short, it does not, as both men and women are to submit themselves to one another. Please read God's judgment upon both Adam and Eve for their transgression from Genesis 3:22-26:

**3:22** Unto the woman, I, the Lord God, said, I will greatly multiply thy sorrow, and thy conception; **in sorrow** thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.

**3:23** And unto Adam, I, the Lord God, said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed shall be the ground for thy sake; **in sorrow** shalt thou eat of it all the days of thy life; **3:24** Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; **3:25** By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground, for thou shalt surely die; for out of it wast thou taken, for dust thou wast, and unto dust shalt thou return.

**3:26** And Adam called his wife's name Eve, because she was the **mother of all living**; for thus have I, the Lord God, called the first of all women, which are many.

From the foundation of the world, we are able to witness that God established roles and responsibilities for both men and women. While it was the duty of man to work and to till the ground by the sweat of his brow in order to support his wife and family, it was the duty of woman to bring forth life in order to build the family. The same relationship is found between Jesus and the Church, whereas it was Jesus' responsibility to be a servant and to sacrifice His life for the Kingdom, it was the role of the Church to bring forth spiritual life into the Kingdom.

Although there could be no redemption made without Jesus Christ, it is crucial to understand that the Lord still has need of the Church. For as we read in Revelation, chapter twelve, it is the holy union between Christ and the Church that brings forth the Kingdom of God. Therefore, we see that while the Church has need of Jesus to be cleansed and sanctified, Christ has need of the Church to bring about God's plan, which in essence is the true spiritual relationship between men and women. Neither women nor the Church are unimportant in the eyes of God, but rather they are both essential to God's eternal plan.

Consider King Benjamin's proclamation in the first chapter of Mosiah as an example. In his sermon, Benjamin recognized that he was nothing of himself but was chosen and suffered to be a ruler and a king over the people by the hand of God, saying, "and have been kept and preserved by his matchless power, to serve thee with all the might, mind, and strength which the Lord hath granted unto me... And even I, myself, have labored with mine own hands that I might serve you...and that there should nothing come upon you which was grievous to be borne... I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you...for I have only been in service of God.<sup>35</sup>" We would ask the reader, as faithful and righteous as King Benjamin was, what sort of kingdom would he have had if the people that he served did not respond with one voice, saying, "we are willing to enter into a covenant with our God, to do his will, and to obedient to his commandments in all things that he shall command us, all the remainder of our days?"<sup>36</sup>

It takes both a king and a people to build a kingdom just as it takes both a man and woman to build a family. While each part has different responsibilities, both are absolutely essential to the whole. For without Eve what fruit could Adam bring alone? Remember that God called Eve the "mother of all living," and this too is a figure of the Church, which is the mother of all spiritual living. Without Eve no man could have lived, and without the Church no one could be born into the Kingdom of God.

In Genesis, chapter four, we read, "And it came to pass, that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the *sweat of his brow*, as I, the Lord had commanded him, and Eve also, his wife, *did labor with him*. And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply, and to replenish the earth...And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters.<sup>37</sup>" Again, it was through working and laboring together that Adam and Eve were not only able to have a family, but also to support their family and to teach them the commandments of God.

The question arises then, "Must a woman be married in order to be helpful for the Kingdom?" The answer of course is no, not only for women but for men as well, as each has a specific part to play in Zion. Nevertheless, it is through the figures of Jesus Christ and the Church that we can begin to understand what the roles and responsibilities are for men and women. We read previously that "the man is not of the woman; but the woman of the man. Neither was man created for the woman; but the woman for man.<sup>38</sup>" In other words we might say, "Jesus is not of the Church; but the Church of Jesus. Neither was Jesus created for the Church; but the Church for Jesus," meaning that while Jesus was a servant, giving His life for the Church, the Church was His help meet, giving her life for His support. Thus, as Paul wrote, the man and the woman are to submit their selves "one to another in the fear of God."<sup>39</sup>

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<sup>35</sup> Mosiah 1:42, 46-48

<sup>36</sup> Mosiah 3:6

<sup>37</sup> Genesis 4:1-2 and 12

<sup>38</sup> 1 Corinthians 11:8-9

<sup>39</sup> Ephesians 5:21

## Roles and Responsibilities

While the example of Christ and the Church certainly does not command all men and women to marry, it does provide a basic responsibility for each. In particular, that men are called to serve and nourish the body of Christ whereas women are called to support and strengthen the body. For example, it was because of the support and teachings of the mothers that the two thousand sons of Helaman were able to help protect the Nephites. Read from Alma 24:70-77, Alma 26:50-60, 64-67:

**24:70** But behold, it came to pass they [Anti-Nephi-Lehi's] had many sons, who had not entered into a covenant that they would not take their weapons of war to defend themselves against their enemies; **24:71** Therefore they did assemble themselves together at this time, as many as were able to take up arms; and they called themselves Nephites; **24:72** And they entered into a covenant, to fight for the liberty of the Nephites; yea, to protect the land unto the **laying down of their lives**; **24:73** Yea, even they covenanted that they never would give up their liberty, but they would fight in all cases to protect the Nephites and themselves from bondage.

**24:74** Now behold, there were two thousand of those young men who entered into this covenant, and took their weapons of war to defend their country. **24:75** And now behold, as they never had hitherto been a disadvantage to the Nephites, they became now at this period of time also a great support, for they took their weapons of war, and they would that Helaman should be their leader. **24:76** And they were all young men, and they **were exceeding valiant for courage**, and also for strength and activity; but behold, this was not all: they were men who were **true** at all times in whatsoever thing they were entrusted; **24:77** Yea, they were men of **truth and soberness**, for they had been **taught** to keep the commandments of God, and to walk uprightly before him.

**26:50** And it came to pass that again when the light of the morning came, we saw the Lamanites upon us, and we did flee before them. **26:51** But it came to pass that they did not pursue us far, before they halted; and it was in the morning of the third day, on the seventh month. **26:52** And now whether they were overtaken by Antipus, we knew not; but I [Helaman] said unto my men, Behold, we know not but they have halted for the purpose that we should come against them, that they might catch us in their snare; therefore what say ye, my sons, will ye go against them to battle?

**26:53** And now I say unto you my beloved brother, Moroni, that never had I seen **so great courage**, nay, not amongst all the Nephites. **26:54** For as I had ever called them my sons, (for they were all of them very young,) even so they said unto me, Father, behold, **our God is with us**, and he will not suffer that we shall fall; then let us go forth; **26:55** We would not slay our brethren, if they would let us alone; therefore let us go, lest they should overpower the army of Antipus.

**26:56** Now they never had fought, yet they did not fear death: and they did think more upon the liberty of their fathers, than they did upon their lives; yea, they had been **taught by their**

mothers, that if they did not doubt, that God would deliver them. **26:57** And they rehearsed unto me the words of their mothers, saying, ***We do not doubt our mothers knew.***

**26:58** And it came to pass that I did return with my two thousand, against these Lamanites who had pursued us. **26:59** And now behold, the armies of Antipus had overtaken them, and a terrible battle had commenced. **26:60** The army of Antipus being weary, because of their long march in so short a space of time, were about to fall into the hands of the Lamanites; and had I not returned with my two thousand, they would have obtained their purpose;

**26:64** And now it came to pass that we, the people of Nephi, the people of Antipus, and I with my two thousand, did surround the Lamanites, and did slay them; yea, insomuch that they were compelled to deliver up their weapons of war, and also themselves as prisoners of war. **26:65** And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain. **26:66** But behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought **as if with the strength of God**; yea, never were men known to have fought with such miraculous strength; **26:67** And with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war.

Shortly after experiencing their first battle against the forces of Ammoron, Helaman's sons, who were joined by another sixty young men, again came to the rescue of the Nephites at the city of Cumeni. Please read the following account from Alma 26:94-96, 100-104:

**26:94** But behold, my little band of two thousand and sixty, fought most desperately; yea, they were firm before the Lamanites, and did administer death unto all those who opposed them; **26:95** And as the remainder of our army **were about to give way** before the Lamanites, behold, those two thousand and sixty were firm and undaunted; yea, and they did obey and observe to perform every word of command with exactness; **26:96** Yea, and even according to their faith, it was done unto them; and I did remember the words which they said unto me that their mothers had taught them.

**26:100** And it came to pass that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood; **26:101** Nevertheless, according to the goodness of God, and to our great astonishment, and also the joy of our whole army, there was not one soul of them who did perish; yea, and neither was there one soul among them who had not received many wounds.

**26:102** And now, their preservation was astonishing to our whole army; yea, that they should be spared, while there was a thousand of our brethren who were slain. **26:103** And we do justly ascribe it to the **miraculous power of God**, because of their exceeding faith in that which they had been taught to believe, that there was a just God; and whosoever did not doubt, that they should be preserved by his marvelous power. **26:104** Now this was the faith of these of whom I

have spoken; they are young, and their minds are firm; and they do put their trust in God continually.

The war between the Nephites and the Lamanites, which lasted from the twenty-fifth year to the thirty-first year of the reign of the judges, might have ended differently without the power of God that was manifested through the sons of Helaman. However, the miraculous power of God could not have been shown forth except it was for the exceeding great faith of the two thousand young warriors, and these men would not have had faith if they had not been diligently taught by their mothers. It was therefore through the teachings and the example which the women demonstrated, as well as the faith of the young men, that God blessed and preserved the Nephites.

This example is just as prevalent and true today for there are several men, both priesthood and non-priesthood members, who have acknowledged that they would not be a part of the Church if it were not for the faith of the women in their life. Whether it be a mother, sister, wife, or friend, women have fulfilled a vital role in both the establishment and the restoration of the Church of Jesus Christ. We would ask the reader, "How do you suppose Adam was able to preach the Gospel to his sons and daughters without Eve, or how was Noah able to build the ark and gather the animals while preaching to the people without his wife? How was any priesthood member or prophet able to serve the Lord without the women in their life? Or even, how was Jesus able to come forth on the earth without Mary?" While it is true that women are not frequently the focal point in the Scriptures, please do not take this as meaning that they are unimportant or that they are not critical to the Kingdom of God. The following excerpt was taken from a sermon given by Elder Benjamin Pedersen:

*Who nourishes the child during gestation, can a husband do that? He can make sure that she gets pickles in the middle of the night when she wants pickles but that's about it. He can't do much more than that. Who's laboring during birth? The husband can hold the hand and get squeezed pretty good, he can encourage but he doesn't have the pain, he's not going through this. Who brings the new life into this world? It is the wife.*

*A mother's role is very important and it isn't just capsulated in birth or delivery, it doesn't stop there. Once this life enters this world all women are to nurture and to bring and raise up this child. This child becomes a member of the Church, becomes a child to the Church and all of us have a responsibility in that. The book of Revelation tells us that Christ in union with His Church brings forth a child and that child is the Kingdom of God. Husbands in unions with wives bring forth children, and what does Christ say about the little children? Of such is the Kingdom of God.*

*Women have an important and an amazing role to play, so when I think of these characteristics of a godly mother, [I] parallel them to the Church. So whether you have children or not, think of these things. I think of women as nurturing, we should think of the Church as nurturing, loving, comforting, supporting, uplifting, good at teaching children, and training children. And I know that these roles aren't exclusively for women, but these are the roles that are given and that I think about.*

[After reading Genesis 3:16-26 and 29]...so to women it was given the responsibility to have children and to raise them. And God has given certain characteristics, traits, and blessings so that they can accomplish this responsibility. Women are equipped for the role that the Lord has given them. Men are given to be the provider and protector and God has blessed men with unique gifts and traits in order for them to accomplish their responsibilities. Godly roles as males and females is part of God's plan of happiness for us, that is what He set about, this is what He ordained. This is how He set it up, for us to be happy in this life, and the parallel is drawn with the women and the Church, the bride of Christ, has definite roles as women and mothers have.

These roles are defined by God and in these days and current days, people call these roles ancient and outdated, archaic, and suppressive. Saints we are in a war, we are in a war and Satan knows that we're in the last days and that we're standing in an important point in time and what does Satan want to do but to destroy the work of the Lord. And so how does Satan go about doing that, well he is working to destroy our Church, he is working to destroy our men, he is working to destroy our children. Each one of these you could look and could come up with identifying certain things that Satan is doing to destroy.

He is working hard to destroy our families, he is working hard to destroy our mothers and the women. How is he doing these things? Well part of it is that he is redefining roles. The world calls the roles of God demeaning to women. The world says that women shouldn't ever submit to men and...I'm not going to say that women need to submit without question, so don't take me the wrong way. But the world is saying that women should never submit to a man. The world says that women need to do the things that God has said that men are supposed to do. The world is redefining the roles of women, men, and children to something that is completely different to God's plan...So when the world starts saying this is how it should be done, I encourage you to carefully consider what God wants from us and compare it to His word.

The roles and responsibilities of both men and women are not only found through the similitude of Adam and Eve and Jesus Christ and the Church, but they can also be found by examining God's creation, in which there is perhaps no greater example than that of the Earth and the Sun. For when Enoch was taken up into the bosom of God and was given to see all the nations of the earth, he "looked upon the earth, and he heard a voice from the bowels thereof, saying, Woe! woe! is me, the mother of men! I am pained, I am weary, because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?"<sup>40</sup>

Through Enoch's vision we learn that just as man was made a living soul, so too was the Earth. The Lord God also explained in Genesis, chapter two, that even the trees have a soul. It is important to understand that the Earth is not simply a scene for the eyes of men to gaze upon and to enjoy, but *she* is a fellow companion in God's creation as the Earth refers to herself as the "mother of men." Of course it is from the dust of the Earth that man was created, as we read, "And I, the Lord God, formed man from

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<sup>40</sup> Genesis 7:55

the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth.<sup>41</sup> Geoscience or Earth Science reveals that the Earth is very similar to the human body in that she is comprised of many diverse components which interact in complex ways, all of which have been created and designed to support life. Therefore the Earth also has responsibilities and roles.

It is further crucial to recognize that if the Earth has a living soul, then so too must the Universe. Similar to the Earth, the Universe is not some vast starry opus for mankind to observe and to contemplate, but it too is alive. For God has spoken to the Universe, saying, “Give ear, *O ye heavens*, and I will speak; and hear, *O earth*, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because I will publish the name of the Lord; ascribe ye greatness unto our God.<sup>42</sup>” Through Scripture we find that even the Heavens and the Earth receive revelations from God [read, Isaiah 1:2, 1 Nephi 6:43, and Helaman 4:57-66].

The Lord told Adam in the sixth chapter of Genesis, “behold, all things have their *likeness*; and all things are created and made to *bear record of me*; both things which are temporal, and things which are spiritual; things which are in the *heavens* above, and things which are on the *earth*, and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me.<sup>43</sup>” While the Earth helps to demonstrate the role of women as the mother of men, it is the Sun which illuminates the role of men as it is in the likeness of the Only Begotten of the Father. Science explains that the Sun loses approximately five million tons of material every second and it is this material which bombards and serves the Earth with all the energy that is needed in order for the Earth to sustain and support life. By the Sun’s perpetual sacrifice, life on Earth is able to abide and flourish, and the same is true of Jesus Christ and the Church and for men and women as well.

Many of the struggles that are prevalent in the world today concerning the roles of men and women originate from the misguided interpretation of Scripture, along with Satan’s continual assault on the responsibilities which *God* has designed and instituted from the beginning. Nevertheless, the very Universe which God has created testifies through the power of the Holy Ghost that both men and women are absolutely necessary and that life cannot exist without either one. Not only this, but we see that the Lord has designed it so that men and women each have specific gifts in order for them to perform and accomplish the tasks which God has assigned. For example, Earth Science expounds that the Earth has five different layers which make up her atmosphere and that each one consists of various gases including carbon dioxide and water vapors. This ultimately allows the Earth to catch and hold the Sun’s energy through a process known as the greenhouse effect, which enables the Earth’s surface to be warm enough to have liquid water and support life. The atmosphere also protects living organisms on the Earth by shielding her surface from cosmic rays.<sup>44</sup>

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<sup>41</sup> Genesis 2:8

<sup>42</sup> Deuteronomy 32:1-3

<sup>43</sup> Genesis 6:66

<sup>44</sup> [https://en.wikipedia.org/wiki/Earth\\_science](https://en.wikipedia.org/wiki/Earth_science)

As part of God's creation, women have been given special and unique gifts in order to fulfill their roles and to support and strengthen the body of Christ. Gifts such as love, compassion, courage, and faith are not necessarily limited to women, but they do appear to be more intrinsic to them than for men. There are however countless more gifts and it is essential for each and every citizen of the Kingdom of God, whether they be a man, a woman, or a child, to discover what their gifts and talents are, and to nourish and enrich those God given gifts in order to build the Kingdom and establish the cause of Zion.

## Women in the Scriptures

Although women are not often central figures in the Scriptures, it can be contended that neither are men. For the Scriptures are not meant to be a testimony *of* mankind, but instead they are a testimony *of* God the Father, Jesus Christ the Son, and the Holy Ghost, who are one God without end. In other words, rather than testifying of men, the word of the Lord testifies of the love of God and of the salvation which He offers through Jesus Christ on conditions of faith and repentance *to* the children of men. Notwithstanding, there are many women who can be found throughout the three standard books. Below is a table listing a few of them.

| Person(s)                   | Scripture       | Description   |
|-----------------------------|-----------------|---|
| <b>Hebrew midwives</b>      | Exodus 1:15-17  | The Pharaoh order the Hebrew midwives to slay all the male children, but they feared God rather than man and did not obey the king.   |
| <b>Zipporah</b>             | Exodus 4:24-26  | After Moses failed to circumcise their son, Zipporah circumcised their child using a stone before the Lord killed Moses.  |
| <b>Rahab</b>                | Joshua 2:1-16   | Rahab recognized the Lord God was the God in heaven above and in the earth beneath and hid the two Israelite spies from the king of Jericho. She also helped them to escape the city as well.   |
| <b>Deborah</b>              | Judges 4:1-16   | Deborah and Barak deliver Israel out of the hand of Jabin, the king of Canaan, and Sisera, his captain  |
| <b>Manoah's wife</b>        | Judges 13:1-25  | Manoah's wife receives instruction from the angel of God on how she is to raise her son, Samson, who will eventually deliver Israel from the Philistines.   |
| <b>Ruth</b>                 | Ruth 1-4        | Ruth, a Moabite, follows her mother-in-law, Naomi, in the land of Judah and marries Boaz, the great grandfather of David.   |
| <b>Esther</b>               | Esther 1-10     | Esther, a Jew and niece of Mordecai, becomes queen of Persia and delivers her people from Haman's plan  |
| <b>The Widow Woman</b>      | 1 Kings 17:8-16 | The widow woman follows the instruction of the Lord to feed the prophet, Elijah, even though she had not a cake but only a handful of meal and a little cruse of oil  |
| <b>The Widow's Oil</b>      | 2 Kings 4:1-7   | The widow exercises faith in the Lord and the Lord's prophet, Elisha, and is able to pay off all her debts  |
| <b>The Shunammite Woman</b> | 2 Kings 4:8-37  | The Shunammite woman took care of Elisha and offered up her home to him each time he passed. Thus the Lord blessed her with a son despite her old age. When the son fell sick and died, she exercised faith by running to Elisha who raised her son from the dead |
|                             | 2 Kings 8:1-6   | The Shunammite woman obeys Elisha, who warned that there would be a famine in   |

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|  |   | the land of seven years.   |
| <b>The Little Maid</b>                         | 2 Kings 5:1-5                               | Because of the testimony of “a little maid,” who was an Israelite, Naaman, the captain of the host of Syria, travels a far distance to visit Elisha and be healed of his leprosy   |
| <b>The Virtuous Woman</b>                      | Proverbs 31:10-31                           | The righteousness, strength, and responsibilities of a virtuous woman who should be praised and whose price is far above rubies  |
| <b>Elizabeth</b>                               | Luke 1:5-6, 41-44                           | A righteous woman who, when she met Mary, was filled with the Holy Ghost a prophesied over her   |
| <b>Mary, Mother of Jesus</b>                   | Luke 1:26-54, 1 Nephi 3:53-62, Alma 5:19    | The mother of Jesus and a handmaid of the Lord who was foretold by an angel that she would conceive a son by the power of the Holy Ghost and her soul did magnify the Lord   |
|  | John 2:1-12                                 | Mary asked Jesus to turn the water into wine and commanded the servants to obey Him.   |
| <b>Woman with an Issue of Blood</b>            | Matthew 9:25-28, Mark 5:21-26, Luke 8:44-49 | A woman who had an issue of blood for twelve years and had spent all that she had to be bettered, exercised faith that if she could touch even the hem of Jesus’s garment she would be made whole  |
| <b>Woman with a daughter who was possessed</b> | Matthew 15:21-27, Mark 7:24-29              | A woman who was not a Jew besought Jesus diligently for a devil to be cast out of her daughter. Though Jesus told her he came only for the lost sheep of Israel and it is not meet to take the children’s bread and give it to the dogs, she persisted because of her faith and Jesus said, “O woman, great is thy faith...”   |
| <b>Woman who anointed Jesus with oil</b>       | Mark 14:4-9, Luke 7:37-50                   | A woman, who was a sinner, having an alabaster box of ointment came before Jesus’s crucifixion and anointed His body for the burying. She also washed His feet with her tears. Jesus proclaimed that “what she has done unto me, shall be had in remembrance in generations to come, wheresoever my gospel shall be preached.” Jesus forgave her of her sins, saying, “Thy faith has saved thee” |
| <b>Woman with Infirmary 18 years</b>           | Luke 13:11-16                               | A woman who had a spirit of infirmity for 18 years was healed and glorified God.   |
| <b>The Widows Mite</b>                         | Mark 12:47-50, Luke 21:1-4                  | The poor widow did cast in more than all the people, for she gave all that she had, even all her living  |
| <b>Woman at the Well</b>                       | John 4:8-32, 41-44                          | After Jesus told the woman her sins, she believed that He was the Christ and went to proclaim it to others. Many of the Samaritans believed on Jesus because of the woman’s testimony.   |
| <b>Women at the Crucifixion</b>                | Luke 23:27-32                               | When most of the disciples had abandoned Jesus, the women were there at His  |

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|                           |                          | crucifixion weeping over Him. As Jesus walked to Calvary, He gave a prophecy to the daughters of Jerusalem concerning the scattering of Israel and the desolation of the Gentiles  |
| <b>Lois and Eunice</b>    | 2 Timothy 1:5            | Paul remembers the unfeigned faith that is in Timothy, which first dwelt in his grandmother, Lois, and mother, Eunice  |
| <b>Sarah</b>              | Hebrews 11:11-12         | Through faith Sarah was able to receive strength to conceive Isaac when she was past age, because she judged God faithful who had promised   |
|                           | 1 Peter:3:1-6            | Holy women of old, such as Sarah, trusted in God and adorned themselves of a meek and quiet spirit that if any husband obey not the word of the Lord, they might be won by the conduct of their wives  |
| <b>Sariah</b>             | 1 Nephi 1:146-156        | After she first worried about the safety of her sons, she believed in the words of Lehi and was comforted. Once she saw her sons return she knew of a surety the Lord had delivered them and that He gave them power to accomplish the task which the Lord had commanded them  |
| <b>King Lamoni's Wife</b> | Alma 12:127-140, 169-172 | The queen asked Ammon to go in to see if her husband was dead. Ammon told her that he was not and that he would rise on the morrow. After the queen professed her belief in Ammon's words, he said "there has not been such great faith among all the people of the Nephites." After being raised by Abish, she prophesied of Jesus Christ |
| <b>Abish</b>              | Alma 12:150-173          | Abish had converted to the Lord because of the testimony of her father and when she saw the king, queen, and Ammon lay prostrate on the ground she knew it was by the power of God.  |
| <b>Emma Smith</b>         | Section 24               | An elect lady whose office of calling was to be a comfort to her husband in his afflictions with consoling words in the spirit of meekness. Emma was also given to be a scribe of Joseph's for a time, was commanded to expound Scriptures and exhort the church, and to make a selection of sacred hymns                                  |

## **From a Woman's Perspective**

In order to increase our knowledge concerning the Gospel of Jesus Christ, it is imperative to study the word of God with multiple individuals as each person has their own unique perspective. It is through collaboration with each other that we are able to learn precept upon precept and line upon line. Thus the following section concerning the roles and responsibilities of women in God's Kingdom was written especially from a woman's perspective.

*We tend to submit every day to the ones that we love and trust depending on what is being asked of us, what we consider "fair," and or what we are willing to give. Most of us do not stop to think that we are "submitting" ourselves to the needs of those that we love and trust. It is simply something that we do because we love others. We do this even though some of us have very independent natures.*

*For those of us who are very independent, control freaks, or are driven to fix things; there is a constant war inside of us when it comes to submission. While our desire is for God's Will to be in us and though we say that we want God to take control, it feels like we are battling ourselves to do this. If we were to be honest with ourselves, the reason for the war within us is that we like to have things our way. Our will seems to be a strong force within us.*

*For women, there seems to be additional questions. Why are we asked to submit? What does submission mean? Does it mean that we cannot be strong? Does it mean that we do not have a mind of our own? Why is it so hard? Where does the struggle come from?*

*When we enter this life as babies, we are born submissive and trusting. As babies, we submit without giving it a second thought. As we grow, depending on the environment we live in, we continue to submit until we first learn that we have a will of our own.*

*We really do not spend much time thinking about the word submit as we grow older other than knowing that we are subject to our parents. We learn to obey our parents and this is what Jesus wants us to do. In fact, obeying our parents is the way we practice and learn to obey and to submit to God. As we grow, we learn to test the waters, so to speak, learning about what is good and what is bad. Except for those times (hopefully they are few for all of us) that we are most certain that we know better than our parents could ever possibly know. Generally, we do not give it a second thought that we submit to our parents.*

*This was how it was for me. I really did not think about the word submit until I was a teenager listening to the news about women's rights. When I was growing up, more and more women were moving into the workforce to help take care of their families; although most women were working as wives and mothers in the home. Many women struggled with what their place should be. My first exposure to the word "submit" unfortunately did not come from the scriptures, it came from the world's definition. I did not realize that God's true definition of submission was not the same as the way that the world, or Satan, taught it. The world teaches it to be a bad thing based on bad things that have happened to innocent people. The world*

*seemed to tell us that submission was something women were forced to do in order to put themselves under the control of their husbands. The world's definition influenced me to the degree that I knew I did not want to submit to someone who would tell me what to do and that I had no say in making choices.*

*I observed the relationship that my parents had and saw many things that I liked and admired about my parents. I also observed some things that were concerning to me that I didn't understand and knew I didn't want. These observations, the things that I was learning about the world, along with a very independent and strong willed nature, worked in me as I made choices about what I wanted in a husband and family. I knew that I didn't want a husband who would "lord" over me, but wanted me to work equally with him. The most important thing to me above all else was God. I wanted God in my home and in my marriage. I wanted to be a part of Zion and His Kingdom so I knew that I wanted a husband who loved God as I did and wanted the same things as I did. I prayed about this and was led to my husband. I was happy and never gave a second thought to "submitting" or what it meant. I just knew that I wanted our home to be an "Oasis in the desert to quench the thirsty souls who need God's love." The word submission at this point in my life seemed like a very bad word, something that didn't make sense to me and seemed opposite of what I understood about God. I wanted to serve God with my whole heart but without understanding what submission was. I didn't realize then what I understand now. You cannot be obedient to God's Will without submission. So I put submission on the shelf to think about some other day.*

*Another influence in my life was that I knew what I wanted to do with my life at an early age. I knew my first year of high school what I wanted my career to be. The Lord blessed me and opened the doors to allow me to do the things that I wanted. My first desire was to be a handmaiden of the Lord. I knew I wanted to be a wife and mother in Zion, but I also felt that I wanted to work outside the home to help take care of my family. It was extremely hard for a family to survive on one salary alone and it seemed to make sense to me that I should help. It was a constant struggle for me if I was doing the right thing by working outside the home because I wanted so much to do what God wanted me do.*

*My first spiritual experience concerning the role of women in the church came to me when I was about 14 years old. There was a lot of discussion about the role of women then. For me, it was the start of the first inkling that there were women who thought they should be able to be in the priesthood. At 14, I really didn't have an opinion one way or the other but I knew that it mattered what God said. One night, I was given a dream. In my dream I saw a woman who I knew was a member of our congregation. I admired her humbleness and meekness. She was someone I knew I wanted to be like to be a handmaiden of God. She represented everything I thought a handmaiden was. In my dream, I was sitting on the right side of the church and I watched this woman holding the offering plate and standing in the center of the isle passing the plate. Up front, I saw the personages of three men who I knew were the pastorate who were in charge of the congregation. I was not shown their faces but I knew by their form and spirit who*

*they were. I know now why I was not shown their faces even though I knew who they were. God was protecting me even then while I worked out what the dream and the truths were.*

*As she was serving with her long beautiful hair flowing gently behind her all the way down to her waist, an older man was in the back of the sanctuary on the left hand side of the church. The man stood up and said that this was not right and that what was happening was not of God. He meant that the woman who was serving in a priesthood capacity, the most humble of women, was not right. He seemed to be earnestly trying to plead with the men upfront and the people in the congregation about how serious this was and that it was not right. The view point of where I was as this was happening seemed to change as if I was now on the left hand side of the sanctuary. The older man seemed tired and worn out from trying to pass the message that what was happening was wrong. A younger man, then entered the sanctuary and he took the place of the older man and he too poured out his heart that what the woman was doing "was not right, this is not of God." The dream ended.*

*I told my parents the next day about my dream and they knew that the dream came from God and that I should keep praying about it. At the time, my parents believed what was in my dream and that women should not be in the priesthood. I also knew what the three men represented. They represented the priesthood who the people trusted to spiritually guide them as we believed that they were so very spiritual and that they knew the mind and will of God. And yet I knew that they were actually going to support and allow women in the priesthood which was not of God. I knew the two men at the back spoke the truth. There was never any doubt. I kept going over who those three men were because I could not accept at the time that one of them would be my father because I thought I knew my father. It wasn't until the split happened, that I found that of my family, I was the only one who stayed with the restoration truths.*

*Even though I had this dream many years before it actually happened, I still struggled to find my way at first. The one thing that I did know was that my dream was true but how did my family begin to choose the way of the world church. It pulled at my heart and I experienced doubt. I turned to the Lord who is my source of truth and light and poured out my heart to Him to understand what the place of women are according to God's way. About this time, a very difficult event, which should have been the happiest event, occurred in the life of my cousin. She and I were like sisters even though she was four years older than I was. She was expecting her first baby. She had gone to her doctor that day and everything was going well. She had asked me to be in the delivery room with her to help her along with her husband. I was very excited to do this. But, later that night, the baby stopped moving. She called and was told to go immediately to the hospital. She called me and I met her up there. We were to learn that the baby was dead and that she would have to go through a still born birth. I stayed with her through the most difficult time of her life. I loved my cousin and begged God to save the baby but that was not God's Will.*

*During this time, my Aunt, who had been ordained an elder, came up to the hospital and asked my cousin if she wanted her to administer to her. I knew in this moment that I would place my*

*all before the Lord and ask Him to tell me if women in the priesthood was true or not. I had fully submitted and placed before the Lord all my faith and trust that He would tell me what was right. As I prayed, I witnessed my Aunt, who I loved, place oil on my cousin's head and begin to pray over her. The Lord told me that while He recognized that my Aunt was saying a prayer from her heart and that He heard that prayer, she did not have the priesthood authority. I didn't recognize it then but submission comes with faith and trust.*

*My next spiritual lesson about submission came when I was asked to do a devotion for the Women's Department. This was the first time that I really read and studied Ephesians, chapter 5, about women submitting themselves to their husbands. My eyes were drawn to the words about wives and totally overlooked what else Paul had written. I began to realize that I was not being submissive and that this was something that God wanted me to do. Because I knew that He wanted me to do this, I felt that I could and should learn how. However, I soon placed this back on the shelf of my inner closet. All the influences and things I had learned battled against what God was asking me to do. Although I would think about it from time to time, I became unconvinced that I could do this but I knew that I must do this. It is amazing and stands as a testimony to me of how much my husband truly gave himself to me to put up with me during our marriage when I did not give to him what he so freely gave to me.*

*Life went on and a trial that almost destroyed my family took place in our lives. It is now one of the biggest testimonies that my family has of God's great love. I can now praise my Heavenly Father for this experience because of all the wonderful testimonies and blessings that have come from this trial. At the time though, Satan was working very hard to destroy my husband and my family. I had to learn to go on a journey with God. All my life, I had been in control. At least, I thought was in control. I learned one of the hardest lessons of my life that I was not in control, nor was I supposed to be. It was not always up to me to fix things. My husband's trial was one that begun many years before we were married and there was no way that I personally could do anything about it except to turn it over to God and let Him be in control of whatever would happen. Although what happened was something that occurred from his past, there were things that I had done that helped to contribute to my husband's burden. The biggest one was that I had not given him the gift of my submission in true love and devotion. The submission that God teaches is the greatest love we can give one another. I found that I was holding back a part of me that I had intended to give to my husband from my heart because I didn't want to be told what to do. I knew I loved him. I knew God brought us together. I knew I loved my family. But there is even a greater, selfless degree of love that God requires. Pure love is a total submission of oneself without any reservation. Submission is required in order to have the pure love of Christ which is to purposefully surrender self in complete faith and trust.*

*Behold, what manner of love the Father hath freely given unto us that we may be called the sons and daughters of God. What joy!!! I wish I could say after this experience that I finally got the message. I learned more light and truth and was growing precept upon precept but there is more to submission.*

*In the last couple of years, we have been privileged and blessed by God to study more deeply and intensely God's Word with our church family. During these studies, the other verses in Ephesians surrounding the one that tells wives to submit themselves to their husbands came into my focus. They were there the whole time but I was not taking them in. All I had seen were the words that I had problems with. It seems so simple now but I was so spiritually dense then. Paul first says that we "all" should submit to one another in the fear of God before he says "Wives, submit yourselves unto your own husbands, as unto the Lord." We, men and women should submit to one another. The purpose of this is so that we can become one. One heart and one mind. Our submission is our equal sacrifice to one another. It's equally placing each other first. It is washing of the feet of each other; seeking to be the lowliest servant to help carry the burdens of life and support one another to be in God's kingdom. Submission is an act of deep, sincere love, sacrifice and service. There is no shame and no weakness in true submission. Submission works in us to create that full relationship that we long for in the depths of our hearts.*

*Submission is a gift that leads us to the pure love of Christ. Unity is required by God to be in His kingdom. How can we be unified if we do not submit ourselves to one another? Unity requires meekness, humbleness, faith, trust, obedience and the pure love of Christ.*

*Let's look at submission from another perspective. Submission actually started with a man. Christ was the first to be submissive from the beginning. He submitted in pure love to the will of the Father, fully knowing and choosing this. Adam was the first man born to submit. He also submitted to the will of the Father. Man was the first to submit.*

*Recently, my son shared with me scriptures that show God's desire to give us personal revelations by His Holy Spirit. While we were discussing this very thing, it became very clear to me that I have gone over more than once in my life time what "submission" is with My Heavenly Father. Each time I had an experience and was being taught about "submission," I would think that I finally understood it. But I couldn't have if it kept coming back as a spiritual lesson. Why was this? Why didn't I get it? I asked myself why I had to have so many lessons and experiences on what "submission" is. I felt my Heavenly Father open and illumine my mind that it is because He can only work in me according to the level that I am grown spiritually to receive the lesson. He keeps working with me until I get it because it is important to Him that I understand this. I now realize the things that used to bother my heart and soul, like submission, are no longer something that war within me. The struggle has been removed because I finally allowed God to work in me to resolve it. Trying to work out spiritual truths within us without God doesn't work very well. Trying to run before we learn to crawl or walk leaves issues unresolved within us. He gives us everything we need to win the battle within us.*

*Today, I can tell you that I no longer resent submission or fear it. Today, I can honestly pray and ask God to help me to submit without the war inside me. I can't wait to give my husband this most treasured gift of love and of myself. And, I cannot wait to give this gift to my family, to my church family, and to the family of my Heavenly Father. I still have to work on being selfless but I realize now, that I cannot be selfless without submitting first. There is light and truth that can*

*dawn upon me that gives me hope to win my next spiritual battle; that frees me to fly to Him; to be all that He wants me to be.*

## **Women's Roles**

*Probably one of the most difficult things is to understand the role of women in God's plan. For some reason, we seem to find it easier to understand or to know the role of men. The role of men seems to be more defined in the scriptures. We know that men are the fathers, spiritual leaders of the home whether or not they hold priesthood. Men have the responsibility of loving their wives as Christ loves the church. We understand several things about Priesthood and the roles and responsibilities that they have. We tend to focus on what we know and struggle with what we don't know. Is the problem that we haven't asked God? Maybe we don't know because we don't ask or exercise our faith in asking. The other tendency we have as humans is we look over at the other side of the fence and think the grass is greener on the other side because we think it looks better or has better advantages. The Lord did warn us about envy and what envy leads to. Maybe the question to ask ourselves is why isn't our grass greener and what did the person do on the other side to have greener grass. Is the color/condition of our grass caused by the care or lack of care that we give it. Anyways, that is really a different topic but I mention it because our human nature comes into play in what we understand about women.*

*The truth can be found on who is the greatest of all by looking to what Jesus taught us through his disciples. They were sitting down together when the topic came up about who is the greatest in the kingdom. (why did this come up). Look at what Jesus says concerning who is the greatest (scripture). The greatest of all is the servant of all. Who is the servant. Shouldn't we all be servants? Can you think of any one who is not a servant of God? Even Christ chose to humble himself and be subject unto our Heavenly Father to do His will in all things. His whole life was one of servanthood and sacrifice. One of the most important testimony/truth that stands out to me is reading and picturing in my mind Jesus kneeling before his disciples and washing their feet. He has done this very thing for us. You may ask how he washed our feet. The truth can be found in reading what Peter said, I have need for you to wash all of me. In fact, that is what he has done. He washed all of us. How did Jesus wash all of us? He washed all of us in the blood of his sacrifice when he laid down his life for us. Isn't this the greatest gift of all that he could give us to be able to have the gift of eternity.*

*Now let's look at another important aspect in terms of the entire body. The body is made up of all parts. There is no exclusion in being a part of the body of Christ. All of us are made equal partakers. There is no one greater other than Christ and our Heavenly Father. He tells us the story of the father with the 12 sons and what Father would tell one son, "Here, you be King" and would tell his other son, "Here you be poor and lowly." A good loving righteous father loves all his children equally. Paul teaches us in Corinthians that all body parts are equal that no one body part should be elevated above another. Let's look at that. While this may seem silly and understandable, let's spell it out. A head of the body will go nowhere and will not survive if it doesn't have a body to support it. A hand cannot travel on its own unless there are feet to take it some place. The toe cannot carry a bible. The body cannot live without the organs that*

*sustain life and do the digestion, purification, pumping blood and oxygen. And the body cannot sustain life on its own without the mind and support of the nervous system.*

*Why do I mention this and what has it to do with women. It has everything to do with us. We are part of the body. We are more than just mothers. While mothers are very important, the most important thing we can be as women are servants. That we extend the nature God created in us to love and care for his creation. We are made to be nurturers and companions. To be a help meet. We are no more important than any other body part nor is any other body part more important than women. We are meant to work together in unity to fulfill God's purposes in us. God created men and women together to function together to fulfill his purposes. We have been misdirected by our own sins and by Satan working hard against God. Satan is the author of confusion and lies. There have been things that were done that are evil that have led to the confusion about who women are and what role do they play. There is no doubt that evil things have been done that have caused many women to suffer and have led to what we see as domination, control, ....but the truths that we need to keep in mind is that these things did not come from God. God did set men to be the spiritual head of the home. We need to trust that he has a reason for that and we need to ask ourselves why do we question him instead of trusting him completely. We have a very great witness on what happens when our homes are not working as God planned. We can look at the world and the sins as a result of broken families. We may even see that within our own life struggles.*

*So what is the role of women. If we are loved equally and we are not called to hold priesthood, then what part do we play? I know for me since I was a young child, all I wanted and want today is to be a handmaiden of my Heavenly Father. You do not need to give birth to be a mother or a handmaiden. Just as there is no one greater than a servant, there is no woman greater than another woman. A woman who has given birth is not greater or more special than a woman who has not given birth. We are all called to be women to be handmaidens to be help meets to those we love and serve.*

*Examples of handmaidens*

### **Miriam**

*Micah 6:4, God sent Moses, Aaron and Miriam before Israel. It was Miriam who watched over Moses in the basket and brought his mother to nurse him. Exodus 15:20 says that Miriam was a prophetess. But Miriam made mistakes and murmured against Moses. She was temporarily infected with leprosy.*

### **Deborah**

*Deborah was a prophetess that judge Israel. She was called a mother of Israel (Judges 4 and 5). She went with Barak to lead Israel into battle*

### **Anna the prophetess:**

*Luke 2:36-38. Anna lived at the time that Jesus was born. Actually, Anna was a great age. She had only lived with her husband seven years before he died. The rest of her life, Anna lived as a widow. We do not know if Anna had any children but we may be able to assume that she did not. The scriptures tell us that she "departed not from the temple, but served God with fastings and prayers, night and day." What an amazing testimony of dedication and love for our Heavenly Father! Luke tells us that Anna had come into the temple at the time that Simeon was blessing baby Jesus. Simeon then prophesied to Mary about God's Great Plan incarnate in Jesus and what would happen to Jesus. At some point during the blessing and/or prophesy, Anna came into the temple and immediately recognized who Jesus was as the Son of God and gave thanks just as Simeon had done and testified that she had seen the Christ that had been prophesied to all the people who were looking for the redemption of Jerusalem. It was not only men but women too that were given great spiritual insight, wisdom and truth to know God and His Plan.*

### **Hannah**

*1 Samuel 1:1- ? In Samuel, we learn about a woman named Hannah who was married to a man, Elkanah that had 2 wives. Hannah was very grieved because she was not able to bear any children. Elkanah's other wife tormented Hannah greatly. It may have been due to jealousy because the scriptures tell us that even though she had not born children, she was greatly loved by her husband. Each year they went to the house of the Lord to sacrifice and worship the Lord. Hannah became so grieved and tormented in her soul that she rose up early and went to the temple and poured out her broken heart in mighty prayer to God. In her prayer, she vowed to God that if He would bless her with a son, that she would give her son to God to serve God all the days of the child's life. During the time that Moses led Israel, God had given laws to Israel on those things he required of them. One of God's laws was that every creature, including man, that opened the womb was to be given, or dedicated, to God. Hannah knew the law. She knew that in asking for the blessing of a son that her son's life needed to be dedicated to the Lord. What an amazing commitment Hannah had to dedicate her son to God. Hannah had a great faith to pour out her heart and trust her heart to God. So mighty was her prayer given with all the energy of her heart with true devotion. She had covenanted with God that she was willing to dedicate a child that she wanted so desperately that she was willing to give her child to God. Hannah was no longer sad and trusted in God. It was not long that Hannah became pregnant and delivered a baby boy. She named him Samuel. Samuel became a mighty prophet for the Lord. That year when Samuel was born, she told her husband that she would wait to go to the temple to worship and make sacrifice to God until Samuel had been weaned. I wonder what her husband thought of this. After Samuel was weaned, just as Hannah had covenanted, she took Samuel and 3 bullocks and one ephah of flour, and a bottle of wine to make a sacrifice and worship God in Shiloh. There, she presented her son to Eli the priest and told Eli that she had prayed to God to ask for a son and if God would remember her, she would give her child to serve God. What also greatly testified that she desperately wanted to have to love and bring into the world. This amazing devo would need to give up her son to be dedicated to God but it was worth*

*everything to Hannah to make this covenant and sacrifice of love to God for the blessing to have this child.*

### **Mary, mother of Jesus**

*What type of woman would it take to be the mother of the savior? Mary did not understand all the things that were prophesied but she trusted and loved God. In her life we can find examples of what it means to be highly favored of the Lord. Be it done unto me. She submitted totally to God and was willing to be ostracized by family and all that knew her. Her life was pure. She was a virgin. What faith would it take? What did she know. She knew Jesus as her son and as her Lord. She knew he was the Son of God. She was told how he would die. She was widowed.*

### **Mary and Martha**

*Mary and Martha loved Jesus. They believed on him even though they may not have completely understood how redemption of Israel would take place. Mary desired to sit at Jesus feet and be taught by him. Martha equally loved him but felt it was important to take care of Jesus. To make sure he had a meal. She was chastised for her judgment of Mary*

### **Widow with two mites**

*She was obedient and gave all that she had. Jesus saw what was in her heart. It was important to her that she obeyed. Did she worry or did she have faith and put her trust in God*

*Widow that helped Elijah. shared the last of what she had to feed her son. She sacrificed her last food to help a stranger. She was blessed and so she knew God's power and knew God was with Elijah. Later her son was sick....*

### **Eve**

*Eve was created to be a help meet for Adam. This is not a slave or a servant. What is interesting in Genesis is that both Adam and Eve heard the voice of God once they were removed from the garden of Eden. Gen 4:4. Eve labored with Adam. Eve had her own testimony of God. She called upon Him and heard His voice. In verses 10 and 11, she too knew the purpose of God's plan and praised the Lord to know the joy of their redemption. In verse 12, we learn that both Adam and Eve taught these things unto their children. In chapt 5 we learn that neither Adam or Eve ceased to call upon the name of the Lord*

## **Thoughts about Submission and Agency**

*When we go into our control/fix mode, not only do we not stop and ask God what is His Will but there is an aspect that we need to become aware of and that is taking away the agency of others. It is not our right to fix anyone's agency. We don't intend to do things that take away the agency of others but we often overlook that this is what we are doing in our attempt to make sure things are done right. Of course this right often times is the "right" in our minds but even if*

*it is God's right way, we are still doing wrong. It was Satan not Christ that stated he would take the agency of men to make us obey. What did we learn about this? God did not want men to lose their agency. He wanted them to choose with their agency what is right. Do we, have I, in trying to do what is right, take away the agency of others? In a situation where children are involved, we know that parents have the responsibility of raising their children and as parents, there are decisions that we need to make to keep them safe and to do what is right. But, is this an opportunity to teach them about making good choices?*

*I know that I am quick to get my "fix" on and make everything right. I like to tell myself that I am doing God's right, when many times I am doing what's right according to Laurie. I have to consciously work hard at stopping that behavior so I can turn to God and ask Him what is His Will. We struggle to understand how to give up our will to our Heavenly Father. I am sometimes good at telling myself that I am selfless. But, in being honest with myself, I am confronted with the truth and see a person I do not want to be.*

*The most precious gift from given to all of us from the only perfect man, Jesus Christ, was given to us because Jesus submitted all of himself to the will of the Father. Satan has cleverly taken a weakness of man in our carnal selfish state and has deceptively, creatively, and cleverly cloaked and confused the true meaning and purpose of what submission is. Submission is yielding our broken hearts and contrite spirits to the will of the Father as a sacrifice of pure love (charity). God has already shown us His pure love in the sacrifice of His Son. Because of sinful state and the wickedness of men, we fail to see and comprehend the most beautiful gift of pure love.*

*Let us look at this from another point of view. We have already discussed how children are brought into this world. We also know that in God's perfect plan, children were meant to be born into the homes of loving parents. The family home was meant to be the place where love abounds and children are taught right from wrong and who God is. A home is where we first learn what it is to obey; or in other words, to submit our will to a higher loving authority. This is a type and shadow that God instituted in our lives to learn obedience to him; or in other words, to submit our will to a loving Heavenly Father. What would happen if children were not placed in homes of loving parents (or people who take them in as loving parents) and did not learn obedience and were left to themselves. What happens to these children when there is no loving authority in their lives? Aren't we seeing the results of some of this today? For many, this situation has led to confusion, deep hurt, anger, and even death.*

*Another thought to consider is that there is only one God and only one Christ and only one Holy Ghost. We know this as the Godhead. There are not multiple. In the Godhead, Christ and the Holy Ghost are subject unto the Father. They are not fighting each other for dominion. They are one with God. From the beginning, God has told us that He is not the author of confusion or he would cease to be God. God has established a pattern for us that testifies to us of who He is and what His Truth is. We can use the patterns that he has created as a point of reference on our path to righteousness. Under that pattern, he established the "ordinance" of marriage as one man and one woman. Just as God created Jesus to be His Son and to share His Glory with him,*

*God created woman to be a help meet to her husband to walk beside her husband and work with him and to share life's journey with him. If we looked how the Godhead works in being one, there is still only one ultimate authority which is God. There is only one God. To me, one of the most perfect witnesses to us of this is to look at Matthew 26:33-36 which tells us what happened in the garden of Gethsemane. Here Jesus kneels down praying to the Heavenly Father, "O my Father, if it is possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt." Jesus laid down his will to the Father and for all our sakes in charity.*

*If we take this testimony and look for His pattern in the ordinances that He created to protect us and bring us to Him and putting aside all the worldly, sinful, wicked ways of man and Satan; it leads us to understand that God did put in place one authority even in marriage. Even if we do not understand why God created man first, it really does not need to be a burden to understand if we trust Him that His Plan is greater than anything we understand today. He did all things because He loves us and chose to create us. He thought of each one of us and wanted us and created us. God created man to be the he*

*We can find the same pattern as God gathers His people to be led by one having authority given by God. We have Moses and the people of Israel....list....all the way through to the restoration of His Church in the last days. We seldom think of it but even as a body (church) we submit ourselves to be led by a righteous prophet until the day comes that Christ returns.*

## Children in the Kingdom

In his first epistle to the Corinthians, Paul expounded upon the truth that every member of the Church of Jesus Christ is important by likening the Church to a physical body. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.<sup>45</sup>” Paul further explained that as each body part is needed for the body to function as God designed it, so too does the body of Christ need each member, including that of the youth. “And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary; And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor.<sup>46</sup>”

Similar to women in the Church, the youth have also been neglected as vital citizens in the Kingdom, albeit in a different manner. Whereas the role of women and their importance in the Kingdom of God has been overlooked, the purpose and significance of the Kingdom has not been taught to the youth, speaking concerning the Church and not individuals. The saints must ask the question, “Are our homes conducive to spiritual growth in the Kingdom of God, or are we more focused and interested in the kingdoms of this world?” In Section Sixty-eight, verse four, Jesus spoke to the Church, saying:

**68:4a** And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when **eight years old**, the sin be upon the head of the parents; **68:4b** for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: **68:4c** and they shall also teach their children to pray, and to walk uprightly before the Lord.

**68:4d** And the inhabitants of Zion shall also observe the sabbath day to keep it holy [read DC 119:7 and DC 59:2e-3]. **68:4e** And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. **68:4f** Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them: and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. **68:4g** These things ought not to be, and must be done away from among them...

**68:4h** And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. **68:4i** These sayings are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.

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<sup>45</sup> 1 Corinthians 12:12-14

<sup>46</sup> 1 Corinthians 12:21-23

It is important to ask, “Are the children of Zion being taught the fundamental principles of the doctrine of Christ? Are they being taught the Kingdom of God and to seek for the riches of eternity,” so that when they reach the age of accountability they are fully able to make a decision to fulfill all righteousness and to enter into a covenant with the Lord their God through baptism? Are they being taught to not be idle but instead to take upon themselves responsibilities within the Church? Through the Scriptures God has laid out eternal truths that the Church has been commanded to teach to the youth, for King Benjamin told his people that they should not suffer their children to “transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers; he being an enemy to all righteousness; but ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.<sup>47</sup>” Please read the following instruction from Alma 17:66-70:

**17:65** And now my son, remember the words which I have spoken unto you: trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity; **17:66** Preach unto them repentance, and faith on the Lord Jesus Christ: teach them to humble themselves, and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ; **17:67** Teach them to never be weary of good works, but to be meek and lowly in heart: for such shall find rest to their souls.

**17:68** O remember my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God; yea, and cry unto God for all thy support; **17:69** Yea, let all thy doings be unto the Lord, and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord for ever; counsel the Lord in all thy doings, and he will direct thee for good: **17:70** Yea, when thou liest down at night, lie down unto the Lord, that he may watch over you in your sleep; and when thou riseth in the morning, let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.

Nonetheless, while a majority of the responsibility to teach the youth rests upon the parents and the older members of the Church, it is important to understand that the children also have a responsibility to seek for a testimony of Jesus Christ, of His Church, and of Zion. For it is only through the testimony of the Lamb who was slain from the foundation of the world that Satan is overcome.

In Genesis, chapter fourteen, we read of Melchizedek, who when a child “feared God, and stopped the mouths of lions, and quenched the violence of fire.<sup>48</sup>” Such a testimony could have only occurred through faith in Christ and by seeking first to serve the Lord. The same can be said for King David, who when a youth defended his father’s sheep and slew both a lion and a bear and thus had the faith and courage to stand against the mighty Goliath. “And all the men of Israel, when they saw the man [Goliath], fled from him, and were sore afraid...And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?...David said

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<sup>47</sup> Mosiah 2:26-27

<sup>48</sup> Genesis 14:26

moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.<sup>49</sup>”

The Scriptures are full of testimonies that bear witness of what God will do for those youth who seek first His Kingdom. Moroni “was only twenty and five years old when he was appointed chief captain over the armies of the Nephites,<sup>50</sup>” and he was a man whose heart did not glory in the shedding of blood, “but in doing good, in preserving his people; yea, in keeping the commandments of God; yea, and resisting iniquity.<sup>51</sup>” Regardless of his young age, the Scriptures bear record that “Moroni was a strong and a mighty man; he was a man of a perfect understanding...a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery...Yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people...a man who was firm in the faith of Christ...Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been *shaken for ever*; yea, the devil would *never* have power over the hearts of the children of men.<sup>52</sup>”

The book of Alma testifies that through Chief Captain Moroni, as well as Helaman’s stripling young soldiers, that the Lord God granted the Nephites victory over the Lamanites. Though many sermons have been preached concerning the exceeding great faith of Helaman’s young warriors and how their mothers had taught them to believe in God, little has been spoken concerning the effect that these young men had upon the rest of the Nephites. For we read that following the battle at Cumeni “that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood; Nevertheless, according to the goodness of God, and to our great astonishment, and also the joy of our whole army, there was not one soul of them who did perish; yea, and neither was there one soul among them who had not received many wounds. And now, their preservation was astonishing to our whole army; yea, that they should be spared, while there was a thousand of our brethren who were slain. And we do justly ascribe it to the miraculous power of God, because of their exceeding faith in that which they had been taught to believe, that there was a just God; and whosoever did not doubt, that they should be preserved by his marvelous power.<sup>53</sup>”

The testimony of the sons of Helaman bears record of the importance that the youth have both in the Church and in the Kingdom, for it shows the joy that the rest of the body of Christ received through them. How many elderly and middle-aged men and women have been reinvigorated and inspired because of the zeal of the youth of the Church? How many saints have found strength in these children of the Kingdom because of their love for God and their testimony of Christ? The Kingdom of God cannot be established without them and it is critical for both the aged and the youth to understand the significance concerning this vital part of the body.

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<sup>49</sup> 1 Samuel 17:24, 26, and 37

<sup>50</sup> Alma 20:19

<sup>51</sup> Alma 21:139

<sup>52</sup> Alma 21:132-134 and 140

<sup>53</sup> Alma 26:100-103

On occasion children have unfortunately been esteemed as second class citizens of the Kingdom instead of being seen as equal participants. It is important therefore to remember Mormon who, when only ten years of age, was given the momentous responsibility from Ammoron to preserve the plates and to document the fall of the Nephites, and when only sixteen was appointed leader over all the armies of the Nephites. Please read the following from Mormon 1:1-4 and 22-23:

**1:2** And now I, Mormon, make a record of the things which I have both seen and heard, and call it the book of Mormon. **1:2** And about the time that Ammoron hid up the records unto the Lord, he came unto me, (I being about ***ten years of age***; and I began to be learned somewhat after the manner of the learning of my people,) and Ammoron said unto me, I perceive that thou art a sober child, and art quick to observe; **1:3** Therefore when ye are about twenty and four years old, I would that ye should remember the things that ye have observed concerning this people; **1:4** And when ye are of that age, go to the land of Antum, unto a hill, which shall be called Shim; and there have I deposited unto the Lord, all the sacred engravings concerning this people. **1:5** And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are: and ye shall engrave upon the plates of Nephi, all the things that ye have observed concerning this people.

**1:22** And notwithstanding I being young, was large in stature, therefore the people of Nephi appointed me that I should be their leader, or the leader of their armies. **1:23** Therefore it came to pass that in my ***sixteenth*** year I did go forth at the head of an army of the Nephites, against the Lamanites; therefore three hundred and twenty and six years had passed away.

In order for the Kingdom to be built up and for God's righteousness to be established, the children of the Church must be actively engaged in Zion by sharing their testimony and their vigor for the Lord not only within their own families, but within the body of Christ. Their attendance and participation in Church activities from Sunday school, to prayer service, to church camps must be encouraged and they must be taught to seek for their own personal testimony and for the riches of eternity. For without the anchor of responsibility, what will hold them to the Church? "Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich."<sup>54</sup>

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<sup>54</sup> DC 6:3

### Epitome of Faith and Doctrine

As members of the Church and citizens of the Kingdom, it is incumbent upon all the saints, especially the youth, to know what we believe. The following table demonstrates sixteen foundational principles of the Gospel of Jesus Christ. These doctrines are based upon the original writings of the prophet Joseph Smith, Jr. who, in 1842, wrote a letter to John Wentworth, editor of the *Chicago Democrat*, which consisted of thirteen fundamental doctrines of the Restoration entitled, "An Epitome of Faith and Doctrine." The letter was published in the Times and Seasons Vol. III, page 710. The table below denotes those principles which have been reworded with an asterisk (\*), while a dagger (†) indicates a principle that was not included in the 1842 letter. It is important to note however that the sixteen principles presented below are NOT new to the Gospel, but merely expound upon the critical beliefs of the Church of Jesus Christ which have been from the very foundation of the world.

| Epitomes of Faith and Doctrine  | Scripture References  |
|---|---|
| 1. We believe in God the Father, in Jesus Christ His Son, and in the power of the Holy Ghost.   | 1 John 5:7; Jeremiah 10:10; John 3:15-17; Romans 15:3; John 12:49-50; John 14:28; John 20:17; 3 Nephi 5:32-38   |
| 2. †We believe in the miracle of God's Creation; that God created all things through Jesus Christ and that Christ is the only mediator between God and man. | Genesis 1:27; John 1:1-3; Hebrews 1:1-2; Colossians 1:14-17; 3 Nephi 4:44-45; 1 Timothy 2:4-5; Galatians 3:19-20  |
| 3. †We believe that God is unchangeable, the same yesterday, today, and forever.  | Hebrews 13:8; 2 Nephi 11:145 (Isaiah 29:25); Mormon 4:68-69, 81-82; James 1:16-17; DC 2:1a-c  |
| 4. We believe that God has revealed himself through the ages and continues to do so today.  | <p>1 Corinthians 12:3; Matthew 16:16-18; Alma 12:4-5; Genesis 6:66; DC 85:11-12; Genesis 4:44-45; Colossians 1:5-6; Amos 3:7; DC 1:3c-e</p> <p><b>By angels:</b> Gen 19:1-20; Psa 91:11-12; Dan 9:20-23; Matt 2:3-8; Matt 3:13, 19-20; Luke 1:11-20, 26-38; Mark 1:10-11</p> <p><b>By God's voice:</b> Exo 3:4, Deut 5:4-6, 23-33; Deut 18:15-19; Eze 33:1-9; John 3:16-18; John 17:5; Heb 1:1-2</p> <p><b>By the Holy Ghost:</b> Jud 3:10; 1 Sam 10:6; Isa 11:1-4; Mat 2:1-3; John 14:16-17, 26; Acts 2:4; 1 Cor 2:10-14</p> |

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| <p>5. †We believe that Christ established His Church; that an apostasy took place and that the church was divinely restored in 1830 through Joseph Smith, Jr.</p>  | <p>2 Thessalonians 2:3, 9-10; Amos 8:11-12; Acts 20:28-29; Galatians 1:6-7; 2 Timothy 4:1-4; 2 Peter 2:1-3; Revelation 12:1-7</p> <p>Ezekiel 4:6 we learn that a day equals a year in prophecy:<br/>Lombard's-papacy (Rome) 570 AD + 1260 years = 1830</p>                       |
| <p>6. *We believe in the Inspired Version of the Bible, The Book of Mormon and in those portions of the Doctrine &amp; Covenants that are in harmony with the Bible and Book of Mormon.</p>  | <p>2 Nephi 14:4; 2 Timothy 3:14-17; 2 Timothy 2:15; 1 Nephi 3:161-164; Isaiah 29:4, 11-12, 28-29; Ezekiel 37:16-22; Ether 6:8; Alma 8:1-3; 1 John 4:1-3; 2 Nephi 15:11-15; Moroni 10:3-6</p>   |
| <p>7. We believe that through the atonement of Christ, all men may be saved and that our eternal reward is directly related to our obedience to His Commandments and Laws.</p>   | <p>2 Nephi 8:12; 2 Nephi 1:115-123; Mormon 4:71-74; 1 John 4:8-10; Ephesians 1:6-7; 1 John 2:1-2; Helaman 2:71-73; Matthew 2:4; Matthew 7:31; Revelation 20:12; Mosiah 2:10-17</p>   |
| <p>8. *We believe that all men will be held accountable for their own sins, and not for Adam's transgression; that children under 8 years old of age are not accountable and therefore do not need baptism, but are "blessed" as taught by Jesus.</p>                | <p>Mosiah 1:107, 114-115; 1 Peter 2:24; Ezekiel 18:4-27; Genesis 6:56; Moroni 8:9-17; Luke 2:25-33; Matthew 18:11; Matthew 19:13-15</p>  |
| <p>9. We believe in the fundamental principles of Christ's doctrine, which includes repentance, faith towards God, baptisms, laying on of hands, resurrection of the dead, and eternal judgment</p>  | <p>2 John 1:9-10; Hebrews 5:12-14; Hebrews 6:1-3</p>   |
| <p>10. †We believe that God created man to have dominion over the earth and to be accountable as stewards over the gifts, talents and resources He has given to man.</p>   | <p>DC 42:9b; Genesis 1:27-32; Genesis 4:1; DC 59:4-5b; Ephesians 6:5-9; Mosiah 2:32-37; Mosiah 9:64; 1 Peter 4:8-10; DC 102:2b; DC 38:9c; 2 Corinthians 8:4-21</p>   |
| <p>11. *We believe in the spiritual gifts such as wisdom, knowledge, faith, healing, prophecy, discerning of spirits, tongues and interpretation of tongues, preaching, teaching; in angels; in ministering spirits, given to man by God according to his faith.</p> | <p>1 Corinthians 12:4-11; DC 46:5a-7f; Matthew 25:13-30; Alma 12:3-5; Acts 2:17-18; Galatians 5:22-23</p>  |
| <p>12. We believe in an authoritative Priesthood and that no man can take upon himself this office, but is called by God. A man is ordained by the power of the Holy Ghost through the laying on of hands by those who have authority.</p>                           | <p>Hebrews 5:4-5; John 15:16; Genesis 6:67-70; Luke 1:15-17; Luke 1:75-79; John 1:31-33; Luke 4:18-19; Exodus 4:10-15, 27-28; Galatians 1:1, 10-12; Luke 6:12-13; Mark 3:12-13; Acts 8:14-21; DC 26:2c-d, 3a; DC 17:1; DC 42:4; DC 17:12; Ephesians 4:11-16; Matthew 23:5-9;</p> |

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|---|---|
| <p>13. †We believe that marriage is ordained of God and His Law provides for one companion in wedlock. The husband is called to be the spiritual head of the house and to love his wife as Christ loved the church. The wife is to love her husband, and both are to love their children. The children are to obey their parents.</p> | <p>Colossians 3:18-21; Genesis 2:23-24, 29-30; DC 49:3a-c; Ephesians 5:20-25, 28, 31; Matthew 19:4-6; DC 111:4b; Jacob 2:36-37; Ephesians 6:1-4; Luke 2:48-51; DC 68:4a-c; Alma 17:65-70; 1 Timothy 3:5</p> |
| <p>14. *We believe in the literal gathering and restoration of all the tribes of Israel, and that Zion, the New Jerusalem, will be established upon this continent and the place will be Independence, Missouri.</p>  | <p>Genesis 7:70; Luke 17:34-39; Isaiah 11:10-12; DC 28:2d-g; DC 108:4a-c; Ether 6:4-8; 3 Nephi 10:1-5; DC 57:1a-d; DC 1:3b-e; DC 64:5b; DC 108:2a-c; DC 100:3d-4; DC 98:7d-8; DC 108:4a-b</p>               |
| <p>15. †We believe that we are living in the last days when Christ will literally return to reign for 1,000 years.</p>  | <p>Genesis 9:21-23; Genesis 7:70-73; Isaiah 4:1-5; Isaiah 60:18-21; Revelation 20:1-6; DC 45:10b-d, 12-14</p>   |
| <p>16. *We believe that the highest calling from our Creator is to love God with all our heart, might, mind, and strength and to love our neighbor as our self.</p>   | <p>Moroni 10:15; Matthew 22:35-39; Deuteronomy 6:4-6; Leviticus 19:18; Genesis 7:40; Romans 13:8-10; Luke 6:32-33; 1 John 4:7-21; Moroni 7:50-53</p>  |

## Priesthood in the Kingdom

While each citizen of the Kingdom of God is essential, there is something to be stated concerning priesthood, for “without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man<sup>55</sup> can see the face of God, even the Father, and live.<sup>56</sup>” The priesthood, and in particular the elders, are to stand and to minister in the stead of Jesus Christ and it is their responsibility to be shepherds over the Church of God. Paul told the elders of the Church in Ephesus, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood,<sup>57</sup>” while Peter counseled the priesthood to “feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock.<sup>58</sup>”

It is important to understand that the authority of priesthood carries with it a great responsibility, perhaps more so than any other part of the body of Christ. For the priesthood are called and commanded to be watchmen over the flock of God and to administer the Gospel “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.<sup>59</sup>”

As Jesus is “the Shepherd and Bishop of your souls,<sup>60</sup>” it is the responsibility of the priesthood to shepherd the souls of the sons and daughters of God into the Kingdom. For how can the Kingdom be built up and the cause of Zion be established without citizens, and how can the righteousness of God spring forth if those whom He has called do not stand as an example and a witness of the Only Begotten Son? Please read concerning the gravity of priesthood authority from Section 83:6c-h:

**83:6c** for whoso is faithful unto the obtaining these two priesthoods [Melchizedek and Aaronic] of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: **83:6d** they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God; **83:6e** and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my

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<sup>55</sup> Man in this sense does not denote gender, but simply means mankind as a whole

<sup>56</sup> DC 83:3c

<sup>57</sup> Acts 20:28

<sup>58</sup> 1 Peter 5:2-3

<sup>59</sup> Ephesians 4:12-16

<sup>60</sup> 1 Peter 2:25

**Father's kingdom.** **83:6f** Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. **83:6g** Therefore, all those who receive the priesthood receive this **oath and covenant** of my Father, which he [God] cannot break, neither can it be moved; **83:6h** but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, **shall not** have forgiveness of sins in this world nor in the world to come.

The purpose of priesthood is truly great, but with greater light and responsibility also comes greater condemnation if those who have been called and ordained do not fulfill their covenant of priesthood. The Lord expressed this condemnation throughout the Old Testament toward those men who had been called and chosen to be shepherds and watchmen over Israel, saying, "Woe be unto the pastors that destroy and scatter the sheep of my pasture! Saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; ye have scattered my flock, and driven them away, and have not visited them; behold, I will *visit upon you* the evil of your doings, saith the Lord...My people have been lost sheep; their shepherds have *caused* them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting place. All that found them have devoured them; and their adversaries said, we offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers."<sup>61</sup> Please read the following from Ezekiel 34:1-12:

**34:1** And the word of the Lord came unto me, saying, **34:2** Son of man, prophesy ***against*** the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds **feed the flocks?** **34:3** Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. **34:4** The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

**34:5** And they were scattered, **because there is no shepherd;** and they became meat to all the beasts of the field, when they were scattered. **34:6** My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

**34:7** Therefore, ye shepherds, hear the word of the Lord; **34:8** As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; **34:9** Therefore, O ye shepherds, hear the word of the Lord; **34:10** Thus saith the Lord God; Behold, I am **against** the shepherds; and I will require my flock **at their hand,** and cause them to cease from feeding the flock; neither shall the

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<sup>61</sup> Jeremiah 23:1-2 and Jeremiah 50:6-7

shepherds feed themselves anymore, for I will deliver my flock from their mouth, that they may not be meat for them.

**34:11** For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. **34:12** As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where thy have been scattered in the cloudy and dark day.

The Lord told Ezekiel that because the shepherds of Israel chose to serve themselves rather than the children of God and sought to build up their own kingdom instead of His, that He would require the sins of the people at the hands of the watchmen. Thus, for those men who are called and thereby choose to take upon them the mantle of priesthood, it is imperative that they understand that from that moment forward they are not only responsible for their own soul, but for the souls of those whom God has placed into their care. It is therefore important that the priesthood labor as did Jacob, who wrote, saying, “we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon *our own heads*, if we did not teach them the word of God with all diligence; wherefore, by laboring with our mights, their blood might not come upon our garments; otherwise, their blood would come upon our garments, and we would not be found spotless at the last day.”<sup>62</sup>

Elder Charles Fry stated, “This Priesthood or Power carries with it Authority to act in Christ’s stead, by faith in him, in any and all matters which are expedient according to his will.”<sup>63</sup> It is critical for those who are called to the priesthood that they receive their own personal testimony as did Aaron [read Exodus 4:10-15 and 27-28 and Hebrews 5:4]. If they do not have a testimony, then they must not accept priesthood authority, for this calling only comes through God. Once a man is called ordained to the work of the ministry, it becomes their responsibility to be as Jesus Christ who “loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”<sup>64</sup> Please read the following from Section 4:1b, 38:9c, 117:5, and 135:2c

**4:1b** therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; **38:9c** And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. **117:5** Verily, I say unto you, If these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people. **135:2c** and such unity will prevail if those holding the priesthood will remember their commission to preach the gospel, and each officer will strive to discharge his own duty and magnify his calling.

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<sup>62</sup> Jacob 1:19-20

<sup>63</sup> Elder Charles Fry, “The Nature of Priesthood,” Herald House (1950) chapter 1, page 5.

<sup>64</sup> Ephesians 5:25-27

## Priesthood in the Scriptures

There are two priesthood orders within the Church of Jesus Christ, the Melchizedek, which is called after the order of the Son of God and is to administer in the spiritual affairs of the Church, and the Aaronic, which is called to administer in the temporal affairs of the body of Christ. Although the Melchizedek priesthood is called the greater of the two orders, both are equal in their importance. The difference however is in their responsibilities and functions. It is important to note that while the varying priesthood offices have different functions, their roles often intersect one another for the purpose of perfecting the saints until all come to a full knowledge of Jesus Christ. The table below presents Scripture references concerning the different priesthood orders and offices, which is followed by three additional tables developed by Elder Benjamin Pedersen to demonstrate the functions of priesthood.

| Priesthood Order/Office | Scripture Reference  |
|-------------------------|--|
| <b>Melchizedek</b>      | Gen 14:27-32; Heb 7; Alma 9:63-10:7; DC 17:12; DC 83:3-6; DC 104:1-9   |
| Prophet†                | 1 Cor 12:27-28; Eph 4:11   |
| Apostle                 | Mat 10:1-5; Mar 3:13-14; Luke 6:12-16; Heb 3:1-2; 3 Ne 5:18-22, 44-47; 3 Ne 8:70-71; 3 Ne 9:4; DC 17:8-9; DC 26:3a; DC 104:11c-d, 12-13; DC 122:7-10 |
| Bishop                  | Phs 1:1; 1 Tim 3:1-2; Tit 1:7-9; DC 68:2-3; DC 83:23; DC 104:8c  |
| Evangelist Patriarch    | Eph 4:11; Acts 21:8; DC 125:3-6  |
| High Priest             | Heb 5; Heb 3:1-2; Heb 7:11; Heb 8-9; DC 17:16-17; DC 80:1; DC 83:22; DC 99; DC 104:5-7, 8d; DC 120:9   |
| Seventy                 | Luke 10:1-12 and 18-21; DC 104:11e, 13, 16, 41a-b, 43; DC 120:1b-d, 3b-d, 10; DC 122:7-10; DC 124:6a-d   |
| Elder                   | Alma 4:1; Acts 14:23; 1 Tim 4:14; Tit 1:4-5; James 5:14; DC 17:8-9, 16, 18b; DC 83:22;   |
| <b>Aaronic</b>          | Heb 7, DC 83:3-6, 20-22; DC 104:1-2, 8, 10   |
| Priest                  | Acts 6:7; 8:12-17; DC 17:10, 18b   |
| Teacher                 | 1 Cor 12:27-28; Eph 4:11; DC 17:11; DC 83:22   |
| Deacon                  | 1 Tim 3:8-13; Phs 1:1; DC 17:11e-f; DC 83:22   |

†While prophet appears under the Melchizedek priesthood order, it is important to understand that a prophet does not fall under a typical office. For more information, read the book entitled *Defining a Prophet*.

## Authority of Ordination

|                | Ordain Deacons | Ordain Teachers | Ordain Priests | Ordain Elders |
|----------------|----------------|-----------------|----------------|---------------|
| <b>Elder</b>   | <b>Yes</b>     | <b>Yes</b>      | <b>Yes</b>     | <b>Yes</b>    |
| <b>Priest</b>  | <b>Yes</b>     | <b>Yes</b>      | <b>Yes</b>     | No            |
| <b>Teacher</b> | No             | No              | No             | No            |
| <b>Deacon</b>  | No             | No              | No             | No            |

### Presiding or taking lead of Services

|         | When High Priest Present | When Elder Present & No High Priest | When Priest Present & No Elder | When Teacher Present & No Elder or Priest |
|---------|--------------------------|-------------------------------------|--------------------------------|---|
| Elder   | No                       | <b>Yes</b>                          | No                             | No  |
| Priest  | No                       | No                                  | <b>Yes</b>                     | No  |
| Teacher | No                       | No                                  | No                             | <b>Yes</b>                                |
| Deacon  | No                       | No                                  | No                             | No  |

### Who can perform the Ordinances of the Church

|         | Perform Marriages | Serve Sacrament | Baptism of Water | Baptism of Holy Spirit | Administration | Bless Children |
|---------|-------------------|-----------------|------------------|------------------------|----------------|----------------|
| Elder   | <b>Yes</b>        | <b>Yes</b>      | <b>Yes</b>       | <b>Yes</b>             | <b>Yes</b>     | <b>Yes</b>     |
| Priest  | <b>Yes</b>        | <b>Yes</b>      | <b>Yes</b>       | No                     | No             | No             |
| Teacher | No                | No              | No               | No                     | No             | No             |
| Deacon  | No                | No              | No               | No                     | No             | No             |

## The Parables of the Kingdom

According to the Strong's Concordance, the word "parable" means a similitude or a symbolic narrative of common life conveying a moral, apothegm, or adage, while the 1828 Webster's Dictionary defines a parable as "a fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction." However, perhaps a better definition of a parable would be an earthly message with a heavenly or divine meaning. During His ministry, Jesus told more than sixty parables to the disciples, with a few more given in the Doctrine and Covenants, all of which were meant to give light and truth concerning the Kingdom of God for those individuals who will seek to enter in.

The parables were not, as has been so popularly supposed, to make the doctrine of the Kingdom easier to understand, but rather Jesus said, "Therefore speak I to them in parables; because they, seeing, see not; and hearing, they hear not; *neither* do they understand. For this people's heart is *waxed gross*, and their ears are *dull of hearing*, and their eyes they have *closed*, lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them. But blessed are your eyes, *for they see*; and your ears, *for they hear*. And blessed are you because these things are come unto you, that you *might* understand them. And verily, I say unto you, many righteous prophets have desired to see these days which you see, and have not seen them; and to hear that which you hear, and have not heard...All these things spake Jesus unto the multitudes in parables; and without a parable spake He not unto them, That it might be fulfilled which was spoken by the prophets, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.<sup>65</sup>"

Through the parables, the Lord Jesus has revealed to His sons and daughters the invisible things of the Kingdom of God, which as Paul said, "are clearly seen; things which are not seen being understood by the things that are made, through His eternal power and Godhead; so that they are without excuse.<sup>66</sup>" The Kingdom has been both revealed and hidden to the children of men for "it is the glory of God to conceal a thing; but the honor of kings is to search out a matter.<sup>67</sup>" In order to keep the commandments of God so that we might receive a crown of righteousness, the citizens of the Kingdom must seek for the glory of God, which is "intelligence, or, in other words, light and truth.<sup>68</sup>" For how can we expect to establish the righteousness of God without the knowledge of His Son and of His Kingdom? Thus it behooves the saints to study the parables in order to understand the truths of heaven and to submit to the will of the Father. In so doing, the will of God will truly be done on earth as it is done in heaven. Then and only then will Jesus Christ be able to present "to Himself a *glorious* Church, not having spot, or wrinkle, or any such thing; but that it should be *holy* and without blemish,<sup>69</sup>" so that He can cleave unto His bride, the Church, and be no more twain, but one flesh, which is the Kingdom of our God and His Christ.

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<sup>65</sup> Matthew 13:12, 14-16, and 33-34

<sup>66</sup> Romans 1:20

<sup>67</sup> Proverbs 25:2

<sup>68</sup> DC 90:6a

<sup>69</sup> Ephesians 5:27

### A List of Parables

| Parable                           | References                                   | Description  |
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| Purpose of the Parables           | Mat 13:9-16, 33-34; Mark 4:9-11; Luke 8:9-10 | Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.  |
| Salt of the Earth                 | Mat 5:15; Mark 9:49-50; Luke 14:35-38        | If the salt shall lose its savor, wherewith shall the earth be salted?   |
| Light on a Candlestick            | Mat 5:16-18; Mar 4:18-20; Luke 8:16-18       | Let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven   |
| New Cloth on Old Garments         | Mat 9:15-22; Mark 2:16-19; Luke 5:33-36      | No man putteth a piece of new cloth upon an old garment; if so, then the new maketh a rent, and agreeth not with the old   |
| New Wine in Old Bottles           | Mat 9:23; Mark 2:20; Luke 5:37-39            | New wine must be put into new bottles, and both are preserved  |
| The Sower                         | Mat 13:3-8; Mark 4:2-8; Luke 8:4-8           | Some fell upon wayside, some upon stony places, some among thorns, but others fell into good ground  |
| Jesus Explains the Sower          | Mat 13:17-21; Mark 4:9-17; Luke 8:9-15       | The seed is the word of God and the Kingdom, the places are the hearts of the people, as well as a description of the glories: no glory (the wayside), Telestial Glory (stony places), Terrestrial Glory (among thorns), Celestial Glory (good ground) |
| The Mustard Seed                  | Mat 13:30-31; Mark 4:24-25; Luke 13:18-19    | The Kingdom is like a grain of mustard seed which indeed is the least of all the seeds, but when it is grown, it is the greatest among herbs   |
| The Wicked Husbandmen             | Mat 21:35-43; Mark 7:1-10; Luke 20:9-16      | The husbandmen took and beat His servants, but last of all they killed His Son. The Lord will destroy these husbandmen when He comes   |
| Cornerstone Rejected              | Mat 21:44; Mar 13:11; Luke 21:17             | The stone which the builders rejected, is become the head of the corner  |
| The Fig Tree                      | Mat 24:21-42; Mark 13:45-46; Luke 21:29-31   | When its branches are yet tender and it begins to put forth leaves, ye know that He is near, even at the doors   |
| As it was in the Days of Noah/Lot | Mat 24:43-45; Mark 13:47-49; Luke 17:26-30   | No one knoweth the day and hour, not the angels of God in heaven, but my Father only. As it was in the days of Noah and Lot so it shall be also at the coming of the Son of man  |
| Christ will come in Glory         | Mat 24:27; Mark 13:29; Luke 17:23-24         | As the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth; so shall also the coming of the Son of man be  |
| Saints will be Gathered           | Mat 24:46-49; Mark 13:50-53-;                | In the last days, two shall be in the field; the one shall be taken and  |

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|                           | Luke 17:34-37                              | the other left. I say unto all men; Watch, therefore, for ye know not at what hour your Lord doth come   |
| Be Vigilant               | Mat 24:50-51; Mark 13:54-55; Luke 12:44-45 | The coming of the Lord is as a thief in the night. If the good man of the house would had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up; but would have been ready   |
| Faithful and Wise Servant | Mat 24:52-54; Mark 13:56-58; Luke 12:46-53 | I speak to those whom the Lord shall make rules over His household. The faithful and wise servant is he who watcheth to impart his portion of meat in due season. Blessed be that servant whom his Lord shall find so doing when He cometh   |
| Evil Servants             | Mat 24:55-56; Mark 13:59-61; Luke 12:54-57 | The evil servant shall say in his heart, My Lord delayeth His coming. And that servant who knew his Lord's will, and prepared not for his Lord's coming, neither did according to His will, shall be beaten with many stripes  |
| On Judging                | Mat 7:1-8; Luke 6:39-42                    | Judge righteous judgment. Why is it that thou beholdest the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Why teach ye men the law and the commandments, when ye yourselves are the children of corruption?  |
| Sharing the Gospel        | Mat 7:11-24; Luke 11:5-14                  | The world cannot receive that which ye, yourselves, are not able to bear. Say unto them ask of God; ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts, through the Holy Spirit, to them who ask Him                              |
| Known by Fruits           | Mat 7:25-29; Luke 6:43-45                  | Ye shall know them by their fruits; for do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good man out of the good treasure of his heart, bringeth forth that which is good  |
| House Built on Rock/Sand  | Mat 7:30-37; Luke 6:46-49                  | Why call ye me Lord, Lord, and do not the things which I say? He that doeth the will of my Father shall enter into the kingdom of heaven. Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rains descended, and the flood came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. |

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| Leaven                                  | Mat 13:32; Luke 13:20-21    | The Kingdom is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened  |
| The Lost Sheep                          | Mat 18:10-14; Luke 15:1-7   | What man of you having an hundred sheep, if he loose one of them, doth not leave the ninety and nine, and go into the wilderness after that which is lost, until he find it? And when he that found it, he layeth it on his shoulders rejoicing   |
| The Talents                             | Mat 25:13-31; Luke 19:11-26 | Knowing that I reap where I sowed not, and gather where I have not scattered, ye oughtest to have put my money to the exchangers, and at my coming I should have received mine own with usury. I will take, therefore, the talent from you, and give it unto him who hath ten talents. For everyone who hath other talents, shall be given, and he shall have in abundance. But from him that hath not obtained other talents, shall be taken away even that which he hath received |
| Man's Traditions vs. God's Commandments | Mat 15:1-8; Mark 7:1-13     | Why do you transgress the commandment of God by your tradition? Thus have ye made the commandment of God of none effect by your tradition. In vain do they worship me, teaching the doctrines and commandments of men   |
| Defilement comes from within            | Mat 15:9-14; Mark 7:14-17   | Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth the man.  |
| Jesus Explains what defiles             | Mat 15:15-19; Mark 7:18-21  | Those things which proceed out of the mouth, come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are things which defile a man   |
| Remove those who Offend the Children    | Mat 18:5-10; Mark 9:39-48   | Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh! If thy hand or brother offend thee and confess it and forsake it not, he shall be cut off. It is better for thee to enter into life maimed, than having two hands to go to hell. Let every man stand or fall by himself  |
| The eagles be gathered                  | Mat 24:28; Mark 13:30-31    | Wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth.   |
| Remove those who offend (adultery)      | Mat 5:29-36                 | Whosoever looketh on a woman to lust after her, has committed adultery with her already in his heart. Suffer none of these things to enter into your heart. If they right eye offend thee, pluck it out and   |

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|                                   |                  | cast it from thee. I speak this parable concerning your sins; wherefore, cast them from you  |
| Wheat and Tares                   | Mat 13:22-29     | The Kingdom is likened unto a man who sowed good seed in his field; but while he slept, his enemy came and sowed tares among the wheat, and went his way. And the servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until harvest, I will say unto the reapers to gather the wheat first and to bound the rest to be burned |
| Meaning of Wheat and Tares        | Mat 13:35-45     | He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked. The enemy that sowed them is the devil. The harvest is the end of the world, the reapers are the angels   |
| The Hidden Treasure               | Mat 13:46        | The Kingdom is like unto a treasure hid in a field. And when a man hath found a treasure which is hid he secureth it and goeth and selleth all that he hath, and buyeth that field   |
| Pearl of Great Price              | Mat 13:47        | The Kingdom is like unto a merchantman seeking goodly pearls, who when he had found one pearl of great price, he went and sold all that he had and bought it   |
| The Dragnet                       | Mat 13:48-51     | The Kingdom is like unto a net that was cast into the sea and gathered of ever kind, when it was full, they drew to shore and sat down and gathered the good into vessels; but cast away the bad   |
| The Well Instructed Scribe        | Mat 13:52-53     | Every scribe well instructed in the things of the Kingdom of heaven is like unto a householder; a man which bringeth forth out of his treasure that which is new and old   |
| Lost Sheep of the House of Israel | Matthew 15:20-27 | I am not sent but unto the lost sheep of the house of Israel   |
| The Unmerciful Servant            | Mat 18:23-34     | The Kingdom of heaven is likened unto a certain king, who would take account of his servants. The Lord was filled with compassion and loosed one of His servants that owed ten thousand talents and forgave him his debt. But the same servant went out and found one of his fellow servants which owned him a hundred pence and laid hands on him and took him by the throat, saying, Pay me that thou owest  |
| The Laborers                      | Mat 20:1-15      | The Kingdom of heaven is like unto a householder who went out early  |

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|                                 |                        | to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. I will give unto this last even as the first. So the last shall be first, and the first last, for many are called, but few chosen  |
| Two Sons                        | Mat 21:26-34           | A man had two sons and he said unto the first to go work in my vineyard. He answered and said I will not, but afterward repented and went. And he came to the second and said likewise. And he answered and said I will serve and went not.  |
| Kingdom given to another Nation | Mat 21:45-49           | The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. For whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder   |
| Jesus Interprets the Kingdom    | Mat 21:50-56           | Verily, I am the stone, and those wicked ones reject me. I am the head of the corner. These Jews shall fall upon me, and shall be broken. Wherefore, on whomsoever this stone shall fall, it shall grind him to powder [the gentiles]. The Lord therefore will destroy those miserable wicked men and will let again his vineyard unto other husbandmen, even in the last days                         |
| The Wedding Feast               | Mat 22:1-14            | The Kingdom of heaven is like unto a certain king who made a marriage for his son. And when the marriage was ready, he sent forth his servants to call them that were bidden to the wedding; and they would not come. When the king came in to see the guests that did come, he saw there a man who had not a wedding garment and he was cast into outer darkness. For many are called, but few chosen |
| The Ten Virgins                 | Mat 25:1-12 [DC 45:10] | Before the Son of man comes the Kingdom of heaven shall be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise and five of them were foolish.   |
| Judging of the Nations          | Mat 25:32-47           | When the Son of man comes in His glory and sits upon the His throne, all the nations shall be gathered and He shall separate them one from another, as a shepherd divideth sheep from the goats; the sheep on His right hand, but the goats on the left  |
| A Growing Seed                  | Mark 4:21-23           | The Kingdom is as if a man should cast seed into the ground and should sleep and rise, night and day, and the seed should spring and   |

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|                     |               | grow up, he knoweth not how  |
| Two Debtors         | Luke 7:36-50  | There was a certain creditor who had two debtors; the one owed five hundred pence and the other fifty. And when he found they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?   |
| The Good Samaritan  | Luke 10:26-38 | A certain man fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead. While others passed by a Samaritan came and had compassion on him. He that showed him mercy was his neighbor  |
| Earthly Treasure    | Luke 12:15-23 | The ground of a certain rich man brought forth plentifully; and he tore down his barns to build greater so that he could la up for many years. But God said unto him thou fool! This night thy souls shall be required; then whose shall hose things be which thou has provided?   |
| Watching Servants   | Luke 12:38-43 | Let your loins be girded about and have your lights burning; that ye yourselves may be like unto men who wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.   |
| The Barren Fig Tree | Luke 13:6-9   | A certain husbandmen had a fig tree planted in the vineyard. He came and sought fruit thereon and found none. Then he said unto the dresser of his vineyard cut it down. And he answered and said, Lord, let it alone this year also, till I shall dig about and dung it and if it bear fruit, the tree is saved and if not, after that thou shalt cut it down                             |
| The Great Supper    | Luke 14:7-24  | When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him and thou begin with same to take the lowest room. When thou makest a fest, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just. |
| Counting the Cost   | Luke 14:25-35 | If any is afraid to lay down his life for my sake, he cannot be my disciple. For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have money to finish his work?  |
| The Lost Coin       | Luke 15:8-10  | What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she  |

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|                          |               | find it?  |
| The Prodigal Son         | Luke 15:11-24 | A certain man had two sons, and the younger of them required of his father the portion of goods which fell to him. Then he traveled to a far country and there wasted his substance with riotous living. And when he came to himself he decided to return and repent. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him                            |
| The Elder Son            | Luke 15:25-32 | The elder son was angry and would not go in, but the father came out and entreated him. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for this brother was dead and is alive again; was lost, and is found   |
| The Unjust Steward       | Luke 16:1-13  | There was a certain rich man who had a steward and the same was accused unto him, that he had wasted his goods. Then the steward said within himself, what shall I do? For my lord taketh away from me the stewardship...He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much.  |
| The Rich Man and Lazarus | Luke 16:24-36 | There was a certain rich man who fared sumptuously every day and there was a certain beggar named Lazarus who was laid at his gate, full of sores, and desiring to be fed with crumbs that fell from the rich man's table. Both died, the rich man was in torment, and Lazarus comforted in Abraham's bosom...If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead |
| Faith and Duty           | Luke 17:5-10  | Doth he thank that servant because he doeth the things which were commanded him? I say unto you, Nay. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants. We have don that which was no more than our duty to do   |
| The Persistent Widow     | Luke 18:1-8   | Men ought always to pray and not faint. Hear what the unjust judge saith. And shall not God avenge his own elect, who cry day and night unto him, though he bear long with men?   |
| Pharisee and Publican    | Luke 18:9-14  | Two men when up into the temple to pray; the one a Pharisee and the other a publican. But the publican standing afar off, would not lift  |

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|                                  |               | up so much as his eyes unto heaven but smote upon his breast, saying, God be merciful to me a sinner.   |
| Jesus's Sheep know His Voice     | John 10:1-6   | He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. |
| I Am the Door                    | John 10:7-10  | I am the door of the sheepfold. All that ever came before me who testified not of me are thieves and robbers; but the sheep did not hear them. I am come that they might have life, and that they might have it more abundantly   |
| I am the Shepherd                | John 10:11-15 | I am the good shepherd; the good shepherd giveth his life for his sheep   |
| Other Sheep Have I               | John 10:15-18 | Other sheep I have, which are not o this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd  |
| Jesus is the Vine                | John 15:1-8   | I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away and every branch that beareth fruit, He purgeth. Abide in me, and I in you I am the vine, ye are the branches  |
| Let every man esteem his brother | DC 38:5d      | What man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and saith, I am just  |
| Be one                           | DC 38:6a      | I say unto you, Be one; and if ye are not one, ye are not mine  |
| Parable of Kingdoms              | DC 85:13-15   | Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.   |

## Conclusion

In order to receive an inheritance as a citizen of the Kingdom of God, whether we are a man, woman, or child, we must become a disciple of the Lord Jesus, for the Son of God said, "I am the door of the sheepfold...by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.<sup>70</sup>" There is no other gate nor name given whereby the children of men can be saved under heaven. Thus as those who have covenanted with God and have received the name of Jesus Christ, we must forsake the world and all ungodliness and take up our cross. For as much as the saints are in need of the Kingdom of God, even more so does the Father yearn for it to go forth so that the Kingdom of Heaven might come. In so doing, God the Father will be in all and through all and shall wipe away all the tears from our eyes, saying, "Behold, I make all things new...It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."<sup>71</sup>

There is nothing that matters outside of the work of the Kingdom, as Jesus told the disciples, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, or husband, yea and *his own life* also; or in other words, is afraid to lay down his life for my sake, *cannot* be my disciple. And whosoever doth not bear his cross, and *come after me*, cannot be my disciple. Therefore, settle this in your hearts, that ye will do the things which I shall teach, and command you...And I will be your *Ruler* when I come; and, behold, I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is *my disciple*; and he that saith he receiveth it and doeth it not, the same is *not* my disciple, and shall be cast out from among you."<sup>72</sup> Please read the following from Luke 9:57-62 and 14:29-34:

**9:57** And it came to pass, as they went in the way, a certain man said unto him, Lord, ***I will follow thee*** whithersoever thou goest. **9:58** And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head. **9:59** And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. **9:60** Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. **9:61** And another also said, Lord, I will follow thee; but let me first go and bid them farewell who are at my house. **9:62** And Jesus said unto him, No man having put his hand to the plough, ***and looking back***, is fit for the kingdom of God.

**14:29** For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have money to finish his work? **14:30** Lest, unhappily, after he has laid the foundation and is not able to finish his work, all who behold, begin to mock him, **14:31** Saying, This man began to build, and was not able to finish. And this he said, signifying there should not any man follow him, ***unless*** he was able to continue; saying, **14:32** Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten

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<sup>70</sup> John 10:7 and 9

<sup>71</sup> Revelation 21:5-7

<sup>72</sup> Luke 14:26-28 and DC 41:2a-b

thousand, to meet him who cometh against him with twenty thousand. **14:33** Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. **14:34** So likewise, whosoever of you ***forsaketh not all*** that he hath he ***cannot*** be my disciple.

It is crucial to ask, “Are we, who have made a covenant with God and His Christ, willing to forsake all and to seek first to build up the Kingdom of God in order for His righteousness to be established?” If not, then why not? For the Lord God has testified that those who seek His face and seek to keep His commandments “shall have eternal life, according to the testimony of the Holy Spirit.”<sup>73</sup> For those who will hearken unto the words of the holy prophets, taking the Holy Spirit as their guide, and believe “that the Lord would redeem His people, and have looked forward to that day for a remission of their sins...***are*** heirs of the Kingdom of God: for these are they whose sins He has ***borne***; these are they for whom He has ***died***, to redeem them from their transgressions.”<sup>74</sup> Please read the from Alma 5:29-42

**5:29** And now my beloved brethren, do you believe these things? **5:30** Behold, I say unto you, Yea, I know that ye believe them; and the way that ***I know*** that ye believe them, is by the manifestation of the Spirit which is in me.

**5:31** And now because your faith is strong concerning that, yea, concerning the things which I have spoken, great is my joy. **5:32** 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. **5:33** 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; **5:34** Yea, I perceive that ye are making his paths straight, I perceive that it has been made known unto you by the testimony of his word, that he can not walk in crooked paths; **5:35** Neither doth he vary from that which he hath said, neither hath he a shadow of turning from the right to the left, nor from that which is right to that which is wrong; therefore, his course is ***one eternal round***.

**5:36** And he ***doth not*** dwell in unholy temples; neither can filthiness, nor anything which is unclean be received into the kingdom of God; **5:37** 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. **5:38** 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.

**5:39** 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***; **5:40** Asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive, **5:41** And see that ye have faith, hope, and charity, and then ye will always abound in good works; **5:42** 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

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<sup>73</sup> Alma 5:28

<sup>74</sup> Mosiah 8:42-44

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.